

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number _____ Page _____

SUPPLEMENTARY LISTING RECORD

NRIS Reference Number: 92000665 Date Listed: 6/10/92

Advent Christian Church
Property Name

Grant OR
County State

N/A
Multiple Name

This property is listed in the National Register of Historic Places in accordance with the attached nomination documentation subject to the following exceptions, exclusions, or amendments, notwithstanding the National Park Service certification included in the nomination documentation.

for *Christina Lee*
Signature of the Keeper

6/10/92
Date of Action

=====
Amended Items in Nomination:

Statement of Significance: Under Criteria Considerations, A should be checked.

This information was confirmed with Elisabeth Potter of the Oregon state historic preservation office.

DISTRIBUTION:
National Register property file
Nominating Authority (without nomination attachment)



United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

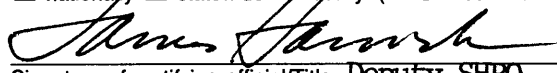
1. Name of Property

historic name Advent Christian Church
Seventh Day Adventist Church
other names/site number _____

2. Location

street & number 261 West Main Street N/A not for publication
city or town John Day N/A vicinity
state Oregon code OR county Grant code 023 zip code 97845

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.)
 April 25, 1992
Signature of certifying official/Title Deputy SHPO Date
Oregon State Historic Preservation Office
State of 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 Date

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:)

for Signature of the Keeper Antonieta J. Ace Date of Action 6/10/92

Advent Christian Church
Name of Property

Grant, Oregon
County and State

5. Classification

Ownership of Property
(Check as many boxes as apply)

- private
- public-local
- public-State
- public-Federal

Category of Property
(Check only one box)

- building(s)
- district
- site
- structure
- object

Number of Resources within Property
(Do not include previously listed resources in the count.)

Contributing	Noncontributing	
1		buildings
		sites
		structures
		objects
1	0	Total

Name of related multiple property listing
(Enter "N/A" if property is not part of a multiple property listing.)

N/A

Number of contributing resources previously listed in the National Register

N/A

6. Function or Use

Historic Functions
(Enter categories from instructions)

Religion: Religious structure
Church

Current Functions
(Enter categories from instructions)

Vacant: not in use

7. Description

Architectural Classification
(Enter categories from instructions)

Late Victorian: Gothic

Materials
(Enter categories from instructions)

foundation stone: tuff

walls wood: weatherboard

roof asphalt: shingles

other belfry and spire: wood
shingles

Narrative Description

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

**United States Department of the Interior
National Park Service****National Register of Historic Places
Continuation Sheet**Section number 7 Page 1

The Setting

The First Christian Advent Church is a gabled rectangular volume with a tall belfry and spire on its symmetrical front elevation. The building is late Carpenter Gothic in style, and decorated with a profusion of shaped and sawn ornaments on both its exterior and interior, and imbricated shingles.

The church is located at the northeast corner of Main and Bridge Streets, and serves as a west boundary to John Day's small commercial district. The church contrasts dramatically with the mostly modern structures that have grown up around it. The churchyard to the west of the building remains intact as a vestige of the open spaces that once existed along Main Street.

The church is situated at the southeast corner of an irregular, 137' x 62' five-sided tax lot that is as yet unpartitioned. At the northwest corner of the lot, but not included in the nominated south portion, are a house that was adapted for use as a parsonage and its associated garage. The nominated portion is the south 69 feet, more or less, of Tax Lot 4600 to include the church, its west yard and two stately deciduous trees aligned at the rear of the church.

The front elevation of the church is oriented toward the south, and is set back 19' from Main Street. About 10' from the northwest corner of the church is the house. The garage is at the northwest corner of the lot at the alley, and is oriented toward Bridge Street. A low chain-link fence surrounds the site. Visually, the three buildings are perceived as a group. The yard, the fence, and the buildings' proximity and architectural style relate them to each other.

Although known as the parsonage, little historical evidence exists concerning the house. It was probably constructed previous to the church. This assertion is corroborated by evidence such as the use of square cut nails, whereas wire nails are used on the church building. Although altered significantly, the residence is Gothic Revival in style. Today, the Chamber of Commerce utilizes the building as a Visitors' Information Center. The garage appears to be circa 1935.

There are three large Black Walnut trees on the site, which predate the construction of the church. Along the west elevation of the church are several large deciduous bushes, and near the front of the building are a number of recent coniferous bushes. At the southwest corner of the property, at the intersection, are a collection of rose bushes. Placed variously throughout the churchyard are tulips, irises, and other flowers. Several lilac bushes exist around the house.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 7 Page 2

The Building

The church building is of a conventional type. It is a gabled rectangular volume with a projecting entrance tower and spire on its front elevation, and an apse which projects from its rear elevation. The eaves elevations are divided into four bays by as many lancet windows. Applied to this typical church type are the ornamental elements which give the building its particular distinction.

Foundation and Structure

The building rests on a foundation wall and footing of Rattlesnake Tuff, a volcanic stone commonly used for building construction throughout the John Day Valley. The footings and lower portions of the walls are of uncut rubble, and there is a top course of rough-dressed stones, eight to nine inches in height, upon which the sills rest.

The church is of typical balloon frame construction, and utilizes rough sawn pine for all structural elements. The building rests on 8" x 8" sills, except in the apse, where 4" x 6" sills are used. Structural members such as wall studs and roof rafters are 2" x 6". There are no roof trusses, but rather collar ties, bracing, and minor stiffeners. Rafters are connected by plates at the ridge, and are notched over the top plates.

Exterior Elevations

This section of the document is organized by exterior elevation. The elevation descriptions are preceded by a discussion of elements common to all elevations of the building.

The 11" water-table is flush with the face of the foundation wall and has an ovolo cap. All siding is beveled shiplap with 7 1/8" courses. The cornerboards vary in width from 7 3/4" to 9 1/2". Except for those of the apse, which are plain boards, all of the cornerboards are inset with a beveled, panel-like section; at the corner proper is an ovolo.

There are friezes below the eaves of all of the various roofs. The friezes are made up of beveled vertical shiplap boards 3 1/8" wide. Where a frieze meets the soffit of a roof there is an ovolo cove molding. Below all of the friezes are torus moldings. All fascia boards have a serpentine lower edge and a cavetto crown molding.

United States Department of the Interior
National Park ServiceNational Register of Historic Places
Continuation SheetSection number 7 Page 3

Excepting the two small windows on the side elevations of the entrance tower, all windows on the church building are essentially identical. The double hung wood sash are not weighted. The lower sash has four lights. The upper sash has five, and the upper three are divided by Y-tracery muntins. The window apron is inset with a beveled panel, and is supported by two quirked cyma-recta consoles. The casings are boards with a beveled inside edge, upon which ornament is applied. Shaped vertical elements trim the side casings, and conclude at the springing lines of the arch with caps. Dentils set between kerfed moldings trim the arch.

South Elevation: The front elevation of the church faces Main Street and is oriented toward the south. The elevation is perfectly symmetrical with an entrance tower projecting from the center of the facade. Where the tower abuts the eaves of the gabled main roof, there is a bellcast intermediate roof. Telescoping above the intermediate roof is a belfry and spire. The body at this elevation appears as two sections flanking the tower. Each side exhibits a window and the other standard elements described previously. The gable is pedimented with a frieze.

The entrance tower is where the most unique and elaborate elements of the building are concentrated. Its south elevation contains entrance doors, a transom light, an entrance hood, and the intermediate bellcast roof. The belfry and spire rise above the ridge of the main roof and are identical on all elevations.

The entrance doors and large lancet-arched transom light are defined by their ornamental casings. The doors are flanked by delicate gothic compound pilasters. The plinths are faceted. The capitals, too, are faceted, and then capped with a group of moldings including three dimensionally-profiled dentils. A cornice-like collection of moldings bridges the distance between the two sets of capitals, and separates the doors from the transom.

The transom is lancet arched, and divided into three lights by Y-tracery muntins. An extravagant collection of moldings spring from the pilaster capitals to form the transom casing. These built-up pieces include cable moldings, dentils, and many kerfed elements.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 7 Page 4

A gabled hood above the transom light shelters the entrance. Serpentine vergeboards with applied dentils ornament the hood, and meet at the peak of the gable with a pendant. The hood is supported on either side by a decorative bracket which projects from the cornerboards of the tower.

Where the volume of the entrance tower meets the eaves of the main body's roof, there is an intermediate bellcast roof. The roof separates the lower portion of the tower from the belfry and spire, which rise above it. Original imbricated shingles cover the intermediate roof. The shingles have square or diamond butts, or are part of swag-like courses. At the hips of the roof are kerfed boards with scalloped caps.

Belfry and Spire: The intermediate roof concludes with a cornice of built-up moldings, supported on each elevation by three consoles. The cornice also serves as a base for the belfry, which telescopes above the intermediate roof and entrance tower volume.

The four elevations of the belfry are essentially identical in detail and dimension. On each elevation are two small lancet arches with four cusps each, suggesting tracery. Bead moldings trim the arches. Between the peaks of the each set of arches is a roundel. The roundels originally framed clocks on all but the north elevation. The clocks were replaced with plywood panels probably in the 1950s or 1960s. At each corner of the belfry is a turned colonnette.

Each face of the belfry has a gabled hood. Like the hood over the main entrance, the belfry hoods are supported by brackets, and have elaborate serpentine vergeboards with applied dentils. A single piece of wood forms both a finial and pendant at the peak of each hood.

The bell is a "steel alloy church bell 36", manufactured by the John Poole Company of Portland.

The church's octagonal spire peaks at about 70' above ground level. Like the shingles on the intermediate roof and entrance hood, these are original. All original shingles were split, and then hand-shaved smooth. The shingle pattern on each face of the spire is made up of square-, diamond-, and octagonal-butt shingles. At the hips are two thin boards capped with a torus molding. At the peak of the spire is a built-up wood finial and a weathervane.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 7 Page 5

West Elevation: Returning to the main body of the building, the west elevation is an eaves elevation, and faces the churchyard. The main body is divided into four bays by as many lancet windows. The window details, as well as the siding, water table, cornerboard, and eaves details, are as described previously.

The west elevation of the entrance tower projects from the south end of the church's main body. There is a window on the tower's west elevation which is smaller than those already described. There are two fixed wood sash with a single light in each. Ornamentally, the exterior window casing is a scaled-down version of its larger counterpart: Quirked cyma-recta consoles support a paneled apron, there are vertical elements with caps on the sides, and dentils set in kerfed moldings at the arch.

The west elevation of the apse is also visible at this perspective. It projects from the north end of the church's main body. The ridge height of the apse is 16'9"--12' lower than the main roof ridge. Abutting the main body at the ridge of the apse is a skylight which, while altered, is probably original. Unlike elsewhere, the cornerboards of the apse are plain 6 1/2" boards.

North Elevation: Compared to the rest of the building, the north (rear) elevation of the church is fairly plain. This elevation is composed of the gable end of the building, and projecting from its lower center, the gabled apse.

Centered in the pediment of the main body's gable is a hung chimney. The stack bisects the siding until it nears the eaves, where it corbels out and abuts the exterior of the siding. The chimney stack intersects the peak of the gable, and rises above the ridge by about 11 1/2".

The original rear exit door is centered on the apse's north elevation. The four-panel door has pegged mortise and tenon joints. The original hardware remains. The door casing is of plain 4" boards. Recent wood steps reach the door.

United States Department of the Interior
National Park ServiceNational Register of Historic Places
Continuation SheetSection number 7 Page 6

East Elevation: The east elevation, with only a five foot space between it and the adjacent commercial structure, is identical to the west elevation with two exceptions:

A chimney was built near the center of the wall sometime after 1933. The chimney abuts the exterior siding throughout its length, except where it bisects the wall for the connection of stovepipes. The stack intersects the eaves, and rises only slightly above the pitch of the roof.

