

United States Department of the Interior

VLR Listed: 6/21/2018
NRHP Listed: 1/14/2019

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 National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. 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.

1. Name of Property

Historic name: Lanesville Christadelphian Church

Other names/site number: VDHR #050-0150

Name of related multiple property listing:

N/A

(Enter "N/A" if property is not part of a multiple property listing)

2. Location

Street & number: 7442 Mount Olive Cohoke Road

City or town: King William State: VA County: King William

Not For Publication: N/A Vicinity: X

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, 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 at the following level(s) of significance:

___ national X statewide X local

Applicable National Register Criteria:

X A ___ B X C ___ D

<p>Signature of certifying official/Title:</p> <p><u>Virginia Department of Historic Resources</u></p> <p>State or Federal agency/bureau or Tribal Government</p>	<p>Date</p>
<p>In my opinion, the property ___ meets ___ does not meet the National Register criteria.</p>	
<p>Signature of commenting official:</p>	<p>Date</p>
<p>Title :</p>	<p>State or Federal agency/bureau or Tribal Government</p>

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4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register
- determined eligible for the National Register
- determined not eligible for the National Register
- removed from the National Register
- other (explain:) _____

Signature of the 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

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Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>1</u>	<u>3</u>	buildings
<u>0</u>	<u>0</u>	sites
<u>0</u>	<u>0</u>	structures
<u>0</u>	<u>3</u>	objects
<u>1</u>	<u>6</u>	Total

Number of contributing resources previously listed in the National Register 0

6. Function or Use

Historic Functions

(Enter categories from instructions.)

RELIGION: Religious facility

Current Functions

(Enter categories from instructions.)

VACANT/NOT IN USE

RECREATION AND CULTURE: Museum

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7. Description

Architectural Classification

(Enter categories from instructions.)

OTHER: Front-Gable, Frame Building

Materials: (enter categories from instructions.)

Principal exterior materials of the property: WOOD: Weatherboard; BRICK; CONCRETE

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

The Lanesville Christadelphian Church is on a small lot to the west of the intersection of Mt. Olive Cohoke Road (Route 632) and Powhatan Trail (Route 633) in King William County. The former church is a single-room, front-gable, frame building, constructed circa 1875 and displaying no overt architectural stylistic influences. It currently has a combination brick and concrete block foundation. Some of the exterior weatherboards have been replaced over the years. The windows have the original wooden six-over-six double hung sash. The gable roof is currently covered with composite shingles. There is a single interior brick chimney laid in running bond centered on the west wall of the building. The interior has wooden flooring and beaded wainscoting, and retains much of its original decoration and early 20th century furnishings, though elements have been repainted and the chandeliers electrified. The Lanesville Christadelphian Church retains a remarkable degree of integrity in its workmanship, materials, and design, including retention of historic interior organization and furnishings. The church was restored in 2005 with an eye toward maintaining as much of the original material as possible.

Narrative Description

Setting

The Lanesville Christadelphian Church sits at the intersection of Mt. Olive Cohoke Road (Route 632) and Powhatan Trail (Route 633). To the northwest of the church is a small gravel parking lot on which stand three small 21st-century buildings, meant to represent a schoolhouse and two privies or outhouses. These noncontributing buildings were added during the restoration of the church in 2005. Grass covers the remainder of the parcel.

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The church parcel was once part of the larger Edwards' family agricultural holdings, and the church formed part of a small crossroads community. A post office was located directly north of the church, on the opposite side of Mt. Olive Cohoke Road, before it closed in the 1970s. Historic maps record at least two other buildings in the area as well, creating a locus of the Lanesville community in an otherwise rural landscape. On a neighboring property south of the church stands a late 19th century frame dwelling (VDHR #050-0151) that once was the home of Dr. Lemuel Edwards. Though it is now part of a separate parcel, the proximity of the two buildings reinforces the formative role Dr. Edwards had in shaping the Lanesville Ecclesia. The Edwards family cemetery is located further south on Powhatan Trail and includes several individuals who were active members of the ecclesia throughout their lives.

Otherwise, the rural setting retains working agricultural fields that surround the church. Today there is a sense of isolation, as the other buildings that once comprised the hamlet have disappeared; those buildings are shown on historic maps as late as 1949 and in a 1937 U.S. Department of Agriculture (USDA) aerial photograph of the area.

Church, 1875 – Contributing Building

Exterior:

The church is a simple, rectangular, frame building, measuring thirty feet by forty feet, rises from a combination brick and concrete block foundation and is sheathed with weatherboards, and topped by a gable roof. The building features no architectural embellishments, but its strict symmetry, rectilinear fenestration, and front-gable form are characteristics often found on Protestant churches constructed between the early 19th and early 20th century in many rural areas of Virginia. The primary elevation is one bay, with a double leaf front door surmounted by a two-light transom and pediment. A small circular window is centered between the top of the door and the peak of the roof. A shield painted with the church's name and founding date is mounted between the transom and the circular window. Its original location is unclear, as it has been moved several times.

The side elevations of the church each have four bays, sheathed in weatherboards. The windows have original, wooden, six-over-six sash with triangular case moldings above each. Their upper edges are hidden under plastic flashing. The rear elevation of the church has the same dimensions and sheathing as the front elevation, though it supports different architectural elements, including a small extension that accommodates the pulpit recess. This recess is sheathed with weatherboard on all sides and has a wooden, six-over-six sash window with triangular case molding above. Given the smaller dimensions of the extension's walls, the window was scaled down to match. To the left of the extension is a secondary entry. While the door is a replacement, the frame appears to be original as it has the matching triangular case molding above it.

The roof trim, barge and fascia boards, and soffit area are plain with no ornamentation.

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Interior:

The interior of Lanesville Christadelphian Church consists of a single room. The floor is made of thin boards and appears to be original. According to Ms. Overton Edwards, a congregant in the church between 1955 and 1964, carpet covered the floor during that period and likely contributed to the preservation of the original flooring. The walls are sheathed in a combination of paneling types. A newer chair rail rings the room. Below this appears to be newer, replacement wainscoting, currently painted a light green. Above the chair rail are thinner vertical boards that are likely the original wall covering, currently painted white. These boards continue to the top of the wall and along the interior surface of the arched ceiling. Opposite the main door is a pulpit recess, which measures twelve feet by six feet. An elevated platform extends into the body of the church, from which two steps lead to a small recess that extends past the rear wall of the church. Red carpeting installed during the church's rehabilitation currently covers the floor surface of both the platform and the recess. The historic paneling that covers the pulpit recess's walls, however, appears to be completely intact, including the beaded wainscoting and the plain chair rail.

