

United States Department of the Interior
National Park Service

609

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: Liberty Baptist Church

Other names/site number: _____

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: Liberty Church Road, 400 feet NW of Grooverville Road (CR 275)

City or town: Grooverville State: GA County: Brooks

Not For Publication: Vicinity:

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 ___ statewide x local

Applicable National Register Criteria:

x A ___ B x C ___ D

 <hr/> Signature of certifying official/Title: Dr. David C. Crass/Historic Preservation Division Director/Deputy SHPO <u>Historic Preservation Division, Georgia Dept. of Natural Resources</u> State or Federal agency/bureau or Tribal Government	<p style="text-align: center; font-size: 1.2em;">19 JUNE 2013</p> <hr/> Date
<p>In my opinion, the property ___ meets ___ does not meet the National Register criteria.</p>	
Signature of commenting official:	Date
Title :	State or Federal agency/bureau or Tribal Government

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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:)

Joe Edson H. Beall
Signature of the Keeper

8.20.13
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>0</u>	buildings
<u>0</u>	<u>0</u>	sites
<u>0</u>	<u>0</u>	structures
<u>0</u>	<u>0</u>	objects
<u>1</u>	<u>0</u>	Total

Number of contributing resources previously listed in the National Register 0

6. Function or Use

Historic Functions

(Enter categories from instructions.)

RELIGION: religious facility

Current Functions

(Enter categories from instructions.)

SOCIAL: meeting hall

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7. Description

Architectural Classification

(Enter categories from instructions.)

MID-19TH-CENTURY: Greek Revival

Materials: (enter categories from instructions.)

Principal exterior materials of the property: WOOD

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

Liberty Baptist Church is located in rural Brooks County in the small crossroads community of Grooverville, near the Florida border. It faces an unpaved section of Liberty Church Road near its intersection with County Road 275, approximately 10 miles southwest of the county seat of Quitman. The church, built c.1858, is a tall rectangular frame building. It retains excellent integrity. Its front-gabled roof extends over a porch featuring four slender Tuscan columns. A square belfry on the ridgeline supports a short four-sided spire. The building is clad with wide horizontal flush boards on front and weatherboard on the sides. Each side of the sanctuary has three tall lancet-arched windows covered by wood louvered shutters. Windows are clear-glass nine-over-nine sashes topped by a fixed panel of intersecting Gothic tracery. Exterior ornamentation is simple, consisting primarily of wide fascia boards, corner boards, and door and window moldings. A central double door leads to the main worship space, and a smaller door to its left provides direct access to stairs to the balcony, which was once a slave gallery. The open interior has wide plank walls, a raised pulpit area, and a rear balcony supported by two wood pillars. Behind the pulpit is a rear extension dating to

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1951-1952 that includes a social hall, kitchen, and restrooms. The immediate landscape includes a grassy lawn and foundation shrubs. A metal Georgia Historical Commission marker commemorates the history of the church. The surrounding vicinity is low-lying and swampy, characterized by pine trees, large water oaks, overgrown scrub oaks, and azaleas.

Narrative Description

NOTE: Some portions of the following section were written by Ola A. Jones as part of a Historic Property Information Form for the "Liberty Baptist Church," July 5, 2010, on file at the Historic Preservation Division, Georgia Department of Natural Resources, Atlanta, Georgia. The text was edited and expanded by Denise Messick, National Register Historian, Historic Preservation Division.

Liberty Baptist Church is a one-story, rectangular, wood-framed church constructed c.1858 with elements of Greek Revival and Gothic Revival architectural styles (photographs 1, 2, and 3). It has a tall temple-front form with a four-column portico. The slender Tuscan columns are constructed from solid pine. They sit on brick pedestals and support a wooden pediment with a raking cornice and simple entablature (photograph 8). A four-sided steeple sits on a square belfry near the front of the roof's ridgeline (photograph 9). The top of the steeple is clad in metal and the belfry has large louvered openings on each side for ventilation.

Most exterior ornamentation is relatively plain, consisting primarily of wide fascia boards, corner boards, and door and window moldings. The oldest part of the building is clad with wide horizontal flush boards on the front and weatherboard on the sides. Original boards (most have not been replaced) appear to be hand-sawed heart pine.

The main entrance is a central, wood-paneled, double door with an inverted cross design (photograph 7). A single door entrance to the left of the main door was once used by slaves for access to the stairway leading to the gallery (photograph 6). Both door openings have lancet arches, with louvers that were added to the top in the early 20th century. The third bay on the front (to the right of the doors) does not have any openings. The historic porch floor is no longer extant, and the central entrance is currently reached by concrete steps with metal railings leading to a small stoop.

