

# Rural Churches of Callaway County, Missouri



State Historic Preservation Office  
Missouri Department of Natural Resources  
P.O. Box 176  
Jefferson City, Missouri 65109

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# **Rural Churches of Callaway County, Missouri**

Survey Report and Recommendations  
Survey Number: CYAS002



Church building in Guthrie, 2529 CR 338, Guthrie

Prepared for:

Cultural Resources Inventory  
State Historic Preservation Office  
P.O. Box 176, Jefferson City, MO 65102

By:

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On the cover: Liberty Christian Church, S. side CR 744 approx ½ miles W. of SR N, N. of Shamrock

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## ABSTRACT

The survey of rural church architecture in Callaway County grew out of the review of a National Register of Historic Places nomination for a single church and cemetery. To better understand the building as a historic rural property type, the surveyor searched for historic photographs of churches in the county and studied county maps, plats and USGS maps to identify locations of historic church buildings. The project expanded to include a site visit to all known historic church sites in the county outside of the city of Fulton. In all, 105 historic church sites were visited, 69 of which contained church buildings. Survey forms were completed for the 69 church properties.

This survey is not a complete inventory of church buildings in Callaway County. The focus of the study was rural church properties; in this case churches located outside of the Fulton city limits. Additionally, the survey focused on church buildings associated with known *historic* congregations—those formed between c. 1820 and c. 1945. In a few cases, when discovered in passing or when located near a historic church site, buildings associated with more recently formed churches were photographed and survey forms prepared.

The recommendations provided in this report are also somewhat limited due to the scope and purpose of the study. The survey is not an intensive level survey of church histories and resources. It does not assess the significance of surveyed resources for association with historic events. Instead, the evaluation of significance is based solely on physical characteristics and integrity. Recommendations for National Register eligibility are based on architectural significance and include only those properties that are very good examples of rural church property types. Additional research and evaluation is necessary to assess significance under National Register Criterion A in areas such as Social History, Exploration and Settlement, Ethnic Heritage, etc.

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## **Introduction and Description of Project**

In recent statewide preservation planning exercises, participants identified Missouri's rural resources as important and threatened assets. The state's agricultural lands, farm buildings and other rural resources such as churches, schools and cemeteries are being lost to development and abandonment. Lack of research and survey data limit the ability of local preservationists and the State Historic Preservation Office to evaluate the significance of and promote the preservation of these important resources. This study is a small step toward filling the gap.

Rural churches and in many cases their associated cemeteries were significant social centers in sparsely populated areas in Missouri. Congregations provided needed social networks and acted as benevolent entities and arbiters of morality and acceptable behavior. Church buildings not only housed worship services, but were often used as polling places, schools, and venues for secular entertainment. Rural churches as a whole are important historical resources and help tell the story of rural development across the state.

This study acknowledges the significant role churches played in the development of the state and its culture. Due to limited time and resources, however, this is not an exhaustive study of individual churches and their significance in association with historical events (National Register Criterion A). Instead, this study looks at rural church architecture, identifying common types and forms and evaluating surveyed properties as representative of those types and forms. The recommendations, then, are based on an assessment of significance under National Register Criterion C: Architecture.

The study is also limited geographically to Callaway County. The central Missouri county encompasses some 838.84 square miles (536,857.6 acres). The topography is mixed with low-lying flood plain in the south, river bluffs and rolling hills north of the river and flood plain, and more rolling plains to the north. The county, though still largely agricultural, also contains a significant amount of state and federal conservation land including a unit of the Mark Twain National Forest.

Further limiting the survey is the general topic—rural church architecture. For the purposes of this study, “rural” is defined as being outside the city limits of Fulton, the county's principle town and population center. The study also focuses on buildings associated with historic church congregations, specifically those formed between c. 1820 and c. 1945. Numerous congregations have formed since that period. Newer church congregations play important roles in the lives of their members and the larger community, but improved roads and transportation, reduced rural populations, and the plethora of non-religious social and recreational opportunities have shifted the role the church and church building since World War II.

The fieldwork, research and preparation of survey forms and reports was conducted by Tiffany Patterson, a staff member of the State Historic Preservation Office (SHPO),

Division of State Parks, Missouri Department of Natural Resources. All costs of the survey were incurred by the SHPO and include staff time and printing costs. Site visits were conducted over a three day period in May and June 2010 with further research and writing conducted in June and July 2010.

## **Objectives**

### Objectives

The primary purpose of the survey was to identify extant rural churches in Callaway County associated with historic church congregations. For the purpose of this study, rural churches are those lying outside the city limits of Fulton, the county's principle town and center of population. Historic congregations are those which formed between c. 1820 and c. 1945.

A secondary objective of the survey was to identify common rural church property types in the county, including their distinctive forms and characteristics and evaluate examples of those types for architectural significance based on National Register Criterion C in the area of architecture.

### Priorities

The survey priority was to identify historic rural church buildings constructed prior to c. 1945 and to classify them by property type. Of secondary importance was to identify buildings of any age associated with congregations that formed between c. 1820 and c. 1945.

### Geographical Area

Fieldwork included all of Callaway County outside the city limits of Fulton.

## **Methodology**

### Background Research

The background research for rural churches in Callaway County was limited to general county histories and information readily available on-line at repositories such as the Kingdom of Callaway Historical Society (<http://www.kchsoc.org/>), Callaway County Journal (<http://www.usgennet.org/usa/mo/county/callaway/>), Missouri Digital Heritage (<http://www.sos.mo.gov/mdh/>), and the University of Missouri Columbia Digital Library (<http://digital.library.umsystem.edu/>). Since the objective of the survey was to identify historic architectural church types and styles, deep background research on individual churches was not conducted. When specific historic details were found, they were included on survey forms for church properties. Additional research and evaluation will

be necessary to assess the significance of the buildings for association with important events or patterns of events (National Register Criterion A).

The locations of historic church buildings were determined using several methods. Initially the surveyor used a map prepared by the Kingdom of Callaway Historical Society pinpointing historic church locations. This map was supplemented by the *General Highway Map of Callaway County Missouri*, prepared by the Missouri State Highway Department (now Missouri Department of Transportation) in 1971, the US Geological Survey maps of Callaway County, and historic plat maps of 1876, 1897 and 1919. Using these sources as well as county histories, the surveyor prepared a list of approximately 110 historic church sites (see Appendix A).

### Fieldwork

Field work was conducted over a three day period in May and June 2010. Unless documented as being non-extant in reliable source material, staff visited every identified historic church site (outside of Fulton) in Callaway County. When church buildings were located, they were photographed and marked on the survey map and are noted in Appendix D as “cemetery only.” Sites visited that did not contain any easily identifiable resources were also noted and are included in Appendix D as “non-extant” resources. In some cases, the historic site was overgrown or inaccessible. If the site was not visible from a public road or right of way, the surveyor did not attempt to access it. The surveyor acknowledges that some resources, notably church foundations or cemeteries, may have been missed due to their distance from the road, location on private lands, or dense vegetation.

## **Historic Background**

The earliest non-aboriginal settlers in what is now Callaway County were French trappers and traders. At first transient, making their way up and down the Missouri River, a small contingent created a semi-permanent community in the Cote Sans Desseins area along the Missouri River around 1803.<sup>1</sup> Despite this early French foothold in the county, French culture and religion had very little influence on the development of the county or its churches.

Beginning c. 1815 the region saw an influx of American settlers aided by the blazing of the Boone’s Lick trail connecting St. Charles to the east with Howard County to the west of Callaway County. The completion of a county land survey in 1817 and land sales in 1818 and 1819 brought more Americans to the county which officially organized in 1820. According to one history the opening of the region in c. 1815 was soon followed by a

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<sup>1</sup> *History of Callaway County, Missouri*. St. Louis: National Historical Company, 1884, p. 91. Published online at by Missouri Digital Heritage at [http://www.sos.mo.gov/archives/mdh\\_splash/default.asp?coll=mocohist](http://www.sos.mo.gov/archives/mdh_splash/default.asp?coll=mocohist). Accessed June 2010.

“considerable influx of settlers, and people from Kentucky, Virginia, and Tennessee began to take up residence here.”<sup>2</sup> By the date of the first state census in 1821 the population had reached 1,797. The number had more than doubled by 1830, to 6,159.<sup>3</sup>

Like the state as a whole, the religious life of Callaway County was dominated by Protestant denominations, especially those without a strict hierarchical structure. Historian Perry McCandless notes that Methodist, Baptist, Cumberland Presbyterian and Church of Christ denominations appealed to early settlers because of their

less formalized creed and ritual, greater democratic organization, willingness to emotionalize the personal experience with God, and offer of quick salvation and immediate membership in the church.<sup>4</sup>

McCandless and Duane Meyer, author of *The Heritage of Missouri*, also credit Methodist and Baptist circuit riders and Presbyterian missionaries with the spread of Protestant religious practices and the “dissemination of information and culture on the frontier.”<sup>5</sup>

General histories of Missouri’s settlement period acknowledge the influence of European immigrants on the establishment of Catholic, Lutheran and German Evangelical churches in Missouri. However, little discussion is given to the religious and cultural backgrounds of the American settlers populating rural Missouri. While conversion by circuit riders and itinerate ministers may have played an important role in the growth of religious organizations, many American settlers likely brought their religious beliefs and practices with them.

