

UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

**NATIONAL REGISTER OF HISTORIC PLACES  
INVENTORY -- NOMINATION FORM**

FOR NPS USE ONLY  
RECEIVED JAN 29 1980  
DATE ENTERED MAR 27

SEE INSTRUCTIONS IN *HOW TO COMPLETE NATIONAL REGISTER FORMS*  
TYPE ALL ENTRIES -- COMPLETE APPLICABLE SECTIONS

**1 NAME**

HISTORIC

MANTI PRESBYTERIAN CHURCH

AND/OR COMMON

**2 LOCATION**

STREET & NUMBER

U.S. 89

CITY, TOWN

Manti

\_\_\_ VICINITY OF

\_\_\_ NOT FOR PUBLICATION

CONGRESSIONAL DISTRICT

01

STATE

Utah

CODE

049

COUNTY

Sanpete

CODE

039

**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 type="checkbox"/> MUSEUM
<input checked="" type="checkbox"/> BUILDING(S)	<input checked="" type="checkbox"/> PRIVATE	<input type="checkbox"/> UNOCCUPIED	<input type="checkbox"/> COMMERCIAL	<input type="checkbox"/> PARK
<input type="checkbox"/> STRUCTURE	<input type="checkbox"/> BOTH	<input type="checkbox"/> WORK IN PROGRESS	<input type="checkbox"/> EDUCATIONAL	<input type="checkbox"/> PRIVATE RESIDENCE
<input type="checkbox"/> SITE	<input type="checkbox"/> PUBLIC ACQUISITION	<b>ACCESSIBLE</b>	<input type="checkbox"/> ENTERTAINMENT	<input type="checkbox"/> RELIGIOUS
<input type="checkbox"/> OBJECT	<input type="checkbox"/> IN PROCESS	<input checked="" type="checkbox"/> YES: RESTRICTED	<input type="checkbox"/> GOVERNMENT	<input type="checkbox"/> SCIENTIFIC
	<input type="checkbox"/> BEING CONSIDERED	<input type="checkbox"/> YES: UNRESTRICTED	<input type="checkbox"/> INDUSTRIAL	<input type="checkbox"/> TRANSPORTATION
		<input type="checkbox"/> NO	<input type="checkbox"/> MILITARY	<input checked="" type="checkbox"/> OTHER: Vets Hall

**4 OWNER OF PROPERTY**

NAME

Mr. Glen Cox

STREET & NUMBER

American Legion

CITY, TOWN

Manti

\_\_\_ VICINITY OF

STATE

Utah

**5 LOCATION OF LEGAL DESCRIPTION**

COURTHOUSE,  
REGISTRY OF DEEDS, ETC.

Recorder's Office

STREET & NUMBER

Sanpete County Courthouse

CITY, TOWN

Manti

STATE

Utah

**6 REPRESENTATION IN EXISTING SURVEYS**

TITLE

None

DATE

\_\_\_ FEDERAL \_\_\_ STATE \_\_\_ COUNTY \_\_\_ LOCAL

DEPOSITORY FOR  
SURVEY RECORDS

CITY, TOWN

STATE

# 7 DESCRIPTION

CONDITION		CHECK ONE	CHECK ONE
<input type="checkbox"/> EXCELLENT	<input type="checkbox"/> DETERIORATED	<input checked="" type="checkbox"/> UNALTERED	<input checked="" type="checkbox"/> ORIGINAL SITE
<input checked="" type="checkbox"/> GOOD	<input type="checkbox"/> RUINS	<input 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

The First Presbyterian Church of Manti is one of five Presbyterian churches built in the 1880s in central Utah's Sanpete and Sevier Valleys under the direction of the Mission Superintendent of Utah the Reverend Duncan McMillan. The structures are located in Manti, Gunnison, Salina, Richfield and Monroe, a chain of small towns each of less than 5,000 people along U.S. Route 89, 122-162 miles south of Salt Lake City. Each church is built of native stone, and the four earliest structures share some similar details.

The Manti Church, completed in 1881, is the earliest and most architecturally sophisticated of the five. It faces west, a tall one-story gable-roofed structure of oolite stone with Gothic Revival Style details. At the southwest corner of the front facade is a stone tower topped by a wooden belfry whose design is repeated on three of the later churches.