Each side of the sanctuary has three tall lancet-arched windows covered by wooden louvered shutters (photograph 4). Windows are clear-glass nine-over-nine sashes topped by a fixed panel of intersecting tracery with wooden mullions (photograph 22). Louvered shutters were added to the windows sometime prior to the 1940s.

The main foundation is brick piers, and the oldest part of the building is supported by solid-pine hand-hewn sills. Bricks for the foundation piers were made locally. The

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gabled roof on both front and rear sections has a moderate pitch and is now covered in rolled asphalt roofing material. There is no longer any evidence of a chimney.

The rear addition dates to c.1952, and is more utilitarian in appearance (photograph 5). Its form is shorter and narrower than the main section. The addition sits on concrete piers. The exterior is covered in asbestos shingles. There is a side entry door, as well as a door on the rear. Six-over-six wooden sash windows are mostly arranged in pairs.

The sanctuary has an open interior with wide, hand-planed, plank walls. There is no vestibule, but the entry door leads directly into the worship space (photograph 12). There is an elevated pulpit area in the forward part of the sanctuary. At the rear of the sanctuary (above the entry door) is a balcony supported by two wooden pillars (photograph 15). This was the former slave gallery, later converted into a Sunday school space by leveling the floor and inserting a partition (photograph 21). It is still open to the main worship space. An enclosed stairway with access from the outside leads directly to the balcony (photographs 19 and 20).

Interior decoration is plain, with no elaborate embellishments (photographs 12-18). Large boards of Southern Longleaf yellow pine were used on the exterior/interior walls, floors of the sanctuary, and balcony. All surfaces were smooth-planed and painted. Materials used in construction were harvested from nearby forests, hand-planed, and cut to ensure proper fit. Square cut nails are still in evidence. The piers that support the balcony are simple, squared construction of a solid piece of pine wood.

Two-foot-wide pine boards were used for pew seats and backs. Nine rows of pews are on each side of a center aisle in the sanctuary. There are also two pews on each side of the pulpit facing each other. The left side pews were used for the chorus. The pews on the right were used by the deacons during church meetings and communion. All pews are simple construction without decoration.

There is a raised platform with a painted pine pulpit flanked by two posts that are slightly higher than the pulpit (photograph 17). All have plain moldings. A pine marble-top table sits in front of the pulpit. There are double doors on each side behind the pulpit.

No changes were made to the original floor plan of the sanctuary. An addition to the rear of the building was made in the early 1950s to accommodate a social hall, kitchen, restrooms, and an additional Sunday school room (photograph 23). Construction materials were obtained from the nearby Elam church when that building was dismantled. Electrical, heating, and plumbing systems were added in the same time period. Gas space heaters are used when needed. Modern lighting and ceiling fans were added to the sanctuary. In the 1980s carpet was added to the floors for insulation, and pads were added to the pews.

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The building faces southwest, overlooking open fields. It is on a dirt road with farming property in close proximity (photograph 11). The one-acre site is surrounded on three sides by pines, overgrown scrub oaks, some larger water oaks, and azaleas planted in the 1980s. The foundation plantings around the building are azaleas and nandina that were used to replace cedar trees, planted prior to the 1940s and killed in a freeze in 1982. The church was originally built in the midst of a thriving community, with businesses and residential property, an academy, and another church in the immediate vicinity. Most of the commercial buildings are gone, and the area is sparsely settled. A Georgia Historical Commission marker was placed on the Liberty Baptist Church property in 1956 (photograph 10).

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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.)

ARCHITECTURE

Period of Significance
c.1858-c.1952

Significant Dates
c.1858 – construction of sanctuary
c.1952 – construction of rear addition

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

Cultural Affiliation
N/A

Architect/Builder
Unknown

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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.)

Liberty Baptist Church is significant at the local level under Criterion C in the area of architecture as an excellent and rare surviving example of a small antebellum church in southwest Georgia. It meets Criteria Consideration A because it derives its primary significance from architectural distinction. The founding members of Liberty Church purchased a tract of land in c.1857 and constructed their own building from local materials c.1858, likely with the assistance of slave labor. (After emancipation, African-Americans who had attended Liberty Baptist Church formed the First Elizabeth Baptist Church.) The building is an outstanding example of a mid-19th-century rural church in southern Georgia. Its vernacular form is functional, well-crafted, and refined, yet not ostentatious or ornate. While the designer of the church is unknown, its builders were obviously familiar with popular interpretations of the Greek Revival style as expressed in the front gable and portico. Gothic Revival features are seen in the elegant windows and doors. Local forests were once covered with the Southern Longleaf yellow pine that was used for part of this church. This building material had structural strength due to its tight ring pattern growth. It is rare for a building of the antebellum era to survive with such a high degree of integrity, with almost no alterations to the exterior or to the main worship space. The intact balcony reflects the practice of including enslaved persons in the worship service by providing a separate space, accessible by its own door from the outside. The period of significance continues to c.1952 to include the rear addition, which was constructed for a social hall, Sunday school, and restrooms, a common practice that would have contributed to the building's continued viability as a place of worship.

