

**United States Department of the Interior
National Park Service**

For NPS use only

**National Register of Historic Places
Inventory—Nomination Form**

received **OCT 31 1984**

date entered

NOV 29 1984

See instructions in *How to Complete National Register Forms*
Type all entries—complete applicable sections

1. Name

historic First Methodist Episcopal Church and Parsonage

and/or common Community United Methodist Church

2. Location

street & number 127 West Sherman Street N/A not for publication

city, town Williams N/A vicinity of

state Arizona code 04 county Coconino code 005

3. Classification

Category	Ownership	Status	Present Use
<input type="checkbox"/> district	<input type="checkbox"/> public	<input checked="" type="checkbox"/> occupied	<input type="checkbox"/> agriculture
<input checked="" type="checkbox"/> building(s)	<input checked="" type="checkbox"/> private	<input type="checkbox"/> unoccupied	<input type="checkbox"/> commercial
<input type="checkbox"/> structure	<input type="checkbox"/> both	<input type="checkbox"/> work in progress	<input type="checkbox"/> educational
<input type="checkbox"/> site	Public Acquisition	Accessible	<input type="checkbox"/> entertainment
<input type="checkbox"/> object	<input type="checkbox"/> in process	<input checked="" type="checkbox"/> yes: restricted	<input type="checkbox"/> government
	<input type="checkbox"/> being considered	<input type="checkbox"/> yes: unrestricted	<input type="checkbox"/> industrial
		<input type="checkbox"/> no	<input type="checkbox"/> military
			<input type="checkbox"/> museum
			<input type="checkbox"/> park
			<input checked="" type="checkbox"/> private residence
			<input checked="" type="checkbox"/> religious
			<input type="checkbox"/> scientific
			<input type="checkbox"/> transportation
			<input type="checkbox"/> other:

4. Owner of Property

name Community United Methodist Church

street & number P.O. Box 308

city, town Williams N/A vicinity of state Arizona

5. Location of Legal Description

courthouse, registry of deeds, etc. Coconino County Courthouse

street & number N. San Francisco

city, town Flagstaff state Arizona

6. Representation in Existing Surveys

title Informal Survey has this property been determined eligible? yes no

date Fall of 1982 N/A federal state county local

depository for survey records Department of Anthropology, Northern Arizona University

city, town Flagstaff state Arizona 86011

7. Description

Condition		Check one	Check one
<input type="checkbox"/> excellent	<input type="checkbox"/> deteriorated	<input type="checkbox"/> unaltered	<input checked="" type="checkbox"/> original site
<input checked="" type="checkbox"/> good	<input type="checkbox"/> ruins	<input checked="" type="checkbox"/> altered	<input type="checkbox"/> moved date _____
<input type="checkbox"/> fair	<input type="checkbox"/> unexposed		

Describe the present and original (if known) physical appearance

SUMMARY/CONTEXT

The core of the First Methodist Episcopal Church, more commonly known as the Community United Methodist Church, is a vernacular, wood frame, Gothic Revival structure built in two stages in Williams, Arizona. The 1891 main axis of the building is oriented N-S on the corner of Sherman Avenue and Second Street. An addition of identical style and construction was built on the southeast corner in 1923, resulting in an "L" shaped floor plan. (Church records indicate the possibility that a portion of this addition may date to 1901-1910, but this information is inconclusive.)

Two wood frame additions extend to the south. To the rear of the main axis is a one and one-half story building originally erected in 1927 but reconstructed ca. 1938.

Extending from the southeast corner of the 1923 addition is a one story addition erected in 1938. Because of their form, scale, materials of construction, and color (white), the additions are compatible with the historic core.

Sited directly to the east of the church is a detached, one and one-half story residence built in 1895-96 to serve as the Parsonage. This building is also constructed entirely of wood and has an "L" shaped floor plan.

The Community United Methodist Church is located in the heart of Williams' historic residential area, to the south of the town's commercial center. Williams is a rural community sited below Bill Williams Mountain at an elevation of 6,700 feet within a large ponderosa pine forest in northern Arizona.

