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Grady County Historical Society – Churches

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# Ochlocknee Missionary Baptist Church

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United States Department of the Interior  
National Park Service

10000924

HPD copy

# 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. Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).

### 1. Name of Property

historic name Ochlocknee Missionary Baptist Church and Cemetery  
other names/site number N/A

### 2. Location

street & number 521 U. S. Highway 319 South  not for publication  
city or town Beachton  vicinity  
state Georgia code GA county Grady code 131 zip code 31792

### 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 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 at the following level(s) of significance:  
 national  statewide  local  
Rudolph Coates 9-23-10  
Signature of certifying official/Title Date  
Historic Preservation Division -  
Georgia Department of Natural Resources  
State or Federal agency/bureau or Tribal Government

In my opinion, the property  meets  does not meet the National Register criteria.  
Signature of commenting official Date  
Title State or Federal agency/bureau or Tribal Government

### 4. National Park Service Certification

I hereby certify that this property is:  
 entered in the National Register  determined eligible for the National Register  
 determined not eligible for the National Register  removed from the National Register  
 other (explain:)  
Signature of the Keeper Date of Action

Ochlocknee Missionary Baptist Church  
 and Cemetery  
 Name of Property

Grady County, Georgia  
 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 the count.)

Contributing	Noncontributing	
1	1	buildings
0	0	district
1	0	site
0	1	structure
0	0	object
2	2	<b>Total</b>

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

N/A

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

N/A

**6. Function or Use**

**Historic Functions**  
 (Enter categories from instructions.)

RELIGION: religious facility

FUNERARY: cemetery

**Current Functions**  
 (Enter categories from instructions.)

RELIGION: religious facility

FUNERARY: cemetery

Ochlocknee Missionary Baptist Church  
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**7. Description**

**Architectural Classification**

(Enter categories from instructions.)

LATE 19<sup>TH</sup> AND 20<sup>TH</sup> CENTURY REVIVALS:

Colonial Revival

**Materials**

(Enter categories from instructions.)

foundation: CONCRETE

walls: WOOD: Weatherboard

roof: METAL

other: N/A

**Narrative Description**

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features.)

**Summary Paragraph**

Ochlocknee Missionary Baptist Church and Cemetery is located in rural Grady County, about 12 miles southwest of Thomasville. The 1.9-acre lot is reached by a private driveway from U. S. Highway 319, and is surrounded by pine forest. The church, built in 1918, is a frame building approximately 75 feet long and 22 feet wide. The simple rectangular sanctuary is clad in weatherboard and covered with a front-gabled roof with seamed metal roofing material. A short steeple has a four-sided flared spire. The exterior of the church has excellent integrity and has had very little alteration since the historic period. The interior has experienced some changes, such as new wall paneling and a lowered ceiling in the main worship space. In 1970 a separate building housing a kitchen and fellowship hall was constructed near the side rear. The small cemetery to the south of the church was begun in the 1930s, but graves were not marked with lasting monuments until the 1960s.

**Narrative Description**

Ochlocknee Missionary Baptist Church and Cemetery is located in southwest Georgia between the city of Thomasville (the county seat of Thomas County) and the small, unincorporated town of Beachton in Grady County. This area is characterized by flat, low-lying land covered in pine forests with some hardwood trees. Grady County's population is relatively sparse (23,659 in 2000). The economic base includes the growing of a variety of food crops, as well as forest products. Several streams keep the county well-irrigated. The church and its 1.9-acre lot are set back from the main highway. A small private driveway connects the isolated tract to Highway 319. The lot is relatively open, with the church on the north end and the cemetery on the south end (photograph 27).

The church faces west toward U. S. Highway 319. The wood-framed 1918 sanctuary is the one contributing building in this nomination (photographs 1-7). While it has no formal academic style, there are elements of the Colonial Revival style in the form. It has a front-facing gable over a central door, which is flanked by a sash window on each side (photograph 12). The exterior retains its wood weatherboard siding. The steeple on the roof and the vestibule beneath it were added to the front of the building in the late 1940s.

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The front main entrance and a south side handicapped entrance are both covered with bracketed overhangs (photograph 2). The front is reached by three stairs leading to a small stoop. The entry has a double wood-paneled door. The south side, near the front, was modified in 2003 with a concrete ramp with metal railings that leads to a side door. Three windows on the south side and four on the north side of the sanctuary are also rectangular sashes. These windows (installed in 1981) all have opaque panes in a one-over-one configuration (photographs 7 and 11). The east (rear) of the building has a lower-roofed extension with two doors flanking a large central window (photograph 10).

The main roof has a moderately steep pitch, and is covered in seamed metal (photographs 1-6). Part of an old chimney is visible at the rear of the church roof (photograph 7). The small steeple sits on the ridgeline of the roof at the front of the building. It has a square base topped by a cornice that separates a slightly smaller center section. This section, which would enclose the bell, has square ventilation panels with wooden slats on each side. The steeple is crowned by a steeply pitched four-sided spire with slightly belcast eaves. A small finial caps the top of the spire. According to some members of the congregation, before the 1940s there may have been two bell towers on the church instead of the steeple, but this has not been documented.