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

Liberty Baptist Church is significant in the area of architecture as an excellent example of a mid-19th-century rural church in southern Georgia. Its architecture combines elements of the Greek Revival and Gothic Revival styles, both of which were commonly used in ecclesiastical buildings of the time. The temple-front building features classical columns, a pedimented portico, and simple moldings of the Greek Revival. Gothic Revival elements include the lancet windows and door openings. Southern Longleaf yellow pine (now almost extinct) gave the building its structural strength. It is rare for a building of the antebellum era to survive with such a high degree of both interior and exterior integrity. The intact slave gallery above the sanctuary (later used as a Sunday school space) has a separate door from the outside.

The congregation was founded c.1843 after Nancy Cone Hagan, a member of nearby Mt. Moriah Church, asked to be dismissed due to differences of opinion related to

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missionary work and other theological issues. This schism resulted in several like-minded members forming a new congregation named "Liberty," purchasing a tract of land c.1857, and constructing their own building from local materials around 1858, likely with the assistance of slave labor. (After emancipation, African-Americans who had attended Liberty Baptist Church formed the First Elizabeth Baptist Church.)

Grooverville was then a flourishing community, which had been established c.1833 as a postal stop along the Old Spanish Trail, and incorporated in 1859. Prominent members of the Groover family were also founding members of Liberty Baptist Church. The church was initially associated with the Florida Association, later the Mercer Baptist Association. There was never a cemetery associated with this church, and members were buried in nearby family cemeteries. Services were discontinued in the late 1990s after the congregation dwindled, but former members keep the building in active use for occasional reunions and social gatherings.

Developmental history/additional historic context information

NOTE: Portions of the following section were written by Ola A. Jones as part of a Historic Property Information Form for the "Liberty Baptist Church," July 5, 2010, on file at the Historic Preservation Division, Georgia Department of Natural Resources, Atlanta, Georgia. The text was edited and expanded by Denise Messick, National Register Historian, Historic Preservation Division.

Grooverville, established along the Old Spanish Trail as an early postal route in 1833, was once a small, but flourishing community. The town was officially incorporated by action of the Georgia legislature on December 18, 1859. It was a crossroads community along a stagecoach route from Thomasville (Thomas County) to Troupville (Lowndes County). The Grooverville community had been part of Thomas County before Brooks County was established in 1858, primarily from portions of Lowndes County. The Grooverville district petitioned to join Brooks County, and was accepted. Malachi Groover is credited with laying out the town lots and streets. He also provided lots for two churches --- Grooverville Methodist Church (1856) and Liberty Baptist Church the following year.

Nancy Cone Hagan, a member of Mt. Moriah Church in what was then Thomas County, asked to be dismissed from her church in 1841 over theological differences. She believed in the support of missionary work, Sunday school services, and ministerial pay and training. These were controversial "new-fangled" practices that were then contrary to certain Baptist denominational teachings associated with Primitive Baptists (and the local Ocklochnee Anti-Missionary Baptist Association). Other individuals followed her example and this led to the forming of the Florida Association, which she joined, and which in 1874 became the Mercer Baptist Association (part of the Missionary Baptist sect).

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Nancy Hagan was described as "a woman of unusual mentality and force of character" by Mercer Baptist Association records. In 1843 Hagan and seven other like-minded individuals constituted a new congregation, named "Liberty" at her request. The seven other founding members were Elisha Peck Smith, R.T. Stanaland, James I. Baker, Sarah Ann Groover, Mary Smith, Amanda Denmark, and Sam Whitfield. The first elders were R.J. May (who was also the first pastor), Jesse Goodman, and Thomas Long. Nancy Hagan agreed to serve as clerk of the church until some "suitable brother" could be selected as her successor.

