

BERKELEY COUNTY CHURCHES

SOUTH CAROLINA HISTORICAL RECORDS SURVEY



WORKS PROGRESS ADMINISTRATION

SURVEY OF LOCAL AND STATE RECORDS: 1936

additional information in appendix

About the Historical Records Survey

The WPA's Historical Records Survey (HRS) began as part of the Federal Writers' Program in 1935, became an independent part of Federal Project No. 1 in 1936, and then became part of the Research and Records Program in 1939. HRS offered job opportunities for "out-of-work historians, teachers, clerical workers, and others skilled in the humanities." The Survey was another important instance of Harry Hopkins' credo that workers of all types and skills ought to be employed under the jobs programs of the New Deal.

The work of the HRS "consisted of locating, arranging, and cataloging historical records; of preparing and publishing inventories of these records for the use of historical and other students; and of transcribing, photographing, or otherwise preserving records of special historical value that were in danger of loss or destruction. These records were chiefly the archives of State, county, city, and town governments; but they also included church archives and other manuscript materials and early American imprints (books and newspapers)..." The Survey operated in every county in the country and operated under the guidance of the American Historical Association, the Joint Committee on Materials for Research, and officials from the Library of Congress and National Archives. Over a thousand volumes of work were published

The HRS made three lasting contributions: The preservation of records for scholarly research, the preservation of records for genealogical studies, and the cultivation of a greater interest in historic preservation itself. For example, the Indiana University Library contains a wide variety of materials compiled by HRS workers: "indexes of vital statistics, bibliographies, cemetery and newspaper indexes, the American Imprints Inventory, the Atlas of Congressional Roll Calls Project, a historical index of American musicians, surveys of portraits in public buildings, maritime records, a history of grazing, and Mormon diary transcripts." Similarly, the president of the Association of Professional Genealogists writes, "The boon for genealogists and other historians is that the surviving inventories and publications of the Historical Records Survey provide an invaluable roadmap to the availability and location of a wide number of historical records and manuscript materials in counties, churches, and archives across the United States." With respect to cultivating a greater interest in historic preservation, the WPA Final Report noted that, "As a result of the interest evoked by the [HRS], many States and communities provided new facilities for the care of historical records."

Luther H. Evans, who would go on to become the tenth Librarian of Congress, served as the HRS' director from 1935 to 1939. The HRS was terminated on February 1, 1943, pursuant to a Presidential decree of December 4, 1942, as the United States entered World War II.

*WPA - Works Progress Administration

<https://livingnewdeal.org/glossary/historical-records-survey-hrs-1935-1943/>

Notes

The original information was gathered between 1937 and 1940 by Anne Sinkler (later Fishburne).

Historic Records Survey - Churches in Berkeley County (microfiche) is in the Main Library's South Carolina Room.

The University of South Carolina Digital Collections contain these records, as well. I used these online records to transcribe the data.

Information in red font is supplemental information added to the record in 2023.

To locate the images of the eighty-three, two-page sets, visit

digital.library.sc.edu

In the **Search the Collections** field, type in the search box,

"Inventory of S.C. Church Archives" (in quotes)

You will get 285 results!

To narrow that down, in the search box on that same page, type

"Berkeley County File"

Ramona L. Grimsley MLIS, MBA
Oral History and Digital Project Librarian
Berkeley County Library System
July 20, 2023

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Card Number: **80**Worker's Name: **Anna L. Sinkler**Date: **6/15/39**

Works Progress Administration
Survey of Local and State Records: 1936
South Carolina Historical Records Survey
CHURCH RECORDS FORMS

Current Pastor: **B. Cuyler Deaton**☒ White ☐ Negro

1. County: **Berkeley** City or Town: **6 mi. NW of Moncks Corner**
2. Name of Church: **Appii** Street Address: **Cooper's Store Rd.**
3. Denomination: **MES** Date Organized: **1839**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **The first church was a frame building 3 mi. E on Wassamassaw Swamp, razed in 1870. New church built 3 mi. W**
6. Date present building dedicated: **1870** Build or Rebuild date: **1870**
7. Architecture, bells, inscriptions, special features of building: **rectangular frame building 36' x 28', no belfry or porch; seating capacity - 100; 1 acre of land including a cemetery; new church and land - \$1200**
8. First settled clergyman: **Rev. A. R. Danner** Tenure **1839 - 1942**

Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.): **none**
10. Register books of baptisms, confirmations, marriages, members, deaths: **1871-1909, 1925--, 2 vol.; baptisms, marriages, members, deaths; Present membership - 50, S.S. - 25; charter members unknown**

10. Register books of baptisms, confirmations, marriages, members, deaths:
**1871-1909, 1925--, 2 vol.; baptisms, marriages, members, deaths;
Present membership - 50, S.S. - 25; charter members unknown**
11. Record books of Sunday School or other organizations:
none
12. Financial records, if separate:
none
13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication):
none
14. Published historical sketches or directories, etc. (give author, title, place, and date of publication):
none
15. Other records, miscellaneous manuscript material, etc.:
none
16. Indicate by check, condition of records: Excellent ☒ Good ☒ Poor ☐ Very Poor ☐
17. Other information, particularly as to the origins, history, and previous names of the church: **Went to see several people and could not get any history.**

Information added in 2023

APPII Methodist Episcopal South Church

For a quarter of a century (1895-1920) after the new county of Berkeley was established the population of the area which was incorporated as the town of Moncks Corner consisted of but few white people and about one hundred and fifty colored people. There were only two or three white children and, therefore, no public school in the town. The nearest public school was at Whitesville, a few miles south, where for several years Mrs. Annie W. Orvin taught about a score of children. She used a horse and buggy to travel between her home and the school. She also taught at Appii.

Orvin, M. C. (1950). *Monck's Corner, Berkeley County, South Carolina* (pp. 46, 63). Unknown.

<https://berkeleylibrarysc.org/wp-content/uploads/2014/05/History-of-Moncks-Corner-Orvin.pdf>

See Appendix A to learn more about the Methodist Episcopal South religion.

W.P.A. Form 20 HR

Card Number: **18**

Worker's Name: **Anna L. Sinkler**

Date: **9/8/37**

Works Progress Administration
Survey of Local and State Records: 1936
South Carolina Historical Records Survey
CHURCH RECORDS FORMS

Current Pastor: **not listed**

☒ White Negro ☐

1. County: **Berkeley** City or Town: **Bethera**
2. Name of Church: **Berea** Street Address: **none**
3. Denomination: **MES** Date Organized: **~1800**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **Four church buildings previous**
6. Date present building dedicated: **1925** Build or Rebuild date: **1925**
7. Architecture, bells, inscriptions, special features of building: **A rectangular frame building, no belfry or bell**
8. First settled clergyman: **George Anderson** Tenure: **30 years (dates unk.)**
Educational background: **Educated in Scotland**
9. Minute books (by year, volume, file boxes, etc.):
1907--, 1 vol.
10. Register books of baptisms, confirmations, marriages, members, deaths:
1910--, 1 vol. baptisms, marriages, members, deaths
11. Record books of Sunday School or other organizations:
1930--, 1 vol. per year, 7 vol.

12. Financial records, if separate: **In the minutes**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **George Anderson came from Scotland, acquired land, gave the land on which the church is built, helped to build the first church and was the pastor for 30 years.**

See Appendix A for more information about the Methodist Episcopal South religion.

Information added in 2023

THE CLOSURE OF BEREA UNITED METHODIST CHURCH, Cordesville,
SC 29434 Charleston District GCFA #275647

Closed Sept. 8, 2017

Whereas Berea United Methodist Church located in the Charleston District no longer serves the purpose for which it was organized. The church has no current attendees and the location is such that there is not a viable plan to continue this church in this location.

The District Superintendent certifies that the procedures as set forth in Section 2549 of The Book of Discipline of the United Methodist Church (2016) have been complied with. Whereas there are exigent circumstances present to support the ad-interim closure of this church pursuant to section 2549 (3) (b) of The Book of Discipline. These include the need to preserve and protect the building and to preserve the limited and existing funds of the church.

There is a cemetery on the property and services are no longer being held at this location.

All property of Berea United Methodist Church shall be transferred to Trustees of the South Carolina Conference of the United Methodist Church

and the District Superintendent of the Charleston District and the Chairman of the Conference Board of Trustees are authorized to execute any documents to include any deeds or other legal documents to effectuate this transfer.

Resolved, pursuant to the authority granted to authorize ad interim closure of a church under section 2549 (3) (b) of The Book of Discipline, the majority of the District Superintendents agree and consent to the closure of this property. 9/8/2017



**Image is from findagrave.com
Berea United Methodist Church Cemetery**

W.P.A. Form 20 HR

Card Number: **58**

Worker's Name: **Anna L. Sinkler**

Date: **4/30/38**

Works Progress Administration
Survey of Local and State Records: 1936
South Carolina Historical Records Survey
CHURCH RECORDS FORMS

Current Pastor: **Rev. W. M. S. McClary St. Stephens, S.C.**

☐ White ☒ Negro

1. County: **Berkeley** City or Town: **Eadytown**
2. Name of Church: **Bethel** Street Address: **SC 45**
3. Denomination: **Methodist Episcopal** Date Organized: **1870**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **frame building. It became dilapidated and was torn down.**
6. Date present building dedicated: **1923** Build or Rebuild date: **1923**
7. Architecture, bells, inscriptions, special features of building: **rectangular frame building, unpainted, pointed windows, square vestibule surmounted with belfry, one bell. 1 acre of land, no cemetery. Seating capacity - 300**
8. First settled clergyman: **C. G. Marsh** Tenure **1870-73**
Educational background: **unknown, probably very little**
9. Minute books (by year, volume, file boxes, etc.): **1930-- , 1 vol. older records lost**
Secretary: John Hills Eadytown, SC
10. Register books of baptisms, confirmations, marriages, members, deaths:
In the 1930-- minute book, members and deaths
11. Record books of Sunday School or other organizations:
1937, 1938; 2 vol.
Secretary - S. S. Elizabeth Spann Pineville, SC

12. Financial records, if separate: **In the minutes**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication):

none

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **The church has no particular history.**

See Appendix A for information on the Methodist Episcopal religion.

Card Number: **52**Date: **4-30-38**Worker's Name: **Anne L. Sinkler**

Works Progress Administration

Survey of Local and State Records: 1936

CHURCH RECORDS FORM

Present Pastor: Rev. Nelson Smith Cross. S C

☐ White ☒ NegroCounty: **Berkeley**City or Town: **9 mi. N Bonneau**

1. Name of Church: **Bethlehem** Street Address: **County Rd.**
2. Denomination: **Methodist Protestant** Organization date: **11/19/1889**
3. Date of lapse, if now defunct: **no lapse**
4. Information as to previous buildings: **no previous**
5. Date present building dedicated: **1889** Build or Rebuild date: **1889**
6. Architecture, bells, inscriptions, special features of building: **rectangular frame building, painted white, belfry on gable, 1 bell, two front doors, gallery across the front lit by an upper row of windows**
Seating capacity - 300. 2-room building on grounds, 1 acre of land*
7. First settled clergyman: **Rev. E. R. Washington** Tenure: **1889-94**
8. Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.): **1922-33, 1 vol.; 1933--, 2 vol. older records lost**
Secretary: Willie Middleton Bonneau, SC
10. Register books of baptisms, confirmations, marriages, deaths: **in the minutes members, deaths**

11. Record books of Sunday School or other organizations: **1936, 1937, 1938
3 vol.**

12. Financial records, if separate: **in the minutes**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Condition of records. Excellent ☐ Good ☒ Fair ☐ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous

names of the church: **tablet in church**

'Bethlehem - Rev. E. R. Washington

Organized MPC MC, Nov. 19, 1889

Born Jan. 26, 1845, Ordained 1877

Died April 10, 1894. Erected by M. P. Richardson'

MPC - Methodist Protest Church

***#7 cont., Value - \$800**

See Appendix A for more information about the Methodist Protestant religion.

W.P.A. Form 20 HR

Card Number: **79**

Worker's Name: **Anna L. Sinkler**

Date: **4/30/39**

Works Progress Administration
Survey of Local and State Records: 1936
South Carolina Historical Records Survey
CHURCH RECORDS FORMS

Current Pastor: **Rev. James Scott Eutawville, SC**

☒ White ☐ Negro

1. County: **Berkeley** City or Town: **12 mi. SE Holly Hill**
2. Name of Church: **Black Creek** Street Address: **new county rd.**
3. Denomination: **MES** Date Organized: **1850**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **First church was a log building (1850). 1864, frame church built, burned in 1910 from forest fire.**
6. Date present building dedicated: **1912** Build or Rebuild date: **1912**
7. Architecture, bells, inscriptions, special features of building: **Rectangular frame building, 45' x 28,' roof over porch supported by four pillars, no belfry. Seating capacity - ?. \$100 value of 2 acres of land and cemetery. Value of church and land - \$1000**
8. First settled clergyman: **Rev. Willie M. Vaughn** Tenure **1850-52**
Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.): **none**
Old records are lost including 1857-75.
10. Register books of baptisms, confirmations, marriages, members, deaths: **1857-75, 1936, 2 vo., members (how received & dismissed), deaths. Vol.1 kept at Dorchester parsonage. Present membership - 72**
11. Record books of Sunday School or other organizations:
1938, 1939. 1 vol.
Secretary - Mrs. Hattie Smith, Holly Hill

12. Financial records, if separate: **none**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication):
none

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **Mr. Tom Ray, a large landowner, gave the land for the church; Oliver Russell gave the timber; Fletcher Mims sawed it. The Grooms, Murrays, and other members built the church. 1910, burned in forest fire and was not rebuilt for two years. Services were held in the school house.**

See Appendix A for more information about the Methodist Episcopal South religion.



Historic American Buildings Survey Photographer Thomas T. Waterman June 1939
GENERAL VIEW - Black Oak Church, Pinopolis, Berkeley County, SC
Library of Congress

BLACK OAK CHURCH

The church was formed circa 1800 by former members of Biggin Church who wanted to attend services closer to their plantations.

They constructed a church in 1808.

In 1846, the old building was taken down and the materials given to the Methodist congregation of Rehobeth.

The new Black Oak Church was built in the same year.

Sellers, H. C. (1941), *South Carolina Churches* (p. 31).

Information added in 2023

Black Oak Church was a branch of the Trinity Protestant Episcopal Church of Charleston, as was the Trinity Pinopolis branch. The Black Oak church was constructed in 1846 out of wood. While the church served as a uniting place of leadership and influence for Episcopalians in Berkeley County, over time the population decline and poverty in the area decimated the size of the congregation to the point that church services were being held only once a year; this was the case in the 1930s.

Lovern, E. H. (1996). *Cultural Models, Landscapes and Large Dams: an ethnographic and environmental history of the Santee Cooper Project, 1938-1942* (Doctoral dissertation). Available at <https://books.google.com>

This church was in the path of the Santee Cooper Project. The following note was made by the Historical American Buildings staff...*Black Oak Church, architecturally unimportant, is a small pedimental frame church with some features of the Egyptian revival. Only sentimental or historical associations would make its removal worthwhile.*

The church was demolished in 1941. The site where it once stood is beneath Lake Moultrie.

W.P.A. Form 20 HR

Card Number: **8**

Worker's Name: **Anna L. Sinkler**

Date: **9/8/37**

Works Progress Administration
Survey of Local and State Records: 1936
South Carolina Historical Records Survey
CHURCH RECORDS FORMS

Current Pastor: **not listed**

☒ White Negro ☐

1. County: **Berkeley** City or Town: **Bonneau**
2. Name of Church: **Bonneau** Street Address: **none**
3. Denomination: **Missionary Baptist** Date Organized: **1921**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **small frame building**
6. Date present building dedicated: **1928** Build or Rebuild date: **1928**
7. Architecture, bells, inscriptions, special features of building:
rectangular frame building with a belfry and one bell
8. First settled clergyman: **Rev. D. O. Rivers** Tenure **1921-24**
Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.):
1921-26, 1927-32, 1933--; 3 vol.
10. Register books of baptisms, confirmations, marriages, members, deaths:
1921--, 1 vol., baptisms, members, deaths
11. Record books of Sunday School or other organizations:
1921-37, 1 vol., loose leaf

12. Financial records, if separate: **In minutes, 1921-33. 1934-37; 2 vol.**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **Mrs. E. F. Lytchfield
In register, 1928**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **none listed**

Information added in 2023

Bonneau Baptist Church - Eight charter members organized Bonneau Baptist Church in November 1921. Charter members included: Rev. & Mrs. D.O. Rivers, Mrs. Leonora Spiers, Mrs. Effie Feagin, Mrs. Minnie Crawford, Mrs. Ada Binnarr, Mrs. W.A. Wall, and Mr. B.A. Taylor. Initial meeting were held in the Bonneau school auditorium and an old store building. Mrs. Minnie Crawford later donated property and a white frame church building was constructed on the corner of Murry's Ferry Road and Church Street in 1926.

fbcbonneau.org/about-us/church-history.html

See Appendix A for more information about the Missionary Baptist religion.

W.P.A. Form 20 HR

Card Number: **37**

Worker's Name: **Anna L. Sinkler**

Date: **9/8/37**

Works Progress Administration
Survey of Local and State Records: 1936
South Carolina Historical Records Survey
CHURCH RECORDS FORMS

Current Pastor: **not listed**

☒ White Negro ☐

1. County: **Berkeley** City or Town: **Mt. Holly**
2. Name of Church: **Chapel of Our Savior** Street Address: **none**
3. Denomination: **undenominational** Date Organized: **1935**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **no previous building**
6. Date present building dedicated: **not** Build or Rebuild date: **1935**
7. Architecture, bells, inscriptions, special features of building: **a small rectangular building painted white, tiny belfry and one bell, bronze tablet on wall inscribed "To the Glory of God and a loving memory of Eleanor Roosevelt and Anne Wickham Sinkler"**
8. First settled clergyman: **no regular clergy*** Tenure **unknown**
Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.):
none
10. Register books of baptisms, confirmations, marriages, members, deaths:
none
11. Record books of Sunday School or other organizations:
1935--, 1 vol.

12. Financial records, if separate: **none**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication):
none

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **This church was built by Mrs. Nicholas Roosevelt of Gippy Plantation for the Mt. Holly community which had no church of any kind.**

#8 continued, Rev. Derrick, a Lutheran clergyman came once a month.

W.P.A. Form 20 HR

Card Number: **26**

Worker's Name: **Anna L. Sinkler**

Date: **9/8/37**

Works Progress Administration
Survey of Local and State Records: 1936
South Carolina Historical Records Survey
CHURCH RECORDS FORMS

Current Pastor: **not noted**

☒ White Negro ☐

1. County: **Berkeley** City or Town: **St. Stephen**
2. Name of Church: **Christian Church** Street Address: **none**
3. Denomination: **Disciples of Christ** Date Organized: **1907**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **no previous building**
6. Date present building dedicated: **1910** Build or Rebuild date: **1910**
7. Architecture, bells, inscriptions, special features of building: **A large frame building with a porch, belfry and one bell**
8. First settled clergyman: **Rev. W.H. Brunson** Tenure **1907**
Educational background: **Kimberland Heights, TN**
9. Minute books (by year, volume, file boxes, etc.): **none**
10. Register books of baptisms, confirmations, marriages, members, deaths:
1907-21, 1922--, 2 vol.; baptisms, members, deaths
11. Record books of Sunday School or other organizations:
1936, 1937 2 vol.

12. Financial records, if separate: **1932-- 1 vol.**
13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**
14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**
15. Other records, miscellaneous manuscript material, etc.: **none**
16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐
17. Other information, particularly as to the origins, history, and previous names of the church: **none**

See Appendix A for information on the Christian Church-Disciples of Christ.

W.P.A. Form 20 HR

Card Number: **27**

Worker's Name: **Anna L. Sinkler**

Date: **9/8/37**

Works Progress Administration
Survey of Local and State Records: 1936
South Carolina Historical Records Survey
CHURCH RECORDS FORMS

Current Pastor: **Elder F.D. Davis**

☒ White Negro ☐

1. County: **Berkeley** City or Town: **Bethera**
2. Name of Church: **C of JCLDS** Street Address: **none**
3. Denomination: **Mormon** Date Organized: **1936**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **no church building, meet in a dwelling**
6. Date present building dedicated: Build or Rebuild date:
7. Architecture, bells, inscriptions, special features of building: **no building**
8. First settled clergyman: **Elder F.D. Davis** Tenure **1936--**
Educational background: **High School, Bethera**
9. Minute books (by year, volume, file boxes, etc.): **none**
10. Register books of baptisms, confirmations, marriages, members, deaths: **1936--**
baptisms, marriages, members, deaths 1 vol.
11. Record books of Sunday School or other organizations:
none

12. Financial records, if separate: **1936--, 1 vol.**
13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**
14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**
15. Other records, miscellaneous manuscript material, etc.: **none**
16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐
17. Other information, particularly as to the origins, history, and previous names of the church: **none**

See Appendix A for more information about the Mormon religion.

W.P.A. Form 20 HR

Card Number: **4**Worker's Name: **Anna L. Sinkler**Date: **9/8/37**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **not listed**
☒ White ☐ Negro

1. County: **Berkeley** City or Town: **10 miles E of Eutawville**
2. Name of Church: **Church of the Epiphany** Street Address: **none**
3. Denomination: **Protestant Episcopal** Date Organized: **1804**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **The first church was a rectangular frame building. Rebuilt 3 miles away, destroyed by fire in 1925.**
6. Date present building dedicated: **1929** Build or Rebuild date: **1929**
7. Architecture, bells, inscriptions, special features of building: **Red brick, Colonial architecture, no belfry or bell**
8. First settled clergyman: **Charles B. Snowden** Tenure **1810-17**
 Educational background: **Associated Academy, Charleston, SC. Grad. Yale 1804**
9. Minute books (by year, volume, file boxes, etc.): **1920--**
 old volumes destroyed by Sherman's army
10. Register books of baptisms, confirmations, marriages, members, deaths:
 1858--, 1 vol., baptisms, confirmations, marriages, members, deaths
11. Record books of Sunday School or other organizations:
 no SS records. Minutes of Women's Auxiliary 1911-20, 1921--, 2 vol.

