

United States Department of the Interior
National Park Service

National Register of Historic Places
Registration Form

1. Name of Property

historic name Green City Presbyterian Church

other names/site number n/a

2. Location

street & number One East Street [n/a] not for publication

city or town Green City [n/a] vicinity

state Missouri code MO county Sullivan code 211 zip code 63545

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this
☒ nomination ☐ request for determination of eligibility meets the documentation standards for registering properties in the
National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my
opinion, the property ☒ meets ☐ does not meet the National Register criteria. I recommend that this property be considered
significant ☐ nationally ☐ statewide ☒ locally.
(See continuation sheet for additional comments [].)

Signature of certifying official/Title Claire F. Blackwell/Deputy SHPO

Date 5 January 2000

Missouri Department of Natural Resources
State or Federal agency and bureau

In my opinion, the property ☐ meets ☐ does not meet the National Register criteria.
(See continuation sheet for additional comments [].)

Signature of certifying official/Title

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that the property is:

- ☐ entered in the National Register
See continuation sheet [].
☐ determined eligible for the
National Register
See continuation sheet [].
☐ determined not eligible for the
National Register.
☐ removed from the
National Register
☐ other, explain
See continuation sheet [].

Signature of the Keeper

Date

5. Classification

Ownership of Property	Category of Property	Number of Resources within Property		
		Contributing	Noncontributing	
<input checked="" type="checkbox"/> private	<input checked="" type="checkbox"/> building(s)	1	0	buildings
<input type="checkbox"/> public-local	<input type="checkbox"/> district			
<input type="checkbox"/> public-State	<input type="checkbox"/> site	0	0	sites
<input type="checkbox"/> public-Federal	<input type="checkbox"/> structure	0	0	structures
	<input type="checkbox"/> object	0	0	objects
		0	0	Total

Name of related multiple property listing.

n/a

Number of contributing resources
previously listed in the National
Register.

0

6. Function or Use

Historic Function
Religion/religious facility

Current Functions
Religion/religious facility

7. Description

Architectural Classification
Classical Revival

Materials
foundation concrete
walls brick

roof asphalt
other brick

Narrative Description

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

8. Statement of Significance

Applicable National Register Criteria

☐ **A** Property is associated with events that have made a significant contribution to the broad patterns of our history

☐ **B** Property is associated with the lives of persons significant in our past.

☒ **C** Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.

☐ **D** Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

Property is:

☒ **A** owned by a religious institution or used for religious purposes.

☐ **B** removed from its original location.

☐ **C** a birthplace or grave.

☐ **D** a cemetery.

☐ **E** a reconstructed building, object, or structure.

☐ **F** a commemorative property.

☐ **G** less than 50 years of age or achieved significance within the past 50 years.

Areas of Significance

Architecture

Periods of Significance

circa 1918

Significant Dates

n/a

Significant Person(s)

n/a

Cultural Affiliation

n/a

Architect/Builder

Church, Charles F./unknown

Narrative Statement of Significance

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

9. Major Bibliographic References

Bibliography

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

Previous documentation on file (NPS):

☐ preliminary determination of individual listing (36 CFR 67) has been requested

☐ previously listed in the National Register

☐ previously determined eligible by the National Register

☐ designated a National Historic Landmark

☐ recorded by Historic American Buildings Survey

#

☐ recorded by Historic American Engineering Record

#

Primary location of additional data:

☒ State Historic Preservation Office

☐ Other State Agency

☐ Federal Agency

☐ Local Government

☐ University

☐ Other:

Name of repository: _____

10. Geographical Data

Acreage of Property less than one acre

UTM References

A. Zone	Easting	Northing	B. Zone	Easting	Northing
15	504010	4457350			
C. Zone	Easting	Northing	D. Zone	Easting	Northing

[] See continuation sheet

Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet.)

Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.)

11. Form Prepared By

name/title See continuation sheet

organization _____ date _____

street & number _____ telephone _____

city or town _____ state _____ zip code _____

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

A **USGS map** (7.5 or 15 minute series) indicating the property's location.

A **Sketch map** for historic districts and properties having large acreage or numerous resources.

Photographs

Representative **black and white photographs** of the property.

Additional Items

(Check with the SHPO or FPO for any additional items)

Property Owner

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

name Norma Ayers/Clerk of the Sessions, Green City Presbyterian Church, Missouri Union Prebytery

street & number 16029 Highway B telephone _____

city or town Green City state MO zip code 63545

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NATIONAL REGISTER OF HISTORIC PLACES CONTINUATION SHEET

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Green City Presbyterian Church
Sullivan County, MO

