NPS Form 10-900 OMB No. 1024-0018 (Expires 5/31/2015)

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NAT. REGISTER OF HISTORIC PLACES
NATIONAL PARK SERVICE

804

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 National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form.* If any 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 certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).**

1. Name of Property

historic name North Palestine Baptist Church

other names/site number North Palestine Memorial Church

2. Location

street & number near 7300 NE Arnold Avenue (no exact address) ☐ not for publication

city or town Adair Village ☐ vicinity

state Oregon code OR county Benton code 003 zip code 97330

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this _X_ 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 _X_ meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

___ national ___ statewide _X_ local

Christine Curran August 9, 2013
Signature of certifying official/Title: Depute State Historic Preservation Officer Date

Oregon State Historic Preservation Office
State or Federal agency/bureau or Tribal Government

In my opinion, the property ___ meets ___ does not meet the National Register criteria.

Signature of commenting official Date

Title State or Federal agency/bureau or Tribal Government

4. National Park Service Certification

I hereby certify that this property is:

✓ entered in the National Register

___ determined eligible for the National Register

___ determined not eligible for the National Register

___ removed from the National Register

___ other (explain:) _____

Joy Edson Beall 9.30.13
Signature of the Keeper Date of Action

North Palestine Baptist Church
Name of Property

Benton Co., OR
County and State

5. Classification

Ownership of Property
(Check as many boxes as apply.)

- [ ] private
- [X] public - Local
- [ ] public - State
- [ ] public - Federal

Category of Property
(Check only **one** box.)

- [X] building(s)
- [ ] district
- [ ] site
- [ ] structure
- [ ] object

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

Contributing	Noncontributing	
1	1	buildings
		district
		site
		structure
		object
1	1	**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

0

6. Function or Use

Historic Functions
(Enter categories from instructions.)

RELIGION: Religious Facility (church)

Current Functions
(Enter categories from instructions.)

VACANT

7. Description

Architectural Classification
(Enter categories from instructions.)

MID-19TH CENTURY: Greek Revival
MID19TH CENTURY: Gothic Revival

Materials
(Enter categories from instructions.)

foundation: CONCRETE: Poured
walls: WOOD: Shiplap
roof: WOOD: Shingle
other: N/A

Narrative Description

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with **a summary paragraph** that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features.)

Summary Paragraph

The 1883 North Palestine Baptist Church fronts east on a slightly sloping lot at the intersection of NE Arnold Avenue and NE Birch Lane in the community of Adair Village, Benton County, Oregon. (Figures 1-3) The 1,145-square-foot, wood-framed building was moved from its original location on Palestine Avenue NW, about three miles to the east, to its current site in 2010. (Figure 4) Today it is surrounded by an open expanse of grass with small groupings of oak trees to the north and south. The Church is a rural, vernacular example of the Gothic Revival, with characteristic features including the vertical emphasis, steeply-pitched gable roof, and four-over-four wood-sash windows. It also displays some subtle elements of the so-called Greek Revival (more commonly identified in Oregon as "Classical Revival"), primarily around the front entrance. There is a small non-contributing storage shed/utility building to the southeast of the church, at the southeastern corner of the nominated area. The building has been moved and therefore its integrity of location and setting has been somewhat compromised. In the area of association, the Church retains a fair degree of integrity as it is continuing its use as a community gathering point, although it no longer serves exclusively as a religious facility. It retains a high degree of integrity of materials, workmanship, design, and feeling, all of which allow the building to clearly convey its period of construction and its historic function.

Narrative Description

Setting

The North Palestine Church is today located at the eastern edge of the small, mid-Willamette Valley community of Adair Village, population 840, located approximately five miles north of Corvallis along Highway 99 West.[1] Situated in the northeastern portion of Benton County, the region was historically known as the Soap Creek precinct, and contained both rich farmland and wooded areas, making it attractive to early settlers. The building is sited on a large 113-acre slightly sloping lot identified as tax lot 301 in Township 10 South, Range 4 West, Section 29; the nominated area is a significantly smaller 1.3 acres. (Figures 5 and 6) Northeast Arnold Avenue forms the eastern boundary, and NE Birch Lane the southern; areas and views to the north, east and south remain open space and farmland. The general neighborhood is rural, with the most dominant built nearby features belonging to the Santiam Christian School complex, located immediately to the west of the Church building. A small, one-story utility building is counted as a non-contributing feature within the nominated area.

