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United States Department of the Interior
National Park ServiceNational Register of Historic Places
Registration Form

This form is for use in nominating or requesting determinations of eligibility for individual properties or districts. See instructions in *Guidelines for Completing National Register Forms* (National Register Bulletin 16). Complete each item by marking "x" in the appropriate box or by entering the requested information. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, styles, materials, and areas of significance, enter only the categories and subcategories listed in the instructions. For additional space use continuation sheets (Form 10-900a). Type all entries.

1. Name of Property

historic name FIRST BAPTIST CHURCH

other names/site number Glad Tidings Baptist Church; Flagstaff Christian Fellowship

2. Location

street & number 123 South Beaver Street

N/A not for publication

city, town Flagstaff

N/A vicinity

state Arizona

code AZ

county Coconino

code 005

zip code 86001

3. Classification

Ownership of Property

☒ private☐ public-local☐ public-State☐ public-Federal

Category of Property

☒ building(s)☐ district☐ site☐ structure☐ object

Number of Resources within Property

Contributing

1

Noncontributing

buildings

sites

structures

objects

1

0

Total

Name of related multiple property listing:

Number of contributing resources previously
listed in the National Register NA

4. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this
☒ nomination ☐ request for determination of eligibility meets the documentation standards for registering properties in the
National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.
In my opinion, the property ☒ meets ☐ does not meet the National Register criteria. ☐ See continuation sheet.

Signature of certifying official

Date

State or Federal agency and bureau

In my opinion, the property ☐ meets ☐ does not meet the National Register criteria. ☐ See continuation sheet.

Signature of commenting or other official

Date

State or Federal agency and bureau

5. National Park Service Certification

I, hereby, certify that this property is:

☒ entered in the National Register.☐ See continuation sheet.☐ determined eligible for the National
Register. ☐ See continuation sheet.☐ determined not eligible for the
National Register.☐ removed from the National Register.☐ other, (explain:)

for Signature of the Keeper

Date of Action

6. Function or Use**Historic Functions (enter categories from instructions)**
RELIGION/Religious structure/church**Current Functions (enter categories from instructions)**
RELIGION/Religious structure/church**7. Description****Architectural Classification**
(enter categories from instructions)LATE 19th & 20th CENTURY REVIVAL/Gothic
Revival**Materials (enter categories from instructions)**foundation Malpais rock
walls Malpais rock
roof Shingle
other Moenkopi sandstone trim**Describe present and historic physical appearance.****SUMMARY**

The First Baptist Church is a Gothic Revival style building constructed of malpais rock trimmed with Moenkopi sandstone. Main elements of the building include buttresses, an entrance with a pointed arch, a steeple, a steeply-pitched roof, and amber-colored windows. The architectural integrity of the building is good, despite 1949 and early 1950s additions.

DESCRIPTION

The First Baptist Church (constructed 1939-1940) is located in Flagstaff's "South Side", a neighborhood of mixed residential, commercial, and light-industrial use. The church is situated three blocks from both the Atchison, Topeka, and Santa Fe Railroad line to the north and Northern Arizona University to the south. Road-widening and piecemeal renewal projects have eroded the historic fabric of the South Side, although not of the church itself.

Designed by Orville Bell, a Phoenix architect, the church is in the Gothic Revival style. The roof is shingled, steeply gabled, and 40 ft high at its crest. A steeple (wooden and slatted) rises another 10 ft from the crest and houses a bell. Walls of the building are of uncoursed malpais boulders which give the church a rustic quality. Moenkopi sandstone is used as trim at window sills, buttress caps, the cornerstone, and entryway. The combination of red sandstone detailing against black malpais walls produces a solid, understated, and pleasing appearance.

The long axis of the building is oriented east-west, with the entrance facing east. The entryway is the single most decorative element, consisting of a pine door (with wrought iron hinges) set within a pointed arch of finely-cut sandstone. A vertically divided inset above the door is reminiscent of Gothic tracery. On the south side of the building, a bulkhead door leads to a small basement. The entryway and front (east elevation) have steel casement windows, each with three lights of amber glass. The north and south elevations have steel sash windows with nine panes of amber glass. All windows are original and in good condition.

The interior of the church is rather austere. The most decorative elements are two rows of original, wrought iron chandeliers. The lamps are suspended between oak scissor trusses.