In Callaway County, for example, the majority of settlers came from Kentucky, Tennessee, Virginia and southern Pennsylvania. It was in this region of the southeast that pivotal events of the Second Great Awakening occurred. Revivals and camp meetings such as those held at Cane Ridge (1801) in Bourbon County, Kentucky and the Red River meeting house (1800) on Kentucky’s Gasper River brought thousands into the Methodist and Baptist fold and spurred the development of several new denominations including the Christian Church (Disciples of Christ) and Cumberland Presbyterians.<sup>6</sup> It is not surprising then that the dominant religious denominations in Callaway County mirrored those found in the cultural hearth of the settlers: Methodist, Baptist, Christian (Disciples of Christ), Presbyterian, and Cumberland Presbyterian (in roughly that order). There is also evidence in Callaway County church records and histories that the earliest members

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<sup>2</sup> *An Illustrated Historical Atlas of Callaway County, MO*. Philadelphia: Edwards Brothers, 1876, p. 7. Reprinted in *Combined Historical Atlas of Callaway County, MO: 1876, 1897, 1919*. Published by the Kingdom of Callaway Historical Society, 1994.

<sup>3</sup> *Ibid.*

<sup>4</sup> Perry McCandless. *A History of Missouri, Volume II 1820 to 1860*. Columbia, MO: University of Missouri Press, 1971, 2000, p. 206.

<sup>5</sup> Duane Meyer. *The Heritage of Missouri: A History*. St. Louis: State Publishing Co., Inc., rev. 1973, p. 277.

<sup>6</sup> “Second Great Awakening.” From Wikipedia: [http://en.wikipedia.org/wiki/Second\\_Great\\_Awakening](http://en.wikipedia.org/wiki/Second_Great_Awakening). Accessed July 2, 2010.

of several churches were not new converts, but transferred membership from churches in other states. For example, the original 15 members of the White Cloud Presbyterian Church west of Fulton (originally the Millersburg Church) joined “on certificate” from other churches—13 from churches in Kentucky, and two from another church in Missouri.<sup>7</sup>

Churches such as White Cloud certainly profited from the missionaries and circuit riders who connected new congregations with other churches and assisted in their organization and administration. William P. Cochran, the minister credited with the organization of the church, was associated with the American Home Missionary Society, an interdenominational group consisting primarily of Presbyterian and Congregational churches. The Society sent Cochran to Missouri in 1827 “to labor in such place or places in the state of Missouri as should be designated by our missionaries there, 12 months from his arrival there.”<sup>8</sup> His first mission field in Missouri included Franklin and Fayette in Howard County and Boonville in Cooper County.<sup>9</sup> He also made forays into surrounding counties and is credited with assisting in the organization of the Columbia Presbyterian Church (organized September 14, 1828) in Boone County (just west of Callaway County) and Callaway County’s first Presbyterian Church, the [Old] Auxvasse Presbyterian Church that organized in June 1828.<sup>10</sup>

Whether created through conversion or transfer of membership, rapid settlement of Callaway County and the relative cultural cohesiveness of the population provided a firm foundation for the creation of churches. The 1884 *History of Callaway County, Missouri* noted that the “settlement of the county and the organization of the first churches were almost contemporaneous.”<sup>11</sup> This is evidenced by the ecclesiastical history outlined in the book which identifies 17 churches established between 1820 and 1840. The county history did not include histories of many of the roughly 70 churches and religious societies supported by county citizens at the time of publication, so others may have also formed during that early period. In all, the historic record mentions approximately 110 churches that formed in Callaway County between c. 1820 and c. 1945, the period covered by this study. Though the location of some could not be pinpointed and others are now marked only on maps or by the location of cemeteries, a surprising number of these early congregations are still in existence, many still worshiping in mid-to-late 19<sup>th</sup> or early 20<sup>th</sup> century buildings. Though often modified by additions and modern siding, these church buildings and associated cemeteries are an important part of the rural landscape.

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<sup>7</sup> *Records of the Millersburg Church now White Cloud Church*. Unpublished record book, a digital copy of which is on file at the Missouri State Historic Preservation Office, Jefferson City, Missouri.

<sup>8</sup> *The Second Report of the American Home Missionary Society*. New York: Alexander Ming, Jr., 1828, p. 19. Published online by Google Books, <http://books.google.com>. Accessed June 18, 2010.

<sup>9</sup> *Ibid.*

<sup>10</sup> *History of Boone County, Missouri*. St. Louis: Western Historical Company, 1882, p. 819. Reprinted by Rampfre Press, 1970; *History of Callaway County, Missouri*. pp. 510 and 515.

<sup>11</sup> *History of Callaway County, Missouri*. St. Louis: National Historical Company, 1884, p. 504. Published online by Missouri Digital Heritage at: <http://cdm.sos.mo.gov>, accessed June 18, 2010.

This study is limited to the evaluation of the architectural significance of extant rural churches in Callaway County. Additional research into the importance of religion in Callaway County culture and development, and into the history of individual churches and congregations is necessary to evaluate the significance these resources under National Register Criterion A, for association with historic events and patterns of events.

## Survey Findings

County histories and maps identify approximately 110 religious congregations in Callaway County located outside Fulton, the county's principal city and center of population. It is known that some of these congregations shared buildings, meeting on alternating Sundays or at different times of the day. The majority of the county's congregations, however, constructed and maintained their own church buildings. Most rural congregations also maintained an adjacent or nearby cemetery for members.

As part of the study, the surveyor visited 105 known historic church sites in Callaway County. Approximately 88 had some easily identifiable resources associated the historic church including the extant church building and/or cemetery or identifiable foundations or ruins. Of these roughly 60 had church buildings that, though often modified and expanded, dated from the study period, c. 1820 to c. 1945. Additionally, 18 other sites contained modern church buildings constructed since c. 1950. The remaining sites had only cemeteries or ruins to mark the church site.

A number of churches with congregations dating from the 19<sup>th</sup> and early 20<sup>th</sup> centuries remain fixed to their historic locations. Several of these, including Rising Sun, Union Hill and Richland Baptist churches, and Millersburg Christian have constructed new facilities in the last 40 years. The majority of extant rural churches, however, have adapted their late 19<sup>th</sup> or early 20<sup>th</sup> century buildings to accommodate members and their changing needs for religious education and church-related social and recreational events. Almost all of the churches with active congregations have, at minimum, been adapted to include indoor plumbing and kitchen spaces. Most have additions for social spaces and Sunday school classrooms, and a few have attached or detached gymnasiums or recreational facilities. Frame church buildings are most common and of those visited, less than 10 retain original siding material and many have had replacement windows and entry doors installed.

Despite alterations and additions, the rural church buildings of Callaway County can still be classified into common church building types, namely: center steeple, gable-end, side-steeple, steepled ell, side gable, and T-plan.<sup>12</sup> The extant churches visited that were constructed prior to c. 1945 fall into the following categories:

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<sup>12</sup> Center steeple, gable-end, steepled ell, and side-steeple types were identified using the characteristics described by Herbert Gottfried and Jan Jennings in *American Vernacular Design, 1870-1940*. Side gable and T-plan are types identified by SHPO staff based on footprint and orientation of the primary façade and entrance.

**Table 1: Rural Church Property Types in Callaway County Constructed Prior to c. 1945**

Type	Minimally Altered	Extensively Altered	Total
Center steeple	1	4	5
Gable-end	6	18	24
Steepled ell	1	2	3
Side steepled	3	4	7
Side gable	0	1	1
T-plan	1	5	6

Minimally altered buildings are those that have had no, or only very small, additions and that retain all or most of their exterior materials. Extensively altered buildings have had significant additions to the front or sides of the building and/or have had modern exterior wall material applied.

### Church Property Types

#### Gable-End Church<sup>13</sup>

As noted in the table above, the gable-end church is the most common rural church type in Callaway County. Based on extant buildings and historic photographs in county histories, this was the case historically also. Thirty three examples of gable end churches are included in the survey, 24 date from before c. 1945 and another 9 are of more recent construction. In *American Vernacular Design, 1870-1940*, Gottfried and Jennings describe the gable-end church type as being residential in scale, with the primary entrance in the broad gable-end. The church type is commonly of frame construction with a three bay façade (window, door, window) and small window above the door on the center axis. Decorative features vary, but often include gables ornamented with stickwork or shingles, windows with peaked heads, and paired panel doors.<sup>14</sup> Many churches of this type also have a steeple or belfry at the peak of the roof. (See figure 1 for characteristic examples of the type in Callaway County).

In Callaway County, the vast majority of rural gable-end churches are of frame construction. Only one extant rural example of the type built before c. 1945 is masonry; the brick Concord Presbyterian Church at the intersection of county roads 245 and 282 in northern Callaway County was constructed in 1840 and is the county's oldest extant example of the type (see figure 2). Two other brick examples, Dixie Christian and Hopewell Baptist were constructed in 1956 and 1962 respectively. Simpson Chapel AME near Lindbergh, constructed in 1954, is of concrete block construction. Most frame examples of the type have undergone extensive exterior alterations since c. 1950. Common alterations include construction of basements under the historic buildings, additions of gable-end foyers to the front of buildings, and classroom ells or wings to the rear or side. All but one of the churches with exterior additions have also been modified

<sup>13</sup> Ibid.