Summary: The Green City Presbyterian Church, 1 East Street, Green City, Sullivan County, was constructed in 1918. This architect-designed, 2-story brick church building is dominated by a full-height portico supported by limestone Tuscan columns. Numerous hallmarks of the Classical Revival style as applied to a church building are displayed. While the tall classical columns are appropriate for the style, the simplified capitals are a departure—perhaps for economic reasons—from the more complex Ionic or Corinthian capitals found on many nonsectarian examples. Other stylistic elements include a pedimented and dentiled porch gable, an entablature with a wide frieze band, cornice returns and boxed eaves. While the primary facade shows great symmetry, other portions of the building are largely asymmetrical in keeping with the plan requirements of a medium-size church building in the 20th century. Many stained glass windows are present and those on the west elevation facing Lincoln Street are particularly impressive. The west windows include a large round-arched opening with a design depicting Christ in the central portion along with six other windows in two sizes, some depicting biblical scenes. Windows throughout the building have lugsills of smooth limestone. The church interior is arranged according to an Akron plan variation in which classrooms have folding doors that open onto the main sanctuary, enabling the minister to address all classes simultaneously. The basement contains a kitchen, fellowship hall and restroom. Except for replacement asphalt roofing, the historic appearance of the Green City Presbyterian Church has not been changed and integrity of location, design, setting, materials, workmanship, feeling and association is retained.

Elaboration: Facing north, the Green City Presbyterian Church stands on the southeast corner of Lincoln and First Streets in Green City. Green City, population 671, is located in northcentral Missouri at the intersection of Missouri Highways 6 and 129. Milan, the seat of Sullivan County, is approximately 10 miles to the southwest. The Iowa state line is approximately 22 miles to the north.

In the primary north elevation of this rural ecclesiastical property, a large central pedimented portico is supported by two Tuscan columns of limestone. The portico emerges from the pedimented main roof. The cornice line throughout the building has boxed eaves and, in the portico, the moderate overhang is fully dentiled. An entablature with a wide frieze band is below the cornice. In the main wall on either side of the portico are two 1/1 double-hung stained glass windows arranged one above the other. At floor level, a beltcourse wraps around the building below the lower window, unifying the various wings. Below the beltcourse and aligned with the stained glass windows are 1/1 double-hung frosted glass windows that illuminate the basement. The recessed pronaos or rear wall of the portico has four symmetrically arranged 1/1 double-hung stained glass windows, two at the first floor level and two upstairs. The east and west inner walls contain the main entrances, each consisting of two doors with clear glass windows with a decorative design that is repeated in other windows of the same size. The portico ceiling is tin with an embossed design based on flowing lines and the depiction of a woman's face in each corner. The portico is accessed from a central flight of stone steps. On the east, set back several feet from the plane of the main block, a one-story wing with a half-pediment is accessed by a ramp. A concrete sidewalk leads to the main and side entrances.

The primary feature of the west elevation is a projecting side gable with returns supported by two-tiered pediments. Located off-center toward the rear of the main block, this bay contains a large composite stained glass window under a segmental round-arched opening, depicting Christ. The arch consists of

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four courses of bricks set edgewise. On either side of this bay are two tall rectangular windows with biblical scenes depicted in oval portions of the glasswork. Two smaller stained glass windows are arranged one above the other in the northwest end of the building. Below the stone beltcourse, several squarish double-hung windows with frosted glass provide natural illumination for a fellowship hall in the basement. Behind the sanctuary on the south, the west facade of the apsidal contains an entrance that opens onto a landing with stairs leading up to the altar and down to the basement. Above the door is a small single unit window with clear glass and cross-hatching.

The south elevation is broken by a projecting gabled portion, essentially an apse only square instead of semicircular, containing the altar. Massive boxed cornice returns produce a pedimented gable effect in the projecting portion as well as in the main gabled roof. A half-pedimented gable above the set back rear facade of the classroom wing abuts an exterior brick chimney. Fenestration consists of a partially-louvered window centered below the peak and a basement window in the east portion of the main block, six windows arranged at five different levels in the rearmost wall, and three windows in the back wall of the classroom wing. The three windows above the beltcourse of the projecting portion and the classroom wing are of stained glass. Some basement windows have frosted glass and others have clear glass. The basement window of the wing is a double window but all are double-hung 1/1s, the nearly universal type for the building.

The east elevation consists largely of the one-story classroom wing (which also houses the kitchen area in the basement). Beginning several feet south of the front wall of the main block, the wing—which contains two classrooms—extends to within a few feet of the rearmost wall. A side gable with returns is centered in the wing's pent roof. North of the wing is a door leading to the furnace room in the basement and a bricked-over coal chute opening. A concrete ramp leading to a small landing and a side entrance provides disabled access. A ramp at this location was original to the building but the original concrete has been replaced. Three stained glass windows are symmetrically placed above the beltcourse at the classroom level and four frosted glass windows serve the basement. North of the landing are two double-hung stained glass windows, aligned one above the other. The east wall of the altar projection contains a stained glass window and a clear glass basement window.

Primary entrances to the Green City Presbyterian Church are in the east and west side portions flanking the recessed rear wall of the portico. Each entry hall is approximately 18 feet long and 11 feet wide. On each side is a staircase with arts and crafts influences. Newel posts are pyramid topped. The stairs access the balcony and second floor classrooms. West of the main entrance is a door leading to another classroom. To the east and across the hall is a side entrance off the handicapped ramp landing. A smaller wood door opens into a closet under the staircase. Double swinging wooden doors open into the sanctuary. To the west is a wall of accordion doors that can be opened to expand the sanctuary or to provide additional classroom space. To the east is another wall consisting of wooden doors on tracks. As on the west, these doors fold like an accordion to provide more space in the sanctuary or, when left shut, enclose a classroom.