ARCHITECTURAL DESCRIPTION

Church (Sanctuary/Sunday School) - Exterior

The earliest section of the church is the Sanctuary, a rectangular frame structure measuring approximately 28'x50', resting on a rock foundation and topped by an asphalt-shingled gable roof. All of the wall surfaces of this segment and the 1923 addition are sheathed in horizontal shiplap siding.

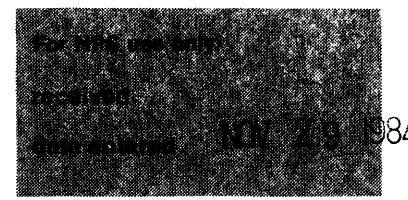
The front (north) elevation is distinguished by a 7'x8' bell tower/entry on the northwest corner, two Gothic arched stained glass windows, and a quatrefoil window positioned above and between the stained glass units. Concrete steps lead up to the entry at the base of the tower.

Access to the Sanctuary is gained through wooden six-panel doors surmounted by a trefoil transom window set in a Gothic arch.

Above the doorway, the tower is comprised of two distinct elements, a wood shingled hipped roof which is positioned below a louvred bell turret. The turret consists of a square louvred section, housing the bells, and is topped by an eight-sided wood shingled spire. The spire terminates in a wooden finial and a metal weather-vane.

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The west elevation is made up of the original 1891 building and, to the rear, the recessed 1938 addition commonly known as the Nursery. Three symmetrically placed Gothic arched windows punctuate the wall of the Sanctuary. Each window is double hung with a $\frac{5}{7}$ sash pattern. The uppermost pane, papered to imitate stained glass, is diamond shaped and positioned in the apex of the arch. All other panes are of clear glass.

The east elevation of the Sanctuary consists of the northern half of the N-S core and the 1923 addition (the Sunday School) which intersects the rear half. Two Gothic arch windows, identical to those on the west, are positioned on the east wall of the Sanctuary. The north wall of the Sunday School addition is detailed with a wooden, four panelled door adjacent to the juncture of the Sanctuary and three symmetrically placed Gothic arch windows matching those on the Sanctuary. A new shed roof overhang shelters the entry in the corner. The two windows in the gabled east elevation of the Sunday School addition (facing the Parsonage) are consistent with the other windows previously described.

The south elevation of the Sunday School is framed by each of the additions on the rear, and features are limited to three sets of triple $\frac{1}{1}$ window units.

Church (Sanctuary/Sunday School) - Interior

The base of the bell tower encloses a foyer having a nine-panel wood door entering into the Sanctuary. The interior of the Sanctuary is appointed with a simple tongue-and-groove wainscot on the lower portion of the walls, celotex panels (ca. 1945) placed over the original papered upper walls, and a gambrel-shaped cathedral ceiling. An oak proscenium with a large keystone added ca. 1950 highlights the altar. In 1956 the original soft pine flooring was overlaid with an oak floor. Six light fixtures suspended from the ceiling provide supplemental lighting for the Gothic arched windows on the east and west. Oak pews provide seating for the congregation.

Sliding wood doors provide access to the 1923 Sunday School addition. The finish materials are identical to those in the Sanctuary except for the floor which is the original pine. Two iron tie rods connecting the north and south walls were added to correct a settling problem on the north.

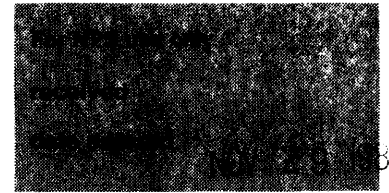
Two original light fixtures are suspended from the cathedral ceiling.

A small office with partial walls was framed in on the northeast corner, but with the utmost sensitivity to the original floor and wall materials.

The original baseboard and window trim is extant throughout the interior of the Sanctuary and Sunday School.

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Nursery

The ca. 1938 Nursery addition is attached to the rear of the Sanctuary but is recessed and lower in height. The walls are finished with horizontal tongue-and-groove boarding, and the structure rests on a rock foundation. Window openings on the east elevation consist of a $\frac{1}{1}$ unit to the north and a triple $\frac{1}{1}$ component to the south.