<sup>14</sup> Gottfried and Jennings, p. 251.

by the installation of modern siding. Modern window and door replacements are also common (see Figure 3).

*Figure 1: Typical examples of the gable-end church type.*



Richland Christian  
5301 CR 220, Kingdom City vic. (NR 2/16/2001)



White Cloud Presbyterian  
SR F at jct. with CR 232, south side, Fulton vic.

*Figure 2: Example of brick gable-end church.*



Concord Presbyterian  
W. side CR 245 at CR 282, Auxvasse vic.

*Figure 3: Example of common modifications to type.*



New Richland Baptist  
W. side SR HH S. CR 220, Kingdom City vic.

During the course of the survey of Callaway County's rural churches, six gable-end churches were identified as being essentially unaltered:

- Concord Presbyterian, W. side CR 245, S. of CR 282, Auxvasse vic.
- Friendship Christian, NW corner SR A and CR 1006, Bachelor
- Guthrie [Cumberland Presbyterian?] Church, 2529 CR 338, Guthrie
- Richland Christian, 5301 County Road 220, Fulton vicinity
- White Cloud Presbyterian, SR F at intersection with CR 232, south side, Fulton vic.

- Yucatan Baptist, S. side CR 134 and SR D, Yucatan, and

Five of these are, on the exterior, nearly pristine examples of the gable-end type in Callaway County.

As noted earlier in the text, the Concord Presbyterian is the only pre-1950 example of a gable-end rural church constructed in brick. The building, constructed in 1840, has Gothic arch fenestration and a dentiled cornice that lines the gable-ends and side eaves. Though the building has been repointed and the primary façade painted red, the exterior is essentially unaltered since its date of construction with no additions and only minor changes to account for the installation of electricity. The interior of the church has undergone some alterations, with two rooms (one a kitchen) partitioned out of what was once a one room sanctuary. The age, fine architectural detail, and historic association with the settlement and social development of the county may make this a candidate for future listing in the National Register (see Figure2).

The Richland Christian, White Cloud Presbyterian, Yucatan Baptist and the Guthrie Church are the best examples of frame gable-end rural churches identified in the county. Though Yucatan Baptist and the church in Guthrie have additions, these frame additions are small and are located at the rear or rear corner of the buildings. Otherwise the properties retain original siding and fenestration. Neither building currently houses a congregation, however. The Guthrie building is now used for a business and Yucatan Baptist appears to be used for storage. Richland Christian is listed in the National Register of Historic Places (listed 2/16/01), and according to the nomination “exemplifies the vernacular gable-end church property type, of which it is a particularly fine and well-preserved example with uncommon rounded, Italianate style hoods over its windows and primary entrance.”<sup>15</sup> The building has not been used for religious services since 1999, and the interior furnishings have been removed. When nominated to the National Register, there was a proposal to move the building to a new location for restoration. As of May 2010, however, the building remained on its original site.

It should be noted that a second gable-end church in Callaway County is listed in the National Register. The Oakley Chapel AME Church was listed in the National Register of Historic Places in December of 2008. The church is significant for its association with Ethnic Heritage-Black and was a social center for the historic African-American community in Callaway County. Though easily identifiable as a gable-end church, alterations to its siding and design impact its ability to be classified as an architecturally pristine example of the type.

Though included on the list of unaltered gable-end churches, the Friendship Christian church is in very poor condition and is no longer considered a representative example of the type. The building is abandoned and the doors and windows are gone or broken,

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<sup>15</sup> Vicki McDaniel and Roger Maserang. “Richland Christian Church.” National Register of Historic Places Nomination, prepared December 2000.

leaving the interior open to the elements. Water penetration from a leaking roof and open windows has destroyed the interior and one wall has buckled and is collapsing.

Interestingly, even several of the more recently constructed church buildings can be classified using historic church forms. Though larger than late 19<sup>th</sup> and early 20<sup>th</sup> century examples of the type, the Dixie Christian Church constructed in 1956, displays the characteristic form and fenestration arrangement of historic gable-end churches (see Figure 4). A more modern interpretation of the form can be seen at the Millersburg Christian Church constructed since c. 1970. It is essentially a gable-end building with a large ell or wing attached to accommodate classrooms and social spaces (see figure 4).

*Figure 4: Post 1945 examples of the gable-end church type.*



Dixie Christian, SR BB, at SR PP, New Bloomfield vic.



Millersburg Christian, 4527 SR J, Millersburg

### Center Steeple<sup>16</sup>

The center steeple church type shares many characteristics with the gable-end building. Generally constructed in frame with wood siding, these church types have a roughly rectangular footprint and a front gable roof. The defining feature of this property type, however, is the projecting center tower. The tower generally acts as the foyer/entrance to the church, and as the belfry and steeple.

The survey identified five examples of the center steeple church type in rural Callaway County, as follows:

- Auxvasse Christian Church, 200 E. Walnut, Auxvasse
- Hickory Grove Christian Church, SE corner of CRs 299 & 2000, extreme northwest Callaway Co.
- Millersburg Baptist Church, S. Side SR WW just W. of jct. w/SR J, Millersburg
- Otterbien United Methodist Church (a.k.a. United Brethren), SW corner CRs 405 & 403, S. of Fulton

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<sup>16</sup> Gottfried and Jennings, p. 250.

- Tebbetts United Methodist Church, N. side CR 4011, W. of CR 485, Tebbetts

All five examples retain the characteristic projecting center tower, though each has seen some degree of alteration since construction. The most intact example is the Hickory Grove Christian Church, constructed in 1904 and dedicated in 1905 (see Figure 5). Similar in form to earlier extant examples of the property type, Hickory Grove is also the most decorative example displaying Gothic arch windows, cross gable entrance pavilions, and chamfered corners accented by scrollwork brackets. The front of the church has been clad in vinyl siding, though the clapboard on the sides remains exposed. The sides also show decorative elements around the base and the building's foundation piers are hidden behind wood panels carved to look like stone blocks.

The most common alteration seen in this church type in the county is the application of non-historic siding, usually vinyl. Some have also had modern window units installed. Only one, the Millersburg Baptist Church, has had a large addition (see Figure 6).

*Figure Five: Center-steeple church type*

*Figure 6: Altered Center-Steeple*



Hickory Grove Christian Church  
SE corner of CRs 299 & 2000, northwest Callaway Co.



Millersburg Baptist Church  
S. Side SR WW, W. of jct w/ SR J, Millersburg

### Side Steeple<sup>17</sup>

The side steeple property type is another variation on the gable-end church. Like the gable-end and center steeple church types, these buildings are generally rectangular in shape with the entrance in the broad gable end. The defining characteristic of the side-steeple church is the tower located at one corner of the façade, or attached to one side. Gottfried and Jennings note that the entrance is generally located in the tower, though this is not universally so in Callaway County where in two cases, the entrance has historically been centered in the façade.

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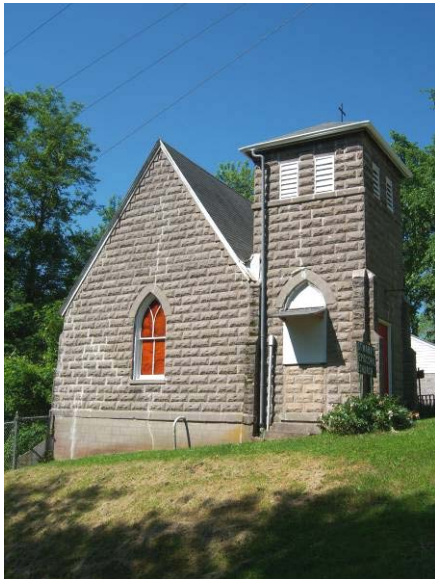
<sup>17</sup> Gottfried and Jennings, p. 253.

As a class in Callaway County, side steeple churches were constructed using a variety of materials and examples can be found in frame, brick, and rusticated concrete block. One masonry example, the Mokane United Methodist Church, also extensively used pressed metal panels on the gable ends, tower and roof. All examples in Callaway County have some Late Victorian details, and most have Gothic pointed arch windows. Common alterations to these buildings include additions to the rear or side and the application of modern siding and/or installation of new windows.

The survey identified 7 side-steeple churches in rural Callaway County including:

- Bethel United Methodist Church, W. side Hwy D, approx. 1000 ft. N. of CR 152, Readsville vic.
- Mokane Christian Church, Fulton Ave., N. of Oak St., Mokane
- Mokane United Methodist Church, 401 Fulton Ave., Mokane
- Providence Baptist Church, 426 Glenwood Drive., New Bloomfield
- New Testament Christian/Full Gospel Church, 380 Old US 54, Auxvasse
- St. Judes Thaddeus Catholic Church, Collier and Adam Sts., Mokane
- St. Mark's Episcopal Church, 8645 County Road 466, Portland

*Figure 7: Side steeple church type examples.*



St. Mark's Episcopal Church  
8645 County Road 466, Portland



Mokane Christian Church  
Fulton Ave., N. of Oak St., Mokane

### Steepled Ell<sup>18</sup>

The steepled ell, like the church types described above, is characterized by a front facing gable and a prominent tower. However, it is considered a distinct property type due to its roof type and massing. Steeple ell churches are characterized by towers located in the

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<sup>18</sup> Ibid., p. 252.

recess created by the type's intersecting gable roof. The tower generally acts as the entrance foyer, belfry and spire. The gable end often has large Gothic windows, or clusters of two or three windows with decorative surrounds or tracery-patterned panes. The three examples identified in Callaway County (see below) display Late Victorian design details including stickwork, decorative shingles in the gable ends, and Gothic arch windows.