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The floor (two feet above grade) is of tongue-and-groove oak, covered now with a rug. The amber windows admit little natural light. Walls are surfaced with plasterboard.

POST-HISTORIC ALTERATIONS

The church has undergone a series of changes since it opened for services in March of 1940. It debuted without pews, an organ, and a bell, features that were added in the early 1940s. The bell and organ remain, although the pews were sold some years ago to a newer church in east Flagstaff. Folding chairs are now used in their place.

The most significant change occurred to the church in 1949, when an addition was built on the north side, approximately doubling the square footage of the original 70 by 39 ft church. Fortunately, the annex was built to match the original building in style, scale, and materials. Since 1985, skylights and a dormer window have been added to the north slope of the roof of the annex.

In the early 1950s, a cinder block addition was placed on the west end of the building. It is small and not seen from the main elevation along South Beaver.

INTEGRITY

Although the First Baptist Church has witnessed some post-historic change, its integrity remains high. The 1949 addition nicely mirrors the design, materials, and workmanship of the original building. The skylights and dormer on the roof of the addition are not intrusive elements. The 1950s cinder block addition is small and not visible from the front of the church. The congregation that built the church still uses it as a church. The property retains enough integrity of location, design, setting, materials, workmanship, feeling and association to make it eligible for the National Register of Historic Places.

8. Statement of Significance

Certifying official has considered the significance of this property in relation to other properties:

☐ nationally ☐ statewide ☒ locallyApplicable National Register Criteria ☐ A ☐ B ☒ C ☐ DCriteria Considerations (Exceptions) ☒ A ☐ B ☐ C ☐ D ☐ E ☐ F ☐ G

Areas of Significance (enter categories from instructions)

ARCHITECTURE

Period of Significance

1939-1941

Significant Dates

1939-1940

Cultural Affiliation

NA

Significant Person

NA

Architect/Builder

Orville Bell

State significance of property, and justify criteria, criteria considerations, and areas and periods of significance noted above.

SUMMARY

The First Baptist Church is significant at the local level under criterion "c" as an example of Gothic Revival architecture in Flagstaff. Of the small number of Gothic-inspired buildings in Flagstaff, the First Baptist Church is the only one that incorporates both malpais rock and Moenkopi sandstone in its design, thus representing Flagstaff's two great stone-building traditions.

HISTORICAL BACKGROUND

The congregation that built the First Baptist Church was originally called the Glad Tidings Baptist Church. Formed in 1926, the congregation first held services in a Pullman car that ministered to parishioners in Flagstaff and neighboring towns along the Atchison, Topeka, and Santa Fe Railroad. Known as the "Chapel Car," the tiny conveyance contained a pulpit, organ, a few benches, and living space for Pastor V. A. Vanderhoof and his wife.

The Chapel Car started a tradition of mobility for the Glad Tidings Baptist Church. In 1929 the car was lifted off the tracks to a location between Beaver and San Francisco Streets, then moved the following year to a location around 28 South Beaver. When the congregation moved again, in 1931, to the vacated Seventh Day Adventist Church at 123 South Beaver, it did not abandon the Chapel Car. The Pullman car was partially dismantled, attached to the west end of the main church, and rechristened Vanderhoof Hall.

The Glad Tidings Baptist Church continued to hold its functions in this church and hall for the next eight years. Under magnetic leadership (the Reverend Robert William Dixon, followed by the Reverend John L. Losh), the congregation grew steadily until, by 1937, it had outgrown its quarters. Fundraising was undertaken to build a new church. However, it was not until August of 1939, under the leadership of Reverend Peter K. Flaming, that

☒ See continuation sheet

9. Major Bibliographical References

Arizona State Historic Property Inventory Forms, Flagstaff Multiple Resource Area forms 5-14, 5-47, 7-10, 11-23, and 11-26. State Historic Preservation Office/Arizona State Parks, Phoenix.

Arizona Republic, November 25, 1928, p. 1. Special Collections Library, NAU, Flagstaff.

Coconino Sun, 8/18/39: 4/7; 9/15/39: 1/8; 11/10/39: 1/5; 1/5/40: 5/6; 3/1/40: 6/2; 2/2/40: 2/5; 3/8/40: 5/4; Special Collections Library, Northern Arizona University, Flagstaff.

Curtis, William

1982 Modern Architecture since 1900. Prentice-Hall, New Jersey.

Flagstaff Journal, February and March, 1940. Special Collections Library, Northern Arizona University, Flagstaff.