All exterior trim and moldings are very simple. There is a cornice articulating the face of the gable. The only ornamentation is a large cross in the gable. The foundation is faced in masonry block, which obscures the main foundation materials (photograph 7). Small shrubs are planted around portions of the foundation.

The interior of the sanctuary is reached by a small vestibule that dates from the late 1940s (photograph 18). To the north of the vestibule is a small classroom (photograph 17), and to the south is a room that serves as the handicapped entrance. The sanctuary was altered in the early 1970s with the addition of wall paneling and suspended acoustical ceiling tiles (photographs 13-16). These were placed over the old beadboard walls and ceiling, which appear to remain intact underneath, according to recent examinations. There is a small three-sided apse with a raised pulpit and choir area in front of the pews (photograph 14). This is flanked by side doors leading to a small study for the pastor and a utility room. Behind the choir area is a large, tri-partite, multi-colored, diamond-paned window. The room was once heated by a wood-burning "pot-belly" stove. The church later installed gas heaters and then upgraded to a central furnace and air-conditioning system.

The kitchen and fellowship hall are in a separate concrete block building that was constructed in 1970 (photographs 8, 9, 10, 23, 24, and 26). The building is noncontributing because it was constructed after the period of significance. It is just a few feet from the southeast corner of the main church building. The two buildings are connected by a covered breezeway (photographs 23 and 25). A simple freestanding concrete baptismal pool was constructed behind the church in the 1980s (photographs 19-21). It is a noncontributing structure.

The cemetery is a contributing site that relates to the history of the church (photographs 27-29). A paved path (photograph 8) dating from 1994 leads from the church to an opening in the metal fence that surrounds the cemetery. Not all of the graves are marked, and most of the 16 monuments date to the 1960s or later. However, according to church members, burials have taken place here since the 1930s. There are a few older unmarked slabs, and some depressions that seem to indicate additional burials. Several marked graves of church pioneers are aligned in rows facing east. Many are members of the Hadley family. While it has no distinctive funerary art or design, the small cemetery is directly associated with the historic church.

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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.)

Property is:

- 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.

**Areas of Significance**

(Enter categories from instructions.)

ARCHITECTURE

ETHNIC HERITAGE: Black

**Period of Significance**

1918-1960

**Significant Dates**

1918 – construction of church

c. 1947 – addition of steeple and vestibule

**Significant Person**

(Complete only if Criterion B is marked above.)

N/A

**Cultural Affiliation**

N/A

**Architect/Builder**

Unknown

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**Period of significance (justification)**

The period of significance for the Ochlocknee Missionary Baptist Church and Cemetery begins in 1918, the construction date of the church building, and ends in 1960, the end of the historic period. The period of significance includes the congregation's continuing service in the religious, educational, social, and cultural life of southeastern Grady County's African-American community.

**Criteria Considerations (explanation, if necessary)**

The church is eligible for listing in the National Register of Historic Places under Criteria Consideration A as a religious property primarily for the architectural significance of the church building and for its historical association with the African-American community in southeastern Grady County since the early 20<sup>th</sup> century.

**Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance and applicable criteria.)**

Ochlocknee Missionary Baptist Church is significant in the area of architecture for its simple form and design, not only typical of rural African-American churches, but of other rural Missionary Baptist churches as well. Many are small and rectangular with little ornamentation. In the case of Ochlocknee, the steeple was placed on the church c.1947 after being donated by philanthropist "Pansy" Ireland Poe, owner of Pebble Hill Plantation. According to church members, a local African-American building contractor added the vestibule and assembled the donated steeple at the same time. The Ochlocknee Missionary Baptist Church and Cemetery are significant in the area of black ethnic heritage because they served the local African-American community as an important social institution and a focus for family, civic, and charitable activity. The church was founded in 1848 on the corner of U.S. Highway 319 and Mercy Seat Road. After the building burned in 1918, the congregation moved to the present location and built a new sanctuary on land sold to the church for \$25.00 by Lula Reid Hadley, known as the first "mother" of the church. During the 20<sup>th</sup> century, many members worked and went to school at nearby Pebble Hill Plantation in Thomas County. Pebble Hill is one of several large former antebellum tracts that were redeveloped into seasonal estates by northern investors who managed them for recreation (such as horse riding and hunting), agriculture, and wildlife conservation. Ochlocknee Missionary Baptist Church and Cemetery are significant at the local level for their association with the history of Grady and Thomas counties.

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

Ochlocknee Missionary Baptist Church is significant in the area of architecture as a good example of rural African-American church architecture in Georgia in the early 20<sup>th</sup> century. Most rural churches founded and built by blacks in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries were plain, one-room, frame buildings, rectangular in shape with gable roofs. They had little or no architectural detailing or ornamentation. Entrances were usually centered on the front façade. Many African-American churches had a rectangular wooden steeple, a central tower mounted on the roof, or a tower at one or both front corners. These were sometimes later additions, as is the case with the steeple on the Ochlocknee church. Side or rear wings for Sunday school or fellowship halls were also often added after the original construction date. Interiors were usually finished with simple paneling or plaster. Grady County has several examples of these small African-American churches, including Ebenezer AME Church near Whigham, which was listed in the National Register in 2008. Ochlocknee has retained the most important architectural features that convey its significance, including its rectangular form, front-gable roof, simple steeple, weatherboard siding, and plain moldings. The vestibule and steeple that were added in the 1940s reflect the way the architecture evolved as the congregation grew.