Several remarkable elements are found within the church, many of which seem to be original to the building's construction in the late 19th century. The most striking are the pews. Seventeen uniform pews fill the main body of the church. Each has decorative piercings at the top and the base of the backrest, as well as a repeating pattern of a modified Florian cross set within a circle enclosed in a rectangle on the seat. These motifs are echoed in a shorter pew and two chairs in the pulpit recess. The pews and the chairs were purchased from Gardner & Co., a New York manufacturer of perforated veneer furniture in the mid-1880s. A small paneled pedestal-style table sits on the platform and serves as the repository for the communion service (plate, cup, and a silver communion tray with lid and individual glasses). A similarly built desk sits in the chancel, in front of the pew and chairs. According to Ms. Overton Edwards, a large bible once rested on the desk, as would be expected in a faith devoted to an intellectual understanding of the scriptures. The centrality of the scripture to the Christadelphian faith is apparent in several painted plaques that form the only decorative architectural elements in the church. Drawn from Ephesians chapter 4, these embody the Christadelphian emphasis on scriptural study and are original to the church. The Lanesville Christadelphian Church was originally heated by a stove vented through the interior chimney. The chimney remains intact both within the church and above the roof line, though the stove currently in the building is a replacement added during the church's restoration.

Secondary Resources

The following resources are all non-contributing as they date to the property's restoration in 2005, far outside the property's period of significance.

1. Bell, circa 2005 (non-contributing object)

A cast bronze bell is atop a square wooden post. It was added as a character piece during the building's restoration in 2005.

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2. Sign, 2005 (non-contributing object)

This flat, cast metal sign briefly describes the church's history and is affixed to a round metal post in the churchyard.

3. Lamp Post, 2005 (non-contributing object)

This lamp post consists of a modern, commercially available light fixture set on top of a turned wooden post.

4. Sunday School, 2005 (non-contributing building)

This is a commercially available prefabricated shed with a wood frame, composite siding, side-gable asphalt shingle roof, and a central door flanked by two four-over-four metal sash windows on a foundation of wood runners. A sign reading "Sunday School" is over the door, though the building is used for storage.

5. East Privy, 2005 (non-contributing building)

This is a small, wood frame building, covered in composite siding with a side-gable asphalt shingle roof, and standing on wood runners. It has a single door with a sign reading "Ladies" on it. It was added as a character piece in 2005 and is not a functional privy.

6. West Privy, 2005 (non-contributing building)

This is a small, wood frame building, covered in composite siding with a side-gable asphalt shingle roof, and standing on a foundation of wood runners. It has a single door with a sign reading "Gentlemen" on it. It was added as a character piece in 2005 and is not a functional privy.

Integrity Analysis

The Lanesville Christadelphian Church overall retains a high level of integrity. The former sanctuary is in its original location. The historic setting has changed since the mid-twentieth century as most of the buildings associated with the crossroads hamlet that included the church have vanished, but for the former dwelling of Dr. Lemuel Edwards. Although the vicinity remains rural in character, the integrity of setting does not convey that the church historically was not as isolated as it now is. The addition of three small outbuildings and three objects in 2005 also have altered the setting as all are conjectural in design. Little ground disturbance appears to have occurred during placement of these noncontributing resources. The church building itself retains remarkably high integrity of workmanship, design, and materials. Installation of plastic flashing that partly obscures the window moldings is the only observable alteration on the exterior, while the interior retains original materials and finishes as well as historic furnishings. The changes to the historic setting affect the property's integrity of feeling, at least on the exterior, but the church's virtually unchanged interior imbues it with integrity of feeling of a late nineteenth to early twentieth century rural Protestant church. The property's integrity of association is very high as it served for decades as the main church for Dr. Lemuel Edwards and Dr. Thomas Edwards, whose contributions to theology are represented by the design of the church itself.

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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 grave
- D. A cemetery
- E. A reconstructed building, object, or structure
- F. A commemorative property
- G. Less than 50 years old or achieving significance within the past 50 years

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Areas of Significance

(Enter categories from instructions.)

RELIGION
ARCHITECTURE

Period of Significance

1875-1964

Significant Dates

1875
1964

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

Edwards, Lemuel

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Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

The Lanesville Christadelphian Church is significant at the statewide level under Criterion A in the area of Religion and locally significant under Criterion C in the area of Architecture. The formation of the Christadelphian religious sect in the 1840s by an Englishman, Dr. John Thomas, exemplifies the evolution of Anglo-American protestant diversity after the Second Great Awakening of the early 19th century. Christadelphianism was focused on an individual's interpretation of biblical scriptures. Lanesville Christadelphian Church is significant for its direct association with Thomas and with Dr. Lemuel Edwards, a Virginian theologian, whose contributions to theological doctrine are of cultural, social, and historical importance in Virginia. With regard to its architectural significance, the building is a fine example of a rural church building in late-19th century Virginia. Its character-defining features include its rectangular footprint, simplicity of architectural embellishment, symmetry, and front-gabled form with the main entry on the gable end and large windows on both side walls. The triangular case moldings above the main entry and on the windows are a Victorian-era flourish that distinguishes the building from other examples. On the interior, the one-room building retains a high level of integrity with original materials such as wood flooring, wainscoting, and window and door trim. The gently arched ceiling is another character-defining feature, as are the original wood pews and lighting fixtures. The property's period of significance is 1875-1964, beginning with its construction date and ending with the dissolution of the ecclesia in 1964. The property meets Criteria Consideration A, for religious properties, because of its architectural significance and because its historical significance is based in its direct association with the important social, political, and cultural forces of the mid- to late-19th century, when the Civil War, in particular, raised questions about participating in civil society, taking up arms, and doctrinal interpretations of congregants' moral obligations on temporal and spiritual levels.

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

Criterion A: Religion

Lanesville Christadelphian Church is significant at the statewide level both for its close associations with the roots of Christadelphianism in Virginia and for being the oldest purpose-built Christadelphian chapel still standing in the Commonwealth.

Christadelphianism has its roots in Virginia and the Baptist faith practiced there in the early 19th century. Baptists are generally considered to be among those religions that profess a "non-creedal" theology, which assigns a secondary role to creeds in the life of the church, recognizes the subordination of creeds to the Bible, and encourages the production of confessions of faith with the purpose of acknowledging consensus internally and of informing the world of their beliefs in relation to other churches.¹ This non-creedal theology contributed to rigorous

¹ J. Gordon Melton, "Baptist Family," *Melton's Encyclopedia of American Religions*, 8th ed.. (Detroit: Gale, 2009), 471. *Gale Virtual Reference Library*. Published at http://go.galegroup.com.proxy.wm.edu/ps/i.do?p=GVRL&sw=w&u=viva_wm&v=2.1&it=r&id=GALE%7CCX3274100078&asid=46e1b09b78380a73274b7766126e4e4d.

