

**United States Department of the Interior
National Park Service**

**National Register of Historic Places
Continuation Sheet**

Section number _____ Page _____

SUPPLEMENTARY LISTING RECORD

NRIS Reference Number: 06-001101

Date Listed: 10/24/08

Property Name: First Baptist Church of Wetumpka

County: Elmore

State: AL

This property is listed in the National Register of Historic Places in accordance with the attached nomination documentation subject to the following exceptions, exclusions, or amendments, notwithstanding the National Park Service certification included in the nomination documentation.

Patrick Andrews
Signature of the Keeper

10/24/2008
Date of Action

Amended Items in Nomination:

This SLR is issued to amend the registration form to clarify the non-historic additions.

Section 7

On page 1, third paragraph, a sentence has been added at the end to read: "The 1959-60 wing, the 1967 sanctuary, and the 1991 educational wing/fellowship hall are all considered non-historic additions."

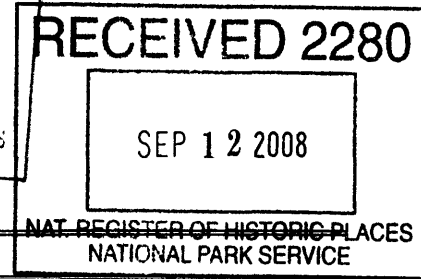
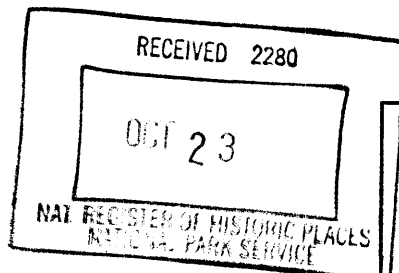
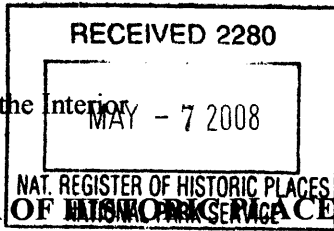
The State Historic Preservation Office was notified of this amendment.

DISTRIBUTION:

National Register property file

Nominating Authority (without nomination attachment)

United States Department of the Interior
National Park Service



**NATIONAL REGISTER OF HISTORIC PLACES
REGISTRATION FORM**

1. Name of Property

historic name First Baptist Church of Wetumpka

other names/site number N/A

2. Location

street & number 205 West Bridge Street

city or town Wetumpka

state Alabama code AL county Elmore code 051

not for publication N/A

vicinity N/A

zip code 36092

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this 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 meets does not meet the National Register Criteria. I recommend that this property be considered significant nationally statewide locally. (See continuation sheet for additional comments.)

J. A. N. L. ALABAMA STATE HISTORICAL PRESERVATION OFFICER
Signature of certifying official/Title

19 OCT 2006
Date

Alabama Historical Commission (State Historic Preservation Office)
State or Federal agency and bureau

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): _____

Patrick Andrews
Signature of Keeper

10/24/2008
Date of Action

5. Classification

Ownership of Property (Check as many boxes as apply)	Category of Property (Check only one box)	Number of Resources within Property	
		Contributing	Noncontributing
<input checked="" type="checkbox"/> private	<input checked="" type="checkbox"/> building(s)	<u>1</u>	_____ buildings
<input type="checkbox"/> public-local	<input type="checkbox"/> district	_____	_____ sites
<input type="checkbox"/> public-State	<input type="checkbox"/> site	_____	_____ structures
<input type="checkbox"/> public-Federal	<input type="checkbox"/> structure	_____	_____ objects
	<input type="checkbox"/> object	<u>1</u>	<u>0</u> Total

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

Number of contributing resources previously listed in the National Register:
N/A

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)

MID-NINETEENTH CENTURY: Gothic Revival
Neoclassicism
LATE VICTORIAN: Eastlake (interior)

Materials (Enter categories from instructions)

foundation: BRICK; BRICK VENEER; CONCRETE
 roof: ASPHALT
 walls: BRICK; BRICK VENEER
 other: LIMESTONE; EIFS

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

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)

ARCHITECTURE

Period of Significance 1846; 1852; 1909; 1929; 1932

Significant Dates 1846; 1852; 1909; 1929; 1932

Significant Person (Complete if Criterion B is marked above) N/A

Cultural Affiliation N/A

Architect/Builder LOCKWOOD, Frank (remodeling) KIRKLAND, Tom B., arch. (1959, 1991)
OKEL & COOPER (1929)

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

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.
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # ALA-657
- recorded by Historic American Engineering Record # _____

Primary Location of Additional Data:

- State Historic Preservation Office
 - Other State agency
 - Federal agency
 - Local government
 - University
 - Other
- Name of repository: First Baptist Church, History Room

10. Geographical Data

Acreage of Property 1.25 acres

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

	Zone	Easting	Northing	Zone	Easting	Northing
1	<u>16</u>	<u>574190</u>	<u>3600240</u>	4	_____	_____
2	_____	_____	_____	5	_____	_____
3	_____	_____	_____	6	_____	_____

Verbal Boundary Description (Describe the boundaries of the property on a continuation sheet.)

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

11. Form Prepared By

name/title Linda Nelson; Christy Anderson, NR Coordinator, Alabama Historical Commission

organization FuturePast date 4-17-06

street & number 4700 Seventh Court South telephone (205) 592-6610

city or town Birmingham state Alabama zip code 35222

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 Congregation of the First Baptist Church of Wetumpka, c/o Helen Macon

street & number 103 River Chase Court telephone _____

city or town Wetumpka state Alabama zip code 36092

NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section 7 Page 1

First Baptist Church of Wetumpka
Elmore County, Alabama

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Description of Physical Appearance:

The First Baptist Church of Wetumpka, Elmore County, Alabama is a historic institution of that town, located along West Bridge Street near the Coosa River and the Bibb Graves Bridge across it into the old commercial area. The present plant comprises the original church building of 1846-52 that was substantially altered in 1909, a 1928-29 educational building, a 1959-60 second educational and office addition, a 1967 sanctuary, and a 1991 educational wing and fellowship hall, all of which are connected on the rear by a series of passages and corridors to form a tight E with its ends facing West Bridge Street. The three facing directly on the street are the original building of 1852, now known as the "historic chapel," the 1967 church building, and the fellowship hall. These three public meeting buildings have front-gabled rooflines, the two churches with belfries. The last-built hall has two side entry porches flanking its broad gabled face. The educational and office additions toward the rear are flat-roofed and compose the back or stem of the E.

The rear wall of the 1852 church abuts directly against the 1929 educational building, which projects about six feet from the building line of the church on both sides and extends as generally a square to the rear. On the ground level, the final bay on each side is occupied by a doorway: on the east side next to the drive and parking lot there is a single entry with a solid door, while on the west the door replaces a former kitchen window and is set in a cut-down opening. This last change was made in the late 1950s, after the kitchen was moved to the second educational addition (see History below).