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Ochlocknee Missionary Baptist Church is also significant in the area of black ethnic heritage because, in addition to its role as a religious institution, it served the African-American community as an important social institution. It was typical for black churches in Georgia and throughout the South to serve as a center for social and charitable organizations, as well as political and civic activities. In *Historic Black Resources: A Handbook for the Identification, Documentation, and Evaluation of Historic African-American Resources in Georgia*, Carole Merritt identifies the church as the center of community life in African-American communities. Ochlocknee dates its founding to 1848, though the early details are obscure. The Missionary Baptist Church had its origins in the early 1800s, and distinguished itself by a strong emphasis on evangelism and a belief in full immersion baptism. According to oral history, the black Ochlocknee members (who were still enslaved) separated from their white parent church before the Civil War in order to worship with their own traditions. During and after slavery, several denominations in the South formed black associations. Ochlocknee was part of the Florida Baptist Association.

Following emancipation, most African Americans in Georgia withdrew from white congregations to form their own churches. Churches were often the first buildings constructed, even before the former slaves established new dwellings. Sometimes white churches or families granted land, but often African Americans worked cooperatively to buy land and build a church. Many extant black churches in Georgia date from the late 19<sup>th</sup> and early 20<sup>th</sup> centuries when the congregations were large and wealthy enough to finance the building of major structures. Sometimes the buildings replaced smaller and simpler ones built earlier. In the case of Ochlocknee, the present 1918 building replaced a church that burned about two miles away. The new sanctuary was constructed on land donated by an early church member, and represents a good example of a church that used its own resources to continue its role in the local African-American community.

The cemetery associated with Ochlocknee Missionary Baptist Church is a significant historic site for the church community. It was common for rural black churches in Georgia to have an adjoining or nearby cemetery where burials could take place and members could be commemorated. Several of the most influential and revered members of Ochlocknee, such as Lula Reid Hadley and her family, were interred at the cemetery. The cemetery's significance relates to its use by the church since the 1930s as an important place of collective identity.

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**Developmental history/additional historic context information** (if appropriate)

Grady County was formed in 1905 from portions of Decatur and Thomas counties, and Cairo became the county seat. Seminole Indians once held the land now encompassed by Grady County. When white settlers arrived around the 1820s, they made their living in agriculture, mostly in subsistence farming. The first railroad arrived in the 1860s, and a second line came through Grady County in 1908. While yeoman farmers worked most of the farmland, the area is also known for a few large antebellum plantations that managed to broaden or alter their economic base after the Civil War. These include the Dickey-Birdsong Plantation (listed in the National Register in 1995), which became a wildlife preserve and conservation area in 1938. Another is Susina Plantation (listed in the National Register in 1970), which served as a quail-hunting plantation after 1887. Many of these places, such as Pebble Hill Plantation near Ochlocknee, had Northern owners and investors who employed local African Americans, and sometimes even provided schools and medical care for their families.

The first building for Ochlocknee Missionary Baptist Church was once located 2.3 miles away at the corner of Trinity Road (now Mercy Seat Road) and U.S. Highway 319, on the outskirts of Pebble Hill Plantation. After a fire destroyed the church in 1918, the congregation moved to its present location. According to oral history,



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the 1918 church building was constructed by the men of the congregation. Lula Reid Hadley, known as the first mother of the church, sold one acre of land to the church for 25 dollars. "Mother Lula" was born in 1874 and died in 1969. Her parents died when she was very young, and she only completed school to the second grade. She married her husband Richard when she was 15 years old and he was 65. She was the second wife of Richard Hadley, Sr., who had fathered 21 children with his previous wife. Ms. Hadley's many talents included playing the violin, piano, accordion, and harmonica. She was also known for cooking and quilting. Her seven children and their descendents included some of the key members of the congregation and the local community. Lula Reid Hadley is buried in the Ochlocknee Cemetery.

For many years, baptisms were held at the Ochlocknee Pond near the church's former location. This site was shared by several churches that practiced full-immersion baptism. Ochlocknee also has a tradition of participating in a cooperative fellowship with the nearby Mercy Seat Christian Church (established 1919 at its present location) and Piney Grove Missionary Baptist Church (organized 1885), both small African-American congregations. Trinity C.M.E. Church, organized in 1883, is also nearby. Ochlocknee is within a few miles of Evergreen Congregational Church and School, which was established in 1903 and listed in the National Register in 2002. Evergreen was the first pastorate of Andrew Young, a leader of the Civil Rights Movement, United Nations ambassador, and two-term mayor of Atlanta. It is another example of a church that played a central role in the lives of blacks living in Beachton. It acted as a community hall and provided a school for African-American children.