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intellectual debate on particular tenets of the faith, some of which enabled leaders and practitioners to refine their positions and reassert associational ties with other Baptists churches, and some of which induced schisms that led to the creation of new sects, including the Christadelphians. This intellectually rigorous approach to religious faith stemmed from the Restoration Movement, which sought to counter the emotional enthusiasms of the Second Great Awakening and to unify Protestant sects through a return to the practices of the early church of the Disciples as revealed through the rational study of the Bible's New Testament.

The seeds of Christadelphianism were planted during the 1832 Atlantic voyage of a 27-year-old Englishman, Dr. John Thomas. During his voyage, a severe storm led Thomas to "vow that if ever [he] was permitted to set foot on terra firma, [he] would not rest until [he] found the true religion." He first settled in Cincinnati, where he undertook "a tour of the religious houses of that city." Through one Brother Challen, Thomas became acquainted with the "Campbellites," which he determined to be "one of the most delightful, scriptural, intelligible isms [he] ever heard defended."²

After seven months in Ohio, Thomas relocated to Philadelphia. On the way, he spent a month with Alexander Campbell at his home in Bethany, Virginia. Campbell was impressed by the Englishman, invited him to speak at his church, and encouraged the somewhat reluctant Thomas to preach.³ Campbell and his son, Thomas Campbell, were leaders in the Reform movement within the Baptist faith, and through their teachings and publications had already provoked separations within Virginia Baptist associations.⁴ In Philadelphia, Thomas married, preached at a Campbellite church, and began work on a new reformist monthly religious periodical, *The Apostolic Advocate*. But the Doctor still found limited professional opportunities. In less than a year Thomas moved to Richmond, Virginia.⁵

Dr. Thomas embarked on a few evangelizing tours in Virginia as a Reformer, eventually taking charge of the Sycamore Church in Richmond in 1834. Disagreements with the Campbells regarding the doctrine of the Trinity, the mortality of the soul, and the judgement of unbelievers sent Dr. Thomas into exile in Illinois in 1841.⁶ Two years later, he returned to Virginia, where he continued to promote beliefs at odds with those of Virginia's Baptist leaders.⁷ Thomas formally broke from the Church of Christ in 1844.⁸

² Frederick Arthur Hodge, *The Plea and the Pioneers in Virginia*. (Richmond: Everett Waddey Company, 1905), 109-110.

³ Peter Hemingray, *John Thomas: His Friends and His Faith* (The Christadelphian Tidings, 2008).

⁴ H. Jackson Darst, *Ante-bellum Virginia Disciples: An Account of the Emergence and Early Development of the Disciples of Christ in Virginia*, (Richmond: Virginia Christian Missionary Society, 1959) 7-10.

⁵ Hemingray, *John Thomas*.

⁶ Darst 131-133.

⁷ Darst, 131-133.

⁸ Hodge, *The Plea and the Pioneers in Virginia*, 109-110; J. Gordon Melton, "Christadelphians," *Religions of the World: A Comprehensive Encyclopedia of Beliefs and Practices*, 2nd ed. (Santa Barbara, CA: ABC-CLIO, 2010), 603-604. *Gale Virtual Reference Library*, published at http://go.galegroup.com.proxy.wm.edu/ps/i.do?p=GVRL&sw=w&u=viva_wm&v=2.1&it=r&id=GALE%7CCX1766500317&asid=d7fe4db51311f9379f8e2e8fb1b099a4.

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During his frequent speaking tours in the previous decade, Thomas had cultivated a small but ardent number of supporters sympathetic to his evolving views. As he revisited these friends, divisions among Campbell's Disciples resumed. One such split in 1845 involved the withdrawal of sixteen members from Jerusalem Church in King William County, including Dr. Lemuel Edwards. Identifying themselves with Dr. Thomas, they then met for ten years at the Acquinton "free-church" and a local schoolhouse, Holly Fork.⁹ By 1855 they built a meeting house of their own, Zion, near the courthouse. While some called the sect "Thomasites," they considered themselves simply Christians.¹⁰

Among their early number was a young Dr. Lemuel Edwards. A dozen years younger than Dr. Thomas, Edwards had long demonstrated a deep interest in religion. He was among the first subscribers to the *Advocate*, in which Thomas published a letter from the 21-year-old in 1838.¹¹ With a common interest in botanical medicine and a similar streak of independent thinking, they seem to have enjoyed each other's company during Thomas' visits. In the 1840s and 1850s, as King William County was becoming a regional Thomasite stronghold, Dr. Edwards began assuming speaking roles at Zion on Lord's Day.¹²

The onset of the Civil War brought new challenges to Dr. Thomas' followers. They abjured participation in the government, including voting, politics, holding civil office, and war.¹³ This allowed them to register as conscientious objectors, but one problem stood in their way: Thomas' followers had no formal, unifying denominational name. Looking toward the egalitarian principles that shaped their religious practice, Dr. Thomas settled on Christadelphian, meaning "brethren in Christ."¹⁴ Even as conscientious objectors, the Civil War brought challenges to the Christadelphians in King William County. Dr. Edwards was arrested by Federal authorities and held at Fort Monroe, where he suffered from neglect and dehydration, as well as nearly being shot by a Union guard.¹⁵ Although Christadelphian tenets were based on a sense of equality before God, ownership of enslaved persons also was practiced; members of other Christian denominations in Virginia also owned slaves, a behavior now seen as an example of cognitive

⁹ *The Christian Intelligencer*, 30 June, 1845, vol.2, No.13, p 2, column 4, *Herald of the Kingdom and Age to Come*, 1855, Vol 5, no.1, 11, and *The Christadelphian Advocate*, June, 1909, vol. 25, no.292, 186.

¹⁰ Both "Campbellites" and "Thomasites" consider these terms pejorative. The terms are used here only for historical context. Both were, and are, more comfortable being called "Christians." The Jerusalem Church mentioned here, founded by followers of Alexander Campbell, is sometimes rendered "Jerusalem Christian Church (Disciples)."

¹¹ *The Apostolic Advocate*, July, 1835, vol 2, no. 3, 72; *The Advocate*, July, 1838, vol 5, no. 3, 73.

