

VLR-6/19/96 NRHP-12/16/96

NPS Form 10-900  
(Rev. 10-90)

OMB No. 1024-0018

United States Department of *the* Interior  
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES  
REGISTRATION FORM

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

I. Name of Property

historic name Sixth Mount Zion Baptist Church

other names/site number VDHR No. 127-472

2. Location

street & number 14 West Duval Street not for publication N/A  
city or town Richmond vicinity N/A  
state - Virginia code VA county (N/A) Code 760  
zip code 23220

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, as amended. I hereby certify that this X nomination     request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property X meets     does not meet the National Register criteria. I recommend that this property be considered significant     nationally     statewide X locally.     See continuation sheet for additional comments.)

[Signature] \_\_\_\_\_ Date 7/12

Virginia Department of Historic Resources  
State or Federal agency and bureau

Sixth Mount Zion Baptist Church, Richmond, Virginia

In my opinion, the property \_\_\_\_\_ meets \_\_\_\_\_ does not meet the National Register criteria. ( \_\_\_\_\_ See continuation sheet for additional comments.)

Signature of commenting or other official \_\_\_\_\_ Date \_\_\_\_\_

State or Federal agency and bureau \_\_\_\_\_

4. National Park Service Certification

I, hereby certify that this property is:

- \_\_\_\_\_ entered in the National Register \_\_\_\_\_  
       \_\_\_\_\_ See continuation sheet.
- \_\_\_\_\_ determined eligible for the \_\_\_\_\_  
       National Register \_\_\_\_\_  
       \_\_\_\_\_ See continuation sheet.
- \_\_\_\_\_ determined not eligible for the \_\_\_\_\_  
       National Register \_\_\_\_\_
- \_\_\_\_\_ removed from the National Register \_\_\_\_\_
- \_\_\_\_\_ other (explain): \_\_\_\_\_

Signature of Keeper \_\_\_\_\_ Date of Action \_\_\_\_\_

5. Classification

Ownership of Property (Check as many boxes as apply)

- private
- \_\_\_\_\_ public-local
- \_\_\_\_\_ public-State
- \_\_\_\_\_ public-Federal

Category of Property (Check only one box)

- building(s)
- \_\_\_\_\_ district
- \_\_\_\_\_ site
- \_\_\_\_\_ structure
- \_\_\_\_\_ object

Number of Resources within Property

Contributing	Noncontributing	
<u>  1  </u>	<u>  0  </u>	buildings
<u>  0  </u>	<u>  0  </u>	sites
<u>  0  </u>	<u>  0  </u>	structures
<u>  0  </u>	<u>  0  </u>	objects
<u>  1  </u>	<u>  0  </u>	Total

Number of contributing resources previously listed in the National Register   1  

Name of related multiple property listing (Enter "N/A" if property is not part of a multiple property listing.) **Jackson Ward Historic District**

Sixth Mount Zion Baptist Church, Richmond, Virginia

6. Function or Use

Historic Functions (Enter categories from instructions)

Cat: RELIGION Sub: religious facility

Current Functions (Enter categories from instructions)

Cat: RELIGION Sub: religious facility

7. Description

Architectural Classification (Enter categories from instructions)

LATE 19TH AND TWENTIETH CENTURY REVIVALS:  
Late Gothic Revival

Materials (Enter categories from instructions)

foundation STONE: Granite  
roof METAL: Tin  
walls BRICK  
other STONE: Limestone

Narrative Description (Describe the historic and current condition of the property on one or more continuation sheets.) **See Continuation Sheets**

Sixth Mount Zion Baptist Church, Richmond, Virginia

8. Statement of Significance

Applicable National Register Criteria (Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing)

- A Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B Property is associated with the lives of persons significant in our past.
- C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D Property has yielded, or is likely to yield information important in prehistory or history.

Criteria Considerations (Mark "X" in all the boxes that apply.)

- A owned by a religious institution or used for religious purposes.
- B removed from its original location.
- C a birthplace or a grave.
- D a cemetery.
- E a reconstructed building, object, or structure.
- F a commemorative property.
- G less than 50 years of age or achieved significance within the past 50 years.