Dr. T. D. Martin, son of the church's original pastor G. W. Martin, described the Manti building's construction in his "A Condensation of Presbyterian Work in Utah, 1869-1969:"

"At a meeting of public spirited people April 20, 1880, it was determined that a Presbyterian church be erected. A building committee was formed and instructed to make plans and contract for labor and materials. Architect Peter Van Houghton of Salt Lake volunteered his services free of charge. The two committee members, Andrew Nelson and George W. Spicer, conferred with builders and stone masons in the county regarding the stone work. Mathias Andreason of Salt Creek (Nephi) was the successful bidder at \$1,057.25 which is at the rate of \$1.75 per 25 cubic feet. The Jenson brothers of Nephi were the successful bidders for finishing the building including the tower, for \$1700.00. A paragraph from the specifications reads as follows: 'Flooring shall be 1-1/4 inch before dressing, Black Balsom, tongued and grooved, hand drawn or machine, well done, Plastering, 3 coats, hand finished, chalk strip, where needed. Partitions ready for blackboard. . . .' The corner stone was laid, with appropriate ceremonies April 22, 1881, and the dedication took place November 13th of the same year. The total cost including furnishings was \$4,000. The church and school building is of oolite from the same quarry as the stone for the Manti (L.D.S.) Temple was taken. The structure is 30 x 55 feet and Gothic style."

Architect Peter Van Houghton was listed in Salt Lake City street directories in the 1880s as a Carpenter-Builder, living at 32 and 36 H Street in the Avenues district of the city. He probably followed the customary

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approach in the period; consulting architectural patternbooks then collaborating with the mason and the carpenters to develop the design. The well proportioned result is today almost unaltered.

The church has a wood-shingled gable roof. It is pierced by two centrally located chimneys of yellow brick, one at the ridgepole and the other along the east wall. A wooden cornice built up of molding runs under the eaves. The front gable end has a turned wooden finial rising above the peak of the roof, and simple scroll-sawn bargeboards. The stone walls are laid in rough-faced coursed ashlar bond with courses of random width.

Window and door openings have pointed Gothic arches of stone. On both the north and south sides of the church there are three double-hung windows with Gothic-arched upper sash. The front (west) facade has a large central window with simple wooden tracery. It is flanked by a pair of panelled wood doors with arched transom windows. The west door of the pair is in the tower, an interesting contrast of the symmetry of the openings against the asymetry of the building's massing.

The two-story stone tower has the panelled wood front door at the first story level, and a pair of Gothic arch openings at the second story. Located on the west and south sides of the tower they probably originally contained windows but are now open, allowing glimpses of the ladder to the belfry above.

The wooden belfry has three parts. The base is a steep-sided truncated pyramid covered by wood shingles. The next section, which still contains the bell, is open. It consists of wooden arches resting on eight simple rectangular columns, with a strip of molding at the top of each column. This is topped by a tall, steep, flaired hip roof covered with wood shingles.

The distinctive column-molding-and-arch design of the bell house section, its flared roof, and also a portion of the base are repeated on the simpler Presbyterian churches at Gunnison, Salina, and Monroe. These three were all built in 1884, after the Manti church has been completed. The Richfield Church, 1889, may have had a similar belfry before it was rebuilt in 1937. The common design elements provide a visual unity between the early Presbyterian churches, and may indicate that all were the work of designer Peter Van Houghten or of the craftsmen the Jenson Brothers and Mathias Andreason.

# 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 checked="" type="checkbox"/> EDUCATION	<input type="checkbox"/> MILITARY	<input type="checkbox"/> SOCIAL/HUMANITARIAN
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> ART	<input type="checkbox"/> ENGINEERING	<input type="checkbox"/> MUSIC	<input type="checkbox"/> THEATER
<input checked="" type="checkbox"/> 1800-1899	<input type="checkbox"/> COMMERCE	<input type="checkbox"/> EXPLORATION/SETTLEMENT	<input type="checkbox"/> PHILOSOPHY	<input type="checkbox"/> TRANSPORTATION
<input type="checkbox"/> 1900-	<input type="checkbox"/> COMMUNICATIONS	<input type="checkbox"/> INDUSTRY	<input type="checkbox"/> POLITICS/GOVERNMENT	<input type="checkbox"/> OTHER (SPECIFY)
		<input type="checkbox"/> INVENTION		

SPECIFIC DATES 1880/1881

BUILDER/ARCHITECT Peter Van Houghton, Architect/Jenson Brothers, Builders/Mathias Andreason, Stonemason

## STATEMENT OF SIGNIFICANCE

The First Presbyterian Church of Manti is significant because it documents the important role of a non-Mormon religious organization in stimulating improved educational opportunities in Utah and because the circumstances surrounding its being brought into existence place aspects of Mormon settlement into a new perspective. The building is a distinguished addition to the built environment of Manti.