¹² Christadelphians do not have paid ministers or staff. All ecclesias (bodies of believers) are independent from each other; they do not have associations or conferences. Responsibility for ecclesial affairs is shared equally by its baptized men. Roles within an ecclesia are elected, but confer only responsibility, not authority. That Dr. Edwards, or any other brother, assumed a speaking role does not suggest "leadership" in the commonly accepted usage of the word.

¹³ Melton, "Baptist Family," *Melton's Encyclopedia of American Religions*, 469-481.

¹⁴ Melton, "Christadelphians," *Religions of the World: A Comprehensive Encyclopedia of Beliefs and Practices*, 603-604.

¹⁵ "Battlefields of Bible Truth: Lanesville, Virginia," *The Caribbean Pioneer*, n.d.; "Faith in Action: The Experiences of the Lanesville, Virginia Ecclesia during the American Civil War," *The Caribbean Pioneer*, December 15-16, 1992.

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dissonance. The 1860 Census enumerates Edwards' real estate at a value of \$6,000 and his personal property at \$10,000; at the time of the census, enslaved people were classified as part of the latter category, and these individuals comprised the majority of what was considered Edwards' personal wealth.¹⁶ The privations visited upon the congregants during the Civil War was apparent. John Thomas recognized the ecclesia's struggles during a visit in 1865; however, despite "God [having] reduced them to poverty,... the brethren in King William [were] responsible for the truth there; for they have believed it and accepted it."¹⁷

Dr. Thomas, who spent much of the Civil War in New Jersey, was quick to visit Virginia after its conclusion. Thomas described his visit, "...to see what was the spiritual and temporal condition of the brethren, and to minister, as far as my limited means would allow, to their necessities."¹⁸ He found them, "cast down, but not destroyed."¹⁹ He spoke for three days at Zion. If listeners were expecting consolation, they would be disappointed. Despite being one who often seemed more in sympathy with the South, Thomas reminded the brethren that they were "responsible for the truth there... It was for them to say, whether they had been faithful to their trust." He continued, "God had visited them in judgment, and reduced them from affluence to comparative poverty. Would they not turn over a new leaf; and for the future live less for themselves, and more unselfishly for the truth.. ?"²⁰

Despite postwar struggles, the Zion ecclesia continued to grow. On a visit in 1870, John Thomas spoke at the meeting house. Though the "ecclesia there number[ed] about thirty persons," the house was full "with many on the outside that [looked through] the windows."²¹ During an 1871 visit, the leader of the British Christadelphians and Thomas' informal successor, Robert Roberts, participated in two meetings with the ecclesia. The first, "confined to the immediate friends of the truth," numbered between forty and fifty.²² The second drew about two hundred.²³ Five years later, Dr. Edwards wrote to the *Christadelphian* of plans for, "...the building of a Christadelphian synagogue in our little village, Lanesville."²⁴ A letter later that year from J. Stanley Neale confirmed the opening of the new church on the first Sunday in July 1876, with night meetings the remainder of the week.²⁵ In another letter, Dr. Edwards mentioned the ecclesia now having, "...sixty or more members."²⁶ Over the next three decades dozens of letters like these, as well as travel-logs of visitors to King William, attest to a vibrant body of believers at Lanesville.²⁷

¹⁶ "Lemuel Edwards," *1860 United States Census*.

¹⁷ "Faith in Action"

¹⁸ *The Ambassador of the Coming Age*, September, 1865, vol. 2, no.15, 247.

¹⁹ *The Ambassador of the Coming Age*, September, 1865, vol. 2, no.15, 247.

²⁰ *The Ambassador of the Coming Age*, October, 1865, vol. 2, no.16, 264.

²¹ "Faith in Action"

²² "Faith in Action"

²³ "Faith in Action"; Thomas et al, "The Lanesville Story," 55-57.

²⁴ *The Christadelphian*, February, 1876, vol. 13, no.140, 96. He did not mention why a new meeting house was necessary or that the church was being build on land he donated.

²⁵ *The Christadelphian*, September, 1876, vol. 13, no.148, 432. This was not the only celebration that week.

²⁶ *The Christadelphian*, December, 1876, vol. 13, no.150, 575.

²⁷ Besides surnames conspicuous in periodicals, Edwards, Robins, Neale, others appear from time to time providing our only documented evidence of membership at the Zion/Lanesville. They include: Littlepage, King, Lipscomb, Hance, Johnson, Tebbs, Wilshen, Bibb, Atkinson, Pemberton, Brown, Wells, Packie, Slaughter, Gary, Green,

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The survival of the building belies tensions and interpretive differences which pushed the Christadelphians apart. In 1886, for example, conflict arose between Lanesville's Edwards and the Robins factions.²⁸ The quarrel was initially dismissed as personal, but was later blamed on the hot issue of "partial inspiration." Two years later, both Robert Roberts and Thomas Williams, editor of the *Advocate*, personally attempted to mediate the bitter dispute.²⁹ While hostilities ceased, Dr. Edwards did not return to Lanesville to worship until 1891.³⁰

The next decade brought a rapid decline in the number at Lanesville who remembered the early days and Dr. Thomas' visits or his speaking.³¹ Twenty-two-year-old Frank Robins lamented to the *Advocate* in 1906, "A few of us still meet at Lanesville, trying to keep the truth alive. We cannot expect to do any more, hardly that."³² The following year Dr. Lemuel Edwards died, leaving his surrogate, eldest son Julian to carry on. That same year Thomas Williams wrote of refusing to visit King William because the divisions were "matters not doctrinal," and he refused to become involved in the "deplorable condition" in that neighborhood. By 1908 Williams wrote of two ecclesias in King William, Lester Manor and Lanesville. A majority led by James A. Robins were now worshiping nearby at the Lester Manor Church, leaving Lanesville to the Edwardses. At some point, perhaps after the 1917 deaths of Julian Edwards and James A. Robins, the Lanesville and Lester Manor ecclesias rejoined.

This split may have been related to the issue of "resurrectional responsibility" which were fracturing Christadelphians worldwide into the Amended and Unamended camps.³³ As expressed by Dr. Thomas, in Christadelphianism "both believers and non-believers would be resurrected and only those who had become 'responsible' for responding to the gospel would be summoned

Bright, Combs, Yancey, Morrison, Hill, Garrett, Pollard, and Dunn. The location of any church records from Lanesville that would prove a membership lists or chronicle ecclesial events is unknown.

²⁸ *The Christadelphian*, April, 1886, vol. 23, no.262, 191. The conflict played out over many months in the pages of the *The Christadelphian* and *The Advocate*, creating much unease for the editors. There was some tension between Roberts and Williams as well.

²⁹ See *The Christadelphian*, November, 1888, vol. 25, no.293, 653; *The Christadelphian Advocate*, January, 1889, vol. 5, no.1, 14.