General Characteristics

A fine example of the simple, rural meetinghouses and churches of the late nineteenth century Willamette Valley, the North Palestine Baptist Church displays subtle characteristics of both the Classical Revival and, minimally, the Gothic Revival styles through its massing, roof pitch and modest detailing. (Photos 4-7) Due to the sloping topography of the site, the front entrance is elevated approximately 36" above grade, and the rear elevation less so at about 24" above ground level. The one-story church is rectangular in plan, with no appendages or projections, and measures approximately 26'-4" wide along the east (front) and west (rear) elevations, and 44'-5" long, along the north and south walls. It encompasses about 1,100 square feet of floor space. The building rests on a new continuous, poured concrete foundation, installed in 2012. The balloon-framed walls are covered in wood shiplap and rise to a steeply-pitched, front-gabled roof clad in wood shingles. Simple in design, the building's fenestration is regular, and the front (east) elevation is marked by a

[1] Oregon Blue Book online, http://bluebook.state.or.us/local/cities/ad/adair.htm. Accessed January 2013.

centrally-placed entrance. The rear doorway is off-centered, located at the northwest corner of the west wall. Neither door is original, though the locations appear to be.

Exterior Description

The North Palestine Church is constructed with balloon framing, two-by-four-inch studs placed 24" on center and is clad entirely in 7½" shiplap siding fastened with cut nails. Because the building was recently moved (in 2010) and the foundation recently installed (2012), lower courses of siding have been removed, and any evidence of an original water table is no longer evident. Missing courses are being replaced with material that matches the original in profile, dimension and material. The 6" cornerboards, present on all corners, are finished with capital mouldings. A flat-board frieze and bed-moulding details the eaves and rake. (Photo 9) The boxed eaves overhang approximately 12" and are finished with ogee-shaped cornice moulding. The roof was likely originally covered with cedar shingles similar to those present today. A roof patch provides evidence of a small brick chimney that historically rose from the center of the gable roof ridge, though the visible portion of the chimney has been removed.

The building's fenestration is symmetrical and unaltered, consisting of wood-framed double hung sash of four panes over four, three each along the north and south side walls. The east and west gable end walls are windowless. (Photos 5 and 6) The windows are protected by historic, large, exterior wood shutters, each leaf constructed of a single plank. On the north side of the building (which on its original site was facing the road), the shutters are marked with "P" and "C" (Palestine Church). Exterior window trim is comprised of flat boards with pedimented window heads, suggestive of the Classical Revival style, and decorative moulding details at the skirting below the sill.

The primary entrance, centered on the east elevation, also brings the influence of the Classical Revival to the building with its recessed paneled surrounds, and delicate, low-pitched pedimented door architrave also displaying a recessed panel. (Photo 8) The two-pane transom appears to be original, but the existing doors replace the original pair of elongated four-panel doors seen in historic photographs and which were present during the 1980s survey (Photos 1 and 2). The off-centered rear doorway is simpler, with flat board surrounds and what may be a historic four-panel wood door with stylized Victorian-era hardware. Exterior light fixtures are simple, centrally-placed overhead lights located on the east and west walls.

Interior Description

The interior of the North Palestine Baptist Church is largely unaltered, and typical of nineteenth century meetinghouses, it is very simple. (Photos 10-12) Comprised of a single open room, historically and currently undivided, the large sanctuary is modest and clean in character. At the western end of the room, opposite the entrance, the pulpit is situated on a 11'½"x6'¾" raised wooden platform. The 3½" fir flooring throughout the room remains intact. All walls are encircled by with a 32" -high wood wainscot consisting of a wide, nearly 10" baseboard, vertical 3'3/8" beadboard topped by a bullnose and cavetto chair rail. (Photo 12) From chair rail to ceiling the north and south walls are finished in planed horizontal tongue-and-groove boards, painted. The east and west walls are covered in plywood, also painted; it is not clear whether the original planed boards remain intact beneath the plywood sheets. Window surrounds are 6" wide, and made of flat boards with an applied perimeter moulding. The 15' ceiling is also covered with 3½" painted tongue-and-groove boards. Four equally-spaced diagonal braces exposed along the north and south walls appear to extend into the attic, and are presumably part of the roof structure. Although unusual, these brace features appear to be original.