Presbyterianism was established in Utah on June 11, 1869, with the arrival of the Reverend Melancthon Hughes to begin a pastorate in Corinne, Utah. Although begun with work in a Gentile boom town, Presbyterianism in Utah quickly became a determined missionary and youth education program aimed principally at converting Mormons.

As a religion whose own beliefs demanded an educated understanding of Christian doctrine, and whose style of religious organization was democratic, Presbyterians perceived Mormonism as a perversion, "a sort of cross between Roman Catholicism and Protestantism with vestigial marks of paganism, too eclectic to be evangelical and yet too evangelical to be wholly non-Christian."<sup>1</sup> Similarly, the authoritarian nature of the Mormon Church and its internal discipline was seen as "despotic suppression of liberty among its votaries and victims."<sup>2</sup> Convinced that Mormonism was both false and un-American, and, strengthened by the resolve that "Christianity and patriotism are natural allies . . . the Presbyterian Church discovered that it had mission work in Utah requiring intellectual strength, fervent piety, and executive ability."<sup>3</sup>

The missionary who epitomized these qualities, the Reverend Duncan McMillan, was also the man who brought into being the Presbyterian missionary strategy in Utah of offering superior educational facilities that would in time create an educated populace who would turn away from Mormonism. McMillan's first venture demonstrated his ability to capitalize on available opportunities. Hearing of a group of disaffected Mormons in Sanpete County, he received permission from the Presbytery of Utah to proceed to Mt. Pleasant.

When he arrived on March 3, 1875, the Reverend McMillan found a group of potential converts in the Mt. Pleasant Liberal Club. These people were former members of the Mormon Church, either apostate or excommunicated, who had been growing in number since 1862 when a rift in the local Mormon Church organization had produced the defection of a sizeable number of Swedes. They had been joined over the years by others, Anglo-American and from the other Scandinavian groups, whose common bond was that they were now no longer Mormon. Politically they supported the Liberal Party against the People's (Mormon) Party in territorial politics, but religiously they were adrift.

# 9 MAJOR BIBLIOGRAPHICAL REFERENCES

T.D. Martin, Presbyterian Work in Utah, 1869-1969, Mss. Westminster College Archives, Salt Lake City, Utah.

**UTM NOT VERIFIED**

# 10 GEOGRAPHICAL DATA

ACREAGE OF NOMINATED PROPERTY less than one

**ACREAGE NOT VERIFIED**

QUADRANGLE NAME Manti, Utah

QUADRANGLE SCALE 1:24000

UTM REFERENCES

A 1,2 4,4,5,1,6,0 4,3,4,5,7,9,0  
ZONE EASTING NORTHING

B           
ZONE EASTING NORTHING

C         

D         

E         

F         

G         

H         

## VERBAL BOUNDARY DESCRIPTION

Lot 3 Block 44 Plat A Manti Survey-- Begin 3 and 1/2 rods North Southwest corner of Block 44, North 49 1/2 feet East 104 feet South 49 1/2 feet West 104 feet.

## LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE	CODE	COUNTY	CODE

# 11 FORM PREPARED BY

NAME / TITLE

John S. H. Smith, Preservation Historian/Thomas W. Hanchett, Architectural Historian

DATE

Utah State Historical Society

March 1979

STREET & NUMBER

TELEPHONE

307 West 200 South, Suite 1000

(801) 533-6017

CITY OR TOWN

STATE

Salt Lake City

Utah

# 12 STATE HISTORIC PRESERVATION OFFICER CERTIFICATION

THE EVALUATED SIGNIFICANCE OF THIS PROPERTY WITHIN THE STATE IS:

NATIONAL   

STATE X

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

*Melvin T. Smith*

DATE

TITLE Melvin T. Smith, State Historic Preservation Officer

1/22/80

FOR NPS USE ONLY

I HEREBY CERTIFY THAT THIS PROPERTY IS INCLUDED IN THE NATIONAL REGISTER

*W. Ray Luce*

DATE

3/27/80

ATTEST:

*William H. Brubaker*

DATE

3.11.80

CHIEF OF REGISTRATION

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Since they had progressed far enough in organization to have completed a Liberal Hall just the year before, the situation for the Reverend McMillan was well-nigh perfect . . . to have both a congregation and a meeting place.