The sanctuary, approximately 34 feet long by 38 feet wide, features a broadly coved ceiling and varnished oak woodwork. The minister's podium and choir area are on an elevated platform across the south end.

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The altar is in an arched alcove at the rear. Pews are arranged according to a three-aisle plan (two rows of pews with a wide central aisle plus two narrow aisles along both outer walls). Wooden balustrades with arts and crafts details similar those on the front staircase are mounted atop either end of the platform. The platform can be accessed from the extreme east or in the center. The podium is centered to the left of the altar. The front of the platform is filled with wainscoting. The recessed altar is flanked by two bullet-shaped sconces that match the larger main chandelier. Original to the building, an oak bench with arts and crafts styling is against the wall behind the podium. Doorways on opposite sides of the altar lead to a vestry, now used as a storage area, and to stairs leading outside and to the basement.

A stained glass Diocletian window with a large round-arch dominates the west wall. Above a wide transom bar, the equally wide mullions which divide the lower portion into three rectangles form an arch with three broad, spokelike muntins. The central stained glass design depicts Christ with several lambs. The outer rectangles contain stained glass depictions of columns. South of the main window are two large rectangular stained glass windows with ovals depicting biblical scenes within a classical arch design. North of the main window is a large rectangular window with a design featuring a classical arch but without the oval. North of this window are the swinging doors into the west entrance hall. The west entrance hall is similar to the east entrance hall but also has a door that opens onto a staircase the basement. Another door opens into a Sunday School classroom.

The balcony, unaltered from when the church was constructed in 1918, is reached by staircases just inside the east and west entrances. The balcony has three rows of seats which fold down and are original to the church. Each row is elevated slightly higher than the others for better visibility. Because of a decline in membership, the balcony is no longer used and a wood panel wall has been constructed where the balcony extends into the sanctuary to minimize winter heating costs. A wooden door in the center on the balcony allows access to the sanctuary. The balcony extends approximately four feet into the sanctuary. The railing is like that of the staircase with the arts and crafts influence. Two small classrooms are located off the corners of the balcony.

Interior walls are painted a light green, which only differs in hue to the original colors that can be seen in the balcony. The oak woodwork appears much as it did when the church was built.

The basement can be entered from stairs off the main staircase in the northwest corner, from a steep flight of stairs accessed from the outside on the southwest corner, or from stairs near the altar. Upon entering the basement from the street, the door opens onto a landing and a storage closet is on the right. On the east wall, stairs lead to the restroom and a storage closet. To the left is a wide doorway into the fellowship hall.

The fellowship hall, approximately 35 feet by 40 feet, like all other rooms in the basement has a concrete floor painted brown. Added wood paneling four feet high spans the south and west walls. The concrete walls are painted an off-white, while the tin ceiling is painted silver. The north wall of the fellowship hall is constructed of latticework, painted an off-white; it separates the fellowship wall from the furnace room and is supported by three round metal supports. In the northwest corner the latticework forms an arch allowing passage from one room to the next. In the center of this wall is a pump that was used to pump water from

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the well below. Three original tongue-and-groove cabinets, which have a pass through allowing them to be opened from the back and front sides, serve as a partition between the kitchen and fellowship hall. The kitchen is a relatively narrow room measuring approximately 34 feet in length by 10 feet in width.

Centered in the north wall of the furnace room is a four-foot-wide wood door which opens into the coal room. West of this door is a narrow door into a small storage room.

