

FINAL SURVEY REPORT

CHURCHES OF THE SHOW-ME REGION

PHASE I

PROJECT NO. 29-93-80047-258

Submitted by:

Show-Me Regional Planning Commission
P.O. Box 348
Warrensburg, Missouri

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CHURCH BUILDINGS IN PROJECT

Johnson County:

15 Valley City Christian Church
16 Columbus Christian Church
22 Mount Zion Christian Church
28 Kingsville Christian Church
35 Rock Spring Cumberland Presbyterian Church
63 Christ Episcopal Church
69 Warren Street A.M.E. Church
74 Sacred Heart Church
79 First Presbyterian Church
131 LaTour Cumberland Presbyterian Church
143 Quick City Christian Church
155 New Liberty Presbyterian Church

Lafayette County:

3 Washington Chapel A.M.E. Church
31 St. Luke Evangelical Church
39 Pleasant Prairie Church
96 Dover Christian Church
98 Dover Presbyterian Church
131 Waverly Christian Church
138 St. Thomas Presbyterian Church
207 McKendree Methodist Church
229 Aullville Christian Church

Pettis County:

7 Blackwater Chapel Methodist Church
14 Houstonia M.E. Church South
73 Miller's Chapel Cumberland Presbyterian Church
79 Union Church
108 Stokes Chapel Methodist Church
169 Lake Creek Methodist Church
175 St. John the Evangelist Church
_____ Longwood Presbyterian/Methodist Church

Saline County:

11E Fish Creek Baptist Church
12E First Baptist Church
13E Miami Methodist Church
13E Free Will/Union Hill Baptist Church
14E Second Baptist Church
23T Elmwood Methodist Church
23M New Prospect Baptist Church
37M Concord Christian Church
39M Zoar Baptist Church

SHOW-ME REGION CHURCH SURVEY, PHASE I (JOHNSON, LAFAYETTE, PETTIS & SALINE COUNTIES) 1993-1994

CHURCH NAME (HISTORIC)	INV. NO.	CHURCH NAME (PRESENT)	DENOMINATION (HISTORIC)	COUNTY	CITY (VIC.)	DATE	FORM	SEATING PLAN	USED AS CHURCH	WALL MATERIAL	INTER	COND.	COMMENTS
1. Valley City Christian Church	15		Christian	Johnson	Valley City	Ca.1890s	CS	N/A	No	Wood		F/P	Cutaway bays.
2. Columbus Christian Church	16	Community Christian Church	Christian	Johnson	Columbus	Ca.1870	G	3-aisle	Yes	Wood	Exc	G	Chancel area behind narthex.
3. Mount Zion Christian Church	22	Mount Zion Christian Church	Christian	Johnson	Dunksburg	1896	CS	3-aisle	Yes	Metal/Wood	Fair	E/G	Cutaway bays.
4. Kingsville Christian Church	28	(To be used as day care center)	Christian	Johnson	Kingsville	1880	G	N/A	No	Wood	Exc	G	City-owned building.
5. Rock Spring Cumberland Presbyterian	35	Rock Spring Gospel Tabernacle	Presbyterian	Johnson	Holden	1891	G	3-aisle	Yes	Wood	Exc	G	Ornate Victorian detailing.
6. Christ Episcopal Church	63	Christ Episcopal Church	Episcopal	Johnson	Warrensburg	1899	G ¹	3-aisle	Yes	Stone	Exc	F	Shingle/Romanesque/Tudor.
7. Warren Street A.M.E. Church	69	Warren Street United Methodist	A.M.E.	Johnson	Warrensburg	1898	SE	Ctr. aisle	Yes	Brick	Exc	E/G	Quatrefoil windows; black church
8. Sacred Heart Church	74	Sacred Heart Church	Catholic	Johnson	Warrensburg	1887	CS	3-aisle	Yes	Brick	Exc	E	To be razed for parking lot.
9. First Presbyterian Church	79	First Presbyterian Church	Presbyterian	Johnson	Holden	1881	SS	4-aisle	Yes	Brick	Exc	E	Most complex church in group.
10. LaTour Cumberland Presbyterian	131	LaTour Presbyterian Church	Presbyterian	Johnson	LaTour	1889	SS	3-aisle	Yes	Wood	E/G	G	Pointed arch motif includes
11. Quick City Christian Church	143	Quick City Christian Church	Christian	Johnson	Quick City	1892	G	3-aisle	Yes ²	Wood	Good	G	Brackets under eaves.
12. New Liberty Presbyterian Church	155	(Harry Gudde's barn)	Presbyterian	Johnson	Denton	1885	G	N/A	No	Wood	Good	F/P	Entrance enlarged; used as barn
13. Washington Chapel A.M.E. Church	3	Washington Chapel A.M.E. Church	A.M.E.	Lafayette	Wellington	Ca.1880s	G	3-aisle	No	Wood	Exc	F/P	Proposed historical museum.
14. St. Luke Evangelical Church	31	St. Luke United Church of Christ	Evangelical	Lafayette	Wellington	1897	CS	3-aisle/ 5-aisle	Yes	Metal/wood	Good	E	Windows in base of "T" are on a sloping plane.
15. Pleasant Prairie Church	39	(Julius Dinse's barn)	Metn/Presby	Lafayette	Napoleon	Ca.1875	SE	N/A	No	Wood	Exc	G/F	Good Victorian detailing; used as barn since 1970s.
16. Dover Christian Church	96	Dover Christian Church	Christian	Lafayette	Dover	1849	G	2-aisle (3-rows)	Yes	Brick	Fair	E/G	Impressive antebellum interior
17. Dover Presbyterian Church	98	St. John the Baptist Catholic Church	Presbyterian	Lafayette	Dover	1858	T	3-aisle	Yes	Brick	E/G	E	A fine Greek Revival example despite large addition.
18. Waverly Christian Church	131	Waverly Christian Church	Christian	Lafayette	Waverly	1859	T	3-aisle	Yes	Brick	Good	E	Spectacular Greek Rev. example.
19. St. Thomas Presbyterian Church	138	(Gospel Truth Antiques)	Presbyterian	Lafayette	Waverly	1853	T	N/A	No	Brick	Exc	G	Relatively orig. Greek Revival.
20. McKendree Methodist Church	207	McKendree United Methodist Church	Methodist	Lafayette	Chapel Hill	1888	G	2-aisle (3-rows)	No	Wood	Good	G	Interesting pointed windows.
21. Auliville Christian Church	229	Auliville Christian Church	Christian	Lafayette	Auliville	1875	G ³	3-aisle	Yes	Wood	G/F	G	Unusual window surrounds.
22. Blackwater Chapel Methodist Church	7	Blackwater Chapel United Methodist	Methodist	Pettis	Dunksburg	1882	SS	2-aisle (3-rows)	Yes	Vinyl/Wood	Good	E	Fine detailing remains despite vinylization.
23. Houstonia M.E. Church South	14	Houstonia United Methodist Church	Methodist	Pettis	Houstonia	Ca.1870	SS	3-aisle	Yes	Wood	G/F	E/G	Nice tower w/bell visible.
24. Miller's Chapel Cumberland Presby.	73	Miller's Chapel Presbyterian Church	Presbyterian	Pettis	Postal	Ca.1880s	G	Ctr. aisle	No	Wood	Exc.	G	Good austere example. Fine wrought iron gateway nearby.
25. Union Church	79	Union Church	Various	Pettis	Postal	Ca.1895	CS	3-aisle	Yes	Wood	Exc	G	Round-arched entrance to sanc.
26. Stokes Chapel Methodist Church	108	Stokes Chapel United Methodist Church	Methodist	Pettis	Georgetown	Ca.1895	Octagonal	Ctr. aisle	Yes	Wood	Exc.	E	Unusual octagonal form with axial emphasis.
27. Lake Creek Methodist Church	169	Lake Creek United Methodist Church	Methodist	Pettis	Smithton	1883	SE	3-aisle	Yes	Vinyl/Wood	Good	E	Historic church campground.
28. St. John the Evangelist Church	175	St. John the Evangelist Church	Catholic	Pettis	Bahner	1881	CS	3-aisle	Yes	Vinyl/Wood	E/G	E	Wall's as well as ceiling covered with decorative "work". Ceiling joists said to have unusual offset pin assembly.
29. Longwood Presbyterian/Methodist Ch		Longwood Presbyterian Church	Presb/Meth	Pettis	Longwood	1871	G	3-aisle	Yes	Wood	G/F	G	
30. Fish Creek Baptist Church	11E	Fish Creek Baptist Church	Baptist	Saline	Gilliam	1885	G	3-aisle	Yes	Wood	Exc	E/G	Old balcony intact.
31. First Baptist Church	12E	First Baptist Church	Baptist	Saline	Miami	Ca.1852; 60s	G ⁴	3-aisle	Yes	Vinyl/wood	Fair	E/G	Temple front ruined by vinylization.
32. Miami Methodist Church	13E	Miami Methodist Church	Methodist	Saline	Miami	1869	CS	3-aisle	Yes	Brick	Exc	E	Fanlight over entrance, unette in lower pilasters.
33. Free Will Colored Baptist Church	13E	Union Hill Baptist Church	Baptist	Saline	Saline City	Ca.1888; 1920	CS	N/A	No	Wood	Exc	P	Former black church in poor condition.
34. Second Baptist Church	14E	Second Baptist Church	Baptist	Saline	Miami	1912	SS	2-aisle (3-rows)	No	Asbes/Wood	Exc	G	20th century building, included as black church with inter.
35. Elmwood Methodist Church	23T	Elmwood United Methodist Church	Methodist	Saline	Elmwood	1874	G	2-aisle (3-rows)	Yes	Wood	Exc	E/G	Grange meeting hall upstairs.
36. New Prospect Baptist Church	23M	New Prospect Baptist Church	Baptist	Saline	Ayers	1886	G	2-aisle (1-row)	Yes	Wood	Exc	E/G	Two separate entrances in primary elevation.
37. Concord Christian Church	37M	Concord Christian Church	Christian	Saline	Hardeman	Ca.1884 ⁵	G	3-aisle	Yes	Wood	G/F	E/G	Extension spoils main elevation
38. Zoar Baptist Church	39M	Zoar Baptist Church	Baptist	Saline	Nanton	Ca.1890 ⁶	G	3-aisle	Yes	Wood	Good	G	Pedimented front gable.