Areas of Significance (Enter categories from instructions)

RELIGION  
ETHNIC HERITAGE: Black

Period of Significance 1867-1940

Significant Dates 1867  
1878  
1887  
1925

Significant Person (Complete if Criterion B is marked above)

Reverend John Jasper

Cultural Affiliation African American

Architect/Builder Charles T. Russell, Architect  
George Boyd, Builder; I. Lincoln Bailey, Builder

Narrative Statement of Significance (Explain the significance of the property on one or more continuation sheets.) **See Continuation Sheets**

Sixth Mount Zion Baptist Church, Richmond, Virginia

9. Major Bibliographical References

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS)

\_\_\_ preliminary determination of individual listing (36 CFR 67) has been requested.

X previously listed in the National Register

\_\_\_ previously determined eligible by the National Register

\_\_\_ designated a National Historic Landmark

\_\_\_ recorded by Historic American Buildings Survey # \_\_\_\_\_

\_\_\_ recorded by Historic American Engineering Record # \_\_\_\_\_

Primary Location of Additional Data

X State Historic Preservation Office

\_\_\_ Other State agency

\_\_\_ Federal agency

\_\_\_ Local government

\_\_\_ University

X Other

Name of repository: John Jasper Museum (in the church)

10. Geographical Data

Acreage of Property Approximately 4 acres

UTM References (Place additional UTM references on a continuation sheet)

	Zone	Easting	Northing	Zone	Easting	Northing
1	18	284580	4158530	3	_____	_____
2	_____	_____	_____	4	_____	_____
___ See continuation sheet.						

Verbal Boundary Description:

The boundaries include all the property within City of Richmond tax parcel number 000-0106-026.

Boundary Justification (Explain why the boundaries were selected on a continuation sheet.)

The original boundary represents the historical boundary of the Church property. The congregation has owned this parcel since 1867. The present structure is the second of the congregation to occupy at this site. Much of the surrounding property was destroyed by construction of the Richmond Petersburg Turnpike in the 1950s. In 1924, however, the church acquired an additional parcel of land on its eastern border, and constructed its sunday school/educational annex building. The church is the first African-American congregation in the city of Richmond to do so. In Sept., 1994 the church purchased two larger parcels of land one its western and eastern borders. These parcels were the remaining remnants of land left from the turnpike construction. Today the church's boundary stretches from Chamberlayne Parkway to First Street along Duval Street.

Sixth Mount Zion Baptist Church, Richmond, Virginia

11. Form Prepared By

name/title Tyler Potterfield, architectural historian; Benjamin Ross, Sixth Mount Zion Baptist Church Historian

organization Sixth Mount Zion Church date April 21, 1996

street & number 14 West Duval Street telephone 804-648-7511

city or town Richmond state VA zip code 23220

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

A USGS map (7.5 or 15 minute series) indicating the property's location.  
A sketch map for historic districts and properties having large acreage or numerous resources.

Photographs

Representative black and white photographs of the property.

Additional items (Check with the SHPO or FPO for any additional items)

Property Owner

(Complete this item at the request of the SHPO or FPO.)

name Sixth Mount Zion Baptist Church, Contact: Reverend John E. Johnson, Jr., Senior Minister

street & number 14 West Duval Street telephone 804-648-7511

city or town Richmond state VA zip code 23220

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including the time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Project (1024-0018), Washington, DC 20503.

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Section number 7 Page 1 SIXTH MOUNT ZION BAPTIST CHURCH, RICHMOND (CITY)

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**ARCHITECTURAL DESCRIPTION**

The Sixth Mount Zion Baptist Church consists of two distinct architectural components -- (1) the original or Jasper/Boyd Sanctuary constructed in 1887 and (2) the Russell/Bailey expansion of 1925. In addition, there were interim modifications made to the building between 1901 and 1924. (The distinct components are connected and as such they are counted as a single resource).

