

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

**National Register of Historic Places  
Continuation Sheet**

Section number \_\_\_\_\_ Page \_\_\_\_\_

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**SUPPLEMENTARY LISTING RECORD**

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NRIS Reference Number: 05000298

Date of Listing: April 20, 2005

Property Name: Sardis Baptist Church

County: Jefferson

State: Alabama

The Civil Rights Movement in Birmingham, Alabama, 1933-1979  
Multiple Name

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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.

*for*           Daniel J. Vinn            
Signature of the Keeper

          April 20, 2005            
Date of Action

=====  
Amended Items in Nomination:

Section 5. Classification

The number of contributing resources is hereby changed to one (1), to reflect the fact that the educational building was erected as an addition to the church, not a separate building, in 1962-1963. Thus, the nominated property encompasses one (1) contributing building.

The total number of contributing buildings is hereby changed to one (1), to reflect these changes.

These changes were discussed with and approved by the National Register staff of the Alabama SHPO.

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The Alabama State Historic Preservation Office was notified of this amendment.

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**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

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

1. Name of Property

historic name Sardis Baptist Church  
other names/site number Old Sardis Baptist Church

2. Location

street & number 1240 Fourth Street North N/A  not for publication  
city or town Birmingham N/A  vicinity  
state Alabama code AL county Jefferson code 073 zip code 35204

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, 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 for 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.)  
[Signature] March 3, 2005  
Signature of certifying official/Title Date  
State Historic Preservation Office, Alabama Historical Commission  
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 certifying official/Title Date  
  
State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that the 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:)  
for [Signature] 4/20/05  
Signature of the Keeper Date of Action

Sardis Baptist Church  
Name of Property

Jefferson County, Alabama  
County and State

**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**

(Do not include previously listed resources in count.)

| Contributing | Noncontributing |            |
|--------------|-----------------|------------|
| 2            |                 | buildings  |
|              |                 | sites      |
|              |                 | structures |
|              |                 | objects    |
| 2            | 0               | Total      |

**Name of related multiple property listing**

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

Birmingham Civil Rights Movement, 1933-1979 MPS

**Number of Contributing resources previously listed in the National Register**

0

**6. Function or Use**

**Historic Functions**

(Enter categories from instructions)

RELIGIOUS: church

**Current Functions**

(Enter categories from instructions)

RELIGIOUS: church

**7. Description**

**Architectural Classification**

(Enter categories from instructions)

Gothic Revival

**Materials**

(Enter categories from instructions)

foundation Brick; Stone; Concrete

walls Brick; Stone; Concrete

roof Asphalt Shingle

other Metal; Wood; Glass

**Narrative Description**

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

See continuation sheets.

Sardis Baptist Church  
Name of Property

Jefferson County, Alabama  
County and State

**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.)

Property is:

- A** owned by a religious institution or used for religious purposes.
- B** removed from its original location.
- C** moved from its original location.
- 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.

**Narrative Statement of Significance**

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

**Areas of Significance**  
(Enter categories from instructions)

Social History  
Ethnic Heritage: African American

**Period of Significance**

1956-1963

**Significant Dates**

1956

**Significant Person**

(Complete if Criterion B is marked)

N/A

**Cultural Affiliation**

N/A

**Architect/Builder**

N/A

**9. Major Bibliographical References**

**Bibliography**

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

**Previous documentation on file (NPS):** N/A

- 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: Birmingham Historical Society  
Birmingham Public Library; Birmingham Civil Rights Institute

Sardis Baptist Church  
Name of Property

Jefferson County, Alabama  
County and State

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### 10. Geographical Data

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**Acreage of Property** Approximately one acre

**UTM References**

(Place additional UTM references on a continuation sheet.)

|   |                   |                   |                   |   |                   |                   |                   |
|---|-------------------|-------------------|-------------------|---|-------------------|-------------------|-------------------|
| 1 | <u>16</u>         | <u>515810</u>     | <u>3709560</u>    | 3 | <u>          </u> | <u>          </u> | <u>          </u> |
|   | Zone              | Easting           | Northing          |   | Zone              | Easting           | Northing          |
| 2 | <u>          </u> | <u>          </u> | <u>          </u> | 4 | <u>          </u> | <u>          </u> | <u>          </u> |

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.)