12. Financial records, if separate: **1890-1920, 1921--, 2 vol.**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **A Sketch of Epiphany Church
by Mrs. A. C. Snowden
News & Courier, March 12, 1929 ***

15. Other records, miscellaneous manuscript material, etc.:

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church:

**Unable to locate news article in the News & Courier or Evening
* Post on 3.12.1929**

See Appendix A for information on the Protestant Episcopal religion.

BISHOP ATTENDS INITIAL SERVICE

Participates in Dedication
of New Church Epiph-
any, St. John's

CHURCH of the EPIPHANY

St. John's, Berkeley, Dec. 11.—Special: The corner-stone of the Church of the Epiphany, Upper St. John's parish, Berkeley county, was laid today and the church consecrated and dedicated.

The new structure, built of brick, replaces the former Church of the Epiphany, or the Rock's Church as it was more commonly known, which built in 1814 was destroyed by fire in 1925. The new building is made possible by contributions of members and friends of the church.

Officiating at the services were the Right Rev. William A. Guerry, D. D., Bishop of South Carolina; the Rev. A. W. Skardon, rector of the church and the Rev. J. E. H. Gallbreath, of Sumner. A people's lunch was served on the church grounds immediately following the services.

"Today marks the first time during the entire period I have served as bishop that I have known a church to be consecrated and dedicated at the first service held in that church," Bishop Guerry said. "I feel that the rector, the vestrymen, and all members of the congregation are to be congratulated on this, as it means that the church is absolutely clear of all debt, and that everything has been paid for."

The Church of the Epiphany was originally a chapel of ease to St. Stephen's, and was built about 1804 near the Rock's creek, close to the entrance gate of the Rock's plantation, then in Upper St. John's parish in Berkeley county, the plantation is now situated in Orangeburg county. The church thus owes its name to the location it once occupied.

In 1814, the church was built on the site of the present edifice, under the supervision of John Palmer, of Bluefield plantation. The grounds occupy a part of Springfield plantation, Berkeley county, then the property of Joseph Palmer, and now owned by E. G. Palmer. The congregation was composed of families who had migrated westward from the neighborhood of St. Stephen and Pineville, living at Heydon Hill, Eutaw, Belvidere, Dorchee, Pond Bluff, Mount Pleasant, Loch Du, Fountain Head, Springfield, Springfield, Cherry Grove, Poplar Hill, Mount Hope, and other plantations. Names associated with the church at that time were: Gaillard, Sinker, Marion, McElvey, Kirk, Porcher, Cain, Thews, Palmer, Cahoon, and Dwight. Some of these names are still included among the congregation.

The first rector of the church was the Rev. Charles Snowden who was also rector of St. Stephen, and of the chapel of ease at Black Oak. The two churches of the Rock's and that of Pineville were considered practically the same until the early sixties.

After a service of about ten years, Mr. Snowden retired and was succeeded by the Rev. J. D. Campbell who died in 1840. Both churches were without a rector for the next two years, until in 1842, the Rev. William Dehon took charge, assisted first by the Rev. C. P. Gadsden, and then by the Rev. Robert Johnson. The church was consecrated March 4, 1844, during Mr. Dehon's rectorship who later accepted a call to Charleston, after which Mr. Johnson became rector.

Up to this time, the place of residence for all rectors had been at Pineville. About 1836, that place became so unhealthy that some of the families decided to make their summer homes elsewhere, and in 1837, the first home was built in Eutawville by Capt. Peter Gaillard, of Heydon Hill plantation. This house is now the rectory, having been purchased for that purpose by the Ladies' Sewing Society.

Other homes were built as the years passed, and in 1849, the present chapel to the Rock's church was built there. Contributors to the building were: Thomas Porcher, Charles Porcher, Eugene Gaillard, James Gaillard, Jr., Dr. Edward Fludd, Charles Snowden, Peter Snowden, Philip C. Kirk, Joseph Palmer, and William Sinker.

The congregation of the Rock's church separated from that of Pineville about 1862, and the Rev. R. P. Johnson accepted the call to be rector, and moved from Pineville, living at Edgewood plantation in the winter and in Eutawville in the summer. He was rector until 1868, when the Rev. Marion Hall succeeded him. Mr. Hall died a few months afterwards.

Rev. N. B. Fuller became rector in 1870. The following have since served: The Revs. C. H. Newman, T. G. Scott, J. H. Tillinghast, George Weston, E. M. Bradin, J. W. Otte, John London, H. C. Natchez, C. W. Taylor, Walter Mitchell and the Rev. A. W. Skardon, now rector.

At the present time, services are conducted each alternate Sunday. Rev. Skardon is also rector of St. Jude's church, Walterboro, and makes his residence there, conducting services at each church on alternate Sundays.

Information
added in
2023

News and Courier.
Monday, December 12, 1927

W.P.A. Form 20 HR

Card Number: **50**

Worker's Name: **Anna L. Sinkler**

Date: **4/30/38**

Works Progress Administration
Survey of Local and State Records: 1936
South Carolina Historical Records Survey
CHURCH RECORDS FORMS

Current Pastor: **Rev. W. E. West, Moncks Corner, S.C.**

☒ White Negro ☐

1. County: **Berkeley** City or Town: **Cordesville**
2. Name of Church: **Cordesville Baptist** Street Address: **none**
3. Denomination: **Southern B. Convention** Date Organized: **May 1902**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **no previous building**
6. Date present building dedicated: **1902** Build or Rebuild date: **1902**
7. Architecture, bells, inscriptions, special features of building: **rectangular frame building , belfry on gable and one bell. 1 acre of land, no cemetery; Value of church and land - \$1000, seating capacity-200**
8. First settled clergyman: **Rev. J. E. Edwards** Tenure **1902-06**
Educational background: **Furman University, Greenville, SC**
9. Minute books (by year, volume, file boxes, etc.):
1902--, 1 vol., Clerk: Mrs. Dyrena Patrick Moncks Corner
10. Register books of baptisms, confirmations, marriages, members, deaths: **in the minutes (1902--), members, deaths**
No charter members Present membership - 37
11. Record books of Sunday School or other organizations:
none

12. Financial records, if separate: **none**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication):
none

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **This church came out of St. Johns Bethel and Providence Baptist churches. It has lost so many by removals,* it is at a low ebb.**

*** Removals - removing a member of the church for immoral behavior or behavior not in line with the church's theology.**

See Appendix A for information on the Southern Baptist Convention.

W.P.A. Form 20 HR

Card Number: **14**

Worker's Name: **Anna L. Sinkler**

Date: **9/8/37**

Works Progress Administration
Survey of Local and State Records: 1936
South Carolina Historical Records Survey
CHURCH RECORDS FORMS

Current Pastor: **Rev. John Mustapher**

☐ White ☒ Negro

1. County: **Berkeley** City or Town: **Pineville**
2. Name of Church: **Day Dawn** Street Address: **none**
3. Denomination: **Missionary Baptist** Date Organized: **1889**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **small frame building**
6. Date present building dedicated: **1920** Build or Rebuild date: **1920**
7. Architecture, bells, inscriptions, special features of building:
square frame building with belfry and one bell
8. First settled clergyman: **J. C. Paulay** Tenure **1899-1905**
Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.):
1920--, 1 vol.
Clerk: Isaiah Jefferson
10. Register books of baptisms, confirmations, marriages, members, deaths:
Members - 325
In the minutes, 1920--, members and deaths listed
11. Record books of Sunday School or other organizations:
1925-28, 1929-30, 1934--: 3 vol.

12. Financial records, if separate: **In minutes, 1920--, 1 vol**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication):

none

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **none listed**

See Appendix A for more information about the Missionary Baptist religion.

Information added in 2023

The Day Dawn Baptist Church was founded in 1870 by Rev. John Jefferson, Jr., who served as pastor for 56 years. The organizers toiled all night over what to name the church. As the morning sunrise appeared, it came to them, "We'll name it Day Dawn."

The Serving officers of the original deacon board: Israel Gardner, Abraham Prioleau, Moses Williams, Lewis Prioleau, Charles Gourline, Theodore Jefferson, Lawrence Williams, Aaron Williams, Sanko Judge, and Robert Smalls.

Rev. Jefferson died in 1926 and was succeeded by the Reverends: John Mustapher, Sam W. Butler in 1938, and Gabriel Gaillard in 1939.

Montgomery, W. M. (2007, December 21). Pineville, a Historic Refuge: Part 37, Day Dawn Baptist Church.

The Columbia Star. <https://www.thecolumbiastar.com/articles/pineville-a-historic-refuge-39/>

W.P.A. Form 20 HR

Card Number: **77**Worker's Name: **Anna L. Sinkler**Date: **3/30/39**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **Rev. Daniel Hill, Ridgeville, SC**
☐ White ☒ Negro

1. County: **Berkeley** City or Town: **7 mi. SE Holly Hill**
2. Name of Church: **Ebenezer** Street Address: **SC 31**
3. Denomination: **AME** Date Organized: **1870**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **Frame building used until 1900.**
When razed, good lumber used to help with new church.
6. Date present building dedicated: **1900** Build or Rebuild date: **1900**
7. Architecture, bells, inscriptions, special features of building: **no inscriptions, rectangular frame building, 48' x 30', a tower on each front corner, one tower with belfry with bell, some enclosed porch. Seating capacity - 250. 2 acres land, including cemetery, a Lodge Hall on grounds. ***
8. First settled clergyman: **John Gibson** Tenure **1880-1883**
 Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.): **1935-37, 1938-- , 2 vol. older records lost**
Secretary: Cleveland Husser, Rt. 1, Cross
10. Register books of baptisms, confirmations, marriages, members, deaths:
In the minutes, 1935--; members, deaths finances. Present membership 100. Sunday School - 82. Charter members unknown.
11. Record books of Sunday School or other organizations:
1939. Secretary: Cleveland Husser, Cross

12. Financial records, if separate: **In minutes, 1935--**
13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**
14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**
15. Other records, miscellaneous manuscript material, etc.: **none**
16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐
17. Other information, particularly as to the origins, history, and previous names of the church: **After the War Between the States, the Negro members of Black Creek MES wanted their own church, so they organized Ebenezer. For a while, they worshiped in homes until a church was built.**
7. cont. Value of land and church - \$1200. The lodge, used as a school, value - \$500. Total value - \$1700.

See Appendix A for more information about the African Methodist Episcopal religion.

W.P.A. Form 20 HR

Card Number: **49**

Worker's Name: **Anna L. Sinkler**

Date: **4/30/38**

Works Progress Administration
Survey of Local and State Records: 1936
South Carolina Historical Records Survey
CHURCH RECORDS FORMS

Current Pastor: **G. H. Varn Pinopolis, SC**

☒ White ☐ Negro

1. County: **Berkeley** City or Town: **4 mi. S Moncks Corner**
2. Name of Church: **Ebenezer** Street Address: **SC 64**
3. Denomination: **MES** Date Organized: **1860**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **First church was a rectangular frame building. Torn down because dilapidated.**
6. Date present building dedicated: **1908** Build or Rebuild date: **1908**
7. Architecture, bells, inscriptions, special features of building: **Rectangular frame building, painted white, belfry on gable with one bell, Seating Capacity - 300. One acre of land valued at \$600.**
8. First settled clergyman: **Rev. George Cannon** Tenure **1860=64**
Educational background: **Cornfield Preacher**
9. Minute books (by year, volume, file boxes, etc.): **none**
10. Register books of baptisms, confirmations, marriages, members, deaths:
**1887-1907, 1908--, 2 vol., infant baptism, marriages, members, deaths
Kept at Parsonage, Pinopolis**
11. Record books of Sunday School or other organizations:
1938, 1 vol.

12. Financial records, if separate: **none**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **No particular history of the church could be found.**

See Appendix A for more information about the Methodist Episcopal South religion.

W.P.A. Form 20 HR

Card Number: **61**

Worker's Name: **Anna L. Sinkler**

Date: **4/30/38**

Works Progress Administration
Survey of Local and State Records: 1936
South Carolina Historical Records Survey
CHURCH RECORDS FORMS

Current Pastor: **Rev. D. L. Johnson**

☐ White ☒ Negro

1. County: **Berkeley** City or Town: **7 mi. SE Moncks Corner**
2. Name of Church: **Emanuel** Street Address: **County Road**
3. Denomination: **AME** Date Organized: **1875**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **1st - frame building erected 1875.
Pulled down because dilapidated.**
6. Date present building dedicated: **1905** Build or Rebuild date: **1905**
7. Architecture, bells, inscriptions, special features of building: **Large rectangular
frame building. Large square vestibule. Seating capacity - 500; 2 acres
of land, including cemetery valued at \$1000. Beautiful live oak here**
8. First settled clergyman: **Moses Campbell** Tenure **1875-77**
Educational background: **very little education**
9. Minute books (by year, volume, file boxes, etc.): **1928--, 1 vol.
Older records are lost.
Secretary - Henry Evans, Rt. 3, Moncks Corner**
10. Register books of baptisms, confirmations, marriages, members, deaths:
In the minutes - baptisms, confirmations, members, deaths
11. Record books of Sunday School or other organizations:
Sunday School - 2 volumes, 1937, 1938

12. Financial records, if separate: **In the minutes (1928--), 1 vol.**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **(no entry)**

See Appendix A for more information about the African Methodist Episcopal religion.

Card Number: **34**Date: **9/8/37**Worker's Name: **Anne L. Sinkler**

Works Progress Administration
Survey of Local and State Records: 1936
CHURCH RECORDS FORM

☒ White ☐ Negro
County: **Berkeley**City or Town: **Hwy. 46**

1. Name of Church: **Emmanuel** Street Address: **none**
2. Denomination: **Reformed Episcopal** Organization date: **~1880**
3. Date of lapse, if now defunct:
no lapse
4. Information as to previous buildings: **First church was a small rectangular frame building.**
5. Date present building dedicated: **1910** Build or Rebuild date: **1910**
6. Architecture, bells, inscriptions, special features of building: **rectangular frame building, gallery across the front lighted by an upper row of windows, no belfry, bell on a post**
7. First settled clergyman: **Lawrence Dawdon** Tenure: **1880-85**
8. Educational background: **grammar school**
9. Minute books (by year, volume, file boxes, etc.): **none**
10. Register books of baptisms, confirmations, marriages, deaths: **1932--, 7 vol. baptisms, confirmations, marriages, members, deaths**

11. Record books of Sunday School or other organizations: **none**

12. Financial records, if separate: **1930-37, 1 vol.**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Condition of records. Excellent ☐ Good ☐ Fair ☐ Poor ☒ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church:

See Appendix A for more information about the Reformed Episcopal religion.

W.P.A. Form 20 HR

Card Number: **4**

Worker's Name: **Anna L. Sinkler**

Date: **9/8/37**

Works Progress Administration
Survey of Local and State Records: 1936
South Carolina Historical Records Survey
CHURCH RECORDS FORMS

Current Pastor: **not listed**

☒ White Negro ☐

1. County: **Berkeley** City or Town: **10 miles E of Eutawville**
2. Name of Church: **Epiphany** Street Address: **none**
3. Denomination: **Protestant Episcopal** Date Organized: **1804**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **The first church was a rectangular frame building. Rebuilt 3 miles away, destroyed by fire in 1925.**
6. Date present building dedicated: **1929** Build or Rebuild date: **1929**
7. Architecture, bells, inscriptions, special features of building: **Red brick, Colonial architecture, no belfry or bell**
8. First settled clergyman: **Charles B. Snowden** Tenure **1810-17**
Educational background: **Associated Academy, Charleston, SC. Grad. Yale 1804**
9. Minute books (by year, volume, file boxes, etc.): **1920--**
old volumes destroyed by Sherman's army
10. Register books of baptisms, confirmations, marriages, members, deaths:
1858--, 1 vol., baptisms, confirmations, marriages, members, deaths
11. Record books of Sunday School or other organizations:
no SS records. Minutes of Women's Auxiliary 1911-20, 1921--, 2 vol.

12. Financial records, if separate: **1890-1920, 1921--, 2 vol.**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **A Sketch of Epiphany Church
by Mrs. A. C. Snowden
News & Courier, March 12, 1929**

15. Other records, miscellaneous manuscript material, etc.:

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church:

See Appendix A for more information about the Protestant Episcopal religion.

W.P.A. Form 20 HR

Card Number: **38**

Worker's Name: **Anna L. Sinkler**

Date: **9/8/37**

Works Progress Administration
Survey of Local and State Records: 1936
South Carolina Historical Records Survey
CHURCH RECORDS FORMS

Current Pastor: **not listed**

☐ White Negro ☒

1. County: **Berkeley** City or Town: **SC 46**
2. Name of Church: **Firstborn Church of the Living God** Street Address: **none**
3. Denomination: **Holiness** Date Organized: **1930**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **no previous buildings**
6. Date present building dedicated: **1930** Build or Rebuild date: **1930**
7. Architecture, bells, inscriptions, special features of building: **A plain, unpainted frame building, no belfry, bell on post**
8. First settled clergyman: **Theodore Anderson** Tenure **1930--**
Educational background: **grammar school in Berkeley County**
9. Minute books (by year, volume, file boxes, etc.): **none**
10. Register books of baptisms, confirmations, marriages, members, deaths:
1930--, 1 vol., baptisms, members, deaths
11. Record books of Sunday School or other organizations:
1930--, 1 vol. a year, 8 vol.

12. Financial records, if separate: **none**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication):
none

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **(nothing listed)**

See Appendix A for more information about the Holiness religion.

W.P.A. Form 20 HR

Card Number: **64**

Worker's Name: **Anna L. Sinkler**

Date: **4/30/38**

Works Progress Administration
Survey of Local and State Records: 1936
South Carolina Historical Records Survey
CHURCH RECORDS FORMS

Current Pastor: **Rev. J. S. Collins, Summerville, SC**

☐ White ☒ Negro

1. County: **Berkeley** City or Town: **8 mi. W Bonneau**
2. Name of Church: **Good Shepherd** Street Address: **County Rd.**
3. Denomination: **Reformed Episcopal** Date Organized: **1880**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **First church was a small frame church pulled down because dilapidated.**
6. Date present building dedicated: **1910** Build or Rebuild date: **1910**
7. Architecture, bells, inscriptions, special features of building: **Rectangular frame building, painted gray with white trim, Sunday School rooms on one side, belfry on gable with one bell, 2 acres of land with cemetery. Church and land valued at \$800. Seating capacity - 250.**
8. First settled clergyman: **Rev. E. M. Mazyck** Tenure **1880-1890**
Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.): **1933--, 1 vol., older records lost. Secretary, Peter Barnes, Bonneau, SC**
10. Register books of baptisms, confirmations, marriages, members, deaths:
Members and deaths recorded in the minutes
11. Record books of Sunday School or other organizations:
1937, 1938 - 2 vol.

12. Financial records, if separate: **In the minutes, 1933--**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication):

none

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **The church has no particular history.**

See Appendix A for more information about the Reformed Episcopal religion.

W.P.A. Form 20 HR

Card Number: **6**

Worker's Name: **Anna L. Sinkler**

Date: **9/8/37**

Works Progress Administration
Survey of Local and State Records: 1936
South Carolina Historical Records Survey
CHURCH RECORDS FORMS

Current Pastor: **not listed**

☐ White ☒ Negro

1. County: **Berkeley** City or Town: **2 miles N Moncks Corner**
2. Name of Church: **Grace** Street Address: **none**
3. Denomination: **Reformed Episcopal** Date Organized: **1870**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **First church was a small frame building which burned in 1930.**
6. Date present building dedicated: **non** Build or Rebuild date: **1931**
7. Architecture, bells, inscriptions, special features of building: **a rectangular frame building with round belfry and 1 bell**
8. First settled clergyman: **Rev. Frank Ferguson** Tenure **1870-1880**
Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.): **1931-36, 1 vol.**
10. Register books of baptisms, confirmations, marriages, members, deaths:
1931--, 1 vol., baptisms, confirmations, marriages, members, deaths
11. Record books of Sunday School or other organizations:
1931--, 1 per year, 7 vol.

12. Financial records, if separate: **In 1931-36 minutes**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **none**

See Appendix A for more information about the Reformed Episcopal religion.

Grace Reformed Episcopal Church

In 1878, a group of devoted church men and women organized what is now Grace Reformed Episcopal Church. Since inception, it has operated as one of the churches of the then Charleston-Atlanta-Charlotte Synod.

Reverend F. C. Ferguson was the first ordained Colored Reformed Episcopal Minister. At his passing in 1901, he was buried in the Spanish moss-shaded churchyard of Grace Reformed Episcopal Church in Moncks Corner.

His tombstone is inscribed: In memory of Frank C. Ferguson, Founder of the Reformed Episcopal Church Among the Colored People of South Carolina. He Was Ordained Deacon Dec. 5, 1875, by Bishop George David Cummings. He was a Faithful and Forcible Preacher of The Pure Gospel of Christ. He Died Pastor of Holy Trinity on Easter Morning, April 7, 1901. Age 62. Honored and Respected by All Who Knew Him. The Dead in Christ Shall Rise First. I Thessalonians 4:16

In later years, Mr. Walter Frost made arrangements for the church to have a tract of land (present site). Before the death of Mrs. Alice Frost, the deed was drawn to acknowledge the tract of land officially belong to the Grace Reformed Episcopal Church.