Historically, most Ochlocknee members have lived one to two miles from the church, and in proximity to one of the nearby plantations – Sinkola, Melrose, or Pebble Hill. The area that includes Thomas and Grady counties in Georgia and Leon and Jefferson counties in Florida has a number of these large estates that once belonged to Southern families, but were acquired by Northern owners after the Civil War. Pebble Hill Plantation had a close relationship with Ochlocknee through the years. It began as a plantation in the 1820s and grew to include 3,000 acres of land. In 1896, when Thomasville was enjoying popularity as a major winter resort, Howard Melville Hanna of Cleveland, Ohio, bought Pebble Hill. It remained with his descendents for several generations, and was used for multiple purposes, including raising dairy herds, conserving wildlife, and maintaining facilities for horses and associated sporting events. Pebble Hill operated a school for the children of black farm workers, and many of Ochlocknee's members were educated there. It also provided some medical care for workers through the Visiting Nurse Association.

In 1936 Pansy Ireland inherited Pebble Hill Plantation. She was an accomplished horsewoman and philanthropist, who was very involved with her community. In 1947 Pansy (Ireland) Poe donated the steeple for Ochlocknee Missionary Baptist Church. According to long-time church members, she had wanted the gift to remain anonymous. Many believe that the steeple originated from another church, but the source cannot be documented. After the materials were delivered, Ms. Poe then gave \$400 to construct the steeple. Forrest Monroe, an African-American building contractor from nearby Thomasville, did the carpentry work. Records seem to indicate that the vestibule beneath the steeple was constructed at the same time.

Ochlocknee Missionary Baptist Church was at its peak in the 1950s with nearly 90 members. Today the membership is about half that number. It is now a member of the Thomasville Missionary Baptist Association, an auxiliary of the Southbound Union that includes seven churches.

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**9. Major Bibliographical References**

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

Brunton, Yvonne Miller. *Grady County, Georgia: Some of Its History, Folk Architecture, and Families*, 2d. ed. Danielsville, Ga.: Heritage Papers, 1981.

Hadley, Richard L. "Ochlocknee Missionary Baptist Church History." Unpublished narrative. Updated March 19, 2009. On file at the Georgia Historic Preservation Division, Department of Natural Resources, Atlanta.

Merritt, Carole. *Historic Black Resources: A Handbook for the Identification, Documentation, and Evaluation of Historic African-American Properties in Georgia*. Georgia Department of Natural Resources, Historic Preservation Section, 1984.

Moffson, Steven. "Evergreen Congregational Church and School." *National Register of Historic Places Registration Form*, September 1, 2002. On file at the Georgia Historic Preservation Division, Department of Natural Resources, Atlanta.

Thomas, Kenneth H., Jr. "Pebble Hill Plantation." *National Register of Historic Places Registration Form*, December 18, 1989. On file at the Georgia Historic Preservation Division, Department of Natural Resources, Atlanta.

**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

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**10. Geographical Data**

**Acreage of Property** 1.9 acres  
(Do not include previously listed resource acreage.)

**UTM References**

(Place additional UTM references on a continuation sheet.)

(Note: The following UTM reference is in North American Datum 1927, in order to be consistent with the submitted USGS topographic map.)

1	<u>16</u> Zone	<u>778330</u> Easting	<u>3406080</u> Northing	3	<u>          </u> Zone	<u>          </u> Easting	<u>          </u> Northing
2	<u>          </u> Zone	<u>          </u> Easting	<u>          </u> Northing	4	<u>          </u> Zone	<u>          </u> Easting	<u>          </u> Northing

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

The nominated property is indicated by a heavy line on the attached plat (drawn to scale) dated January 12, 2006, entitled "Boundary Survey for Ochlocknee Missionary Baptist Church."

**Boundary Justification** (Explain why the boundaries were selected.)

The boundaries are the current legal boundaries, which include the historic church and cemetery and associated land.

**11. Form Prepared By**

name/title Denise Messick, historian  
organization Historic Preservation Division, Georgia DNR date September 2010  
street & number 254 Washington Street, SW, Ground Level telephone 404-656-2840  
city or town Atlanta state GA zip code 30334  
e-mail Denise.Messick@dnr.state.ga.us

**Additional Documentation**

Submit the following items with the completed form:

- **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. Key all photographs to this map.
- **Continuation Sheets**
- **Additional items:** (Check with the SHPO 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 at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.