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### 11. Form Prepared By

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name/title Carroll Van West, with earlier material by Linda Nelson and Marjorie White  
organization Center for Historic Preservation date March 19, 2004  
street & number Middle Tennessee State University—Box 80 telephone 615-898-2947  
city or town Murfreesboro state TN Zip code 37132

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### Additional Documentation

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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.)

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### Property Owner

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

name Old Sardis Baptist Church (Rev. Willie Smith)  
street & number 1240 Fourth Street North telephone 205-322-4362  
city Birmingham state Alabama zip code 35204

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**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 listing. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 *et seq.*)

**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P. O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20303.

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Sardis Baptist Church, Jefferson County, AL

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## VII. Description

The historic Sardis Baptist Church, built c. 1910 as a frame church and then brick veneered in 1925, is at 1240 Fourth Street North in the Enon Ridge neighborhood, which is northwest of downtown Birmingham. The building is situated on a corner lot, with a public school across the street to the north and an extant historic neighborhood of bungalows and other early twentieth century examples of domestic architecture facing the church (east) and to the south of the church's education building.

The historic church is another of the city's substantial gable-front sanctuaries, with prominent Gothic-styled corner towers that make the building a visual landmark in Enon Ridge. The building is faced with smooth evenly toned red brick on a rock-face block foundation; the foundation and all the doors and window trim are now painted white. Contrasting colors define and visually separate the primary sections of the building, adding to the building's sense of massiveness and permanence.

The east façade has a piano *nobile* main sanctuary floor. A prominent front porch of concrete steps is centered on a broad parapet wall. Flanking the central entrance are large corner towers of unequal heights; the lower south one lacks the broach pyramidal roof of the higher north one. The towers, each about half the width of the gable front, project on front and sides and so give some relief to the massiveness of the structure, a massiveness enhanced both by the broad double concrete stair, with a metal rail installed c. 1954, and by the building's placement on the very top of the ridge. The basement level entrance contains a plain hollow-core double door (c. 1980) flanked by single sash windows, now painted over. The main sanctuary doors, which are accessed from the open porch, are a pair of modern solid wood replacements of the original paneled doors, installed c. 1954. Windows are rectangular wood-frame with leaded painted glass, arranged symmetrically across the façade. The towers have single ones while there are three across the balcony level of the gabled front wall. Each of the four main side bays contains a pair of 1-over-1 sash windows, and a smaller rear bay contains one. The north tower's upper windows are taller and topped by a semi-circular arch that is now occluded with sheet metal; the same metal occludes the large rectangular vent in the front gable peak.

The north elevation has five symmetrical bays. The sanctuary level windows are paired multi-paned slag glass painted blue. Small corbelled buttresses define the side bays on the foundation level but stop just above the floor line. The basement level windows are one-over-one clear glass, double hung, but metal security bars have been installed over the windows c. 1985.

The south elevation, which is similar to the north elevation, of the original church was partially obscured by the construction of the flat roofed, asymmetrical fenestration of the two-story education building c. 1962-63, which connected to the older building by a one-story brick hyphen on the second story, which turned an original exterior window to a doorway.

The high rear wall of the church's west elevation contains a slag glass painted blue multi-paned window to either edge and two smaller lozenge painted glass windows toward the center on the sanctuary level. On the basement level, there are three asymmetrical bays. At the northwest corner is a one-over-one double-hung clear glass window. Also near the northwest corner, to the south of the window is a metal door entrance with security gate, installed c. 1985. In the center of the level is a paired one-over-one double-hung window, with the lower pane boarded over. One end-exposed brick flue rises from the basement level and extends above the roofline.