- McCredie United Methodist Church, CR 240, Kingdom City
- New Bloomfield Christian Church, NW Corner SR AE & Glenwood St., New Bloomfield
- New Bloomfield United Methodist Church, N. side Redwood Drive (SR J), E. of Maple, New Bloomfield

Each Callaway County example of the type show some degree of alteration, each having a classroom/social hall addition. Two also have non-historic siding applied. The most intact is the McCredie United Methodist Church, designed by well-known architect M. Fred Bell. The church retains its historic wood siding and its addition is only connected at one corner, leaving the majority of all four elevations exposed.

*Figure 8: Steepled ell church type.*



McCredie United Methodist Church  
CR 240, Kingdom City

### T-Plan Churches

T-plan churches are characterized by their form and massing. They have a T-plan or T-shaped footprint with a cross gable roof. Like other rural church types, these buildings have a prominent front-facing gable. In most cases, the front gable has a large Romanesque or Gothic arch window or groupings of three windows. The entrances are located in the recesses created by the cross gable roof and are generally located in a small entrance pavilion or are sheltered by a small porch or portico. Towers, similar to those seen on the steepled ell type, are common though not universal. The survey identified six

examples of the T-plan churches in rural Callaway County (see below). All but one has been modified on the exterior. Common alterations include additions for classrooms or social halls and the application of modern siding.

- Carrington Baptist, N. Side Hwy H, just W. of CR 325, Carrington
- Central Christian, 4670 SR KK, Fulton vic.
- Dry Fork Baptist, W. side CR 363 approx. ½ mi. N. of SRY, Guthrie vic.
- Grand Prairie Baptist, 104 N. Main St., Auxvasse
- Liberty Christian, S. side CR 744 approx ½ mi. W. of SR N, Shamrock vic.
- Old Auxvasse-Nine Mile Presbyterian, Pearl St. & CR 184, Williamsburg

*Figure 9: Example of T-plan church property type.*



Liberty Christian, S. side CR 744 approx ½ mi W. of SR N, Shamrock vic. (two views)

### Other

Five churches identified during the survey fall into the “other” category. These buildings are all of relatively recent construction (less than 40 years) and cannot be classified using the historic church property types outlined above. At least two of the “other” buildings are commercial or office buildings converted to church purposes. Others are purpose built, but are not easily classified due to their size or form.

*Figure 10: Examples of the “other” type.*



Freedom Christian  
SR J, New Bloomfield



Union Hill Baptist  
406 S. Summit Dr., Holts Summit

### Two-Door Churches

Two-door churches are not considered a separate property type, but an interesting phenomenon in the survey. Based on extant examples and historic photographs, rural churches in the county often had two entrance doors of equal prominence on the facade—one for women and one for men. White Cloud is a hybrid of the two types, with a central exterior entrance leading to a small foyer at which point men and women traditionally entered the church through separate doorways to sit in segregated pews.

The segregation of the sexes was, as noted by White Cloud Church member Mable Fisher, “the Presbyterian way”<sup>19</sup> at least for a time in the 19<sup>th</sup> century. The tradition of segregated entrances and seating was not limited to Presbyterians, but was common among evangelical churches in the mid-19<sup>th</sup> century. A 1986 study of two-door churches in Kentucky’s “Inner Bluegrass” region, from whence many early Callaway County settlers came, identified 31 church buildings that retained their two primary entrance doors. To classify as a “two-door” church, the buildings had to have two exterior entrances treated “identically in terms of their placement in the façade, their size, and their architectural styling and details.” In the study, examples were associated with several Protestant denominations including Christian (a.k.a. Church of Christ/Disciples of

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<sup>19</sup> “White Cloud celebrates 150 year anniversary.” *Fulton Daily Sun-Gazette*. September 27, 1981.

Christ), Presbyterian, and Baptist churches.<sup>20</sup> Extant and current examples of two-door churches in Callaway County also cross denominational boundaries. At least six extant examples remain in Callaway County represented by churches of the Presbyterian (including Cumberland) and Christian denominations. Historic photographs of the Ebenezer and Providence Baptist churches also show two primary entrances. Two doors are also found on at least three church types: gable-end, center steeple, and T-shaped.

According to the Kentucky study, the tradition of providing separate entrances for men and women grew out of changes in Protestant worship rituals and the growing significance of women to the frontier church. The study notes,

The frontier church's dependence on volunteer contributions and participation created numerous specialized tasks. Women inherited many of these and had therefore, an opportunity to exercise leadership and to attain status in frontier communities . . .

An additional result of the new religious ideas that may have influenced the sexually-segregated seating arrangement . . . was a concern with physical intimacy during worship. New Baptist rituals . . . laying on of hands, foot washing, extending the right hand of Christian fellowship, and the embracing that followed testimonials and conversion experiences, clearly permitted a degree of physical contact between unrelated persons of both sexes that was quite unfamiliar to colonials . . . and sexual segregation of a population far from effective institutional controls and one fervently anticipating a state of heightened emotional arousal may have seemed only prudent.<sup>21</sup>

This resulted in many buildings constructed with separate entrances and segregated interior seating. Though segregated, in most cases women were not relegated to the back of the church nor was the status of women in the church diminished by providing entrances of a different scale or decoration. The traditions established in the identified Kentucky churches and in the expanding evangelical protestant denominations, were carried further west as new lands opened west of the Mississippi.

The construction of two-door churches was by no means universal among frontier Baptist, Christian and Presbyterian churches in Kentucky or Missouri. However, there is evidence in historic photographs and the design of extant churches that two-door churches were historically more common in Callaway County than they are today. According to the Kentucky study, the use of two-doors was in decline by the end of the 19<sup>th</sup> Century evidenced by the modification of many church facades to close one entrance or to rebuild with a single central entrance. This seems also to be the case in Callaway

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<sup>20</sup> Susan C. Willis. "Two-Door Churches of the Inner Bluegrass Region." Draft National Register of Historic Places Inventory—Nomination Form, August 1986. Study on file at the Kentucky Heritage Council, Frankfort, KY.

<sup>21</sup> Ibid, Section 8, p. 1-2.

County as the construction of two door churches (or hybrid examples such as White Cloud) dwindled after c. 1900. Also, it is likely that some Callaway County churches with early 20<sup>th</sup> century front foyer additions were originally two-door churches.

*Figure 11: Examples of two-door churches.*



Concord Presbyterian  
W. side CR 245 S. of CR 282, Auxvasse vic.



Hams Prairie Christian  
E. side SR AD, N. of CR 424, Hams Prairie

### Rural Churches and Cemeteries

Rural churches of Callaway County historically served both a religious and social function. They were points of religious teaching and were meeting and polling locations, sometimes sharing space with the district school. Rural churches also took on the responsibility of providing burial places for their congregations and the larger community. Of the approximately 104 historic church sites visited in the reconnaissance survey of historic church sites, more than 50 extant churches had related cemeteries. At nineteen or more sites, only the cemetery remained to mark the location of the historic church. Though cemetery identification and evaluation was not specifically included as part of the rural church survey, the surveyor observed that at the majority of sites the cemetery was located behind and/or to the side of the building. However at Concord Presbyterian and Friendship Christian, the associated cemetery was located across the road. Though some rural congregations did not maintain a cemetery, the church cemetery is an important characteristic of the site and setting of rural churches in Callaway County.

## Recommendations

The National Register of Historic Places provides a framework for evaluating the historic significance of places. This framework is based on four criteria of significance:

- Criterion A: Association with events that have made a significant contribution to the broad patterns of our history.
- Criterion B: Association with the lives of persons significant in our past.
- Criterion C: Properties that embody the distinctive characteristics of a type, period or method of construction or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction.
- Criterion D: Properties that have yielded, or may be likely to yield, information important in prehistory or history.

Due to the limited nature of the survey, properties were evaluated *only* for their possible significance under Criterion C. Properties in the survey are evaluated based on how well they represent identified church property types.

Recommendations are based on the following registration requirements:

- Building constructed between c. 1820 and c. 1945
- Building can be easily classified as one of the common rural church types in Callaway County: gable-end, center steeple, side steeple, steepled ell, or T-plan.
- Building retains original exterior material and architectural detailing.
- Additions may be acceptable if they are not located on the primary façade, are small in comparison to the massing of the original church building, and do not obscure important character defining features.

Based on these requirements, the following buildings are recommended as eligible for listing in the National Register of Historic Places under Criterion C in the area of Architecture.

### *Gable-end Churches*

Note: One building representing this type, Richland Christian Church, is already listed in the National Register of Historic Places.

- Concord Presbyterian, W. side CR 245, S. of CR 282, Auxvasse vic.
- Guthrie [Cumberland Presbyterian?] Church, 2529 CR 338, Guthrie
- White Cloud Presbyterian, SR F at intersection with CR 232, south side, Fulton vic. (nomination pending)
- Yucatan Baptist, S. side CR 134 and SR D, Yucatan

*Center steeple churches*

- Hickory Grove Christian Church, SE corner of CRs 299 & 2000, extreme northwest Callaway Co.

