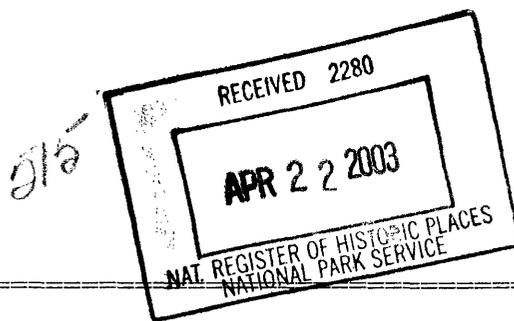


United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
REGISTRATION FORM



1. Name of Property

historic name New Hope Baptist Church

other names/site number _____

2. Location

street & number 1202 South Shepherd Street not for publication N/A
city or town Chickasha vicinity N/A
state Oklahoma code OK county Grady code 051 zip code 73018

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1966, 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. (N/A See continuation sheet for additional comments.)

Melvin Heirich 1-21-03
Signature of certifying official Date

Oklahoma Historical Society/SHPO

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): _____

Edson H. Beall 6-6-03
Signature of Keeper Date
for of Action

5. Classification

Ownership of Property (Check as many boxes as apply)

- private
- public-local
- public-State
- public-Federal

Category of Property (Check only one box)

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

Number of Resources within Property

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

Number of contributing resources previously listed in the National Register 0

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

Materials (Enter categories from instructions)

foundation CONCRETE

roof ASPHALT

walls BRICK

CONCRETE: concrete block

other _____

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)

ETHNIC HERITAGE: Black

Period of Significance 1939-1953

8. Statement of Significance (Continued)

Significant Dates 1939

Significant Person (Complete if Criterion B is marked above)

N/A

Cultural Affiliation N/A

Architect/Builder Unknown

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 # _____
- 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: _____

10. Geographical Data

Acreage of Property Less than 1

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

	Zone	Easting	Northing	Zone	Easting	Northing
1	<u>14</u>	<u>597510</u>	<u>3877680</u>	<u>3</u>	_____	_____
2	_____	_____	_____	<u>4</u>	_____	_____

N/A See continuation sheet.

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 Jim Gabbert/Architectural Historian

organization Oklahoma Historical Society, SHPO date 2/28/03

street & number 2704 Villa Prom, Shepherd Mall telephone (405) 522-4478

city or town Oklahoma City state OK zip code 73107

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 New Hope Baptist Church, Board of Trustees
C/O Dana Sledge

street & number 1922 South 21st Street telephone _____

city or town Chickasha state OK zip code 73018

Mayor:

JE Parker
City hall
117 N. 4th Street
Chickasha, OK 73018

Rep Susan Winchester District 47
Senator Bruce Price District 23

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National Park Service

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New Hope Baptist Church
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Summary

New Hope Baptist Church is a single story, red brick, front-gabled building with a square corner tower. It faces east onto South Shepherd Street on the east side of Chickasha, Oklahoma. The church is located on the southwest corner of Shepherd Avenue and Missouri Street, on a slightly raised lot. The neighborhood is residential and features mostly modest homes dating from the 1920s. Other churches dot the streetscape to the north along Shepherd Avenue. New Hope Baptist Church features red brick veneer walls, simple 1/1 frosted-glass windows, and an entry into a squat, corner tower capped with a low spire. Around 1948, a concrete block addition with a basement was added to the rear of the church, occupying the spot where a former parsonage was located. The New Hope Baptist Church retains a high degree of integrity and accurately reflects its appearance during its period of significance, 1939-1953.

Exterior Description

New Hope Baptist Church is oriented with the main façade facing east. It is located on the southeast corner of South Shepherd Street and Missouri Avenue. It is a one-story, red brick, gable-front building with a corner tower and a concrete block addition. It exhibits no distinctive architectural style, but by form could be classified as a side tower church. Its plan is rectangular.