The historic distinction of the 1846-52 church and its 1928-29 addition, both visual and architectural, is maintained in their separation from the rest of the grouping except in the joining of passages at the rear of the 1928-29 Sunday School addition (see plan drawing). These two early buildings are separated from the 1967 church by a deep courtyard that extends back to the 1959-60 wing; this courtyard is transected part-way back by a covered walkway into the rear entrance of the 1852 building. An ell extension of the courtyard runs along the rear of the 1928 addition, ending at the short hyphen that connects that addition to the 1959-60 wing. This 12-foot-square hyphen continues the building line on the east side about the length of one bay, providing passage into the offset addition and containing both a stair and an elevator and also, on the ground floor, an exit to the east driveway. When viewed from the rear at ground level, the 1928-29 rear wall is obscured by the later 1959-60 educational wing, but the essential separateness of the earlier building can be seen from inside the later wing and from the courtyard. It retains on these rear portions its original sash windows.

The growth of the First Baptist Church is written on its facades, and the composition is an interesting one, reflecting both the architectural and programmatic ideals of its past and present. The historic chapel is the farthest set back from Bridge Street and is of a Neoclassical style with a difference, this being in its Gothic-arched window frames in which are set the round-arched windows. This unusual device is stated boldly on the façade and is echoed in the sanctuary bays. On the other end of the row, closer to the street and somewhat obscured by shrubbery, the fellowship hall's street face contains the

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CONTINUATION SHEET

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First Baptist Church of Wetumpka
Elmore County, Alabama

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same stylistic devices executed in a false stucco, although the entry is actually around the corner off a small projecting porch. In between these early and late Neoclassical fronts is the largest of the buildings, the 1967 sanctuary and the one presently in use which, with its Southern Colonial portico, clustered columns and tall steeple, is very typical of Baptist churches built in the South in the post-War years, especially the 1960s.

Access to the rear office and educational additions is off the east driveway, from a rear drive and parking row, and from the street front by means of the landscaped walks that lie between the three main buildings.

The Baptists' property also includes encircling drives and parking lots, interrupted on the west side by a single surviving house and its grounds across Alabama Street from the side of the fellowship hall. Across West Bridge Street is an old residential area with traditional houses and drives, at the east end of which, nearer the river, is the old First Presbyterian Church of 1857 and 1948. A block north on Tuskeena Street stands the Wetumpka Methodist Church, completed in 1854 in a style strongly resembling First Baptist with its gable front, *piano nobile* sanctuary, ground-level entry into basement rooms and stacked belfry.

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CONTINUATION SHEET

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First Baptist Church of Wetumpka
Elmore County, Alabama

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Old Church Building

The cornerstone of the First Baptist Church complex is the original sanctuary building, begun in 1846 but not finished until 1852 because it was paid for as it was built and sometimes the funds were not readily forthcoming (see History below). It consists of a single front-gabled block, in dimension 43½ feet wide and 72½ feet deep, on a raised basement with the main entry on ground level in the center bay of the facade, which is otherwise blind; five sanctuary bays containing round-head glass windows in the main room but with the vestibule bay at the front also blind; and an octagonal drum belfry with round-head louvered vents under a cornice and surmounting small tin-roofed dome and weathervane. The pedimented front gable is faced in 12" heart pine flush boards, with no decoration. Description of its present appearance reflects its condition after a 1998 restoration by members of the congregation who were particularly dedicated to its preservation.

The church is constructed of a hand-made varitone red brick, somewhat rough-textured and laid in a common bond to make walls that are 18" thick. There are three projecting brick belt courses across the facade, the uppermost one dentillated; the lower one is the only one that continues around the sides, defining the first-floor level. The central entry bay is a composition that would bring the identity of this church readily to mind because of the unusual combination of Classical and Gothic stylistic devices in the design, an amalgam created by the 1909 alterations. The present double doors are of Brazilian mahogany and were installed in 1996, set in a stuccoed portal with projecting pilasters and simple corbeled-out lintel and entablature. Resting on the cornice of this portal is a tripartite window consisting of two vertical panels beneath a round-head tympanum separated by wood mullions and flanked by pilasters, all of this set under a blind pointed arch that springs from the pilaster caps, its point rising nearly to the base of the gable above it. It is speculated that this upper window was in fact the location of the original entry, attained by way of a double exterior stair long since removed, the present window replacing double doors. This speculation is based both on a drawing of a contemporary church in Selma [note: JAT's drawing] and on observation of changes to the brick masonry on the facade that for many years were obscured by English ivy (see History below).

At the front of the roof rises the belfry, a vented drum set on a square base, its round-arched vent panels and cornices reflecting the essential Neo-Classical nature of the style and making an interesting contrast of scale and detail with the exaggerated Gothic-arched bay just below it.

The sanctuary bay windows follow the same combined design of round-head window in a blind pointed-arch frame; each one in the main floor is situated above a square one on the basement level. The primary sanctuary windows are now filled with stained art glass in an Arts and Crafts horticultural design dating from a major 1909 renovation, but they were reportedly originally a clear glass that occupied the whole Gothic-arched frame; still-visible patching of the brick in the arched niches would support the assumption that the old masonry window frames were partially filled to accommodate the smaller and differently shaped windows. The lower-level windows are 2-over-2 wood sash, probably from the same 1909 period.

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First Baptist Church of Wetumpka
Elmore County, Alabama

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The rear wall of the church abut directly against the 1929 educational building, which projects about six feet from the building line of the church on both sides. On the ground level, the final bay on each side is occupied by a doorway: on the east side next to the drive and parking lot there is a single entry with a solid door, while on the west the door replaces a former kitchen window and is set in a cut-down opening. This last change was made in the late 1950s, after the kitchen was moved to the second educational building (see History below).

The front doors give access directly into a hex-tiled vestibule with stairs to the main level on either side; another set of double doors leads to a short hallway and then a main Sunday School room with smaller meeting rooms that since 1998 have been partitioned off along its west side. A row of iron pole columns down the center of this space helps support the floor above; interestingly, one of these central columns in the hallway is solid wood instead of iron (perhaps a survival?). The large meeting room provided the main worship space in the earliest years of the church, until the money was raised to complete the main sanctuary upstairs.

The basement floor is concrete with a vinyl composition tile overlay and some carpeting in the meeting rooms. Perimeter walls and the ceiling are plastered, and any added partitions are of standard stud-and-gypboard construction. There has been some recent boxing under the ceiling for introduction of air conditioning ductwork and fluorescent lighting panels. The patterned ceramic tile floor in the vestibule at this level dates from the 1909 remodeling, and the generally Eastlalian look of the balustrades and turned newel posts of the stairs indicate the same date for them. The basic configuration of the interior space dates from about 1911 after the completion of the sanctuary remodeling, when it was adapted specifically for Sunday School use.¹ The rear portion of this basement level, outside the primary meeting room through a single doorway, was for many years the church kitchen, complete with a pass-through to the main room and with the air supply to the organ sitting off in one corner. Subsequent partitioning and changes in use date from the late 1950s and the 1998 rehabilitation; for details see the History section following.