The building is furnished with 21 original wooden pews made of sash-sawn lumber and assembled with cut nails. A small wood cabinet on the east (front) wall also appears to be a historic feature. While the original location of the centrally-located stovepipe hole is visible in the ceiling, the wood stove has been replaced with a newer heater hanging from the southwestern corner of the room. Four pendant light fixtures remain in place, and the shades, which were removed from the fixtures for the relocation, remain in the building.

Alterations

The North Palestine Church was moved about four miles west of its original location on North Palestine Road in 2010. (Figure 4) Due to this relocation, the building no longer retains its original foundation. Mid-twentieth century photographs of the building indicate a brick foundation, though the original may have been simple wood posts on stone or brick piers (Photos 1 and 2). The central front entrance retains historic materials and detail but for the actual doors. The original paired doors were four paneled (two small lower panels surmounted by elongated upper ones) with what appeared to be applied moulding details. Historic photographs do not show windows with the shutters displayed today, though these may have been recently replaced. A red brick chimney originally rose from the center of the building at the roof peak, and serviced a centrally-placed wood stove, evidence of which is visible from both the exterior and the interior.

Overall the North Palestine Baptist Church retains integrity in the areas of materials, design, workmanship, and feeling, as few physical alterations other than the relocation have taken place. Having been moved, the building has lost integrity in the area of location. Its immediate setting is changed significantly, as it was originally associated with the North Palestine Cemetery, and was surrounded by large shade trees. On a broader scale, the building is still generally located within an open, agricultural landscape and therefore has not completely lost its identity as a rural church. In the area of association, the church retains most of the physical elements that clearly identify it as a meetinghouse or church, and historically it also served as a community meeting place. While it is no longer owned by the Baptist Church, the building will continue to serve the immediate community as a meeting hall, and in that sense it does retain some integrity in the area of association.

North Palestine Baptist Church
Name of Property

Benton Co., OR
County and State

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.
- [x] 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:

- [x] A Owned by a religious institution or used for religious purposes.
- [x] 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 old or achieving significance within the past 50 years.

Areas of Significance
(Enter categories from instructions.)

ARCHITECTURE

Period of Significance

c. 1883, Date of construction

Significant Dates

c. 1883, Date of construction

Significant Person
(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

Design attributed to David Vanderpool,
Drury Hodges and Lewis Williamson

Period of Significance (justification)

The North Palestine Baptist Church is being nominated for its architectural merit, and displays few substantial alterations made since the time of its construction. Therefore the Period of Significance is the date of construction, circa 1883.

Criteria Considerations (explanation, if necessary)

The Church is being nominated under National Register Criterion C in the area of Architecture. However, Criteria Consideration A for Religious Properties applies because the building "was constructed by a religious institution," and it was "owned by a religious institution or used for religious purposes during its Period of Significance." [2]

Although the building was constructed by the North Palestine congregation for use as a church and served that function for about sixty years, it no longer serves in that capacity exclusively. Because the church is being nominated under Criterion C, its historical religious function and ownership is not a consideration in the discussion of its eligibility; "Religion" has not been included as an Area of Significance.

The North Palestine Church was relocated approximately four miles west of its original location in 2010, thus requiring the application of Criteria Consideration B. The building was sited on its new lot approximately 100-150' from the nearest modern building, and now fronts east rather than west as it did on its original site. Surrounded by a broad expanse of open space that includes several mature oak trees, the general rural setting, while not original, is not far removed from the original in character. The move did not significantly affect the Church's basic design, and missing elements such as the entrance stairs and front platform will be replaced in-kind. Workmanship and materials remain largely intact. Feeling and association may have been slightly altered due to the change in location, but a similar community use and thus overall feeling within the building remains.

Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance and applicable criteria.)

The North Palestine Baptist Church meets National Register under Criterion C in the area of Architecture as a locally rare and virtually intact example of a late-nineteenth century rural church building with both Classical Revival and Gothic Revival elements. The building is locally significant as one of the two oldest known extant church buildings in Benton County and "the only church building in Benton County with architectural elements from the Classical Revival style of architecture, albeit blended with the Gothic Revival..."[3] Although a simple design, the church's central entrance with pediment and paneled surrounds show clear reflection of classical antecedents, and its tall, four-over-four windows and steeply-pitched gable roof refer to the spare Gothic Revival tradition so often used on mid- to late-nineteenth century rural church buildings. According to church records, the North Palestine Baptist congregation had the building constructed sometime between April 1882 and March 1884, nearly twenty years after the 1856 division of the Corvallis Baptist church created the North Palestine Church. The building also meets Criteria Consideration A as a (former) religious institution, and Criteria Consideration B, as it has been relocated from its original location several miles distant.

[2] National Register of Historic Places Staff, "How to Apply the National Register Criteria for Evaluation," (Washington D.C., Dept. of the Interior: National Park Service, 1995), 26.

[3] Mary Weber, "North Palestine Church," Benton County Cultural Resources Survey II (1985), p. 3. The Gothic Revival-style St. Rose of Lima Catholic Church in Monroe was also constructed in 1883.

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

Locally significant under National Register Criterion C in the area of Architecture, the North Palestine Baptist Church is a virtually intact and interesting ecclesiastical example of what might be described as a hybrid style, effectively blending characteristics of the Gothic Revival and Classical Revival in a very modest building. The mixing and blending of architectural styles was not uncommon in Oregon, particularly in rural settings. Constructed in or around 1883, the date of the building's construction falls squarely within the period typically occupied by the Gothic Revival, but the Classical Revival makes a clear statement on the building. Early church architecture in Oregon was simple. "The earliest churches built in the Oregon Territory were almost void of architectural pretentions; simple halls of box or frame construction, they had neither porches, narthex or bell tower. ...The basic geometry and proportions of all the churches of the 1850s are classic, as is the modest detailing...."[4] Although the North Palestine Church was built a generation after the earliest church buildings appeared in Oregon, its construction method, detailing and overall character is not unlike its predecessors, and one might mistake it for a building of twenty years earlier.[5]

Developmental history/additional historic context information (if appropriate)

The North Palestine Baptist Church displays a modest yet unusual blend of the Classical Revival and Gothic Revival architectural influences as applied to a simple, one-room building. The Classical Revival style, derived from the art and architecture of ancient Greece and Rome, was in use in the eastern states as early as the early 1880s. Its ideals migrated to Oregon with the early settlers where the style was popular from the 1840s through the mid-1860s, but its use had diminished significantly by 1870. The style in Oregon is most often typified by a horizontality of form, low-pitched gable roof, eave returns or pedimented gables, symmetry, weatherboard siding and six-over-six paned double hung sash windows. Architectural features and detailing were very effectively produced using the skills, tools and materials at hand, though in many cases without the more elaborate detailing seen on contemporary east coast buildings.

> Most builders in Oregon, however, did not have an academic understanding of Greek and Roman architecture... Builders' guides...enabled builders to handle the structural details of the classical orders. They superimposed classical elements...on conventional forms. Architectural historian Talbot Hamlin suggests that Classic Revival buildings fall into four basic categories: the totally Classic; the experimental Classic; the conservative Classic; and the vernacular Classic.[6]

The North Palestine building falls into this last column, as its Classical characteristics are more evident in the applied detailing than inherent in the building's form. The "vernacular Classic" took elements of the style and applied them to existing structures, or incorporated elements such as pilasters and columns into buildings of other styles."[7]

Popularized in the United States by the work of Andrew Jackson Downing and others, the Gothic Revival arrived in the western region in modest form with the settlers of the 1840s, though it was not regularly employed until perhaps a decade or two later. The style was differentiated from the earlier Classical Revival by an emphasis on verticality, steeply-pitched rooflines, elongated windows of four panes over four or two-over-two, and sawn decorative elements at eaves and porches, and in Oregon could perhaps be considered a "fancier" style that its Classical Revival antecedent. The Gothic Revival appeared on Benton County's

[4] Wallace Kay Huntington, "Late Nineteenth Century Churches," *Space, Style and Structure: Building in Northwest America* Vol. 1 (Portland, Oregon: Oregon Historical Society Press, 1974), 302.