A small rock porch provides access to the door of the Nursery on the west side of its south elevation. The door is sheltered by a gable roofed overhang. Paired $\frac{1}{1}$ windows are located below the ridge and light the second story space.

Openings on the east elevation of the Nursery are limited to two $\frac{1}{1}$ units.

The interior of the Nursery is simply finished with exposed pine floors and celotex panelling. Much of the material was recycled from the 1929 addition. A hallway and bathroom space is located between the Sanctuary and main room of the Nursery. The walls of the hallway are finished with board and batten panels, and a double flight stairway leads to the second level attic space. The attic walls are finished with board and batten panels, and the flooring is of pine.

Community Hall

The Community Hall was built in 1938 and features an exposed rock chimney and two $\frac{1}{1}$ windows on the west elevation. The east elevation includes an entry door on the south and a triple $\frac{1}{1}$ unit on the north. The exterior walls are of horizontal tongue-and-groove boarding, and the gable roof is finished with asphalt shingles. Two simple brick chimneys project from the roof on the east side of the north end.

The interior of the Community Hall is simply finished with pine floors and knotty pine walls.

Parsonage - Exterior

The Parsonage, built in 1895-96, is a wood framed, one and one-half story, "L" shaped building with shiplap siding and a three bay, shed roofed porch positioned in the juncture of the "L". The porch is supported by three chamfered wood posts connected by a low balustrade. The front (north) elevation features paired $\frac{2}{2}$ windows on the first and second levels. The west elevation includes the porch with a four panel wood entry door, two $\frac{2}{2}$ windows on the main core, and a four panel wood door on the intersecting bay.

The west end of the bay faces the Sunday School and features two $\frac{2}{2}$ windows. A shed extension on the rear (south) elevation encloses a porch, a bathroom, and a bedroom. Openings include two pairs of sliding $\frac{2}{2}$ wood casements, a fixed bathroom unit, and a porch door. A gable end with a single $\frac{1}{1}$ window rises above the enclosed porch.

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The east elevation of the Parsonage has a single fixed unit lighting the interior stairwell and, to the south, a single $\frac{2}{7}$ window. Each of the intersecting gable roofs has a brick chimney rising from the ridge.

Parsonage - Interior

The interior of the Parsonage is divided into a living room, four bedrooms, a kitchen, bathroom, and enclosed porch. The house features original woodwork, including four panel doors and wood floors. Portions of the interior walls are finished with vertically scored celotex panels, presumably dating to the late 1940's. Two of the bedrooms are located on the second floor.

INTEGRITY

The historic and architectural integrity of the Community United Methodist Church is largely intact.

The only modification to the significant exterior design of the Sanctuary occurred as part of the church's 75th anniversary in 1966 when stained glass windows replaced two less elaborate originals on the front. The addition on the rear of the Sanctuary did not seriously impact a major elevation, and, due to its form, scale, proportions, and materials, it does not appear overly intrusive. The same can be said of the Community Hall, also located on the rear of the property.

The interiors of the Sanctuary and Sunday School addition retain the majority of their original finish materials. The application of celotex in the 1940's and the introduction of hardwood flooring in the 1950's did not result in the removal of any original fabric.

The Parsonage also presents a very high level of integrity on both the exterior and interior. As in the case of the church building, the late 1940's application of celotex only covered the original finish materials. In all other respects the house appears as it did when built in the last decade of the 19th century.

Finally, the property retains its integrity of setting and location as a result of the stability of the surrounding neighborhood which evolved approximately from the late 1880's until World War II.