*Side Steeple*

- New Testament Christian/Full Gospel Church, 380 Old US 54, Auxvasse
- St. Mark's Episcopal Church, 8645 County Road 466, Portland

*Steepled Ell*

- McCredie United Methodist Church, CR 240, Kingdom City

*T-Plan*

- Liberty Christian, S. side CR 744 approx ½ mi. W. of SR N, Shamrock vic.

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**Appendix A: List of churches in historic record.**

The following list of churches includes those mentioned in county histories, on maps, and a few located by the surveyor during the fieldwork.

Table 2

<b>Name</b>	<b>Location</b>	<b>Property Type</b>
Antioch Church of Christ (H)	E. side CR 172 approx ½ mi. S. of CR 162	Cemetery only
Assembly of God	261 Spalding, Holts Summit	Gable-end
Augusta Presbyterian	E side SR EE, N. of Starlight Lane, Shamrock vic.	Cemetery only
Auxvasse [City] Presbyterian	S. Mary & E. Chestnut Sts., Auxvasse	Side gable
Auxvasse Christian	200 E. Walnut, Auxvasse	Center steeple
Barkersville Christian	N. side Hwy 94, 560 meters E. of CR 4010, Tebbetts vic.	Non-extant
Bethel Methodist & Cemetery	W. side SR D, approx. 1000 ft. N. of CR 152, Readsville vic.	Side steeple
Boydsville Christian	S. side CR 353 W. of SR J, Carrington vic	Non-extant
Calvary Methodist Church	Nine Mile Prairie Township	Non-extant
Calwood Methodist	Near Jct. of SRs JJ & Z, Calwood	Non-extant
Carrington Baptist Church & Cemetery	N. Side SR H, just W. of CR 325, Carrington	T-plan
Cedar City Baptist	Historic location unknown, Cedar City	Non-extant
Cedar City Christian	SE corner of 4 <sup>th</sup> Street and Locust, Cedar City	Non-extant
Cedar City Methodist (Shiloh 2)	NW corner of 4 <sup>th</sup> and Locust St., Cedar City	Non-extant
Cedar Creek Baptist/Old Cedar Primitive Baptist	W. side Cedar Creek Church Rd., N. of CR 276, Stephens vic.	Cemetery only
Cedar Grove Baptist	119 Thompson, Holts Summit	Side gable
Central Christian	4670 SR KK, Fulton vic.	T-plan
Church of God Holiness	N. side SR O, approx 4/10 mi. E. of jct. w/ SR CC, Reform vic.	Gable-end
Concord Presbyterian	W. side CR 245 S. of Cr 282, Auxvasse vic.	Gable-end
Concord Primitive Baptist	Millersburg vic., later Dixie vic.	Non-extant
Cote Sans Desseins Christian	Location unknown	Non-extant
Crows Fork AME	NW Corner of CR 108 & 123, Fulton vic. (E. of Fulton)	Non-extant
Dixie Christian	W. Side SR BB, at jct. w/SR PP, New Bloomfield vic	Gable-end
Dry Fork Baptist	W. side CR 363 approx. ½ mi. N. of SRY, Guthrie vic.	T-plan
Ebenezer Baptist	6841 SR Z, NW of Fulton	Gable-end
Ebenezer Presbyterian	W. side US 54 near CR 307, Fulton vic.	Non-extant
Fairview Church	S. Side CR 134, 1300 ft. E. of MO JJ, Fulton vic.	Cemetery only
First Baptist Church Guthrie	2213 SR Y, Guthrie vic., N. side SR & approx. 7/10 mi. W. of jct. w/ SR J, Guthrie vic.	Side gable
Freedom Christian Church	SR J, New Bloomfield	Other
Friendship Christian	NW Corner SR A & CR 1006, Bachelor	Gable-end
Grace Lutheran	618 Halifax, Holts Summit	Side gable
Grand Prairie Bapt.-Auxvasse	104 N. Main St., Auxvasse	T-plan
Grand Prairie Baptist	S. Side SR E, W. of N. Main, Auxvasse	Cemetery only
Ham's Prairie Christian	E. side SR AD, N. of CR 424, Hams Prairie	Gable-end
Harmony Baptist	E. side SR A, S. of intersection w/ CR 166	Side gable
Harvest Time Ministries	Holt's Summit	Other
Hatton Christian	SR M north of SR E, Hatton	Non-extant
Hickory Grove Christian	SE corner of CRs 299 & 2000, northwest Callaway Co.	Center steeple

High Hill Baptist	E. side CR 4003, 3/5 mi. E. of SRBB	Cemetery only
High Point Christian	E. Side CR 1035, N. of CR 1034	Gable-end
Hopewell Baptist	1768 SR MM, New Bloomfield vic.	Gable-end
Johnson Chapel AME	E. side, CR 1005, approx ½ mi. N. of Williamsburg	Non-extant
Kingdom Hall	Holt's Summit	Other
Liberty Christian	S. side CR 744 approx ½ mi. W. of SR N, Shamrock vic.	T-plan
Liberty Methodist	NW corner intersection of CR 440 & 471 (near SR PP)	Non-extant
Lydia Christian	CR 269 btwn CRs 284 & 276	Non-extant
McCredie United Methodist Church	CR 240, Kingdom City	Steepled ell
Middle River Baptist	E. Side CR 480, S. of SR PP	Cemetery only
Miller Creek Methodist	W. side SR J, S. CR 334	Cemetery only
Millersburg Baptist	S. Side SR WW, W. of jct. w/SR J, Millersburg	Center steeple
Millersburg Christian	4527 SR J, Millersburg	Gable-end
Mokane Christian	SW. side Fulton Ave., N of jct w/Oak St., Mokane	Side steeple
Mokane United Methodist Church	401 Fulton Ave., Mokane	Side steeple
Monicle Chapel AME	W. side CR 269, approx ¾ mi. N. of I-70, Lindbergh	Non-extant
Mt. Carmel Methodist	W. side US 54 at CR 307, Fulton vic.	Gable-end
Mt. Pleasant Methodist	Unknown	Non-extant
Mt. Tabor/Old Mt. Tabor Christian	Off SR PP SE of jct. w/CR 435, Mokane vic.	Non-extant
Mt. Vernon Baptist	W. side CR 391 at CR 392, Holts Summit	Gable-end
Mt. Zion Baptist	S. Side CR 398, 1 7/10 mi. SW of CR 397, New Bloomfield Vic.	Cemetery only
Mt. Zion Methodist	N. side CR 400 E. of SR C, Mokane vic.	Cemetery only
New Bloomfield Christian	NW Corner SR AE & Glenwood St., New Bloomfield	Steepled ell
New Bloomfield Methodist	N. side Redwood Drive (SR J), E. of Maple, New Bloomfield	Steepled ell
New Haven Methodist	SW of SR NN	Non-extant
New Hope Baptist	W. side SR JJ at CR 136, Calwood vic.	Gable-end
New Providence Cumberland Presbyterian	CR 338, E. of SR J, Guthrie	Gable-end
New Richland Baptist	W. side SR HH approx 1/3 mi. S. of jct w/CR 220	Gable-end
New Testament Christian/Full Gospel Church	380 Old US 54, Auxvasse	Side steeple
Oak Chapel Baptist	NE Side CR 365, 1250 ft N. of SR Y, Guthrie vic.	Gable-end
Oak Chapel Methodist	SW Corner CRs 269 & 274, N. of Lindbergh	Cemetery only
Oak Grove Baptist	Unknown	Non-extant
Oak Grove Christian	SR YY, S. of I-70	Cemetery only
Oak Level Church	S. side CR 134 at MO D, Yucatan	Cemetery only
Oakley Chapel AME	E. side CR 485 at CR 486, Tebbetts vic.	Gable-end
Old Auxvasse Presbyterian	E side CR 156 near St. Charles Rd.	Gable-end
Old Auxvasse-Nine Mile Presbyterian	Pearl St. & CR 184, Williamsburg	T-plan
Old Cumberland Presbyterian	Unknown	Non-extant
Old Hickory Christian/Pleasant Grove Cemetery	SW of MO A at jct w/CR 1064	Cemetery only
Old Mt. Olivet Presbyterian	S. Side CR 230 approx 1400 ft. west of CR 235	Cemetery only
Old Prospect Methodist (H)	See New Bloomfield UMC	Non-extant
Old Salem/Salem Baptist	Auxvasse Township	Cemetery only