The second circumstance unique to the west elevation is at the foundation wall. There is a 10' 3 1/2" break in the wall at its north end. The crawlspace is accessed through this opening.

Interior

The interior of the First Christian Advent church is simple in floor plan. There are three interior spaces: the entrance vestibule, the auditorium, and the apse. Throughout these spaces, the Gothic Revival character of the building is maintained by lancet and ogee arches, and by molding detail. Although some surfaces have been substantially altered, all of the woodwork is intact and visible.

Passing through the front door of the building, one immediately enters the entrance vestibule, which is within the entrance tower. It is a 5'8 1/2" x 6'10 1/2" space with a 14'9 5/8" ceiling. The south wall of the vestibule consists almost entirely of the entrance doors and transom light, which have painted plain board casings.

The opposite, north wall also consists of a lancet arched opening which accesses the auditorium. The opening is of the same basic dimensions as the front doors and transom, with extensively ornamented casings. The opening has been entirely obscured, however, by recent plywood swinging doors, and above them, plywood sheets.

The east and west walls of the entrance vestibule both have small lancet windows. Unlike any other interior apertures, these have simple board casings with a small bevel at the edges.

The wall surfaces of the vestibule are covered with recent paneling. The vestibule ceiling is of beveled shiplap. At its northwest corner is a trap door which provides access to the upper interior of the entrance tower, the attic, and the belfry. The bell-pull rope hangs from a small hole in the southwest corner of the ceiling.

United States Department of the Interior
National Park ServiceNational Register of Historic Places
Continuation SheetSection number 7 Page 7

The auditorium is a single volume which fills the entire main body of the building. The south interior elevation contains the large lancet-arched opening of the entrance vestibule, flanked by two windows. The east and west elevations contain four windows each. The north elevation of the auditorium exhibits a large and highly decorated ogee arch, which serves as a proscenium into the apse. All of the wallpapered walls are covered with paneling. The original wallpaper is pasted to netting which was stretched across the rough-sawn board walls.

There is a 3' 5 11/16" high wainscot on all of the walls. The dado rail also serves as a stool for the windows. Below the rail are 6" x 6" panels, each of which is inset with a primitive, simplified fleuron. Below the panels is a bead molding with decorative diagonal kerfs. There are large rectangular panels below the bead which are framed by quirked cyma-recta and bead moldings and plain corner blocks. Baseboards have the same quirked cyma-recta and bead profile.

The window casings form a rectangular frame around the arched windows. The casings are of single 5 1/8" boards with cyma-recta profiles on either side of a central channel. The channel is inset with a 3/16" thick piece decorated with kerfs, giving it a crenellated appearance. Cornerblocks are of the same elements as the casings, mitered to form squares. Unless otherwise noted, all interior woodwork is stained a medium brown, and lacquered.

The entrance arch is visible on the south interior elevation of the auditorium. The casing and jambs are designed to appear as engaged columns supporting a structural arch. The side portion of the casing is similar in character to the window casings--a 6 3/8" board which has been shaped on either side of a central channel. The channel is inset with a decoratively kerfed piece, and another thin molding runs along its center. At the arch, the casings utilize kerfs to accommodate the curve.

The ogee-arched proscenium of the north interior elevation is the most elaborate and best-crafted ornament of the interior. It frames the entrance to the apse, and draws the attention of the audience to the front. In terms of its design, the proscenium is similar to the entrance arch. Individual details and elements differ, however, resulting in a more complex work. The corners of the engaged columns are detailed with turned cable moldings. The arch springs from paneled capitals. At the peak of the arch is a corniced cap which exhibits numerous shaped and sawn elements, and a low serpentine cresting. Though it was originally a cream color with metallic gold highlights,

United States Department of the Interior
National Park ServiceNational Register of Historic Places
Continuation SheetSection number 7 Page 8

the proscenium is currently painted brown. As at the entrance opening, the tympanum of the proscenium has been infilled with a plywood sheet. Folding doors further block the view of the apse.

A 3 3/8" high stage extends 7'2" from the north interior wall of the auditorium, and serves as a platform for the speaker. Originally, the platform was only as wide as the span of the proscenium opening (about 10"), but it was later widened to the width of the room. Also at this time (1950s?), a baptismal was installed below the platform floor. The baptismal is a 8' 1" x 4' 3 3/4" galvanized metal tub in a wood framework.

The present ceiling in the auditorium is a drop ceiling of composition tiles. The original papered ceiling remains 2' 3/4" above this. The original ceiling is angled on either side, following the diagonal roof bracing, and flat at the top, where the ceiling boards are nailed to the collar ties. Where the angles of the ceiling meet are thin built-up moldings which run the length of the auditorium. The moldings have an ovolo on either side of a central channel which is inset with thin scalloped pieces. The moldings are painted cream, grey, and metallic gold, which match the original paper. When the drop ceiling was installed, access to the hung chimney, directly above the proscenium, was blocked.

The apse is a 7'7 1/2" x 11'2" space with a low ceiling which loosely follows the curve of the proscenium arch. The south interior elevation of the apse consists entirely of the proscenium opening. There is a rear exit door centered in the north elevation. The door is cased with moldings similar in character to the interior window casings, and has a blind lancet transom above it. The door and casings, as well as the apse's shiplap baseboards, were originally painted the cream and gold of the proscenium.

Unlike elsewhere in the building, wallpaper remains visible on the walls and ceiling of the apse. At the south end of the ceiling is a skylight.

An oversized propane furnace was installed in the apse probably in the 1960s, prompting the infill of the proscenium to shield the furnace from the view of the congregation.

Ornament

Although particular moldings have already been described, the ornament of the building warrants discussion in broader terms. It is the ornament of the Advent Christian Church which is most significant in defining the character of the building.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 7 Page 9

There were essentially two means of manufacturing the decorations of the building. Elements such as the vergeboards and interior wainscot fleurons, were created using a band saw or scroll saw. Elements which have a profile in section, such as the dentils on the vergeboards, or the interior window casing, were shaped using a hand-held molding plane.

Surely the Advent Christian Church is one of the latest manifestations of extensive hand-planed moldings in the Northwest. Mechanized millworking equipment had come into popular use by the 1850s. These tools made possible the extravagant ornament possible during the Victorian Era. While populations elsewhere were able to buy their ornament from the lumber yard or order it from a catalog, church members in John Day kept up with the current fashion by design and hand-planing their own moldings. Surely the Advent Christian Church is one of the latest manifestations of the use of hand-planed moldings in the Northwest.

The church is a Gothic Revival building constructed in the Queen Anne period. The Gothic style had fallen out of favor for residential construction by 1900, but it continued to be used for traditional ecclesiastical buildings. So while the church's form and composition are in the Gothic idiom, it also shows a Queen Anne predilection for ornament from a variety of sources. The decorations are of Gothic, Classical, and inventive origins.

Gothic features include the thin compound pilasters flanking the entrance doors and the lancet windows. The numerous built-up moldings which case the lancet-arched transom light suggest the deep, concentric moldings of a Gothic cathedral doorjamb. On the interior, window casings are inset with crenellated elements, and stylized fleurons are set within the wainscot panels.

The individual profiles of most moldings are Classically derived. Cyma-recta, torus, ovolo, bead, and cavetto sections predominate. Larger features of Classical origin include the pedimented main gables.

Even where the origins of some decorations or individual profiles are decipherable, most ornament is at least somewhat inventive. In fact, while the preceding sections have used traditional architectural terminology to describe moldings, such terms can only give a suggestion of the actual profiles of most moldings on the church. The dentil-like moldings, for example, which appear on the capitals of all major pilasters or engaged columns, are unique. Whether they represent a stylized version of archaeological ornament, or are pure fantasy is unknown.

8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- 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

(Mark "x" in all the boxes that apply.)

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

(Enter categories from instructions)

Architecture

Period of Significance

1898-1900

Significant Dates

1898

Significant Person

(Complete if Criterion B is marked above)

N/A

Cultural Affiliation

N/A

Architect/Builder

Samuel Bayliss Hope

Narrative Statement of Significance

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

9. Major Bibliographical 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:

Advent Christian Church
Name of Property

Grant, Oregon
County and State

10. Geographical Data

Acreage of Property 0.10 acres John Day, Oregon 1:24000

UTM References

(Place additional UTM references on a continuation sheet.)

1	11	344510	4919770
Zone	Easting	Northing	
2			

3			
Zone	Easting	Northing	
4			

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 Louise Lyon and Lorene Allen with assistance of Timothy Netsch (Sec. 7)

organization Historic Preservation Foundation date December 15, 1991

street & number 403 South Canyon Boulevard telephone (503) 575-0963

city or town John Day state Oregon zip code 97845

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 Historic Preservation Foundation

street & number 403 South Canyon Boulevard telephone (503) 575-0963

city or town John Day state OR zip code 97845

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 *et seq.*).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20503.

United States Department of the Interior
National Park Service

**National Register of Historic Places
Continuation Sheet**

Section number 8 Page 1

SUMMARY

The Gothic Revival church built in the period 1898-1900 by the Advent Christian congregation in John Day, an historic mining town and trading center in the upper John Day drainage, is the outstanding example of carpenter Gothic architecture in the sparsely populated range country backed by the Strawberry Mountains of eastern Oregon.

The church stands close to its front lot line at the northeast corner of the intersection of Bridge Street and Main, which is the east-west thoroughfare. Belfry and spire are prominent against the sky as approached from either direction, overtopping a two-story masonry block that occupies the adjacent lot to the east. The church and a vernacular cottage of early date that was adapted for use as a parsonage share Grant County Tax Lot No. 4600, but the parsonage and an associated Craftsman-style garage are separately owned and maintained by the Chamber of Commerce. The nominated area, therefore, is confined to the church -- the sole structural feature on the south 69 feet of the lot. The church is an adaptive-use rehabilitation project in progress under auspices of the John Day Historic Preservation Foundation.

Briefly characterized, the church is a simple, longitudinal, gable-roofed volume measuring 24 x 48 feet in its main footprint. It rests on a stone pier foundation. It has a small, gable-roofed sacristy, or apsidal extension centered on the north end and a vestibule and bell tower centered on the front. The sanctuary is lighted by lancet windows, five bays on either side elevation, and single bays on either side of the vestibule. The exterior is clad with novelty, or drop siding and is finished with paneled corner boards, label molding and bracketed sills for window trim, and a frieze of vertical tongue and groove mill stock. Lancet windows typically are double-hung with four-over-four lights, the upper sash of which is distinguished by Y tracery. Unquestionably, the greatest interest in decorative detail is gathered at the entry bell tower, where the double-leaf, multi-paneled doors are framed by engaged column clusters and crowned by a bold lancet toplight with variegated moldings recalling the sculptured archivolt of medieval cathedral portal arches.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 8 Page 2

The hooded porch gable is embellished with brackets and serpentine openwork attached to the gable verges. The base of the belfry has a bell cast roof covered with patterned shingles. The square belfry has double lancet openings with spandrel medallions on each gabled face and an octagonal, shingle-clad spire surmounted by an arrow weathervane. Belfry gables also are embellished with the distinctive serpentine openwork.

Interior space is simply subdivided as vestibule, sanctuary, or auditorium, and sacristy, or apse. Newer wall coverings and a dropped ceiling of acoustic tile conceal historic finishes except for door and window trim, which repeat the decorative motifs of the exterior based on the notched and denticulated moldings of Norman arcades. The sanctuary has a fine, encircling wainscot of elaborate paneling having a frieze of square inset panels with splayed moldings.