1-Gable-end, but architect-designed, not vernacular building.
2-Sunday school use only.
3-Historically, a side-steeple church; steeple recently removed.

4-Was temple-front form prior to vinylization.
5-Date estimated. A county history says present building was constructed in 1840.
6-Date (ca. 1890) is based on newspaper article. Other sources say 1860.

SHOW-ME REGION CHURCH SURVEY, PHASE I (JOHNSON, LAFAYETTE, PETTIS & SALINE COUNTIES)

CHURCH NAME (HISTORIC)	INV. NO.	CHURCH NAME (PRESENT)	DENOMINATION (HISTORIC)	COUNTY
1. Valley City Christian Church	15		Christian	Johnson
2. Columbus Christian Church	16	Community Christian Church	Christian	Johnson
3. Mount Zion Christian Church	22	Mount Zion Christian Church	Christian	Johnson
4. Kingsville Christian Church	28	(To be used as day care center)	Christian	Johnson
5. Rock Spring Cumberland Presbyterian	35	Rock Spring Gospel Tabernacle	Presbyterian	Johnson
6. Christ Episcopal Church	63	Christ Episcopal Church	Episcopal	Johnson
7. Warren Street A.M.E. Church	69	Warren Street United Methodist	A.M.E.	Johnson
8. Sacred Heart Church	74	Sacred Heart Church	Catholic	Johnson
9. First Presbyterian Church	79	First Presbyterian Church	Presbyterian	Johnson
10. LaTour Cumberland Presbyterian	131	LaTour Presbyterian Church	Presbyterian	Johnson
11. Quick City Christian Church	143	Quick City Christian Church	Christian	Johnson
12. New Liberty Presbyterian Church	155	(Harry Gudde's barn)	Presbyterian	Johnson
13. Washington Chapel A.M.E. Church	3	Washington Chapel A.M.E. Church	A.M.E.	Lafayette
14. St. Luke Evangelical Church	31	St. Luke United Church of Christ	Evangelical	Lafayette
15. Pleasant Prairie Church	39	(Julius Dinse's barn)	Meth/Presby	Lafayette
16. Dover Christian Church	96	Dover Christian Church	Christian	Lafayette
17. Dover Presbyterian Church	98	St. John the Baptist Catholic Church	Presbyterian	Lafayette
18. Waverly Christian Church	131	Waverly Christian Church	Christian	Lafayette
19. St. Thomas Presbyterian Church	138	(Gospel Truth Antiques)	Presbyterian	Lafayette
20. McKendree Methodist Church	207	McKendree United Methodist Church	Methodist	Lafayette
21. Aullville Christian Church	229	Aullville Christian Church	Christian	Lafayette
22. Blackwater Chapel Methodist Church	7	Blackwater Chapel United Methodist	Methodist	Pettis
23. Houstonia M.E. Church South	14	Houstonia United Methodist Church	Methodist	Pettis
24. Miller's Chapel Cumberland Presby.	73	Miller's Chapel Presbyterian Church	Presbyterian	Pettis
25. Union Church	79	Union Church	Various	Pettis
26. Stokes Chapel Methodist Church	108	Stokes Chapel United Methodist Church	Methodist	Pettis
27. Lake Creek Methodist Church	169	Lake Creek United Methodist Church	Methodist	Pettis
28. St. John the Evangelist Church	175	St. John the Evangelist Church	Catholic	Pettis
29. Longwood Presbyterian/Methodist Ch		Longwood Presbyterian Church	Presb/Meth	Pettis
30. Fish Creek Baptist Church	11E	Fish Creek Baptist Church	Baptist	Saline
31. First Baptist Church	12E	First Baptist Church	Baptist	Saline
32. Miami Methodist Church	13E	Miami Methodist Church	Methodist	Saline
33. Free Will Colored Baptist Church	13E	Union Hill Baptist Church	Baptist	Saline
34. Second Baptist Church	14E	Second Baptist Church	Baptist	Saline
35. Elmwood Methodist Church	23T	Elmwood United Methodist Church	Methodist	Saline
36. New Prospect Baptist Church	23M	New Prospect Baptist Church	Baptist	Saline
37. Concord Christian Church	37M	Concord Christian Church	Christian	Saline
38. Zoar Baptist Church	39M	Zoar Baptist Church	Baptist	Saline

1-Gable-end, but architect-designed, not vernacular building.
 2-Sunday school use only.
 3-Historically, a side-steeple church; steeple recently removed.