The first church building was erected in the early 1920s. Founding members: Mr. Walter Frost, Mr. Franklin Holmes, Mr. William B. Smith, Mr. Frank Gasden, Mr. B.C. George, Mrs. Harriet Jenkins, Mrs. Clara Anderson, Rev. Theodore Yeadon, Sr., and Mr. Franklin Joy.

Grace Reformed Episcopal Church-Moncks Corner (2022, May 2). Our Story. Grace Reformed Episcopal Church.

Retrieved May 1, 2023, from <http://graceu.org/our-story>

W.P.A. Form 20 HR

Card Number: **63**Worker's Name: **Anna L. Sinkler**Date: **4/30/39**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **Rev. Andrew Johnson, Charleston, S.C.**
☐ White ☒ Negro

1. County: **Berkeley** City or Town: **10 mi. W of Bonneau**
2. Name of Church: **Green Hill** Street Address: **County Road**
3. Denomination: **AME** Date Organized: **1885**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **First church was a small frame building pulled down to build larger church. (1910**
6. Date present building dedicated: **1910** Build or Rebuild date: **1910**
7. Architecture, bells, inscriptions, special features of building: **Three gable frame building, white-washed; seating capacity - 250. 1 acre of land and a cemetery. A small house on the grounds. Value of church, cemetery a small house - \$500.**
8. First settled clergyman: **Rev. Sam Jones** Tenure **1885-1887**
 Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.): **1935--, 1 vol. Older records lost. Secretary - Susie Jago, Pineville, S. C.**
10. Register books of baptisms, confirmations, marriages, members, deaths:
 In the minutes, 1935--, 1 vol.; no information about charter members
11. Record books of Sunday School or other organizations:
 1938, 1 vol.

12. Financial records, if separate: **In the minutes, 1935--**
13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**
14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**
15. Other records, miscellaneous manuscript material, etc.: **none**
16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐
17. Other information, particularly as to the origins, history, and previous names of the church: **The church has no particular history.**

See Appendix A for more information about the African Methodist Episcopal religion.

W.P.A. Form 20 HR

Card Number: **13**

Worker's Name: **Anna L. Sinkler**

Date: **9/8/37**

Works Progress Administration
Survey of Local and State Records: 1936
South Carolina Historical Records Survey
CHURCH RECORDS FORMS

Current Pastor: **R. B. Collin, Eutawville, SC**

☐ White ☒ Negro

1. County: **Berkeley** City or Town: **12 mi. E Eutawville**
2. Name of Church: **Greenland** Street Address: **none**
3. Denomination: **Missionary Baptist** Date Organized: **1884**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **small frame building**
6. Date present building dedicated: **1920** Build or Rebuild date: **1920**
7. Architecture, bells, inscriptions, special features of building:
square frame building, hip roof, a square tower at one end with bell
8. First settled clergyman: **Rev. John Jefferson** Tenure **1884-1906**
Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.): **1930--, 1 vol.**
Clerk: James Hall Eutawville, SC
10. Register books of baptisms, confirmations, marriages, members, deaths:
1933--, 1 vol., members, deaths
35 members
11. Record books of Sunday School or other organizations:
1930--, 1 vol. per year, 7 vol.

12. Financial records, if separate: **In the minutes**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication):

none

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☐ Poor ☒ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **nothing listed**

See Appendix A for more information about the Missionary Baptist religion.

W.P.A. Form 20 HR

Card Number: **72**Worker's Name: **Anna L. Sinkler**Date: **11/30/38**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **Rev. Ready Davis Summerville, SC Rt. 2**
☐ White ☒ Negro

1. County: **Berkeley** City or Town: **7 miles Summerville**
2. Name of Church: **Grove Hall** Street Address: **SC 31**
3. Denomination: **AME** Date Organized: **1920**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **no previous buildings**
6. Date present building dedicated: **1920** Build or Rebuild date: **1920**
7. Architecture, bells, inscriptions, special features of building: **Rectangular frame building 40 ft. by 30 ft., belfry on the gable and one bell.**
Seating capacity - 150.
One acre of land, no cemetery. Value of land and church \$600
8. First settled clergyman: **Rev. R. B Jennings** Tenure **1920-1922**
 Educational background: **Grammar School, Orangeburg County**
9. Minute books (by year, volume, file boxes, etc.):
1931--, 1 vol. Older records are lost.
Secretary: Ruth Warnes, Summerville, SC
10. Register books of baptisms, confirmations, marriages, members, deaths:
In the minutes 1931--, members, deaths.
Present membership 25. Charter members unknown
11. Record books of Sunday School or other organizations:
none

12. Financial records, if separate: **In the minutes, 1931---**
13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**
14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**
15. Other records, miscellaneous manuscript material, etc.: **none**
16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐
17. Other information, particularly as to the origins, history, and previous names of the church: **Negro Methodists living in Grove Hall community found it too far to go to Summerville and organized their own church. Their membership is only twenty-five.**

See Appendix A for more information about the African Methodist Episcopal religion.

W.P.A. Form 20 HR

Card Number: **71**

Worker's Name: **Anna L. Sinkler**

Date: **11/30/38**

Works Progress Administration
Survey of Local and State Records: 1936
South Carolina Historical Records Survey
CHURCH RECORDS FORMS

Current Pastor: **Joseph Ephron, Charleston, S.C.**

☐ White ☒ Negro

1. County: **Berkeley** City or Town: **7 mi. SE Summerville**
2. Name of Church: **Grove Hall** Street Address: **SC Hwy. 31**
3. Denomination: **Holiness** Date Organized: **1900**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **no previous building**
6. Date present building dedicated: **1900** Build or Rebuild date: **1900**
7. Architecture, bells, inscriptions, special features of building: **Rectangular frame building, 40' x 25', belfry on gable, one bell, one-half acre, includes cemetery, value of church and land - \$800**
8. First settled clergyman: **Re. T. D. Young** Tenure **1900-1904**
Educational background: **grammar school, Dorchester County**
9. Minute books (by year, volume, file boxes, etc.): **1910--m 1 vol., older records lost. Secretary Sim Patterson, Summerville**
10. Register books of baptisms, confirmations, marriages, members, deaths:
in minutes, 1910--, records contain baptisms, members, deaths
11. Record books of Sunday School or other organizations:
1938, 1 vol.

12. Financial records, if separate: **In the minutes, 1910--**
13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication):
none
14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**
15. Other records, miscellaneous manuscript material, etc.: **none**
16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐
17. Other information, particularly as to the origins, history, and previous names of the church: **Rev. Young came to live in the Grove Hall community and wanted a church to preach in, gathered members from nearby churches and converted them to the Holiness religion.**
- See Appendix A for more information about the Holiness religion.**

Card Number: **68**Date: **4-30-38**Worker's Name: **Anne L. Sinkler**

Works Progress Administration
Survey of Local and State Records: 1936

CHURCH RECORDS FORM

Current Pastor: Rev. S. P. Warren Moncks Corner, SC

☐ White ☒ Negro
County: **Berkeley**City or Town: **7 mi. SE Moncks Corner**

1. Name of Church: **Holy Comforter** Street Address: **County Rd.**
2. Denomination: **Reformed Episcopal** Organization date: **1875**
3. Date of lapse, if now defunct:
no lapse
4. Information as to previous buildings: **First church was a small frame building, torn down because dilapidated.**
5. Date present building dedicated: **1912** Build or Rebuild date: **1912**
6. Architecture, bells, inscriptions, special features of building: **once whitewashed, rectangular frame build, bell on post. Seating capacity - 200. 1 acre of land including cemetery. Value - \$500**
7. First settled clergyman: **Rev. E. M. Mazyck** Tenure: **1875-80**
8. Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.): **1931--, 1 vol. older records lost**
[Secretary] George Ellington Oakley, SC
10. Register books of baptisms, confirmations, marriages, deaths: **in the minutes baptisms, members, deaths**

11. Record books of Sunday School or other organizations: **1937--, 1 vol.
in church**

12. Financial records, if separate: **in the minutes, 1931--, 1 vol.**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Condition of records. Excellent ☐ Good ☐ Fair ☐ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **This is one of the R. E. churches established by Bishop P. F. Stevens, priest of the Protestant Episcopal Church. [Reference to him in 1899, as Bishop of the Reformed Episcopal Church, Orangeburg]**

See Appendix A for more information about the Reformed Episcopal religion.

Hood's Chapel

Hood's Chapel was not included in the WPA Church Inventory. It was a Methodist Episcopal (South) Church.

Information added in 2023



Circa 1945

See Appendix A for more information about the Methodist Episcopal South religion.

Hood's Chapel Methodist Church

Hood's Chapel is located about 13 miles east of Moncks Corner on the Jamestown road in the Macedonia community of Berkeley county, and was first organized about 1870. The first church was a crudely constructed log meeting house and was located on the property where the present house now stands.

About the time of its organization, the membership consisted chiefly of the Hood family and their relatives whose children and grandchildren still live in the community, and many of whom still are members of this church. In 1875 when the title of the land where the present church is located was given, the congregation was known as Hood's Chapel.

The first log meeting house served as a place of worship for many years. By 1908 the congregation had become too large for the building so, in 1909, during the pastorate of the Rev. W. T. Bedenbaugh, another building was erected on the same site.

Since it is located in the right-of-way of Highway 179, and because it was in a state of disrepair, it was torn down and the present building begun.

The collection of funds for the erection of the new building was begun in the pastorate of the Rev. Fred L. Frazier in 1938. In 1942, under the leadership of the present pastor, erection of the new building was started. The Christian church nearby shared its building with the congregation until the new building could be occupied. The building is of cinder block construction with a chapel sanctuary seating about 200 people, four classrooms, and a recreation room.

W.P.A. Form 20 HR

Card Number: **67**Worker's Name: **Anna L. Sinkler**Date: **4/30/38**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **Rev. D. J. Johnson**
☐ White ☒ Negro

1. County: **Berkeley** City or Town: **12 mi. SE Moncks Corner**
2. Name of Church: **Irving Chapel** Street Address: **none**
3. Denomination: **AME** Date Organized: **~1850**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **First church was a small frame building that burned in 1910.**
6. Date present building dedicated: **1911** Build or Rebuild date: **1911**
7. Architecture, bells, inscriptions, special features of building: **Rectangular frame building, painted white, belfry on gable with one bell. On 1 acre of land Seating capacity - 300.**
8. First settled clergyman: **Rev. W. Taylor** Tenure **1850-56**
 Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.): **1932-34, 1935--, 2 vol.**
 No records from 1850-1931. Secretary: Robert Nesbit, Gough, SC
10. Register books of baptisms, confirmations, marriages, members, deaths:
 Present membership is recorded in the minutes. No charter member information
11. Record books of Sunday School or other organizations:
 1938--, 1 vol.

12. Financial records, if separate: **In the minutes, 1934---, 1 vol.**
13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**
14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **Mentioned in "A Day on the Cooper River" edited by Louisa Cheves Stoney.**
15. Other records, miscellaneous manuscript material, etc.: **none**
16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐
17. Other information, particularly as to the origins, history, and previous names of the church: **The church was given to the Negroes by Dr. John B. Irving, the author of "A Day on the Cooper River," who bought Kensington Plantation from the Ball family. It is not known who provided the pastor in the early years.**

See Appendix A for more information about the African Methodist Episcopal religion.



Irving Chapel circa 1971.

**from the Charleston Archive at
Charleston County Public Library**

W.P.A. Form 20 HR

Card Number: **12**

Worker's Name: **Anna L. Sinkler**

Date: **9/8/37**

Works Progress Administration
Survey of Local and State Records: 1936
South Carolina Historical Records Survey
CHURCH RECORDS FORMS

Current Pastor: **none listed**

☒ White Negro ☐

1. County: **Berkeley** City or Town: **Jamestown**
2. Name of Church: **Jamestown Baptist** Street Address: **none**
3. Denomination: **Missionary Baptist** Date Organized: **1823**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **no previous building**
6. Date present building dedicated: **1924** Build or Rebuild date: **built 1923**
7. Architecture, bells, inscriptions, special features of building: **large rectangular, frame building with two doors, no belfry or bell**
8. First settled clergyman: **Rev. J. E. Edwards** Tenure **1923-31**
Educational background: **Furman Univ. Class of 1804**
9. Minute books (by year, volume, file boxes, etc.): **1923--. 1 vol.**
10. Register books of baptisms, confirmations, marriages, members, deaths:
1923-30, 1931--; 2 vol., baptisms, members, deaths
11. Record books of Sunday School or other organizations:
1927--, 1 vol. per year, 11 vol.

12. Financial records, if separate:

In minutes, 1923--

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication):

none

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **nothing listed**

See Appendix A for more information about the Missionary Baptist religion.

W.P.A. Form 20 HR

Card Number: **21**

Worker's Name: **Anna L. Sinkler**

Date: **9/8/37**

Works Progress Administration
Survey of Local and State Records: 1936
South Carolina Historical Records Survey
CHURCH RECORDS FORMS

Current Pastor: **not noted**

☐ White Negro ☒

1. County: **Berkeley** City or Town: **near Eutawville**
2. Name of Church: **Jehovah** Street Address: **SC 46**
3. Denomination: **AME** Date Organized: **1890**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **small rectangular frame building**
6. Date present building dedicated: **none** Build or Rebuild date: **1925**
7. Architecture, bells, inscriptions, special features of building: **Very large frame building with a double row of windows, a belfry and one bell**
8. First settled clergyman: **John Levally** Tenure **1890-94**
Educational background: **Grammar School**
9. Minute books (by year, volume, file boxes, etc.): **1900-15, 1916--, 2 vol.**
10. Register books of baptisms, confirmations, marriages, members, deaths:
1920--, 1 vol., baptisms, members
11. Record books of Sunday School or other organizations:
none

12. Financial records, if separate: **In minutes, 1900-1915, 1916--, 2 vol.**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **none**

See Appendix A for more information about the African Methodist Episcopal religion.

W.P.A. Form 20 HR

Card Number: **41**

Worker's Name: **Anna L. Sinkler**

Date: **9/8/37**

Works Progress Administration
Survey of Local and State Records: 1936
South Carolina Historical Records Survey
CHURCH RECORDS FORMS

Current Pastor: **not listed**

☐ White ☒ Negro

1. County: **Berkeley** City or Town: **Hwy. 46**
2. Name of Church: **Jerusalem** Street Address: **none**
3. Denomination: **AME** Date Organized: **1889**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **The first church was a small frame building.**
6. Date present building dedicated: **1920** Build or Rebuild date: **1920**
7. Architecture, bells, inscriptions, special features of building: **rectangular frame building with porch, belfry and one bell, gallery across front**
8. First settled clergyman: **Rev. Edmund Washington*** Tenure **1889-95**
Educational background: **Grammar School**
9. Minute books (by year, volume, file boxes, etc.): **1927--, 1 vol. a year, 11 vol. In possession of clerk, Louis Nelson**
10. Register books of baptisms, confirmations, marriages, members, deaths: **1927--, In the minutes, members**
11. Record books of Sunday School or other organizations: **1930--, 1 vol. a year, 8 vol.**

12. Financial records, if separate: **In the minutes, 1927--**
13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**
14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**
15. Other records, miscellaneous manuscript material, etc.: **none**
16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐
17. Other information, particularly as to the origins, history, and previous names of the church: **These records are unusually good for a Negro church.**
#7 cont., A marble tablet in the church is inscribed "Rev. Edwin Washington, Ordained 1877."

See Appendix A for more information about the African Methodist Episcopal religion.

Card Number: **31**Date: **9/8/37**Worker's Name: **Anne L. Sinkler**

Works Progress Administration
Survey of Local and State Records: 1936
CHURCH RECORDS FORM

☐ White ☒ Negro
County: **Berkeley**City or Town: **Hwy. 46**

1. Name of Church: **Jerusalem** Street Address: **none**
2. Denomination: **Missionary Baptist** Organization date: **1883**
3. Date of lapse, if now defunct: **no lapse**
4. Information as to previous buildings: **The first church was a small frame building.**
5. Date present building dedicated: **1920** Build or Rebuild date: **1920**
6. Architecture, bells, inscriptions, special features of building: **rectangular frame building, belfry and 1 bell**
7. First settled clergyman: **Rev. J. Mustapher** Tenure: **unknown**
8. Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.): **1920-36, 1 vol.**
10. Register books of baptisms, confirmations, marriages, deaths: **1925--, 1 vol. members, deaths**

11. Record books of Sunday School or other organizations: **1930-36, 1 vol. per year; 7 vol.**
12. Financial records, if separate: **In minutes**
13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**
14. Published historical sketches or directories, etc. (give author, title, place, and date of publication):
none
15. Other records, miscellaneous manuscript material, etc.:
none
16. Condition of records. Excellent ☐ Good ☒ Fair ☐ Poor ☐ Very Poor ☐
17. Other information, particularly as to the origins, history, and previous names of the church:

*** At the time of this survey this church was located in the vicinity of Eadytown.**

This church now lies under Lake Moultrie.

See Appendix A for information about the Missionary Baptist movement.

W.P.A. Form 20 HR

Card Number: **11**

Worker's Name: **Anna L. Sinkler**

Date: **9/8/37**

Works Progress Administration
Survey of Local and State Records: 1936
South Carolina Historical Records Survey
CHURCH RECORDS FORMS

Current Pastor: **not listed; Antioch Baptist Asso.**

☐ White ☒ Negro

1. County: **Berkeley** City or Town: **Jamestown**
2. Name of Church: **Jerusalem** Street Address: **none**
3. Denomination: **Missionary Baptist** Date Organized: **1882**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **a small frame building**
6. Date present building dedicated: **1921** Build or Rebuild date: **1921**
7. Architecture, bells, inscriptions, special features of building:
large rectangular frame building with two doors, a belfry and one bell
8. First settled clergyman: **Cambridge Jenkins** Tenure **1882-84**
Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.):
1890-1910, 1910-36; 2 vol. Clerk: J.R. Milligan Moncks Corner
10. Register books of baptisms, confirmations, marriages, members, deaths:
In minutes, 1890-1910, 1910-36; 2 vol. - baptisms, members, deaths
11. Record books of Sunday School or other organizations:
1921-36, one vol. per year, 16 vol.

12. Financial records, if separate: **In minute books**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☐ Poor ☒ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **nothing listed**

See Appendix A for information about the Missionary Baptist movement.

W.P.A. Form 20 HR

Card Number: **73**Worker's Name: **Anna L. Sinkler**Date: **3/30/39**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **Rev. H T. Jordan (3 yrs.) Dorchester, SC**
☒ White ☐ Negro

1. County: **Berkeley** City or Town: **10 mi. NE Ridgeville**
2. Name of Church: **Lebanon** Street Address: **County Rd.**
3. Denomination: **MES** Date Organized: **~1850**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: : **First church was a frame building erected in about 1850. Razed in 1882 and new church erected.**
6. Date present building dedicated: **1882** Build or Rebuild date:
7. Architecture, bells, inscriptions, special features of building: **T-shaped frame frame building painted white. Small porch. Seating capacity - 300. 2 acres of land including a cemetery. Value church and land \$200.**
8. First settled clergyman **Rev. Archibald R. Danner** Tenure **1850-?**
 Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.):
 None, older records are lost.
10. Register books of baptisms, confirmations, marriages, members, deaths: **1924--.**
 1. vo., baptisms, members, deaths at parsonage, Dorchester, SC
 Present membership-170. Sunday School-64, charter members-unk.
11. Record books of Sunday School or other organizations:
 1938 and 1939 only (in the church) 2 vol.

12. Financial records, if separate: **none**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication):
none

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **Rode miles and interviewed 8 people and could not get any history.**

See Appendix A for information about the Methodist Episcopal South movement.

W.P.A. Form 20 HR

Card Number: **42**

Worker's Name: **Anna L. Sinkler**

Date: **9/8/37**

Works Progress Administration
Survey of Local and State Records: 1936
South Carolina Historical Records Survey
CHURCH RECORDS FORMS

Current Pastor: **not listed**

☐ White Negro ☒

1. County: **Berkeley** City or Town: **5 mi. S of Jamestown**
2. Name of Church: **Liberty** Street Address: **none**
3. Denomination: **Reformed Episcopal** Date Organized: **~1895**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **small frame building**
6. Date present building dedicated: **1921** Build or Rebuild date: **1921**
7. Architecture, bells, inscriptions, special features of building:
rectangular frame building with a tower and one bell
8. First settled clergyman: **Rev. D. J. Mack** Tenure **1875-1902**
Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.): **1934--, 1 vol.**
10. Register books of baptisms, confirmations, marriages, members, deaths:
In minutes (1934--), members, deaths
11. Record books of Sunday School or other organizations:
none

12. Financial records, if separate: **In minutes (1934--)**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication):

none

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church:

nothing listed

See Appendix A for information about the Reformed Episcopal religion.

W.P.A. Form 20 HR

Card Number: **81**

Worker's Name: **Anna L. Sinkler**

Date: **6/15/39**

Works Progress Administration
Survey of Local and State Records: 1936
South Carolina Historical Records Survey
CHURCH RECORDS FORMS

Current Pastor: **Rev. Niles Bouro? St. Stephen, SC**

☒ White Negro ☐

1. County: **Berkeley** City or Town: **12 mi. E Moncks Corner**
2. Name of Church: **Macedonia** Street Address: **SC 179**
3. Denomination: **Christian** Date Organized: **1889**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **no previous building**
6. Date present building dedicated: **1889** Build or Rebuild date: **1889**
7. Architecture, bells, inscriptions, special features of building: **rectangular frame building, 48' x 30,' no belfry, no porch. Seating capacity - 250. 1 acre of land, including cemetery; Value of land and church - \$1200. Charter members unknown.**
8. First settled clergyman: **Ben Roberts** Tenure **1890-92**
Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.): **none**
Secretary: Led Wyndham Bonneau, SC
10. Register books of baptisms, confirmations, marriages, members, deaths: **1911--, 1 vol., baptisms, members, deaths. First book is lost. Present membership - 55, Sunday School - 40. Charter members unknown**
11. Record books of Sunday School or other organizations:
none. Sunday School membership - 40

12. Financial records, if separate: **none**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication):
none

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.:
none

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **Ben Roberts began preaching the Christian religion in this neighborhood and got enough people to join to organize but the church has only 55 members and is weak.**

See Appendix A for information about the Christian religion.