The main sanctuary on the *piano nobile* second floor remains largely in its 1909 condition, although there was substantial alteration made to the front of the room in 1932 to accommodate a new pipe organ (see below). There were also some mid-century changes that do not compromise its historic integrity to any great degree. The room is flat-floored with two aisles corresponding to the two pairs of doors at the head of each staircase from the vestibule, creating three sections of pews of which the central is the larger. The floor is dark-stained 6" pine boards running front-to-rear; the aisles are now carpeted but were for many years (since 1932?) covered in linoleum. The walls and ceiling are plastered, but the ceiling has been covered (1950) with acoustical tiles interrupted by louvered ventilating grids. The present suspended lanterns in the sanctuary were installed at that time as well²

The vestibule ceiling on this level was somewhat lowered in 1950 but was in 1998 restored to its original height. It is lit by the facade window and a central suspended lantern, and provides access to the sanctuary through two sets of high paneled wooden doors, one on either side near the head of the stairs

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First Baptist Church of Wetumpka
Elmore County, Alabama

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from the lower vestibule. The ladder stair to the attic's hatch door rises in the middle of the sanctuary wall, between the two doors

The present appearance of the old sanctuary dates primarily from the significant 1909 remodeling under the supervision of Montgomery architect Frank Lockwood. The fluted pilasters with their stylized, *quasi* Corinthian capitals, and the elaborate ceiling moldings and bracketing date from this period, as do the Eastlavian pews with their bold bullseye-decorated armrests. The original pump organ was added at that time, sharing the high loft behind the pulpit with the choir. This instrument was in turn replaced by the present organ in 1932³, which occasioned the changes at the front of the room noted above. The front now consists of five bays of openings in the wall: two round-head niches in the outermost bays, one giving access to the baptistry and the other blind (created to balance the other one); two interior to these with tall paneled wooden doors giving access to the *dais* from the rear rooms; and, above and behind the central pulpit, a round-head opening with a grid screen fronting the organ chamber. The Gothicized *dais* chairs date from 1885 and were reportedly purchased from the McMorris furniture and undertaking concern, which supplied like chairs to the Methodist Church.

The Lockwood-designed front of 1909 had an inset chancel with a raised choir loft behind the pulpit; the present high doors flanking the center and giving access to the *dais* were originally where the smaller round-head openings are now, in the outermost bays. The chancel corners were decorated with pairs of pilasters where there is only a single one now, set on what became a continuous wall rather than an inset. The baptistry may have been moved to its present location as part of these changes; church minutes indicate that one had been built around 1895 (see history below). Before that, church historian Joe Allen Turner remarks that "they used to go to the creek or the river."⁴

As noted above, the richly colored, florally patterned art glass was installed in the window frames as part of the 1909 remodeling.

First Educational Building, 1928-31

The first educational building, mostly built in 1929 but not finished and dedicated until 1931, is a three-storey building with 15"-thick load-bearing brick walls on a concrete slab foundation; the brick is matched in color and bond to that of the old sanctuary to which it is attached. It extends from the rear of the old church and projects slightly from the sanctuary's side walls on either side, with passages through from the earlier building on its first two levels. Its heavy molded wood cornice continues the eave line of the old church; it was recently (1996?) milled by a local shop to replace the old one, which was beginning to show some serious rot in places. The singly set windows on the east side and ground floor of the west side are now metal-framed 1-over-1 with an operable lower sash, replacing the original windows and dating from 2004; however, the original 6-over-6 wood sash are still in place on the rear and upstairs west side walls. The walls extend back for five window bays set in unadorned masonry; the central bay on the east-side ground level is filled with solid entry doors under a small shed metal canopy. Architects for the original construction were the firm of Okel and Cooper.

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First Baptist Church of Wetumpka
Elmore County, Alabama

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First Educational Building, continued:

Inside, the concrete ground floor is covered with vinyl composition tile overlay, while the pine upper floors in the corridors are carpeted over linoleum. Both the upper floors were designed with large assembly rooms occupying the southwest corner of the building, across an L-shaped corridor from smaller class meeting rooms. These rooms have been partially partitioned over the years but retain their uncovered pine floors. The corridors are actually not original but were created for passage into the 1959 building; the classrooms had originally been directly adjacent to the assembly room, and their doors are the original ones and retain their hopper transoms. The later doors from the 1959 hallways into the assembly rooms are without transoms, and the inner corridor walls are of stud-and-gypboard construction. The perimeter walls and the ceilings are plastered. In the north corridor lying along the party-wall with the old sanctuary there is a straight wooden stair rising against the wall with a plain picket balustrade.

There was an interior refurbishment or "redecorating" in 1950 at the time the sanctuary was also updated⁵, but the major reconfiguration of the floor plans did not occur until the second educational building came along. At some point, original pews from the old sanctuary were brought up to the third floor of the building for use in the Young People's Department.

Second Educational Building, 1959-60

The second of the educational buildings was begun in 1959 and completed in 1960; Tom Kirkland was the architect, and Bear Brothers was the general contractor, both from Montgomery. This is a long rectangular two-storey building extending from near the east end of the 1929 building across and connecting with the rear of the 1967 sanctuary that was eventually built in front of it, and also adjoining the back of the 1991 fellowship hall with a party-wall on its west side. The red brick on this building is veneer on concrete block; along its primary face at the rear of the complex the 6-over-6 metal-frame sash windows are set in six single bays to either side of a central entry section, in which the entry itself is surrounded in limestone and has a flat projecting metal canopy on pole supports. The interior is arranged along a corridor with meeting rooms and offices off one side in one section of the long wing and on both sides as it merges into the 1967 church building (see plan drawing). At the east end where the passage from the 1929 building comes through there is an enclosed stairwell that rises above the 1960 roof to provide access to the third floor of the older building.

Interior finishes are vinyl composition tile floors that have been carpeted in some areas, painted concrete block perimeter walls, gypboard partitions and acoustical ceilings. Interior window sills are of terra cotta tile. Interior doors are hollow wood with single windows.

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First Baptist Church of Wetumpka
Elmore County, Alabama

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1967 Sanctuary

The present sanctuary, completed in 1967, is in the Southern Colonial style with its signature steeple on the front roof peak (executed in porcelain enamel, reportedly the first in the area⁶), this larger building has a seating capacity of 685 including the choir seats. It is clad in red brick veneer with a projecting vestibule and portico under a pedimented gable, supported by clustered and paired hollow wood columns in a generally Doric style. The facade is fronted by a scored concrete or stone porch floor and contains a substantial arrangement of paneled wood doors, a central pair flanked by singles, under a broken pediment with an urn surmounted by an oculus window. Small stacked rectangular windows flank the doorway assembly; limestone forms the ring frame of the oculus as well as the sills of the flanking windows. All windows in this building are covered on the exterior with metal-framed protective yellow glass.

The surmounting pedimented gable has dentil blocks all around, with a central lunette with inset metal sunburst; the gable is faced in stucco. The plain entablature is covered in feathered vertical tongue-and-groove boards.

The sanctuary windows are set in bays defined by slightly projecting brick pilasters, rectangular in shape with a pale stained glass set in geometric grids, and they are likewise covered on the exterior with the protective sheet glass. The somewhat pale and geometrically patterned stained glass began to be installed after 1975, replacing what had been plain translucent glass. The general style of these windows was to be reflected in those of the later (1991) educational building to its western side. The vestibule bay, while not blind as in the old church, contains a smaller window set high in the wall, the rest of the bay being defined on the exterior by a shallow niche with the same limestone sill as the main windows.