Name of Property: Ochlocknee Missionary Baptist Church and Cemetery  
City or Vicinity: Beachton (vicinity)  
County: Grady State: Georgia  
Photographer: James R. Lockhart  
Date Photographed: August 2009

**Description of Photograph(s) and number:**

- 1 of 29. West (front) and south side of church sanctuary. Photographer facing northeast.
- 2 of 29. West (front) and south side of sanctuary. Photographer facing northeast.
- 3 of 29. West (front) and south side of sanctuary. Photographer facing east/northeast.
- 4 of 29. West (front) and south side of sanctuary. Photographer facing east/northeast.
- 5 of 29. North side and west (front) of sanctuary. Photographer facing southeast.
- 6 of 29. North side and west (front) of sanctuary. Photographer facing southeast.
- 7 of 29. South side of sanctuary. Photographer facing north.
- 8 of 29. South side of sanctuary and fellowship hall/kitchen. Photographer facing north.
- 9 of 29. Rear (east side) of sanctuary and fellowship hall/kitchen. Photographer facing northwest.
- 10 of 29. Rear (east) and north side of sanctuary and fellowship hall/kitchen. Photographer facing southwest.
- 11 of 29. Front window of sanctuary. Photographer facing east.
- 12 of 29. West (front) side of sanctuary. Photographer facing east.
- 13 of 29. Interior of sanctuary. Photographer facing east.
- 14 of 29. Pulpit and choir area of sanctuary. Photographer facing east.
- 15 of 29. North wall and window of sanctuary. Photographer facing north.
- 16 of 29. Interior of sanctuary, looking toward front door. Photographer facing west.
- 17 of 29. Looking into small classroom. Photographer facing north.
- 18 of 29. Looking into sanctuary from vestibule. Photographer facing east/southeast.

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- 19 of 29. Concrete baptismal pool behind church. Photographer facing northeast.
- 20 of 29. Concrete baptismal pool. Photographer facing southeast.
- 21 of 29. Concrete baptismal pool. Photographer facing south.
- 22 of 29. Looking toward eastern boundary of property (former location of outdoor toilets). Photographer facing east.
- 23 of 29. South side of sanctuary and passageway to fellowship hall/kitchen. Photographer facing east.
- 24 of 29. Handicapped ramp and south side of sanctuary. Photographer facing east/northeast.
- 25 of 29. Breezeway between fellowship hall/kitchen and sanctuary. Photographer facing southeast.
- 26 of 29. Interior of fellowship hall/kitchen. Photographer facing north/northeast.
- 27 of 29. Looking toward church from cemetery. Photographer facing north.
- 28 of 29. Grave markers in cemetery. Photographer facing northwest.
- 29 of 29. Grave markers in cemetery. Photographer facing west.

**Property Owner:**

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

name Ochlocknee Missionary Baptist Church  
street & number 521 U. S. Highway 319 South telephone \_\_\_\_\_  
city or town Beachton state GA zip code 31792

**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 18 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.

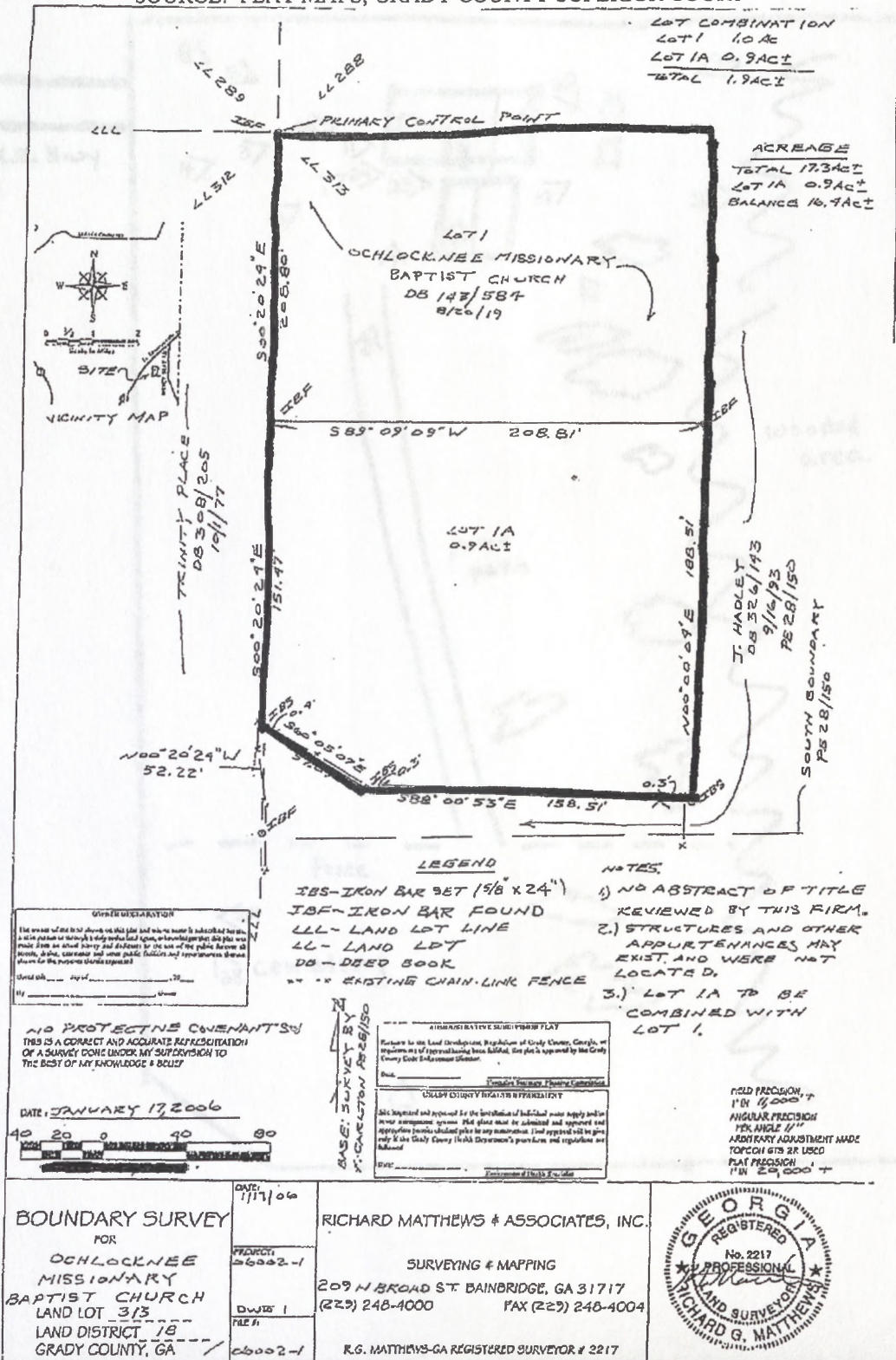
OCHLOCKNEE MISSIONARY BAPTIST CHURCH AND CEMETERY,  
GRADY COUNTY, GEORGIA  
NATIONAL REGISTER BOUNDARY MAP