The distinguishing marks of the building's visual character are the richly varied patterned shingle work and build-up of hand-planed ornamental moldings. Almost all of those moldings inspected have the irregularity of measurement that distinguish hand work from machine planing.

According to tradition, carpentry was carried out by church members under the supervision of the Reverend Samuel Bayliss Hope, a lay minister for the Advent Christian Church whose hand has been traced to at least two other buildings in John Day in addition to the church. There is an unmistakable relationship between the Bradford Trowbridge House and the Danby-Luce House, both of them tied through family connection to founders and leaders of the Advent Christian Church locally. As an expression of individualized craftsmanship in the adaptation of traditional patternbook architecture, the Advent Christian Church meets National Register Criterion C.

The Advent Christian Church, formed in Indiana in the 1840s as a splinter of the Evangelical Movement, was introduced to the John Day Valley in 1862 and was fully organized within a regional conference by 1884. Property for construction of the church was secured in 1897. It is thought likely that the building which was used as a parsonage contains at its core a cabin that occupied the church property at the time the church lot was acquired. In any

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

**National Register of Historic Places
Continuation Sheet**

Section number 8 Page 3

case, the parsonage is not included in the nomination and was not developed in the Gothic idiom.

Carpenter-builder and lay minister Samuel Bayliss Hope arrived in the John Day Valley from The Dalles to guide the building of the church. A native of Stratford, England who emigrated to the United States in 1870 at the age of 38, he is reported to have been trained in carpentry skills by his father. While supervising church construction in John Day, he boarded at the Trowbridge farmhouse, which he embellished with decorative detail in free hours. The church, it is reported, was sufficiently complete to be dedicated and opened for use in 1900. The congregation was active to 1925, after which time the church entered a cycle of occupancy by Baptists and Seventh Day Adventists. The latter congregation renovated the building after taking title to the property in 1947. The Seventh Day Adventists abandoned their out-grown church in the 1970s. In 1987, the property was acquired by the John Day Historic Preservation Foundation.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 8 Page 4

HISTORY OF JOHN DAY ADVENT CHRISTIAN CHURCH

The history of John Day's Advent Christian Church is a storied one. Although the Advent Christian denomination was started in Indiana in 1844 by William Miller, it was not introduced into the John Day valley until 1862, when Charles Belshaw and his family moved there from Eugene, Oregon.

Charles Belshaw was raised an Advent Christian in La Rorta, Indiana. After coming to the John Day valley he and others who adopted this faith began meeting in homes. By the mid to late 1870's they had attracted a number of congregants; by 1885 a strong congregation was meeting.

At that time the Methodist Church had had small congregation in John Day for four years, a branch of their larger Canyon City church. They met in a building along the road that led to Canyon City, which later burned. The larger Canyon City had, besides the Methodists, an Episcopal and a Catholic church. The Episcopal Church remained in their historic building in Canyon City. The Catholic Church became inactive for a time, then was reorganized and a new building built in John Day in 1939.

Charles Belshaw, rancher, farmer, musician and horticulturist, was a fair business man and a staunch Advent Christian. He convinced a friend, Rev. James A. Orchard, of The Dalles, that the John Day Valley had much potential for Advent Christian support. Rev. Orchard was connected with the Willamette Valley Advent Christian Conference. With their blessing and the aid of the Home Mission Board of the Advent Christian Church, he "established" the congregation in 1884, the same year he had been ordained by Dr. Chapman. Dr. William Chapman was organizer of the Oregon and Washington Advent Christian Conferences and President of Nooksack Advent Christian Conference. He was instrumental in the organization of the Advent Christian Church at Columbus (later Maryhill), Washington, in the 1880's. He lived for a time at Columbus, where he ordained James A. Orchard and James Wheelhouse, among others. Dr. Chapman was no doubt a great aid to Rev. Orchard, and is credited with "organizing" the church.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 8 Page 5

Whatever Dr. Chapman's role, Rev. James A. Orchard held the first services. Among the 26 charter members were Susan Hall, Mrs. McCallum, wife of J.D. McCallum, owner of the general store, and of course Charles Belshaw. Charles Belshaw became known as the Father of Adventism in the John Day Valley. Later, in 1888, Rev. Orchard reported that "three have fallen asleep and three have gone to Seventh Day keeping".

Belshaw, with his generous donations of money and personal time to the church, found an ally in his father-in-law, John C. Luce. John Luce had been a Grant County Commissioner in 1872-76, and was one of the most powerful men in politics in the county in the early 1890's. A wealthy stockman, he was instrumental in organizing the first Farmers Alliance in Grant and Harney Counties.

Rev. Orchard, meanwhile, had theological differences with the Advent Christians. In September 1890 William Chapman and other elders in the Willamette Valley Advent Christian Conference declared him to be "no longer associated" with that conference. Earlier differences had been resolved in compromise in 1889, but by the 1890 conference time he had decided that their differences were so marked as to make a separation necessary. This was very disheartening to those of the faith in the John Day Valley. As evangelist Joseph C. Smith had reported earlier, "the people in the area were very much attached to Elder Orchard."

During the winter of 1894-95 Elder Ketchum traveled to Dayville, Mt. Vernon, Long Creek and John Day to strengthen the Faith. He successfully converted many, and saw much potential for growth in Eastern Oregon.

Elder H. Carmen came to the area for evangelistic work in 1897. He reported that he "found 6,000 inhabitants in the verdurous county with a fine crop of barley. No one was poor to the extent of abjection."

This same year the congregation sought land on which to build a church. A very favorable piece of property lay near the junction of the Dalles Military Road and the Canyon City-Long Creek road, within the newly platted town of John Day. This property, patented in June 1880 as a 40-acre piece, had changed hands four

**United States Department of the Interior
National Park Service****National Register of Historic Places
Continuation Sheet**Section number 8 Page 6

times as parcels were split in the rapidly growing town. It was now in the possession of Moses Dirkheimer who, with his brother, owned a successful mercantile business in Prairie City.

On his arrival in the area, Moses Dirkheimer had purchased land in both John Day and Prairie City. Prairie City, however, was the terminus of the Sumpter Valley Railroad and seemed to be more prosperous generally. Mr. Dirkheimer therefore chose to build on his Prairie City property. This was next door to the post office, and was a successful location for his mercantile store for the remainder of his life.

In 1897 Moses Dirkheimer and brother, partners in business, sold a piece of the John Day property to the Advent Christian congregation for \$250.00. The deed names the church fathers: S.P. Morgan, L.D. Luce, and F.I. McCallum as trustees for the church. Charles Belshaw donated the lumber for the proposed church. There was at the time a small house or cabin located on the property. There is some evidence that this structure became part of the later parsonage. The congregants looked around for someone to build for them. At the time they were looking for a builder, Samuel Hope was at The Dalles. Samuel Hope listed his profession as "carpenter", but he also served as a lay minister for the Advent Christian Church, and was usually referred to as "Reverend".

Samuel Bayliss Hope was born in 1832 in Stratford, England. He was trained as a carpenter by his father. Little is known of his early life other than his good will and helpfulness toward Adventism and his unmatched wood working capabilities. Married for 16 years, he was a widower before he began church building. He had a daughter, Mary, who was with him for at least part of the time he was in the John Day Valley. She married a son of Rev. Wheelhouse, who had been ordained at the same time as Rev. Orchard. Following the death of her first husband she married a McKinney.

Samuel Hope may have visited the John Day area before beginning his church building. Travelling from The Dalles, he gave aid and support to the congregation in the planning and building of their new church. Many of the congregation members assisted in the basic carpentry work under his direction. In 1898 Mame Timms,

United States Department of the Interior
National Park Service

**National Register of Historic Places
Continuation Sheet**

Section number 8 Page 7

Sunday School superintendent, in correspondence with the Willamette Valley Advent Christian Conference, stated "The Adventists in this country are erecting a church building. The work is progressing quite well. Brother Samuel Hope is the helper--with God's help. We expect to build a work for the Master at this place."

While erecting the church Rev. Hope boarded with the Trowbridges on their farm east of John Day. Located on rich bottom land, it was the first farm in the valley to sell produce for local consumption.

The detailed hand work for which Rev. Hope was well known progressed slowly. During the building of the steeple Rev. Hope was interrupted by children, who would pelt him with rocks. Down he would come, chase away the offenders, then climb back up to his meticulous work. Well thought of in the community and considered a fine Christian man, Rev. Hope was called upon to perform weddings and funerals and assist in other community meetings. The church was mostly completed in 1900--there were still missing elements in a 1900 photograph--and was considered ready for dedication.

In a November 15, 1899 letter, sister Morgan, a "noble John Day Christian woman", wrote to the Willamette Valley Advent Christian Conference that they "had a nice chapel ready for dedication. They had a large Sunday School and strong interest in regular meetings, but had had no conversions since Elder Ketchum's visit in 1895". She expressed a desire for protracted meetings in the area. The congregation wished to secure Elder Hunt or Elder Warner, two esteemed "Reverends" of the church. The term "Reverend" seems to have been used for both ordained clergy and unordained lay ministers.

The church was dedicated in 1900. Rev. Frederick William Brampton served as pastor from 1900 till 1903. Samuel Hope was still in the John Day valley in 1903, performing in that year a funeral ceremony for Mrs. Laura A. Stone. His activities from 1903 till his death in 1916 are unknown. He was buried in 1916 in Richland, Washington.

Elder J. H. Stuckey commenced his labors in John Day in June

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 8 Page 8

1903. In November he wrote, "Things are going well here. There are large crowds at meetings." Luce and Belshaw were mentioned as staunch supporters. The record of the Willamette Valley Advent Christian Conference in 1907-08 mentions Charles Belshaw as the staunch Advent Christian he'd always been. During the ensuing ten years several pastors, including Mary Grove, served the church.

By 1925 members of the John Day congregation had stopped attending the church encampments on the Sandy River at Troutdale. The Willamette Valley Advent Christian Conference considered the congregaion to be inactive. For a number of years the church was used by various denominations and several lodges.

In the 1940's the Missionary Baptist denomination was using the church, with the Rev. Brown occupying the parsonage. They approached the Willamette Valley Advent Christian Conference to purchase the property. That conference, believing themselves as parent organization to hold title, negotiated the sale. However, at nearly the same time the actual holders of deed--Susan Hall and Anna McCallum, trustees of the John Day Advent Christian Church, negotiated a sale to the Seventh Day Adventists, who were using the church on Saturdays while the Baptists were using it on Sundays. The problem was resolved in Circuit Court, where it was found that the sale to the Missionary Baptists was null and void. It was apparently a friendly settlement, and the Baptists moved across the street to the Glaubitz house. This house, which was built near the turn of the century, was then extensively remodeled and later a sanctuary was added.

Mary Grove, a former pastor, owned considerable land in and around John Day and may have believed that she owned at least a portion of the church property. After her death her husband, J.W. Martin, in reference to a lost quitclaim deed, repudiated any such claim. This may have been part of the effort in the 1940's to clear title to the property, as several other legal instruments exist in that time frame for that purpose.

The church was deeded to the Seventh Day Adventists in 1947 for the consideration of \$1.00. It was re-dedicated on August 13, 1949.

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

**National Register of Historic Places
Continuation Sheet**

Section number 8 Page 9

With a clear title and a growing congregation the Seventh Day Adventists set out to renovate the building as soon as they could. A Mrs. Merson was credited with making and selling \$100.00 worth of pot holders as the down payment on the church. Perhaps those funds were used in renovation. Over the years the yard was landscaped, the wood stoves were replaced with an oil stove, then later with a gas furnace, and the ceiling was lowered. Mr. Ralph Brown, who had a bakery next door, contributed considerable funds for these changes.