The original sanctuary was commissioned in 1887 during the tenure of the founding pastor, the Reverend John Jasper, and built by the African-American builder, George Boyd. Photographs of the building prior to 1925 indicate that the original building was far different from how it appears today.<sup>1</sup> The 1887 Jasper/Boyd structure was a modest Norman Gothic building. This sanctuary consisted of the core of the present sanctuary with a different front facade and exterior treatment. Specifically, it consisted of a simple building on a raised basement with a crenelated bell tower centrally placed on the front facade of the building. Wooden or pressed metal finials decorated the corners of the tower and the building.

While most of the building was refaced in brick and stone in 1925, unaltered original brickwork is found on the (largely-hidden) eastern facade of the building. This red common brick is laid in a common bond with reddish mortar. Brick arches, brick corbeling, and brick piers dividing the bays of the building characterize the original exterior treatment. The original cornice consists of brick corbeling and a small wooden boxed cornice.

The basement of the building consists of a large fellowship hall as it did in 1887. The main level of the sanctuary is supported by cast iron columns in the fellowship hall. The columns have been boxed in and the room rep paneled.

The sanctuary interior to a large degree appears as it did prior to 1925. Photographic evidence indicates that the pews and gallery present today are from the original building. One significant change is the replacement of the original slatted gallery railing with a solid railing in 1925. The building also retains the original wooden wainscoting and cast-iron columns supporting the gallery. The congregation covered the original pressed metal ceiling with acoustical tile when the central air-conditioning system was installed. The sanctuary retains the pews and pulpit from the 1887 building.

It is not certain what type of windows were present at the time of construction in 1887. Church tradition has it that the congregation installed the present art and stained glass windows after the death of John Jasper in 1901 under the direction of Dr. Randolph V. Peyton, who succeeded Jasper, between 1901 and 1924. A 1924 photograph shows a pair of stained glass windows in the front of the sanctuary that now flank the Jasper Museum

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<sup>1</sup> Early photographs of the Church are housed in the archival collections of the Sixth Mount Zion Church.

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**ARCHITECTURAL DESCRIPTION (cont.)**

on the lower level of the building. The majority of the windows are composed of tan and cream-colored "Art Glass". Each of these windows is decorated with a scallop motif at its base. The 1925 renovations recycled the original front facade windows and added three centrally located windows on its front/southern elevation. From this period is a special window, dedicated in Jasper's memory, offering a garden lined with lilies and roses, with a sundial as its centerpiece. This window commemorates Jasper's famous sermon, "De Sun Do Move." During this period a large bust of John Jasper by Edward Valentine (now in the Jasper Museum) stood in one corner of the sanctuary.

The renovations of the church building in 1925 by the noted African American architect Charles T. Russell and builder Mr. I. Lincoln Bailey updated and modernized the building in a more contemporary version of Norman Gothic architecture. The Russell/Bailey renovations completely refaced the exterior of the building (except the eastern facade noted earlier). Dark brown wire cut brick was used to reface the facade. Limestone was used for window hoods and coping. These material treatments are also found on the additions to the building and the Jasper Educational Annex constructed at that time.

The most substantial modification made by Russell and Bailey to the building was the new front (southern) addition, which projects out several feet from the original facade of the building. After demolishing the 1887 central tower, they executed a large off-center (western) tower. The tower houses the church bell in belfry and accommodates a large stairwell to the gallery. The tower is in many respects a larger and more contemporary version of the 1887 tower. Russell and Bailey placed a three-bay entrance portal in the center of the new facade which opened into a new vestibule, (see Fig. 13). On the facade above the portal a large stone tablet reads:

**Sixth Mount Zion Baptist Church  
Organized by Rev. John Jasper  
Sept. 3, 1867  
Rebuilt 1887 - Remodeled 1925**

Within the sanctuary, the southern addition provided additional balcony seating. The addition on the ground floor accommodated the Jasper memorial room which to this day houses artifacts relating to John Jasper and the Church. A large rear (north) wing, added at this time, provided the most dramatic modifications to the sanctuary interior. This addition accommodated a new organ and choir loft on the gallery level. Above the choir loft is a large segmental-arched art glass window from the period.