Old Shiloh Methodist (H)	Unknown	Non-extant
Paris Fork AME	S. Side CR 356 at CR 361, Guthrie vic.	Gable-end
Pleasant Grove Methodist	SW corner MO E & CR 263, Hatton	Gable-end
Pleasant Hill Baptist	W. side CR 261, N. of CR 260, Auxvasse vic.	Side gable
Pleasant Hill Presbyterian/Free Methodist	N side CR 468, 1 mi. W. of jct w/ 469, Portland vic.	Gable-end
Pleasant Ridge Baptist Church	W. side SR AA at CR 488, Holt Summit vic.	Gable-end
Portland Baptist	Hwy 94, Portland	Gable-end
Prairie Chapel United Methodist	E. Side CR 227 approx 1000 ft. S. of CR 230	Gable-end
Providence Baptist Church	426 Glenwood Drive., New Bloomfield	Side steeple
Readsville ME & AME	E. side MO D approx 1/4 mi. N. of MO K, Readsville	Non-extant
Reform Christian (now Baptist)	E side SR CC, 750 ft. N. of CR 457, Steedman vic.	Gable-end
Richland Baptist	NE corner CRs 220 & 210	Gable-end
Richland Christian	5301 CR 220, Kingdom City vic.	Gable-end
Richland Church-Old Martin	Unknown	Non-extant
Rising Sun Baptist	SW corner MO DD & CR 284	Side gable
Riverview Church of God	W. side CR 459, approx. 1000 feet N. of jct. w/CR 461	Cemetery only
Riverview Methodist	N. of jct of CRS 480 & 481	Cemetery only
Rocky Branch Methodist	Near Jct. of CRs 4007 & 4006, NW of Tebbetts	Non-extant
Shiloh Methodist (3)	2380 SR AA, Holts Summit	Gable-end
Simpson Chapel AME	W. side CR 269, ¾ mi. N. of I-70, Lindbergh	Gable-end
St. Andrews Catholic	400 S. Andrews Ln., Holts Summit	Other
St. Jude's Thaddeus Catholic Church	SW Corner Collier & Adams Sts., Mokane, MO	Side steeple
St. Marks Episcopal	Portland	Side steeple
St. Patrick Catholic	E. of CR 4057, S. of SR K, Readsville vic.	Cemetery only
St. Paul (AME) Methodist	N. side SR J, 900 ft. W. of US 54, New Bloomfield	Gable-end
Steedman United Methodist	NE of jct. of 2 <sup>nd</sup> & Bluff Sts., Steedman	Gable-end
Sulphur Springs	¼ mi. S. of the corners of S 12 & 13 in Twp 45 N, Range 9 W (near Mokane)	Non-extant
Tebbetts Methodist	N. side CR 4011, W. of CR 485, Tebbetts	Center steeple
Union Hill Baptist	406 S. Summit Dr., Holts Summit	Other
United Brethren/Otterbein UMC	SW corner CRs 405 & 403, S. of Fulton	Center steeple
Unity Baptist	W. side CR 133 at CR 132 & SRs UU & JJ	Gable-end
Wainwright Methodist	W. side CR 4029, approx 1/5 mi. N. of Hwy 94	Non-extant
Westminster Presbyterian	NE corner of MO M & CR 263, Hatton	Cemetery only
Whetstone New Era Baptist	End of CR 164 approx 1 ¼ mi W. of CR 163	Cemetery only
White Cloud Presbyterian	S. side SR F at CR 232, Fulton vic.	Gable-end
Yahweh Restoration Ministry	111608 CR 4031 Holts Summit, MO	Gable-end
Yucatan Baptist	S. Side CR 134 at SR D, Yucatan	Gable-end

**Appendix B: Alphabetical List of Churches Surveyed**

The surveyor completed an architectural/historic survey form for the following church properties. Only church sites with extant buildings have an accompanying survey form and photographs. The table also acts as a finding aid for survey forms. Survey forms are organized by the Township and Range in which the property is located.

Table 3

<b>Name</b>	<b>Township (N)</b>	<b>Range (W)</b>	<b>Survey Number</b>
Auxvasse [City] Presbyterian	49	9	CYAS002-059
Auxvasse Christian	49	9	CYAS002-060
Bethel Methodist & Cemetery	47	7	CYAS002-035
Carrington Baptist Church & Cemetery	47	10	CYAS002-038
Cedar Grove Baptist	45	11	CYAS002-010
Central Christian	47	10	CYAS002-039
Church of God Holiness	46	8	CYAS002-020
Concord Presbyterian	49	9	CYAS002-061
Dixie Christian	46	10	CYAS002-024
Dry Fork Baptist	46	11	CYAS002-030
Ebenezer Baptist	48	9	CYAS002-045
Faith Baptist Church	45	10	CYAS002-006
First Baptist Church Guthrie	46	11	CYAS002-031
Freedom Christian Church	46	10	CYAS002-025
Friendship Christian	49	8	CYAS002-057
Gospel Lighthouse Pentecostal	45	11	CYAS002-015
Grace Lutheran	45	11	CYAS002-011
Grand Prairie Bapt.-Auxvasse	49	9	CYAS002-062
Ham's Prairie Christian	46	9	CYAS002-022
Harmony Baptist	49	8	CYAS002-058
Hickory Grove Christian	49	11	CYAS002-066
High Point Christian	49	7	CYAS002-055
Hopewell Baptist	46	11	CYAS002-032
Kingdom Hall, Holts Summit	45	11	CYAS002-016
Liberty Christian	49	7	CYAS002-056
McCredie United Methodist Church	48	9	CYAS002-046
Millersburg Baptist	48	11	CYAS002-051
Millersburg Christian	48	11	CYAS002-052
Mokane Christian	45	8	CYAS002-002
Mokane United Methodist Church	45	8	CYAS002-003
Mt. Carmel Methodist	47	10	CYAS002-040
Mt. Vernon Baptist	45	11	CYAS002-012
New Bloomfield Christian	46	10	CYAS002-026
New Bloomfield Methodist	46	10	CYAS002-027
New Hope Baptist	48	8	CYAS002-043
New Providence Cumberland Presbyterian Church	46	10	CYAS002-069
New Richland Baptist	48	10	CYAS002-048
New Testament Christian/Full Gospel Church	49	9	CYAS002-063

Oak Chapel Baptist	46	11	CYAS002-033
Oakley Chapel AME	45	9	CYAS002-005
Old Auxvasse Presbyterian	48	8	CYAS002-044
Old Auxvasse-Nine Mile Presbyterian	48	7	CYAS002-042
Paris Fork AME	46	11	CYAS002-034
Pleasant Grove Methodist	49	10	CYAS002-065
Pleasant Hill Baptist	49	9	CYAS002-064
Pleasant Hill Presbyterian/Free Methodist	46	7	CYAS002-017
Pleasant Ridge Baptist Church	45	10	CYAS002-007
Portland Baptist	46	7	CYAS002-018
Prairie Chapel United Methodist	48	10	CYAS002-049
Providence Baptist Church	46	10	CYAS002-028
Reform Christian (now Baptist)	46	8	CYAS002-021
Richland Baptist	48	9	CYAS002-047
Richland Christian	48	10	CYAS002-050
Rising Sun Baptist	49	11	CYAS002-067
Shiloh Methodist (3)	45	11	CYAS002-053
Simpson Chapel AME	48	11	CYAS002-054
St. Andrews Catholic	45	10	CYAS002-008
St. Jude's Thaddeus Catholic Church	45	8	CYAS002-004
St. Marks Episcopal	46	7	CYAS002-019
St. Paul (AME) Methodist	46	10	CYAS002-029
Steedman United Methodist	Survey 1712		CYAS002-068
Summit First Assembly of God	45	11	CYAS002-013
Tebbetts Methodist	44	9	CYAS002-001
Union Hill Baptist	45	11	CYAS002-014
United Brethren/Otterbein UMC	46	9	CYAS002-023
Unity Baptist	47	8	CYAS002-036
White Cloud Presbyterian	47	10	CYAS002-041
Yahweh Restoration Ministry	45	10	CYAS002-009
Yucatan Baptist	47	7	CYAS002-037

**Appendix C: List of Churches Surveyed by Township/Range**

Table 4

<b>Name</b>	<b>Township (N)</b>	<b>Range (W)</b>	<b>Survey Number</b>
Tebbetts Methodist	44	9	CYAS002-001
Mokane Christian	45	8	CYAS002-002
Mokane United Methodist Church	45	8	CYAS002-003
St. Jude's Thaddeus Catholic Church	45	8	CYAS002-004
Oakley Chapel AME	45	9	CYAS002-005
Faith Baptist Church	45	10	CYAS002-006
Pleasant Ridge Baptist Church	45	10	CYAS002-007
St. Andrews Catholic	45	10	CYAS002-008
Yahweh Restoration Ministry	45	10	CYAS002-009
Cedar Grove Baptist	45	11	CYAS002-010
Gospel Lighthouse Pentecostal	45	11	CYAS002-015
Grace Lutheran	45	11	CYAS002-011
Kingdom Hall, Holts Summit	45	11	CYAS002-016
Mt. Vernon Baptist	45	11	CYAS002-012
Summit First Assembly of God	45	11	CYAS002-013
Union Hill Baptist	45	11	CYAS002-014
Shiloh Methodist (3)	45	11	CYAS002-053
Pleasant Hill Presbyterian/Free Methodist	46	7	CYAS002-017
Portland Baptist	46	7	CYAS002-018
St. Marks Episcopal	46	7	CYAS002-019
Church of God Holiness	46	8	CYAS002-020
Reform Christian (now Baptist)	46	8	CYAS002-021
Ham's Prairie Christian	46	9	CYAS002-022
United Brethren/Otterbein UMC	46	9	CYAS002-023
Dixie Christian	46	10	CYAS002-024
Freedom Christian Church	46	10	CYAS002-025
New Bloomfield Christian	46	10	CYAS002-026
New Bloomfield Methodist	46	10	CYAS002-027
Providence Baptist Church	46	10	CYAS002-028
St. Paul (AME) Methodist	46	10	CYAS002-029
New Providence Cumberland Presbyterian Church	46	10	CYAS002-069
Dry Fork Baptist	46	11	CYAS002-030
First Baptist Church Guthrie	46	11	CYAS002-031
Hopewell Baptist	46	11	CYAS002-032
Oak Chapel Baptist	46	11	CYAS002-033
Paris Fork AME	46	11	CYAS002-034
Bethel Methodist & Cemetery	47	7	CYAS002-035
Yucatan Baptist	47	7	CYAS002-037
Unity Baptist	47	8	CYAS002-036
Carrington Baptist Church & Cemetery	47	10	CYAS002-038
Central Christian	47	10	CYAS002-039
Mt. Carmel Methodist	47	10	CYAS002-040
White Cloud Presbyterian	47	10	CYAS002-041
Old Auxvasse-Nine Mile	48	7	CYAS002-042