In the late 1970's the Seventh Day Adventists decided to expand. With space in downtown John Day now at a premium this forced them to buy and build in a different location. In 1987 the John Day Historical Preservation Foundation was formed to purchase, restore and preserve the church. Currently the foundation is exploring possibilities for restoration and preservation.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section number 8 Page 10

DEED SEQUENCE OF ADVENT CHRISTIAN CHURCH PROPERTY

From USA by patent to William H. Kelley
Dated June 1, 1880, recorded December 24, 1880
A 40-acre parcel

From William H. Kelley and Catherine M. Kelley to John Wolfinger
Deed dated August 28, 1880, recorded November 9, 1880
A portion of the above

From John F. Wolfinger to Joseph D. Combs
Deed dated December 2, 1881, recorded December 4, 1881
A portion of the above

From Joseph D. Combs and Sarah F. Combs to Harvey Fields
Deed dated August 22, 1892, recorded August 23, 1892
A portion of the above

There is a gap in the deed sequence here. There is an unsubstantiated account that says that Harvey Fields died before completing the purchase and that the property reverted to Joseph Combs, who then conveyed it to the Durkheimers. On the other hand there is reference to several quitclaim deeds that indicate that others, possibly the heirs of Harvey Fields, had or believed themselves to have some interest in the property. One purveyor of quitclaim was Mary Groves, a pastor of the Advent Christian Church. This quitclaim was later repudiated by her widower. There is further reference to a Jacob Helmandach who lived either on or immediately north of the property. Further, we cannot find a copy of the deed by which the Durkhiemer brothers acquired the property. There is some evidence that they were in the county at least two years before they conveyed the property to the Advent Christian Church trustees. Some of the confusion may stem from the circumstance that the land was divided everytime it changed hands. There is no reference to any cloud on the title that was deeded to the Advent Christian Church, which was examined thoroughly by the Circuit Court in 1947.

United States Department of the Interior
National Park Service

**National Register of Historic Places
Continuation Sheet**

Section number 8 Page 11

From M. Durkheimer and Brother (a firm), to S.P. Morgan, F.I. McCallum, and L.D. Luce, Trustees of the First Christian Advent Church (sic)

Deed dated October 1, 1897, recorded October 16, 1900.

A portion of the property described in the last known deed.

Susan Hall and Anna McCallum, trustees for the Advent Christian Church, to the Southern Idaho Conference of the Seventh Day Adventists. Deeded in 1947.

The entire property held by them.

Contract for purchase by the John Day Historical Preservation Fund in 1987.

That portion of the property including the church structure and the landscaped yard, excluding the parsonage and parking area at the rear. The parsonage was purchased by the Grant County Chamber of Commerce.

United States Department of the Interior
National Park Service

**National Register of Historic Places
Continuation Sheet**

Section number 9 Page 1

Bibliography

An Illustrated History of Baker, Grant, Malheur, and Harney Counties. Spokane, Washington: Western Historical Publishing Company, 1902, page 445.

History of Grant County Oregon. Dallas, Texas: Taylor Publishing Company, 1983.

United States Census Records, John Day Precinct, 1900. Population schedule. Samuel B. Hope, white male, born in England in August 1832, age 67, emigrated to United States 1870, not naturalized, carpenter, boards with Bradford Trowbridge, native of New York and head of household of 12 persons.

Correspondence, Mary Hope McKinney, daughter of Samuel Bayliss Hope, April 3, 1976, October 30, 1978.

Telephone interviews, Charrie Wheelhouse, descendent of Advent Christian minister in the Pacific Northwest Conference James Wheelhouse, August 27, 1990.

Netsch, Timothy Francis, "A Documentation and Restoration Plan for the First Christian Advent Church [sic] in John Day, Oregon," a thesis presented to the University of Oregon Graduate School in partial fulfillment of requirements for the degree of Master of Science, December 1991.

Corson, Ralph G., "The Advent Christian Church of John Day, Oregon, 1890-1907," 6-page typescript, undated [c. 1963], Aurora College Library, Aurora, Illinois.

Christie, Gale, compiler, "Biographical Sketch of Dr. William Chapman," typescript, varied sources [c.1964], Jenks Memorial Collection of Adventual Materials, Aurora College, Aurora, Illinois.

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

**National Register of Historic Places
Continuation Sheet**

Section number 10 Page 1

Verbal Boundary Description

The nominated property is located in NE 1/4 NW 1/4 Section 26, Township 13S, Range 31E, Willamette Meridian, in the city of John Day, Grant County, Oregon. It is identified as the south 69 feet, more or less, of Tax Lot 4600 as demarcated by a line perpendicular to the west lot line of said tax lot. Grant County Assessor's map reference no. 13-31-26 BA.

Boundary Justification

The nominated area of 0.10 acres is drawn to include the historic Advent Christian Church of 1898-1900, its west yard and two stately deciduous trees that stand close to the rear, or northwest corner of the church. The nominated area encompasses essentially the south half of Tax Lot 4600 at the northeast corner of the intersection of Main and Bridge streets in John Day, Grant County, Oregon. On the north half of the Tax Lot, which is not included in the nominated area, stands a house of the period 1860-1880 that was used as a parsonage and an associated garage. These improvements are under separate ownership and, therefore, are not included in the nomination. Tax Lot 4600 eventually may be partitioned to reflect separate holdings.

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

**National Register of Historic Places
Continuation Sheet**

Section number PHOTOS Page 1

ADVENT CHRISTIAN CHURCH (1898)
261 West Main Street
John Day, Grant County, Oregon

Historic Preservation Foundation Photographs, 1991
403 South Canyon Boulevard
John Day, OR 97845

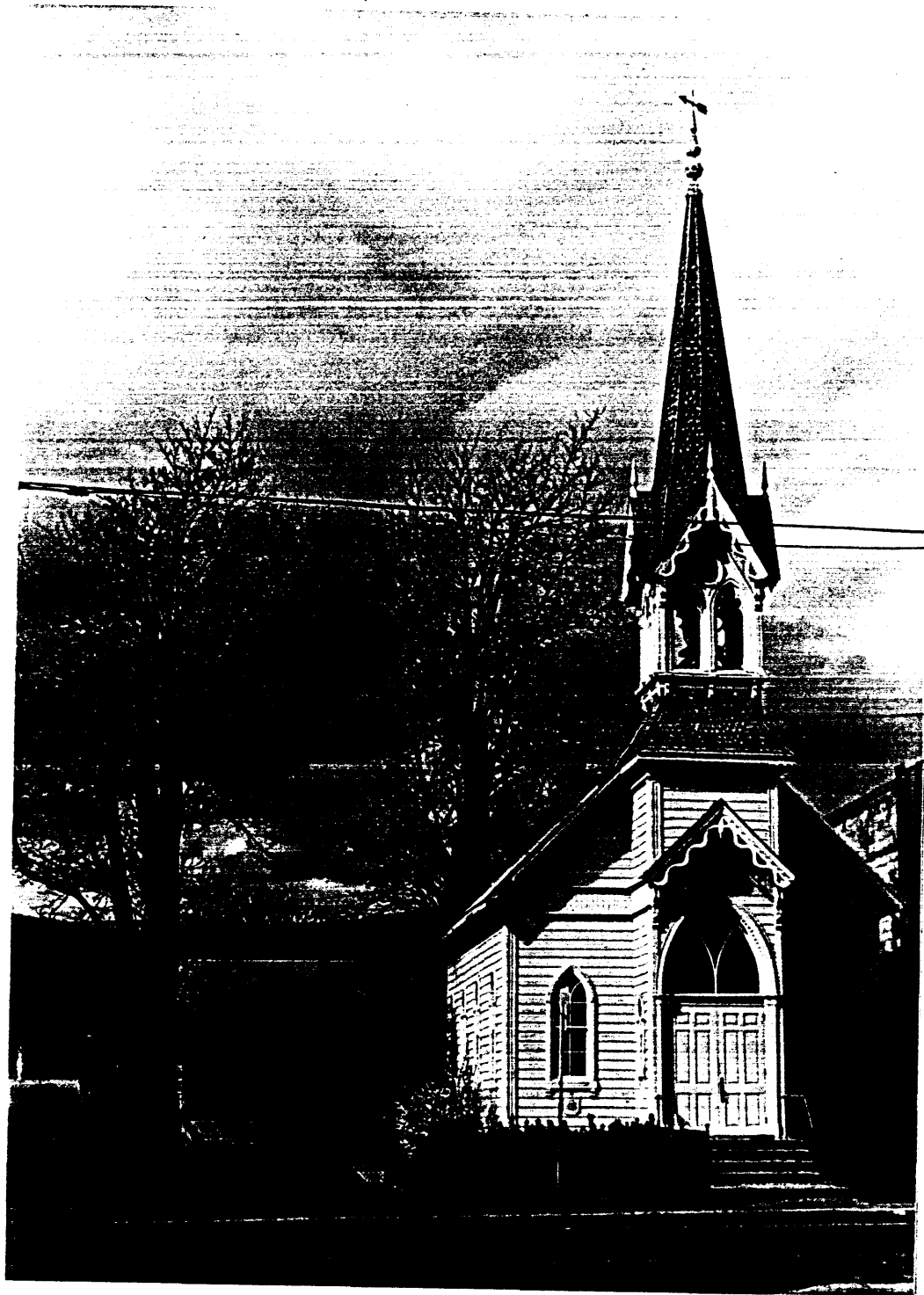
- 1 of 25 (1988 view) West elevation from Main Street.
- 2 of 25 Detail of belfry, south and east elevations.
- 3 of 25 Detail of steeple, viewed from south.
- 4 of 25 Belfry detail, south elevation.
- 5 of 25 Detail of serpentine verge board decoration, entrance hood.
- 6 of 25 Detail of archivolt, entrance top light.
- 7 of 25 Bracket, entrance hood.
- 8 of 25 Cornice detail, west elevation.
- 9 of 25 Trim details, openings in south front and west side of vestibule.
- 10 of 25 South front viewed through lancet window in east bay of vestibule.
- 11 of 25 Head detail, lancet window in east bay of vestibule.
- 12 of 25 Skylight, apse, north end.
- 13 of 25 Nave interior, historic trim, non-historic wall cover slated for removal.
- 14 of 25 Typical window trim and tracery, nave interior.
- 15 of 25 Southeast corner, nave interior, showing ceiling tile slated for removal.
- 16 of 25 Portal detail, south end nave interior.
- 17 of 25 Portal detail, south end nave interior.
- 18 of 25 Archivolt detail, portal, south end nave interior.
- 19 of 25 Archivolt detail, vestibule entrance, interior.