The sanctuary's arrangement is typical with a double aisle, front dais with choir and baptistery behind a broken chancel arch, central pulpit and sacrament table, with piano and organ to either side of the dais. A large balcony extends across the rear of the sanctuary. The room is largely paneled in a pale wood; the ceiling shows a typical semi-coved shape with acoustical tile overlay, installed c. 1954, and two intersecting beams. Lights are small Gothic lanterns. Some of the original furniture from 1910 is sitting in an anteroom off the entrance.

The education building, constructed 1962-1963, is an asphalt flat roof red brick building with a concrete foundation. Its east façade has five bays of equally sized casement windows, except for a double entrance door at the northwest corner of the building. It has a metal security gate, installed c. 1985. The south elevation has six symmetrical casement windows on both the first and second stories. The north elevation has four bays of casement windows, again on both stories, and at the northwest corner the education building extends to the wall of the original church. Thus, the rear of the education building,

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Sardis Baptist Church, Jefferson County, AL

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the west elevation, shows the walls of the two buildings touching. The five bays are asymmetrical. A set of concrete steps rises from the rear parking area to two metal doors. Due to the building's association with the civil rights activities of the congregation, it is a contributing building despite its comparatively recent age. (C)

The Sardis Baptist Church meets the registration requirements for church buildings in the Birmingham's Civil Rights Movement, 1933-1979 MPS. It retains a high degree of integrity in setting, location, materials, workmanship, and association. The addition of the rather unadorned educational building in 1962-1963 detracts from the architectural quality of the building, but the addition is historically associated with the church's activism in the Civil Rights Movement and occurred during its period of significance. Although some changes in the materials and workmanship have occurred in the interior spaces, these changes have not overwhelmed the original design, materials, and craftsmanship of the interior. Like the education building addition, the interior changes also occurred largely during the church's period of significance in the Civil Rights Movement and reflect the expansion and updating of church services that took place during those years.

**Archaeological Component**

Although no formal archaeological survey has been conducted, the potential for subsurface materials remains.

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Sardis Baptist Church, Jefferson County, AL

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### VIII. Significance

The congregation of the historic Sardis Baptist Church, better known today as Old Sardis Baptist Church, dates to 1884. The present church building was constructed in three phases during the twentieth century. First, the congregation built a frame Gothic Revival-styled building at this Enon Ridge location c. 1907. By 1925, Board of Equalization records note that the church has been brick veneered. Then in 1962-63, the congregation added a two-story education building to the west elevation of the older building.

Sardis Baptist Church served a stable working-class community on Enon Ridge and was very much a community center, still symbolized today by the rather imposing presence still conveyed by its brick material and its massing compared to small, residential buildings of the neighborhood. In 1985, Rev. Samuel Pettagruie observed, "we had a freedom we had nowhere else. We could lead the church the way we wanted. It was a refuge for our men who worked in the steel mills where they were discriminated against. The church was a place [where] they had dignity and pride." (*Birmingham Post-Herald*, February 16, 1985)

Rev. Pettagruie's predecessor, Reverend Robert L. Alford, had earlier established that tradition of African-American identity during his years of leadership in the 1950s and 1960s. As reported in the 1958 *Annual Report* of the Alabama Christian Movement for Human Rights, Rev. Alford was a member of the Board of the Alabama Council for Voting and Registration, which had offices in the Colored Masonic Temple (NR) in downtown Birmingham. He also was a founder of the Alabama Christian Movement for Human Rights, serving as its first vice-president, and hosted the mass meeting that created the ACMHR on June 5, 1956.