W.P.A. Form 20 HR

Card Number: **33**

Worker's Name: **Anne L. Sinkler**

Date: **9-8-1937**

Works Progress Administration
Survey of Local and State Records: 1936
South Carolina Historical Records Survey
CHURCH RECORDS FORMS

Current Pastor: unknown

White Negro ●

1. County: **Berkeley** City or Town: **Hwy. 45**
2. Name of Church: **Messiah** Street Address: **none**
3. Denomination: **Reformed Episcopal** Date Organized: **1887**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **a rectangular frame building**
6. Date present building dedicated: **1920** Build or Rebuild date: **1920**
7. Architecture, bells, inscriptions, special features of building: **An unpainted rectangular, frame building, a belfry and one bell.**
8. First settled clergyman: **Rev. Lawrence Dawson** Tenure: **1887-1890**
Educational background: **Grammar School**
9. Minute books (by year, volume, file boxes, etc.): **1920--, 1 volume**
10. Register books of baptisms, confirmations, marriages, members, deaths:
1930--baptisms, confirmations, marriages, members, deaths
11. Record books of Sunday School or other organizations: **1930--. 1 volume a year, 8 volumes**
12. Financial records, if separate: **In the minutes, 1925--, 1 volume**
13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**
14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**
15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent **Good** ✓ Poor Very Poor
17. Other information, particularly as to the origins, history, and previous names of the church: **none**

See Appendix A for information about the Reformed Episcopal religion.

W.P.A. Form 20 HR

Card Number: **16**

Worker's Name: **Anna L. Sinkler**

Date: **9/8/37**

Works Progress Administration
Survey of Local and State Records: 1936
South Carolina Historical Records Survey
CHURCH RECORDS FORMS

Current Pastor: **not listed**

☐ White Negro ☒

1. County: **Berkeley** City or Town: **Moncks Corner**
2. Name of Church: **Moncks Corner Baptist** Street Address: **Main St.**
3. Denomination: **Missionary Baptist** Date Organized: **1915**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **no previous**
6. Date present building dedicated: **not** Build or Rebuild date: **1918**
7. Architecture, bells, inscriptions, special features of building:
a small rectangular frame building with belfry and a bell
8. First settled clergyman: **Jesse McPherson** Tenure **1915-1920**
Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.): **6 vol., 1915-18, 1919-20, 1921-24, 1925-28, 1929-31, 1932--**
Clerk: J.R. Milligan
10. Register books of baptisms, confirmations, marriages, members, deaths:
In minute book, marriages, baptisms, members, deaths
11. Record books of Sunday School or other organizations:
none

12. Financial records, if separate: **2 vol., 1915-27, 1928--**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church:

See Appendix A for information about the Missionary Baptist movement.

W.P.A. Form 20 HR

Card Number: **15**

Worker's Name: **Anna L. Sinkler**

Date: **9/8/37**

Works Progress Administration
Survey of Local and State Records: 1936
South Carolina Historical Records Survey
CHURCH RECORDS FORMS

Current Pastor: **not listed**

☒ White Negro ☐

1. County: **Berkeley** City or Town: **Moncks Corner**
2. Name of Church: **Moncks Corner Baptist** Street Address: **none**
3. Denomination: **Missionary Baptist** Date Organized: **1918**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **no previous building**
6. Date present building dedicated: **1921** Build or Rebuild date: **1920**
7. Architecture, bells, inscriptions, special features of building: **large rectangular rectangular frame building, no belfry or bell**
8. First settled clergyman: **Rev. J. E. Edwards** Tenure **1920-22**
Educational background: **Furman University, Class of 1894**
9. Minute books (by year, volume, file boxes, etc.): **2 vol., 1920-26, 1927--**
10. Register books of baptisms, confirmations, marriages, members, deaths: **2 vol. 1920-26, 1927--; baptisms, members, deaths**
11. Record books of Sunday School or other organizations:
17 vol., one per year, 1920--

12. Financial records, if separate: **1 vol. each year, 1920--, 17 vol.**
13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**
14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**
15. Other records, miscellaneous manuscript material, etc.: **none**
16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐
17. Other information, particularly as to the origins, history, and previous names of the church: **none**

The initial Moncks Corner Baptist Church was located at what is now approximately 223 E. Main Street.

In 1950. the church moved to its present location at 112 E. Main Street.

In 1951, the church adopted the name First Baptist.

See Appendix A for information about the Baptist religion.

W.P.A. Form 20 HR

Card Number: **24**

Worker's Name: **Anna L. Sinkler**

Date: **9/8/37**

Works Progress Administration
Survey of Local and State Records: 1936
South Carolina Historical Records Survey
CHURCH RECORDS FORMS

Current Pastor: **not noted**

☒ White Negro ☐

1. County: **Berkeley** City or Town: **Moncks Corner**
2. Name of Church: **Moncks Corner Christian** Street Address: **none**
3. Denomination: **Disciples of Christ** Date Organized: **1922**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **no previous building**
6. Date present building dedicated: **1923** Build or Rebuild date: **1923**
7. Architecture, bells, inscriptions, special features of building: **Red brick building with a square tower, no bell**
8. First settled clergyman: **Rev. W.W. Miller** Tenure **1922-24**
Educational background: **Johnson Bible College**
9. Minute books (by year, volume, file boxes, etc.): **1 vol., 1922--**
10. Register books of baptisms, confirmations, marriages, members, deaths:
Baptisms, members in minute book; 1922--, 1 vol.
11. Record books of Sunday School or other organizations:
none

12. Financial records, if separate: **In minute book, 1922--, 1 vol.**
13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**
14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**
15. Other records, miscellaneous manuscript material, etc.: **none**
16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐
17. Other information, particularly as to the origins, history, and previous names of the church: **none**

Mrs. J. G. (Loka) Rigby was instrumental in the founding of the church as the Committee Chairman. The church accepted bids to erect the church. The plans and specifications were held by Mrs. Rigby of Moncks Corner and M. L. Stephenson, 175 1/2 Wentworth St. in Charleston.

Mrs. Rigby was co-owner of the Rigby House and the postmistress at the time Senator E. J. Dennis was assassinated on Main St. in Moncks Corner in 1930.

See Appendix A for information about the Disciples of Christ movement.

W.P.A. Form 20 HR

Card Number: **20**

Worker's Name: **Anna L. Sinkler**

Date: **9/8/37**

Works Progress Administration
Survey of Local and State Records: 1936
South Carolina Historical Records Survey
CHURCH RECORDS FORMS

Current Pastor: **not listed**

☒ White Negro ☐

1. County: **Berkeley** City or Town: **Moncks Corner**
2. Name of Church: **Moncks Corner Meth.** Street Address: **none**
3. Denomination: **MES** Date Organized:
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **no previous buildings**
6. Date present building dedicated: **1926** Build or Rebuild date: **1926**
7. Architecture, bells, inscriptions, special features of building:
A rectangular frame building with small belfry and a bell
8. First settled clergyman: **G. H. Varn** Tenure **1926-30**
Educational background: **Graduated USC 1920, Emory 1924**
9. Minute books (by year, volume, file boxes, etc.):
1926--, 1 vol.
10. Register books of baptisms, confirmations, marriages, members, deaths:
1926--, 1 vol. members, deaths
11. Record books of Sunday School or other organizations:
1 vol., 1926--

12. Financial records, if separate: **1 vol., 1926--**
13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**
14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**
15. Other records, miscellaneous manuscript material, etc.: **none**
16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐
17. Other information, particularly as to the origins, history, and previous names of the church: **none**

The Moncks Corner Methodist Church was organized on November 17, 1926, with 97 charter members and was placed on the Pinopolis Charge as its 6th church.

Worship services were first conducted in the Masonic Hall; later the church accepted an offer to use the sanctuary of the First Christian Church.

When the services began to conflict, permission was given to use the school auditorium.

On March 17, 1929, the first worship service was held in their new church home, a small white frame building with a Sunday School room in each of the four corners located at 200 N. Live Oak Dr.

See Appendix A for information about the Methodist Episcopal South movement.

This church was not included in the 1939 WPA Church Inventory.

Mt. Carmel A.M.E. Church

Mt. Carmel A.M.E. Church was established in 1873.

In 1894, a tropical storm destroyed the church. It was quickly rebuilt.

Located in Bonneau, it was in the path of the Lake Moultrie Santee-Cooper project.

The church was torn down and some of the wood was used to build the church on Black Oak Road.

The property was sold in 1940, the church torn down and some of the wood used to build their church on Black Oak Rd. (which is now the church parking lot).

The latest church was completed in 1973.

W.P.A. Form 20 HR

Card Number: **9**

Worker's Name: **Anna L. Sinkler**

Date: **9/8/37**

Works Progress Administration
Survey of Local and State Records: 1936
South Carolina Historical Records Survey
CHURCH RECORDS FORMS

Current Pastor: **not listed**

☒ White Negro ☐

1. County: **Berkeley** City or Town: **6 mi. from Pinopolis**
2. Name of Church: **Mt. Olivet** Street Address: **none**
3. Denomination: **Missionary Baptist** Date Organized: **12-22-1810**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **The first building was a log house.**
6. Date present building dedicated: **1900** Build or Rebuild date: **1900**
7. Architecture, bells, inscriptions, special features of building: **a frame building, cruciform in shape, no belfry or bell**
8. First settled clergyman: **Rev. Matthew McCullen** Tenure **unknown**
Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.):
1810-96, 1922-1926, 1932--; 3 vo.
10. Register books of baptisms, confirmations, marriages, members, deaths:
In minutes, members
11. Record books of Sunday School or other organizations:
1 vol. from 1934-35; not kept since

12. Financial records, if separate:

1810-96 in minutes, 1926-36; 2 vol.

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication):

Sketch of Mt. Olivet Church in minute book by Rev. J. J. Stoudemire, 1884

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **The 1810-96 records are in poor conditions, the other volumes are in good condition. The aforementioned minutes were copied from the original book by Rev. J. J. Stoudemire.**

See Appendix A for information on the Missionary Baptist movement.

W.P.A. Form 20 HR

Card Number: **69**Worker's Name: **Anna L. Sinkler**Date: **7/30/38**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **Rev. W. D. Williams Ridgeville, SC**
☐ White ☒ Negro

1. County: **Berkeley** City or Town: **6 mi. NE Ridgeville**
2. Name of Church: **Mt. Pisgah** Street Address: **1 mi. E on SC 2**
3. Denomination: **AME** Date Organized: **1890**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **First church was a rectangular frame church. It burned in 1933, used a little shack until 1936.**
6. Date present building dedicated: **1936** Build or Rebuild date: **1936**
7. Architecture, bells, inscriptions, special features of building:
Rectangular frame building, 50' x 30,' no porch or belfry, one-half acre of land, no cemetery. Total value of land and church- \$800
8. First settled clergyman: **Rev. Jordan Whittaker** Tenure **1890-92**
 Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.): **1905-1915, 1920--, 2 vol. Older records and 1916-1920 are lost.**
Secretary: Joe Sampson Ridgeville, SC
10. Register books of baptisms, confirmations, marriages, members, deaths:
In the minutes 1905--, members and deaths.
Present membership, 140. Charter members, 20.
11. Record books of Sunday School or other organizations:
1938, 1 vol. Secretary, Peter Pringler Ridgeville, SC

12. Financial records, if separate: **In the minutes, 1905--, 1 volume**
13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**
14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**
15. Other records, miscellaneous manuscript material, etc.: **none**
16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐
17. Other information, particularly as to the origins, history, and previous names of the church: : **In 1920, members of different AME churches who had quite a distance to go (to church) met and organized Mt. Pisgah for convenience to have a church nearby. The membership is now 140.**

See Appendix A for information on the African Methodist Episcopal religion.

W.P.A. Form 20 HR

Card Number: **56**

Worker's Name: **Anna L. Sinkler**

Date: **4/30/38**

Works Progress Administration
Survey of Local and State Records: 1936
South Carolina Historical Records Survey
CHURCH RECORDS FORMS

Current Pastor: **Rev. Mack Moncks Corner, S.C.**

☐ White ☒ Negro

1. County: **Berkeley** City or Town: **12 mi. SE Moncks Corner**
2. Name of Church: **New Hope** Street Address: **SC 402**
3. Denomination: **AME** Date Organized: **1870**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **First was a brush arbor, the second a small frame building torn down because delapidate.**
6. Date present building dedicated: **1910** Build or Rebuild date: **1910**
7. Architecture, bells, inscriptions, special features of building: **rectangular frame building, painted white, belfy in middle of front, one bell. Seating capacity - 300. One acre of land including cemetery. Value of all - \$600**
8. First settled clergyman: **Rev. I. Harrison** Tenure **1870-74**
Educational background: **Very little education**
9. Minute books (by year, volume, file boxes, etc.): **1935-37, 1 vol., 1937--, 1 vol., all previous records lost.**
Secretary: Eugene Bess P.O. Huger, SC
10. Register books of baptisms, confirmations, marriages, members, deaths: **In the minutes, baptisms, members, deaths**
11. Record books of Sunday School or other organizations:
1938, 1 vol.

12. Financial records, if separate: **in the two minute books**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication):

none

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **Could not find any information.**

See Appendix A for information on the African Methodist Episcopal religion.

W.P.A. Form 20 HR

Card Number: **55**Worker's Name: **Anna L. Sinkler**Date: **4/30/38**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **Rev. S. C. Bryant Orangeburg, S.C.**
☐ White ☒ Negro

1. County: **Berkeley** City or Town: **6 mi. E Ridgeville**
2. Name of Church: **Oak Grove** Street Address: **County Rd.**
3. Denomination: **Methodist Episcopal** Date Organized: **1887**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **no previous building**
6. Date present building dedicated: **1887** Build or Rebuild date: **1887**
7. Architecture, bells, inscriptions, special features of building: **T-shaped, unpainted frame building**
Seating capacity - 200. 1 acre of land and church value - \$500
8. First settled clergyman: **Rev. A. Cooper** Tenure **1887-97**
 Educational background: **Grammar School Berkeley County**
9. Minute books (by year, volume, file boxes, etc.): **1935--, 1 vol.**
Older records lost
Secretary: Fostell Dewberry Ridgeville, SC
10. Register books of baptisms, confirmations, marriages, members, deaths: **In the minutes (1935--), members, deaths**
no charter members or present membership
11. Record books of Sunday School or other organizations:
1938, 1 vol.

12. Financial records, if separate: **In the minutes (1935--)**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication):

none

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **One acre of land given to members of Oak Grove by Mr. Murray, a large land owner in the community.**

See Appendix A for information on the Methodist Episcopal religion.

W.P.A. Form 20 HR

Card Number: **28**

Worker's Name: **Anna L. Sinkler**

Date: **9/8/37**

Works Progress Administration
Survey of Local and State Records: 1936
South Carolina Historical Records Survey
CHURCH RECORDS FORMS

Current Pastor: **not noted**

☒ White Negro ☐

1. County: **Berkeley** City or Town: **on Hwy. 45**
2. Name of Church: **Oak Grove** Street Address: **none**
3. Denomination: **Pentecostal Holiness** Date Organized: **1911**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **no previous building**
6. Date present building dedicated: **1936** Build or Rebuild date: **1936**
7. Architecture, bells, inscriptions, special features of building: **A rectangular frame building with no porch or belfry**
8. First settled clergyman: **Rev. Willands** Tenure **1907-08**
Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.): **1911--, 1 vol.**
10. Register books of baptisms, confirmations, marriages, members, deaths:
1911--, 1 vol., members and deaths
11. Record books of Sunday School or other organizations:
none

12. Financial records, if separate: **In the minutes**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **History of Oak Grove Church in Pentecostal Advocate written by Rev. G.F. Taylor, 1935 published in Franklin, Georgia**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **none**

See Appendix A for information on the Pentecostal Holiness movement.

Not included in survey

PINEVILLE CHAPEL

Information added 2023

(Church of the Redeemer)

Episcopal

During the late 18th and 19th centuries, Berkeley County's planters, wishing to avoid the summer months' fevers associated with their low-lying plantation lands, established highland settlements, particularly in pineland woods. In 1810, a neat rectangular one-story wooden church was erected in the northern Berkeley County village of Pineville. St. Stephen Parish was later to become northern Berkeley County, and the church officially became the **Chapel of Ease** for St. Stephen in 1845.

A beautifully simple building, the interior retains its historic altar, pews, pulpit and nine-over-nine light windows, including those located at the second and third levels of the bell tower's west elevation. The ceiling is coved with a small balcony at the rear of the sanctuary that is supported by four paneled posts with sunbursts carved in the Federal style. Located behind the altar, a Federal style carved Palladian window is backlit by windows in the apse. The pulpit itself is delicately carved with round arched panels and a corbelled, oriel-type front. A unique decorative feature opposite the bell tower of Pineville Chapel is a carving of a fish, one of the first symbols of the Christian church. The Chapel exhibits simple, yet refined, architectural details, and has seen very little alteration since its construction.

The Pineville Chapel is one of only two early nineteenth century frame country churches surviving in Berkeley County. Most of Pineville was destroyed by Union troops in April 1865.

The Chapel is on the National Register of Historic Places, located in the Pineville Historic District of northern Berkeley County near the intersection of State Road 204 and Highway 45.

Church services are held twice annually, Spring and Fall, normally the Sunday the time changes. Special services, weddings, and choral concerts are held periodically, and may be scheduled with St. Stephen Episcopal Church.

<https://berkeleycitizens.org/product/2009-pineville-chapel/>



The Charleston Archive at CCPL

1974

PINEVILLE CHAPEL (cont.)

(Church of the Redeemer)



The Charleston Archive at CCPL

1974

The citizens of Pineville being all planters, long residents in the country, and for the most part descendants of the Huguenots of Santee Parish, were almost, as a matter of course, attached to the Episcopal Church. For several years after the foundation of the village, divine service continued to be performed in the parish church. But the course of condition of the events changed completely the parish, and by the year 1808 the church was, as it were, left in the wilderness, and the service discontinued.

For a short period Mr. Baker officiated every Sunday, as lay reader in the chapel, near the village, and it was then determined to enjoy the advantages of religious worship at home. A neat wooden church was accordingly erected in the village and placed under the rectorship of the Rev. C. B. Snowden.

Chapels for winter service, by the same rector, were soon afterwards erected in St. John's Berkeley at Black Oak, and the Rocks, so that, though there were three different places of worship, the congregation was considered but one.

Dalcho, F. (1820). *An Historical Account of the Protestant Episcopal Church in South Carolina: From the first settlement of the province to the War of the Revolution* (1st ed., pp. 284-285, 291-292). E. Thayer.
<https://books.google.com>

W.P.A. Form 20 HR

Card Number: **17**Worker's Name: **Anna****9/8/37****L. Sinkler**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **none listed**
☒ White ☐ Negro

1. County: **Berkeley** City or Town: **Pinopolis**
2. Name of Church: **Pinopolis** Street Address: **none**
3. Denomination: **Methodist** Date Organized: **unknown**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **no previous building but held
had its beginning as a Sunday School meeting in a private home.**
6. Date present building dedicated: **1877** Build or Rebuild date: **~1877**
7. Architecture, bells, inscriptions, special features of building: **Rectangular frame
building with a tower and one large bell**
8. First settled clergyman: **Rev. Patrick** Tenure: **4 years (unknown)**
 Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.): **1917-22, 1923-28, 1929-34,
1935-37; 4 vol.**
10. Register books of baptisms, confirmations, marriages, members, deaths:
 1930-36; 1 vol. baptisms, members, deaths
 The old books are at Wofford College.
11. Record books of Sunday School or other organizations:
 These records are not kept. When a book is filled up, it is discarded.

12. Financial records, if separate: **In the minutes**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church:

Pinopolis Methodist Church in the “pineland village” of Pinopolis formed as a place of worship for those who retreated to this quiet community during the summer months. Members appealed to the Reverend John Laughlin of the Berkeley Methodist Circuit for land to build a church, and a lot was granted in 1897. The site was purchased from the estate of William Cain in 1897 for \$100. The present building was dedicated in April 1900. Lafayette Parker loaned the church \$500 needed to construct the building with the requirement that the timber be of long leaf pine. By 1900 this wood-lap frame church had been built of long leaf pine (*Pinus palustris*), the village’s namesake tree. The cost came to \$1,000. The façade is three bays, with a lancet arch encompassing the central double doors and single round-headed windows flanking. The church rests upon a brick pier foundation, which has been in filled with brick. Source: NRHP

See Appendix A for information about the Methodist religion.