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

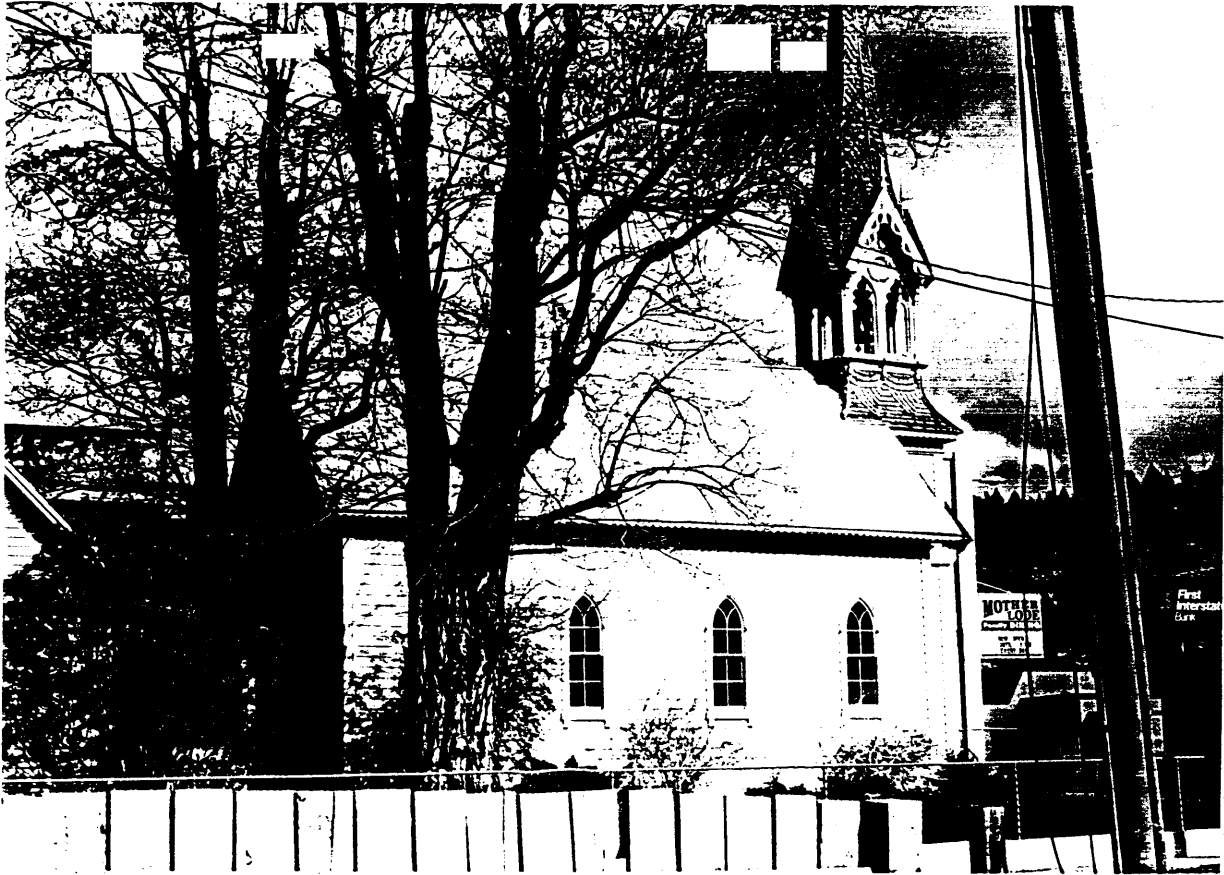
**National Register of Historic Places
Continuation Sheet**

Section number PHOTOS Page 2

- 20 of 25 Wainscot, northeast corner, nave interior.
- 21 of 25 Detail, wainscot coffering.
- 22 of 25 Ogee apsidal arch with non-historic in-fill slated for removal, north end.
- 23 of 25 Detail of apsidal arch.
- 24 of 25 Detail of apsidal arch.
- 25 of 25 Detail of impost block, apsidal arch, north end nave interior.



Advent Christian Church (1898), John Day, Grant County, Oregon. Parsonage at rear of property is under separate ownership and is not included in the nominated area. The condition of either former church building is little changed since this photograph was taken in 1988.



Advent Christian Church, John Day, Grant County, Oregon. West elevation.
Note relationship of former parsonage; offset from NW (rear) corner.



Former parsonage, Advent Christian Church. West and south elevations.
The parsonage is under separate ownership and not included in the nomination.

NE FIR

EL 4702
50.87'
20.47'
0.60'
5.64'
15.25'
7.22'
33.68'

CEL 4701
15.38'
42.95'
7.27'
19.08'
14.06'
63.20'

NW CANTON STREET

BRIDGE STREET

← Mt. Vernon

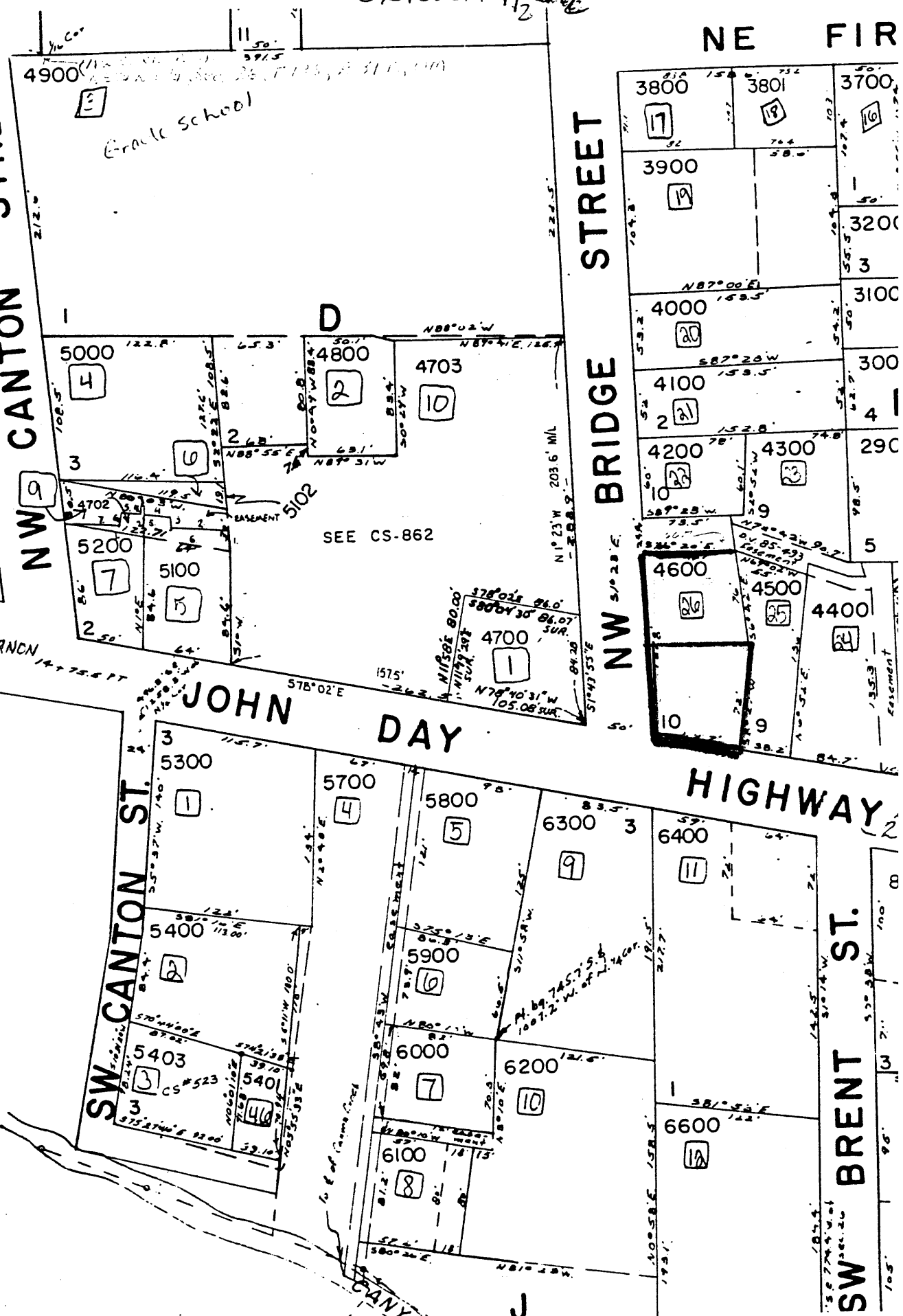
JOHN DAY

HIGHWAY

SW CANTON ST.

SW BRENT ST.

SEE MAP 1331 26 BB



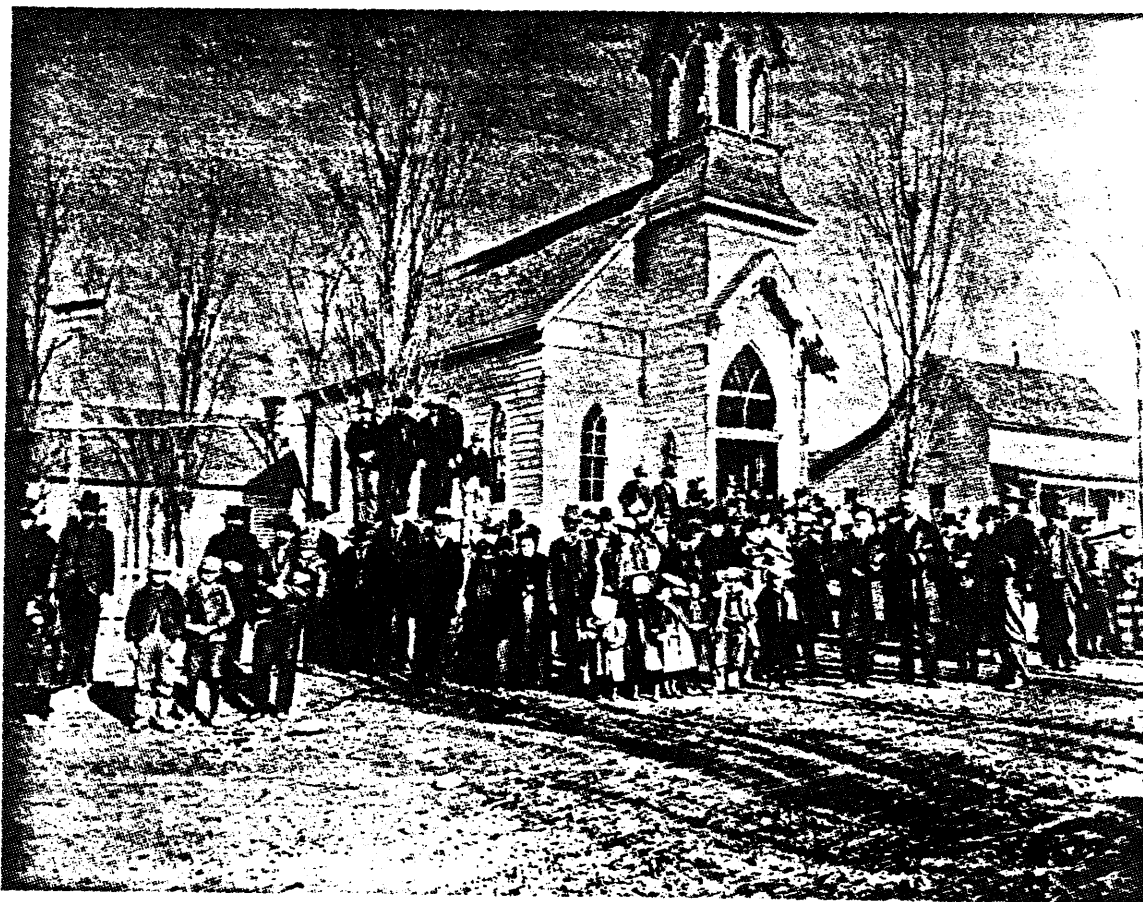


FIGURE 2. The First Christian Advent Church, John Day, Oregon. 28 January 1900. Source: Historic Preservation Foundation of John Day.

From: Timothy Netsch, "A Documentation and Restoration Plan for the First Christian Advent Church in John Day, Oregon," December 1991.



FIGURE 3. Detail: The First Christian Advent Church, John Day, Oregon. 28 January 1900. Samuel Bayliss Hope is the short man with the white beard. Source: Historic Preservation Foundation of John Day.

From: Timothy Netsch, "A Documentation and Restoration Plan for the First Christian Advent Church in John Day, Oregon," December 1991.