8. Significance

Period	Areas of Significance—Check and justify below			
<input type="checkbox"/> prehistoric	<input type="checkbox"/> archeology-prehistoric	<input type="checkbox"/> community planning	<input type="checkbox"/> landscape architecture	<input checked="" type="checkbox"/> religion
<input type="checkbox"/> 1400–1499	<input type="checkbox"/> archeology-historic	<input type="checkbox"/> conservation	<input type="checkbox"/> law	<input type="checkbox"/> science
<input type="checkbox"/> 1500–1599	<input type="checkbox"/> agriculture	<input type="checkbox"/> economics	<input type="checkbox"/> literature	<input type="checkbox"/> sculpture
<input type="checkbox"/> 1600–1699	<input checked="" type="checkbox"/> architecture	<input type="checkbox"/> education	<input type="checkbox"/> military	<input type="checkbox"/> social/
<input type="checkbox"/> 1700–1799	<input type="checkbox"/> art	<input type="checkbox"/> engineering	<input type="checkbox"/> music	<input type="checkbox"/> humanitarian
<input checked="" type="checkbox"/> 1800–1899	<input type="checkbox"/> commerce	<input type="checkbox"/> exploration/settlement	<input type="checkbox"/> philosophy	<input type="checkbox"/> theater
<input checked="" type="checkbox"/> 1900–	<input type="checkbox"/> communications	<input type="checkbox"/> industry	<input type="checkbox"/> politics/government	<input type="checkbox"/> transportation
		<input type="checkbox"/> invention		<input type="checkbox"/> other (specify)

Specific dates 1891/1895–96/1923/1938 Builder/Architect N/A

Statement of Significance (in one paragraph)

SUMMARY

The main building of the Williams Community United Methodist Church, built in 1891 and 1923, possesses architectural significance as the singular local example of the Gothic Revival Style. The church is also historically important as the first religious institution to be established in Williams, a frontier community founded upon the economic bases of ranching, railroading, and lumbering.

The Parsonage, built in 1895, is significant not only for its historic functional relationship with the church, but also for its current role in preserving the historic setting of the property.

HISTORIC BACKGROUND/CONTEXT

The primary factors leading to the permanent establishment of the small town of Williams were the construction of the Atlantic and Pacific Railroad across northern Arizona in the 1870's and 1880's, the availability of grasslands for large scale sheep and cattle grazing, and the proximity of forest land for logging and lumbering. The railroad reached Williams in 1881, and within ten years the settlement took on the appearance of a bustling frontier community.

Records kept by the Community United Methodist Church indicate that in July, 1883 the Reverend Nathan D. Guthrie had been appointed to the Flagstaff and Williams circuit and that he preached occasionally in Williams over the following seven years. In October of 1890 he was replaced by Reverend R. F. Norton, who apparently was instructed to increase the services in Williams. His first appearance in Williams was in January, 1891. A church of twelve members was organized, and in April of 1891 a subscription list was begun for the construction of the church. Within a short period of time \$1,000 was raised, primarily from local businessmen. The Church Extension Society looked favorably upon an application for additional resources and provided \$250.00.

Local and regional industries also played a significant role in the construction of the church. The Arizona Lumber and Timber Company of Flagstaff donated \$100 worth of lumber, and the Atlantic and Pacific Railroad Company provided a plot of land and agreed to haul the lumber. With the necessary resources thus provided, work was begun on the building on June 3, 1891.

On July 3, 1891, Reverend Norton administered a service for the laying of the cornerstone, assisted by Reverend C. F. Spray, the pastor of the Methodist Church in Prescott, formerly the capitol of the Arizona Territory. Construction proceeded rapidly and the Church was formally dedicated on October 7, 1891.

9. Major Bibliographical References

Fuchs, James. "A History of Williams". Published Masters Thesis. University of Arizona, Tucson. 1963.

Records of Williams Community United Methodist Church, Board of Trustees.

10. Geographical Data

Acreage of nominated property less/acre

Quadrangle name Williams, AZ

Quadrangle scale 1:62,500

UTM References

A

1	2	3	9	2	0	1	0	3	9	1	0	0	5	0
Zone		Easting				Northing								

B

Zone		Easting				Northing								

C

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D

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E

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H

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Verbal boundary description and justification

Lots 7,8,9,10,11, and 12 in Block 35, Town of Williams

List all states and counties for properties overlapping state or county boundaries

state	code	county	code
N/A			

state	code	county	code
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11. Form Prepared By

name/title Bill Perreault, with information provided by Mrs. Bess Grumley, Williams, AZ

organization Arizona State Historic Preservation Office date July 20, 1984

street & number 1688 West Adams telephone (602) 255-4174

city or town Phoenix state Arizona

12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

national state local

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service.