W.P.A. Form 20 HR

Card Number: **2**Worker's Name: **Anna L. Sinkler**Date: **9/8/37**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **not listed**
☒ White ☐ Negro

1. County: **Berkeley** City or Town:
2. Name of Church: **Pompion Hill** Street Address: **on Cooper River**
3. Denomination: **Protestant Episcopal** Date Organized: **1703**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **First - square frame building which was the first built outside Charles Town.**
6. Date present building dedicated: **1707** Build or Rebuild date: **1707**
7. Architecture, bells, inscriptions, special features of building: **Colonial, red brick**
8. First settled clergyman: **Rev. Thomas Hassel** Tenure **1709-44**
 Educational background: **(see second page)**
9. Minute books (by year, volume, file boxes, etc.): **Were the same as St. Thomas and St. Denis, records were destroyed by Sherman's army.**
10. Register books of baptisms, confirmations, marriages, members, deaths:
 1708-1850, baptisms, confirmations, marriages, members, deaths
11. Record books of Sunday School or other organizations:
 none

12. Financial records, if separate: **1 vol., unable to ascertain dates**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **unknown**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **Clute, Robert F., Annals and Registers of St. Thomas and St. Denis Parish in South Carolina, from 1680-1884, Charleston. 1884**

15. Other records, miscellaneous manuscript material, etc.: **None**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **This is a Chapel of Ease for St. Thomas and St. Denis. The pulpit and reading desk are at one end of the church, the altar is at the other end. One annual service is held the Spring of each year.**

8. cont. Rev. Hasell was born in England, ordained Deacon, 1705, and ordained Priest, 1709

See Appendix A for information on the Protestant Episcopal religion.

Villepontoux, Who Made St. Michael's Brick, Also Supplied Berkeley Chapel

The following article and the accompanying illustration are taken from "Plantations of the Carolina Lowcountry", published by the Carolina Art association.

By SAMUEL GAILLARD STONEY

Pompion Hill, called "Punkin Hill", is a pleasant run of bluff land with a marsh-clear landing on the eastern branch of the Cooper river. Here, between 1680 and 1700, a fair-sized community of small plantations grew up, owned mostly by Huguenots. Beyond these were such important places as the Silk Hope plantation of Governor Sir Nathaniel Johnson, and Casique John Ashby's Quinby Barony. To serve this community, in 1703 a wooden church, that later became a chapel of ease of St. Thomas and St. Denis parishes, was built at Pompion Hill.

By 1763 this church was ruinous, and its congregation arranged for the building of the one now standing there. The cost, reduced to sterling, was to be 570 pounds. The province allowed 200 pounds of this and the rest was made up by private subscription. Gabriel Manigault, a great Charleston merchant-planter, gave 50 pounds of this amount, and in addition, at a cost of 10 pounds, 950 red tile that still form cross aisles through the pavement of herring-bone brick.

The considerable care and talent that went into the architecture and construction of the building may be due to the work of Zachariah Villepontoux, whose initials are carved on both sides of the north and south doors.

Villepontoux was then a renowned maker of brick at his Parnassus plantation on Back river. He had but lately supplied those used for the building of St. Michael's church. He was a man of some prominence in his community, vestryman of Goose creek, and hardly the person to broadcast his initials in such a way if he only supplied the brick or contracted for its laying. Others who worked with him have also signed the chapel. William Axson, whom we shall meet again at St. Stephen's, put his name, his insignia as a Freemason, and other Masonic emblems on the wall, and there are other, more subordinated, names besides.

The pulpit end of the chapel has a floor of wood raised a step above the brick pavement. The ornamental high-backed pews upon it, painted white, were set aside for the white part of the congregation; those of the chancel end, painted a light brown, were used by the negroes.

Pompion Hill has obviously borrowed the design of its chancel and its pulpit from those of St. Michael's in Charles Town, then the smart new church of the province. The pulpit, like much of the woodwork of St. Michael's, is of native red cedar, which from the beginning of the settlement had been a favorite material for cabinet work of various sorts, most particularly for coffins.

The odd, if practical, arrangement of the pulpit and reading desk with regard to the chancel lays a fair task of walking on any minister who completes an Episcopal ritual in this building.

W.P.A. Form 20 HR

Card Number: **5**Worker's Name: **Anne L. Sinkler**Date: **9/8/37**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **not listed**
☐ White ☒ Negro

1. County: **Berkeley** City or Town: **8 miles N Moncks Corner**
2. Name of Church: **Reconciliation** Street Address: **none**
3. Denomination: **Reformed Episcopal** Date Organized: **1929**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **no previous buildings**
6. Date present building dedicated: **1929** Build or Rebuild date: **1929**
7. Architecture, bells, inscriptions, special features of building: **rectangular frame building, bell on post beside church**
8. First settled clergyman: **Z. R. Mazyck** Tenure **1929-34**
 Educational background: **Grammar school**
9. Minute books (by year, volume, file boxes, etc.): **1929--, 1 vol.**
10. Register books of baptisms, confirmations, marriages, members, deaths: **1929-- baptisms, confirmations, marriages, members**
11. Record books of Sunday School or other organizations:
 1929--, 1 vol. per year, total of 9 vol.

12. Financial records, if separate:

1929--, 1 vol.

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.:

none

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **no entry**

Reconciliation Reformed Episcopal Church was in the Pinopolis Basin at Hog Swamp and is now under Lake Moultrie. Source: Lake Moultrie: an Ethnographic and Environmental History of the Santee Cooper Project, 1938-1942

See Appendix A for information on the Reformed Episcopal religion.

W.P.A. Form 20 HR

Card Number: **36**Worker's Name: **Anna L. Sinkler**Date: **9/8/37**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **not listed**
☐ White ☒ Negro

1. County: **Berkeley** City or Town: **Pineville**
2. Name of Church: **Redeemer** Street Address: **none**
3. Denomination: **PE** Date Organized: **~1890**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **no previous building**
6. Date present building dedicated: **not** Build or Rebuild date: **1890**
7. Architecture, bells, inscriptions, special features of building: **A large frame building, cruciform in shape, with a belfry and one bell**
8. First settled clergyman: **Rev. James Joyner** Tenure **1890-94**
 Educational background: **Theological Seminary, Sewanee, TN**
9. Minute books (by year, volume, file boxes, etc.):
 1929--, 1 vol, in possession of Rev. Julian Simkins
10. Register books of baptisms, confirmations, marriages, members, deaths:
 1910--, 1 vol., baptisms, confirmations, marriages, deaths
11. Record books of Sunday School or other organizations:
 1927--, 1 vol.

12. Financial records, if separate:

1930--, 1 vol.

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church:

There are two Pineville churches named Redeemer, one Reformed Episcopal, the other Protestant Episcopal.

See Appendix A for information on the Protestant Episcopal religion.

W.P.A. Form 20 HR

Card Number: **35**Worker's Name: **Anna L. Sinkler**Date: **9/8/37**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **(not listed)**
☐ White ☒ Negro

1. County: **Berkeley** City or Town: **Pineville**
2. Name of Church: **Redeemer** Street Address: **none**
3. Denomination: **Reformed Episcopal** Date Organized: **1893**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **a small frame building**
6. Date present building dedicated: **1911** Build or Rebuild date: **1911**
7. Architecture, bells, inscriptions, special features of building: **A very large rectangular frame building with two rows of windows, the upper row (of windows) lighting the gallery around the inside of the church, a belfry and one bell**
8. First settled clergyman: **C. ? Broughton** Tenure **1893-1896**
 Educational background: **Grammar School**
9. Minute books (by year, volume, file boxes, etc.):
 1930--, 1 vol.
10. Register books of baptisms, confirmations, marriages, members, deaths:
 1927--, 1 vol., baptisms, confirmations, marriages, members, deaths
11. Record books of Sunday School or other organizations:
 none

12. Financial records, if separate: **in the minutes, 1920--, 1 vol.**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.:
none

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **(no information listed)**

See Appendix A for information on the Reformed Episcopal religion.

Card Number: **44**Date: **9/9/37**Worker's Name: **Anne L. Sinkler**

Works Progress Administration
Survey of Local and State Records: 1936
CHURCH RECORDS FORM

☒ White ☐ Negro
County: **Berkeley**City or Town: **McBeth**

1. Name of Church: **Rehoboth** Street Address: **none**
2. Denomination: **MES** Organization date: **1842**
3. Date of lapse, if now defunct: **no lapse**
4. Information as to previous buildings: **First building was a small rectangular frame building.**
5. Date present building dedicated: **1930** Build or Rebuild date: **1930**
6. Architecture, bells, inscriptions, special features of building: **rectangular building with no porch or belfry**
7. First settled clergyman: **A. W. Chritzburg** Tenure: **1842-44**
8. Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.): **none**
10. Register books of baptisms, confirmations, marriages, deaths:
1927--, 1 vol.; baptisms, members, deaths

11. Record books of Sunday School or other organizations:
not available
12. Financial records, if separate: **summarized in the quarterly conference minutes**
13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**
14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**
15. Other records, miscellaneous manuscript material, etc.: **none**
16. Condition of records. Excellent ☐ Good ☐ Fair ☐ Poor ☐ Very Poor ☐
17. Other information, particularly as to the origins, history, and previous names of the church: **Where the church was built was an old campground. The first church was built of materials salvaged from Trinity-Black Oak, a Protestant Episcopal church.**

This church grew out of services held as early as 1811, at first in a brush arbor and later at a nearby campground. Ministers riding the Cooper River and Berkeley circuits served this congregation for many years. The first sanctuary here was given to the Methodists by area Episcopalians in 1847. Called Black Oak, it had been built in 1808 as a chapel of ease for Biggin Church. In 1852, Charles Macbeth (1805-1881), the planter and politician for whom this community was named, donated a 15.3-acre tract to the congregation. The cemetery, which dates from the 1830s, includes the graves of Rev. John Bunch, who served from 1837 to 38, and Rev. William J. Hutson, who served in 1870. The present sanctuary was built in 1927, during the pastorate of Rev. D. Tillman Rhodes; it was renovated in 1977. Source: SCDAH

See Appendix A for information on the Methodist Episcopal South movement.

W.P.A. Form 20 HR

Card Number: **25**

Worker's Name: **Anna L. Sinkler**

Date: **9/8/37**

Works Progress Administration
Survey of Local and State Records: 1936
South Carolina Historical Records Survey
CHURCH RECORDS FORMS

Current Pastor: **not noted**

☒ White Negro ☐

1. County: **Berkeley** City or Town: **4 miles N of St. Stephen**
2. Name of Church: **Russellville Christian** Street Address: **none**
3. Denomination: **Disciples of Christ** Date Organized: **1881**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **a very small frame building**
6. Date present building dedicated: **not** Build or Rebuild date: **1890**
7. Architecture, bells, inscriptions, special features of building:
Rectangular frame building, no belfry or bell
8. First settled clergyman: **Rev. B. F. Roberts** Tenure **1881-84**
Educational background: **Kentucky University, Louisville**
9. Minute books (by year, volume, file boxes, etc.):
1 vol., 1881-1925
10. Register books of baptisms, confirmations, marriages, members, deaths:
In minutes book, baptisms, members, 1 vol., 1881-1925
11. Record books of Sunday School or other organizations:
none

12. Financial records, if separate: **In minutes book, 1881-1925, 1 vol.**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **No records were kept after 1925.**

16. Indicate by check, condition of records: Excellent ☐ Good ☐ Poor ☒ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **none**

See Appendix A for information on the Disciples of Christ religion.

W.P.A. Form 20 HR

Card Number: **19**Worker's Name: **Anna L. Sinkler**Date: **9/8/37**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **not listed**
☒ White ☐ Negro
1. County: **Berkeley** City or Town: **7 miles E of Jamestown**2. Name of Church: **St. James** Street Address: **none**3. Denomination: **MES** Date Organized: **~1800**4. Date of lapse, if now defunct: **no lapse**5. Information as to previous buildings: **a rectangular frame building**6. Date present building dedicated: **1909** Build or Rebuild date: **1909**7. Architecture, bells, inscriptions, special features of building: **A small rectangular building with a small porch**8. First settled clergyman: **Dr. Buchanan**Tenure: **unknown**Educational background: **unknown**9. Minute books (by year, volume, file boxes, etc.):
1919--, 1 vol.10. Register books of baptisms, confirmations, marriages, members, deaths:
1931--, 1 vol. baptisms, marriages, members11. Record books of Sunday School or other organizations:
1930--, 1 vol.

12. Financial records, if separate: **In the minutes**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **When the French Huguenots abandoned Jamestown, the Methodists used the handsawn lumber to build their church. The original pews are still used.**

See Appendix A for information about the Methodist Episcopal South movement.

St. John's Baptist Church

St. John's Baptist Church was not included in the WPA Church Inventory.

Information added in 2023

By 1851, when St. John's was erected on land donated by the Honorable William Cain of nearby Somerset Plantation. The first St. John's Church stood about one-fourth of a mile from the present church's location. The original congregation consisted of only eight members who had transferred from Goose Creek and nearby Mt. Olivet Church. The first pastor was the Rev. D. M. Breaker. William J. Dennis and John W. Walling were deacons. After Mr. Breaker's resignation in 1856, he was succeeded by the Rev. Peter Huxford, Sr.

During the Civil War, the population of Pinopolis burgeoned. December 1884, the church moved to its present location, erected on a one-acre lot Adam Davis Hare had donated to the church. The church continued to prosper in the ensuing years, but by 1926 a majority of the members voted to transfer their membership to Moncks Corner Baptist Church.

Miles, S. S. (2020, February 10). Pinopolis Church Celebrates 162 Years. The Berkeley Independent.
[Pinopolis-church-celebrates-162-years](#)

Card Number: **29**Date: **9/8/37**Worker's Name: **Anne L. Sinkler**

Works Progress Administration
Survey of Local and State Records: 1936
CHURCH RECORDS FORM

☒ White ☐ Negro
County: **Berkeley**City or Town: **none**

1. Name of Church: **St. John's Berkeley (Biggin)** Street Address: **none**
2. Denomination: **Protestant Episcopal** Organization date: **1706**
3. Date of lapse, if now defunct: **no lapse**
4. Information as to previous buildings: **The first building was begun in 1710 and finished in 1711. Col. Broughton made a communion table, a reading desk, a pulpit, and some pews of cedar. Destroyed by fire 2/17/1775.**
5. Date present building dedicated: **not known** Build or Rebuild date: **1756**
6. Architecture, bells, inscriptions, special features of building: **a brick church, 60' x 40.' This was garrisoned by a party of British troops in 1781, who set fire to it. Beginning in 1780, Strawberry Chapel was used. The church was not rebuilt**
7. First settled clergyman: **Rev. Robert Maule, A.M.*** Tenure: **1707-16**
8. Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.): **1731-1813, 1813-53, 1853-1911, 1912-32; 4 vol.**
Secretary, J. H. Furmain says he has not kept any later records.
10. Register books of baptisms, confirmations, marriages, deaths: **1886-1907, 1 vol. baptisms, confirmations, marriages, members, deaths**

11. Record books of Sunday School or other organizations: **none**

12. Financial records, if separate: **1927-37, loose leaf**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **'St. John's Parish, Berkeley,' in "An Historical Account of the Protestant Episcopal Church in South Carolina" by Frederick Dalcho, p. 264. Charleston, 1820**

15. Other records, miscellaneous manuscript material, etc.:
none

16. Condition of records. Excellent ☐ Good ☒ Fair ☐ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **Mr. Maule performed Divine Service in the Church of the French Protestants until the first church was built.**

A chalice of silver gilt was presented to the parish by the French Protestants; it had been used by them in France before the Revocation of the Edict of Nantes. It was brought to Carolina by Reverend Monsieur Lessou.

***#7 cont, A.M. Artium Magister (Master of Arts)**

See Appendix A for information on the Protestant Episcopal religion.

W.P.A. Form 20 HR

Card Number: **43**Worker's Name: **Anna L. Sinkler**Date: **9/8/37**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **not listed**
☒ White ☐ Negro

1. County: **Berkeley** City or Town: **none**
2. Name of Church: **St. Johns (Strawberry)** Street Address: **none**
3. Denomination: **Protestant Episcopal** Date Organized: **1706**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **no previous building**
6. Date present building dedicated: **unkn.** Build or Rebuild date: **1725**
7. Architecture, bells, inscriptions, special features of building: **brick building
rough cast, colonial-style architecture, no bell**
8. First settled clergyman: **Rev. Bryan Hunt AM** Tenure **1722-78**
 Educational background: **probably an English University**
9. Minute books (by year, volume, file boxes, etc.): **1731-1813, 1813-53,
1853-1911, 1912--, 4 vol. Rev. J. H. Furman has neglected to keep
any later minutes.**
10. Register books of baptisms, confirmations, marriages, members, deaths:
 1886-1907, baptisms, confirmations, marriages, members, deaths
11. Record books of Sunday School or other organizations:
 none

12. Financial records, if separate: **1927--, loose leaf**
13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication):
none
14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **St. John's Parish, Berkeley, in "An Historical Account of the Protestant Episcopal Churches in S.C.," by Frederick Dalcho, Charleston, 1820, page 264**
15. Other records, miscellaneous manuscript material, etc.: **1811 letter from John Ball to vestry of Strawberry Church giving a bond of ***
16. Indicate by check, condition of records: Excellent ☒ Good ☐ Poor ☐ Very Poor ☐
17. Other information, particularly as to the origins, history, and previous names of the church: **This was a parochial Chapel of Ease to St. Johns Berkeley and since the parish church was burned, services are held here and it is the same parish.**
#15 cont., \$1,959 for rector's salary

W.P.A. Form 20 HR

Card Number: **60**

Worker's Name: **Anna L. Sinkler**

Date: 4/30/38

Works Progress Administration
Survey of Local and State Records: 1936
South Carolina Historical Records Survey
CHURCH RECORDS FORMS

Current Pastor: **Rev. J. H. Hailey, Moncks Corner**

White Negro

1. County: **Berkeley** City or Town: **6 mi. SE Moncks Corner**
2. Name of Church: **St. Luke** Street Address: **County Rd.**
3. Denomination: **Methodist Episcopal** Date Organized: **1870**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **First church was a small rectangular frame building erected in 1870. Pulled down in 1910 because dilapidated.**
6. Date present building dedicated: **1910** Build or Rebuild date: **1910**
7. Architecture, bells, inscriptions, special features of building: **Rectangular frame building, small porch, square belfry on the gable with a round roof like a Chinese hat. Seating capacity - 300. 2 acres including cemetery. Value - \$800**
8. First settled clergyman: **Rev. Robert Brown** Tenure **1870-75**
Educational background: **very little education**
9. Minute books (by year, volume, file boxes, etc.): **1933--, 1 vol.**
Older records lost
Secretary - Joe Heyward, Cordesville
10. Register books of baptisms, confirmations, marriages, members, deaths:
In the minutes, members and deaths
11. Record books of Sunday School or other organizations:
1937, 1938 2 vol.

12. Financial records, if separate:

In the minutes

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **This was one of the many Methodist Episcopal churches established after the War Between the States.**

See Appendix A for information on the Methodist Episcopal religion.

W.P.A. Form 20 HR

Card Number: **23**Worker's Name: **Anna L. Sinkler**Date: **9/8/37**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **not noted**
☐ White ☒ Negro

1. County: **Berkeley** City or Town: **Hwy. 45**
2. Name of Church: **St. Lukes** Street Address: **none**
3. Denomination: **AME** Date Organized: **1870**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **Worshipped in a barn until a small frame building was built.**
6. Date present building dedicated: **1897** Build or Rebuild date: **1897**
7. Architecture, bells, inscriptions, special features of building: **Rectangular building with belfry and a bell**
8. First settled clergyman: **Edwin Washington** Tenure **1870-75**
 Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.): **1920--, 1 vol.**
10. Register books of baptisms, confirmations, marriages, members, deaths: **In the minutes, 1920--, 1 vol. members, deaths**
11. Record books of Sunday School or other organizations:
 1929--, 1 vol. per year, 7 vol.

12. Financial records, if separate: **In the minutes, 1920--, 1 vol.**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☐ Poor ☒ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **none**

See Appendix A for information on the African Methodist Episopal religion.

W.P.A. Form 20 HR

Card Number: **54**Worker's Name: **Anna L. Sinkler** Date: **4/30/38**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **Rev. Henry Murphy** **Bonneau, S.C.**
☐ White ☒ Negro

1. County: **Berkeley** City or Town: **5 mi. W Bonneau**
2. Name of Church: **St. Mark** Street Address: **County Rd.**
3. Denomination: **AME** Date Org. **1 1905**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **no previous building**
6. Date present building dedicated: **1905** Build or Rebuild date: **1905**
7. Architecture, bells, inscriptions, special features of building: **rectangular frame building, vestibule built out front, belfry on top, seating capacity 250, 1 acre of land, no cemetery, value = \$500**
8. First settled clergyman: **J.H. Myers** Tenure **1905-07**
 Educational background: **Grammar school**
9. Minute books (by year, volume, file boxes. etc.): **1935 --. 1 vol.**
older records lost Sec. Joe Wright Bonneau, SC
10. Register books of baptisms, confirmations, marriages, members, deaths:
In the minutes, 1935--, 1 vol., deaths
11. Record books of Sunday School or other organizations:
1938, 1 vol.

12. Financial records, if separate: **In the minutes**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication):

none

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☒ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **The church came out of Green Hill AME church.**

See Appendix A for information on the African Methodist Episcopal religion.

Card Number: **46**

Worker's Name: Anna L. Sinkler

Date **10-1-37**

Works Progress Administration
Survey of Local and State Records: 1936
CHURCH RECORDS FORM

White **Negro**

1. County: Berkeley City or Town: **Moncks Corner**
2. Name of Church: **St. Marys** **3 mi. SW Moncks Corner**
3. Denomination **AME** Date Organized: **1890**
4. Date of lapse, if now defunct no lapse
5. Information as to previous buildings: **The first church was a small building (1890-?)**
6. Date present building dedicated: **1925** Build or Rebuild date: **1925**
7. Architecture, bells, inscriptions, special features of building:
rectangular frame building, belfry built from ground, one bell
8. First settled clergyman: **Rev. William McHoney** Tenure **1890-94**
Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.): **1931-37, 1 vol.**
10. Register books of baptisms, confirmations, marriages, deaths: **In the minutes, deaths and members, 1931--, 1 vol.**

11. Record books of Sunday School or other organizations: **1934-35, 1936--, 2 vol.**

12. Financial records, if separate **1929--, 1 vol.**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.:
none

16. Indicate by check condition of records.

Excellent ☐ Good ☒ Fair ☐ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **none**

See Appendix A for information on the African Methodist Episcopal religion.