NATIONAL REGISTER BOUNDARY:

NORTH:

SCALE: 1" = 80'

SOURCE: PLAT MAPS, GRADY COUNTY SUPERIOR COURT



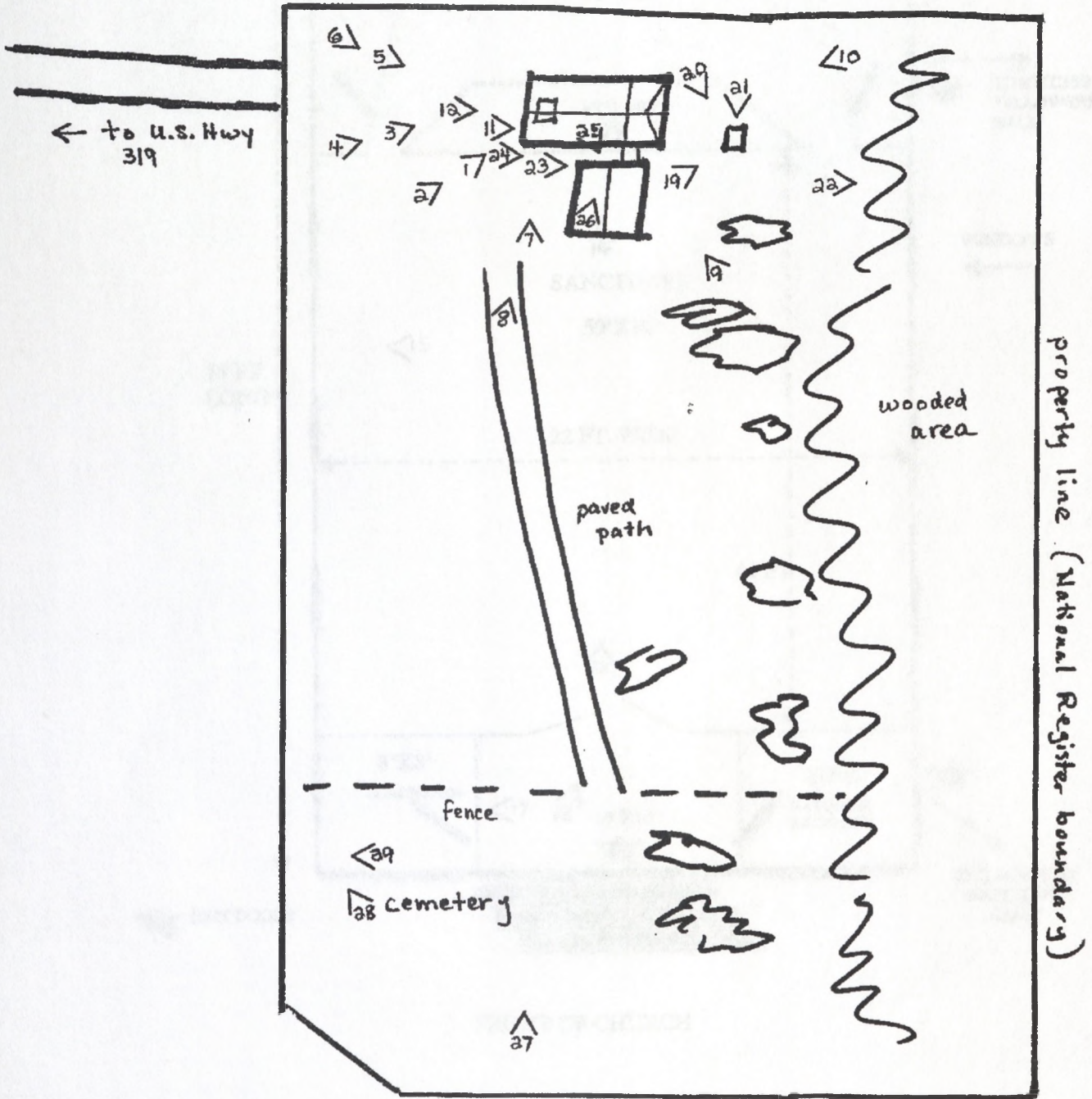
OCHLOCKNEE MISSIONARY BAPTIST CHURCH AND CEMETERY,  
GRADY COUNTY, GEORGIA  
SKETCH SITE MAP/PHOTOGRAPH KEY

