

PH0688878

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

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RECEIVED NOV 1 1978
DATE ENTERED DEC 10 1978

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

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

1 NAME

HISTORIC

Immanuel Baptist Church

AND/OR COMMON

2 LOCATION

STREET & NUMBER
401 East 200 South

NOT FOR PUBLICATION
CONGRESSIONAL DISTRICT

CITY, TOWN
Salt Lake City

VICINITY OF
Second

STATE CODE COUNTY CODE
Utah 049 Salt Lake 035

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 checked="" 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	PUBLIC ACQUISITION	ACCESSIBLE	<input checked="" 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 type="checkbox"/> OTHER:

4 OWNER OF PROPERTY

NAME
Robert H. Mason

STREET & NUMBER
4091 Mount Olympus Way

CITY, TOWN STATE
Salt Lake City VICINITY OF Utah

5 LOCATION OF LEGAL DESCRIPTION

COURTHOUSE, REGISTRY OF DEEDS, ETC.
Recorder's Office,

STREET & NUMBER
450 South State

CITY, TOWN STATE
Salt Lake 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 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

Immanuel Baptist Church is one of the very few remaining examples of Neo-Classical Revival churches in Utah. Because the LDS Church seldom used the style, surprisingly few examples of Neo-Classical were built. This use of classical design may be why the Salt Lake Tribune of May 17, 1915, called the Immanuel Baptist "somewhat a departure in design from ecclesiastical architecture." The building is rectangular in form, two, and a half stories, built of brick (now painted) over a sandstone foundation.

A large projecting pedimented entrance portico about twenty-five feet narrower than the body of the building, establishes the principal facade on the south. The detailing follows the Composite order with some departures: the capitals are without acanthus between the volutes and the astragal; only the upper two-thirds of the columns are fluted; the pediment is filled in with six strips of applied square moulding which make a series of inverted v's following the line of the raking cornice. The intercolumniation is roughly systyle except between the two center columns, where it is araeostyle to allow space for double entrance doors. The south facade is divided into bays by brick pilasters which repeat the cut stone detailing of the column bases and capitals. The second floor leaded glass windows portico have been removed, as has the carved stone "Immanuel" over the entrance doors. In front of the portico, two sets of steps with sandstone cornerposts and balustrades lead down to the sidewalk level. The foundation is broken by large basement windows both in the entrance porch and following the bays of the west facade.

The west facade balances the weight of the south pediment by a smaller, four column pediment at the north end. The remaining two-thirds of the facade is divided into five bays by four engaged fluted columns and two square brick columns.

The interior was altered when the building was sold to the LDS Church for a multi-purpose facility, including a basketball court in the nave. Significant interior features remain, including the coffered ceiling detailing, a large stained glass window in the center coffer, and pilasters on all four walls.

The foyer retains the original woodwork. Some leaded glass windows in the nave are intact; the remainder may remain under the wood walls that were added when the basketball standards were hung.

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/HUMANITARIAN
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> ART	<input type="checkbox"/> ENGINEERING	<input type="checkbox"/> MUSIC	<input type="checkbox"/> THEATER
<input type="checkbox"/> 1800-1899	<input type="checkbox"/> COMMERCE	<input type="checkbox"/> EXPLORATION/SETTLEMENT	<input type="checkbox"/> PHILOSOPHY	<input type="checkbox"/> TRANSPORTATION
<input checked="" 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	1910-11	BUILDER/ARCHITECT	J. A. Headlund, Architect August Rundine, Contractor
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STATEMENT OF SIGNIFICANCE

In 1865 the Military Governor of the Territory of Utah requested the Baptist Mission Society to begin work in Utah, feeling that the already established Presbyterian, Methodist, Episcopalian and Congregationalist churches were insufficiently vigorous in evangelizing among the Mormons.

No missionaries could be spared by the Baptists, and until the Reverend George W. Dodge took up his appointment in 1871 as Superintendent of Indian Affairs for the Territory of Utah, no clergyman was available to care for the handful of resident Baptists.

The Reverend Dodge immediately began a campaign to induce the Baptist Missionary Society to support a missionary in Utah. Although willing in principal, the Society had a personnel and financial problem created by the enormous burden it had shouldered in opening schools and missions for blacks in the South during this reconstruction period. However, in October 1871, they assigned the Reverend Sewael Brown to officially open a mission in the area, but specifying that he was to divide his time between Evanston, Wyoming, and Salt Lake City. This responsibility was difficult to discharge and the Reverend Brown stayed at his post for no more than a year.