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**ARCHITECTURAL DESCRIPTION (cont.)**

The third component of the Russell-Bailey modifications was the Jasper Memorial Education Annex. Russell and Bailey placed this structure on the eastern side of the sanctuary building, and recessed it from the facade of the sanctuary. They separated it from the sanctuary building by a light well and connected it to the sanctuary at the northern and southern ends. The annex consists of a series of rooms on the east side of the building that open to corridors on the west side. The corridors are illuminated with skylights and windows facing the light well. A pressed-metal ceiling can be found throughout most of the education building. Russell and Bailey left the exterior of the building largely unornamented and subordinate to the more massive scale of the sanctuary. The building has two levels that correspond to the basement and main levels of the sanctuary.

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**HISTORICAL SIGNIFICANCE**

The Sixth Mount Zion Baptist Church is significant as the most visible reminder of one of Richmond's leading African-American preachers and world famous orator, the Reverend John Jasper. Founded in 1867 by Jasper and ten close associates, the congregation was housed initially in an abandoned horse stable on Brown's Island in the James River. Two years later, the congregation purchased for just over \$2,000 a parcel of land on Duval Street in the area that came to be known as Jackson Ward. As the first church in the Richmond community organized by an African American, the core of the present church building was erected in 1885 by George Boyd. Boyd is one of the few confirmed African-American builders with a documented association with specific buildings in 19th-century Richmond, most notably the Maggie L. Walker House at 110 East Leigh Street (NHL, 1976). Charles T. Russell, the first African-American architect to maintain an architectural practice in Virginia, and builder I. Lincoln Bailey, were responsible for the extensive remodelling of the edifice in 1925, a building campaign that resulted in the Gothic Revival style that defines the church building today. The church building dominates the Richmond skyline for travellers along Interstate 95 as the preeminent landmark in the NHL historic district of Jackson Ward. Sixth Mount Zion continues its role to the present as a significant religious institution ministering to Richmond's African-American community.

**HISTORICAL BACKGROUND**

John Jasper was born in Fluvanna County, Virginia, on July 4, 1812, the youngest of 24 children. His religious conversion is reported to have taken place in 1839 in Virginia's Capitol Square; ten years later he was baptized and preached a funeral sermon that elicited much favorable response. As one of the great slave preachers, Jasper became a noted funeral preacher long before the Civil War. He taught himself to read and write, and although he delivered his sermons in the dialect of the southern African-American slave, more educated ministers said that Jasper's vivid and dramatic sermons transcended "mere grammar." Famous for his fervid zeal, gifted imagery, and colorful oratory, Jasper was much in demand. He preached throughout Virginia and in adjoining states. During his August vacation, he conducted famous all-day camp meetings in the country. Sunday after Sunday, he could be seen leading his flock to be baptized in the James River. He was know to have baptized as many as 300 people in four hours.

He achieved his primary goal in 1867 when he organized the Sixth Mount Zion Baptist Church. He gained national attention in 1878 when he first preached his famed "**DE SUN DO MOVE**" sermon, which he later delivered by invitation more than 250 times, and most notably once to the entire Virginia General Assembly. This sermon was an attempt to prove through biblical

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HISTORICAL BACKGROUND (cont.)

references that the sun revolves around the earth.<sup>2</sup> Thousands of people of all races flocked to Sixth Mount Zion Church to hear John Jasper preach. He is considered the last of the old-styled ante-bellum preachers who possessed great oratory skills. A leader in the community and the city of Richmond, Jasper has been the subject of many books and related articles describing the black religious experience. One book in particular has received wide acclaim -- John Jasper, *The Unmatched Negro Philosopher and Preacher* by William Hatcher (1909), has enjoyed many reprints since its 1909 publishing.<sup>3</sup>

Before the Civil War, slave marriages had never been legally recognized. Reverend John Jasper was among a small group of black ministers in Richmond who were authorized by the United States Freedman's Bureau to legalize slave marriages. The church maintains in the church archives an original document of a slave marriage in Jasper's handwriting dated 1865. Jasper died on March 30, 1901 at 10:30 a.m. His last words were "I have finished my work and am down at the river waiting for further orders". He was first buried in the old Mechanics Cemetery. However, when the cemetery was condemned by the city to provide land for new construction, his remains were removed with due ceremony to Richmond's Woodlawn Cemetery and his grave marked with a large granite shaft. His death carried the headlines of the day, overshadowing the fact that Richmond's Jefferson Hotel burned down on the same day.