The next day the *Birmingham News* reported the event with a front-page story in its June 6 edition. Counting between 1,000-1,100 attending, the newspaper reported that "Negro ministers told the overflow crowd the new organization may provide leadership for Negroes over Alabama and possibly the entire South." For the primary address, Rev. Fred Shuttlesworth asserted that "The Citizens Councils won't like this. But then, I don't like a lot of things they do." The newspaper then gave more from Shuttlesworth's speech on page 11: "Our citizens are restive under the dismal yoke of segregation . . . These are the days when men would like to kill hope, when men in Mississippi can be declared 'not guilty' (of murder), when men can be shot down on the steps of the courthouse. These are dark days. But hope is not dead. Hope is alive here tonight. . . . We seek nothing which we would not deny others. . . . Would you be willing tonight for a white man to sit down beside you. . . . Then you believe in integration." After Shuttlesworth's address, Rev. Nelson H. Smith, Jr., read the ACMHR's Declaration of Principles and the mass meeting ratified the organization's first group of officers. At the end, Rev. Shuttlesworth remarked, "that the state may have gotten 'the goose that laid the golden egg,' as one Alabama legislator had called the NAACP, adding, 'but I'm not sure that some of the eggs she laid before [they] got her won't hatch out. He called on the people to be prepared to support the new organization with financial gifts and with continued attendance at weekly mass meetings, warning them once more: 'This is not the time for Uncle Toms.'" (Manis, 99)

The creation of the ACMHR at Sardis Baptist Church was one of the key events of the Civil Rights Movement in Birmingham in specific and in Alabama and the South in general. Replacing the outlawed NAACP, the ACMHR expanded the Civil Rights Movement across the state, and its leaders played central roles in such national organizations as the Southern Christian Leadership Conference. (Eskew, 125)

Rev. Alford continued to exercise leadership in the ACMHR and his church hosted the weekly Monday night meetings of the organization several times in the late 1950s. In its 1958 annual report, the ACMHR listed the church among a number of others "where we have met—so many times" and where the doors had been "generously opened for us." In this listing, the ACMHR asserted that "This is a people's movement—of all the people. Nothing stops the people from enthusiastically coming each night to sing, pray and to give. These are Mass heroes."



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Sardis Baptist Church, Jefferson County, AL

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Historians of the Civil Rights Movement have long discussed the intersection of faith and activism in the mass meetings held at various Birmingham churches. Historian and Baptist minister Wilson Fallin, Jr., emphasized:

The influence of the African-American church and its peculiar culture on the ACMHR stands out most vividly in the organization's weekly mass meetings. These meetings were essentially African-American church worship services. The meetings began with a thirty-minute devotional service made up of prayers, spirituals, and meter hymns, followed by singing by the ACMHR choir. The presider, usually ACMHR vice-present, the Reverend Edward Gardner, offered brief remarks. A local supporting pastor delivered a sermon. President Shuttlesworth then made some remarks and the ushers took up the offering. The meetings were very emotional with much shouting. . . The emotionalism of the mass meetings, as in an African-American church, provided not only emotional release but also the courage to fight the forces of segregation in a hostile environment. (Fallin, 15-16)

Furthermore, the mass meetings were important tools of oral communication for a society that had few other public options, since open discussion of civil rights strategies over the airwaves or in print could provoke severe reactions from white extremists. Furthermore, activists knew that to reach the core working-class residents of their neighborhoods, meetings in the churches were much more effective venues than print or electronic media. It was thus at the churches where activists, often a combination of local ministers, community leaders, and the occasional visitor from another Civil Rights hotbed, relayed the important messages and key strategies to be debated and carried out. The churches were safe havens in an often hostile environment.

The tradition of community service that he established in the 1950s continued with the pastor Rev. C. H. George. Parishioner Daisy Jeffries attended and graduated from Miles College. In her interview with Horace Huntley, on May 12, 1995, at Miles College, Jeffries remembered her church as very involved. It was "walking distance from my house. But it was some people there and we had a pastor, Rev. C. H. George, he was an elderly man, but he wasn't afraid of anything and that's where we got our encouragement from him. And we had our meeting and some we would get there and the police just almost like people dropping handkerchiefs, standing all around the door and we would go there and stand and finally they would move and let us come in. I got to the place we just weren't afraid of anything" (Jeffries Interview, 4).