SCALE: NOT TO SCALE

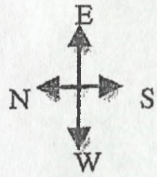
NORTH: 


PHOTOGRAPH NUMBER AND DIRECTION OF VIEW: #>

SOURCE: DRAWN BY DENISE MESSICK



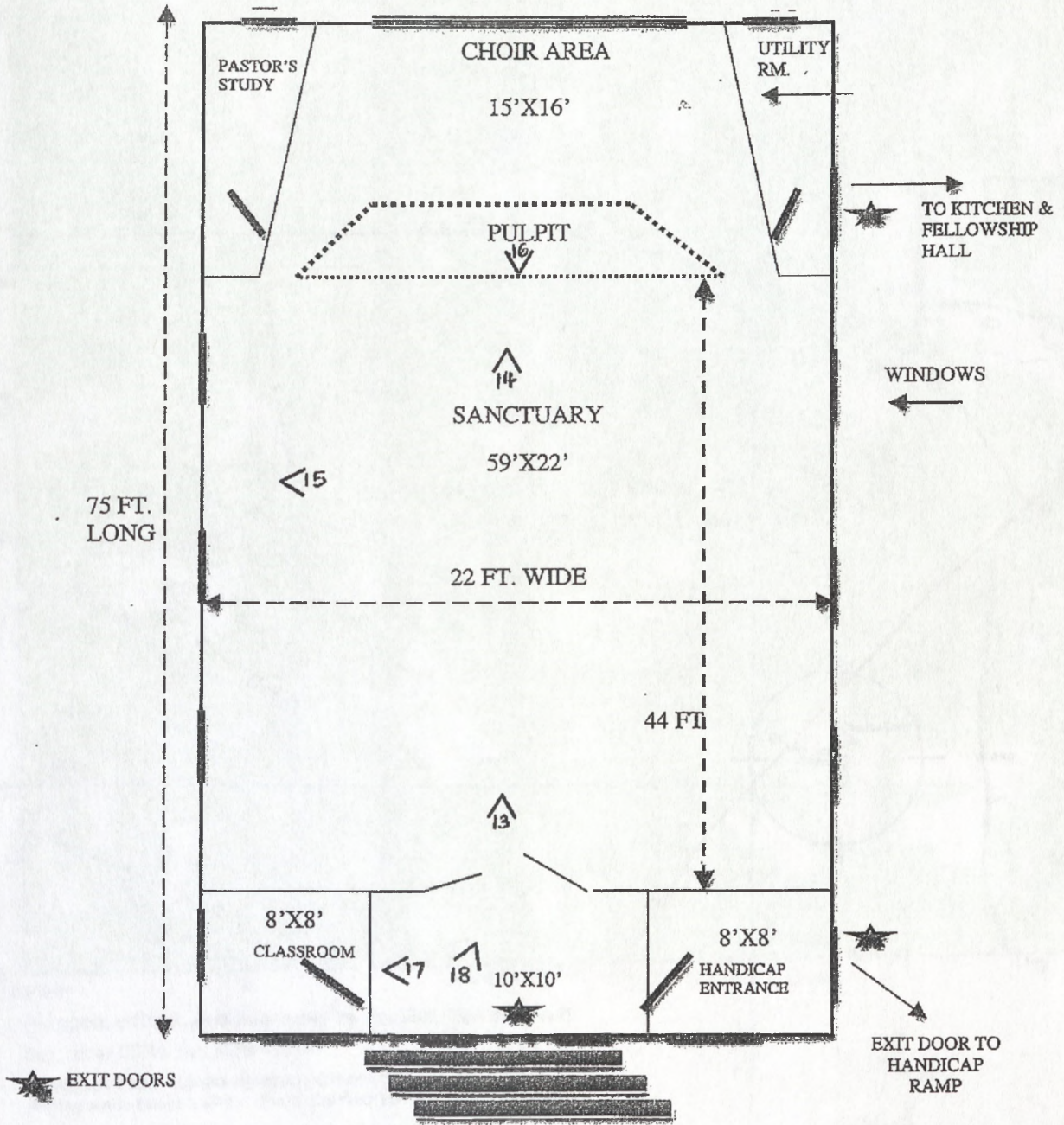
OCHLOCKNEE MISSIONARY BAPTIST CHURCH AND CEMETERY,  
GRADY COUNTY, GEORGIA  
FLOOR PLAN/PHOTOGRAPH KEY



SCALE: NOT TO SCALE      NORTH: 