The other situation from which the Reverend McMillan was able to profit was the poor quality of public schools in Utah. While Mormon communities had generally established schools as among their settlement priorities, the nature and product of this schooling left much to be desired. Lack of trained teachers and an irregular and often-interrupted school year meant that most children received an indifferent education at best, but often, none at all. Fashioning benches with his own hands, McMillan opened his first school in Mt. Pleasant on April 20, 1875, with 35 students in attendance.

After overcoming some initial financial problems and with the help of other ministers and a corp of dedicated female Presbyterian missionary teachers, McMillan would establish congregations or schools throughout Sanpete and Sevier counties and in other parts of Utah territory. His school at Mt. Pleasant would become the Wasatch Academy, still operating and listed on the National Register.

In 1877 two former Mormon missionaries, Andrew Jenson and Andrew Nelson, called on McMillan and invited him to start a school in Manti. McMillan quickly called upon his brother and sister-in-law to undertake the project. The school grew to 122 pupils, the largest of any school in Sanpete County, and a congregation was begun with twelve new Presbyterian converts. The most active elder of the new church was Andrew Nelson, a polygamist with four wives, 24 children, and 118 grandchildren. In order to accommodate to his new Presbyterian sensibilities, Nelson abandoned three of the wives.

McMillan, always sensitive to charges levelled by other Presbyterians that the Utah mission to the Mormons was inordinately expensive, triumphantly reported:

there are more converted Mormons in that one church than in all the churches of Salt Lake City put together . . . Now I should like those pious economists to know that our noble, wealthy, Presbyterian Church has "wasted" only \$75.00 in the conversion of those ten families, and the planting of Presbyterianism in the midst of this wilderness of sin.<sup>4</sup>

The First Presbyterian Church of Manti had been firmly established by the time the Reverend G. W. Martin and family arrived in 1879 to take up the post of minister. The Reverend Martin would remain at his post in Manti for over forty years, and during that time would witness both the first flush of

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success as Presbyterian schools and churches sprang up in Sanpete and Sevier county under the prodding of the dynamic McMillan and, sadly, he also witnessed the gradual stagnation of Presbyterian effort. Because the Presbyterian schools had offered solid curriculae and able, well qualified teachers, Mormon parents had rarely hesitated to take advantage of this educational opportunity for their children. But by the mid-1890s Mormon Stake Academies and the improved public education system made the Presbyterian schools less attractive, and gradually--with the exception of Wasatch Academy--the mission schools went out of existence. Proselyting, after the first harvest of Mormon dissidents, became increasingly difficult and conversions were slow. The Manti congregation dwindled through migration and reconversion to Mormonism, and when the Reverend McMillan died in 1917 the Presbyterian Church in Manti died with him. However, unlike some of his firey colleagues, the Reverend Martin was held in considrable esteem by the Mormon community of Manti. They valued his educated (a B.A. from the University of Ohio and a B.D. from Union Theological College) commitment to civic affairs in their community, and his consistently friendly and broad-minded attitude toward Mormonism. His funeral, in the church he had built and served for forty years, was attended by dignitaries of the Mormon Church who had offered the Manti Tabernacle to accommodate the large crowd who attended the service.

Subsequently the First Presbyterian Church of Manti, with its bell that had once rung for city curfews as well as church services, fell into disuse and disrepair. It is currently operated as a lodge hall.

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<sup>1</sup>Board of National Missions of the Presbyterian Church in the U.S.A., National Excerpts. Pamphlet, December 1929, Utah State Historical Society Collections.

<sup>2</sup>Memorial of the General Assembly of the Presbyterian Church of the United States, U.S. Senate, 47th Congress, 1st Session; Misc. Doc. No. 30 (Washington, 1882), Utah State Historical Society Collections.

<sup>3</sup>Addresses at the Tenth Anniversary of the First Presbyterian Church of Salt Lake City, November 13, 1882, p. 1.

<sup>4</sup>T. D. Martin, Presbyterian Work in Utah, 1869-1969, Mss. Westminster College Archives, Salt Lake City, Utah.