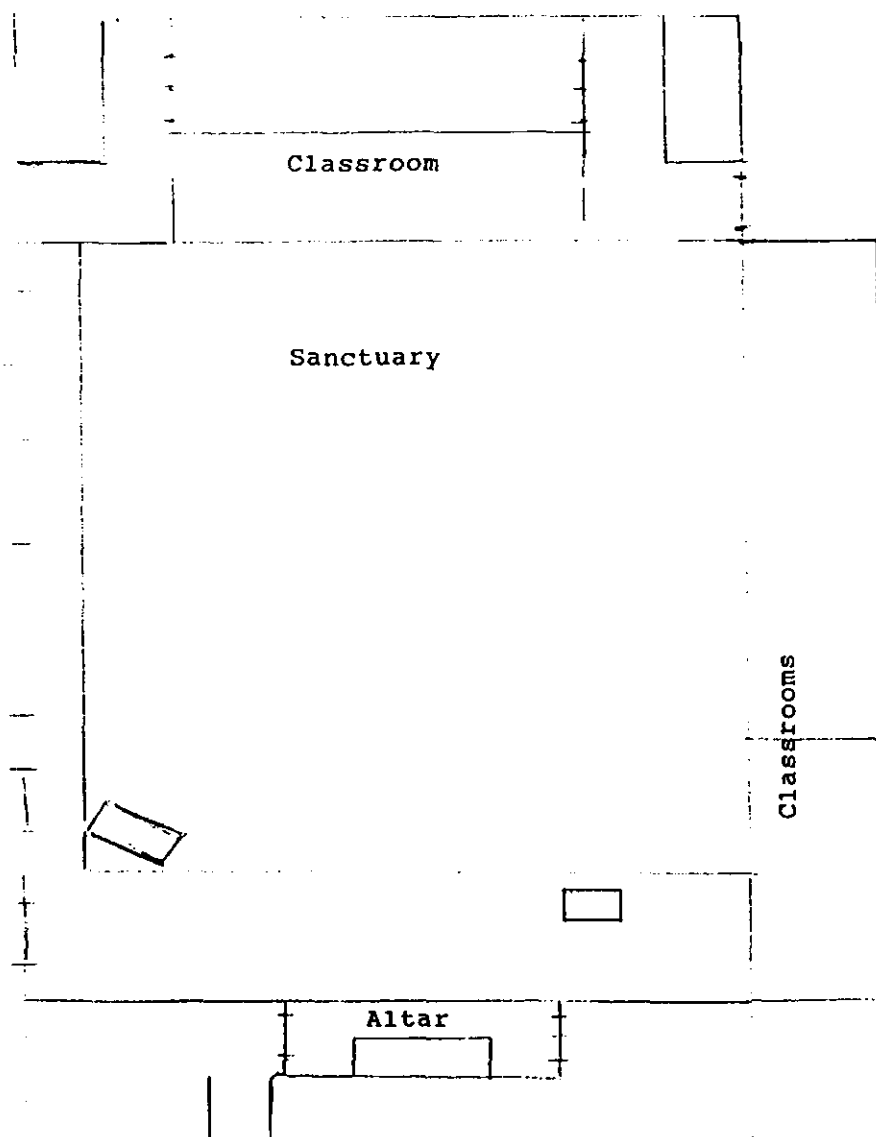
The original wood shingles which covered the gable roof have been replaced by asphalt shingles. There have been no other alterations to the exterior building's historic appearance.

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Green City Presbyterian Church
One East Street Green City, Missouri

NOT TO SCALE

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Sullivan County, MO

Summary: The Green City Presbyterian Church in Green City, Sullivan County, Missouri, is eligible for listing in the National Register of Historic Places under Criterion C in the area of architecture. Essentially unaltered except for materials that have deteriorated since its construction in 1918, the church is a fine example of Classical Revival styling as applied to an early 20th century ecclesiastical building in a rural setting. The Green City Presbyterian Church stands out as the only example of Classical Revival architecture in Green City and is the only known example of religious architecture designed by Charles F. Church in Missouri. Rendered in brick with limestone trim, this locally significant building displays such hallmark features of the Classical Revival style as a large facade portico with a pediment with a dentiled cornice, supported by Tuscan columns; an entablature below the main roof featuring a wide frieze band which wraps into the gables; boxed eaves and cornice returns in the gables. Numerous stained glass windows are present, particularly in the west elevation where a round-arched Diocletian window and six flanking stained glass windows are exceptional for a small rural community. Also, the interior room arrangement of the Green City Presbyterian Church is an intact example of an Akron plan in which Sunday School classrooms open onto the main sanctuary, enabling the minister to address all of the classes simultaneously.

Elaboration/Church History: The Green City Presbyterian Church dates from August 4, 1866, when it was organized as the Birdseye Ridge Church. The first building used for worship was the Comstock Schoolhouse, several miles southeast of the present Green City location. Originally, there were eight members. Fourteen years later, the church was thriving and it was decided to relocate in Green City, newly established in connection with the development of the Quincy, Missouri and Pacific Railroad which reached Green City in 1880.¹ Green City was incorporated on April 2, 1880, and the denomination moved to its second location in November 1881. A new building of frame construction was erected on a site one block northeast of the present location. That building sufficed for approximately 37 years.

To design a larger and more substantial church building that would meet the denomination's needs in the early 20th century and beyond, the Green City Presbyterian Church selected Charles F. Church of Lamoni, Iowa. The location was to be one block southwest of the original Presbyterian church in Green City, and one block from the town square. Church, employed as a millwork salesman by the Rock Island Sash and Door Company of Rock Island, Illinois, was apparently self-taught in the art of design. He traveled by train across Iowa and Northern Missouri selling millwork and lumber. As an incentive for a customer to do business with his employer, Church would draft plans for the project. Church's original blueprints, showing the details of all interior and exterior features, have been retained along with other records of the Green City Presbyterian Church.²

The new church building was dedicated on July 7, 1918. According to the Green City Press, at the close of the morning service the Rev. A. F. Zeigel asked all present to contribute to the morning offering in the hope that the building could be dedicated free from debt. Pledges began to come in until \$4,100 had been raised. With \$400 more needed to clear the church from debt, Reverend Zeigel decided to postpone the

¹Green City Centennial Association. Green City Centennial Book 1880-1980. (Marceline: Walsworth Publishing Company, 1980).

²National Register Nomination, McClung House, Garden Grove, Iowa.

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dedication until the evening service. That evening, Reverend Zeigel raised more money than was needed for the church to be dedicated debt-free; the Green City Press stated that pledges went "over the top." Building and construction costs totaled \$18,000 and members of the community felt that they had erected one of the finest and most modern church buildings in northeast Missouri.³

Over the years, along with its church-related function, the Green City Presbyterian Church's fellowship hall has provided the community with a public gathering place. For example, a long-term user of the hall has been the local 4-H club, for over 50 years. The annual chamber of commerce banquet in the fellowship hall is attended each year by at least one hundred persons. In addition, junior-senior school banquets have been held in the fellowship hall for many years.