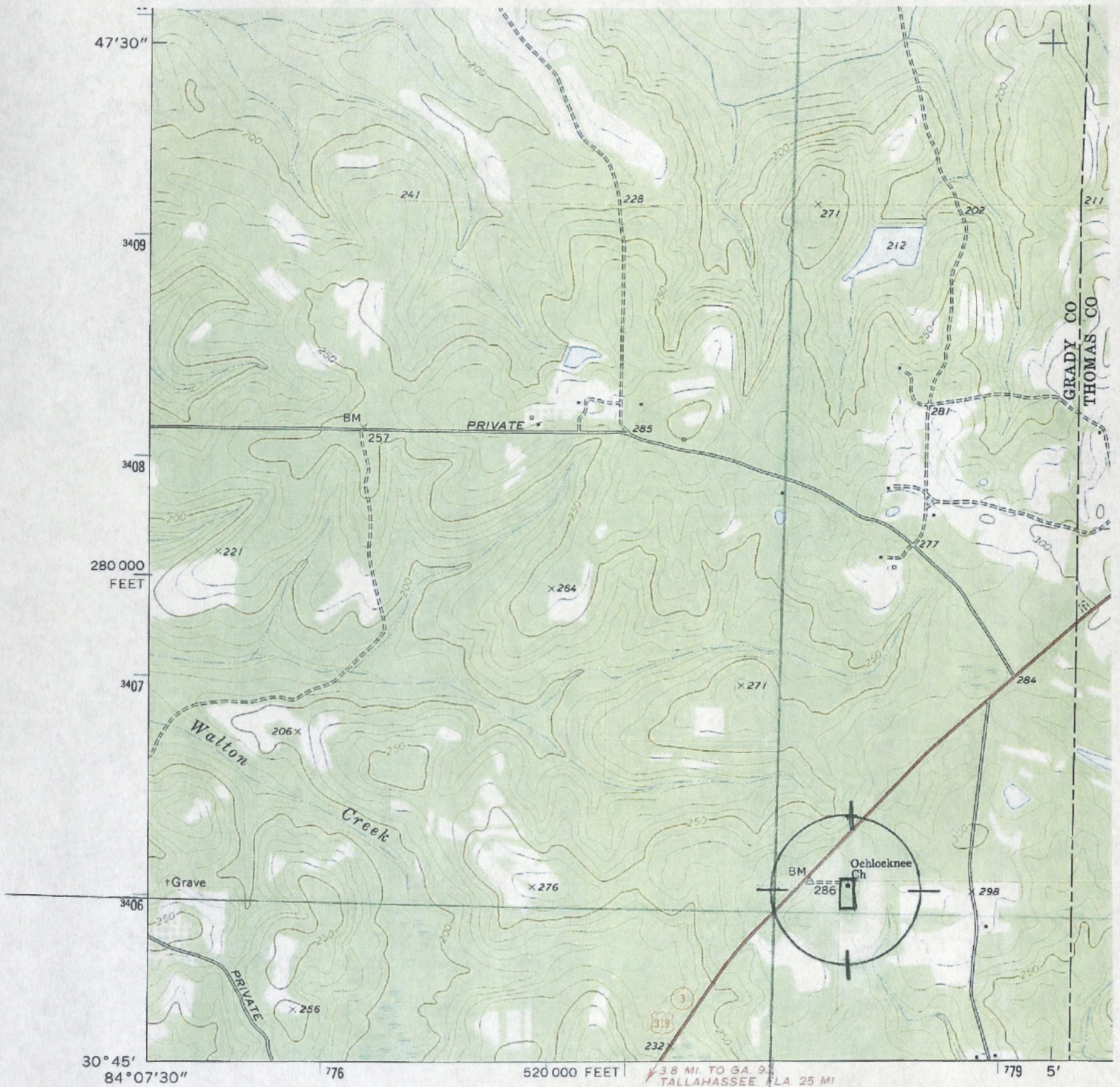
PHOTOGRAPH NUMBER AND DIRECTION OF VIEW: # >

SOURCE: BASED ON DRAWING BY RICHARD L. HADLEY



FRONT OF CHURCH





(BEACHTON)  
4145 II NW

Mapped, edited, and published by the Geological Survey

Control by USGS and NOS/NOAA

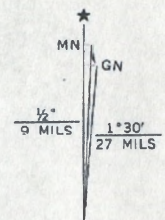
Topography by photogrammetric methods from aerial photographs taken 1974. Field checked 1974

Projection and 10,000-foot grid ticks: Georgia coordinate system, west zone (transverse Mercator)

1000-metre Universal Transverse Mercator grid ticks, zone 16, shown in blue. 1927 North American datum

Red tint indicates area in which only landmark buildings are shown

Fine red dashed lines indicate selected fence and field lines where generally visible on aerial photographs. This information is unchecked



UTM GRID AND 1974 MAGNETIC NORTH DECLINATION AT CENTER OF SHEET

Ochlocknee Missionary Baptist Church and Cemetery  
Grady County, Georgia

UTM Reference: Zone 16 / 778330 E / 3406080 N