The first location for the church was said to be near the "King plantation." On August 1, 1857, it was decided by vote of the church to build a new house of worship to be located in the town of Grooverville. James Groover, C.E. Groover, and A.G. Lawton were elected as a building committee with full powers to carry out the wishes of the church. Sarah Ann Groover, executrix of the estate of her late husband Malachi Groover, entered into an agreement with deacons Thomas I. Denmark and Joseph Densler for the purchase of 1.33 acres of land to be used as the site for Liberty Baptist Church. The agreement was made on September 21, 1857, but was not recorded until February 21, 1858, in Thomas County. The church's architect is unknown. Several sources indicate that local residents and slaves participated in the construction and landscaping, using brick made locally and timbers from nearby forests. Distinctive cedars were planted along each side of the building sometime prior to a c.1940s photo. (A freeze in 1982 killed these cedars and they were replaced with native azaleas and nandina plants.)

Church records indicate that enslaved persons were among the first members, beginning with John Norris in 1844. In 1857 it was recorded that "Sister Jenny, a colored woman, property of William Stanley, was received into the fellowship of the church." The slave gallery in the 1858 building was a balcony with graduated pews and sawdust floors located directly above the entrance to the church, with a separate entry door. It was used by those who worked on the farms and plantations of the white members. After the Emancipation Proclamation, but before the Civil War ended, the church offered African Americans a separate communion under the supervision of the pastor.

Liberty Baptist Church is acknowledged as the mother church for First Elizabeth Baptist Church of Grooverville, founded by emancipated slaves after the Civil War. In 1867 African-Americans left Liberty Baptist Church and formed First Elizabeth. They were: Moses Gross, Charles Baker, Goer Hooker, Hector Bell, Will Adams and Joe Albritton. Liberty Baptist Church is also the mother church for Hickory Head Baptist Church and Boston Baptist Church.

One of the longest serving pastors at Liberty was J.M. Rushin, who was ordained in 1872, and served for 29 years. In October 1893 the first Woman's Missionary Society

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was organized as an auxiliary to the church. In 1906 Sister Rena Groover Sheppard was sent as a missionary to Brazil, along with her husband John Sheppard.

In 1941 the church had 73 members. In c.1952 an addition was made to the rear of the original building. Materials were obtained when the nearby Elam church was dismantled and these materials were used to add a Sunday school room, social hall, kitchen, and restroom. It was during this period that gas heaters, electricity, and plumbing were added. (One source also mentions a 1920s addition made from the timbers of the former Grooverville Academy. There is no physical evidence of this addition on the current building.)

The building was used as a church until services were discontinued in the late 1990s due to a lack of active members and financial resources. It had also been the community polling location for many years. The charter of the town of Grooverville was dissolved in 1995, after the much of community had dissipated. Former church members, along with family and friends, continue to maintain the building and meet there twice a year for fellowship and dinner.

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9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)

Brooks County Museum and Cultural Center. "A Survey of Brooks County Cemeteries."
Unpublished, 1999.

Brooks County, Georgia, Superior Court. *Deed Book 22*: 232. "Plat of Town of Grooverville,
Partially in Lots 27, 38."

Cole, Rebecca. Independent unpublished research.

Crane, Ann Groover. "Liberty Church." In *History of Brooks County, Georgia, 1858-1948*, ed.
Folks Huxford, 298-300. Athens, Ga.: The McGregor Company, 1949.

Harris, Robert H. *A Compendious History of the Mercer Baptist Association, 1874-1913*. (No
date or publisher available.)

Jones, Ola A. "Liberty Baptist Church." Historic Property Information Form and supporting
documentation, July 5, 2010. On file at the Georgia Department of Natural Resources,
Historic Preservation Division, Atlanta, Georgia.

"Minutes of Liberty Baptist Church." On file in the Thomas County Genealogical Museum and
Library, Thomasville, Ga.

Ramsey, Ruth T. "Liberty Church." In *Historic Treasures of Brooks County, Georgia, Volume I*,
28-29. United Daughters of the Confederacy, Quitman (Ga.) Chapter No. 112, 1974.

Thomas County, Georgia, Superior Court. *Deed Book H*: 34. "Plat of Town of Grooverville, Lot
3."

Turner, Margie Gross. "Church founded by slaves serves county for 135 years." *Quitman* (Ga.)
Free Press, 22 May 2002.

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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 # _____
- 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: _____

Historic Resources Survey Number (if assigned): N/A

10. Geographical Data

Acreeage of Property approximately 1.2 acres

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

- | | |
|------------------------|-----------------------|
| 1. Latitude: 30.722226 | Longitude: -83.728073 |
| 2. Latitude: | Longitude: |
| 3. Latitude: | Longitude: |
| 4. Latitude: | Longitude: |

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

The nominated property is indicated by a heavy line on the attached tax map (National Register boundary map), which is drawn to scale.