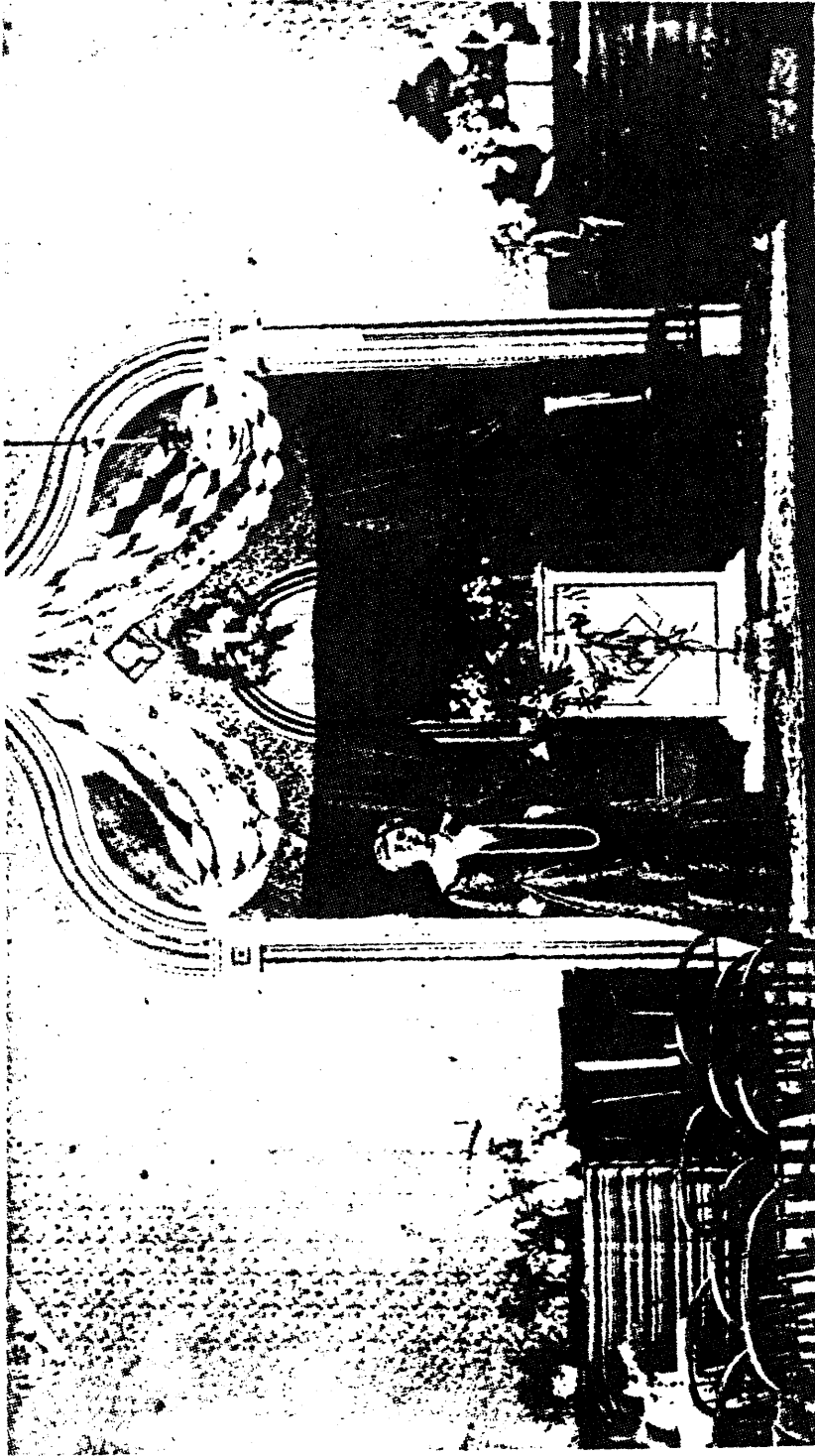
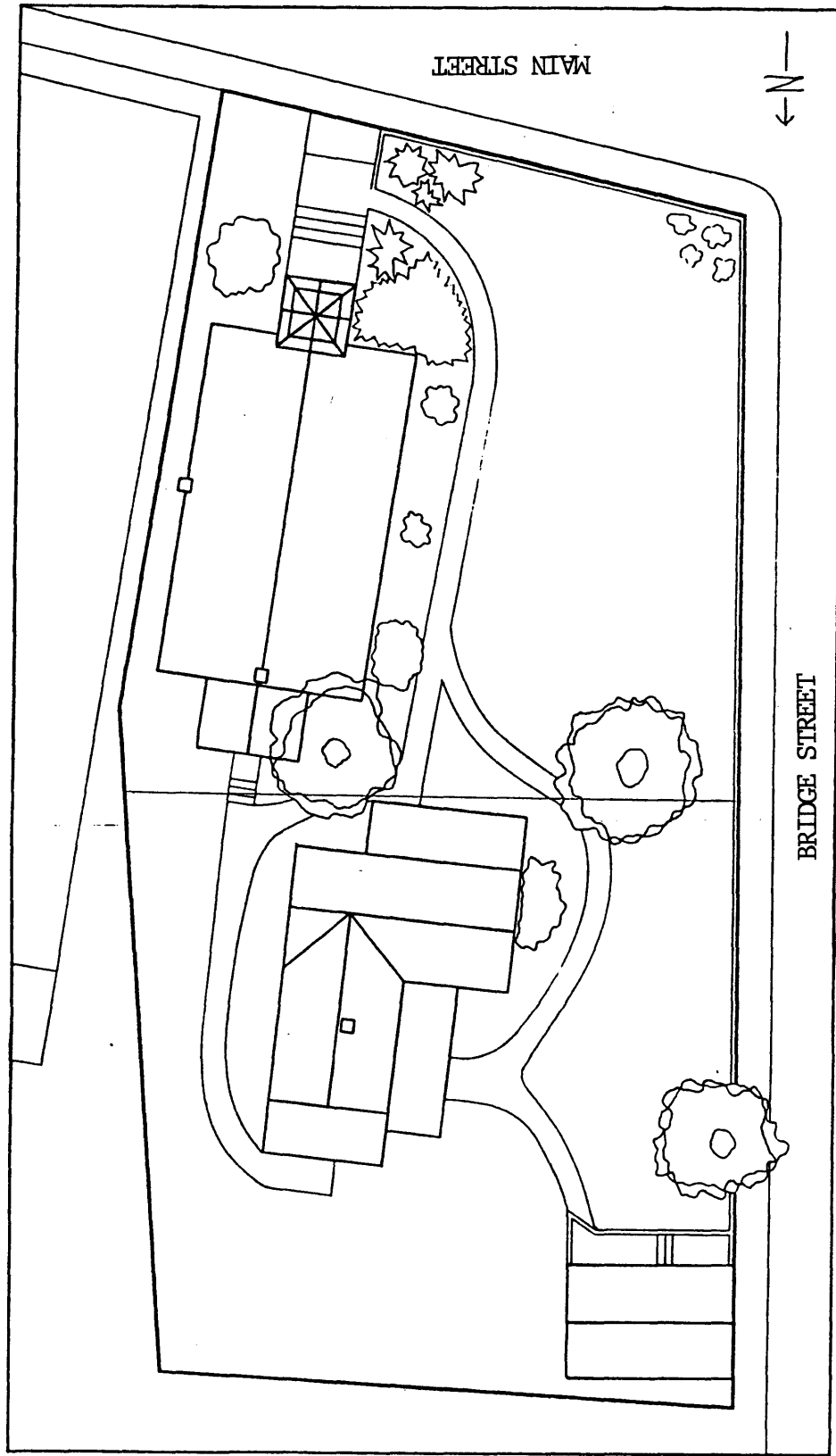


FIGURE 33. Interior north elevation. Mary Groves, Pastor. 1912. Note light in apse, wall and border papers, polychrome proscenium, off-center lighting fixture, and rugs on stage. Source: Edna Planner.

From: Timothy Netsch, "A Documentation and Restoration Plan for the First Christian Advent Church in John Day, Oregon," December 1991.



SITE PLAN

SCALE: 1" = 1/12"

From: Timothy Netsch, "A Documentation and Restoration Plan for the First Christian Advent Church in John Day, Oregon," a thesis presented to the University of Oregon Graduate School in partial fulfillment of requirements for the degree of Master of Science, December 1991.

The church and former parsonage are under separate ownerships. The nominated area is limited to the south 69 feet, more or less, of Tax Lot 4600 to encompass the church and its west yard exclusively.

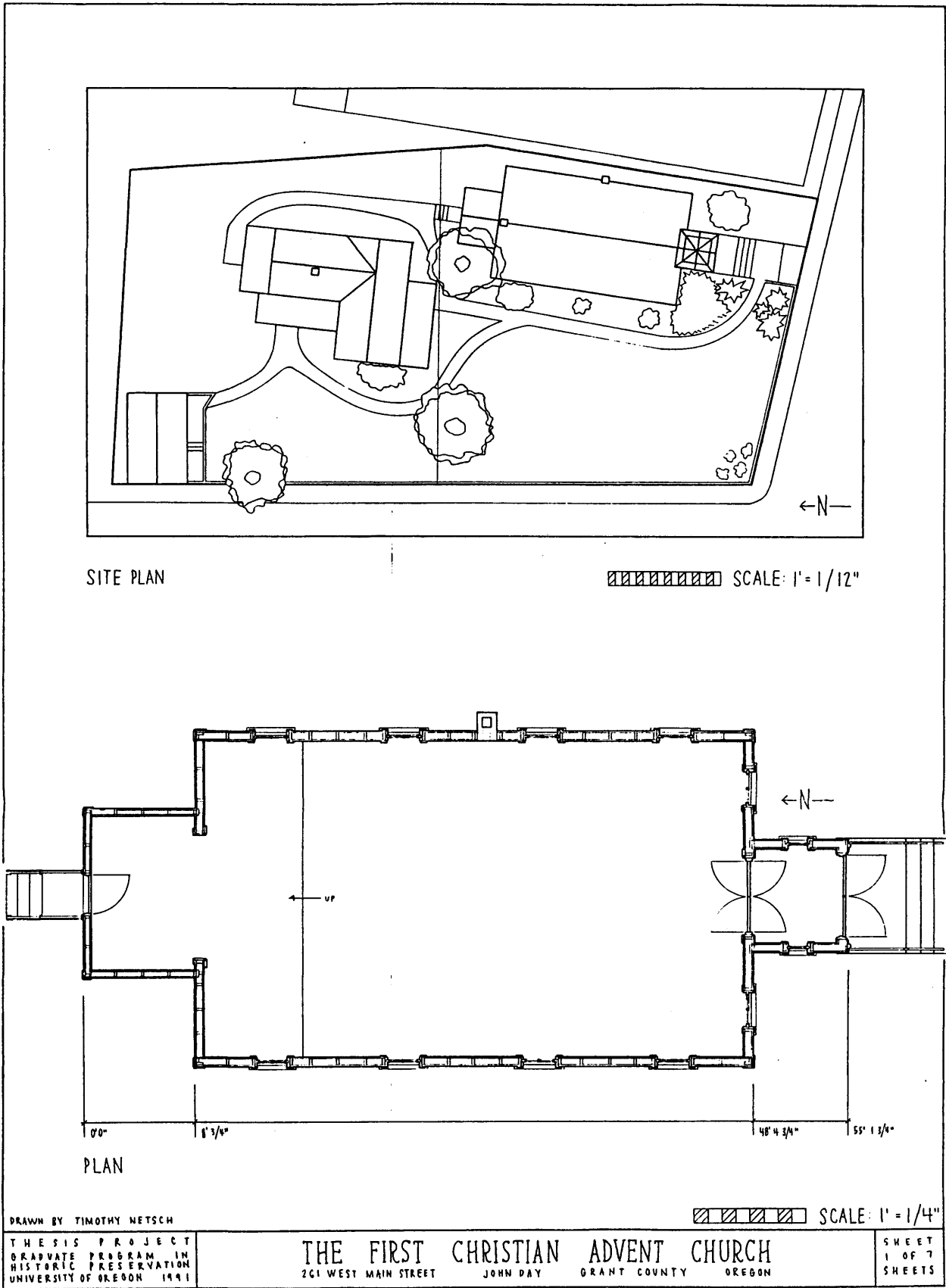
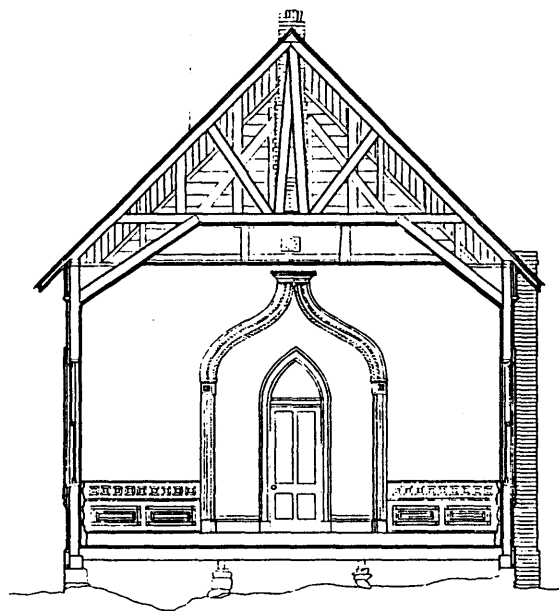