The sanctuary itself is flat-floored and served by two aisles aligned with the vestibule doors. There is an inset balcony at the back of the room over the vestibule, and a full choir loft inset behind the *dais* and pulpit, which are flanked by double doors giving access to the corridors behind. The baptistry is central and directly behind the pulpit, covered by a curtain when not in use. The interior finishes include plastered walls and ceilings, and a carpeted floor. The interior style is essentially Colonial, with white walls and ceiling and suspended Williamsburg-inspired chandeliers that were installed about 1975.

The architect for the new sanctuary was Tom B. Kirkland of Montgomery, who had also designed the second educational building; the general contractor was A. Berney Jones of Montgomery.

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First Baptist Church of Wetumpka
Elmore County, Alabama

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1991 Educational Building and Fellowship Hall

The third of the three educational buildings is on the exterior a rendition of the old church's face, front-gabled with the central bay design executed in EIFS, but without an entry. The building is concrete-framed and veneered in red brick chosen to match as nearly as possible that of the earlier buildings. Near the front to either side are projecting flat-roofed porches on EIFS-clad column supports, and it is from these porches that one enters the building. The side bays are defined, as in the 1967 sanctuary, by projecting pilasters, and the clear windows are similar in design to those of the church, with metal-framed grid muntins. Although designed to resemble another sanctuary from the front, the building actually contains two storeys behind the blind facade and houses, in addition to the fellowship hall, 17 classrooms, offices and conference room, a music suite, and a kitchen.

The interior finishes are VCT- or carpet covered concrete floors, gypboard walls (in the main gathering area with a dado), and acoustical tile ceilings with fluorescent light panels. In the main room the ceiling is a boxed grid with the light panels embedded in it. This primary area is an open space with a two-step *dais* stage at one end and a snack counter at the other. The hollow wood doors throughout the building are similar to those in the 1960 building, but with metal-frame door casings. From the first-floor level the floor ramps up slightly to align with the 1960 building to which it is connected on the east side. On the second level the opposite is true: the floor ramps up to it *from* the 1960 building.

Notes

- ¹ J. Renfroe Curry, from *Centennial Celebration: First Baptist Church, Wetumpka, Alabama, July 13, 1952*, p. 11.
- ² Cabot Lull, "A Retrospect," in *Centennial Celebration* (see Note 1) p. 20.
- ³ Cabot Lull, "A Retrospect," p. 19.
- ⁴ Personal communication, Joe Allen Turner.
- ⁵ Cabot Lull, *Op. cit.*, p. 20.
- ⁶ Karen Stone, *The History of First Baptist Church of Wetumpka* (Montgomery: Brown Printing Co., 1996), p. 192.

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CONTINUATION SHEET

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First Baptist Church of Wetumpka
Elmore County, Alabama

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Statement of Significance:

The First Baptist Church of Wetumpka is nominated to the National Register under Criterion C, Architecture, based on its embodiment of Neoclassical and Eastlake styles and the integrity of its 1852 and 1909 original church and 1929 educational building. While later additions of 1959-60, 1967 and 1991 have greatly enlarged the total plant of the church, these are connected to the older buildings only at the rear of the 1929 addition by a narrow hyphen and do not obscure or overwhelm the individuality of the older church and its adjacent classroom building. The exterior materials used in the additions were plainly chosen to match those of the older buildings, and the scale if not the style was generally maintained across the years. The entirety of the collection of buildings, with its three gable-front pavilions facing West Bridge Street, presents an interesting reflection of the progression of both architectural fashion and programmatic priorities.

In terms of historic precedents for its general design and Neoclassical references, it has been suggested that the immediate inspiration for the design of First Baptist in Wetumpka was the old First Baptist in Selma. It is not presently known whether the two churches shared a designer or builder. Having in common with many Alabama churches— both great and small— the gable-front facade and single-window sanctuary bays, with a rooftop steeple or bell tower at the front and without a porch, these two early Baptist churches (one long gone and only known by a drawing) shared the general proportions and stylistic features of the American meeting house church. They also shared the raised-basement plan; it is speculated that in its earliest days the Wetumpka church, close as it was to a potentially flooding river and reportedly much closer to water than it is now, chose to elevate its main level. The nearby Methodist Church in Wetumpka (NR 1973), completed in 1854 and somewhat farther from the river and on higher ground, shares many stylistic features with the Baptist Church; its entrance, although altered from its original form, has always been on the ground level. The slightly later Presbyterian Church, however (1857; NR 1976), is even closer to the river than the Baptist Church, without a basement, and raised from ground level by a short flight of steps.

Besides the Wetumpka Methodist Church, there are a very few surviving contemporary churches in Alabama that reflect the plan and form of Wetumpka First Baptist. One is the Valley Creek Presbyterian Church near Selma, Dallas County (1858; NR 1976), solidly Greek Revival in style with a pedimented front gable and no steeple, but sharing with First Baptist the central ground-level entry, the *piano nobile* main level, and five side bays (although here the vestibule bays are not blind as at Wetumpka). The interior plan of Valley Creek reflects that of First Baptist, with a ground-level vestibule and flanking stairs to the main level, a meeting room and several smaller rear rooms, and a central row of iron columns supporting the upper floor. Unlike First Baptist, the sanctuary has a shallow rear balcony posterior to the main vestibule, but this is no longer used.

The other comparable church building in Alabama is the Courtland Presbyterian Church, Lawrence County (1859-68; NR). This building is in a strongly vertical Greek Revival style, with a pedimented front gable and capped pilasters defining the narrow window bays, of which the sanctuary

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itself only has three. Again, the primary entry is on the ground level, here emphasized by a molded cornice. Departure from the Greek Revival is in the octagonal vented belfry, a feature strongly resembling that at First Baptist. While interior arrangements are similar to those of the other two churches, there is a greater use of cast iron in the decorative elements such as the window lintels and balcony supports.

The Wetumpka Baptist Church embodies an oddity that gives it an added distinction, and that is the combination of classical and Gothic Revival elements in its exterior design. The 1909 synthesis of the two, devised by prominent Montgomery architect Frank Lockwood in his characteristically bold style, is what makes First Baptist so distinctive at the same time it is typical. The interior of the sanctuary was redesigned by Mr. Lockwood to be Classical, with its Corinthian capitals, its modillion bracketing and its moldings. He also added the Eastlake features such as the curved pews with sinuous bullseye-decorated armrests and the simple but substantial turned posts and balusters on the stairs. On the exterior, he put round-head windows in the old pointed masonry frames, and filled them with Arts and Crafts glass whose patterns suggest William Morris' horticultural prints.

Of the comparable churches discussed above, all except Valley Creek Presbyterian had office and educational wings appended, all generally in the mid-20th century. Other than the Baptist Church, however, none of them has replaced its original sanctuary as the main place of worship. The vitality of this Baptist congregation *and* the Baptist denominational tendency toward the institutional church have meant that Wetumpka Baptist's plant expanded greatly in the 20th century, reflecting, as noted above, both stylistic and programmatic fashion. The survival and maintenance of the 1852 chapel and its 1929 educational addition are fortunate and significant, and this anchoring wing of the present plant reflects the church's roots in the past and its passage to what would be its future growth.