It was not until 1881 that another Baptist missionary, the Reverend Dwight Spencer, was dispatched to Utah, and with greater financial support from the Missionary Society finally established a Baptist presence in Utah on a permanent basis. On August 1, 1883, the First Baptist Church of Salt Lake City was organized with 16 charter members. The denomination flourished, and by 1900 several other churches and mission stations had been created in the Salt Lake City area, including, in 1896, the Rocky Mountain Region's first black church, Calvary Baptists.

The growth of Salt Lake City and the changing pattern of residential development caused two congregations to come together in 1908. The well-established First Baptist Church and the Eastside church merged to form Immanuel Baptist Church. The reason for the coming together was simple; both had outgrown their pioneer structures and with the new stature of the Baptist Church as an established member of the community, it was decided that a large and impressive building would further enhance that prestige.

Accordingly, a lot was purchased at the corner of Fourth East and Second South streets in what was then one of the finest areas of the city. An architect, J. A. Headlund, was hired at a cost of \$1,371.50 and given instructions to design a distinguished building. The Greek Revival structure that came from his pen was indeed impressive, and totally satisfied the parishmen of Immanuel Baptist.

9 MAJOR BIBLIOGRAPHICAL REFERENCES

The Story of 60 Years, Immanuel Baptist Church 1883-1843 (Salt Lake City, 1943)
 Available Utah State Historical Society
 Records of Immanuel Baptist Church, available at First Baptist Church, 777 South
 13th East, Salt Lake City, Utah
 WPA, Inventory of the Church Archives of Utah, Volume 2, Baptist Church, (Salt Lake
 City, Utah, 1940.)

10 GEOGRAPHICAL DATA

ACREAGE OF NOMINATED PROPERTY less than one acre.

QUADRANGLE NAME Salt Lake City, North, Utah

QUADRANGLE SCALE 1:24000

UTM REFERENCES

A 1,2 4,2,5 4,5,0 4,5 1,3 1,3,0

B
 ZONE EASTING NORTHING

C

D

E

F

G

H

VERBAL BOUNDARY DESCRIPTION

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

STATE	CODE	COUNTY	CODE
STATE	CODE	COUNTY	CODE

11 FORM PREPARED BY

NAME / TITLE

John S. H. Smith

ORGANIZATION

Utah State Historical Society

DATE

September 1978

STREET & NUMBER

307 West 200 South

TELEPHONE

(801) 533-6017

CITY OR TOWN

Salt Lake City

STATE

Utah

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'S SIGNATURE

J. Phillip Keene, III

TITLE J. Phillip Keene, III, State Historic Preservation Officer

DATE October 12, 1978

FOR NPS USE ONLY

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

Charles A. ...
 KEEPER OF THE NATIONAL REGISTER

DATE 12-12-78

ATTST:

DATE

William H. ...
 12-12-78

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CONTINUATION SHEET

ITEM NUMBER 8 PAGE 1

Finished in 1911, but not dedicated until 1915, Immanuel Baptist took its place as one of the showplace churches of Salt Lake City. However, even at this late date, and despite the growth in the number of Baptists, the major financial contribution toward the construction of the building came from the Baptist Missionary Society. Financing for the \$80,000 project as a whole, and the mortgage holder, was the Zim's Savings and Trust Company, owned by the Mormon Church.

Despite the magnificence of their new building, the Immanuel Baptist Church did not experience any rapid new growth. The hoped-for growth in prestige is difficult to evaluate and it must be assumed that the social class categorization of Protestant denominations would limit Baptist influence as much in Utah's power elite as elsewhere in the nation.

Immanuel Baptist enjoyed an increase in members and an important role in providing for Baptist servicemen during World War II. The huge Army and Air Force installation in Salt Lake County created a need for special support efforts in areas of recreation and opportunities for religious worship. Eventually, the changing demographics of Salt Lake City after World War II caused Immanuel Baptist's role to be reassessed and the decision made to remove the congregation to a more suburban setting.

The contribution of this building to Salt Lake City lies principally in the dignity and refinement that it adds to its neighborhood. The history of the Baptist Church in Utah is similarly given a suitable monument to the earnest endeavors of the clergy and lay people who struggled to operate a Baptist community under circumstances that were difficult and often inhospitable.

John A. Headlund, the architect, was born in Engelholm, Sweden, in 1863, and trained at the Architects' Institute in Chicago. He worked in Colorado Springs for Van Brunt and Howe before coming to Utah in 1891, where he designed a large number of school buildings in Salt Lake County, Park City, and Heber.