FIGURE 8. Site and floor plan drawings. No scale. Drawing does not show deflection.

Netsch, Documentation and Restoration Plan, 1991.



CROSS SECTION

DRAWING OMITTS ELEMENTS IN INACCESSIBLE AREAS.
 DRAWING DOES NOT SHOW DEFORMATIONS.

DRAWN BY TIMOTHY NETSCH

SCALE: 1" = 1/4"

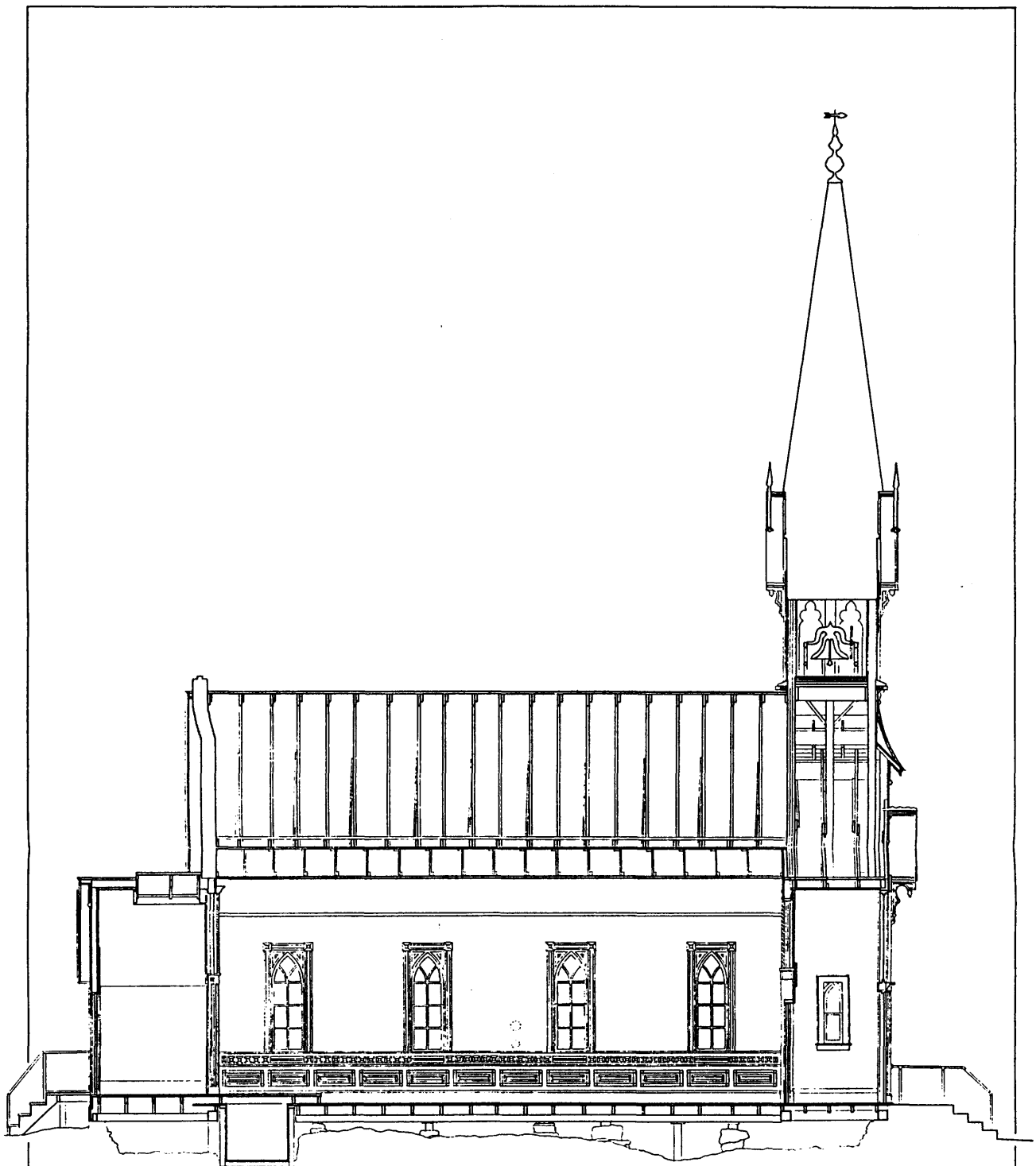
THE S I S P R O J E C T
 G R A D U A T E P R O G R A M I N
 H I S T O R I C P R E S E R V A T I O N
 U N I V E R S I T Y O F O R E G O N 1 9 9 1

THE FIRST CHRISTIAN ADVENT CHURCH
 261 WEST MAIN STREET JOHN DAY GRANT COUNTY OREGON

SHEET
 6 OF 7
 SHEETS

FIGURE 13. Cross-section drawing. No scale. Drawing does not show deflection.

Netsch, Documentation and Restoration Plan, 1991.



TRANSVERSE SECTION

DRAWING OMIITS ELEMENTS IN INACCESSABLE AREAS.
 DRAWING DOES NOT SHOW DEFORMATIONS

DRAWN BY TIMOTHY NETSCH

SCALE: 1" = 1/4"

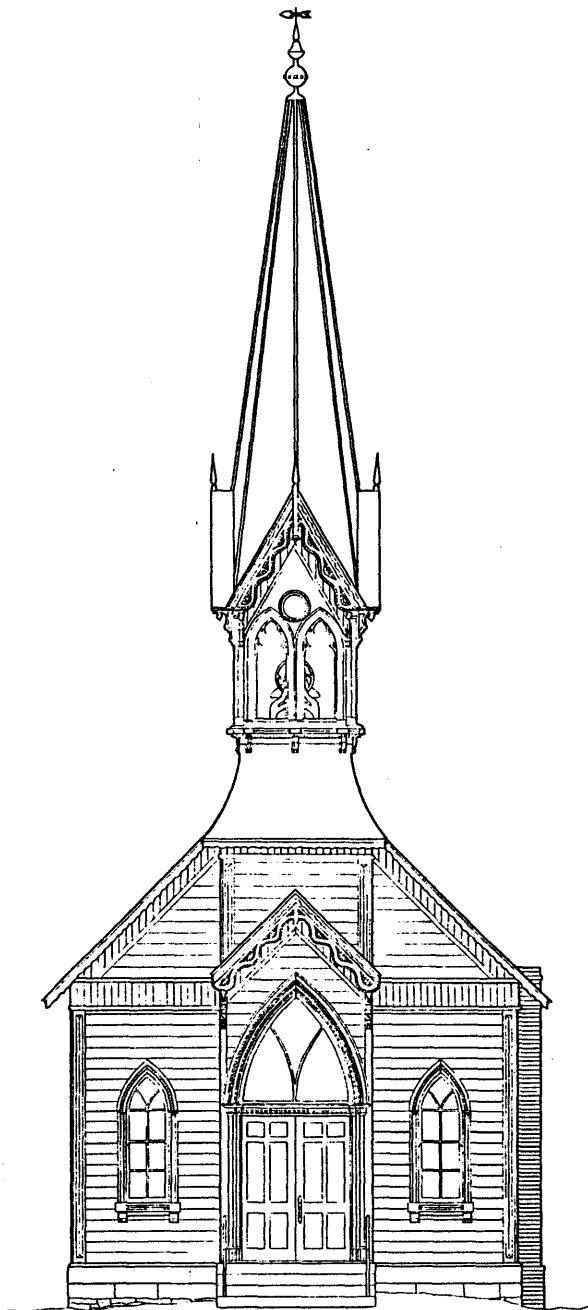
THE S I S P R O J E C T
 G R A D U A T E P R O G R A M I N
 H I S T O R I C P R E S E R V A T I O N
 U N I V E R S I T Y O F O R E G O N 1 9 9 1

THE FIRST CHRISTIAN ADVENT CHURCH
 261 WEST MAIN STREET JOHN DAY GRANT COUNTY OREGON

SHEET
 7 OF 7
 SHEETS

FIGURE 14. Transverse-section drawing. No scale. Drawing does not show deflection.

Netsch, Documentation and Restoration Plan, 1991.



SOUTH (FRONT) ELEVATION

DRAWN BY TIMOTHY NETSCH

SCALE: 1" = 1/4"