4-Was temple-front
 5-Date estimated.
 6-Date (ca. 1890)

NTY	CITY(VIC.)	DATE	FORM	SEATING PLAN	USED AS CHURCH	WALL MATERIAL	INTEG	COND.	COMMENTS
son	Valley City	Ca.1890s	CS	N/A	No	Wood	Good	F/P	Cutaway bays.
son	Columbus	Ca.1870	G	3-aisle	Yes	Wood	Exc	G	Chancel area behind narthex.
son	Dunksburg	1896	CS	3-aisle	Yes	Metal/Wood	Fair	E/G	Cutaway bays.
son	Kingsville	1880	G	N/A	No	Wood	Exc	G	City-owned building.
son	Holden	1891	G	3-aisle	Yes	Wood	Exc	G	Ornate Victorian detailing.
son	Warrensburg	1899	G ¹	3-aisle	Yes	Stone	Exc	E	Shingle/Romanesque/Tudor.
son	Warrensburg	1898	SE	Ctr. aisle	Yes	Brick	Exc	E/G	Quatrefoil windows;black church
son	Warrensburg	1887	CS	3-aisle	Yes	Brick	Exc	E	To be razed for parking lot.
son	Holden	1881	SS	4-aisle	Yes	Brick	Exc	E	Most complex church in group.
son	LaTour	1889	SS	3-aisle	Yes	Wood	E/G	G	Pointed arch motif includes altar.
son	Quick City	1892	G	3-aisle	Yes ²	Wood	Good	G	Brackets under eaves.
son	Denton	1885	G	N/A	No	Wood	Good	F/P	Entrance enlarged;used as barn
ayette	Wellington	Ca.1880s	G	3-aisle	No	Wood	Exc	F/P	Proposed historical museum.
ayette	Wellington	1897	CS	3-aisle/ 5-aisle	Yes	Metal/Wood	Good	E	Windows in base of "T" are on a sloping plane.
ayette	Napoleon	Ca.1875	SE	N/A	No	Wood	Exc	G/F	Good Victorian detailing; used as barn since 1970s.
ayette	Dover	1849	G	2-aisle (3-rows)	Yes	Brick	Fair	E/G	Impressive antebellum interior
ayette	Dover	1858	T	3-aisle	Yes	Brick	E/G	E	A fine Greek Revival example despite large addition.
ayette	Waverly	1859	T	3-aisle	Yes	Brick	Good	E	Spectacular Greek Rev.example
ayette	Waverly	1853	T	N/A	No	Brick	Exc	G	Relatively orig.Greek Revival
ayette	Chapel Hill	1888	G	2-aisle (3 rows)	No	Wood	Good	G	Interesting pointed windows.
ayette	Aullville	1875	G ³	3-aisle	Yes	Wood	G/F	G	Unusual window surrounds.
tis	Dunksburg	1882	SS	2-aisle (3 rows)	Yes	Vinyl/Wood	Good	E	Fine detailing remains despite vinylization.
tis	Houstonia	Ca.1870	SS	3-aisle	Yes	Wood	G/F	E/G	Nice tower w/bell visible.
tis	Postal	Ca.1880s	G	Ctr. aisle	No	Wood	Exc.	G	Good austere example. Fine wrought iron gateway nearby.
tis	Postal	Ca.1895	CS	3-aisle	Yes	Wood	Exc	G	Round-arched entrance to sanc
tis	Georgetown	Ca.1895	Octagonal	Ctr.aisle	Yes	Wood	Exc.	E	Unusual octagonal form with axial emphasis.
tis	Smithton	1883	SE	3-aisle	Yes	Vinyl/Wood	Good	E	Historic church campground.
tis	Bahner	1881	CS	3-aisle	Yes	Vinyl/Wood	E/G	E	Walls as well as ceiling covered with decorative "tin"
tis	Longwood	1871	G	3-aisle	Yes	Wood	G/F	G	Ceiling joists said to have unusual offset pin assembly.
ine	Gilliam	1885	G	3-aisle	Yes	Wood	Exc	E/G	Old balcony intact.
ine	Miami	Ca.1852;60s	G ⁴	3-aisle	Yes	Vinyl/Wood	Fair	E/G	Temple front ruined by vinylization.
ine	Miami	1869	CS	3-aisle	Yes	Brick	Exc	E	Fanlight over entrance, lunette in tower, pilasters.
ine	Saline City	Ca.1888; 1920	CS	N/A	No	Wood	Exc	P	Former black church in poor condition.
ine	Miami	1912	SS	2-aisle (3-rows)	No	Asbes/Wood	Exc	G	20th century building, included as black church with integ.
ine	Elmwood	1874	G	2-aisle (3-rows)	Yes	Wood	Exc	E/G	Grange meeting hall upstairs.
ine	Ayers	1886	G	2-aisle (1-row)	Yes	Wood	Exc	E/G	Two separate entrances in primary elevation.
ine	Hardeman	Ca.1884 ⁵	G	3-aisle	Yes	Wood	G/F	E/G	Extension spoils main elevation
ine	Napton	Ca.1890 ⁶	G	3-aisle	Yes	Wood	Good	G	Pedimented front gable.

front form prior to vinylization.

ted. A county history says present building was constructed in 1840.

(1990) is based on newspaper article. Other sources say 1860.

SURVEY FINDINGS AND ANALYSIS

INTRODUCTION

Part I

With the exception of the Saline County church buildings, all of the other buildings in the survey group were visited by the researcher within the past eight years. As expected, some of these buildings had fallen on hard times but the most significant structural changes were not due to neglect. Rather, they resulted from congregations' efforts to provide cost-efficient, long-term protection by covering their buildings with vinyl siding. Although carefully chosen and well-applied vinyl siding can be relatively nondisruptive, its use usually involves simplification and the removal of architectural detailing.

Obviously buildings which are relatively simple and austere to begin with are least affected by vinylization. Buildings with relatively complex exterior surfaces, however, are unquestionably diminished by the addition of vinyl siding. One problem is that too much original detailing is simply removed rather than sheathed. Another problem is that when original detailing is "replicated" in vinyl, the pattern of the vinyl is often different from the original. Apparently, vinyl forms and patterns are much too limited for the variety of architectural detail that is encountered. It is usually easier for workmen to remove detailing than to try to cover it with the available material. Churches select vinyl firms--probably on the basis of low price more often than not--and trust them to do "what is best."

Since church buildings are not eligible for listing in the National Register of Historic Places unless their primary significance is architecture, artistic distinction or historical importance, the presence of vinyl or metal siding presumably eliminates from consideration such otherwise fine Pettis County examples as Blackwater Chapel (#7), Lake Creek Methodist (#169), and St. John the Evangelist (#175).

Architecturally, the range of buildings in the survey group is substantial. At one extreme is the ca. 1859 Waverly Christian Church (#131, Lafayette Co.), a magnificent Greek Revival example with a temple front, and the architect-designed Christ Episcopal Church (#63, Johnson Co., 1899) and Holden's First Presbyterian Church (#79, Johnson Co., 1881). At the other end of the architectural spectrum are simple, austere buildings such as Miller's Chapel Cumberland Presbyterian Church (#73, Pettis Co.) a relatively unaltered rural example apparently erected in the

1880s. With the exception of a few relatively complex, architect-designed church buildings in incorporated areas, most examples in the study group are fairly simple gable-end and center-steeple types in rural locations.