Justification of the Period of Significance

The dates given as significant represent the beginning of the construction of the old church (1846), the year of its completion (1852), the year of its substantial remodeling by Frank Lockwood (1909), the principal year of the construction of the first educational building (1929), and the year of the interior alteration of the sanctuary for the organ (1932).

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Historical Narrative:

The First Baptist Church of Wetumpka is an institution of extraordinary longevity and vitality, founded in a time very remote from our present consciousness, retaining and using its built home that was finished in 1852, and occupying now the equivalent of a city block on a busy street, its buildings and grounds reflecting a century-and-a-half of growth and change. Joe Macon, its oldest male member, points out that the built history of First Baptist Church can best be understood as a reflection of the economy, both national and local. When the economy was good, they built.⁷ The present church property also reflects typical priorities of Baptist ministry, particularly the emphasis on Christian education and, most recently, on family life activities in a multi-use facility.

Wetumpka was one of the villages that sprang up in what were originally Coosa and Autauga Counties, situated on either side of the Coosa River in south-central Alabama. Wetumpka had existed even prior to the ceding of Alabama lands to white settlers by the Creek Nation, which had signed a treaty in 1814 with General Jackson after the decisive Battle of Horseshoe Bend. The Alabama Territory was subsequently created in 1817. A year after the State of Alabama was created in 1819 there were counted fifty Baptist churches in the entire state.⁸

The Coosa River Baptist Church was formed in May, 1821 by settlers scattered along the river near the village of Wetumpka. Church historian Karen Stone notes that this was "part of [the] first surge of growth for Baptists in Alabama." during which, in the four years after 1820, the number of Baptist congregations in the state nearly doubled.⁹ Some months following its organization, "the church united with the 'Alabama Association'-- . . . In coming into this association, the church thus became affiliated with a body that was soon to become known as the "Banner Missionary Association of the State."¹⁰ Membership in the Coosa River church at that time was reported to be 25 white males, 35 females, and ten slaves, five male and five female.¹¹ As time went on the slave membership would out-number the white, up until the time of Emancipation.

About a year after their foundation, the congregation built their first meeting house near Calloway Creek near the Wetumpka-Elmore Rail Road¹², but the exact location and appearance of this first building are not known. It was reportedly moved to another site in 1827, along the Holtville Road, which Curry surmises was in response to population movements northward from the bend in the river south of Wetumpka.

The church's relocation into the village of Wetumpka was accomplished in 1837, when it combined its membership with a small Baptist congregation that had been organized there the year previously. This combined congregation, originally calling itself the Coosa River Church of Wetumpka, was in 1842 renamed the First Baptist Church of Wetumpka. "The consolidation of these two bodies brought [the] church within the confines of a rapidly growing little town of that period, which was destined to become within a comparatively few years a city of several thousand population, with . . . the distinction of being one of the largest cotton markets in the world."¹³ Having been successful as a

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frontier church, its move into town reflected an adaptation to an increasingly clustered population and its changing needs; "(t)he program of the church grew with the needs of the congregation and progressed from once a month sermons to a full-time pastor living in the field."¹⁴

Original meeting houses of the Wetumpka Church are known to have existed but their whereabouts is uncertain, other than that they were east of the Coosa near what was and is now the commercial center of the town. In 1844 and again in 1845, however, two fires destroyed much of the old Wetumpka business district, presumably including the church building.¹⁵ The following year the congregation began building a new church west of the river on property donated to them by Seth P. Storrs, himself a Presbyterian but married to a devout Baptist from Massachusetts.¹⁶ Because it was built on a pay-as-you-go basis, construction proceeded in fits and starts, and for about six years the congregation met in the basement, the black members meeting at a different time from the whites.¹⁷ Finally growing weary and discouraged with this slow progress, the men of the church turned over the fund-raising function to the women, who held "bake sales, picnics, barbecues and quilt sales" until they had collected sufficient funds to complete the building by the spring of 1852.¹⁸ A bit more money and time were required to paint and furnish it, and then the dedicatory first service was held on July 11, 1852.

Partially suggested by the fact that the dedicatory sermon was preached by the Reverend A.G. McGraw of the First Baptist Church of Selma, and partially based on a drawing¹⁹ of the old Selma church that was also completed in 1852, it is considered probable that the Wetumpka Baptist Church was originally a near-copy (in terms of form) of the Selma church, with a double facade stair rising to the double-door entry in the main level that sits on the raised basement, with ground-level entries or entry behind the stairs. As noted in the description above, this possibility is also suggested by visible repair work to the facade brick, which for many years was covered up by a wall of English ivy only recently pulled down. We do not know exactly how the old sanctuary looked, other than a few things: the floor was (and is) pine, the old pews were simple ones (some remain in the Young People's Department in the first educational building), and the clear glass windows filled the Gothic-arched frames. At this time, the membership of the church stood at 73 whites and 104 blacks.²⁰

The Civil War, full of ambiguities and conflicts for Baptists everywhere, naturally saw a change in the membership of the church: Karen Stone's history notes that in 1865 black membership had increased while white membership, especially among males, had diminished.²¹ After the War was over, the black membership were able to separate from First Baptist and form their own congregation and build their own meeting house, which left the old congregation considerably reduced for a time.

By the 1890s a spirit of optimism and progressivism was operating in the nation and was influencing organizations everywhere, not excluding the churches; as populations even in the South became more urbanized, congregations also became more organized both financially and programmatically. At Wetumpka First Baptist, this trend was partly exhibited in a move to update physical facilities; it was considered time to have an indoor baptistry, which was accomplished in 1895.

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Ten years after that the church was wired for electricity and the old coal oil lamps were retired in favor of electric chandeliers.²² At the end of the century, church membership stood officially at 102, and it was double that by 1913.²³

At a time in the early twentieth century that nationally saw much economic growth and vitality, accompanied by architectural renewals and house-building, the Baptist Church underwent a substantial alteration. Prominent Montgomery architect Frank Lockwood was engaged to design the changes, which included a Classicized styling of the sanctuary and (speculatively) a reconfiguration of the facade to create the lower-level main entry and vestibule. This work was accomplished in 1909, followed shortly thereafter by an adaptation of the basement level to accommodate a growing Sunday School program. As described in the narrative above concerning the church's physical appearance and development, these alterations entailed a change from Gothic-arched windows to stained glass windows with round heads that were set in the old pointed masonry frames, the upper portions of which were filled for the purpose. It is thought that the facade stairs were removed and the upper doors converted to like windows, and that the present central doors into the lower vestibule were created or made the primary entry into the building. It is also likely that, with the exception of the extant wooden column noted above, the present iron pole supports replaced the original wooden ones.

Weathering, with its strong lay leadership, the disillusionment and exhaustion of the First World War and the influenza epidemic of 1918 (which cost it some valuable members), the First Baptist Church celebrated its centennial in 1921 with a spirit of renewal and progress.²⁴ In the nation at large, Stone notes that the "unprecedented surge of prosperity experienced by America in the post-war period resulted in over-expansion in many areas of church life," including the construction of new church buildings.²⁵ The Wetumpka church, with its emphasis on education, chose to build a classroom addition rather than a new sanctuary. The next major development for the church, therefore, was the erection of a Sunday School building, recommended by the Deacons in 1927, essentially completed in 1929 but, because of the gathering economic clouds and other in-house difficulties, not finished and dedicated until the early summer of 1931. Built to the rear of the church on land sold to the congregation by the Sedberry family, it was designed by the architectural firm of Okel and Cooper. When it was finished and occupied it relieved the crowded conditions associated with Sunday School classes, a situation that would repeat itself over the years as the educational function of the church was given increasingly more emphasis and as membership continued to grow.