Card Number: 40

Date: 9/8/37

Worker's Name: Anne L. Sinkler

Works Progress Administration
Survey of Local and State Records: 1936
CHURCH RECORDS FORM

☐ White ☒ Negro

County: Berkeley

City or Town: 2 mi. N St. Stephens

1. Name of Church: **St. Matthews** Street Address: **Hwy. 46**
2. Denomination: **A.M.E.** Organization date: **1926**
3. Date of lapse, if now defunct: **no lapse**
4. Information as to previous buildings: **no previous building**
5. Date present building dedicated: **1926** Build or Rebuild date: **1926**
6. Architecture, bells, inscriptions, special features of building: **a rectangular frame building with a square tower built on to front of church which forms a vestibule, no bell**
7. First settled clergyman: **Rev. London Johnson** Tenure: **1926-30**
8. Educational background: **Grammar school**
9. Minute books (by year, volume, file boxes, etc.): **1926--, 1 vol.**
10. Register books of baptisms, confirmations, marriages, deaths: **1926-36, 1 vol., deaths**

11. Record books of Sunday School or other organizations: **1930-36, 1 vol. each year, 7 vol.**

12. Financial records, if separate **In the minutes, 1926-- , 1 vol.**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check condition of records.

Excellent ☐ Good ☒ Fair ☐ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **none**

See Appendix A for information on the African Methodist Episcopal religion.

Card Number: **48**Date: **4/15/38**Worker's Name: **Anne L. Sinkler**

Works Progress Administration
Survey of Local and State Records: 1936
CHURCH RECORDS FORM

Current Pastor: **Rev. P. Prioleau****Antioch Assn.**
☐ White ☒ Negro
County: **Berkeley**City or Town: **2 mi. N St. Stephens**

1. Name of Church: **St. Matthews** Street Address: **near SC 45**
2. Denomination: **Negro Baptist** Organization date: **1892**
3. Date of lapse, if now defunct: **no lapse**
4. Information as to previous buildings: **no previous building**
5. Date present building dedicated: **1895** Build or Rebuild date: **1895**
6. Architecture, bells, inscriptions, special features of building: **rectangular frame building, once painted white, open belfry on gable, one bell, arched windows. Seating capacity - 250**
1 acre of land, no cemetery. Value \$600
7. First settled clergyman: **John Jefferson** Tenure: **1895-1900**
8. Educational background: **Grammar School, Berkeley Co.**
9. Minute books (by year, volume, file boxes, etc.): **1935--, 1 vol.**
older records lost
Secretary: Leroy Davis St. Stephen, SC
10. Register books of baptisms, confirmations, marriages, deaths: **none**

11. Record books of Sunday School or other organizations: **1937, 1938; 2 vol.**

12. Financial records, if separate: **in minutes**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Condition of records. Excellent ☐ Good ☒ Fair ☐ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **The members of the church came from Greenland, Jerusalem and other Baptist churches in the area.**

See Appendix A for information on the Negro Baptist religion.

Card Number: **47**Date: **4/15/38**Worker's Name: **Anne L. Sinkler**

Works Progress Administration
Survey of Local and State Records: 1936
CHURCH RECORDS FORM

☐ White ☒ Negro
County: **Berkeley**City or Town: **1 mi. W St. Stephens**

1. Name of Church: **St. Michael** Street Address: **none**
2. Denomination: **Reformed Episcopal** Organization date: **1880**
3. Date of lapse, if now defunct: **no lapse**
4. Information as to previous buildings: **small frame building erected in 1880, torn down to build 1910 church, lumber salvaged to help**
5. Date present building dedicated: **1910** Build or Rebuild date: **1910**
6. Architecture, bells, inscriptions, special features of building: **rectangular frame building, painted white with green trim, two small porches each over an entrance, open belfry on gable, 1 bell**
Seating capacity - 300. 1 acre of land, no cemetery. Value - \$800
7. First settled clergyman: **unknown** Tenure: **unknown**
8. Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.): **1935--, 1 vol.; older records lost**
Clerk: Andrew Frazier St. Stephens, SC
10. Register books of baptisms, confirmations, marriages, deaths: **in the minutes, baptisms, members, deaths**

11. Record books of Sunday School or other organizations: **1938, 1 vol.**

12. Financial records, if separate: **in the minutes**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Condition of records. Excellent ☐ Good ☒ Fair ☐ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **No particular history could be obtained.**

See Appendix A for information on the Reformed Episcopal religion.

W.P.A. Form 20 HR

Card Number: **30**Worker's Name: **Anna L. Sinkler**Date: **9/8/37**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **unknown**
☐ White ☒ Negro

1. County: **Berkeley** City or Town: **St. Stephen**
2. Name of Church: **St. Michaels** Street Address: **none**
3. Denomination: **Reformed Episcopal** Date Organized: **~1870**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **The first church was a small frame house.**
6. Date present building dedicated: **1925** Build or Rebuild date: **1925**
7. Architecture, bells, inscriptions, special features of building: **A rectangular frame building with a porch, a belfry on the gablet, and a bell**
8. First settled clergyman: **Rev. Samuel Bash** Tenure: **1870-1875**
 Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.): **1925--m 1 vol.**
10. Register books of baptisms, confirmations, marriages, members, deaths:
 1930-36; 1 vol. baptisms, members, deaths
 The old books are at Wofford College.
11. Record books of Sunday School or other organizations:
 These records are not kept. When a book is filled up it is discarded.

12. Financial records, if separate: **In the minutes**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church:

See Appendix A for information on the Reformed Episcopal religion.

W.P.A. Form 20 HR

Card Number: **59**Worker's Name: **Anna L. Sinkler**Date: **4/30/38**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **Rev. F. H. Grant St. Stephens, S.C.**
☐ White ☒ Negro

1. County: **Berkeley** City or Town: **3 mi. NW St. Stephen**
2. Name of Church: **St. Paul** Street Address: **County Rd.**
3. Denomination: **Methodist Episcopal** Date Organized: **1868**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **First was a brush arbor. Second was a frame church erected 1869. Became dilapidated and torn down in 1910.**
6. Date present building dedicated: **1910** Build or Rebuild date: **1910**
7. Architecture, bells, inscriptions, special features of building: **rectangular building painted white, belfry on gable with one bell. Seating capacity - 300.**
8. First settled clergyman: **Rev. A. D. Walker** Tenure **1868-72**
 Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.): **1935--, 1 vol.**
 older records lost
 Secretary: John Wallace St. Stephens, SC
10. Register books of baptisms, confirmations, marriages, members, deaths: **in the minutes; members and deaths**
11. Record books of Sunday School or other organizations:
 1937--, 1 vol.

12. Financial records, if separate: **In the minutes (1935--)**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication):

none

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication):

none

15. Other records, miscellaneous manuscript material, etc.:

none

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **This was the oldest Methodist Episcopal Church in this section.**

See Appendix A for information on the Methodist Episcopal religion.

W.P.A. Form 20 HR

Card Number: **53**Worker's Name: **Anna L. Sinkler**Date: **4/30/38**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **O. J. Boone St. Stephens, S.C.**
☐ White ☒ Negro

1. County: **Berkeley** City or Town: **3 mi. W Bonneau**
2. Name of Church: **St. Philips** Street Address: **County Rd.**
3. Denomination: **Reformed Episcopal** Date Organized: **1912**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **no previous building**
6. Date present building dedicated: **1912** Build or Rebuild date: **1912**
7. Architecture, bells, inscriptions, special features of building:
rectangular unpainted frame building, no porch or belfry. Seating capacity - 200. 1/2 acre of land, no cemetery
Value of land and church - \$500
8. First settled clergyman: **Rev. Sam Legare** Tenure **1912-14**
 Educational background: **Grammar School, Berkeley County**
9. Minute books (by year, volume, file boxes, etc.): **1932--, 1 vol.**
Earlier records lost
Sec. Anna White Bonneau, SC
10. Register books of baptisms, confirmations, marriages, members, deaths:
In the minutes, members and deaths
no charter members, present membership - 2
11. Record books of Sunday School or other organizations:
1938, 1 vol.

11. Record books of Sunday School or other organizations: **1938, 1 vol.**

12. Financial records, if separate: **in the minutes, 1932--, 1 vol.**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Condition of records. Excellent ☐ Good ☒ Fair ☐ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **This church came out of Good Shepherd Reformed Episcopal Church.**

See Appendix A for information on the Reformed Episcopal religion.

W.P.A. Form 20 HR

Card Number: **66**Worker's Name: **Anna L. Sinkler**Date: **4/30/38**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **Recently passed way**
☐ White ☒ Negro

1. County: **Berkeley** City or Town: **1 mi. S St. Stephens**
2. Name of Church: **St. Stephen Baptist** Street Address: **Hwy 46**
3. Denomination: **Baptist** Date Organized: **1877**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **First church was a small frame building that became dilapidated and was torn down.**
6. Date present building dedicated: **1917** Build or Rebuild date: **1917**
7. Architecture, bells, inscriptions, special features of building: **A large rectangular frame building painted white with belfry on gable and 1 bell. A gallery on two sides and front; seating capacity-800**
8. First settled clergyman: **Rev. J. A. Chase** Tenure **1877-81**
 Educational background: **very little education**
9. Minute books (by year, volume, file boxes, etc.): **1934--, 1 vol. Older records are lost. Secretary: Eddie Middleton, St. Stephens**
10. Register books of baptisms, confirmations, marriages, members, deaths: **In the register. No list of charter members. Present membership is recorded.**
11. Record books of Sunday School or other organizations:
 1938--, 1 vol.

12. Financial records, if separate: **In the minutes, 1934--, 1 vol.**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **This was one of the original Negro Baptist churches established after the Civil War. Prior to the war, members had attended Providence Baptist Church.**

See Appendix for information about the Negro Baptist religion.

Card Number: **7**Date: **9/8/37**Worker's Name: **Anne L. Sinkler**

Works Progress Administration
Survey of Local and State Records: 1936
CHURCH RECORDS FORM

☒ White ☐ Negro
County: **Berkeley**City or Town: **St. Stephens**

1. Name of Church: **St. Stephens** Street Address: **none**
2. Denomination: **Missionary Baptist** Organization date: **1847**
3. Date of lapse, if now defunct:
no lapse
4. Information as to previous buildings: **The first church (1849) was a rectangular frame building. It burned in 1908.**
5. Date present building dedicated: **1914** Build or Rebuild date: **1913**
6. Architecture, bells, inscriptions, special features of building: **a square red brick building with tower, no bell**
7. First settled clergyman: **unknown** Tenure: **unknown**
8. Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.): **1927--, 1 vol.,**
10. Register books of baptisms, confirmations, marriages, deaths: **1927--, 1 vol.; baptisms, members, deaths**

11. Record books of Sunday School or other organizations: **1936, 1937, 2 vol.**

12. Financial records, if separate: **1927-1937, 1 volume a year, 11 vol.**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Condition of records. Excellent ☐ Good ☐ Fair ☐ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church:

See Appendix A for information on the Missionary Baptist movement.

W.P.A. Form 20 HR

Card Number: **39**Worker's Name: **Anna L. Sinkler**Date: **9/8/37**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **none listed**
☒ White ☐ Negro

1. County: **Berkeley** City or Town: **St. Stephens**
2. Name of Church: **St. Stephens Methodist** Street Address: **none**
3. Denomination: **MES** Date Organized: **1897**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **no previous building**
6. Date present building dedicated: **1897** Build or Rebuild date: **1897**
7. Architecture, bells, inscriptions, special features of building: **plain rectangular frame building with no belfry or bell**
8. First settled clergyman: **unknown** Tenure **unknown**
 Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.):
 none
10. Register books of baptisms, confirmations, marriages, members, deaths: **1935--,
 baptisms, marriages, members, deaths. The older records are
 deposited at Wofford College.**
11. Record books of Sunday School or other organizations:
 1929--, 1 vol. a year, 9 vol.

12. Financial records, if separate:

1933--, 1 vol.

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication):

none

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.:

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **none**

See Appendix A for information on the Methodist Episcopal South religion.

W.P.A. Form 20 HR

Card Number: **45**Worker's Name: **Anna L. Sinkler**Date: **10/1/37**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **not listed**
☒ White ☐ Negro

1. County: **Berkeley** City or Town: **St Stephens**
2. Name of Church: **St. Stephens** Street Address: **River Rd.**
3. Denomination: **Protestant Episcopal** Date Organized: **1754***
4. Date of lapse, if now defunct: **not defunct, but many times without a rector -**
5. Information as to previous buildings: **frame building, formerly a Chapel of Ease to St. James, too old and ruinous for permanent use**
6. Date present building dedicated: **1767** Build or Rebuild date: **1767**
7. Architecture, bells, inscriptions, special features of building: **Colonial brown brick, no bell. The North and South sides are ornamented with six Doric pilasters and each end four of the same order. (from Dalcho's Episcopal Churches, pp. 328-31)**
8. First settled clergyman: **Rev. Alexander Keith** Tenure **1754-73**
 Educational background: **ordained as deacon in early 1773;**
9. Minute books (by year, volume, file boxes, etc.): **Minutes of the Vestry, 1754-1873, 1 vol. in custody of the Bishop of the Diocese of Charleston. In 1819, Dalcho stated, "The journals of the vestry are lost."**
10. Register books of baptisms, confirmations, marriages, members, deaths:
 1842-1943, 1 vol., in custody of E. B. Marion; 1867-77, 1 vol. in custody of the Diocese of Charleston
11. Record books of Sunday School or other organizations:

12. Financial records, if separate:

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication):

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication):

15. Other records, miscellaneous manuscript material, etc.:

16. Indicate by check, condition of records: Excellent ☐ Good ☐ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church:

#3 cont. St. Stephens Parish established May 11, 1754.

#4 cont. It was necessary to read minutes (1819-84) to get answer. 1789-94, 1802-1809, 1873-1911, 1915-32, and perhaps other years.

#8 cont. in late 1773, ordained by Dr. Gibson, Bishop of London

See Appendix A for information on the Protestant Episcopal religion.

Card Number: **3**Date: **9/8/37**Worker's Name: **Anne L. Sinkler**

Works Progress Administration
Survey of Local and State Records: 1936
CHURCH RECORDS FORM

☒ White ☐ Negro
County: **Berkeley**City or Town: **near Cainhoy**

1. Name of Church: **St. Thomas & St. Denis** Street Address: **none**
2. Denomination: **Protestant Episcopal** Organization date: **1706**
3. Date of lapse, if now defunct: **Has not been used for many years; date of lapse unknown.**
4. Information as to previous buildings: **no previous building**
5. Date present building dedicated: **unknown** Build or Rebuild date: **1708**
6. Architecture, bells, inscriptions, special features of building: **Colonial brick building covered with plaster; date of church building completion (1708) engraved on one of the bricks**
7. First settled clergyman: **Rev. Thomas Hasell** Tenure: **1709-44**
8. Educational background: **Born in England; ordained deacon, 1705; priest, 1709**
9. Minute books (by year, volume, file boxes, etc.): **Early minutes are recorded with registers, now deposited with the bishop of the diocese (Charleston)**
10. Register books of baptisms, confirmations, marriages, deaths: **1708-1850, 1 vol. baptisms, confirmations, marriages, members, deaths**

11. Record books of Sunday School or other organizations: **none**

12. Financial records, if separate: **1 vol., unable to ascertain dates**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **unknown**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **Clute, Robert F., "Annals and Registers of St. Thomas and St. Denis Parish in South Carolina, from 1680 to 1884" Charleston, 1884**

15. Other records, miscellaneous manuscript material, etc.: **unknown**

16. Condition of records. Excellent ☐ Good ☐ Fair ☐ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **St. Denis was settled by the French Huguenots, 1685 and St. Thomas by the English in 1706. This parish had the first incorporated vestry previous to the Revolution, because Richard Beresford left a large sum of money for orphans, and a vestry had to be formed to handle this fund, called "The Beresford Bounty."**

See Appendix A for information on the Protestant Episcopal religion.

The current church was built in 1819, after the church burned in 1815. In 1937, the church was restored by Henry F. Guggenheim. NRHP

W.P.A. Form 20 HR

Card Number: **76**Worker's Name: **Anna L. Sinkler**Date: **3/30/39**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **Rev. Robert Cordes Charleston, S.C.**
☒ White ☐ Negro

1. County: **Berkeley** City or Town: **9 mi. SE Holly Hill**
2. Name of Church: **Sand Ridge** Street Address: **SC 31**
3. Denomination: **South Baptist Conv.** Date Organized: **1896**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **no previous building**
6. Date present building dedicated: **1896** Build or Rebuild date: **1896**
7. Architecture, bells, inscriptions, special features of building: **no inscriptions, rectangular frame building, 45' x 30,' no belfry or porch; Seating capacity - 200. 1 acre of land, no cemetery. Value of church and land - \$1000**
8. First settled clergyman: **Rev. Frank Droze** Tenure **1896-1908**
 Educational background: **Grammar School, Berkeley County**
9. Minute books (by year, volume, file boxes, etc.): **1918--, 1 vol. No records were kept at first.**
 Secretary: Alvoid N. Grooms Ridgeville, SC
10. Register books of baptisms, confirmations, marriages, members, deaths: **in the minutes (1918--), members, how received, deaths**
 Present membership - 75, Sunday School - 60
11. Record books of Sunday School or other organizations:
 1938-39m 1 vol.
 Secretary: Mrs. Ernest Weatherford Ridgeville, SC

12. Financial records, if separate: **In the minutes**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication):

none

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **The membership of Sand Ridge came out of Briner Branch and Beulah Baptist Churches. It began with Sunday School and then the church was organized. Current membership is 75.**

See Appendix A for information on the Southern Baptist Convention.

W.P.A. Form 20 HR

Card Number: **70**Worker's Name: **Anna L. Sinkler**Date: **07/30/1938**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **Pastor Nelson Smith, Cross, SC**
☐ White ☒ Negro

1. County: **Berkeley** City or Town: **5 miles W of Pineville**
2. Name of Church: **Smith Chapel** Street Address: **SC Hwy 45**
3. Denomination: **Methodist Episcopal** Date Organized: **1933**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **no previous building**
6. Date present building dedicated: **1933** Build or Rebuild date: **1933**
7. Architecture, bells, inscriptions, special features of building: **Rectangular, unpainted frame church, 50' x 40,' seating capacity 300. No parsonage; no cemetery. Value of 1/2 acre of land and church, \$900. bell on post at corner of church**
8. First settled clergyman: **Pastor Nelson Smith** Tenure: **1933--**
 Educational background: **Grammar school, Berkeley County**
9. Minute books (by year, volume, file boxes, etc.): **1933-- 1 vol.**

Secretary: Caesar Bowman, Cross, SC

10. Register books of baptisms, confirmations, marriages, members, deaths:
 In the minutes, 1933--, members, deaths
 Present membership, 58 Charter members, 20
11. Record books of Sunday School or other organizations:
 1938, 1 vol. in church

12. Financial records, if separate: **In the minutes, 1933--**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **Nelson Smith was ordained to preach and there was no church for him. He drew members out of St. Lukes ME Church and stray members of other churches and built Smith's Chapel. Present membership, 58.**

See Appendix A for information on the Methodist Episcopal religion.

W.P.A. Form 20 HR

Card Number: **82**Worker's Name: **Anna L. Sinkler**Date: **6/15/39**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **not listed**
☒ White ☐ Negro

1. County: **Berkeley** City or Town: **Groomsville - 6 mi. SW M.C.**
2. Name of Church: **Smyrna** Street Address: **none**
3. Denomination: **MES** Date Organized: **1839**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **The first church was a frame building erected in 1839 used until 1879. It was razed to build a larger frame building.**
6. Date present building dedicated: **1875** Build or Rebuild date: **remodeled 1920**
7. Architecture, bells, inscriptions, special features of building: **A rectangular frame building 49 'x 30,' no belfry or porch, seating capacity - 200. 2 acres of land including a cemetery. Value of church and land - \$2,000.**
8. First settled clergyman: **Rev. A. R. Danner** Tenure **1839-40**
 Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.): **none**
 Earlier records are lost.
10. Register books of baptisms, confirmations, marriages, members, deaths:
 1871-1909, 1910-19, 1926-- , 3 vol. baptisms, marriages, members, deaths. Kept in the parsonage, Pinopolis, SC. Present membership 40
11. Record books of Sunday School or other organizations:
 none present membership - 25

12. Financial records, if separate: **none**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **This is one of the old Methodist churches whose early history is lost. Visited people in the vicinity of the church and in Charleston and Moncks Corner. Read old minute books and could not find a thing.**

This church is located on Cypress Gardens Road.

See Appendix A for information on the Methodist Episcopal South religion.