☒ See continuation sheet

Previous documentation on file (NPS):

- ☐ preliminary determination of individual listing (36 CFR 67) has been requested
- ☐ previously listed in the National Register
- ☐ previously determined eligible by the National Register
- ☐ designated a National Historic Landmark
- ☐ recorded by Historic American Buildings Survey # _____
- ☐ recorded by Historic American Engineering Record # _____

Primary location of additional data:

- ☒ State historic preservation office
- ☐ Other State agency
- ☐ Federal agency
- ☐ Local government
- ☐ University
- ☐ Other

Specify repository:

State Historic Preservation Office/
Arizona State Parks

10. Geographical Data

Acreage of property less than one acre

UTM References

A

1	2	4	4	0	7	5	0	3	8	9	4	6	9	0
Zone		Easting				Northing								

C

--	--	--	--	--	--	--	--	--	--	--	--	--	--	--

B

Zone		Easting				Northing								

D

--	--	--	--	--	--	--	--	--	--	--	--	--	--	--

☐ See continuation sheet

Verbal Boundary Description

Lots 9 and 10 of Block 98, Flagstaff Townsite, Coconino County, Arizona, as surveyed and platted by H.C. Nutt, Trustee for the Atlantic and Pacific Railroad, 1934.

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Boundary Justification

The boundary includes the two entire city lots that have historically been associated with the property.

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11. Form Prepared By

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sufficient funds were raised to make the new church a reality. On August 18th of that year, parishioner J. C. Higginbotham donated the final necessary \$1,000. Within days the architect completed his plans, the old church was demolished, and construction was started.

The architect chosen to design the new church at 123 South Beaver was Orville Bell of Phoenix. A native of Columbus, Ohio and a graduate of Ohio University, Bell was an engineer as well as an architect. In Phoenix he teamed with V. O. Wallingford to form the firm of Wallingford and Bell, a company that designed several Phoenix buildings, including the Elementary School District #1 Administrative Building (1917), the Grace Lutheran Church (1928), and the Publix Market (1930). Immediately before tackling the Flagstaff church, Bell was the architect for the west wing addition (officially known as the Department of Justice Building) to the Arizona State Capitol in Phoenix.

It took seven months and hundreds of hours of mostly volunteer labor to build the church. Its construction was supervised by Peter J. Lindemann of Flagstaff, a contractor whose previous works included the Church of the Nativity of the Blessed Virgin Mary and the Church of Guadalupe. Rev. Fleming and a crew of volunteers hauled the rock from a malpais deposit along Lake Mary Road south of town and from the Arizona Sandstone Company quarry one mile east of town. Steel sash windows with amber cathedral glass were presented by Mr. and Mrs. John Hill. The sandstone cross above the entryway was quarried, carved, and donated by H. A. Burns.

The congregation held services in the Flagstaff Armory during the winter of 1939-1940. During that season the congregation decided to change its name to the First Baptist Church of Flagstaff. The name was formally adopted in February of 1940, a month before moving into the new church. Reasons for the name change are not clear -- the Coconino Sun reported only that it followed "many weeks of consideration and prayer" -- but its timing was appropriate: the congregation needed to order a cornerstone that would bear the church's name. Thereafter local newspapers referred to the congregation as the "First Baptist (white)" to distinguish it from the "First Baptist (colored)". The Black congregation had a different Baptist minister (ca. 1940, the Reverend S. Douglass) and a separate place of worship.

The new building at 123 South Beaver held its first service in early March of 1940. The inaugural service, featuring the Arizona State Teachers' College *a capella* choir under the direction of Eldon Ardrey, marked a milestone for church members. None of them seemed to mind -- although the two town newspapers noted -- that the church was organ-less, pew-less, and bell-less. The congregation had run out of money for the finishing touches.

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The pews, organ, and steeple bell were added in the 1940s. In 1949 an annex which approximately doubled the footprint of the building was added to its north side. The annex matched the design of the church precisely in scale, materials, and design. In the early 1950s a small cinder block addition was added to the west side (rear elevation) of the church. In 1985 the church changed its name to the Flagstaff Christian Fellowship, and the congregation continues to hold services in the building today.