Although the next change to the sanctuary is noted but not much discussed in church histories, it is actually a major one when seen in perspective. In 1932 the old melodeon organ was replaced by a Moëller pipe organ that was installed behind the pulpit; this occasioned changes to the Lockwood interior that are revealed by a single post card view of the 1909 sanctuary in the possession of church historian Joe Allen Turner (details of this in appearance narrative above). This photograph is the only one known at present that shows Lockwood's original 1909 interior. The sanctuary as it has survived to the present day is that created by the 1932 changes, which made a considerable difference in the arrangements of the *dais*, the pulpit, and space at the front dedicated to the choir after the organ was enclosed in its old loft.

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In 1935 First Baptist Church was photographed and documented by the Historic American Building Survey, a project of the federal government that ultimately recorded hundreds of Alabama buildings and structures. This is perhaps an under-appreciated fact about the church: it was considered significant enough by its architecture and history to be part of this wise and monumental effort on the part of the government to keep a meticulous record of America's built history. Alabama's archive was second only to Virginia's in its size and scope; unfortunately, nearly 40% of the buildings documented since 1935 have been destroyed, sometimes by natural disaster but mostly by the actions of people, whether neglect or actual planned destruction.²⁶ The HABS collection for First Baptist Church contains two exterior photographs and five of the interior, and one has to look carefully to see that they were not taken yesterday. The only picture betraying significant change is the general exterior of the church building taken from the northeast; it shows a surviving large tree in the front yard, and only the church itself and the 1929 educational building behind it are there.²⁷

By 1940 the growth in membership had made the sanctuary crowded, but money was still short and much of the budget was dedicated to just maintaining the plant and programs. Stone notes²⁸ that only a replacement of the old tin roof was accomplished in the 1940s; it had leaked so badly that buckets were kept in the attic to catch the rain, and House and Grounds Committee members would have to climb up the 20-foot ladder from the vestibule into the attic to haul the buckets down and empty them into the baptistry. Perhaps as a result of securing the attic against water, the sanctuary ceiling was broken through later in the 1940s for installation of vent panels over new attic fans.

In 1948 a new minister came to First Baptist Church, one who has been credited with a period of sustained energy and growth in his 14 years of ministry there. J. Albert Hill came to the church at a time when the pent-up demand for expansion and the money to pay for it were released after the end of the War and the succeeding economic boom time. In 1950 the sanctuary was updated to some extent, with a new carpet and acoustical tile ceiling overlying the plastered one; the latter change was made because the room was so acoustically alive that competing sounds could be magnified and create cacophony on occasion.²⁹

In common with congregations all over the nation in these years, First Baptist was ready to leave its old sanctuary and build a modern and bigger one. They were in 1957 convinced by their pastor, however, to change the emphasis from a new church building to a second educational building, since the pressure on Sunday School space from its 300 attending members was causing rooms in the 1929 building to be partitioned.³⁰ The church had acquired adjacent property to the west from the Sedberry family earlier in the 1950s, and after the deaths of the surviving family members, who had a life estate in the house, the property became available for building purposes. Begun in the fall of 1959, the new educational building was completed in the spring of 1960. As noted above, the inclusion of a new kitchen in it resulted in changes to the basement level of the old church where the original kitchen had been located.

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Once the new educational building was completed and paid for, plans for a new sanctuary were again put into operation. This was not merely a symptom of 1960s wealth and exuberance; the old buildings were bursting at the seams with children of the Baby Boom, and this was affecting the sanctuary no less than it had the Sunday School space. The church retained the architect of the educational building, Tom B. Kirkland of Montgomery, to design the new church. Deciding that 700 was adequate seating capacity, the sanctuary ultimately seated 685 including the choir's seats behind the pulpit. The building was dedicated exactly 115 years after the dedication of the old church, on July 11, 1967. Two years later, membership in the First Baptist Church stood at 1,000.³¹

Educational space again became an issue for the church in the 1970s; "Almost as soon as debts on the new sanctuary were paid, committees began the serious work of planning a new educational building." Intervening property acquisitions temporarily interrupted the availability of money for building, but by 1980 "the church felt prepared to embark on the building program."³² A new minister in 1981, however, deflected emphasis from facilities expansion to mission work, a change that actually served to increase membership.³³ In fact, the sustained growth and viability of First Baptist Church were in no small part influenced in the 1980s by its successive ministers' perception of the necessity for programs not only for a continuing stream of young people and young adults but for their older members as well. This led to an expansion of church-sponsored activities and consequent need for space in which to hold them, including a very successful Child Development Center. A "multi-use" facility was needed and, although building it was postponed after 1981, plans for it continued to be developed. Finally in 1989, one month after the resignation of their mission-oriented pastor, the building committee recommended that the new facility be built as soon as possible.³⁴ It was completed and dedicated in October, 1991.

The 150th anniversary of the church rolled around in July of 1996. At that time, use of the old church building was minimal, and it was in very bad repair— including a resumption of rain through the roof. Debates about its future, and the possibility of its destruction, alarmed a sizable portion of the congregation, and a group was formed to devise plans and raise funds to restore what began to be known as the "historic chapel." They solicited funds and hired contractors and contributed their own energy and labor to the restoration of the building, both inside and out; the work was essentially completed in time for another anniversary dedication on July 11, 1998, and it had been done for under \$40,000. The group's leader, Mrs. Joe Macon, commented to the *Montgomery Advertiser* that "(i)f the project had waited another two months, we could not have done it for that amount. The cost would really have been prohibitive. The roof was really leaking, and we were having a lot of rain at that time. If we had not done it now, we would have lost it."³⁵ Since reclaiming the integrity of the roof was such a critical part of the work, restoration of the steeple was also undertaken. It was essentially rebuilt as an absolute copy of the original; when the contractor's louvered drum panels didn't suit James Hicks, who was supervising the work for the congregation, he cut his own louvers and made the panels himself. One of the original ones has been saved and resides in the chapel's History Room along with sills and beams and other fragments of the original materials.

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The restoration of the chapel has made it available as a venue not only for church services and programs but for public events as well, and it is the restorers' hope that it will prove a popular one. With the sanctuary's excellent acoustics and the little building's accumulated historic associations, their hope should be fulfilled.

Notes for Section 8

⁷ Joe Macon, personal communication.

⁸ Stone, *Op. cit.*, p. 2, based on material in Hosea Holcombe, *A History of the Rise and Progress of the Baptists in Alabama*, 1940, p. 44).

⁹ Stone, pp. 2-3.

¹⁰ J. Renfro Curry, *Op. cit.*, p. 7.

¹¹ Stone, *Op. cit.*, p. 4.

¹² Curry, p. 7.