Several denominations are represented, but denomination was a nonfactor in selecting buildings for the study group. Represented are buildings originally used by the A.M.E., Baptist, Catholic, Christian, Episcopal, Evangelical (United Church of Christ), Methodist, Presbyterian and Cumberland Presbyterian denominations; one building is currently used by Pentecostals. Some buildings were erected by one denomination and later used by a different denomination. Other buildings were shared, with Methodists and Presbyterians the two most likely denominations to jointly own a building. Probably the largest Christian denomination not represented is Lutheran, not because there are no fine Lutheran church buildings within the survey area but because they were not quite as old as other examples.

The larger city churches have their own pastors, but several churches in the group are served by pastors who divide their services among three or four individual churches. Some church buildings in the group have been closed for years and are simply deteriorating, others are "on the brink" due to dwindling memberships, and a few have been converted to other uses such as antique store, day care center and barns. Services may be held only once or twice a year in barely viable churches. In one "on the brink" example, the adult members have lost interest, moved away or died and only a Sunday school is offered.

Half a dozen of the still-active churches probably will be closed within five years. At least two of the old churches are likely to be replaced by new buildings--the 1881 Sacred Heart Church in Warrensburg (#74), and the 1871 Longwood Presbyterian Church (#). Obviously, the prospects for long-term preservation of many of these buildings are not good.

Part II

Despite high hopes at the beginning of the project, the researcher was unable to determine the denomination of church buildings by external design features, although one or more denominations could often be eliminated.

Roughly half of the buildings in the study group are locked when not in use, a response to the spread of vandalism and theft into rural America. Those denominations that make a point of not locking their buildings probably do so out of a desire "to provide shelter and a place to go for those needing prayer," according to Rev. Earl Albers, pastor of the Immanuel Lutheran Church northwest of Knob Noster. Immanuel Lutheran was considered for the survey until it was learned that the present

building was erected in 1942, on the stone foundation of a razed 19th century church building.

IDENTIFICATION AND SELECTION OF PROPERTIES

In the Show-Me Region, church buildings had been surveyed within the context of various other surveys but no church-specific, architectural study of primarily vernacular buildings had been conducted prior to the present project. The original plan was to include only churches built prior to 1881, but in consideration of the condition of available buildings, the time-frame was expanded to include several later buildings, as will be discussed below. Although this was anticipated in the research design, the time-frame was expanded somewhat more than had been expected but there were no significant deviations.

For this project, the preliminary list of church buildings was compiled from computer printouts supplied to Show-Me Regional Planning Commission by the Historic Preservation Program in July 1992. The printouts were based on existing survey forms and National Register nominations for properties in the Show-Me Region of Johnson, Lafayette, Pettis and Saline Counties. Thus historic properties which, for whatever reasons, were never inventoried were not in the state's computer. Consequently, it is recognized that a small number of these uninventoried historic church buildings may have been worthy of the project and might have been included if they had been identified earlier. In Johnson, Lafayette, and Pettis Counties, historic church buildings were not inventoried if research teams had doubts about their integrity or architectural significance, or simply considered them to be nonhistoric by mistake. In Saline County, surveying apparently was somewhat less comprehensive but otherwise a few worthy buildings probably were missed for the same reasons as those mentioned.

Initially, only churches built through 1880 were to be included in this phase of intensive church surveying. The exact number to be surveyed was not determined at this point. Based solely on the printouts, however, 35 or more seemed a reasonable goal pending additional research. The region's several NR-listed churches of course were not considered for the project.

As expected, additional research indicated problems with some of the tentatively selected church buildings concerning dating or the extent of alterations. While it would have been possible to survey 35 or more pre-1881 church buildings within the region, several of those in the printout were considered too altered to be registrable. Consequently, the list of tentatively selected buildings was expanded to include good examples of later churches, at first through 1889 and ultimately through 1899. The emphasis was on relatively simple rural examples as opposed to architect-designed urban churches.

A "church selection" meeting with Lee Gilleard of the Historic Preservation Program staff was scheduled for October 29, 1993. Earlier in October, several churches were visited and photographed by the researcher, and contact prints were made.

The visited/photographed churches included all of the Saline County church buildings listed on the printout as constructed through the 1880s, plus a few others in Johnson and Lafayette Counties. At the October 29 meeting, photographs, contact prints and other pictorial material were examined in an effort to arrive at a "final" survey list. At this time several church buildings were eliminated and others were placed on reserve status, to be surveyed at the discretion of the researcher if problems developed with any of the "final" 35.

Summary: Identification and Selection

Ultimately, church buildings were selected for the survey on the basis of age and their potential for registration. Because it was expected that research during the project would result in more accurate construction dates (which in some cases would eliminate buildings from consideration in this phase of the survey), a reserve list was also compiled. While a sincere effort was made to select 35 exemplary buildings for the project, the subjectivity of the selectors must be recognized. Also, it should be remembered that only previously inventoried church buildings were considered. If a church building was not written up initially for any reason by the various researchers who conducted architectural surveys in the Show-Me Region, then it had virtually no chance of being considered for the current project. (An exception was the Longwood Presbyterian Church, which was noted but not inventoried by the present researcher who was also the primary researcher in the Pettis County survey.)

PERSONNEL

The church survey was conducted by Roger Maserang, historic preservation coordinator for Show-Me Regional Planning Commission, under the auspices of Lee Gilleard, survey coordinator for the Missouri Historic Preservation Program.

RECOMMENDATIONS

Early in the project, it became apparent that the nomination prospects are good for several of the church buildings, either individually or as individual properties within a multiple property format.

At least four or five of the churches with Greek Revival or other classical styling should be considered for individual nomination in conjunction with a proposed multiple property nomination of

antebellum and immediate postbellum resources in the Show-Me Region: the 1859 Waverly Christian Church (#131), the 1853 former St. Thomas Presbyterian Church (#138), and the 1858 former Dover Presbyterian Church (#98), all in Lafayette County; the 1869 Miami Methodist Church (#13E), in Saline County; and possibly the ca. 1870 Columbus Christian Church (#16), in Johnson County. Until recently, the Miami First Baptist Church (#12E, Saline Co.) was a fine frame example of a Greek Revival church building but the recent simplification of the primary elevation in connection with the addition of vinyl siding has probably made it unregistrable.

Apart from their architecture, four church buildings are significant for their African-American heritage. Presumably these buildings could be nominated individually or in conjunction with a multiple property nomination of area church buildings. The oldest of these is apparently the Washington Chapel A.M.E. Church (#3, Lafayette Co.), a ca. 1880s frame building with a loft for the circuit-riding pastor. The others are Miami's Second Baptist Church (#14E) and the Free Will/Union Hill Baptist Church (#13E), both in Saline County, and the Warren Street Methodist Church (#69), in Johnson County. Unfortunately, the Free Will/Union Hill Baptist Church is in such deteriorated condition that nomination would be problematic.