As an example of the meetings Jeffries attended, the Birmingham police records includes an account of an ACMHR meeting on March 26, 1962. Local Civil Rights leaders Rev. Nelson Smith, Jr., Rev. J. S. Phifer, Rev. Ed Gardner, and Rev. W. E. Shortridge spoke on Rev. J. S. Phifer being put in jail and urged those in attendance to support the Easter downtown store boycott then underway in the Selective Buying Campaign.

From 1963-1965, additional rallies took place in the sanctuary while planning meetings moved from the basement of the church to the church offices of Rev. Alford in the new education building, which was dedicated in 1963.

As a major strategy center at the founding of the influential Alabama Christian Movement for Human Rights, and the home church of Rev. Robert Alford, a key early ACMHR officer, the historic Sardis Baptist Church meets the registration requirements for Criterion A of the Birmingham's Civil Rights Movement, 1933-1979 MPS.

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Sardis Baptist Church, Jefferson County, AL

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IX. Bibliography

Alabama Christian Movement for Human Rights (ACMHR) Meeting and Police Department Records, Eugene ("Bull") Connor Papers, Birmingham Public Library Department of Archives and Manuscripts, Birmingham, Alabama.

*Annual Report, 1958, Alabama Christian Movement for Human Rights.* Birmingham: ACMHR, 1958.

*Birmingham World*, June 6, 1956.

*Birmingham News*, June 6, 1956.

*Birmingham Post Herald*, June 6, 1956.

*Birmingham Post Herald*, February 16, 1985.

Eskew, Glenn T. *But for Birmingham.* Chapel Hill: University of North Carolina Press, 1998.

Fallin, Wilson, Jr. "Rock Solid Faith: African American Church Life and Culture in 1956 Birmingham." Marjorie L. White and Andrew M. Manis, eds. *Birmingham Revolutionaries: The Reverend Fred Shuttlesworth and the Alabama Christian Movement for Human Rights.* Macon, GA: Mercer University Press, 2000. 7-18.

Fieldwork notes, July 23, 2003. In possession of the author.

Hendricks, Lola. Interviews with Marjorie L. White. 1999. Birmingham Historical Society.

Jeffries, Daisy, interview with Horace Huntley, May 12, 1955, at Miles College. Archive Division, Birmingham Civil Rights Institute.

Manis, Andrew M. *A Fire You Can't Put Out: The Civil Rights Life of Birmingham's Reverend Fred Shuttlesworth.* Tuscaloosa: University of Alabama Press, 1999.

McWhorter, Diane. *Carry Me Home.* New York: Simon & Schuster, 2000.

Sardis Baptist Church, East Thomas Files, Birmingham Historical Society Civil Rights Collection-Alabama Christian Movement for Human Rights and Civil Rights Churches Files, Birmingham Historical Society, Birmingham, Alabama. Files include Board of Equalization Records, City Directory Trace, and Photographs.

White, Marjorie L., *A Walk to Freedom-The Reverend Fred Shuttlesworth and the Alabama Movement for Human Rights.* Birmingham: Birmingham Historical Society, 1998.

X. Verbal Boundary Description and Justification

The nominated boundaries of Sardis Baptist Church at North are represented by Lots 9-11 of Block 12 of the Southern Realty Company Subdivision of Block 12 and the North ½ of Block 13, McDaniel Subdivision as marked on the attached Jefferson County Tax Map 01-22-26-3, Sections SW ¼ 26, Township 17 South, Range 3 West. The boundaries contain all of the historic property significantly associated with the historic Sardis Baptist Church.