³⁰ *The Christadelphian Advocate*, October, 1891, vol. 7, no.10, 262. There was an eventual civil lawsuit (1889) between these two families involving estate property.

³¹ "Since I last wrote officially fully twenty have removed to other portions of the country in search of better employment than farming, a dozen or more have fallen to sleep, while we have added about three..," James A. Robins, *The Christadelphian Advocate*: September, 1897, vol. 13, no.151, 286. "fallen to sleep," means they have died.

³² *The Christadelphian Advocate*, April, 1906, vol. 22, no.4, 125.

³³ These terms refer to Statements of Faith that lie at the core of Christadelphian belief. The original Statement of Faith codified in 1877 by the Birmingham Central Ecclesia in England became the benchmark for most ecclesias worldwide. That Ecclesia then modified the statement in 1898, responding to the question of "resurrectional responsibility." This was accepted by some ecclesias and rejected by others. So basic was the issue that those who accepted the change, the "Amended," and those who did not, the "Unamended," then refused to worship together. The *Christadelphian* has been associated with Amended position, while the *Christadelphian Advocate* the Unamended. Dr. Edwards had long-standing ties with Robert Roberts and the *Christadelphian*. James A. Robins had a strong ally in Thomas Williams and his *Advocate*.

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for judgement.”³⁴ Roberts proposed an amendment that “among unbelievers, only those who had heard the gospel and been called to repentance could be considered responsible,” leaving room for unbelievers who had no exposure to the gospel to still enter the afterlife.³⁵ Those ecclesia that accepted Roberts’ amendment became the *Amended*, while those who held firm to the older theology supported by Andrews became the *Unamended*.³⁶ After the 1914 death of Thomas Williams, popular speaker A. H. Zilmer became editor of the *Advocate*. But he soon left and purchased *The Faith* magazine. In it, he eventually promoted a controversial modified Unamended Christadelphian creed. Iowan Zilmer, who traveled widely and visited King William often, developed a sizable following in the 1920s and 1930s. It eventually became known as the Faith Fellowship. Among the ecclesias allied with Zilmer was Lanesville.³⁷ Zilmer’s views were sufficiently different from Unamended and Amended alike that Faith followers became ostracized by both. As ecclesias began to further disassociate from each other, vital personal ties frayed. In the process, Lanesville became isolated.³⁸

Already suffering from decades of internal discord, demographic decline, and an isolated location, the Lanesville Ecclesia lost the ability to sustain itself. By the 1950s it counted only a handful of members. In 1964, after almost 120 years, once one of the oldest and most visible Christadelphian ecclesias suspended regular services. The family of Charles (Linwood) Edwards, a grandson of Dr. Edwards and the last to worship there, maintained the building nonetheless, long enough for the landmark to be purchased and restored in the 21st century.

As early as 1905, Lanesville was recognized as “[t]he oldest Christadelphian body in the United States, founded in the early forties of the last century in a division between Alexander Campbell and Dr. John Thomas, in King William county.”³⁹ While the Lanesville ecclesia chose to become outliers within their faith, which perhaps sealed its fate, the building they left behind serves as a physical reminder of a nineteenth-century spirit of personal inquiry, the development of faith communities, and the founding of a religion in Virginia still practiced around the world.

Criterion C: Architecture

The Lanesville Christadelphian Church is locally significant as a fine example of a rural church building in late-19th century Virginia, noteworthy in part for its status as a rare purpose-built Christadelphian church. Its character-defining features include its rectangular footprint, simplicity of architectural embellishment, and front-gabled form with the main entry on the gable end and large

³⁴ Melton, “Christadelphians,” *Religions of the World: A Comprehensive Encyclopedia of Beliefs and Practices*, 603-604.

³⁵ Melton, “Christadelphians,” *Religions of the World: A Comprehensive Encyclopedia of Beliefs and Practices*, 603-604.

³⁶ Melton, “Baptist Family,” *Melton's Encyclopedia of American Religions*, 469-481.

³⁷ The first instance of the Lanesville being included in the monthly listings of "Ecclesia Meeting Places" in *The Faith* was November, 1922.

³⁸ Peter Hemingray, ""Lost" Christadelphian Churches," *The Christadelphian Tidings of the Kingdom of God*, September, 2014.

³⁹ Thomas Williams, ed., *The Christadelphian Advocate*, vol. 21, no.244 (June 1905), 192.

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windows on both side walls. The triangular case moldings above the main entry and on the windows are a Victorian-era flourish that distinguishes the building from other examples or rural churches.

There are three other documented Christadelphian churches in Virginia, including Bethany Christadelphian Church in Goochland County (VDHR #037-5032), a chapel in Richmond (VDHR #055-5132), and Good Hope Christadelphian Chapel in Lunenburg County (VDHR #127-0742-0227). Founded in 1898, Bethany Church is a one-story frame building that has seen some preservation efforts, including areplacement standing-seam metal roof and a concrete block foundation. The Richmond Chapel similarly postdates Lanesville. The Colonial Revival building was erected in 1925 and today is a contributing resource in the West of Boulevard Historic District (NRHP 1994). Good Hope Chapel is more closely comparable to the Lanesville church. It was built in the 1830s, making it the older of the two. However, given that Dr. Thomas did not found Christadelphianism until 1844, it likely served another religious community first. Furthermore, Good Hope was moved to its current location in 1902, which detached it from its original landscape.

The exterior of Lanesville retains a significant amount of its original fabric. Documented changes made in the last 50 years are minimal: Charles Linwood Edwards, Jr., had the building reroofed in the late 1960s; the King William County Historical Society replaced some glass in the windows in the 1990s. Foundation repair work was necessary following Hurricane Floyd in 1999. In 2005, additional restoration and stabilization work included replacing some rotten pieces of weatherboard siding, installing iron support rods, and adding exterior light fixtures despite having no power source on or connected to the property. Significant portions of the church's exterior fabric remain intact, however, including the wood frame window sash and the window moldings.

The intact interior offers a detailed representation of the geography of the Christadelphian faith. There is no central organizing body for Christadelphianism, a remnant of its roots in the anti-institutionalism of the Baptist faith in the 19th century. Authority in all matters rested in the hands of each local ecclesia.⁴⁰ Ecclesia employ no salaried clergy, instead electing "serving brethren" to handle liturgical and administrative duties.⁴¹ This approach, both individual and egalitarian, shaped the interior architecture of the Lanesville Christadelphian Church. The seating arrangements offer a parity of experience, as the only seats are seventeen wooden pews and two matching wooden chairs. Of these, sixteen of the pews form two columns of eight rows each in the main body of the church. Identical in size and decoration, they intimate to viewers and users an inherent equality among those who come to worship in the space. One smaller pew and two matching chairs sit in a small raised chancel. This serves to separate the serving brethren

⁴⁰ J. Gordon Melton, "Christian Church," *Melton's Encyclopedia of American Religions*, 8th ed., (Detroit: Gale, 2009), 507-515. *Gale Virtual Reference Library*.