[5] Huntington, 302. Huntington points out that "...it is possible with reasonable accuracy to guess the dates of houses on stylistic grounds; the guessing game applied to church architecture however has pitfalls for the unwary and such anachronisms as the 1880 church at St. Louis, Oregon [for example] might reasonably be presumed to date 25 years earlier, as the form suggests."

[6] Rosalind Clark, *Oregon Style: Architecture from 1840 to the 1950s* (Portland, Oregon: Professional Book Center, Inc., 1983), 33-35.

[7] Clark, 35.

residential, commercial and religious buildings with varying degrees of articulation starting in the 1850s and extending into the early 1890s. "Many churches were built in the Gothic style from 1855 through the turn of the century, partly due to the close association of this architecture with the Christian faith."[8] By the 1860s and 1870s, "...the trend of design in church as well as in residential construction was toward the more fashionable Gothic Revival, but given the conservative nature of church congregations, particularly in rural areas, there was a rather more hesitant reception of fashionable changes."[9] Although a number of churches of this period clearly engage the Gothic Revival style, many of them are in more urban locations. It may be that the North Palestine congregation did not have the means or the desire, nor the builder the skill, to make an overtly Gothic stylistic statement in their church.

On the North Palestine Baptist Church, evidence of each of these styles is subtle and modest, presenting a simple, vernacular interpretation that is appropriate to its original ownership and function. Onto a meetinghouse building form, which displays some of the Gothic Revival's steep front-gable roof and rather vertical emphasis, are placed the classically-influenced paneled door surrounds and low-pitched pediments at the front entrance and windows. The capped cornerboards and moderate frieze and rake detailing could derive from modest examples of either style and period in Oregon.

Very little is known about the actual construction of the church. The name(s) of the builder(s) is not known, and it is unclear who was ultimately responsible for the building's design. Over a period of twenty-five years, three separate committees were appointed with the responsibility of drafting plans for a meeting house. In 1862, "...a committee was appointed to draft a plan for house consisting of Bros. Monroe Hodges, William Linville and John Wiles."[10] Five years later, with no building having been constructed, in 1867 another committee was appointed, consisting of "...Bros. A. Roberts, J. Rogers, H. Johnson, M. Hodges and W. Ryles, to draft plan and select a location for a meeting house..." This committee later reported on their "...plan for a house of 35 ft. wide and 46 ft. long, &c., which report was in part adopted..." and a location in Tolbert Carter's pasture was unanimously approved by vote. Circulation of "...subscriptions for the purpose of procuring funds for building a meeting house..." was then undertaken, and the church prepared to receive bids at the following meeting.[11] Although the minutes suggest significant commitment and progress, no building was constructed. In 1882, local residents and church members Drury Hodges, David Vanderpool and Lewis Williamson were the chosen members of the third building committee, and within two years the building was completed. It might be assumed that the members of this committee were collectively responsible for the design, or, given the somewhat anachronistic use of Classical Revival elements, it is possible that they adapted or fully adopted the previous design(s). The members of the third committee, all early settlers in the area and born in the 1820s and 1830s, were farmers in their fifties or early sixties by the time the church was built, and it is not clear whether they were involved in the actual construction.[12] No evidence has been found that any of them had extensive or formal experience in the building trades.

Baptist Church Architecture

Into the late-nineteenth century, Baptist meetinghouse architecture displayed little in the way of overt exterior or interior ornamentation.