Boundary Justification (Explain why the boundaries were selected.)

The boundary is the current legal boundary, which is the historic acreage of the property.

11. Form Prepared By

name/title: Denise P. Messick, Historian
organization: Historic Preservation Division, Georgia Dept. of Natural Resources
street & number: 254 Washington Street, SW, Ground Level
city or town: Atlanta state: GA zip code: 30334
e-mail denise.messick@dnr.state.ga.us
telephone: 404-656-2840
date: July 2013

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.)

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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.

Photo Log

Name of Property: Liberty Baptist Church

City or Vicinity: Grooverville

County: Brooks

State: Georgia

Photographer: Charlie Miller, Historic Preservation Division, GA Dept. of Natural Resources

Date Photographed: April 2011

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

- 1 of 23. Front of church. Photographer facing northeast.
- 2 of 23. Front and northwest side of church. Photographer facing east.
- 3 of 23. Front and southeast side of church. Photographer facing north.
- 4 of 23. Southeast side of church. Photographer facing northwest.
- 5 of 23. Rear addition of church. Photographer facing west.
- 6 of 23. Front porch of church. Photographer facing northeast.
- 7 of 23. Front door of church. Photographer facing northeast.
- 8 of 23. Column and porch ceiling. Photographer facing north.
- 9 of 23. Steeple. Photographer facing north.

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- 10 of 23. Georgia Historical Commission marker. Photographer facing northeast.
- 11 of 23. Liberty Church Road. Photographer facing northwest.
- 12 of 23. Center aisle of sanctuary. Photographer facing northeast.
- 13 of 23. Sanctuary from rear (south) corner. Photographer facing north.
- 14 of 23. Sanctuary from rear (west) corner. Photographer facing east/northeast.
- 15 of 23. Sanctuary from choir area, looking toward entry door and balcony. Photographer facing west/southwest.
- 16 of 23. Sanctuary from pulpit. Photographer facing southwest.
- 17 of 23. Pulpit and communion table. Photographer facing northeast.
- 18 of 23. Sanctuary from balcony. Photographer facing north.
- 19 of 23. Stairs to balcony, from below. Photographer facing southeast.
- 20 of 23. Stairs from balcony, from above. Photographer facing northwest.
- 21 of 23. Balcony, from top of stairs. Photographer facing north.
- 22 of 23. Window on northwest side of balcony. Photographer facing northwest.
- 23 of 23. Fellowship hall. Photographer facing west/southwest.

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.

Lat. - Long -
30.722226
-83.728073

Liberty Baptist Church
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UNITED STATES

DEPARTMENT OF THE INTERIOR

GEOLOGICAL SURVEY - Grooverville Quadrangle, GA-FL

7.5 minute series

83°45' 237000m E. 224000 FEET (FLA.) 42'30"