The largest group (the primary focus of the survey) consists of relatively simple old, vernacular church buildings in a rural setting. Typically modest frame structures with a gable roof and ornamentation usually absent or moderate, these church buildings were constructed in a few basic forms: gable-end, center-steeple, side-steeple, and steepled-ell. These and other forms are described below, under Associated Property Types. Further evaluation is necessary by the state staff, but a list of good vernacular examples is likely to include the Columbus Christian Church (#16, Johnson Co.), Kingsville Christian Church (#28, Johnson Co.), Rock Spring Cumberland Presbyterian Church (#35, Johnson Co.), Washington Chapel A.M.E. Church (#3, Lafayette Co.), Miller's Chapel Presbyterian Church (#73, Pettis Co.), Union Church (#79, Pettis Co.), Fish Creek Baptist Church (11E, Saline Co.), Elmwood Methodist Church (23T, Saline Co.) and New Prospect Baptist Church (#23M, Saline Co.), among others. These

and other examples might be considered for a thematic (multiple property) nomination, as well as individually.

Of architect-designed church buildings not mentioned in the above recommendations, especially fine examples include Holden's First Presbyterian Church (#79), Warrensburg's Christ Episcopal Church (#63), Sacred Heart Church (#74), and Warren Street Methodist Church (#69), and Pettis County's Stokes Chapel Methodist Church (#108), among others. The emphasis during the first phase was on relatively simple, vernacular buildings but there are numerous other architect-designed church buildings in the region including some complex, brick and sandstone examples in Sedalia. Several of these would be surveyed if a second phase is conducted.

ASSOCIATED PROPERTY TYPES

Placement of the tower or steeple (or the lack of one) determines the classification of most of Missouri's rural vernacular churches which are typically gable-roofed. Thus 34 of the 38 church buildings in the project group can be categorized according to four basic, steeple-related forms: gable-end, center-steeple, side-steeple, and steepled-ell. Three of the churches exemplify a fifth form which is based on the classical organization of its primary facade into a "temple-front." A sixth church form (twin-tower) was not represented by any churches in the project group, although there are examples of the form within the survey area of Johnson, Lafayette, Pettis and Saline Counties. A seventh church form--octagonal--is very uncommon, but an example (Stokes Chapel, #108, Pettis Co.) was included. In addition, stylistic references, particularly Gothic Revival and Greek Revival, are present in many examples.

Regardless of form, to be listed in the National Register of Historic Places, a church building must be significant for its architectural or artistic values, or it must be representative of important historic or cultural trends, and it must sufficiently reflect its historic appearance.

If a multiple property nomination is prepared, probably the most efficient approach would be to describe the buildings according to the forms represented, and then discuss how Gothic Revival, Greek Revival, classical or other stylistic elements are expressed within each form or property type. If individual nominations are prepared without reference to a cover document, then intensive discussions of form and whatever stylistic elements are present will of course be necessary in each case.

The following forms or property types are present within the survey group:

PROPERTY TYPE: GABLE-END CHURCH BUILDINGS

Approximately half (18) of the churches in the project group are gable-end buildings. This is not surprising, since the gable-end form is most common among Missouri's rural vernacular churches. This is the simplest form, essentially a gable-end building with an entrance in one gable end and no tower--although a small tower or cupola may straddle the main roof near the front of the building.

Gable-end church buildings in the project group are: Johnson County--Columbus Christian Church (#16), Kingsville Christian Church (#28), Quick City Christian Church (#143), Christ Episcopal Church (#63), New Liberty Presbyterian Church (#155) and Rock Spring Cumberland Presbyterian Church (#35); Lafayette

County--Aullville Christian Church (#229), Dover Christian Church (#96), McKendree Methodist Church (#207), and Washington Chapel A.M.E. Church (#3); Pettis County--Longwood Presbyterian Church (#), and Miller's Chapel Cumberland Presbyterian Church (#73); and Saline County--Fish Creek Baptist Church (#11E), New Prospect Baptist Church (#23M), Concord Christian Church (#37M), Elmwood Methodist Church (#23T), Miami's First Baptist Church (#12E), and Zoar Baptist Church (#39M).

Aullville Christian Church (#229, Lafayette Co.) is a gable-end building in its present form, but historically--and until recently--it was a side-steeple building. Whether it would be more appropriate or useful to discuss it as a gable-end building rather than as a former side-steeple building is debatable. In any case, it is probably unregistrable in its present form. Technically, Christ Episcopal Church (#63, Johnson Co.) is a gable-end building but it is architect-designed rather than vernacular. It would not be appropriate to discuss it as a gable-end building. Miami's First Baptist Church (#12E, Saline Co.) is a gable-end building today but until recently it was a temple-front example before pilasters across the main elevation fell victim to vinylization.

Description: Gable-End Church Buildings

Gable-end churches are characterized by the presence of one or more primary entrances in a gable end, the lack of a full-height tower or steeple, and a symmetrical arrangement of windows. Some examples have a small steeple or belfry straddling the ridge line of the roof at or near the front of the building.

Walls of gable-end churches are constructed of various materials but in the survey group, the majority are frame buildings which rest on foundations of stone or brick. (Wall material is of course irrelevant, unless it is nonhistoric.) The two nonwood buildings are the brick-walled Dover Christian Church (#96, Lafayette Co.) and the stone-walled Christ Episcopal Church (#63, Johnson Co.), an architect-designed building. Most of the gable-end church roofs today are covered with asphalt shingles. Metal roofs also are present in this subgroup, as on the Washington Chapel A.M.E. Church (#3, Lafayette Co.) and Miller's Chapel Cumberland Presbyterian Church (#73, Pettis Co.).

Primary entrances of gable-end buildings are usually double-leaf, but a single-leaf variation exists. Double-leaf entrances are centered in the facade. In the single-leaf variation, two one-door entrances divide the primary elevation into thirds. The

three churches with separate single-leaf entrances are McKendree Methodist Church (#207, Lafayette Co.), New Prospect Baptist Church (#23M, Saline Co.), and Dover Christian Church (#96, Lafayette Co.). The recently constructed vestibule of Aullville

Christian Church (#229, Lafayette Co.) has only a single-leaf entrance in its primary facade, but this entrance is nonhistoric and cannot be considered as an exception.

Fenestration is symmetrical, with windows ranging from rectangular double-hung sash similar to those used in residences to windows with elaborate hoods and pointed arches. Typical examples have four windows on each side. Rear windows and/or entrances may be present. Depending on religious philosophy and certainly on the wealth of the congregation, glass may be clear, translucent, colored or stained, leaded, etc.

While four window openings are typical for gable-end buildings, two of the churches in this group contain only three openings. These are the truly vernacular Washington Chapel A.M.E. Church (#3, Lafayette Co.) and Miller's Chapel Presbyterian Church (#73, Pettis Co.). Both Washington Chapel and Miller's Chapel have three windows on one side and two windows plus a single-leaf entrance on the other. The Longwood Presbyterian Church is another exception, with five window openings in each of its side elevations; it is possible that the building was lengthened at some point, possibly in the 1920s when the basement was constructed. As noted above, Christ Episcopal Church (#63, Johnson Co.) is much more complex than other gable-end buildings and its side fenestration is unique.

A few gable-end examples have a centered rear projection or apse, with a roof, which encloses space behind the rostrum. The projections are likely to have windows in their side walls. Rear projections, of course, are common to church forms other than gable-end. An example of a gable-end building with a rear projection is the Rock Spring Cumberland Church (#35, Johnson Co.)