Presbyterian			
New Hope Baptist	48	8	CYAS002-043
Old Auxvasse Presbyterian	48	8	CYAS002-044
Ebenezer Baptist	48	9	CYAS002-045
McCredie United Methodist Church	48	9	CYAS002-046
Richland Baptist	48	9	CYAS002-047
New Richland Baptist	48	10	CYAS002-048
Prairie Chapel United Methodist	48	10	CYAS002-049
Richland Christian	48	10	CYAS002-050
Millersburg Baptist	48	11	CYAS002-051
Millersburg Christian	48	11	CYAS002-052
Simpson Chapel AME	48	11	CYAS002-054
High Point Christian	49	7	CYAS002-055
Liberty Christian	49	7	CYAS002-056
Friendship Christian	49	8	CYAS002-057
Harmony Baptist	49	8	CYAS002-058
Auxvasse [City] Presbyterian	49	9	CYAS002-059
Auxvasse Christian	49	9	CYAS002-060
Concord Presbyterian	49	9	CYAS002-061
Grand Prairie Bapt.-Auxvasse	49	9	CYAS002-062
New Testament Christian/Full Gospel Church	49	9	CYAS002-063
Pleasant Hill Baptist	49	9	CYAS002-064
Pleasant Grove Methodist	49	10	CYAS002-065
Hickory Grove Christian	49	11	CYAS002-066
Rising Sun Baptist	49	11	CYAS002-067
Steedman United Methodist	Survey 1712		CYAS002-068

**Appendix D: Other sites visited**

The following table is a list historic church sites visited that did not include a church building. No survey forms were completed for the following:

<b>Name</b>	<b>Location</b>	<b>Property Type</b>
Antioch Church of Christ (H)	E. side CR 172 approx ½ mi. S. of CR 162	Cemetery only
Augusta Presbyterian	E side MO EE, N. of Starlight Ln., Shamrock vic.	Cemetery only
Cedar Creek Baptist/Old Cedar Primitive Baptist	W. side Cedar Creek Church Rd., N of CR 276, Stephens vic.	Cemetery only
Fairview Church	S. Side CR 134, 1300 ft. E. of MO JJ, Fulton vic.	Cemetery only
Grand Prairie Baptist	S. Side MO E, W. of N. Main, Auxvasse	Cemetery only
High Hill Baptist	E side CR 4003, 3/5 mile E. of SRBB	Cemetery only
Middle River Baptist	E. Side CR 480, S. of SR PP	Cemetery only
Miller Creek Methodist	W. side SR J, S. CR 334	Cemetery only
Mt. Zion Baptist	S. Side CR 398, 1 7/10 mi. SW of CR 397, New Bloomfield Vic.	Cemetery only
Mt. Zion Methodist	N. side CR 400 E. of SR C, Mokane vic.	Cemetery only
Oak Chapel Methodist	SW Corner CRs 269 & 274, N. of Lindbergh	Cemetery only
Oak Level Church	S. side CR 134 at MO D, Yucatan	Cemetery only
Old Hickory Christian/Pleasant Grove Cemetery	SW of MO A at jct w/ CR 1064	Cemetery only
Old Mt. Olivet Presbyterian	S. Side CR 230 approx 1400 ft. W. of CR 235	Cemetery only
Riverview Church of God	W. side CR 459, approx. 1000 feet N. of jct. w/CR 461	Cemetery only
Riverview Methodist	N. of jct of CRS 480 & 481	Cemetery only
Westminster Presbyterian	NE corner of MO M & CR 263, Hatton	Cemetery only
Whetstone New Era Baptist	End of CR 164 approx 1 ¼ mi W. of CR 163	Cemetery only
Oak Grove Christian	SR YY, S. of I-70	Cemetery only
Barkersville Christian	N. side Hwy 94, 560 meters E. of CR 4010, Tebbetts vic.	Non-extant
Boydsville Christian	S. side CR 353 W. of SR J, Carrington vic	Non-extant
Calwood Methodist	Near Jct. of SRs JJ & Z, Calwood	Non-extant
Cedar City Christian	SE corner of 4 <sup>th</sup> Street and Locust, Cedar City	Non-extant
Cedar City Methodist (Shiloh 2)	NW corner of 4 <sup>th</sup> and Locust St., Cedar City	Non-extant
Cote Sans Desseins Christian	Location unknown	Non-extant
Crows Fork AME	NW Corner of CR 108 & 123, Fulton vic. (E. of Fulton)	Non-extant
Ebenezer Presbyterian	W. side US 54 near CR 307, Fulton vic.	Non-extant
Hatton Christian	SR M north of SR E, Hatton	Non-extant
Johnson Chapel AME	E. side, CR 1005, approx ½ mi. N. of Williamsburg	Non-extant
Liberty Methodist	NW corner intersection of CR 440 & 471 (near SR PP)	Non-extant
Lydia Christian	CR 269 btwn CRs 284 & 276	Non-extant
Monicle Chapel AME	W. side CR 269, approx ¾ mi. N. of I-70, Lindbergh	Non-extant
Mt. Tabor/Old Mt. Tabor Christian	Off PP SE of jct. w/ CR 435, Mokane vic.	Non-extant
New Haven Methodist	SW of SR NN W. of jct w/CR ??	Non-extant
Readsville ME & AME	E. side MO D approx 1/4 mi. N. of MO K, Readsville	Non-extant
Rocky Branch Methodist	Near Jct. of CRs 4007 & 4006, NW of Tebbetts	Non-extant
Wainwright Methodist	W. side CR 4029, approx 1/5 mi. N. of Hwy 94	Non-extant

**Appendix D: Brief histories of non-extant churches.**

The surveyor did not complete forms for historic church sites that did not include an extant church building. When information on non-extant churches was found, it was gathered and is summarized below. When photographs from the survey are available, they are inserted in the text below the property name and brief history. Churches are listed alphabetically by name and location information is provided when known.

Antioch Church of Christ, E. side CR 172 approximately ½ mile S. of CR 162

Established in October 1828, the church was the parent church to other Disciples of Christ Churches in the county. As of 1884, the congregation was still worshipping in their original frame church building, constructed in 1833. Cemetery remains, though church has been demolished.

Augusta Presbyterian Church, E. Side SR EE north of Starlight Lane, Shamrock vic.

Dr. Robertson and Rev. R. Symington organized the church in 1846. The church that once stood on the site was a frame gable-end building with separate front entrances. The entrances were topped by multi-light transoms and entablature-like hoods. The church has been demolished, though the cemetery remains.

Boydsville Christian Church, Boydsville

The original church building was destroyed by a storm in 1912 and was rebuilt in 1913. The new building was a cross gable or T-shaped frame building with the entrance in the intersection of the cross gable roof. The building could not be located during the survey and it has likely been demolished.

Calvary Methodist Church, Nine Mile Prairie Township

In 1884, the church had a membership of 63 and worshiped in a church costing \$1600.

Calwood Methodist Church, near intersection of SRs JJ & Z, Calwood

The church was organized in 1871 with approximately 11 members. By 1884, the congregation had grown to 37 members. The frame church, non-extant, was built in 1874.

Cedar City Baptist Church, 4th St. (?), Cedar City

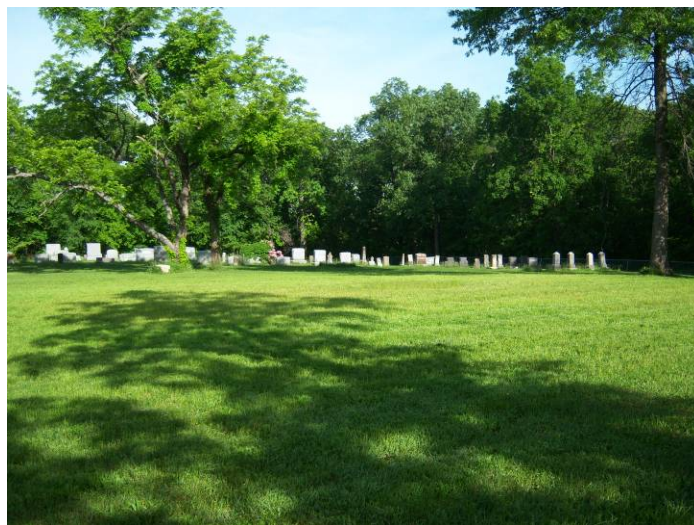
In preliminary research, little could be found about this church or when it was constructed. However, it is known that the Missouri River flood of 1993 devastated the town of Cedar City and most of its residences and businesses were bought out through FEMA/SEMA flood buyout programs. The Cedar City Methodist Church and Cedar City Baptist Church took advantage of the buyout program and moved their churches/congregations to new locations.