The church has had five succeeding pastors, most notably, Dr. Augustus Walter Brown, Sr. who served the church for 43 years until his death in 1967. In addition to being a preacher, educator and world traveler, Dr. Brown was very instrumental in saving the church building from being demolished in the 1950s during the construction of that portion of Interstate 95 known as the Richmond-Petersburg Turnpike. The construction of the interstate destroyed much of the central portion of the Jackson Ward community; however, Sixth Mount Zion was allowed to stand, based on the historical significance of the church.<sup>4</sup> The interstate swings around the church building, making it a prominent landmark beside the east coast's major north-south thoroughfare and visible to thousands of travellers every day. Sixth Mount Zion stands as the only building on the northern side of Duval Street along the interstate stretching from Chamberlayne Avenue to downtown Richmond.

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<sup>2</sup>John Jasper, *De Sun Do Move, The Celebrated Sermon*, reprinted from the book *John J. Jasper*, by William E. Katcher, The Dietz Press, Richmond, Va.

<sup>3</sup>William E. Hatcher, *John Jasper, The Unmatched Negro Philosopher and Preacher*, (New York, 1909).

<sup>4</sup>Undated news clipping with photograph from the *News Leader (Richmond)*, probably 1956. Also "Rev. John Jasper's Church Not to Be Freeway Victim," *News Leader (Richmond)* 1956, undated.

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HISTORICAL BACKGROUND (cont.)

For over 100 years Sixth Mount Zion has served as a center of community life addressing some of the social concerns of the city's residents. In 1918, for example, the church spear-headed one of the first senior citizens homes, known at that time as the Negro Baptist Old Folks Home, where persons of any church could be cared for in their senior years. Sixth Mount Zion was one of the first black churches to have an organized charity with an efficient social worker to administer to the indigent of the community and city. During the same period, the church raised over \$50,000 in support of various charitable causes in the community. In 1925 a professional social service worker was employed who directed the church programs to meet the needs of the less fortunate of the community. This tradition has continued up to the present time, as the church eagerly supports many local efforts by offering facilities for programs designed to aid the children and youth of the Jackson Ward neighborhood. During the 1920s, 1930s, and 1940s, the congregation of Sixth Mount Zion Baptist Church was one of the largest and most influential in the state of Virginia. In 1925, its membership exceeded 3,000 members.

The earliest church building for Sixth Mount Zion was probably a simple frame structure constructed ca. 1869. The parcel on Duval Street was bought by the congregation for \$2,000, a substantial sum at that time. The neighborhood in which Sixth Mount Zion is located became known as Jackson Ward and encompassed the area where many free blacks lived that was known as "Little Africa," prior to the Civil War. During Jasper's tenure as pastor, the present modest Norman Gothic building was erected in 1887. The builder was George Boyd, a prominent African-American builder in Richmond whose other projects included the Baker School (c. 1880, now demolished); the Maggie L. Walker House (1889, now a National Historic Landmark); and the True Reformers Hall (1890, demolished).

The 1887 structure was enhanced following the death of Jasper in 1901 when church tradition indicates that the present art and stained glass windows were added by the congregation led by Dr. Randolph V. Peyton. Peyton was pastor from 1901 until 1924. The church was substantially remodelled in 1925, although it is believed that the interior was modified only slightly. Charles T. Russell, a Richmond native and the first African American to maintain an architectural practice in Virginia, was responsible for the 1925 renovation. Russell was trained as a builder at Hampton Institute and worked at Tuskegee Institute before opening his office in Richmond in 1909. Russell was responsible for several important buildings in Richmond's Jackson Ward, including the St. Luke Penny Savings Bank (1910, demolished); Richmond Beneficial Insurance Company (1911) and the St. Luke Building Expansion (1917, NRHP, 1982). The builder most closely associated with the 1925 remodeling was I. Lincoln Bailey, a member of Sixth Mount Zion Church who worked on a number of African-American churches in both Virginia and North

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HISTORICAL BACKGROUND (cont.)