<http://go.galegroup.com.proxy.wm.edu/ps/i.do?>

p=GVRL&sw=w&u=viva_wm&v=2.1&it=r&id=GALE%7CCX3274100078&asid=46e1b09b78380a73274b7766126e4e4d.

⁴¹ Melton, "Christadelphians," *Religions of the World: A Comprehensive Encyclopedia of Beliefs and Practices*, 603-604.

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overseeing the meeting and the communion service, so as to draw focus to the message conveyed during worship. Between the two spaces is a platform with a small paneled pedestal on which sits, at present, the communion service. Given the rotation of liturgical duties among the ecclesia's brethren, these separated spaces convey the need for the congregation to focus on word and action, rather than denoting separate status for those speaking or performing said actions.

The interior of the church retains remarkable integrity. An editorial in a 1901 issue of *The Christadelphian* includes a description of the church:

A sketch of the Lanesville meeting place accompanies this letter. It was built in 1876, and superseded a smaller place built in the 50's. It is 30 by 40 feet, with a pulpit recess of 12 by 6 feet. Over the recess are the seven units of Paul's enumeration in Ephesians 4. inscribed large on tablets. "The idea of the tablets," says brother Edwards, "was to keep before the eyes of the audience the seven pillars of the house of wisdom, while the speakers challenged their ears to hear the wisdom spoken from the Holy Scriptures. We have also on one side, brother Thomas' illustration of Deity manifested in the flesh, just high enough to face every standing visitor to read. On the other side, we have other designs in harmony, and seven lampstands for night services, &c."⁴²

While Thomas' illustration, the other designs, and the seven lamp stands are no longer part of the church's interior, the seven tablets around the recess remain, as do the Gardner pews and a Sears & Roebuck pump organ. The survival of such a collection of Gardner furniture is remarkable. These mass-produced furnishings were affordable and convenient, but they were not marketed as furniture intended to be heirlooms. As with many mass-market items, few survive into the present. The New York Metropolitan Museum of Art, the Brooklyn Museum, and the Victoria & Albert Museum all list Gardener chairs among their collections, but to date it seems that no other collection of Gardner's ecclesiastical furniture has survived, making the Lanesville interior notable not just for its integrity but also for the rarity of its furnishings.⁴³

The Lanesville Christadelphian Church pews and two chairs are all built with traditional wooden frames: the pews have decorative quatrefoils on the sides and the chairs have turned legs and finials. The seats and backrests of all nineteen pieces, however, are made of a single sheet of three-ply wood veneer, with decorative piercings. The pews have a repeating pattern of a modified Florian cross set within a circle enclosed in a rectangle on the seat, while the chairs have a similar Florian cross motif on the back and a quatrefoil in a diamond on the seat. According to Edwards family oral histories, these pews were originally part of the furnishings of a church in nearby Lester Manor, Virginia. When that church closed in the early 20th century,

⁴² Charles C. Walker, ed., *The Christadelphian*, vol. 38, no.447 (September 1901), 407.

⁴³ Gardner & Co., *Chair*, 1872, walnut, plywood, brass nails, 85.5 x 42.3 x 42.2 cm, The V&A Museum, London, <http://collections.vam.ac.uk/item/O59317/chair-gardner-co/>; Gardner & Co., *Chair*, plywood, wood, brass, 46.2 x 21.8 x 26.5 cm, The V&A Museum, London, <http://collections.vam.ac.uk/item/O1282899/chair-gardner-co/>; Gardner & Co., *Child's Chair*, 1872, wood, plywood, brass tacks, 18 1/8 x 8 5/8 x 10 in., Brooklyn Museum, Brooklyn, NY, <https://www.brooklynmuseum.org/opencollection/objects/2431>; Gardner & Co., *Platform Rocking Chair*, 1872, walnut, plywood, cast iron, 36 x 21 1/2 x 25 3/4 in., The Metropolitan Museum of Art, New York, <https://www.metmuseum.org/art/collection/search/6874>.

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the pews were transferred to Lanesville.⁴⁴

George Gardner of Glen Gardner, New Jersey, was awarded a patent for improved chair seats in 1872.⁴⁵ The veneers were arranged with the grains running across one another, making them more durable and more economical than seats made of cane. Gardner continued to refine his veneer seats, and obtain patents on them, through 1880.⁴⁶ Gardner & Co. was active between 1863 and 1887, during which time the company mass-produced veneer furnishings for sale either in their showroom or through mail-order catalogs. One such catalog from September 1884 includes testimonials from several church leaders and a page promoting the “SPECIAL CATALOGUE OF CHURCH FURNITURE” which could be sent on request.⁴⁷ While the modified Florian motif is shown on several different pieces, none of those advertised precisely match the Lanesville pews. This is somewhat unsurprising since the catalog offered purchasers an array of seating styles, frames, wood choices, and decorative motifs that could be mixed and matched to fit the customer’s wishes. Customers could choose from walnut, ash, maple, cherry, or imitation mahogany frames and birch or walnut seats.⁴⁸ The two chairs in the pulpit recess do precisely match Item No.163/No.164 – the Eastlake with either an ash or walnut frame.⁴⁹

The mail-order pews and chairs, along with the Sears & Roebuck organ, tie the Lanesville ecclesia to a broader shift in consumer culture, specifically pertaining to furnishings and interior design, during the last quarter of the 19th century. In 1874, Montgomery Ward sent out his first 8-page catalog and created a paradigm shift in how customers purchased goods. Institutional assurances, such as Ward’s money-back guarantee, paired with increased rail connectivity linked purchasers to distant producers and created a new circulation and availability of consumer goods. Mail-order catalogs brought city and country together by affording their readers a glimpse of the latest urban trends in design and fashion. The material elements of that life could be purchased and installed wherever the reader so desired.⁵⁰

By purchasing their furnishings through catalogs and putting to use pieces ordered by others from catalogs, the Lanesville ecclesia demonstrated two things. The first was their commitment to frugality, using or purchasing what was cost effective so as not to become entrapped in

⁴⁴ Personal Communication, Overton Edwards, 25 January 2018. The last documented use of the Lester Manor church for a religious function was the marriage of Miss Mary Ellen Johnson and Mr. Oscar Russell Martin in 1913. *Times Dispatch*, 7 February 1913, 5. Local resident Ethel Ahern (born 1909) recalls attending socials and dances in the building as a girl, indicating that the building may have continued to serve several functions. Personal communication, Bibb Edwards, 6 February 2018.