Ornamentation is sometimes present but the gable-end church, like other vernacular church buildings, is essentially a modest structure. Three church buildings indicate the range of ornamentation within this subgroup: the Washington Chapel A.M.E. Church (#3, Lafayette Co.); Zoar Baptist Church (#39M, Saline Co.); and Rock Spring Church (#35, Johnson Co.). Washington Chapel exemplifies a gable-end church with little or no ornamentation. Zoar Baptist Church is only slightly less austere than Washington Chapel, lacking ornamentation but with a pedimented front gable and fairly wide trim bands under the cornice. Rock Spring Church has a front gable filled with imbricated shingles and other Victorian trim, as well as hooded, pointed arches above windows and entrances, plus a rear projection. No other gable-end church in the survey group has as much ornamentation. Pedimented corner boards, reflective of a classical influence, are present in some buildings in this group but they are only minimally decorative. All things equal, the gable-end building was the least expensive type to construct.

Significance: Gable-End Church Buildings

Properties owned by religious institutions or used for religious purposes may not normally be listed in the National Register of Historic Places, unless their primary significance can be shown to be based on architectural or artistic values, or it can be established that the property is representative of important historic or cultural trends. Usually, churches will be listed for their architectural or artistic values, assuming of course that sufficient significance can be documented. Columbus Christian Church (#16, Johnson Co.) is an example of a gable-end church building that appears to be significant primarily for its architecture. The Washington Chapel A.M.E. Church (#3, Lafayette Co.) is a gable-end church building which appears to be significant both for its architecture and as a property associated with an ethnic heritage. This building is located in Wellington.

Registration Requirements: Gable-End Church Buildings

To be significant for its architecture, a gable-end church building must retain the characteristic features of whatever style it exemplifies, to the extent that they were originally present, and it must meet high standards as an essentially unaltered property. If a church is a wholly vernacular building essentially lacking the details that characterize any formal style, it may still be eligible if it can be demonstrated that it is an exceptional example of the form, based on the survey, and that it meets stringent standards as an essentially unaltered building. In all cases, original rooflines, entrances, and fenestration must be intact and a high percentage of historic materials must be present. Because of the exceptionally high standards for the nomination of religious properties, in no case can a resource be listed in the National Register if its original wall material has been covered with aluminum or vinyl siding.

While religious buildings may be significant as representative of important historic or cultural trends as well as for their architecture, the same high standards for architecture must apply regardless of whether other areas of significance are claimed.

PROPERTY TYPE: CENTER-STEEPLE CHURCH BUILDINGS

The center-steeple form accounts for eight church buildings in the survey group. This form is the second most prevalent type in the study--appropriately, since the center-steeple form also appears to be the second most common type statewide.

Center-steeple examples in the project group are: Valley City Christian Church (#15, Johnson Co.), Mount Zion Christian Church

(#22, Johnson Co.), Sacred Heart Church (#74, Johnson Co.), St. Luke Evangelical Church (#31, Lafayette Co.), St. John the Evangelist Church (#175, Pettis Co.), Union Church (#79, Pettis Co.), Miami Methodist Church (#13E, Saline Co.), and Free Will/Union Hill Baptist Church (#13E, Saline Co.).

In this subgroup, the range is from St. Luke Evangelical Church (#31, Lafayette Co.) and Miami Methodist Church (#13E, Saline Co.) at the more elaborate end of the scale to Union Church (#79, Pettis Co.) and Free Will/Union Hill Baptist Church (#13E, Saline Co.) at the austerity end.

Description: Center-Steeple Church Buildings

Center-steeple churches are somewhat more ambitious buildings than the more common gable-end form, in that a tower containing the main entrance is centered in the primary elevation. The tower usually is topped with a belfry or steeple. Examples from which the uppermost portion has been removed are still considered center-steeple churches, for the purposes of this study. The amount of ornamentation is likely to be somewhat greater than in the less-expensive gable-end form, on average, but individual center-steeple churches can be as austere as the simplest gable-end.

Walls of center-steeple churches in the study group are either wood or brick. In some cases, metal or vinyl siding has been installed over the wood with generally disastrous results. Most roofs are asphalt. An exception is Union Church (#79, Pettis Co.), which has a metal roof.

Primary entrances of center-steeple buildings are invariably double-leaf in this subgroup, and invariably they are centered in the front of the tower. The tower serves as a small vestibule. At the sanctuary entrance, opposite the primary entrance, are double swinging doors, or no doors. Examples with no interior doors or evidence of doors ever having been present between the vestibule and sanctuary are Union Church (#79, Pettis Co.) and Free Will/Union Hill Church (#13E, Saline Co.). One church in this subgroup (Miami Methodist Church, #13E, Saline Co.) has a narthex in addition to a small vestibule within the walls of the tower. In this example, swinging doors are in the wall separating the narthex from the sanctuary while the rear of the tower is open.

Regarding side fenestration, the simpler center-steeple churches are like gable-end churches in the survey with three, four, or five symmetrically arranged openings. Union Church (#79, Pettis Co.), is a four-bay example--four windows on one side, three matching windows plus a door on the other. More-complex buildings with projecting or cutaway bays are included in this subgroup, but fenestration is always symmetrical. Valley City

Christian Church (#15, Johnson Co.) is an example of a center-steeple church with cutaway bays on both side elevations. Although this subgroup contains only eight buildings, there is quite a bit of diversity.

Window types vary widely. Plain sash with clear glass and flat arches are found on the Valley City Christian Church (#15, Johnson Co.). Windows on the Mount Zion Christian Church (#22, Johnson Co.) have pediment-like heads; the glass is clear except for two windows of leaded, colored glass in the apse. Round-arch windows are in the front and windows with segmental arches on the side elevations of Sacred Heart Church (#74, Johnson Co.); glass is leaded, colored or stained. Windows in St. Luke Evangelical Church (#31, Lafayette Co.) have pointed arches. The leaded windows of colored or stained glass depict biblical scenes.

This subtype contains church buildings which are every bit as austere as minimal gable-end examples. However, church buildings with a considerable amount of ornamentation are also in this group. Union Church (#79, Pettis Co.) is an example of an austere center-steeple building. Sacred Heart Church (#74, Johnson Co.), is a basic center-steeple building with elaborate, pilastered door and window surrounds of carved sandstone which endow its primary facade with artistry.

Significance: Center-Steeple Church Buildings

The comments under Significance: Gable-End Church Buildings, above, apply equally to center-steeple buildings. Miami Methodist Church (#13E, Saline Co.) is an example of a center-steeple church building that appears to be eligible on the basis of its architecture. As above, ethnic heritage also may be claimed as an area of significance for one of the buildings in this group, the Free Will/Union Hill Baptist Church (#13E, Saline Co.). While Free Will/Union Hill appears to be eligible for its architecture, the building is so badly deteriorated that nomination may not be feasible.

Registration Requirements: Center-Steeple Church Buildings

The comments under Registration Requirements: Gable-End Church Buildings, above, apply equally to center-steeple church buildings. In general, even if a building is largely devoid of stylistic elements, if it has the characteristics of its subtype and is the best or one of the best as demonstrated by the survey, then nomination should be possible.

PROPERTY TYPE: SIDE-STEEPLE CHURCH BUILDINGS

The side-steeple church has an asymmetrical primary elevation due to the placement of its tower adjacent to, or partially within,

the front gable end. The tower may project forward, be on the same plane, or be recessed behind the front gable end. The primary entrance is in the base of the tower, and the gable end contains either a window group or individual windows instead of an entrance or tower as on the previous two subtypes. There are five side-steeple churches within the project group, making it the third most numerous subtype.