The main roof is gabled and features exposed rafter tails on the south side; a fascia board matching the 4" raking board covers the north side rafter tails. On each slope near the rear of the main roof, modern vent pipes pierce the asphalt shingles. These vent the restrooms. The front tower has a low pyramidal roof with exposed rafter tails. The dominant feature of the tower is the short spire. Its design is that of a tall, thin cone capping a sphere. Painted silver, it is of unknown material. The rear addition features a roof similar to the main roof, but slightly lower and with less pitch. It, too, has exposed rafter tails only on the south side. A shed roof caps the covered entry to the basement located at the rear of the addition.

The walls of New Hope Baptist Church are variegated red brick laid up in a running bond. There are no attempts at decorative highlights except at windows, doors, and vents. The gable of the rear addition has asphalt shingles. All fenestration features a simple soldier course header and a sloped header course sill. There is a cornerstone of concrete set into the tower near the entry. The foundation of the building is exposed. It is of monolithic, poured concrete and displays the form marks. The addition is constructed of concrete block, laid up in a standard running bond. Sills are concrete slabs and the lintels are steel.

All windows are original to the building. The original brick sanctuary features simple 1/1 windows. The glazing is a yellow-tinted, frosted glass set in wooden frames. All windows have modern, vinyl storm windows. The north and south sides feature four regularly spaced openings. The east, or front façade features a triple window set. The tower

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has paired entry doors (non-original) centered on the east side. A single window is centered on the north side and small louvered vents are centered just below the eave line on the east and north sides. The rear addition has an entry door on the north and south sides, just at the junction with the original section. There are three evenly spaced windows on the south and north sides, as well. These are steel, 6/6 hung sashes. The basement level is lighted by four steel slider windows spaced evenly on these sides. A covered entry door that leads down to the basement is located on the northwest corner of the addition.

There are concrete steps leading up to the side entry on the rear addition's north side. The south side door is at grade level. A series of seven steps leads up to the main entry at the tower. These feature pipe handrails. An ADA compatible ramp has been added along the façade. It is unobtrusive.

Interior

As befitting a Baptist Church, the interior of New Hope Baptist Church is simple. Entry is into the tower. This anteroom is approximately nine feet by nine feet and has a single window on the north wall. The walls are painted drywall and there is a dropped acoustical tile ceiling. The sanctuary is accessed through double doors.

The sanctuary is simple, lacking in any ornamentation. The walls are white-painted drywall; wood paneling has been added to the west end behind the pulpit. The ceiling is acoustical tile, dropped from its original level and covering the original drywall ceiling. Modern fluorescent lights were added at this time. The pews are original to the building and retain their original finish. The pulpit is at the west end of the sanctuary. The choir "loft" is recessed behind the pulpit. There are passages flanking the pulpit that lead to the choir loft, to the restrooms, and to the rear addition.

The rear addition has two levels. The ground floor features a series of classrooms on either side of a central hallway. The basement is open and used for gatherings and meals. A small kitchen facility is on the south wall. The ceiling in the basement is drywall and the walls are painted concrete. The concrete walls are striated, displaying the lines from the wooden forms used when it was constructed in the late 1940s. The room is bisected by a steel I-beam that supports the joists of the ground floor. The beam is supported by concrete piers integrated into the foundation wall. The steel slider windows that light the basement are located along the low ceiling on the north and south walls and an exterior door is located on the north side of the west end wall.

Alteration/additions

New Hope Baptist Church has excellent historical integrity. It was originally constructed in 1939 as a brick veneer, side tower church with a rectangular plan. The church's role in the community demanded and increase in space. Around 1948, a concrete block education wing was appended to the rear, or west, end of the building. A basement community room and a number of educational classrooms on the ground floor expanded the use of the church. This

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addition is the greatest change to the original design of New Hope Baptist Church, but keeps within both the mission of the church and the period of significance as defined by this nomination. Minor interior changes to the sanctuary and classrooms do not detract from the significance of the building. All windows are original; simple clad storm windows have been added to improve energy efficiency. An ADA compliant concrete ramp has been added to make the main entry accessible. This concrete ramp has a shallow slope and does not detract from the historic appearance of the church. The original paired entry doors have been replaced, but the design (wooden slab doors with a single light) is the same.