⁴⁵ George Gardner, Improvement in Chair-Seats. U.S. Patent 127,045. Filed 16 November 1871. Issued 21 May 1872.

⁴⁶ George Gardner, Improvement in Chair-Seats. U.S. Patent 127,045. Reissue 7, 202. Filed 8 April 1876. Issued 4 July 1876; George Gardner, Improvement in Chair-Seats. U.S. Patent 127,045. Reissue 7, 203. Filed 8 April 1876. Issued 4 July 1876; George Gardner, Improvement in Chair-Seats. U.S. Patent 127,045. Reissue 9,094. Filed 31 October 1873. Issued 24 February 1880.

⁴⁷ Gardner & Co, *Perforated Veneer Seats, Chairs, Settees, Etc., Etc.* (New York: The Company, 1884), 97.

⁴⁸ Gardner & Co, *Perforated Veneer Seats...*

⁴⁹ Gardner & Co, *Perforated Veneer Seats...*, 17.

⁵⁰ William Cronon, *Nature’s Metropolis: Chicago and the Great West* (New York: W.W. Norton & Co, 1991), 336-340.

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material displays of wealth. The second, however, was their relationship to the world beyond King William County. Furniture purchased from a New York firm or a Chicago retailer for a Virginia church during or shortly after the end of Reconstruction revealed the continued reliance of southern consumers on northern finished goods, as had been common before the Civil War, but also the growing interconnectedness of American markets and the growing consumer choice it brought. The members of Lanesville did not have to rely on a local retailer for their furnishings, but could pick and choose what best suited their tastes, consequently remaking New York furniture into something Virginian.

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b09b78380a73274b7766126e4e4d.](http://go.galegroup.com.proxy.wm.edu/ps/i.do?p=GVRL&sw=w&u=viva_wm&v=2.1&it=r&id=GALE%7CCX3274100078&asid=46e1b09b78380a73274b7766126e4e4d)

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p=GVRL&sw=w&u=viva_wm&v=2.1&it=r&id=GALE%7CCX1766500317&asid=d7fe
4db51311f9379f8e2e8fb1b099a4.](http://go.galegroup.com.proxy.wm.edu/ps/i.do?p=GVRL&sw=w&u=viva_wm&v=2.1&it=r&id=GALE%7CCX1766500317&asid=d7fe4db51311f9379f8e2e8fb1b099a4)

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Previous documentation on file (NPS):

___ preliminary determination of individual listing (36 CFR 67) has been requested

___ 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 # _____

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_____ recorded by Historic American Landscape Survey # _____

Primary location of additional data:

State Historic Preservation Office

_____ Other State agency

_____ Federal agency

_____ Local government

_____ University

_____ Other

Name of repository: Virginia Department of Historic Resources, Richmond, VA

Historic Resources Survey Number (if assigned): DHR No. 050-0150

10. Geographical Data

Acreage of Property 1

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates

Datum if other than WGS84: NAD83

(enter coordinates to 6 decimal places)

1. Latitude: 37.614386 Longitude: -76.978785

2. Latitude: Longitude:

3. Latitude: Longitude:

4. Latitude: Longitude:

Or

UTM References

Datum (indicated on USGS map):

NAD 1927 or NAD 1983

1. Zone: Easting: Northing:

2. Zone: Easting: Northing:

3. Zone: Easting: Northing:

4. Zone: Easting: Northing:

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Verbal Boundary Description (Describe the boundaries of the property.)

The historic boundary is coterminous with the perimeter lines of the parcel now owned by the King William County Historical Society of King William, Virginia., and as recorded by King William County as parcel number 39-1A The true and correct historic boundaries are shown on the attached Sketch Map/ Photo Key.

Boundary Justification (Explain why the boundaries were selected.)

The northeastern and southeastern boundaries are paralleled by Mt. Olive Cohoke Road (Rt. 632) and Powhatan Trail (Rt. 633), respectively, while the northwest and southwest boundaries border two parcels under separate ownership. The property's historic setting, as well as all known historic resources, are encompassed by the historic boundary.

11. Form Prepared By

name/title: Dr. David A. Brown, Mr. Thane H. Harpole, and Dr. Elizabeth Cook
organization: DATA Investigations, LLC
street & number: 1759 Tyndall Point Lane
city or town: Gloucester state: VA zip code: 23062
e-mail Fairfield@fairfieldfoundation.org
telephone: 804-815-4467
date: March 2018

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

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Photo Log

Name of Property: Lanesville Christadelphian Church

City or Vicinity: King William

County: King William County

State: Virginia

Photographer: Elizabeth Cook

Date Photographed: 21 October 2017

Description of Photograph(s) and number, include description of view indicating direction of camera:

Photo 1 of 12: VA_KingWilliamCounty_LanesvilleChristadelphiaChurch_0001

View: Church, North façade, camera looking southwest

Photo 2 of 12: VA_KingWilliamCounty_LanesvilleChristadelphiaChurch_0002

View: Church, North façade, west elevation, camera looking south

Photo 3 of 12: VA_KingWilliamCounty_LanesvilleChristadelphiaChurch_0003

View: Church, south and east elevations, camera looking north

Photo 4 of 12: VA_KingWilliamCounty_LanesvilleChristadelphiaChurch_0004

View: Church, south and west elevations, camera looking south east

Photo 5 of 12: VA_KingWilliamCounty_LanesvilleChristadelphiaChurch_0005

View: Sunday school and privies, north facades, camera looking southwest

Photo 6 of 12: VA_KingWilliamCounty_LanesvilleChristadelphiaChurch_0006

View: Setting of property, camera looking south

Photo 7 of 12: VA_KingWilliamCounty_LanesvilleChristadelphiaChurch_0007

View: Interior, camera looking southwest

Photo 8 of 12: VA_KingWilliamCounty_LanesvilleChristadelphiaChurch_0008

View: Interior, camera looking northeast

Photo 9 of 12: VA_KingWilliamCounty_LanesvilleChristadelphiaChurch_0009

View: Interior, pulpit recess detail, camera looking south

Photo 10 of 12: VA_KingWilliamCounty_LanesvilleChristadelphiaChurch_0010

View: Chair detail, camera looking north

Photo 11 of 12: VA_KingWilliamCounty_LanesvilleChristadelphiaChurch_0011

View: Pew detail, camera looking southeast

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Photo 12 of 12: VA_KingWilliamCounty_LanesvilleChristadelphiaChurch_0012
View: Organ detail, camera looking southeast