Side-steeple buildings in the project group are: First Presbyterian Church (#79, Johnson Co.), LaTour Cumberland Presbyterian Church (#131, Johnson Co.), Blackwater Chapel Methodist Church (#7, Pettis Co.), Houstonia Methodist Church (#14, Pettis Co.), and the Second Baptist Church (#14E, Saline Co.).

Like the architect-designed Christ Episcopal Church (#63, Johnson Co.) in the gable-end group, Holden's First Presbyterian Church (#79, Johnson Co.) is not a vernacular building and its form is relatively complex for its subtype. The Houstonia Methodist Church (#14, Pettis Co.) has been a side-steeple building since ca. 1903, but it should be noted that originally, it was a center-steeple building. In this example, the first tower was removed when it became unsafe, and the original centered entrance in the gable was converted into a pointed-arch window.

Description: Side-Steeple Church Buildings

The side-steeple subtype is characterized by a tower which is attached to the left or right side of the primary gable end of the church. The tower, which contains the primary entrance, may be nominally connected or partially recessed within the main block. Its front facade may or may not project beyond the plane of the gable end. A window group, a single window, or multiple windows are found in the gable ends.

On the Houstonia Methodist Church (#14, Pettis Co.), the tower is a squarish box parallel to the left side of the building and projecting forward in its entirety from the gable end. On the LaTour Presbyterian Church (#131, Johnson Co.), the tower is a squarish box parallel to the gable end and projecting toward the right in its entirety. On Blackwater Chapel (#7, Pettis Co.), the tower is a squarish box which is largely recessed within the left front corner of the main block, while projecting somewhat to the left and forward. On the Second Baptist Church (#14E, Saline Co.), the tower is partially recessed within the left front corner but also projects significantly to the left and forward. On the First Presbyterian Church (#79, Johnson Co.), the tower is largely recessed within either the left front corner or the right front corner, depending on what is considered the primary elevation of the building.

Primary entrances are double-leaf. In all five examples, entrances are in the primary elevation. Holden's First

Presbyterian Church (#79, Johnson Co.) also has a double-leaf entrance in the tower's side elevation. On other examples, the side elevation of the tower contains a window (Blackwater Chapel, #7, Pettis Co.) or is windowless (LaTour Presbyterian Church, #131, Johnson Co.). One church has brick walls and the other four are frame buildings.

The interior of the tower serves as a vestibule. In examples where the tower is attached to the main block rather than recessed within it, double swinging doors are simply placed in the sanctuary wall opposite the primary entrance or at a right angle to it (LaTour Presbyterian Church, #131, Johnson Co.; Houstonia Methodist Church, #14, Pettis Co.). In examples where the tower is recessed within the main block, to provide enough space for double swinging doors an option was to remove both walls within the tower space and install the doors at a 45-degree angle. This is how it was done in the Second Baptist Church (14E, Saline Co.). Blackwater Chapel (#7, Pettis Co.) has a deeply recessed tower but in this example, the builder made do with a single-leaf entrance to the sanctuary.

Side fenestration is symmetrical, with windows--except for towers or additions--opposite one another. Rear walls are generally unwindowed in the less complex churches, although Blackwater Chapel (#7, Pettis Co.) has a rear projection with side windows. LaTour Presbyterian Church (#131, Johnson Co.) also has a projection but it and the rest of the rear wall are unwindowed. The other examples, with the exception of Holden's architect-designed First Presbyterian Church, have no windows in their rear elevations.

Blackwater Chapel (#7, Pettis Co.), with its intricate crossbracing and scrollwork inserts, finials and octagonal upper tower is perhaps the most ornamental of the relatively simple church buildings in the survey group. However, no building in the side-steeple subtype (remembering that this is a relatively small sample of only five churches) is as austere as some of the gable-end and center-steeple buildings. The least-ornamented building in this subtype is probably the Second Baptist Church (#14E, Saline Co.), but even this example has imbricated shingles in its front gable and tower, while door and window openings have pointed arches and the glass is leaded.

Significance: Side-Steeple Church Buildings

See the comments under Significance: Gable-End Church Buildings, above. Holden's First Presbyterian Church (#79, Johnson Co.) is an example of a side-steeple church building that appears to be significant primarily for its architecture. The Second Baptist Church (#14E, Saline Co.), a former black church, is an example of a side-steeple church building that appears to be eligible primarily under the area of ethnic heritage.

Registration Requirements: Side-Steeple Church Buildings

The comments under Registration Requirements: Gable-End Church Buildings, above, apply equally to side-steeple church buildings.

PROPERTY TYPE: STEEPLD-ELL CHURCH BUILDINGS

Three steepled-ell church buildings were among the 38 properties surveyed. In this subtype, the steeple--which usually contains the primary entrance--is recessed within the angle between two intersecting gabled wings. The wings may be of identical or nearly identical size or, more often, there will be a main block with a smaller wing. A larger congregational seating area is possible when both wings are large, but the additional space may be used for other purposes. The steepled-ell is a fairly common form, although relatively few are in the survey group.

Steepled-ell church buildings in the project group are: Warren Street A.M.E. Church (#69, Johnson Co.), Pleasant Prairie Church (#39, Lafayette Co.), and Lake Creek Methodist Church (#169, Pettis Co.)

Although Lake Creek Methodist Church is a good example of a steepled-ell building, it is possible that it began as a simpler form. Additional research may indicate that the tower was added in connection with an expansion of the building in 1919.

Description: Steepled-Ell Church Buildings

The steepled-ell church is characterized by two intersecting gabled wings, with a tower or steeple recessed within the angle. If the wings are both large, much of the additional space is likely to be used for seating. If one wing is significantly smaller than the other, the extra interior space is more likely to be used as a narthex or, occasionally, for additional seating. Because they contain an extra wing, steepled-ell buildings normally will be somewhat larger than buildings in the previously described forms.

On all three steepled-ell buildings in the survey group, the primary entrance is in the base of the tower, and is or was double-leaf. The Warren Street Methodist Church (#69, Johnson Co.) apparently had a double-leaf entrance originally, but today

the opening contains a single door which is wider than the original, plus a partition where the other door would be. Either wing may be entered from the tower, usually through double swinging doors.

The largest tower is on Lake Creek Methodist Church (#169, Pettis Co.). Lake Creek's tower has nearly four times as much interior

space as the other two church towers in this subtype. The Lake Creek tower has battlements at its four corners, while the Warren Street Methodist Church (#69, Johnson Co.) has a concave dome with a gabled cornice. The steeple has been removed from Pleasant Prairie Church (#39, Lafayette Co.).

On steepled-ell buildings, fenestration is likely to be identical or nearly so on two adjacent elevations rather than on parallel elevations. Thus on Pleasant Prairie Church (#39, Lafayette Co.), there is a window group flanked by two smaller windows plus a lunette window in the gable of the two elevations which share the tower. However, fenestration is only approximately the same on adjacent elevations of Lake Creek Methodist Church (#169, Pettis Co.), and Warren Street Methodist Church (#69, Johnson Co.).

Churches of this form are likely to have large windows or window groups in the two elevations which share the tower. Large triple windows flanked by individual windows, all with pointed, angular arches, enhance the mirror-image elevations which incorporate the tower on the Pleasant Prairie Church. Further ornamentation is contained in this building's two tower-side gables which are filled with imbricated shingles and contain lunette windows. Windows on Lake Creek Methodist and Warren Street Methodist churches have pointed curvilinear arches rather than pointed angular arches. Unlike the Pleasant Prairie and Lake Creek Churches, however, Warren Street Methodist has no large major windows or window groups, only individual windows of ordinary size. The third gable end on steepled-ell buildings is usually downplayed, but one of three round, quatrefoil windows on Warren Street Methodist Church occupies this otherwise unemphasized gable.