> Early North American Baptist buildings were simple...rectangular building[s] with pews occupying the majority of the floor space.... Usually, there were no artistic windows and little more than a cross on the wall. The model for much of the 18th century must have been the New England Congregational meetinghouses... Freewill Baptists built frame structures in remote areas of New England which had plain, unpainted interiors with a woodstove situated in the middle of the box pews; similar church

[8] Clark, 46.
[9] Huntington, 302.
[10] Mark Phinney, "WPA Historical Records Survey, Benton Co., Oregon. CHURCHES," p. 167. Accessed December 2012 via Ancestry.com at http://www.rootsweb.ancestry.com/~orbenton/wpa/ChurchesNew.doc
[11] Phinney, "Churches," 176.
[12] United States Census records for 1850-1910. Accessed February 2013 at http://www.ancestry.com.

> buildings were erected by the Primitive Baptists of the South and West. Examples of the white-frame style have survived at...New Hampshire...Virginia...North Carolina...Maryland; and as far west as West Union, Oregon.[13]

In the late-eighteenth century, meetinghouses displayed the influence of the "Greek revival, romanesque and even experimental," styles, and by the late nineteenth century Baptist churches tended to incorporate more decorative elements.[14] The simplicity of the early east coast meetinghouses seems to have carried to Oregon, at least in the earliest church buildings, and is clearly evident in the North Palestine building.[15] The subject building adopts an even simpler form than many of its extant Oregon counterparts from this period, many of which display a central projecting entrance vestibule and central tower or steeple. With the exception of the roof pitch, the North Palestine Church bears some resemblance to the earliest Baptist Church building on the Pacific Coast, made in Oregon City in 1848. (Figure 8) According to Baptist church historian Charles Hiram Mattoon's early twentieth century accounting, "The 36 church edifices owned by the Baptists of the North Pacific Coast are, as a rule, extremely modest structures, unadorned by mortgages, and not too good for daily use. They range in value from $1000 to $20,000..."[16]

The Baptist Church in Oregon

The Baptist Church in Oregon was established in 1844 by

> "...five pioneers who had come to the Oregon Country in the 'Great Migration' of 1843 [and] gathered in the log cabin of David Thomas Lenox and his wife, Louisa, on the Tualatin Plains to form the first Baptist church west of the Rocky Mountains. They agreed to meet once a month. During the first year they had only two sermons, which were preached by the Reverend Enoch Garrison, a Methodist minister."[17]

This became the West Union Baptist Church, located in today's West Union, Washington County, Oregon. Others soon followed, and four years later, the first five Baptist congregations in the Oregon Territory (West Union, LaCreole (Rickreall), Yamhill, Oregon City, and Clatsop Plains) organized the Willamette Association, which at that time (and until 1858) was the only one north of California.[18] In Oregon City late in 1848 the first Baptist meetinghouse was constructed on land donated by Dr. John McLoughlin.[19] Although that building no longer stands, West Union's 1853 Classical Revival church remains, virtually intact, and is the oldest Baptist Church (congregation and building) standing in Oregon (the first at Oregon City and the second at Corvallis (1852) having been demolished).[20]

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[13] William H. Brackney, Historical Dictionary of the Baptists (Lanham, Maryland: The Scarecrow Press, Inc., 1999), 20-21. The West Union example mentioned is the 1853 West Union Baptist Church, building in the Classical Revival style. This is the oldest Baptist church building in Oregon, and is listed in the National Register.

[14] Brackney, 21-22.

[15] The term "meetinghouse" is perhaps more common in east coast discussions than those on the west coast. According to Brackney, "Gradually, by the late 19th century, the term 'meetinghouse' was replaced by 'church,' and theologians took care to explain that Baptists still understood the church to be 'people' rather than buildings, despite the popular connotation." (Brackney, 22) North Palestine Church minutes refer to putting "the house in order" and building a "church-house," but by the later nineteenth century the terminology appears to have shifted away from the term "house" and "church" is used almost exclusively.

[16] Charles Hiram Mattoon, *Baptist Annals of Oregon, 1844-1900*, Volume 1 (McMinnville, Oregon: Telephone Register Publishing, Co., 1905), 421.