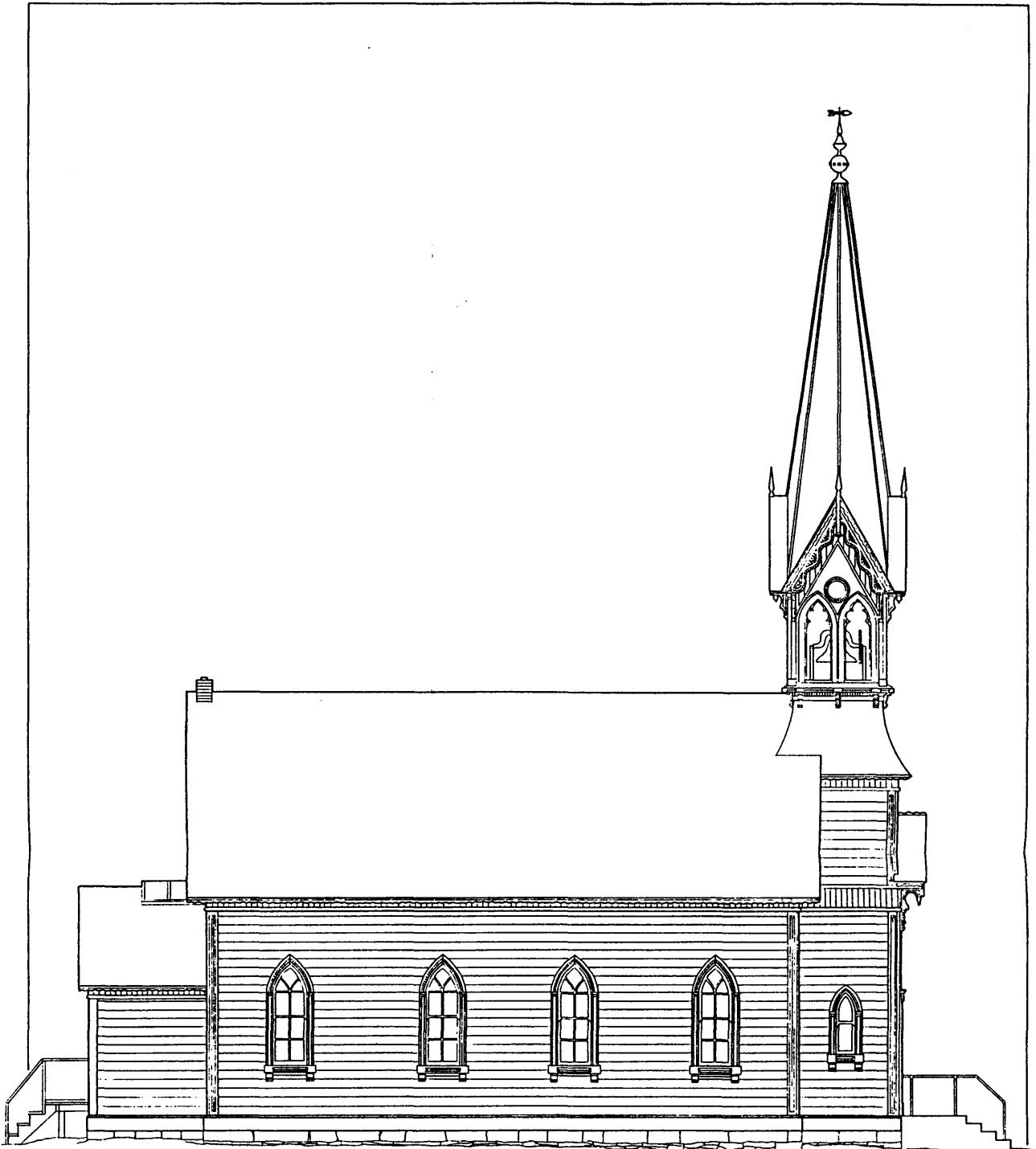
THESIS PROJECT
GRADUATE PROGRAM IN
HISTORIC PRESERVATION
UNIVERSITY OF OREGON 1991

THE FIRST CHRISTIAN ADVENT CHURCH
261 WEST MAIN STREET JOHN DAY GRANT COUNTY OREGON

SHEET
2 OF 7
SHEETS

FIGURE 19. South elevation drawing. No scale. Drawing does not show deflection.

Netsch, Documentation and Restoration Plan, 1991.



WEST ELEVATION

DRAWN BY TIMOTHY NETSCH

SCALE: 1" = 1/4"

THE S I S P R O J E C T
G R A D U A T E P R O G R A M I N
H I S T O R I C P R E S E R V A T I O N
U N I V E R S I T Y O F O R E G O N 1 9 9 1

THE FIRST CHRISTIAN ADVENT CHURCH
261 WEST MAIN STREET JOHN DAY GRANT COUNTY OREGON

SHEET
3 OF 7
SHEETS

FIGURE 28. West elevation drawing. No scale. Drawing does not show deflection.

Netsch, Documentation and Restoration Plan, 1991.

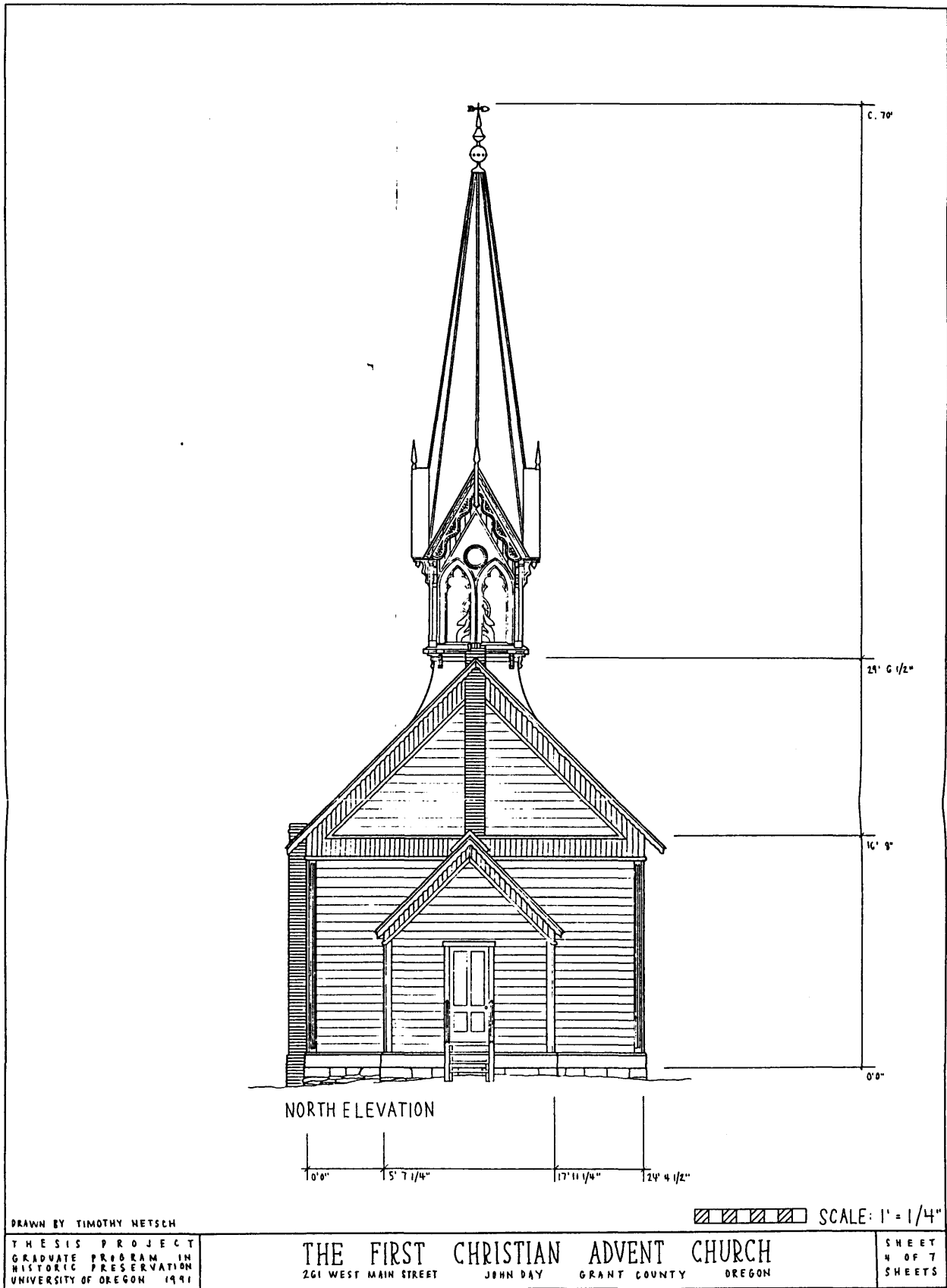
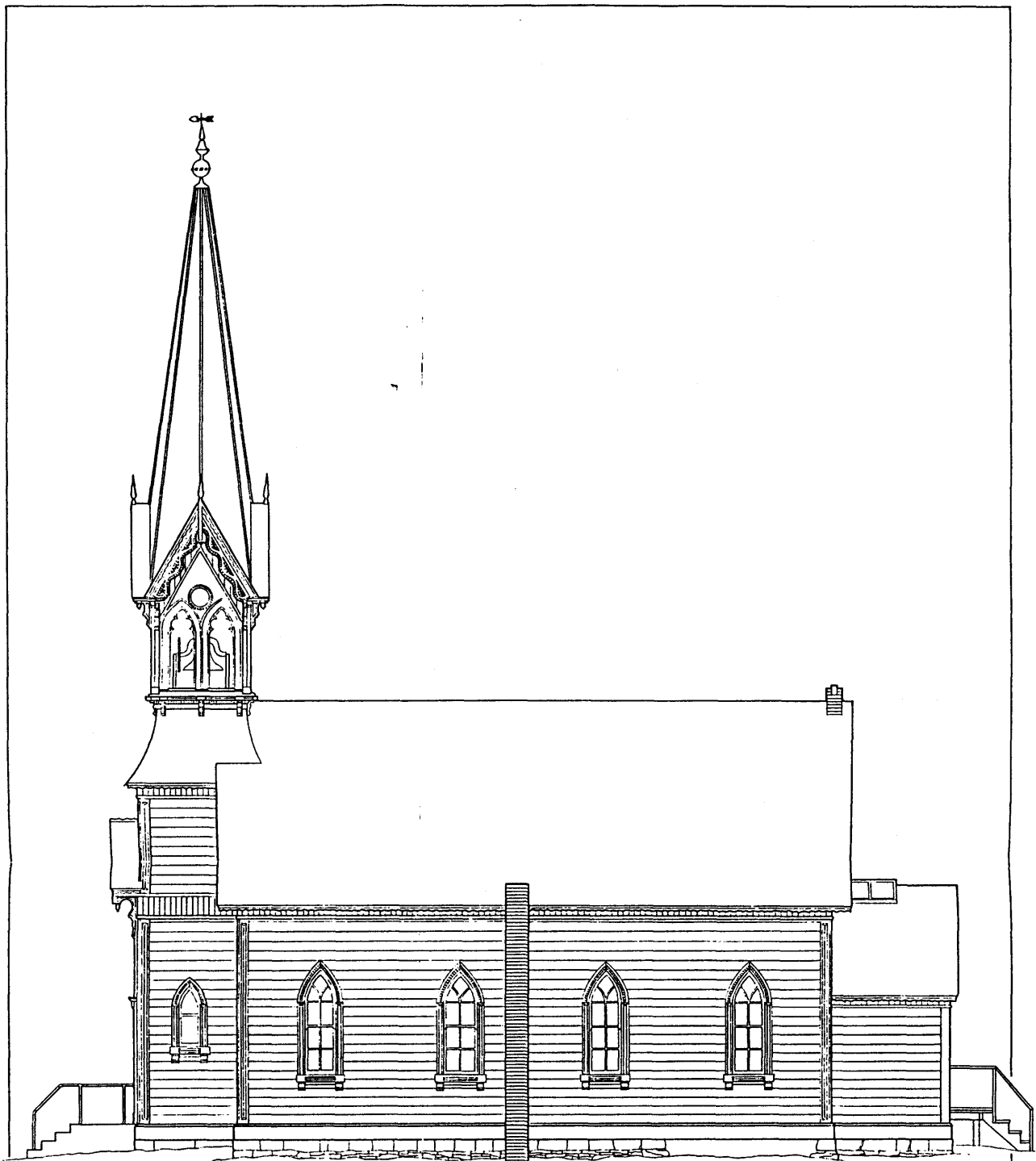


FIGURE 31. North elevation drawing. No scale. Drawing does not show deflection.

Netsch, Documentation and Restoration Plan, 1991.



EAST ELEVATION

DRAWN BY TIMOTHY NETSCH

SCALE: 1" = 1/4"

THESIS PROJECT
GRADUATE PROGRAM IN
HISTORIC PRESERVATION
UNIVERSITY OF OREGON 1991

THE FIRST CHRISTIAN ADVENT CHURCH
261 WEST MAIN STREET JOHN PAY GRANT COUNTY OREGON

SHEET
5 OF 7
SHEETS

FIGURE 34. East elevation drawing. No scale. Drawing does not show deflection.

Netsch, Documentation and Restoration Plan, 1991.