New Hope Baptist Church retains integrity of design, location, setting, feeling, association, workmanship, and materials. Changes made date primarily to the period of significance and those made later do not impact the ability of the building to convey its significance as an important icon in Chickasha's African American history.

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Summary

New Hope Baptist Church is eligible for the National Register of Historic Places under Criterion A, for its close link to the growth and development of the African American community of Chickasha. It stands as the best extant symbol of African American socio-political unity in Chickasha during a period when *de facto* and *de jure* segregation alienated blacks from the greater social institutions of Chickasha. An entire black community, alive with homes, businesses, churches, and social clubs developed in Chickasha. This community, while by necessity interacting with the larger city in which it thrived, was for the most part an entity unto itself, lacking only an official political voice. The glue that held this community together was the church. Denominational and doctrinal differences aside, the black churches of Chickasha provided the spiritual, educational, social, and political voice of the community. New Hope Baptist Church remains as the only unaltered, historically African American church in Chickasha. It stands as a reminder of the days when separatism was law and has survived intact through the period when integration became the norm.

Background and Significance

Chickasha derives its name from the Chickasaw Nation and derives its existence from transportation. This city of approximately 15,000 people is located astride the Chisolm Trail, a cattle trail from Texas to Kansas. The trail narrowed as it approached the Washita River where adequate fords for the cattle and wagons were scarce. A choke point like this becomes a natural place for settlement and commerce. Still, it was another form of transportation that really led to the birth of the city. The Chicago, Rock Island & Pacific Railway began construction of a line through Oklahoma and Indian Territories in 1890. The route would parallel the Chisolm Trail, crossing the Washita on land owned by James and Annie Speed. Annie was a citizen of the Chickasaw Nation. News of the arrival of the railroad spurred action by speculators. In 1892, group of citizens, including the Speeds, formed the Chickasha Townsite Company and platted the town. The company was bolstered in their promotional efforts by the announcement of the Rock Island that the new town would become a division point.¹

Chickasha developed west of the railroad tracks with the main business section centered on Chickasha and Choctaw Avenues, perpendicular to the tracks. Numbered streets roughly parallel the tracks (which run north-northwest to south-southeast) and residences soon began to spring up for the most part south of the business district. Fourth Street developed as the main north/south thoroughfare. It also served as a sort of unofficial dividing line – the larger residential neighborhoods developed west of 4th Street. The area between the tracks and 4th Street was reserved for businesses, small industries, and smaller residences. Well south of the main business section, near the tracks, was where the African American neighborhood began to take shape.

¹ Wright, Elliott Kipling, "An Intensive Level Historic/Architectural Survey of Selected Parts of Chickasha, Oklahoma," prepared by Historic Resource Assessments, Fort Worth for the City of Chickasha, 1997. Pages 51-52.

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The town quickly grew, due in part to the influence of the railroad, which provided jobs in the repair shops, and transportation for the rich agricultural land surrounding Chickasha. Cotton was the number one crop and Chickasha became a major transportation hub for cotton products. By 1900, the population of Chickasha surpassed 3200. Among these were 20 Black families who had moved into Chickasha in 1893, drawn by the promise of the new town.²

The town became a city as the population skyrocketed. Named county seat of Grady County after the marriage of the Twin territories into the State of Oklahoma in 1907, the population more than tripled by 1910 to 10,320. Growth continued in the ensuing decades, but not at such a terrific rate. The 1950 census shows 15,842 residents of Chickasha, the high water mark for the town until the year 2000. The Black population continued to grow, as well. By 1950, there were over 1600 African American residents of Chickasha.

Significance

"Except for representatives in city and county governments, this community was virtually a city within itself..."³ Beginning with twenty Black families who moved into Chickasha in 1893, the African American community began to grow steadily, if unspectacularly. Census data show that Grady County had 1,731 Black residents in 1910. A review of Sanborn Fire Insurance maps for Chickasha shows the concentration of "Colored" resources growing on the east side of town.