Elaboration/Architecture: Period revivals characterized American church architecture in the early 20th century, with Gothic Revival the most popular stylistic choice through the 1920s. "Besieged by science and strife," Carole Rifkind noted, "the early-twentieth-century church sought an ecclesiastical atmosphere for its buildings. Religion protected itself within solid walls of familiar shapes: Gothic and Romanesque in their regional variations, English or Spanish Colonial, French or Roman Renaissance, Moorish or Byzantine."⁴ While the Classical Revival design of the Green City Presbyterian Church was an exception to general trends, it was nonetheless a sufficiently monumental type of architecture to provide symbolic protection, if that was a goal, and its classical design was certainly a familiar enough shape. Interpretations vary with the interpreter, however, and there was another very different possibility with regard to the Classical Revival style in church architecture.

Probably, no denomination embraced Classical Revival church architecture during the early 20th century so much as the Christian Scientists—but not necessarily for the reasons cited by Rifkind. Central to the Christian Science faith was a rejection of symbolic ornamentation. According to Chicago architect Solon S. Beman, whose designs impressed church founder Mary Baker Eddy, the style appealed to those professing Christian Science beliefs because architecture along classic lines was representative of such qualities as calmness, power, dignity, proportion, sincerity, refinement and rationalism, all central to the faith. Another Chicago architect who preferred a classical design for church buildings, Charles D. Faulkner, asserted that symbolism had no place in Christian Science architecture and specifically mentioned the Gothic style as contributing to undesirable qualities of mysticism. In a study completed in 1994, seven of the eight St. Louis church buildings identified as having been constructed by the Christian Science denomination between 1903 and 1940 reflected various forms of Classical Revival architecture, reflecting the national pattern.⁵

³ Green City Press. July 11, 1918.

⁴ Carole Rifkind, A Field Guide to American Architecture (New York: New American Library, 1980), p.157.

⁵ Solon S. Beman and Charles D. Faulkner are quoted in "Missouri's Christian Science Churches Reflect Ideals of Rational Theology," Preservation Issues, Vol. 2, No. 6, published by the Missouri Department of Natural Resources Historic Preservation Program. St. Louis church buildings were surveyed between 1990-94 by the Landmarks Association of St. Louis, under a series of matching Historic Preservation Fund grants awarded by the Missouri Historic Preservation Program.

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In any case, the Gothic Revival style largely supplanted the earlier classical styles adopted by St. Louis denominations prior to the Civil War. After the 1840s and 1850s, classical styles never achieved broad acceptance in St. Louis church design because by this time they tended to be associated with "pagan" temples in ancient Greece and Rome. This was true even after the revival of interest in classical architecture that was stimulated by the 1893 World's Columbian Exposition in Chicago. Except of course for the Christian Scientists, who saw truth, rationalism and beauty rather than paganism in the monumental Classical Revival style.

Other denominations also expressed style preferences: "In the late 19th and early 20th centuries, an infinite number of expressions of revival styles developed. The wealth of congregations and the history of their beliefs were expressed in the style and ornamentation of church buildings. The Episcopal church tended to adopt the English Gothic style and to experiment with the Romanesque. Other Protestant and Catholic communities employed medieval styles but in a less English form. Other faiths used styles associated with their origins; synagogues and Eastern and Greek Orthodox churches accepted Byzantine inspiration. New denominations, such as the Church of Christ, Scientist, tended to adopt a classical style."⁶

Why a relatively small Presbyterian denomination in a relatively small rural town in northcentral Missouri selected the sort of church building that, presumably, would have been more acceptable to Christian Scientists than to some other denominations that had not renounced church ritual so completely, is unknown. Unfortunately, only limited analysis is possible since a statewide context has not been developed for Missouri church buildings, but Presbyterian church architecture does not seem to have focused on any particular style, at least in Missouri. Mid-19th century Presbyterian churches surveyed in St. Louis in the 1990-94 study include Greek Revival and other classical forms. By the later decades of the 19th century and into the 20th, the survey indicated, Gothic Revival, Romanesque Revival and other styles were more frequently selected for Presbyterian church buildings, apparently reflecting national trends.

Possibly, when it was decided in 1918 or so to erect a new church building, the ruling elders of the Green City Presbyterian Church were simply shown various church designs within their price range by architect and traveling lumber salesman Charles F. Church. In any case, Church's design for a temple-like building with a classical portico supported by massive stone columns was approved and the \$4,500 church was constructed and dedicated "free of debt." Today the Green City Presbyterian Church stands as an excellent and essentially unaltered local example of Classical Revival style architecture in an ecclesiastical building. In addition to the portico, the building's other classical elements include a dentiled pediment, a massive entablature with a wide frieze band, a boxed cornice with returns into the various gables, and a balanced, symmetrical facade in the primary elevation. Fine stained glass windows are present on all four elevations. In addition, the Akron plan interior is largely intact.