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Sardis Baptist Church, Jefferson County, AL

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Sardis Baptist Church  
Bessemer, Jefferson Co., AL

Photographs (exterior) by: Carroll Van West  
MTSU Center for Historic Preservation  
July 2003

Photographs (interior) by: Birmingham Historical Society  
January 2000

East façade with Education Building, facing northwest  
1 of 14

East façade, facing northwest  
2 of 14

East façade, detail, staircase and entrance, facing northwest  
3 of 14

East façade and north elevation, facing southwest  
4 of 14

West elevation, facing east  
5 of 14

South elevation, facing northwest  
6 of 14

Education building, east façade, facing west  
7 of 14

Education building, north elevation, facing southeast  
8 of 14

Education building, east façade and south elevation, facing northwest  
9 of 14

Education building, west elevation, facing east  
10 of 14

Sanctuary, facing west  
11 of 14

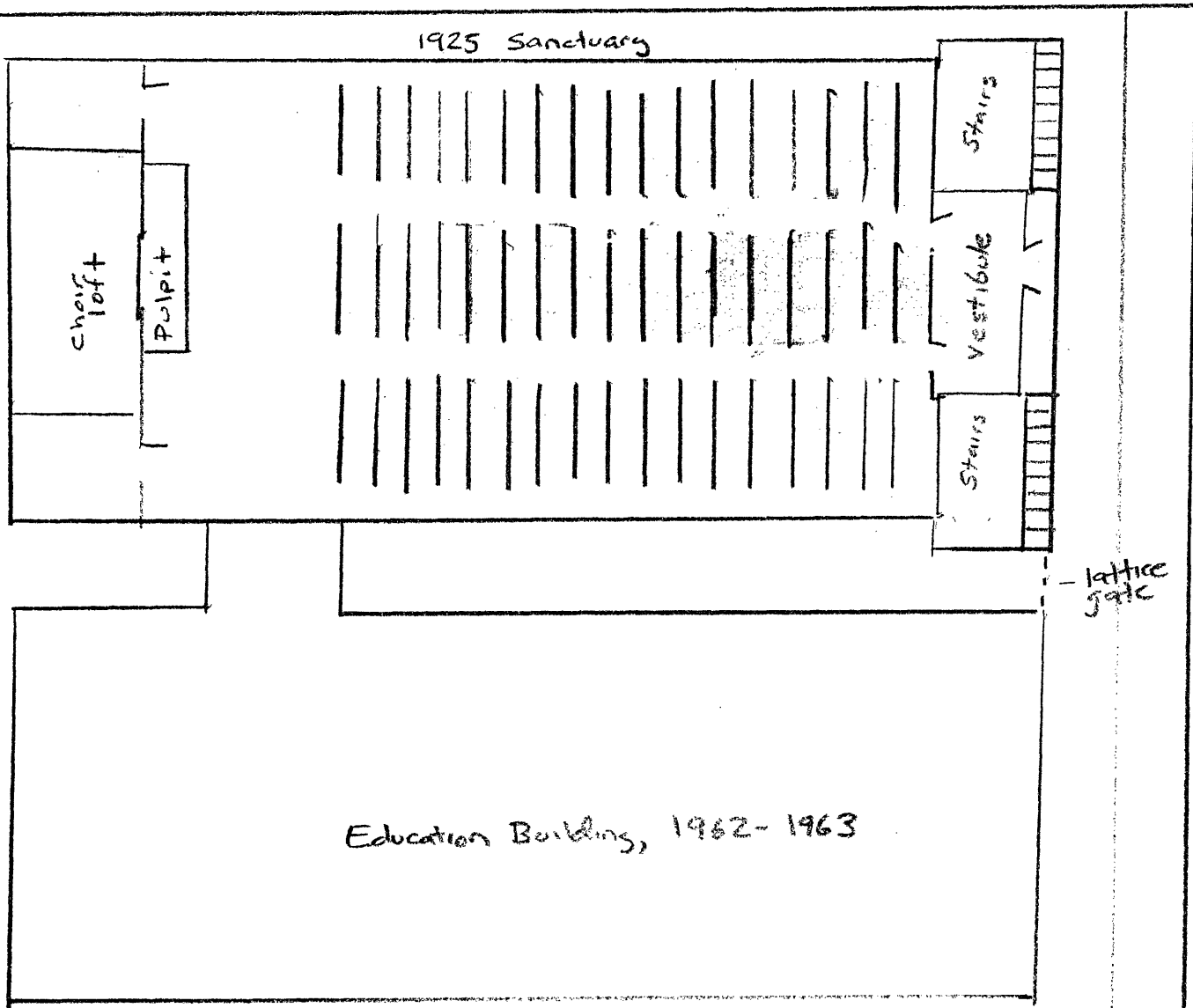
Sanctuary, facing east  