State Historic Preservation Officer signature *Donna J. Schuber*

title SHPO date Oct. 5, 1984

For NPS use only

I hereby certify that this property is included in the National Register

for Melvyn Byers Entered in the National Register date 11-29-84
Keeper of the National Register

Attest: _____ date _____

Chief of Registration

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Records indicate that under Reverend C. J. McFadden, the first regularly appointed pastor, "the church was clothed and papered ... painted with three coats of paint ... furnished with pulpit and altar ... furnished with pews, and the windows received paper imitations of stained glass." ¹

Construction of the Parsonage was begun in 1895 and completed in 1896. In response to an increasing congregation, the first addition to the church, a Sunday School wing, was built on the southeast corner in 1923. The addition successfully replicated all of the features and details of the church.

In 1929 plans were made and carried out for a Community Social Hall, built on the south end of the church. By 1938 it was in need of being rebuilt and was disassembled. A new Community Social Hall was erected on the southeast corner of the 1923 Sunday School addition. At that time, the Nursery was built on the former location of the Community Hall.

ARCHITECTURAL SIGNIFICANCE

The Community United Methodist Church of Williams possesses architectural distinction as the only local example of the Gothic Revival Style. Within the context of northern Arizona, the Gothic Style appears to have been the primary reference for religious architecture from the Territorial Period until approximately 1930. The county seat of Flagstaff, thirty-one miles to the east, is the setting for five pre-1930 churches, all of which borrow directly from the Gothic Style. Furthermore, four of the five bear a direct relationship to the Community United Methodist Church in that they, too, are strictly vernacular expressions built primarily with locally available materials. These materials include wood, sandstone, and volcanic rock. The oldest of these five churches was also built in 1891, but was moved in 1925.

Within a statewide context, the Community United Methodist Church is highly significant due to the combined factors of age, style, materials of construction, and integrity (including that of location). There is no other known resource of comparable value in Arizona.

The Parsonage contributes to the significance of the property as an integral component in the establishment of a permanent religious facility. From its construction in 1895 through the 1950's, the Parsonage has provided housing for more than thirty ministers assigned to the church.

Although the building no longer serves in this capacity, its status as an unaltered local example of late 19th century residential architecture and its close proximity to the church are of great importance in maintaining the integrity of the historic setting of the property.

¹ The Community Methodist Church, Williams, Arizona, 1891-1961. Seventieth Anniversary publication.