Although a two-aisle plan with seats arranged in graduated segments from front to back is feasible in the steepled-ell variation, there are no examples of this seating plan among the three buildings in this subtype. Warren Street Methodist has a simple, center aisle plan and the added space in the wing contains a family room, restrooms, vestry area and hall or narthex space. An accordion-like partition may be closed to separate this area from the sanctuary. Pews in Lake Creek Methodist are arranged in a three-aisle plan, with additional seating (probably used by the choir) in the wing. An accordion-like partition permits the wing to be used independently of the main seating area. Pews have been removed from Pleasant Prairie Church, but the arrangement was probably a basic plan with rows of similar-length pews.

Like the previous side-steeple form, this form is more likely to involve ornamentation than the gable-end and center-steeple varieties.

Significance: Steepled-Ell Church Buildings

See the comments under Significance: Gable-End Church Buildings, above. An example of a steepled-ell church building which appears to be primarily significant for its ethnic heritage is the Warren Street Methodist Church (#69, Johnson Co.). In this example, the building's architecture also would be cited as an area of significance.

Registration Requirements: Steepled-Ell Church Buildings

The comments under Registration Requirements: Gable-End Church Buildings, above, apply equally to steepled-ell church buildings.

PROPERTY TYPE: TEMPLE-FRONT CHURCH BUILDINGS

The oldest subtype in the survey group is the temple-front building, so-named because of the classical organization of its primary elevation. Statewide, temple-front is the least common of the vernacular forms. However, three of these antebellum properties are in the survey group and there would have been four if Miami's First Baptist Church (#12E, Saline Co.) had not been recently altered.

Temple-front examples are: Dover Presbyterian Church (#98), Waverly Christian Church (#131), and St.Thomas Presbyterian Church (#138), all in Lafayette County.

Waverly Christian Church has pilasters in its front and side elevations and is the most dramatic and richly detailed Greek Revival example in the survey group. St.Thomas Presbyterian Church is small and austere, but its exterior is relatively unaltered. Dover Presbyterian Church has few pilasters and a pediment is only suggested, but it is clearly a temple-front example.

Description: Temple-Front Church Buildings

The temple-front church building is characterized by a classical facade utilizing a column-supported portico with an entablature, pilasters, and other classical details. Full-blown examples have a temple-front portico, along with other appropriate architectural elements. Simpler versions (such as those in the survey group) have pilasters spaced at regular intervals in lieu of free-standing columns plus other classical elements, such as a pedimented gable.

On Waverly Christian Church (#131-Lafayette Co.), pilasters in pairs support a brickwork entablature and define three recessed

bays in the main facade, which also features a pediment and a stepped parapet. On St. Thomas Presbyterian Church (#138, Lafayette Co.), a much smaller building, six single pilasters are evenly spaced across the main elevation, supporting an entablature/pediment. Two double-leaf entrances fill the space between the second and third and the fourth and fifth pilasters. On Dover Presbyterian Church (#98, Lafayette Co.), the temple-front form is less dramatic with corner pilasters only suggesting a pediment; an unusual projection for the double-leaf entrance has pilaster-shaped sides. All three temple-front examples are brick.

Window openings on two of the buildings (Waverly Christian Church and Dover Presbyterian Church) are tall, consist of much leaded and stained glass, and have rounded tops. Window openings on St. Thomas Presbyterian are double-hung, 9/9 units of clear glass, with flat tops. A fanlight is above the entrance of Dover Presbyterian Church; five-light rectangular transoms are above the two entrances to St. Thomas Presbyterian Church; and the rounded space above the entrances to Waverly Christian Church contain wooden panels.

Fenestration is symmetrical on all three examples, with windows generally opposite one another on the side elevations. St. Thomas Presbyterian Church is the only church in this subtype with windows in its rear elevation. (There are two.)

Two of the churches (St. Thomas Presbyterian and Dover Presbyterian) have towers or cupolas straddling their front gables, but the presence or absence of this feature is not an important factor in describing this subtype.

Implicit in the temple-front form is a certain amount of ornamentation, but the presentation is orderly and symmetrical. Usually, and in all three examples, roofs are emphasized with a wide band of trim. In the case of Dover Presbyterian Church, the wide cornice band is limited to the forward portion of the side elevations. Waverly Christian Church is the most richly detailed of the three temple-front buildings in the survey group, but ornamentation in itself was not the point.

Larger examples of this subtype are likely to have had a slave gallery. St. Thomas Presbyterian Church was too small for a gallery, but Waverly Christian Church appears to have had a gallery at one time--the space is paneled over--and Dover Presbyterian Church has one still.

Seating plans are three-aisle--which is the most common arrangement in the survey group--in Dover Presbyterian Church and Waverly Christian Church. The pews have been removed from St. Thomas Presbyterian Church, but a three-aisle plan was probably used there as well.

Significance: Temple-Front Church Buildings

See the comments under Significance: Gable-End Church Buildings, above. St. Thomas Presbyterian Church (#138, Lafayette Co.) is an example of a temple-front church building that appears to be significant for its architecture.

Registration Requirements: Temple-Front Church Buildings

The comments under Registration Requirements: Gable-End Church Buildings, above, apply equally to temple-front church buildings.

PROPERTY TYPE: OCTAGONAL CHURCH BUILDINGS

Octagonal-plan church buildings are of course quite rare, but Stokes Chapel Methodist Church (#108, Pettis Co.) is a relatively unaltered example of sufficient age for the project. In geometrically pure examples, the form is easily recognizable by its exterior with eight uniform sides. The form is still correctly identified as octagonal if there are a few extra planes, provided they are only incidental to the overall design.

Description: Octagonal Church Buildings

The single example of this subtype within the survey area is not a true octagon with eight angles and eight sides, but rather is an elongated octagon with identical-size, gabled projections at the two extended ends. At one end, the projection serves as a vestibule; at the other end, it provides recessed space for an altar at the rear of the chancel area. The main roof of Stokes Chapel, located at Georgetown, is hipped.

A steeple clad with imbricated shingles straddles the gable above the vestibule. Imbricated shingles and a pointed-arch, louvered window are found within the front gable. The bell and pulley wheel are visible in the steeple's open belfry. Centered in the facade, the entrance is double-leaf and transomed.

Double-hung windows with clear glass are in groups of two and three. The three-groups are in the elongated, opposing middle planes. The two-groups are in the angled planes toward the rear of the building, up from the projection containing the primary entrance. Narrow windows are also found in the sides of the rear projection.

Wall material is not relevant, but Stokes Chapel is a frame building with a wide cornice band.

Stokes Chapel is one of only two churches in the survey group with a center aisle plan. In this example, the pews--which are

not the original pews--are curved. The hipped roof of the main block facilitates a vaulted ceiling.

Significance: Octagonal Church Buildings

See the comments under Significance: Gable-End Church Buildings, above. The octagonal church building is such an uncommon form that relatively unaltered examples, such as Stokes Chapel Methodist Church (#108, Pettis Co.), should be eligible on the basis of their architecture.

Registration Requirements: Octagonal Church Buildings

The comments under Registration Requirements: Gable-End Church Buildings, above, apply equally to octagonal church buildings.