So far, the Green City Presbyterian Church is the only identified example of Church's religious

⁶Phoebe Stanton, "Religious Architecture," in Built in the U.S.A. (Washington, D.C.: The Preservation Press, 1985), p.141.

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architecture. Church, who lived at Lamoni, Iowa, is credited with many residential architectural designs in Southern Iowa but his work in Missouri is generally unknown.

The main feature of the Akron plan is a large auditorium surrounded by smaller Sunday school classrooms on one or more levels, reflecting the growth of family-centered theology. Originally, the name referred to a separate Sunday school building constructed for the First Methodist Church in Akron, Ohio, in 1867. The classrooms had sliding shutters or folding doors which opened onto the auditorium, enabling Sunday school classes to participate in opening and closing ceremonies. In large churches the plan sometimes involved up to 25 classrooms; smaller rural churches typically had only two or three classrooms on each floor. Thousands of Akron plan Sunday schools were built throughout the country between 1870 and World War One, after which their popularity declined.⁷

During the 18th and 19th centuries in England and the United States, religious institutions created Sunday schools to help educate poor and indigent children. By the mid-19th century, however, Sunday school consisted primarily of religious instruction, especially in rural areas. Sunday school was promoted as the backbone of the nation's moral character, and its proliferation was encouraged for all children.⁸

Typically, the first Sunday school classes were held in the sanctuary with children and adults attending together. This arrangement appealed to many ministers and parents since the lessons could be discussed among all family members after church. But as in a one-room school, the teaching style could not be tailored to each age group and discipline could be a problem. Many Christian educators believed that Sunday schools should be graded, allowing children of the same age to be taught together in a style and manner suited to their age and temperament.⁹ The "uniform lesson system," which became popular in main line protestant denominations during the last half of the 19th century, effectively reconciled these concerns.

The Akron plan was developed in response to the uniform lesson system--which usually involved memorization of one or two verses of scripture relating to the worship service--and the need to combine instruction by grade with group recitation and prayer. Unlike any popular secular school arrangement, the Akron plan merged the physical arrangements found in both the one-room schoolhouse and the graded classroom layout.¹⁰ After the morning service, teachers and children entered their respective classrooms and the Sunday school superintendent opened the session with a prayer and a scripture reading, speaking from a podium in the sanctuary which was visible from each student's seat. Then the teachers would close the folding doors or shutters and begin the day's lesson. At the appointed time, the doors or shutters would be reopened and the students would recite the scriptural passage for the day. The session would end in prayer, and the students would rejoin their parents in church for the afternoon service.

⁷Inspired. "Basic Plan Types For Historic Houses of Worship," Vol. VI No. 3, June/July 1992, p. 9.

⁸Common Bond. "The Akron Plan Sunday School" (New York: New York Landmarks Conservancy, 1995) Volume 11, No. 3/December 1995, p. 5.

⁹Common Bond, p. 6.

¹⁰Ibid.

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As a separate building, the Akron plan Sunday school was adapted to a variety of architectural and decorative styles. Early examples were usually constructed in the Victorian Gothic style for large urban congregations or in the Carpenter Gothic style for smaller rural congregations. Later in the 19th century, the Romanesque Revival style became popular, followed in the 20th century by the Colonial Revival and Neoclassical styles. Akron plan facilities were often built by congregations that had existing houses of worship with auditorium-style sanctuaries. This style is compatible with the Akron plan and contains a square or circular interior with curved or banked seating directed toward the pulpit.¹¹

In the early 20th century, the decline of the uniform lesson plan was associated with the decline of the Akron plan Sunday school. Increasingly, Christian educators believed that the content of Sunday school lessons, as well as the style and manner of teaching, should be tailored to each age group. Sunday school buildings became more like public school buildings in that separate classrooms were used for each "grade."¹²

While many Akron plan churches are extant, most apparently have been modified by the conversion of classroom space into such things as offices or social service counseling rooms. The Green City Presbyterian Church is architecturally significant for its intact Akron plan as well as for its impressive Classical Revival exterior.

¹¹ Inspired, p.10.

¹² Common Bond, p.7.

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Books:

"Final Report: St. Louis Church Survey." Landmarks Association of St. Louis, 1990-94.

Green City Centennial Association. Green City Centennial Book 1880-1980. (Marceline: Walsworth Publishing Company, 1980).

Harris, Cyril M. "Illustrated Dictionary of Historic Architecture." (New York: Dover Publications, 1977).

History of Adair, Sullivan, Putman and Schuyler Counties. (Chicago: Goodspeed Publishing Company, 1888).

History of Northeast Missouri. Volume I. (Chicago: Lewis Publishing Company, 1913).

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United States Department of the Interior
National Park Service

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**Green City Presbyterian Church
Sullivan County, MO**

10. Geographical Data

Verbal Boundary Description

The Green City Presbyterian Church is located on Lot Two of Block Number Two within the original town of Green City. The lot measures 65 x 90 feet.

Boundary Justification

The boundaries encompass the land historically associated with the Green City Presbyterian Church and currently owned by the Missouri Union Presbytery.