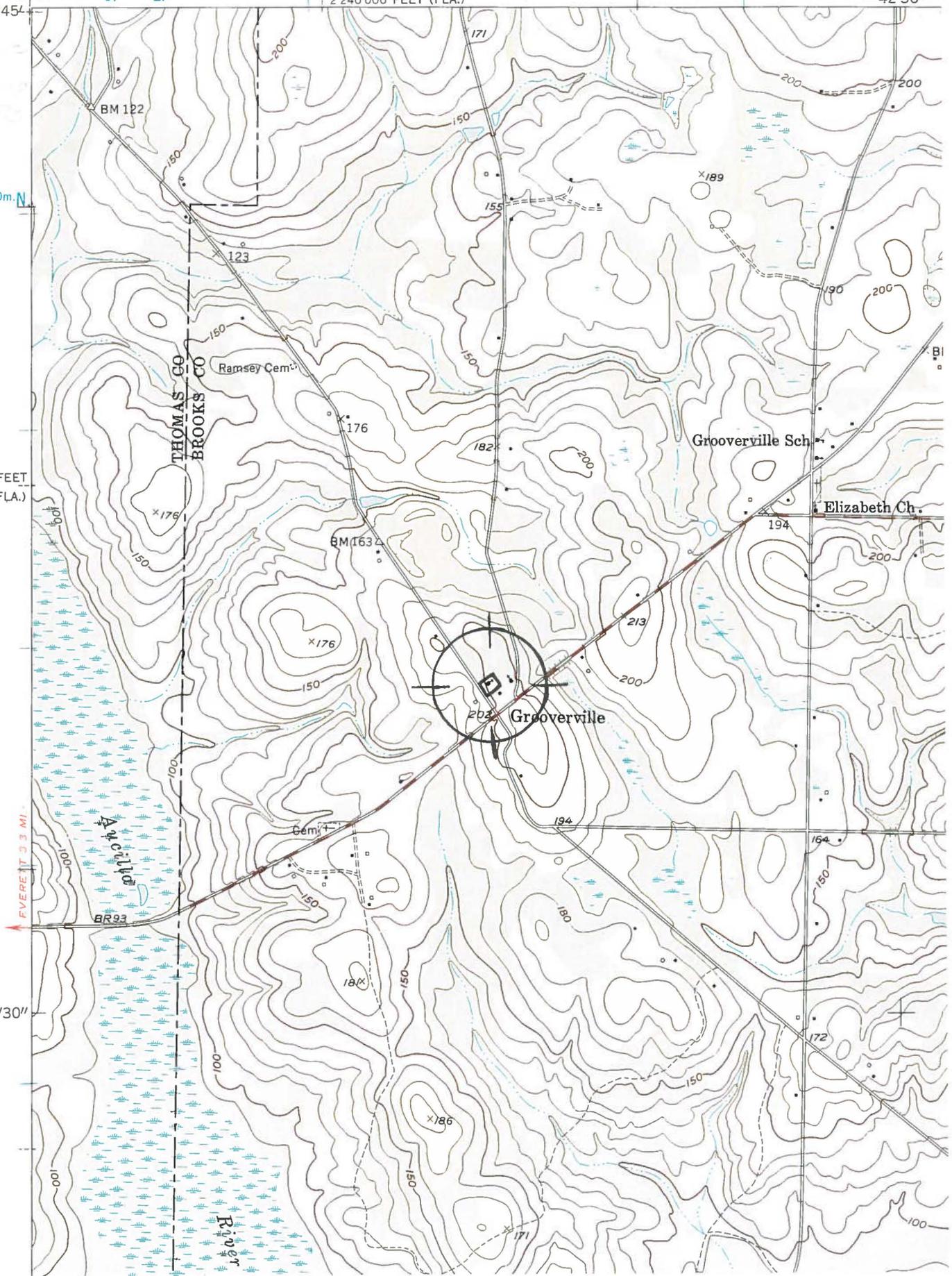
30°45'

3404000m N

630 000 FEET (FLA.)

EVERETT 3 MI.

42'30"