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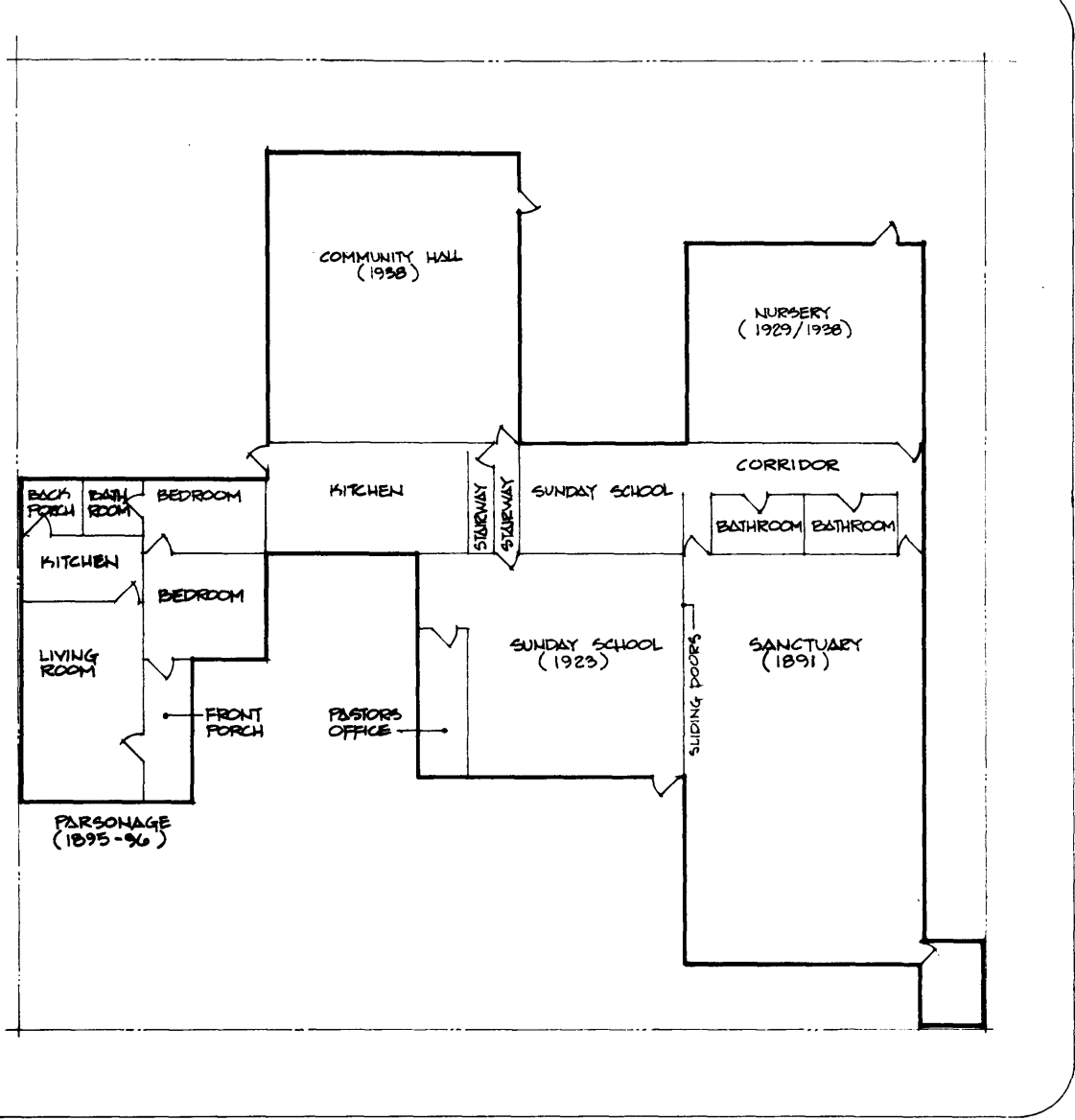
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RELIGIOUS/SOCIO-CULTURAL SIGNIFICANCE

Historically, the church is the first permanent religious institution to have been established in Williams and is thus directly associated with the origins and development of the town. Williams was then in its first decade of existence and exhibited all the hallmarks of a wild and burgeoning frontier settlement. Since its founding, and continuing for more than ninety years, the Community United Methodist Church has played a fundamental role in the social and cultural history of the town. The church initially provided a civilizing influence through its religious emphasis and the establishment of such groups as the youth-oriented Epworth League (a common component within turn-of-the-century Methodist congregations) in 1895 and the Ladies Aid in 1900. These efforts were of no small importance in the little town whose early establishments included a number of saloons and brothels.

Over time, the church and its ancillary buildings have provided the setting for community-wide events and activities. Youth programs are still sponsored and a woman's group continues to function, although not under the name of Ladies Aid. Furthermore, the church property continues to be the location for numerous community-wide events and activities.

Both the church building and the Parsonage embody the important contributions of the church congregation to the historic socio-cultural fabric of the town.



SECOND STREET

SHERMAN AVENUE

WILLIAMS COMMUNITY UNITED METHODIST CHURCH
AND PARSONAGE
WILLIAMS, ARIZONA

SCALE 1"=10'-0"