W.P.A. Form 20 HR

Card Number: **78**Worker's Name: **Anna L. Sinkler**Date: **3/30/39**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **Rev. Lawrence C. Mahoney Moncks Corner, SC**
☐ White ☒ Negro

1. County: **Berkeley** City or Town: **Moncks Corner**
2. Name of Church: **Solomon Temple** Street Address: **none**
3. Denomination: **Methodist Episcopal** Date Organized: **1889**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous building: **Rectangular frame building, 45' x 30,' belfry on the gable with one bell, seating capacity - 200. One acre of of land, no cemetery, parsonage. Value of the church and land - \$1000, Value of the parsonage - \$600. Total value -\$1600.**
6. Date present building dedicated: **1900** Build or rebuild date: **1900**
7. Architecture, bells, inscriptions, special features of building: **Rectangular frame building, 48 ft. x 30 ft., a tower on each front corner, one tower was the belfry with bell, some enclosed porch. Seating capacity - 250. 2 acres of land including a cemetery, a Lodge Hall on the grounds. Value of land and church - \$1200. The lodge, used as a school, value - \$500, total value - \$1700.**
8. First settled clergyman: **Rev. Frank Lawton** Tenure: **1889-93**
 Educational background: **unknown**
9. Minute books (by year, vol., file boxes, etc: **none**
 Secretary Aleck Ready, Moncks Corner

10. Register books of baptisms, confirmations, marriages, deaths: **1930 --, members, deaths. Older records are lost. Present membership - 50. Sunday 1937, 1938, 1939. 2 vol. in church**
11. Record books of Sunday School or other organization:
1937, 1938, 1939. 2 vol. in church
12. Financial records, if separate: **1930 --1 volume. Treasurer - Aleck Read**
13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**
14. Published historical sketches or directories, etc. (give author, title, publication): **none**
15. Other records, miscellaneous manuscript material, etc.:
none
16. Indicate by check, condition of records:
Excellent ☐ Good ☒ Poor ☐ Very Poor ☐
17. Other information, particularly as to the origins, history, and previous names of the church: **The members of this church came out of Centenary Methodist and organized Solomon Temple.**

See Appendix A for information on the Methodist Episcopal religion.

W.P.A. Form 20 HR

Card Number: **75**Worker's Name: **Anna L. Sinkler**Date: **3/30/39**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **Rev. A. H. Jordan, Dorchester, SC**
☒ White ☐ Negro

1. County: **Berkeley** City or Town: **8 mi. SE Holly Hill**
2. Name of Church: **Spring Hill** Street Address: **County Rd.**
3. Denomination: **MES** Date Organized: **Oct. 28, 1813**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **First church was a log building erected about 1813 and used until 1840 when it razed and a frame building erected.**
6. Date present building dedicated: **1840** Build or Rebuild date: **1840**
7. Architecture, bells, inscriptions, special features of building: **Rectangular frame building, 40' x 30', porch across front, no belfry. Seating capacity - 200; two acres of land includes cemetery; value of church and land - \$1200. In 1873, the slave gallery was removed.**
8. First settled clergyman: **unknown** Tenure **1813 - ?**
 Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.): **None. Old records are lost.**
10. Register books of baptisms, confirmations, marriages, members, deaths: **1857-75. 1 vol. at parsonage in Dorchester. It contains baptisms, marriages, members, deaths. 1924--, 1 vol at parsonage; continued on reverse.**
11. Record books of Sunday School or other organizations:
 none

12. Financial records, if separate: **none**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication):

none

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **Russell Cross article in May 26, 1938 issue of Berkeley Democrat, Moncks Corner, History of Spring Hill Church. Clipping at Dorchester parsonage.**

15. Other records, miscellaneous manuscript material, etc.:

none

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **Oct. 28, 1813, Joseph Pye admeasured and laid out 1 acre of land for the use of a Methodist church and burying ground for any white person. Membership in 1857 was 39 males and 38 women.**

10. continued. Present membership-84, Sunday School-0. Charter members - unknown

According to tradition, Methodists worshiped here under a brush arbor as early as 1800. On August 2, 1814, Phillip Keller deeded one acre for a Methodist Church and burying ground. Eden and Rebecca Green Thrower deeded an additional acre in 1839. A new wooden structure replaced the original building in 1846-47. Source: SCDAH

See Appendix A for information on the Methodist Episcopal South movement.

W.P.A. Form 20 HR

Card Number: **65**Worker's Name: **Anna L. Sinkler**Date: **4/30/38**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **not listed**
☐ White ☒ Negro

1. County: **Berkeley** City or Town: **4 mi. SW St. Stephen**
2. Name of Church: **Sumter Classroom** Street Address: **County Rd.**
3. Denomination: **Methodist Episcopal** Date Organized: **1926**
4. Date of lapse, if now defunct: **not defunct**
5. Information as to previous buildings: **no previous building**
6. Date present building dedicated: **1926** Build or Rebuild date: **1926**
7. Architecture, bells, inscriptions, special features of building: **Rectangular frame building, no porch or belfry, seating capacity - 200. One-quarter acre of land, value \$300. Sumter Classroom is also a church.**
8. First settled clergyman: **Rev. Fred Murray** Tenure **1926-28**
 Educational background: **grammar school, Berkeley County**
9. Minute books (by year, volume, file boxes, etc.):
 none
10. Register books of baptisms, confirmations, marriages, members, deaths:
 Only records are a list of members, 1926-38. Name and address of church clerk in custodian of records. No charter or present membership
11. Record books of Sunday School or other organizations:
 none

12. Financial records, if separate:

none

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☐ Poor ☒ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **Meager information, see Sup. 3. Rev. F. H. Grant**

See Appendix A for information on the Methodist Episcopal religion.

W.P.A. Form 20 HR

Card Number: **57**Worker's Name: **Anna L. Sinkler**Date: **4/30/38**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **J. H. Harley Charleston, S.C.**
☐ White ☒ Negro

1. County: **Berkeley** City or Town: **11 mi. SE Moncks Corner**
2. Name of Church: **Taveau** Street Address: **County Rd.**
3. Denomination: **Methodist Episcopal** Date Organized: **1829**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **no previous building**
6. Date present building dedicated: **1829** Build or Rebuild date: **1829**
7. Architecture, bells, inscriptions, special features of building: **rectangular frame church painted white with red and blue trim, small porch, belfry with one bell on gable. Seating capacity - 400. 2 acres including cemetery Value of land and church \$800**
8. First settled clergyman: **Thomas Evans** Tenure **1829-40**
 Educational background: **very little education**
9. Minute books (by year, volume, file boxes, etc.):
 1917-23, 1924-30, 1931--, 3 vol. older records lost
 Secretary: Abraham Horry Moncks Corner, SC
10. Register books of baptisms, confirmations, marriages, members, deaths: **in the 3 vol. minutes; baptisms, members, deaths**
11. Record books of Sunday School or other organizations:
 1937, 1938, 2 vol.

12. Financial records, if separate: **in the 3 vol. of minutes**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication):

none

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **Mentioned in "A Day on the Cooper River" by Dr. John B. Irving, p. 36**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **This church is called after Mrs. Taveau who came from Edisto Island and was a strong Presbyterian. As only Episcopalians were around, she built on Clermont Plantation. It was afterwards given to the Negroes and has been a Methodist Episcopal church. They are very proud of its age.**

See Appendix A for information on the Methodist Episcopal religion.



2019

Set amongst the complicated network of tributaries, creeks, and tidal marshes stretching north of Charleston on the upper branches of the Cooper River, sits Taveau Church. An unlikely survivor, this simple church surrounded by a landscape of mature trees in rural Berkeley County serves as an example of early ecclesiastic architecture of country parishes.

The important land located at the major split of the Cooper River - the "Tee" - originally settled by immigrant John Coming and his wife, was devised to his heirs within the Ball family. From this location, clans of Balls, Harlestons, and Gibbes spread along the eastern and western branches of the river establishing the earliest plantation settlements and parishes in the Charleston Lowcountry. In *A Day on the Cooper River* (1932), Louisa Cheves Stoney notes that in an effort to ensure "that the Gospel might be preached in the country," Martha Carolina Swinton Ball Taveau, the lady of nearby Claremont Plantation and a devout Presbyterian, built the church circa 1835 "in the midst of Episcopalians." While the early history of Taveau Church is largely unknown, it is noteworthy for its sophisticated ecclesiastic architecture seldom seen in rural areas. With its sixteen-over-sixteen double-hung windows, and side and front doors topped by 12-light transom windows, the exterior of Taveau remains largely unaltered. The interior is similarly original, although with the late nineteenth-century alterations, including changes to the chancel area and the addition of tongue-and-groove boards on the interior walls and ceiling.

The landscape surrounding the Cooper River transformed steadily in the nineteenth century, evolving into a unified district of rice plantations worked by thousands of slaves. Thus, the African-Americans on the Cooper River far outnumbered white residents. Following the death of Martha Taveau in 1847, Taveau Church presumed to have changed religious dominations, and converted from a predominantly white Presbyterian church to an all African-American Methodist congregation. In the 1930s, the land on which Taveau stood was purchased by the Luce family, publishers of *Life* and *Time* magazines, and years later merged with Mepkin Abbey. The family donated the church and the surrounding cemetery to the Cordesville United Methodist Church, who continued to use the church until the 1970s. The church was officially listed in the National Register of Historic Places on February 14, 1978.

Information added in 2023.

(2012). Cover Sheet - Taveau Church, State Road S-8-44, Cordesville, Berkeley County, SC [Photograph]. Library of Congress. <https://www.loc.gov/pictures/collection/h-h/item/sc1192.sheet.00001a/ecx>

W.P.A. Form 20 HR

Card Number: **74**Worker's Name: **Anna L. Sinkler**Date: **3/30/39**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **Lincoln A. Taylor (2 yrs.) Eutawville, SC**
☒ White ☐ Negro
1. County: **Berkeley**City or Town: **Pinopolis**2. Name of Church: **Trinity Chapel**Street Address: **SC 46**3. Denomination: **Protestant Episcopal**Date Organized: **1847**4. Date of lapse, if now defunct: **no lapse**5. Information as to previous buildings: **no previous buildings**6. Date present building dedicated: **no**Build or Rebuild date: **1847**

7. Architecture, bells, inscriptions, special features of building: **Rectangular frame building 40' x 30,' belfry on the gable and one bell. Seating capacity - 150. One-half acre of land, no cemetery. Church value - \$1200; Rectory value - \$2500; Land value - \$100; Total value - \$3800**

8. First settled clergyman: **Rev. Julius S. Sams** Tenure **1855-1858**Educational background: **USC (Carolina) - A.B (B.A.) 1847**9. Minute books (by year, volume, file boxes, etc.): **None**

10. Register books of baptisms, confirmations, marriages, members, deaths: **1855 --, 1 vol. baptisms, confirmations, marriages, members, deaths, rectors. Volume in possession of Henry Dwight in Pinopolis, S.C. (see reverse)**

11. Record books of Sunday School or other organizations: **none**

12. Financial records, if separate: **none**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication):

none

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.:

none

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **This is a summer chapel to Trinity Black Oak. In the Lowcountry people had to leave their plantations and go to the pinelands to escape malaria. The chapel is the in village of Pinopolis.**
10. cont. Present membership - 54. Charter members-unknown

See Appendix A for information on the Protestant Episcopal religion.

W.P.A. Form 20 HR

Card Number: **1**Worker's Name: **Anna L. Sinkler**Date: **9/8/37**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **not listed**
☒ White ☐ Negro

1. County: **Berkeley** City or Town: **10 miles from Moncks Corner**
2. Name of Church: **Trinity** Street Address: **none**
3. Denomination: **Protestant Episcopal** Date Organized: **1808**
4. Date of lapse, if now defunct: **Service is held once a year.**
5. Information as to previous buildings: **No previous building**
6. Date present building dedicated: **1844** Build or Rebuild date: **1844**
7. Architecture, bells, inscriptions, special features of building: **rectangular frame building, no bell**
8. First settled clergyman: **Rev. J. J. Sams** Tenure **5 years, dates unknown**
 Educational background: **Not known**
9. Minute books (by year, volume, file boxes, etc.):
 1855-1936, 1 vo,
10. Register books of baptisms, confirmations, marriages, members, deaths: **1 vol., baptisms, confirmations, marriages, members, deaths**
11. Record books of Sunday School or other organizations:
 none

12. Financial records, if separate:

In minutes, 1844-1936, 1. vol

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication):

none

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **list of subscribers to building fund for new church, 1845**

See Appendix A for information on the Protestant Episcopal religion.

W.P.A. Form 20 HR

Card Number: **32**Worker's Name: **Anna L. Sinkler**Date: **9/8/37**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **not listed**
☐ White ☒ Negro

1. County: **Berkeley** City or Town: **10 mi. E Eutawville**
2. Name of Church: **Unity** Street Address: **none**
3. Denomination: **Missionary Baptist** Date Organized: **1870**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **a small frame building, then a larger larger frame building**
6. Date present building dedicated: **1910** Build or Rebuild date: **1910**
7. Architecture, bells, inscriptions, special features of building: **A large rectangular building with two rows of windows, a gallery, a belfry and one bell**
8. First settled clergyman: **Cambridge Jenkins** Tenure **1870-1880**
 Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.): **1930--, 1 vol.**
10. Register books of baptisms, confirmations, marriages, members, deaths:
 1931--, baptisms, members, deaths
11. Record books of Sunday School or other organizations:
 1933--, 1 vol. a year, 7 vol.

12. Financial records, if separate: **In the minutes**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication):

none

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **(nothing entered)**

See Appendix A for information on the Missionary Baptist movement.

W.P.A. Form 20 HR

Card Number: **10**Worker's Name: **Anna L. Sinkler**Date: **9/9/37**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **not listed**
☒ White ☐ Negro

1. County: **Berkeley** City or Town: **About 15 mi. Holly Hill**
2. Name of Church: **Wassamassaw** Street Address: **none**
3. Denomination: **Missionary Baptist** Date Organized: **1784**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **frame building**
6. Date present building dedicated: **1883** Build or Rebuild date: **1883**
7. Architecture, bells, inscriptions, special features of building:
Large rectangular frame bulding with a porch and two doors (entrance)
8. First settled clergyman: **Rev. Ralph Bowman** Tenure **1790-94**
 Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.): **1819-75, 1875-1919,**
1922-33; 3 vol.
members and minutes, also colored members
10. Register books of baptisms, confirmations, marriages, members, deaths:
In minutes, baptisms, marriages, members, deaths; list of contributions
to new church building
11. Record books of Sunday School or other organizations:
none

12. Financial records, if separate: **In the minutes**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication):

none

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication):

none

15. Other records, miscellaneous manuscript material, etc.:

none

16. Indicate by check, condition of records: Excellent ☐ Good ☐ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **This book contains the original minutes of the Wassamassaw Baptist Church of Berkeley County, years 1825-75 written on the outside of the --- minutes, but the first date is 1819.**

See Appendix A for information about the Missionary Baptist movement.

WASSAMASSAW CHURCH

A church having little connection with other low-country churches was Wassamassaw, said to have originated from Lynches Creek "soon after the peace of 1783." Upon entering the Charleston Association in 1801, the congregation was reported to have been "constituted about seventeen years, and a great part of the time had the late Rev. Ralph Bowman for their pastor." The meeting house stood thirty miles northwest of Charleston. Rev. Matthew McCullers came to the church in 1804, when a revival was in progress.¹⁹⁸

¹⁹⁸W. H. Dowling, "The Black Swamp Baptist Church," in *Savannah River Assoc. Min.*, 1913; copy of resurvey of the church lot May 31, 1855, by Wm. J. Stafford, made by John H. Robert Mar. 5, 1928; the original lot is still owned by the Black Swamp Church, which, however, is now in Robertville; the second building, said to have been a very handsome one, was destroyed by Sherman in 1865, according to the present church clerk, Mr. J. H. Robert.

¹⁹⁹Holcombe, "Concise Account," as described in *Baptist Courier*; Joseph Lawton, John Robert.

²⁰⁰*Charleston Assoc. Min.*, 1794, 1795, 1802.

²⁰¹*Ge. An. Rep.* 1802, pp. 177-80.

²⁰²*Ibid.*, pp. 132-3.

²⁰³*Asplund's Reg.*, 5. ed., gives 1785 as date of constitution; Furman, *Charleston Assoc.*, pp. 66-7; *Charleston Assoc. Min.*, 1801, 1804; Rev. Ralph Bowman was living in St. John's Berkeley without slaves in 1790; a survey was made for him of 100 acres in St. James Goose Creek in 1798 touching land of Joshua Nettles and Thomas Rhodes and his own land (*Census*, p. 31; *Plats*, XXXV, 263).

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SOUTH CAROLINA BAPTISTS

Statistics of Wassamassaw Church, 1790-1794, 1801-1804.¹

Year	Ministers	Other messengers to association	Baptized	Recd. by letter	Dismissed	Excluded	Dead	Total members
1790	Ralph Bowman		....	....	....	....	....	20
1791	"		....	....	....	....	....	20
1792	"		....	....	....	....	....	25
1793	"		....	....	....	....	....	25
1794	"		....	....	....	....	....	25
1801		Robert Thornley Thomas Blackman	....	....	....	....	....	20
1802		" "	....	....	....	....	....	....
1803		Robert Thornley "	....	8	....	....	....	28
		Thomas Bowman Thomas Blackman	....	....	....	....	....	....
1804	Matthew McCullers*	Robert Thornley	23	4	....	....	....	55
			13	2	5	1	....	64

¹1790-1793 from *Asplund's Register*, 5.ed.; 1794 from *ibid.*, 6.ed.; 1801-1804 from *Charleston Association Minutes*.

W.P.A. Form 20 HR

Card Number: **22**Worker's Name: **Anna L. Sinkler**Date: **9/8/37**

Works Progress Administration
 Survey of Local and State Records: 1936
 South Carolina Historical Records Survey
 CHURCH RECORDS FORMS

Current Pastor: **not listed**
☐ White ☒ Negro

1. County: **Berkeley** City or Town: **Hwy. 45**
2. Name of Church: **Zion** Street Address:
3. Denomination: **AME** Date Organized: **1870**
4. Date of lapse, if now defunct: **no lapse**
5. Information as to previous buildings: **a rectangular frame building**
6. Date present building dedicated: **1897** Build or Rebuild date: **1897**
7. Architecture, bells, inscriptions, special features of building: **A large frame building, cruciform in shape with a belfry and one bell**
8. First settled clergyman: **E. R. Washington** Tenure **1870-80**
 Educational background: **unknown**
9. Minute books (by year, volume, file boxes, etc.): **1926--, 1 vol.**
10. Register books of baptisms, confirmations, marriages, members, deaths:
 1904-08, 1912-20, 1921--, 3 vol.
 baptisms, members, deaths
11. Record books of Sunday School or other organizations:
 1926-36, 1 vol. per year, 11 vol.

12. Financial records, if separate: **In minute books**

13. Unpublished historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

14. Published historical sketches or directories, etc. (give author, title, place, and date of publication): **none**

15. Other records, miscellaneous manuscript material, etc.: **none**

16. Indicate by check, condition of records: Excellent ☐ Good ☒ Poor ☐ Very Poor ☐

17. Other information, particularly as to the origins, history, and previous names of the church: **(nothing entered)**

See Appendix A for information on the African Methodist Episcopal religion.

Appendix A

Information about Religions in the Survey

This appendix contains information about the origins and/or beliefs of the different religions of the churches in the survey.

AFRICAN AMERICAN METHODIST EPISCOPAL (AME Church)

The African Methodist Episcopal Church (AME Church) is a Black Methodist denomination originating in the United States, formally organized in 1816. It was the first African American denomination organized in the United States and, unlike most other American denominations, was formed because of racial issues rather than theological differences.

Before the American Civil War, the AME Church was largely limited to the Northeast and Midwest free states, and congregations were established in many of the major cities in those areas. The Church developed from a congregation formed by a group of Black people who withdrew in 1787 from St. George's Methodist Episcopal Church in Philadelphia because of restrictions in seating; Blacks had been confined to the gallery of the church. Those who withdrew formed the Free African Society, the forerunner of the AME Church, and built Bethel African Methodist Episcopal Church.

In 1799, Richard Allen, who was formerly enslaved in Delaware, was ordained minister by Bishop Francis Asbury of the Methodist Episcopal Church. In 1807 and again in 1815, Allen successfully sued in the Pennsylvania courts to establish Bethel's independence from white Methodists. In 1816 Asbury consecrated Allen, Bishop of the newly organized AME Church, which accepted Methodist doctrine and discipline.

The most significant growth period occurred in the Civil War's final months and during the subsequent Reconstruction.

By 1880 AME membership had reached some 400,000. African Methodism then spread to Africa through Bishop Henry Turner, who visited Liberia and Sierra Leone in 1891 and South Africa in 1896.

Walker, C. E. (1985). The AME Church and Reconstruction. *Negro History Bulletin*, 48(1), 10-11. Retrieved from JSTOR, a subscription database.

BAPTISTS

The seed bed of the Baptist religion came from Martin Luther, an unknown monk, when he nailed 95 treatises/complaints on the door of the castle church (Catholic) in Wittenberg, Germany.

If you are interested in reading a short history of the Baptist denomination that began in Europe, go to this website: [A Primer on Baptist History: the true Baptist Trail by Chris Staffenstedt](#)

In the South

The Second Great Awakening's¹ power was most solidly felt in the South. Most credit the start of this era to the last few years of the eighteenth century, when Presbyterian minister James McGready's church in Kentucky started to pray on a regular basis for the conversion of sinners in their community and throughout the world. This led to an electric spiritual environment and the great "camp meeting" at Cane Ridge, KY a few years later. This was a non-denominational event – attracting Methodists, Presbyterians, Baptists – and all races of people. Just as this "awakening enthusiasm" traveled from Gasper River to Cane Ridge in Kentucky for the next several years, it "swept back over the entire South with amazing rapidity."

The South Carolina Upcountry was to be the stage of most of the state's revival activity. This was the area where **Separate Baptist** influence was the

¹Protestant religious revival in the United States from about 1795 to 1835. During this revival, meetings were held in small towns and large cities throughout the country, and the unique frontier institution known as the camp meeting began. Encyclopedia Britannica

strongest. This sect was known to be emotional, and revivalistic, and to place a great emphasis on missions and evangelism.

In Coastal South Carolina, the **Regular Baptists** were the dominant denomination. This group was built on a more traditional, formal, non-emotional, and creed-oriented foundation.

Pruitt, S. C. (2018, November). The Rise of the Baptists in South Carolina: Origins, Revival, and their Enduring Legacy. *Bound Away: The Liberty Journal of History*, 2(2), A6.