**LIBERTY BAPTIST CHURCH
GROOVERVILLE, BROOKS COUNTY, GEORGIA
SKETCH SITE MAP/PHOTOGRAPH KEY**

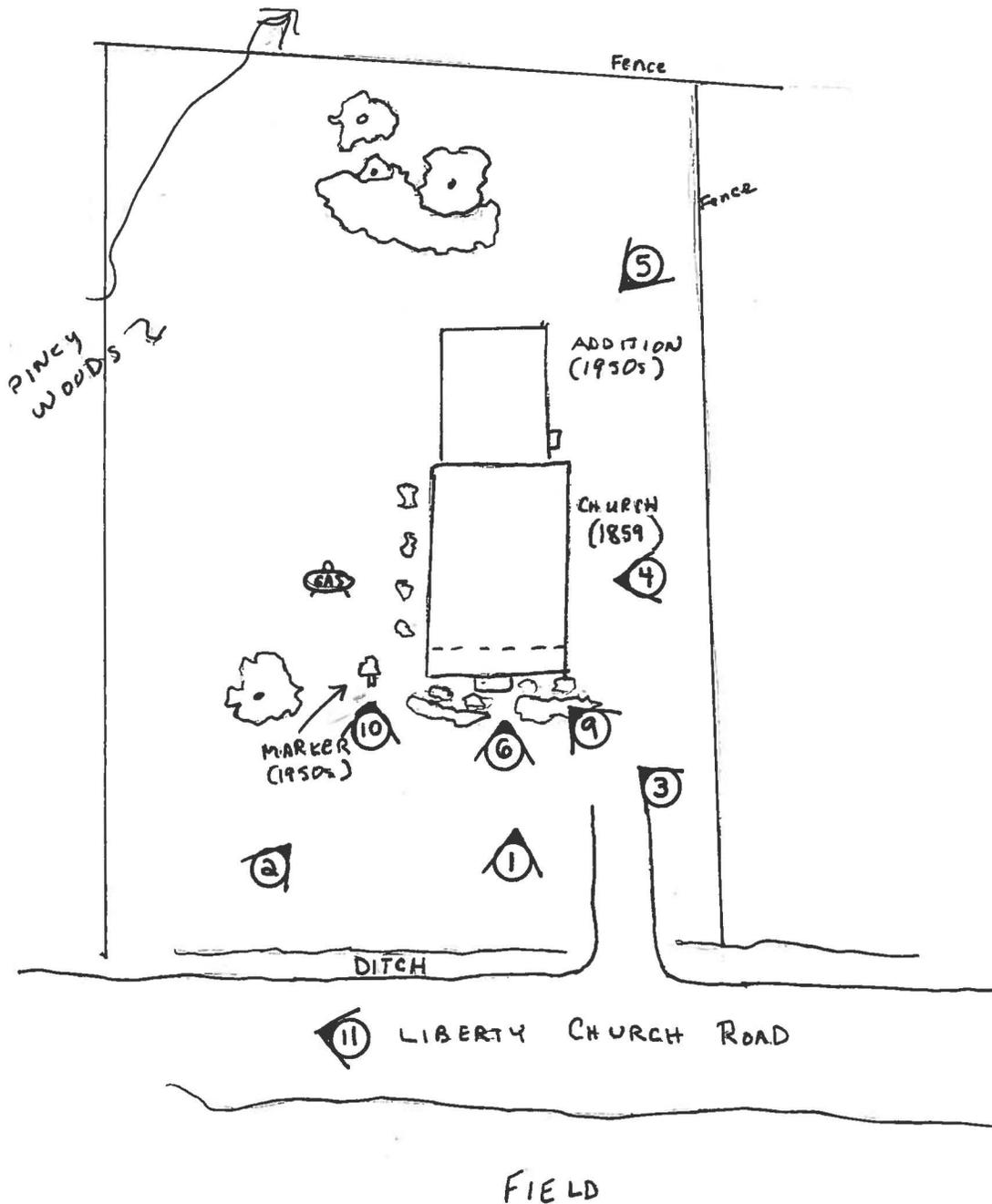
SCALE: Not to Scale

NORTH: ↖

PHOTOGRAPH NUMBER AND DIRECTION OF VIEW: #



SOURCE: Base map drawn by Brent Runyon



**LIBERTY BAPTIST CHURCH
GROOVERVILLE, BROOKS COUNTY, GEORGIA
SKETCH FLOOR PLAN/PHOTOGRAPH KEY**

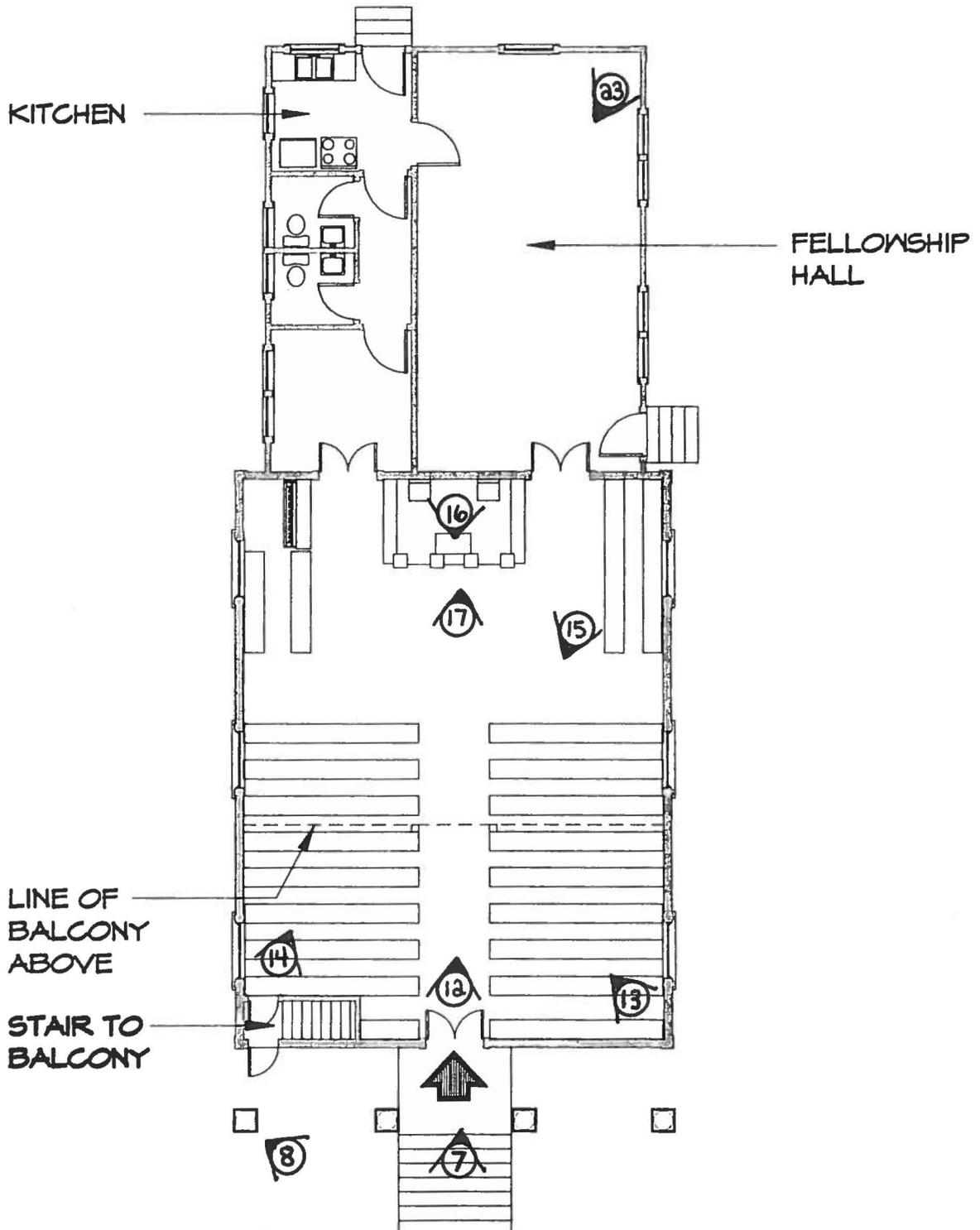
SCALE: Not to Scale

NORTH: ↖

PHOTOGRAPH NUMBER AND DIRECTION OF VIEW: (number in circle with arrow)

Note: Photographs 18-22 (not shown on plan) were taken from balcony and stairs

SOURCE: Base map drawn by Jim Jamison























LIBERTY BAPTIST CHURCH

Between 1837-1841 the Baptists in this section were stirred on Missions, Sunday Schools and ministerial support. In 1841 the Ocklochnee anti-Missionary Baptist Assn. passed a ruling to dismiss members believing in the "new-fangled institutions of the day." Disagreeing, Sister Nancy Hagan asked for her letter from Mt. Moriah Church and, at her request, was excommunicated. With Elisha Pack Smith, R. T. Stanaland, James I. Baker, Mrs. Sarah Ann Groover, Mrs. Mary Smith, Mrs. Amanda Denmark and Sam Whitfield, she organized this church. The first pastor was Elder R. J. May. Mt. Moriah Church ceased to exist long ago.



























UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY NAME: Liberty Baptist Church

MULTIPLE NAME:

STATE & COUNTY: GEORGIA, Brooks

DATE RECEIVED: 7/05/13 DATE OF PENDING LIST: 7/29/13
DATE OF 16TH DAY: 8/13/13 DATE OF 45TH DAY: 8/21/13