Cedar City Methodist Church, 4<sup>th</sup> Street (?), Cedar City

According to the history of the New Bloomfield United Methodist Circuit, Cedar City Methodist was originally known as the Shiloh Methodist Church. The congregation organized in 1851 and constructed a church on a sandy ridge running through the Missouri River bottoms. The congregation moved into the town of Cedar City after Charles and Anna Samuel donated property to the congregation in 1873. When the new building was dedicated in 1876, the congregation sold the old building. The 1876 building continued to be used into the 20<sup>th</sup> Century and received a classroom/dining hall addition (28' X 36') in 1948. The Missouri River floods of 1993 and 1995 devastated the town of Cedar City and most of its residences and businesses were bought out through FEMA/SEMA flood buyout programs. The Cedar City Methodist Church and nearby Cedar City Baptist took advantage of the buyout program and moved their churches/congregations to new locations.

Cedar Creek [Old School/Primitive] Baptist Church, west side of Cedar Creek Church Rd., north of CR 276, Stephens vic.

Church non-extant per site visit. Cemetery only. Organized in July 1821 by Rev. Edward Turner and Thomas Campbell with nine charter members. At the time the 1884 *History of Callaway County* was, the church was worshipping from their third building, constructed in 1866 at the cost of \$2500. Like many in Callaway County, the earliest members of the church came from Kentucky, several originating at the Mason's Fork (later Liberty) Church in Garrard County, Kentucky. The church faced some early hardships, including the loss of their new log church building in 1824. The congregation apparently could not meet during the Civil War but quickly reorganized and began meeting by the fall of 1866. By 1867 a new church was erected. Very preliminary research did not reveal the disposition of the church after 1884. However, the minutes of the church from 1821 to 1830 (or copies thereof) are on file at the Western Historical Manuscripts Collection at the University of Missouri Columbia (C1306 and C1307).



Cedar Creek Cemetery, looking northwest.

Concord Primitive Baptist Church, Millersburg vic., later Dixie Vic.

Organized in 1828 with 15-20 members, the congregation first met at “David Robnett’s school house.” In 1836 the congregation built a log church near Millersburg. The congregation divided in c. 1840 due to conflicts between old school Baptist and those who supported a mission system. The Primitive Baptist remained in the log building until a new frame church was constructed in 1875. In c. 1899, the congregation moved to a new church near Dixie, MO. This may be the church building indicated on the 1919 *Standard Atlas of Callaway County*, in Township 45 N, Range 10 W, Section 11. The 1897 plat shows no church at this location.

Crow’s Fork AME Church, NW Corner of CR 108 & 123, Fulton vic.

Non-extant per site visit. Church was surveyed by Gary Kremer and Brett Rogers as part of a statewide survey of African American schools in 1999. Constructed c. 1900, the Gable-end church also served as the Pugh Colored School.

Ebenezer Presbyterian Church, W. side US 54 near jct. w/CR 307, Fulton vic.

The Ebenezer Presbyterian Church may be the Mt. Carmel Presbyterian Church referred to in the 1884 *History of Callaway County, Missouri*. That history notes that the congregation shared a building with the Mt. Carmel M.E. Church South (now Mt. Carmel United Methodist). A brief history of the Mt. Carmel United Methodist Church found in a booklet on the Mt. Carmel UMC notes a close relationship with the Ebenezer Presbyterian, noting that the congregations co-hosted a two-day picnic and recreational event each year in a “beautiful grove between the two churches.” The history also notes that the two buildings were known as the “twin churches,” before the Presbyterian church burned down. It was never rebuilt.

Hatton Christian Church, SR M north of SR E, Hatton

The Hatton Christian Church was dedicated in 1895 and was active until c. 1910. According to a brief history of Hatton prepared by Mrs. Leroy (Lola) Jones in 1982, the building was used as a garage during World War I and again in the 1930s. Staff visited the approximate location of the property in May 2010. It had either been demolished or altered to the extent that it no longer resembles a church structure.

High Hill Missionary Baptist Church (Section 1 Cote Sans Dessiens Twp)

Organized in 1871 by Rev. W. Beswich and approximately 35 members. The original building was log and continued in use at least through the 1884 county history. The church is now gone (per site visit), leaving the cemetery to mark the historic location.



High Hill Cemetery

#### Middle River Baptist, West side SR PP btwn CRs 480 & 474

Organized in August 1824 by William Coats (also responsible for Salem Baptist). Original church was constructed the same year of logs measuring 24 X 34 feet. The church had been weather boarded by 1884 and had a membership at the time of approximately 20.



Middle River Cemetery

#### Miller Creek Methodist Church, West side of JO J, south of CR 334

According to historian Ruth Upp, this was the second Protestant Church to organize in Callaway County. Rev. James Scott of the Cedar Creek Circuit assisted with the organization which occurred in the home of Samuel and Polly Miller in 1820. The millers continued to host services for several years before the congregation constructed a building.

#### [Old] Mount Olivet Presbyterian Church

The church was established and constructed in 1875. The frame, gable-end church had cornice returns and paired front doors under a round arch transom. A 1905 photograph of the building shows the sides were at least 4 bays with 9/9 windows. The church was demolished sometime after 1983.

### Oak Chapel Methodist, CR 274 & 269, north of Lindberg

The church organized in August 1872 and was led by Rev. William Warren.



Oak Chapel Methodist Cemetery, looking southwest.

### Oak Grove Baptist Church, Caldwell township

The exact location of this church is unknown at this time. The church was relatively new at the publishing of the 1884 *History of Callaway County* (church organized in May 1881).

### Oak Level Church, S. side CR 134 at MO D, Yucatan



Oak Level Cemetery, looking southeast.

### Old Hickory Christian Church, SW of SR A at intersection with CR 1064

Old Hickory Christian Church was identified on a map of current and historic churches maintained by the Kingdom of Callaway Historical Society. The church is not extant, and the Pleasant Grove Cemetery is located at the approximate site of the church.

Old Prospect Methodist Church and Cemetery, CR 371 approx. 1 mi. S. of SR MM southwest of New Bloomfield.

The church was organized in 1826 at the home of William Hall with approximately 6 members. By 1884 the membership had grown to 51. According to a history of the New Bloomfield United Methodist Circuit, the congregation constructed a new building in 1903 and held a dedication on November 18 of that year. The building was later moved to New Bloomfield and reconstructed. The building, still extant, is now the New Bloomfield United Methodist Church on SR J.

Riverview Church of God, West side CR 459 1000 feet north of jct. with CR 461

Organized in c. 1870, the church closed in 1982.



Riverview Church of God, looking west.

Riverview Methodist Church, North of jct. of CR 480 and 481



Riverview Methodist Church Cemetery, two views.

Rocky Branch Methodist Episcopal Church South, near Jct. of CRs 4007 & 4006, NW of Tebbetts

As of 1884, the church had approximately 81 members and worshiped in a church constructed in 1865. According to the history of the New Bloomfield United Methodist Circuit, the church dissolved in 1947. The church was dismantled and material from the building was used to expand the New Bloomfield United Methodist Church.

St. Patrick Catholic Church, Readsville vic.

Though located approximately 2 ½ miles east southeast of Readsville, McCall's history of the community associates the church with the crossroads town. McCall notes that services were held in the building until the 1950s and it was later destroyed by fire.

[Old] Salem Baptist Church, Auxvasse Township

The church is mentioned in the 1884 *History of Callaway County* as being organized in 1820 or 1821. Ruth Upp wrote in her presentation "Early Church in Callaway County" that the church organized on May 31, 1818 in the home of Rev. William Coats, with a long church constructed in 1820. According to Upp the original "church building was made of hewn logs, was very tall, had a shingle roof, a rough floor, and was pointed with mortar made of lime and sand. Seats were made by splitting logs and putting legs on them." The 1884 county history notes that this original building was still in use, though covered in weatherboard. The old log building was in ruins by c. 1913.

Sulphur Springs Christian Church, ¼ mi. S. of the corners of S 12 & 13 in Twp 45 N, Range 9 W (near Mokane)

Organized in July of 1866 with over 40 original members. The congregation, by 1884, had grown to over 100. The first church building was constructed in 1869 of frame, measured 38 X 40 feet, and cost \$2600. In c. 1894, the congregation moved to Mokane and constructed a new building.

Wainwright Methodist Church, CR 4029, Wainwright

This center steeple church was constructed in 1889 and moved in 1898 (another source says 1880). The projecting front tower was three tiered with a steeply pitched hipped roof. The side windows had pedimented window hoods. The church was demolished c. 2009.



Ruins of Wainwright Methodist Church

Westminster Presbyterian Church, NE Corner of SR M and CR 263, Hatton

Established in 1884, the Westminster Presbyterian Church served the Hatton community until 1964, after which the property was sold and the church demolished.

Whetstone New Era Baptist, CR 164 approx. ¼ mi. west of CR 163, Williamsburg vic.



Whetstone New Era Baptist Cemetery