ARCHITECTURAL CONTEXT

Gothic architecture was never popular in Flagstaff, with one exception: As Table 1 indicates, it influenced the style of virtually every Flagstaff church built during the historic period:

Table 1:
FLAGSTAFF CHURCHES CONSTRUCTED DURING
THE HISTORIC PERIOD (PRIOR TO 1942)

<u>Name</u>	<u>Date</u>	<u>Style</u>	<u>Comment</u>
First Presbyterian	1891-92	Vernacular w/ Gothic influence	Moved ca. 1925, now Mexican Methodist (El Divino Redentor), still in use: NR listed
First Methodist	ca. 1890	Vernacular w/ Gothic influence	Demolished
Catholic Church (Brannen)	ca. 1890	Vernacular w/ Gothic influence	Demolished
First Methodist Episcopal	1906-07	Romanesque Revival w/ Gothic influence	Still in use; NR listed
Episcopal Church of the Epiphany	1912-13	Tudor Revival w/ Gothic influence	Still in use; NR listed
Church of the Nativity of the Blessed Virgin Mary	1916	Gothic Revival	Still in use; NR listed

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Our Lady of Guadalupe	1926	Gothic Revival	Still in use; NR listed
Seventh Day Adventist	unknown	Vernacular w/ Gothic influence	Demolished 1939
First Baptist	1939-1940	Gothic Revival	Still in use

In its purest form, Gothic architecture is characterized in churches by steeply pitched roofs, buttresses, large pointed windows with tracery and stained glass, towers, and ornamentation such as griffins or gargoyles. Gothic-inspired architecture in Flagstaff found its most academically pure expression in the Church of the Nativity of the Blessed Virgin Mary. The church of the town's industrial and commercial barons (the Riordans and the Babbitts, respectively), Nativity's highly exuberant design, with virtually all of the character-defining elements just mentioned, reflected the affluence of its flock. In its more typical form in Flagstaff, some of the character-defining elements of the Gothic style were missing or subdued, probably reflecting the more modest financial means of church members. In this respect, the First Baptist Church is a good example of Gothic-derived architecture in Flagstaff. While it incorporates a steeply pitched roof, buttressing, colored glass windows, and a tower, its windows are rectangular and of modest proportions, the glass in them is a monotone amber, and absent are any griffins, gargoyles, or carved figures.

That is not to say, however, that the church lacks ornamentation. On the contrary, its attractive sandstone detailing makes it a distinguished example of Flagstaff's historic architecture. It is the only church in Flagstaff -- past or present, extant or demolished, Gothic Revival style or otherwise -- built of both malpais rock and Moenkopi sandstone. Black volcanic rock forms the mass of its walls, while red sandstone punctuates the entryway, windows, cornerstone, and buttress caps. In combining Moenkopi sandstone with malpais, the church is a visual link with Flagstaff's two great stone-building traditions.

The Moenkopi sandstone industry grew in response to a series of fires that ravaged early Flagstaff. Searching for fire-resistant materials with which to rebuild, Flagstaff residents discovered a local material that was plentiful and attractive, if laborious to extract. A state-of-the-art sandstone quarry was developed in the late 1880s by California entrepreneurs who marketed the material extensively and aggressively throughout the West. Flagstaff's sandstone was used in such buildings as the Whittier Mansion in San Francisco, the Los Angeles County Courthouse, the Brown Palace Hotel in Denver, and the Commercial Club in Albuquerque. The industry declined and died in the twentieth century as a result of

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several factors. However, recent rehabilitation projects in Flagstaff have rekindled an interest in Moenkopi sandstone as a building material. It has been used to embellish the recently-completed Flagstaff Public Library as well as Northern Arizona University's Cline Library.

The most frequently used building stone in Flagstaff has been malpais rock. It requires less effort in extraction than Moenkopi sandstone and has been used extensively from prehistoric times to the present. Anglo and Hispanic pioneers used malpais for foundations in the late nineteenth century, but as its rustic qualities became apparent, it became a primary material for period revival and bungalow style buildings of the early twentieth century as well. Some new construction is still being faced with malpais.

Flagstaff became home to many master stone masons whose labors produced an architectural legacy distinguished by high artistry and craftsmanship in harmony with the geology of the countryside. The First Baptist Church is a strong example of the community's stone-building tradition.

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Harris, Cyril M.

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1987 Arizona Red: Flagstaff's Sandstone Industry. New Mexico Architecture 28(4):16-19.

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