¹³ *Ibid.*, p. 8.

¹⁴ Stone, p. 17.

¹⁵ Several secondary sources give a single date for "a fire," but the Stone history of the church provides more detail about the two successive fires and what the church lost in each.

¹⁶ Elizabeth Porter, *A History of Wetumpka*, Wetumpka Chamber of Commerce, 1957, p. 55.

¹⁷ Joe Allen Turner, unpublished typescript for a program presented to the Elmore County Historical Society, 11 September, 1994, n.p.

¹⁸ Stone, pp. 29-30.

¹⁹ In the collection of Joe Allen Turner.

²⁰ Curry, p. 16.

²¹ Stone, p. 56.

²² *Ibid.*, pp. 93-94.

²³ *Ibid.*, pp. 95, 107.

²⁴ For a good discussion of these years see Stone, pp. 113-15, 119-25 *passim*.

²⁵ Stone, p. 120; she quotes Warren Sweet's *History of Religion in America* to the effect that "More beautiful and costly churches were built during the ten years after 1920 than at any time in our history."

²⁶ Robert Gamble, "HABS recording in Alabama," in *The Alabama Catalogue: Historic American Buildings Survey: A Guide to the Early Architecture of the State*. Tuscaloosa, University of Alabama Press, 1987, p. 177.

²⁷ HABS ALA-657, Photo No. 1, W.N. Manning, photographer, March 15, 1935.

²⁸ p. 157.

²⁹ Joe Allen Turner, personal communication. He said that on spring and summer days and nights with all the windows open, they could hear all the singing from the Methodist and Presbyterian Churches as well as their own. Also in 1950, the largest of the pulpit chairs, formerly banished to the Sunday School department, was brought back to sit on the dais.

³⁰ Stone, p. 173.

³¹ *Ibid.*, p. 203.

³² *Ibid.*

³³ *Ibid.*, p. 231.

³⁴ *Ibid.*, p. 238.

³⁵ "Restoration of 1852 chapel complete," *Montgomery Advertiser*, undated 1998 clipping in collection of First Baptist Church's History Ministry.

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Major Bibliographical References

Stone, Karen, *The History of First Baptist Church of Wetumpka, 1821-1996*. Montgomery: Brown Printing Company, 1996.

Ms. Stone was a student of Alabama historian Wayne Flynt at Auburn University, and she wrote a very comprehensive and thorough history of the church from its earliest days. Her careful use of church and convention minutes, and also of personal interviews in later years, has helped her create a very reliable and readable document.

Curry, J. Renfroe, "A history of The Wetumpka Baptist Church, 1821-1921," a short history read as a speech at the Centennial of the church, May 26th, 1921, and published as a pamphlet by the church entitled *Centennial Celebration: First Baptist Church, Wetumpka, Ala.*. Rev. Curry's remarks have served as a basis for many subsequent short histories.

Lull, Cabot, "A Retrospect," also a speech given at the 1921 celebration and published in *Centennial Celebration* (see above). Judge Lull, a very prominent citizen, had been a member of First Baptist Church from the year the present old church was completed.

Porter, Elizabeth, *A History of Wetumpka*. Wetumpka (Ala.), Wetumpka Chamber of Commerce, 1957. This provided a good general history of the area and of Wetumpka in particular; it also included good information about church history, although much of it was derived from the *Centennial Celebration* publication of 1921.

Turner, Joe Allen, unpublished typescript of a speech about the history of First Baptist Church given to the Elmore County Historical Society on September 11, 1994. Mr. Turner, a historian of not only the church but of Wetumpka and the surrounding area, provided many valuable photographs and documents in support of the nomination, not to mention his remarkable memory, from his boyhood and long engagement as church organist, of the life and history of the church.

Members of the History Committee who were essential to preparation of this nomination were Judge and Mrs. Joe Macon, who have been members of the church for many years, he since 1921 and she since their marriage in 1940, and who have worked tirelessly to maintain and restore the 1852 church; and Mr. James Hicks, a long-time member who supervised the work on the restoration and was able to provide invaluable information about materials and the chronology of the work.

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Description of Additional Photographs
(numbering continued from original list)

42. 1852 historic church and 1929 Sunday School addition to rear, from generally northeast. This is the view of the buildings seen when approaching from the river. The east side of the 1967 sanctuary is at right of photograph.
43. 1929 Sunday School addition, rear southwest corner and oblique view of west side wall, showing original sash windows. The 1959-60 addition is below the bottom right corner of the photograph.
44. View of rear wall of 1929 Sunday School addition, from west, showing the hyphen passage from this building to the 1959-60 addition on right.
45. 1852 church, ground floor, looking south toward entry to 1929 addition.
46. View looking south from 1929 Sunday School addition into connecting corridor to 1959-60 addition.
47. View from 1959-60 addition through 1929 rear corridor at round-arched entry into 1852 church. This series of corridors is the only connection of the older buildings into the newer ones.
48. View northeast from 1929 roof, showing First Presbyterian Church property.
49. Same general view looking east toward the river bridge and old town of Wetumpka.
50. Other historic Wetumpka churches: First Presbyterian Church of 1857, from generally southwest.
51. First Presbyterian's Greek Revival interior.
52. Wetumpka Methodist Church of 1854, from generally southeast.
53. Wetumpka Methodist's facade, detail showing patching of brick masonry following altered entry.
54. Wetumpka Methodist's sanctuary interior.

Photographs #42-#54 taken March 2007; Linda Nelson. Negatives are on file with the Alabama Historical Commission, Montgomery.

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Verbal Boundary Description

The Church property on which the building sits is a 1.25-acre trapezoidal block consisting of lots 37 through 59 on Block 185 in downtown Wetumpka, as shown on the accompanying Elmore County tax map. The property is fronted on the north by West Bridge Street and bounded on the east, south and west respectively by Gillivray Street, Dozier Street and North Alabama Street.

Boundary Justification

These street-described boundaries encompass the property now completely occupied by the First Baptist Church building(s). Although historically there were residential properties on this block, the Church began to purchase and expand on those lots as early as the mid-1920s.

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Description of Photographs

1. Old church building, facade, from north across West Bridge Street.
2. Old church building, east side.
3. Old church, west side and west front corner, from generally northwest.
4. View of old church and 1967 church, as seen from West Bridge Street. The northwest corner of the 1929 building is visible between the two church buildings. From generally north-northwest.
5. Old church, facade, detail of central door and upper window, from north.
6. Old church, main entry, looking into lower vestibule, from north.
7. Old church, detail of belfry from west side.
8. Belfry, close-up view from front, showing particularly the restored louvers.
9. Old church, sanctuary window, detail on east side; note masonry filling of the pointed arch.
10. Old church, detail of sanctuary window arches and corbeling, west side.
11. Old church, lower-level window detail showing jack arch header, west side.
12. Old church, west rear door replacing what had been a kitchen window.
13. Old church, detail of brick masonry.
14. Old church, sanctuary, looking south toward front of room.
15. Old church, sanctuary, looking north toward back of room and vestibule.
16. Old church, main doors, looking across vestibule from hallway, from south.
17. Old Church, lower vestibule, looking up east stair.
18. Old church, lower level, looking south from vestibule along hallway toward door to main meeting space.
19. Old church, lower level, main meeting space, looking northwest; door to hallway is to right of photo.
20. Old church, sanctuary vestibule, looking northwest.
21. Old church, sanctuary, detail of window arch and glass design.
22. Old church, sanctuary, detail of pilaster and moldings.
23. Old church, sanctuary, detail of Eastlake pew end.
24. Old church, sanctuary, detail of baptistry at front.