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.460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including 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 Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

LOCATION MAP

Lanesville Christadelphian Church

King William County, VA

DHR #050-0150

Coordinates (Lat/Long):

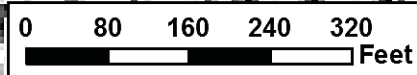
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NAD83 Datum

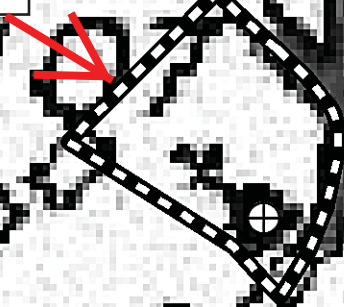
Map produced in ArcGIS

DATA Investigations, LLC

November 2017



Historic Boundary



Lanesville



Lanesville Christadelphian Church

Sketch Map/ Photo Key

King William County, VA

DHR No. 050-0150

November 2017

DATA Investigations, LLC

Individual Resources:

C=contributing

NC=non-contributing

A - church (C)

B - Sunday School (NC)

C - east privy (NC)

D - west privy (NC)

E - bell (NC)

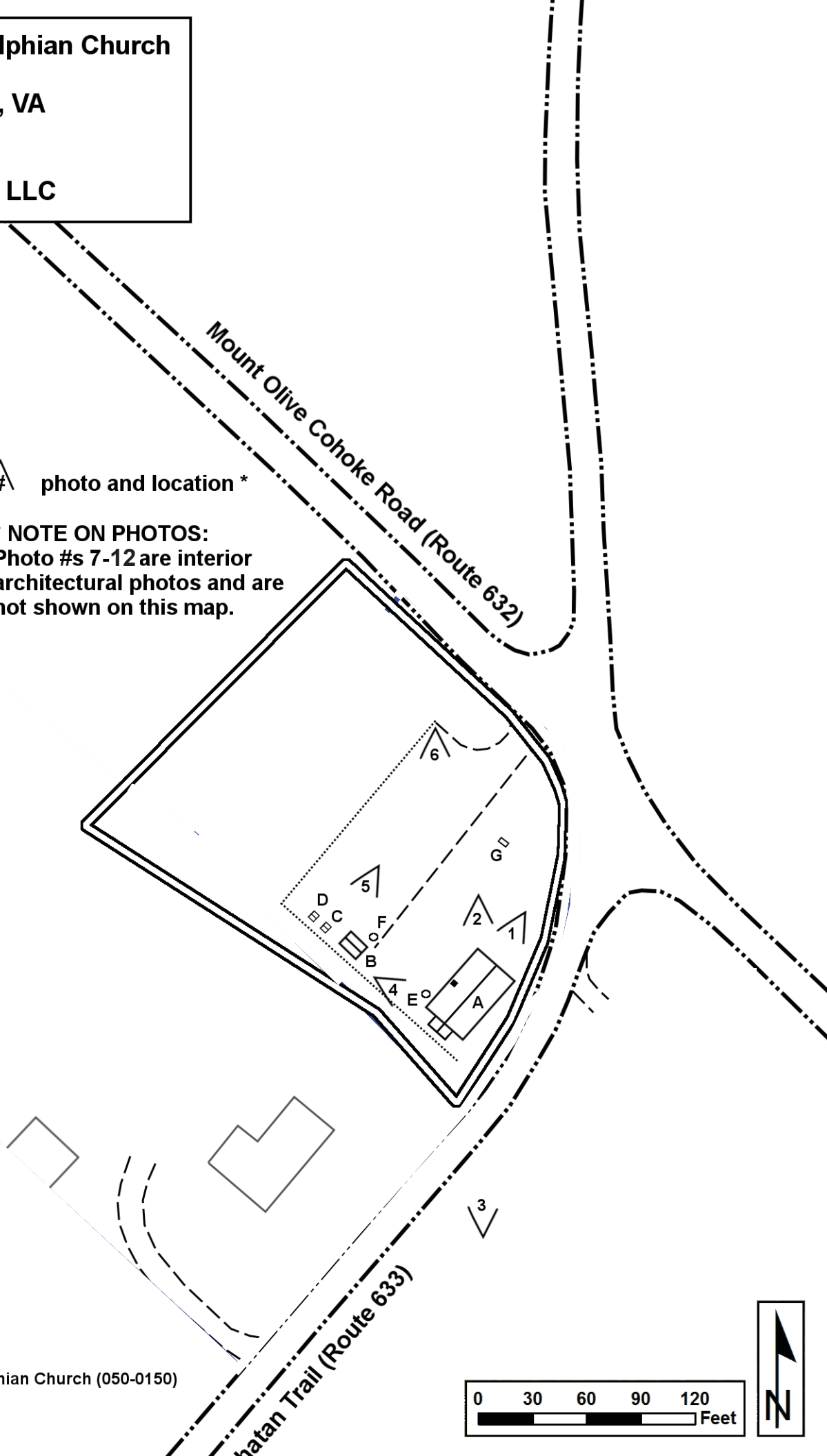
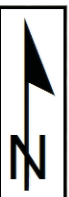
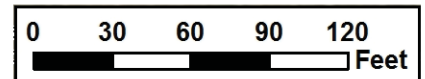
F - lamp post (NC)

G - sign (NC)

photo and location *

* NOTE ON PHOTOS:
Photo #s 7-12 are interior
architectural photos and are
not shown on this map.

 Lanesville Christadelphian Church (050-0150)
historic boundary





AERIAL VIEW

Lanesville Christadelphian Church

King William County, VA

DHR No. 050-0150

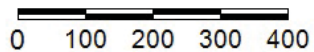


Lanesville Christadelphian Church

Lanesville



Feet



1:4,514 / 1"=376 Feet

Title:

Date: 9/26/2018

DISCLAIMER: Records of the Virginia Department of Historic Resources (DHR) have been gathered over many years from a variety of sources and the representation depicted is a cumulative view of field observations over time and may not reflect current ground conditions. The map is for general information purposes and is not intended for engineering, legal or other site-specific uses. Map may contain errors and is provided "as-is". More information is available in the DHR Archives located at DHR's Richmond office.

Notice if AE sites: Locations of archaeological sites may be sensitive the National Historic Preservation Act (NHPA), and the Archaeological Resources Protection Act (ARPA) and Code of Virginia §2.2-3705.7 (10). Release of precise locations may threaten archaeological sites and historic resources.