The earliest institutions created by the new Black community were the churches. Mount Eagle Baptist Church was organized on December 27, 1893. Two years later, it combined with another Baptist Church and reorganized into the First Baptist Church and erected a building at 1st Street and Dakota Avenue. Around this time, an African Methodist Episcopal denomination erected a frame church on Minnesota Avenue, east of 1st Street.⁴ Also, it was the 1898 Sanborn maps that identified businesses in the Black neighborhood. Subsequent maps consulted include 1902, 1904, 1908, 1911, 1918, 1928, 1943, and 1959.

The business section for the Black community was centered on 2nd Street, beginning at Minnesota and stretching two blocks south to Dakota Avenue. It consisted of a number of free standing frame buildings and a couple of brick or tin clad business blocks. East of 2nd Street is where other institutional buildings related to the Black community were located. A fraternal hall stood on East Minnesota for many years and the East School was built on Dakota Avenue

² See US Census Data for population figures; and Chickasha: Another Journey Back in Time, edited by Irvin Munn, (Chickasha: USAO Foundation), 1992, page 83, for information concerning Black immigration.

³ Jackson, Loretta, "Chickasha: A Black History," self published, 1989.

⁴ Munn, Irvin, ed., Chickasha: A journey Back in Time, (Chickasha: USAO Foundation), 1982, page 77; Sanborn Fire Insurance Map, Chickasha, Indian Territory, 1898. Previous editions compiled in 1894 and 1896 did not cover the area of town that blacks were settling and no resources were identified with the appellation "colored."

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ca. 1903. The school was a two-story, frame building that soon proved inadequate. By 1911, a frame classroom annex was constructed adjacent to the building. Businesses came and went, based on the Sanborn maps of the area. There were at least two hotels, and by 1928, two movie theaters in the business district. What is most notable from studying the morphology of the community over time is the growth and stability of the churches.

The 1898 Sanborn map shows two church buildings in the Black community. Each successive map depicts either a new church or a change to the existing churches that indicate growth or prosperity. For example, the AME church in 1898 was depicted as a simple, frame rectangle with a corner tower. The First Baptist church is a simple frame rectangle. By 1902, the AME had lost its tower and the First Baptist building had gained an apse. The 1904 map shows the AME in a new building, 30% larger with a hipped roof and First Baptist having added an ell. The AME grew again by 1908, and added a bell tower. It was the 1911 map that showed the transformation of First Baptist into a large, brick edifice with a corner tower.

The 1918 Sanborn map featured an expanded area, taking in the neighborhood immediately south of Idaho Avenue. This map shows the new Lincoln School, a two-story brick building that replaced the old East School. The frame classroom annex remained in use and a frame "manual training" building was added to the rear of the school lot. The expanded area showed a number of church buildings. These include the Colored Methodist Episcopal (CME) church at Idaho and Shepherd Street, the New Hope Baptist at Missouri and Shepherd (a frame building), the Methodist Episcopal church on Florida, just west of Shepherd, the Church of God at Texas and 1st, and the Christian Church at Oregon and Shepherd.

The 1928 map adds another church, the Macedonian, at Oregon and 1st. Between 1928 and 1943, the maps indicate that St. Paul AME moved south to a new location at Washington Avenue and Shepherd Street and that the CME and New Hope congregations had erected new, brick buildings. Meanwhile, this same period shows a decline in the business section along 2nd Street. A number of commercial buildings are indicated as being empty or having changed from their original use. The most impressive change in the community is the modern and greatly expanded Lincoln School. A large brick auditorium was constructed in 1929 and in 1937 and 1939, respectively, the WPA constructed a new brick school building and a brick manual arts center.

The 1959 Sanborn shows further decline in the business section of the community, but the addition of one new church, the Abyssinian Christian Church at Missouri and 1st and the expansion of both the First Baptist and New Hope Baptist churches.

Based on information gleaned from the Sanborn maps, the Black community of Chickasha was strong and vibrant. Typical of any community, the business section was in a state of flux as businesses came and went. It was the institutions that held the fabric of the community together – the churches and the school. These institutions continued to grow, in spite of (or perhaps because of) troubling economic and social conditions. The churches, especially,

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became centers not only for praise and worship, but for charity, for politics, for social control, and for creating a sense of community.