[The Rise of Baptists in South Carolina](#)

THE CHRISTIAN CHURCH - DISCIPLES OF CHRIST

The Christian Churches of South Carolina (Disciples of Christ) had their origins in and were a product of the Second Great Awakening¹, which rolled through South Carolina in the early nineteenth century. The denomination, once known as “the Campbellites,” after Alexander Campbell, has its roots in the Independent Baptist and Separate Baptist churches of the early 1800s, and developed in and around Anderson District, the site of one of the early (1830s) preaching places.

As the early Christian Church was forming, it chose this motto: “In essentials, Unity; in non-essentials, Liberty; and in all things, Charity.” Today, Disciples of Christ continue to emphasize that the only “essentials” of the faith are accepting Jesus as their savior and being baptized. They emphasize that creeds and doctrinal statements are controversial and divisive, and they believe that each believer should be free to accept or reject key doctrines. The Disciples of Christ reject anything that resembles a “test of faith” and insist that anyone who accepts Jesus and is baptized should be welcomed into the congregation. The church refuses to state a formal position on whether heaven and hell literally exist, and they claim that all interpretations of the Bible’s teachings about the afterlife are equally valid.

1. Protestant religious revival in the United States from about 1795 to 1835. During this revival, meetings were held in small towns and large cities throughout the country, and the unique frontier institution known as the camp meeting began. Encyclopedia Britannica

(2022, January 1). What's the Difference between the First Christian Church and Baptist Churches? Bethany Baptist Church. Retrieved May 3, 2023, from <https://bbchurchgalesburg.com/whats-the-difference-between-the-first-christian-church-and-baptist-churches/>

Côté, R. N. (1985, January). South Carolina Religious Records: other religions. *The South Carolina Historical Society*, 86(1), 50-61.

1. Protestant religious revival in the United States from about 1795 to 1835. During this revival, meetings were held in small towns and large cities throughout the country, and the unique frontier institution known as the camp meeting began. Encyclopedia Britannica

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Church of Jesus Christ of Latter-day Saints (LDS), also called Mormonism, church that traces its origins to a religion founded by Joseph Smith who claimed to have received an angelic vision telling him of the location of golden plates containing God's revelation; this he published in 1830 as the Book of Mormon, hence the members of this church being called Mormons. The use of the term is discouraged by the church.

Smith and his followers accepted the Bible as well as the Mormon sacred scriptures but diverged significantly from orthodox Christianity, especially in their assertion that God exists in three distinct entities as Father, Son, and Holy Spirit. Mormons also believe that faithful members of the church will inherit eternal life as gods. Other unique doctrines include the belief in preexisting souls waiting to be born and in salvation of the dead through retroactive baptism.

The church is characterized by its unique understanding of the Godhead, emphasis on family life, belief in continuing revelation, desire for order, respect for authority, and missionary work. Its members obey strict prohibitions on alcohol, tobacco, coffee, and tea and promote education and a vigorous work ethic.

The church became notorious for its practice of polygamy, though it was officially sanctioned only between 1852 and 1890. Smith and his followers migrated from Palmyra, N.Y., to Ohio, Missouri, and finally, Illinois, where Smith was killed by a mob in 1844. In 1846–47, under Brigham Young, the Mormons made a 1,100-mi (1,800-km) trek to Utah, where they founded Salt Lake City.

In the early 21st century, the church had a worldwide membership of nearly 10 million, swelled yearly by the missionary work that church members, both men and women, are encouraged to perform.

Encyclopædia Britannica Staff (Ed.). (2023, July 7). *Mormon*. Britannica Concise Encyclopedia. Google Books

FRENCH HUGUENOT CALVINIST PROTESTANTS

Roman Catholicism was the exclusive state religion of France until 1791. French Huguenots, Calvinist Protestants¹ created their church in 1560 in France. The motto of the Huguenots was “After the Darkness, The Light!” (Tenebras Lux). To them it was, *“In God’s light we see light,”* (Psalms 36:9). They believed they had all the spiritual light they needed in Christ alone and in the Scriptures alone.

The members of this church and other French Reformed churches suffered systematic, murder and brutality from the Catholic Church. In 1598, Henry VI of France passed a law, the Edict of Nantes, which granted a large measure of religious liberty to his Protestant subjects, the French Huguenots. However, in 1629, Cardinal de Richelieu annulled the Edict regarding its political and military clauses as a danger to the state. In 1685, Louis XIV formally revoked the edict depriving the French Protestants of all their religious and civil liberties, which led to the mass exodus of French Protestants from France.

In 1689, a colony of French Huguenots, numbering about one hundred and eighty families, arrived in Carolina, settled themselves on the Santee, in St James’ Parish, and called their town James Town. The Huguenots were concerned about keeping a French Church and their language. By 1700, they had established five churches within the colony. Though small, these churches served the communities of Santee, Orange Quarter, Goose Creek, Berkeley, and Charles

¹ The Reformed Church in France was already planted in the 1520s. Luther’s writings had become known and were read at the Sorbonne University in Paris. The French started to realize that the Roman Catholic Church had turned away from the Bible. Young men, especially from scholarly and academic circles, were convicted by the truth of God’s Word. John Calvin was one of these young men.

Town. The decline of the church from 1700-1710, led to the Goose Creek and Berkeley churches disbanding, the conversion of the Santee and Orange Quarter to Anglicanism², and the Charles Town church remaining the only French Protestant Church.

² Anglicanism includes features of Protestantism and Catholicism. Originated when Henry VIII wanted his marriage annulled and the pope refused. Formed the Church of England and had Parliament declare him the head of the church.

METHODIST EPISCOPAL CHURCH

The Methodist Episcopal Church's origins lie in the First Great Awakening¹ when Methodism emerged as an evangelical revival movement within the Church of England that stressed the necessity of being born again and the possibility of attaining Christian perfection. By the 1760s, Methodism had spread to the Thirteen Colonies and Methodist societies were formed under the oversight of John Wesley. American Methodists remained affiliated with the Church of England, but this state of affairs became untenable after the American Revolution. In response, Wesley ordained the first Methodist elders for America in 1784. Under the leadership of its first bishops, Thomas Coke and Francis Asbury, the Methodist Episcopal Church adopted episcopal polity and an itinerant model of ministry that saw circuit riders provide for the religious needs of a widespread and mobile population.

Early Methodism was countercultural in that it was anti-elitist and anti-slavery, appealing especially to African Americans and women. Meetings and services were often characterized by extremely emotional and demonstrative styles of worship. As part of the conversion experience, people often trembled,

¹ The First Great Awakening (1730s and 1740s) resulted from powerful preaching that aimed to convince listeners of their personal guilt and of their need of salvation through decisive action that included public repentance. The Great Awakening led people to "experience God in their own way" and taught that they were responsible for their own actions. Pulling away from ritual and ceremony, the Great Awakening made religion intensely personal to the average person by creating a deep sense of spiritual guilt and redemption, along with introspection and a commitment to a new standard of personal morality.

groaned, screamed, or fell motionless to the ground as if dead. These bodily experiences as well as Methodist ascetic practices and claims of receiving direct communication from the Holy Spirit inspired its opponents to accuse Methodism of being a form of religious enthusiasm that caused insanity. While critics derided Methodists as fanatics, the Methodist Episcopal Church continued to grow, especially during the Second Great Awakening in which Methodist revivalism and camp meetings left its imprint on American culture. In the early 19th century, the MEC became the largest and most influential religious denomination in the United States. With growth came greater institutionalization and respectability, and this led some within the church to complain that Methodism was losing its vitality and commitment to Wesleyan teachings, such as the belief in Christian perfection and opposition to slavery.

Encyclopædia Britannica Staff (Ed.). (2023, July 7). *Methodism*. Encyclopædia Britannica. <https://www.britannica.com/topic/Methodism>

METHODIST EPISCOPAL, SOUTH

The split in the Methodist Episcopal Church came in 1844. The immediate cause was a resolution of the General Conference censuring Bishop J. O. Andrew of Georgia, who by marriage came into the possession of slaves. As soon as word of the dissension reached North Carolina, the members of the church in the Raleigh Station met and advised the North Carolina delegates to withdraw from the Conference.

"We believe," states the resolution, "an immediate division of the Methodist Episcopal Church is indispensable to the peace, prosperity, and honor of the Southern portion thereof, if not essential to her continued existence...we regard the officious, and unwarranted interference of the Northern portion of the Church with the subject of slavery alone, a sufficient cause for a division of our Church."

The split into two conferences was not only the issue of slavery but of the power of the denomination's bishops. Some anti-slavery clergy and laity of the Methodist Episcopal Church left to form the Wesleyan Methodist Church in America. It continues today as the Wesleyan Church. The southern churches organized the Methodist Episcopal Church (South), at a meeting in Louisville, Kentucky.

Slavery and race proved to be divisive factors, leading to the formation of numerous Protestant denominations in the United States. The aftershocks of this splintering of American churches would be felt well into the twentieth century.

Loyer, M. W. (1991). The Methodist Episcopal Church, South: Southern activity above the Mason-Dixon Line. *Lycourier*. <https://www.lycoming.edu/umarch/chronicles/1991/4.%20MES.pdf>

MISSIONARY BAPTISTS

In the early 1830s, a powerful religious revival moved through **biracial** Baptist congregations in South Carolina, changing the development, composition, and nature of the denomination in the state.

Revivals occurred in large measure because of human effort, driven by a new generation of ministers and laypeople who took to heart the admonition of Matthew 3:3, "Prepare the way of the Lord."

Called Missionary Baptists because of their energetic support for foreign and domestic missions, these men and women vigorously worked to expand God's kingdom on earth in order to hasten the Second Coming of Christ. They promoted a plethora of outreach activities in the South that included revivalism; formal ministerial education; missionary, tract, and temperance societies; and the Sunday School movement.

Part of a larger, trans-Atlantic effort to purify behavior and assure the salvation of all of the world's inhabitants (and mirroring similar developments in other major denominations), Missionary Baptists quickly gained new membership and influence.

Missionary Baptists ultimately won over dissenting Primitive Baptist brothers and sisters in the nineteenth century. Missionary leaders tended to be better educated, wealthier whites who embraced middle-class conventions, particularly a defense of slavery, rather than advocating the socially egalitarian views of some earlier Baptists. Missionary Baptists retained an emphasis upon the individualistic, conversion-centered message that formed the core of evangelical

Christianity. Thus, their complex appeal invited large numbers of adherents, both poor and wealthy, slave and free, male and female.

After the Civil War

A religious denomination comprised mostly of Blacks who refer to themselves as Missionary Baptists originated within the biracial Baptist churches of the antebellum South.

Blacks formed churches independent of whites but retained their denominational identity as Missionary Baptists. Mission was a fundamental feature of the Black Baptist church and was manifested in the evangelical outreach of believers to unbelievers to accept Jesus Christ as Lord and Savior. Belief in missions stemmed from the charge to make disciples of men. When they transitioned to their independent churches, they brought with them the burden of the Great Commission¹. It was through missionary work that many slaves accepted Jesus Christ as Lord and Savior.

The Baptist Educational and Missionary Convention of South Carolina was founded in 1877, by a group of black men who came together to enhance the quality of life in their churches and to provide a means of bringing Churches together on a statewide basis to address the educational needs of African Americans of all ages.

¹ [Matthew 28:19–20](#) contains what has come to be called the Great Commission: “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.” Jesus gave this command to the apostles shortly before He ascended into heaven, and it essentially outlines what Jesus expected the apostles and those who followed them to do in His absence. <https://www.learnreligions.com/what-is-the-great-commission-700702>

The Southern members withdrew and formed the *Southern Baptist Convention*, which eventually grew to become the largest Protestant denomination in the U.S. The Baptist denomination officially split in 1845, with the North Carolina State Convention "cordially approving" the formation of the Southern Baptist Convention.

By this time, the United States had developed an obvious North/South divide over slavery, one that was based less on moral arguments than on economic realities. The cotton-based economy of the southern states depended largely on the low-cost labor provided by the slave population. In the industrialized North, however, slavery had become only marginally economic. This split was also reflected in the views of the various Christian denominations with respect to abolition. Many Christians in the southern states saw abolition as a massive threat to their culture and economy.

Kellison, K. R. (2009). South Carolina Baptists, The Primitive-Missionary Schism, and the Revival of the Early 1930s. *South Carolina Historical Magazine*, 110(3/4), 154-158. Retrieved from JSTOR.

PENTECOSTAL HOLINESS

The origins of Pentecostalism trace to the Wesleyan-inspired Holiness movement of the 19th century, which pursued Christian perfection through “entire sanctification,” an experience subsequent to salvation said to enable Christians to live a sinless life. Most adherents equated sanctification with baptism in the Holy Ghost. By the late 19th century, Holiness had broadened into an ecumenical, multiracial movement whose most zealous advocates sought to recover the power and practices of 1st-century “Apostolic” Christianity, expected the imminent Second Coming of Christ, and embraced uninhibited worship.

A Christian movement that takes its name from the ecstatic empowerment of early Christians on the Jewish feast of Pentecost, described in Acts 2:1–4 of the New Testament. Known for its enthusiastic worship, the movement holds that the supernatural gifts and manifestations described in the Bible are still available to Christians who have been “filled with the Spirit” through an experience known as “baptism in (or with) the Holy Spirit (or Holy Ghost).” These gifts and manifestations include divine healing, prophecy, and—most notably—glossolalia, also known as “speaking in tongues,” a form of ecstatic vocalization that Pentecostals equate with the spiritual phenomenon of that description found in the New Testament.

Pentecostal beliefs and practices spread through mainline Protestant, Roman Catholic, and Orthodox churches, giving rise to the Charismatic Movement.

Robins, R. G. (2021). Pentecostalism in America. Oxford Research Encyclopedias: American History.

Oxford University Press.¹ <https://doi.org/10.1093/acrefore/9780199329175.013.878>

1. A doi.org web address indicates the article came from a subscription or restricted access database.

PROTESTANT EPISCOPAL CHURCH

To understand the origin of the Protestant Episcopal Church, it is necessary to visit the time of Henry VIII.

The predominant religion in England was Catholicism. The Church of England came about because the Pope would not agree to the dissolution of his marriage to Catherine of Aragon. Henry VIII was excommunicated from the Catholic Church when it was discovered he secretly married his pregnant mistress Anne Boleyn.

In 1534 however, Henry pushed through the Act of Supremacy. The Act made him, and all of his heirs, Supreme Head of the Church of England. This meant that the Pope no longer held religious authority in England, and Henry was free to divorce Catherine.

During the colonial era, the fledgling church in the colony was under the authority of the Bishop of London of the Church of England. In 1680, St. Philip's was the first congregation to be organized. The General Assembly of South Carolina enacted the Church Act of 1706, which established the Church of England as the official church in South Carolina.

After the Revolutionary War, the Church of England was disestablished in South Carolina. In 1785, the Church reorganized itself as the Protestant Episcopal Church. In 1789, the Episcopal Church in the United States of America adopted its constitution and canons, as well as approved a Book of Common Prayer for the American context.

By the time of the Civil War, almost half of the state's Episcopalians were Black. On June 20, 1861, the diocese withdrew from the Episcopal Church, which considered itself to be the Episcopal Church in the Confederate States. When the war was over, South Carolina and the other southern dioceses promptly returned to the Episcopal Church.

During the period of Reconstruction, a number of parishes struggled over the issue of race and resisted the admission of Black persons as full members of the diocese. St. Mark's in Charleston, founded on Easter Day 1865, but not admitted to the Diocesan Convention until 1965, petitioned the Convention for full membership in 1875, around which time a number of parishes withdrew from the diocese for a season. Around the same time, the Reverend Anthony Toomer Porter, together with a couple of other priests, prepared two Black men for ordination. Bishop William Bell White Howe was in favor of the men being ordained. The Standing Committee of our diocese, however, refused to allow their ordinations to proceed; and with their decision, our diocese lost untold numbers of souls who then joined an emerging reformed movement, which would become known as the Reformed Episcopal Church. In addition to St. Mark's, in 1965, all the Black congregations of the diocese were fully admitted as members of the Diocesan Convention.

The Diocese of South Carolina: the Episcopal Church in South Carolina
<https://www.episcopalchurchsc.org/our-history.html>

THE REFORMED EPISCOPAL CHURCH in the SOUTH

In the 1870s, the churches in the South were rift asunder because the people could not work together in Christian love and harmony. The cause was social discord.

The spiritual needs of the Colored Episcopalians in South Carolina were ignored, shunted aside, and given the status of second-class Christians. They were not looking for a free handout. They only wanted acceptance as a Christian community integrated within the Protestant Episcopal Church, having been raised as Episcopalians on Episcopal-owned plantations. They wanted to be free to continue to worship, now in their status as Freedmen. They desired to be accepted as "members in the mystical body of Christ, which is the blessed company of all faithful people." Raised as Low Episcopalians accustomed to liturgical worship, and the continued use of the Book of Common Prayer.

However, they were not accepted by the leaders of the Protestant Episcopal Church in South Carolina. This caused the coming of the Reformed Episcopal Church in South Carolina. The Civil War Colonel, Peter Fayssoux Stevens, who gave the order to fire the first shot in the Civil War, was the white founder of the Missionary Jurisdiction of the South of the Reformed Episcopal Church. He gave thirty-five years of his life to the advancement of the Freedmen as the first Bishop of the Missionary Jurisdiction. During the Civil War, he felt a call to do the Lord's work and was ordained into the Protestant Episcopal Church. Prior to his ministry, he had worked to educate slaves, and after his ordination, he worked exclusively with Episcopal Freedmen in organizing congregations, building churches, and starting education through Sunday schools.

ROMAN CATHOLICISM

In the centuries following Jesus' death, most Christians promoted what was called "**Catholic Christianity**"—what the ancient Apostles' Creed (circa 150 CE) professed as the "one holy, catholic church."

At that time, Roman culture and the Latin language dominated the West. Roman Catholicism became synonymous with Western Christianity.

Beliefs and Practices of the Roman Catholic Church.

1. Roman Catholics believe that the pope is the head of the worldwide Church. The pope stands as the earthly representative of Christ in the world and acts in his place to lead the Church in determining what is true, right, and proper for all Catholics. According to church teaching, the pope is preserved from any possibility of error when speaking on matters of faith and morals to be held by the entire Church.
2. Mary, the mother of Jesus. Because Mary was the instrument through whom God brought his Son into the world, Catholics honor Mary with the titles "Mother of God" and "Mother of the Church." Catholics regard her as an example of faith and holiness. Catholics have a special devotion to Mary, they do not adore or worship her as they do God and the Incarnate Word. They pray to Mary—as they pray to other saints—asking her to intercede or mediate for them with her Son with whom she is in perfect communion.
3. Roman Catholics believe that a person's actions play a significant role in one's standing with God because actions are external expressions of one's inner faith. For Catholics, good deeds can achieve penance for sins or limit one's time in Purgatory after death.
4. Roman Catholics embrace mystery, hierarchy, rituals, liturgy, structure, and more symbolic actions in worship. The focus of the Mass is the Eucharist or Holy Communion. A Catholic service will likely contain numerous elements that are complex, elaborate, and deeply meaningful to participants.
5. Roman Catholics adhere to many beliefs and practices that are not explicitly stated in the Scriptures. These traditions—along with the Scriptures—constitute a deposit of faith that has been passed down

- from the first apostles through the Magisterium of the Church—that is, the Pope, the bishops, and the Church Councils. Authority is found in the Bible, reason, and church tradition together—these three are seen as complementary, not in tension. Roman Catholics regard certain practices and beliefs—such as papal infallibility, Mary’s Immaculate Conception, the doctrine of Purgatory, the celibacy of priests, and the distinction between mortal and venial sins—as important to their faith.
6. Confession, or reconciliation, is a sacrament, instituted by Christ, in which a confession of all serious sins committed after baptism is necessary. The absolution of the priest is an act of forgiveness; to receive it, the penitent must confess all serious sins and manifest genuine “contrition,” or sorrow for sins, and a reasonably firm purpose to make amends. The priest is seen as a healer aiding in the process, and penitent sinners are called to conversion and correction of their lives.

(2023). *The Difference Between Protestantism and Catholicism*. Explore God.
<https://tinyurl.com/Protestant-and-Catholic>

Britannica, T. Editors of Encyclopaedia (2023, March 3). *Confession*. Encyclopedia Britannica. <https://www.britannica.com/topic/confession-religion>

SOUTHERN BAPTIST CONVENTION

During the 1840s and 50s, several of America's denominations faced internal struggles over the issue of slavery. The Baptists maintained a strained peace by carefully avoiding discussion of the topic. But in 1840, an American Baptist Anti-Slavery Convention brought the issue into the open. Southern delegates argued that, while slavery was a calamity and a great evil, it was no sin. The Baptist Board later denied a request by the Alabama Convention that slave owners be eligible to become missionaries. Finally, a Baptist Free Mission Society was formed and "refused 'tainted' Southern money."

The southern members withdrew and formed the *Southern Baptist Convention*, which eventually grew to become the largest Protestant denomination in the U.S. The Baptist denomination officially split in 1845, with the North Carolina State Convention "cordially approving" the formation of the Southern Baptist Convention.

By this time, the United States had developed an obvious North/South divide over slavery, one that was based less on moral arguments than on economic realities. The cotton-based economy of the southern states depended largely on the low-cost labor provided by the slave population. In the industrialized North, however, slavery had become only marginally economic. This split was also reflected in the views of the various Christian denominations with respect to abolition. Many Christians in the southern states saw abolition as a massive threat to their culture and economy.

Eighmy, J. L. (1968). The Baptists and Slavery: An Examination of the Origins and Benefits of Segregation. *Social Science Quarterly*, 49(3), 667-673. Retrieved from JSTOR