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 13000609

REASONS FOR REVIEW:

APPEAL: N DATA PROBLEM: N LANDSCAPE: N LESS THAN 50 YEARS: N
OTHER: N PDIL: N PERIOD: N PROGRAM UNAPPROVED: N
REQUEST: N SAMPLE: N SLR DRAFT: N NATIONAL: N

COMMENT WAIVER: N

ACCEPT RETURN REJECT 8.20.13 DATE

ABSTRACT/SUMMARY COMMENTS:

**Entered in
The National Register
of
Historic Places**

RECOM./CRITERIA _____

REVIEWER _____ DISCIPLINE _____

TELEPHONE _____ DATE _____

DOCUMENTATION see attached comments Y/N see attached SLR Y/N

If a nomination is returned to the nominating authority, the nomination is no longer under consideration by the NPS.



MARK WILLIAMS
COMMISSIONER

July 1, 2013

J. Paul Loether
National Park Service
National Register of Historic Places
1201 "I" (Eye) Street, N.W. 8th floor
Washington, D.C. 20005

Dear Mr. Loether:

The enclosed disk contains the true and correct copy of the nomination for the **Liberty Baptist Church, Brooks County, Georgia** to the National Register of Historic Places.

- Disk of National Register of Historic Places nomination form and maps as a pdf
- Disk with digital photo images
- Physical signature page
- Original USGS topographic map(s)
- Sketch map(s)/attachment(s)
- Correspondence
- Other:

COMMENTS:

- Please insure that this nomination is reviewed
- This property has been certified under 36 CFR 67
- The enclosed owner objection(s) do do not constitute a majority of property owners.
- Special considerations:

Sincerely,

Lynn Speno
National Register Specialist

Enclosures