New Hope Baptist Church remains the only unaltered, historically African American church in Chickasha. It represents a time when the Black community flourished within itself, segregated from the community at large by Jim Crow laws and unwritten rules. Churches such as New Hope provided the leaders of the community. Out of the various churches came the men who would form the Negro Chamber of Commerce. Working in conjunction with the (white) Chickasha Chamber of Commerce, this organization secured medical services for the Black Community and served to promote business and industry in Chickasha that would benefit all of its citizens.

Churches provided educational and humanitarian needs. Early schooling was often held in conjunction with the church. Social service, taking care of the aged and indigent of the community, was a responsibility freely taken on by the congregations in Chickasha's Black community.

New Hope Baptist Church

The New Hope Baptist Church was organized in the summer of 1910 by a group of African Americans who had recently moved to Chickasha from Texas. They were joined by a small number of worshipers who had left the already established First Baptist Church in Chickasha. The initial meetings of the church were in a small house located on Shepherd Street, two blocks north of the present location. In 1917, the church purchased a lot of land on South Shepherd Street, at its intersection with Missouri Avenue. Here they constructed a frame building that would serve them for 22 years.⁵

In 1939, the present building was constructed at a cost of \$5,000. After World War II, around 1948, a concrete block education wing was added to the rear of the building. Consisting of classrooms on the ground floor and a meeting hall in the basement, this wing allowed for an expansion of the church's mission in the Black community. The addition was constructed on the site of a small frame house that served as a parsonage for the church.

New Hope Baptist Church was and is not the only church in the Black community. It does not have the largest congregation. It is, however, the only remaining church building that remains from the time of segregation that retains any historic integrity. It represents the strength and cohesiveness that churches in the community supplied during the period 1893-1954, the period of lawful segregation of the races in Chickasha.

Other representatives of the Black community remain, but in greatly altered form. The Black business section of Chickasha has for the most part disappeared. The few remaining commercial buildings of this once thriving area are

⁵ Brochure, "The 35th Anniversary of the New Hope Missionary Baptist Church," printed November, 1945.

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only shells, abandoned to the elements. Lincoln School has had a number of exterior and interior alterations since its integration. A large number of churches (or at least church buildings) remain in the community, but all have been "modernized" or otherwise altered and do not reflect the period of significance.

New Hope Baptist Church stands alone as a symbol of the strength of community of the African American section of Chickasha. It represents a time when churches were the spiritual, social, and political center of the community. New Hope Baptist Church retains integrity of location, design, association, workmanship, materials, feeling, and setting. It is able to convey its period of significance, 1939-1953, and is eligible for the National Register of Historic Places under Criterion A, as a representative of the development of the segregated African American community of Chickasha, Oklahoma.

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Jackson, Loretta. "Chickasha's Black Heritage: A History." Self published. 1989.

Munn, Irvin, editor. Chickasha: A Journey Back in Time. Chickasha, OK: USAO Foundation. 1982.

_____. Chickasha: Another Journey Back In Time. Chickasha, OK: USAO Foundation. 1992.

Sanborn-Parris Fire Insurance Company. Philadelphia, PA. Sanborn Fire Insurance Maps for Chickasha, Indian Territory, 1894, 1896, 1898, 1902, 1904.

Sanborn-Parris Fire Insurance Company. Philadelphia, PA. Sanborn Fire Insurance Maps for Chickasha, Oklahoma, 1908, 1911, 1918, 1928, 1943, 1959.

Wright, Edward Kipling. "An Intensive Historic/Architectural Survey of Selected Parts of Chickasha, Oklahoma". On file at the Oklahoma State Historic Preservation office, Oklahoma City, Oklahoma. 1997.

Verbal Boundary Description

Lot 1, block 256, Original Townsite, City of Chickasha.

Boundary Justification

This encompasses the entirety of the lot associated with New Hope Baptist Church.