11. Form Prepared By

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Editor and revisions

United States Department of the Interior
National Park Service

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**Green City Presbyterian Church
Sullivan County, MO**

The following information is the same for all photographs:

Green City Presbyterian Church
One East Street, Green City, Sullivan County, Missouri
Andrew Halter
July 27, 1999
Missouri Cultural Resource Inventory, Missouri Department of Natural Resources, Jefferson City, Missouri.

List of photographs

Photo 1. Green City Presbyterian Church camera facing south showing north elevation.

Photo 2. Green City Presbyterian Church camera facing east showing west elevation.

Photo 3. Green City Presbyterian Church camera facing northeast.

Photo 4. Green City Presbyterian Church camera facing northwest.

Photo 5. Green City Presbyterian Church interior view showing altar, camera facing south.

Photo 6. Green City Presbyterian Church interior view showing stained glass windows camera facing west.

Photo 7. Green City Presbyterian Church close up of large rounded arched stained glass window, camera facing west.

Photo 8. Green City Presbyterian Church interior view showing the sanctuary and Sunday School classrooms in the Akron Plan Sunday School arrangement, camera facing northeast.

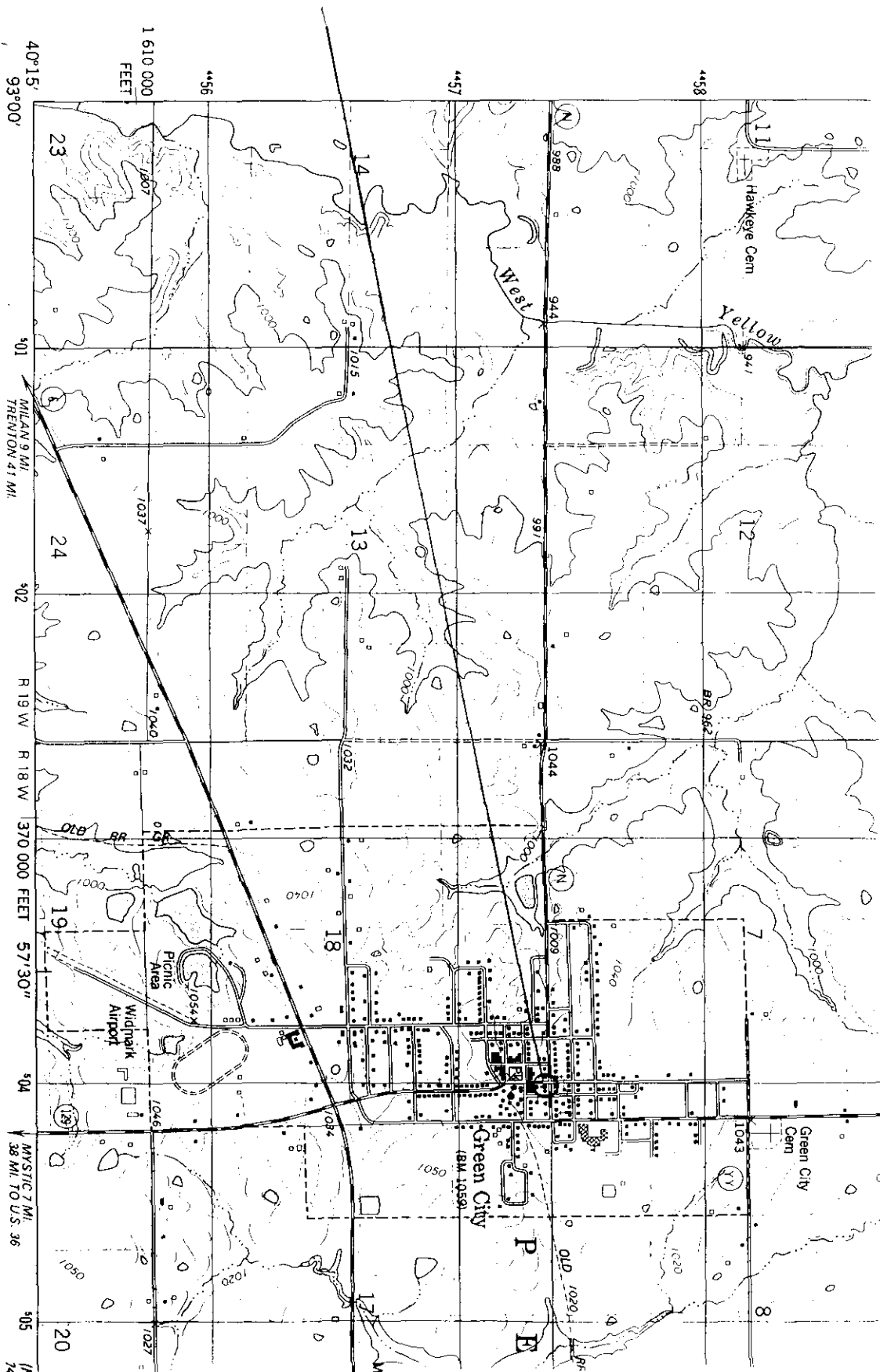
Photo 9. Green City Presbyterian Church interior view showing west entrance hall staircase, camera facing northwest.