[17] Paul Hartwig, "West Union Baptist Church," National Register of Historic Places Nomination Form. (Washington D.C.: National Park Service, National Register of Historic Places, 1973), Section 8.

[18] Mattoon Vol. 1 (1905), 1-8; Charles Hiram Mattoon, *Baptist Annals of Oregon, 1844-1900*, Volume 2 (McMinnville, Oregon: Telephone Register Publishing, Co., 1913), 5.

[19] Mattoon Vol. 1 (1905), 6.

[20] Hartwig, Section 8; Mattoon Vol. 2 (1913), p xi "Frontispiece."

The Corvallis and North Palestine Baptist Churches

The First Baptist Church of Corvallis (at that time called Marysville) was the eleventh Baptist congregation to be formed in the Territory, organized by Reverends R.C. Hill and James Isaacs on December 25, 1851.[21] A meetinghouse was constructed in 1852 or 1853: "...Hon. J.C. Avery donated to it [the church] Lots Nos. 1 and 2, in Block No. 16, upon which was built - for those times - a commodious edifice..."[22] By 1856, "The membership of the church at Corvallis was so widely scattered that ... it was thought best to divide the church, organizing those north of a certain line into another church."[23] According to North Palestine church records, twenty-six members that were "...cut of [off] from the Corvallis Church met at the Drums school house on the second Saturday in August [1856] to devise a means to form a new church and to transact ...other business..."[24] In those first weeks, the "other business" revolved primarily around resolving the details of the division. An appointed committee (and it is unclear whether this was a Corvallis or North Palestine church committee), recommended that

> ...the Church be divided geographically by a line running east and west between the residences of John Robinson and Hamen C. Lewis and that the part south of said line that retain the name of the Corvallis Church and the members living north of said line shall be set apart for organization into a new Church as such time and place as best suits their own convenience, provided always that any member on either side of said line shall be left perfectly free to choose to which Church they will belong.
>
> Resolved that a committee of five be appointed by the Church to appraise the present property and that the church holding the property shall pay over to the other in proportion to the amount paid north of said line, to be expended in erecting a meeting house.[25]

Unfortunately, the property division and payment to the North Palestine congregation was not quickly resolved, and the topic was still under discussion some years later. "[The] church had a house and lot in Corvallis, and some disagreement arose in dividing the church property. Whilst the question was pending, in February, 1863, a heavy snow smashed in the roof of the meetinghouse, and no settlement was ever made. The debris was sold for $50 and given for missionary purposes."[26]

Nonetheless, the North Palestine congregation continued meeting at various schoolhouses in the area, including Drum, Gingles, Blake, Elliot, Daniels and Linville.[27] In August of 1857, Elder R.C. Hill was elected to serve as pastor, a position he held, according to available church records, for at least twenty years. Not until 1859 did mention of building a meetinghouse appear in church minutes in the form of a resolution to "...endeavor to designate a place for a meeting house & also to adopt measures for prosecuting the work as soon as practical." By August of 1862, the congregation had tentatively selected a "...point in the northwest corner of Mr. Haulter's pasture. On motion a committee was appointed to draft a plan for house consisting of Bros. Monroe Hodges, William Linville and John Wiles."[28] The site proved to be either unavailable or undesirable, however, and the effort stalled.

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[21] Mattoon Vol 1 (1905), 10.

[22] David Fagan, *History of Benton County...* Published by David D. Fagan, (Portland, Oregon: A.G. Walling, Printer, Lithographer, Etc., 1885), 365; Mattoon Vol. 1 (1905), 10.

[23] Mattoon Vol. 1 (1905), 138.

[24] Phinney, "Churches," 154.

[25] Phinney, "Churches," 155. The dividing line was located in Township 11 South, Range 5 West, between sections 13 and 24, 14 and 23, etc.

[26] Mattoon Vol. 1 (1905), 138. Mattoon wrote that the Corvallis church "...never entirely recovered from the disaster. Its meetings were kept up, but it dwindled. Revs. R.D. Gray, R.C. Hill and J.J. Clark were the pastors, their salaries being apportioned according to the ability of the members to pay. But it was very gloomy for the church at Corvallis. Their house of worship destroyed, many of their membership removed, those left widely scattered, poor and compelled to meet at private residences, the outlook was dismal."