12 of 14

Sanctuary, facing southwest  
13 of 14

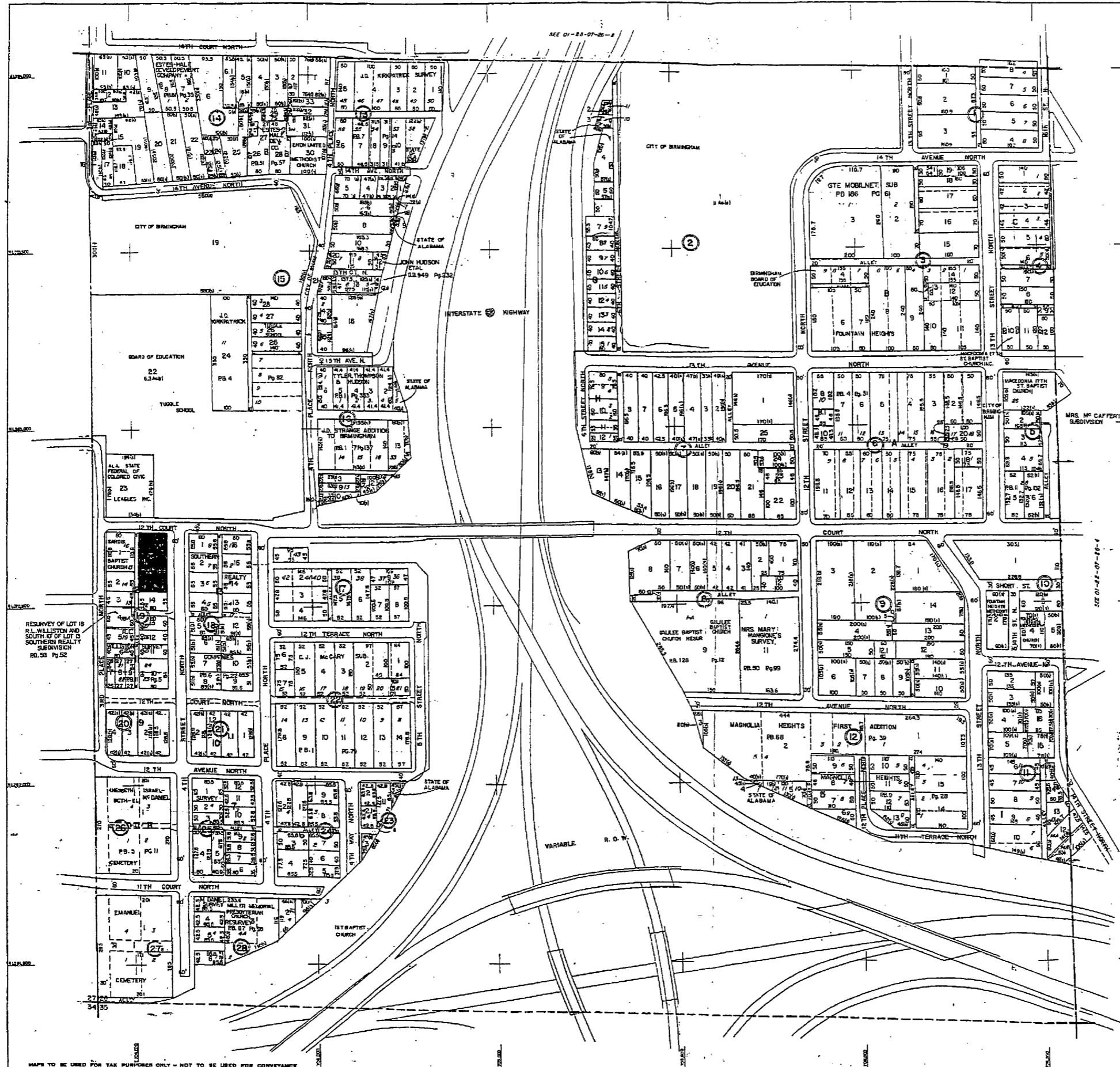
Sanctuary, facing northwest  
14 of 14

Old Sardis Baptist Church  
Enon Ridge, Birmingham

N ↑  
NTS: 2003



Old Sardis Baptist Church  
1240 4th Street No.



OWNERSHIP MAP  
COUNTY OF  
**JEFFERSON**  
PREPARED UNDER THE DIRECTION  
OF THE  
STATE OF ALABAMA  
DEPARTMENT OF REVENUE  
AD VALOREM TAX DIVISION

PREPARED BY  
COLE-LAYER-TRUMBLE CO.  
ATLANTA, GEORGIA

TAX MAPS DIVISION  
SCALE 1"=100'  
DATE OF MAP: 9-2-78 DATE OF PHOTOGRAPHY: 8-18-74



COUNTY LOCATOR



TOWNSHIP LOCATOR  
(INDEX TO 1"=400' & 1"=200' MAPS)

|    |    |    |    |    |    |
|----|----|----|----|----|----|
| 6  | 5  | 4  | 3  | 2  | 1  |
| 7  | 8  | 9  | 10 | 11 | 12 |
| 13 | 14 | 15 | 16 | 17 | 18 |
| 19 | 20 | 21 | 22 | 23 | 24 |
| 25 | 26 | 27 | 28 | 29 | 30 |
| 31 | 32 | 33 | 34 | 35 | 36 |

SUB-SHEET INDEX

|      |      |      |
|------|------|------|
| 17-1 | 18-1 | 19-1 |
| 17-2 | 18-2 | 19-2 |
| 17-3 | 18-3 | 19-3 |

LEGEND

- STATE LINE ——— AREA (FROM DEED) 10.5 AL