Photo 10. Green City Presbyterian Church interior view of the fellowship hall, camera facing east.

(MILAN EAST)
7364 // NE

UTM GRID AND 1979 MAGNETIC NORTH
DECLINATION AT CENTER OF SHEET

THIS MAP COMPLIES WITH NA
FOR SALE BY U. S. GEOLOGICAL SURVEY, DENVER
AND THE DIVISION OF RESEARCH
MISSOURI DEPARTMENT OF NATURAL
A FOLDER DESCRIBING TOPOGRAPHIC MAPS



Green City Presbyterian Church
Sullivan County, Missouri
photo 1



Green City Presbyterian Church
Sullivan County, MO
#2



Green City Presbyterian Church
Sullivan County, MO

#3



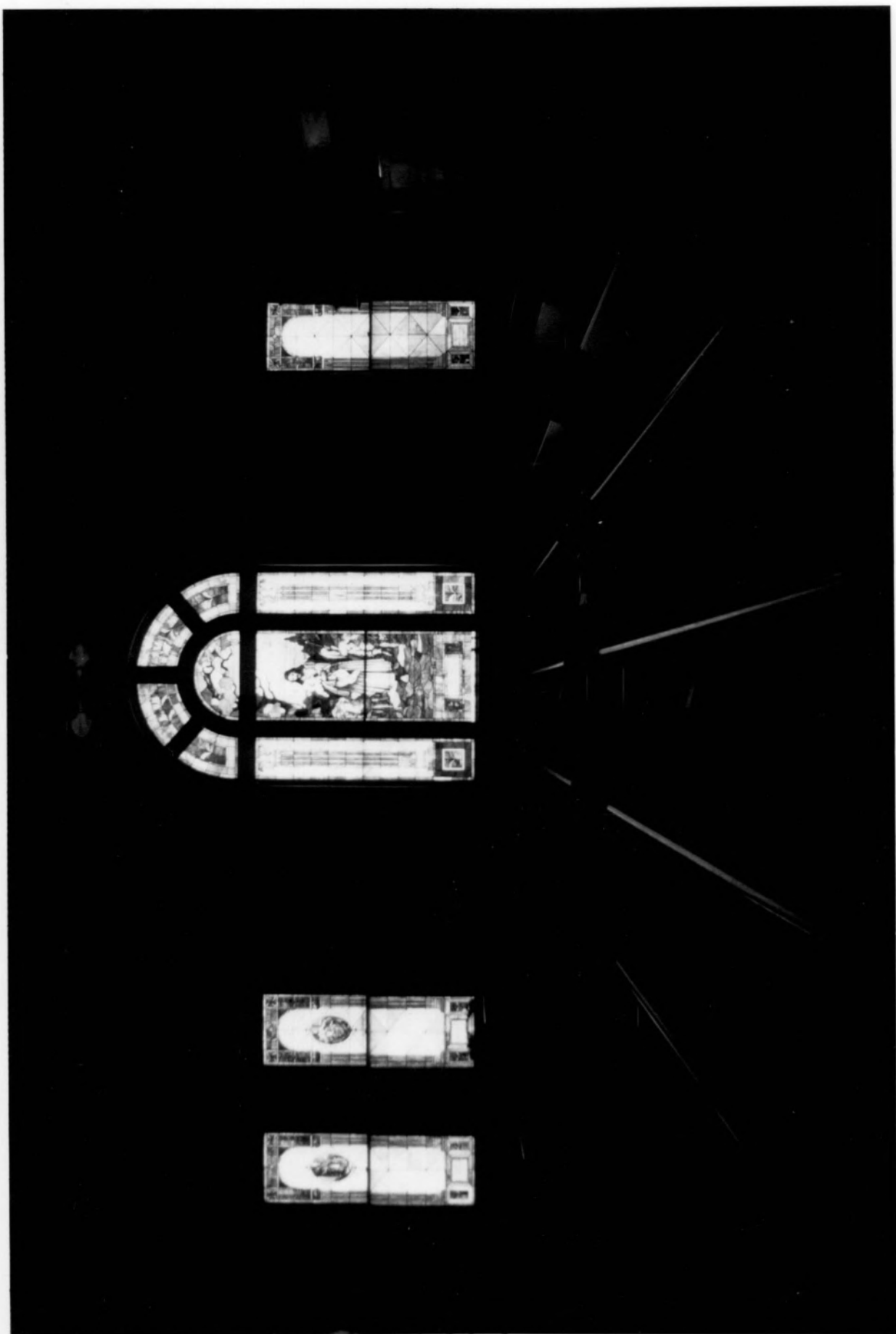
Green City Presbyterian Church
Sullivan County, MO
#4



Green City Presbyterian Church
Sullivan County, Missouri
photo 5



Green City Presbyterian Church
Sullivan County, Missouri
photo 6



Green City Presbyterian Church
Sullivan County, Missouri
photo 7



Green City Presbyterian Church
Sullivan County, Missouri
photo 8



Green City Presbyterian Church
Sullivan County, Missouri
photo 9.





Green City Presbyterian Church
Sullivan County, Missouri
photo 10



EXTRA PHOTOS

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