Carolina. The building as it stands today is a significant essay in the Norman Gothic style, evolving from a picturesque example of the style to a decidedly more modern one. The building shows how the congregation grew over time, with its sanctuary's capacity of 1500 standing as one of the largest of any African-American church in the Richmond area. The carved oak pews and pulpit survive from the 1887 building campaign, and the important collection of stained glass windows dates from the early 20th century. The John Jasper Memorial Sunday School Annex, constructed contemporaneously with the 1925 remodelling, is among the first educational buildings constructed by an African American congregation in Richmond.

The Church is unique among African-American church nation-wide for its John Jasper Memorial Room and museum. This museum (located on the lower-level of the building) was opened to the public in 1926, making Sixth Mount Zion one of the country's earliest churches to begin and maintain a preservation and conservation program. It houses many of the church's priceless memorabilia, photographs, clothing and other artifacts dating back to the mid-19th century. Among the collection is the Jasper pulpit furniture and podium, a Prince Albert black coat and felt hat. Throughout the years, the church has been called upon by museums and other similar institutions to participate in exhibits in Virginia, Washington, DC, Philadelphia, and New York City. The church has contributed to several exhibits on the era of Reconstruction sponsored by the Virginia Historical Society and the Valentine Museum. John Jasper continues to be presented as a leading historical personage with local museums portraying him in one-man plays.

The church authorized the development of an archives in 1993. The archives is located on the upper level of the building and is equipped with acid-free boxes, folders and other state-of-the-art preservation materials. The church is called upon frequently to share its rich history with the general public. Scores of visitors, students, researchers, and tour groups come to Sixth Mount Zion to view its facilities and exhibits. The church is an integral part of the Jackson Ward Heritage Tours which relies on Sixth Mount Zion to provide the spiritual component of the tour in conjunction with other aspects of the history of the ward.

I. Lincoln Bailey was a member of Sixth Mount Zion Church. He was one of a number of African American Builders in early-Twentieth century Richmond. He built and designed a number of African-American Churches in Virginia, and North Carolina. The building is a significant essay in the Norman Gothic style of architecture. Evolving from a picturesque example of the style to a decidedly more modern one, the building is important in showing the architectural evolution of the building program of an African-American congregation (see fig. 7). The building shows how the congregation grew and evolved over time and finally constructed one of the largest sanctuaries of any African American congregation in Richmond. The sanctuary seats 1,500. The pews and pulpit furniture are of carved oak from 1887. The building has

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an important collection of early 20th century art glass. In addition, the John Jasper Memorial Sunday School Annex is one of the first education buildings constructed by any African-American congregation in Richmond.

The Commonwealth of Virginia honored the church by commissioning a historical highway marker in 1995 which was unveiled on Feb, 17, 1996. The City of Richmond has acknowledged the significance of the church's history with two separate proclamations in 1992 and 1996.

Benjamin Ross, Sixth Mount Zion Church Historian  
Margaret Peters

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**BIBLIOGRAPHY**

**NOTE: This is a selective bibliography of the many books, and articles that have been written about Reverend John Jasper and the Sixth Mount Zion Baptist Church throughout the years.**

1. Anderson, Fred. "Born on the Fourth of July," Virginia Baptist Weekly Religious Herald, June 1995.
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3. Cantor, George. Historic Black Landmarks - A Traveler's Guide, 1991.
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4161  
 4160  
 (SEVEN PINES) 5559 III SE  
 4158  
 32'30"  
 HIGHLAND SPRINGS 2.9 MI  
 WEST POINT 34 MI

SIXTH MOUNT ZION  
 BAPTIST CHURCH  
 RICHMOND, VA  
 UTM REFERENCE

ZONE 18  
 E 284580  
 N 4158530