25. 1929 educational building, east side.
26. 1929 educational building, stair in rear corridor, looking generally east.
27. 1959-60 educational building, east end wall and side entry, also showing stairwell connecting with the 1929 building, from generally east.
28. Oblique view along 1959-60 educational building, looking west toward 1991 building.
29. 1959-60 educational building, detail of entry, from south.
30. 1967 church building, facade, from north.
31. 1967 church building, looking generally east-southeast across porch toward the old church.
32. 1967 church building, west front.

(continued)

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Description of Photographs, continued:

33. 1967 church building, east wall from front, looking generally south.
34. Court and walk between the old church and the 1967 church, looking south.
35. 1967 church, sanctuary, looking toward back of room from choir loft, from south.
36. 1967 church, sanctuary, detail of stained glass.
37. Court and walk between 1967 church and 1991 fellowship building, looking south. Note entry porch for newer building on right.
38. 1991 fellowship building, facade from West Bridge Street, from north.
39. 1991 fellowship building, west wall along Alabama Street, from southwest looking generally toward front.
40. 1991 fellowship building, rear of building from generally southeast.
41. 1991 fellowship building, detail of east side entry porch, from northeast.

All photographs taken March, April and June, 2006; Linda Nelson. Negatives are on file with the Alabama Historical Commission, Montgomery.

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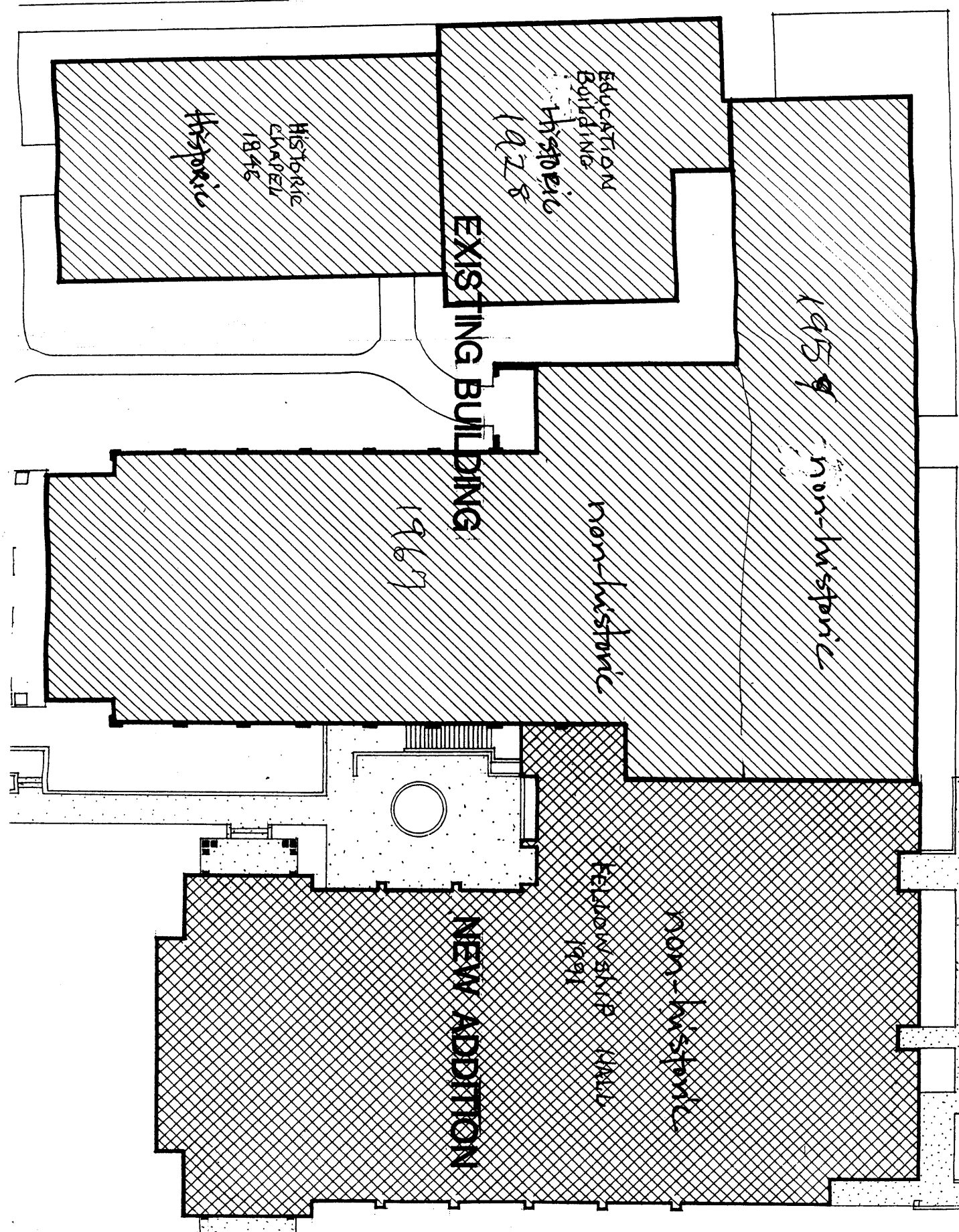
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Photographs

First Baptist Church of Wetumpka
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Description of Additional Photographs
(numbering continued from original list)

42. 1852 historic church and 1929 Sunday School addition to rear, from generally northeast. This is the view of the buildings seen when approaching from the river. The east side of the 1967 sanctuary is at right of photograph.
43. 1929 Sunday School addition, rear southwest corner and oblique view of west side wall, showing original sash windows. The 1959-60 addition is below the bottom right corner of the photograph.
44. View of rear wall of 1929 Sunday School addition, from west, showing the hyphen passage from this building to the 1959-60 addition on right.
45. 1852 church, ground floor, looking south toward entry to 1929 addition.
46. View looking south from 1929 Sunday School addition into connecting corridor to 1959-60 addition.
47. View from 1959-60 addition through 1929 rear corridor at round-arched entry into 1852 church. This series of corridors is the only connection of the older buildings into the newer ones.
48. View northeast from 1929 roof, showing First Presbyterian Church property.
49. Same general view looking east toward the river bridge and old town of Wetumpka.
50. Other historic Wetumpka churches: First Presbyterian Church of 1857, from generally southwest.
51. First Presbyterian's Greek Revival interior.
52. Wetumpka Methodist Church of 1854, from generally southeast.
53. Wetumpka Methodist's facade, detail showing patching of brick masonry following altered entry.
54. Wetumpka Methodist's sanctuary interior.

These pictures taken March, 2007.



Historic
Chapel
1846
Historic

Education
Building
Historic
1928

EXISTING BUILDING

1967

Non-Historic

1957
Non-Historic

NEW ADDITION

Helmin Shop
1991

Non-Historic