- COUNTY LINE ——— AREA (CALCULATED) 100 AC (A)
- CORPORATION LINE ——— DIMENSION (FROM DEED) 10.5
- DISTRICT LINE ——— DIMENSION (SCALED) 40 (A)
- ROAD R/W ——— WATER
- TRAVELED ROAD WAY ——— INTERSTATE HIGHWAY (I)
- RAILROAD R/W ——— U.S. HIGHWAY (U)
- PROPERTY LINE ——— STATE HIGHWAY (S)
- LAND HOOD ——— COUNTY HIGHWAY (C)
- INTERIOR TRACT LINE OR ORIGINAL TRACT LINE ——— ROADS OR STREETS BY NAME
- SUBDIVISION LOT NUMBER 29 ——— MAJOR TRANSMISSION LINES (M)
- PANEL NUMBER 16 ——— SECTION CORNERS BY NAME
- BLOCK LINE (WHEN APPLICABLE) ——— STATE PLANE COORDINATES
- OWNERSHIP MAP BLOCK (WHERE APPLICABLE) (2)
- CHURCHES, SCHOOLS, CEMETERIES, AIRPORTS, GOVERNMENT LANDS, ETC. BY NAME

| DATE | BY | REVISIONS<br>CHANGES OR ADDITIONS |
|------|----|-----------------------------------|
|      |    |                                   |
|      |    |                                   |
|      |    |                                   |

SECTIONS SW 1/4 26  
TSP 17 SOUTH, RANGE 3 WEST  
01-22-26-3  
MAP NUMBER

MAPS TO BE USED FOR TAX PURPOSES ONLY - NOT TO BE USED FOR CONVEYANCE