[27] Phinney, "Churches," 154-167

[28] Phinney, "Churches," 167. Jacob and Martha Jane Halter's 640-acre claim was located in Township 10 South, Range 4 West, Sections 17, 28, 33 and 34, about one mile south of Tolbert Carter's claim.

A number of years passed with no progress on the construction of a meetinghouse, and the congregation continued using local schoolhouses. In April of 1867 there appears to have been significant discussion on the subject, including a unanimous vote to locate the building at a point in the southeast corner of Tolbert Carter's pasture.[29] Committees were again appointed to draft a plan "...for a house 35 ft. wide and 46 ft. long..." and to "...circulate subscriptions for the purpose of procuring funds for building a meeting house."[30] Once again progress seemed to stall, this time hampered by an inability to raise adequate funds, and "...it was agreed to postpone the business of building until February 1868."[31] When taken up again in April of 1868, "the enterprise was abandoned."[32]

Finally in February of 1882, "The matter of building a church-house was...taken into consideration and an opportunity given to those present to give such assistance as they felt disposed to which was not ex___ded [illegible] to to any considerable extent. The location of the building was also taken into consideration but was left as formerly located at or near the south east corner of Bro Tolbert Carter's Premises."[33] Two months later, "Brothers Drury Hodges David Vanderpool & Lewis Williamson were voted members of the building committy [*sic*]."[34]

Meeting minutes between April 1882 and March 1884 are apparently missing, and with them any definitive record of the builder(s) of the "church-house." In March of 1884, the congregation accepted Tolbert Carter's offer of land for the North Palestine Cemetery, and in April trustees were elected. The church building was present by April of 1884, as indicated by the establishment of two committees: one for the acquisition of window blinds, and another "...appointed to get fencing for Church purposes."[35] The building Committee was discharged in May of 1884, their duties complete.[36]

The nearest town center for the residents of the North Palestine area (a place name still evident on modern maps), was the town of Wells, so named for a nearby landowner known locally as "Red" Wells.[37] In the mid-1880s David Fagan described Wells as possessing "...a post-office, a general store, a grain warehouse, a blacksmith shop and an Evangelical Church. Strange to say there is no saloon, the sale of intoxicating liquors being prohibited by a stipulation in all the original deeds. About two miles east of Wells station the Baptists own a neat church edifice situated on a slight eminence and commanding an extensive view of the surrounding county."[38]

Regular church services were held in the North Palestine Church building until the mid-1930s. After that time, it served as a community meeting place for local groups. One such group was the Willing Workers, organized in 1916 by the farm women from the surrounding areas, who frequently met in the church building as well as in private homes. The group provided a welcome support system for women and families who were living in a relatively isolated rural setting. "Today, the club does much the same thing as it did years ago: Members socialize, eat together, conduct and business meeting and sustain each other during difficult times. In those early years...Club members relied on one another to help with childcare, canning, harvesting, quilting and farm chores."[39] After the church building was transferred to the North Palestine Cemetery Association, the Willing

[29] Phinney, "Churches," 176.
[30] Phinney, "Churches," 176.
[31] Phinney, "Churches," 178.
[32] Phinney, "Churches," 183.
[33] North Palestine Baptist Church minutes, "Saturday preceding 3rd Sabbath in February," 1882. Benton County Historical Museum file "Palestine Church," 982-02-MS1.
[34] North Palestine Baptist Church minutes, "Saturday preceding 3rd Sabbath in April," 1882.
[35] North Palestine Baptist Church minutes, "Monday after the fourth Sunday in April," 1884.
[36] North Palestine Baptist Church minutes, "Saturday preceding the 4th Sunday in May," 1884.
[37] Lewis A. McArthur and Lewis L. McArthur, *Oregon Geographic Names*, Seventh Edition (Portland, Oregon: Oregon Historical Society Press, 2003), 1020.
[38] Fagan, 455. The town of Wells, or Wells Station, no longer exists, having been removed for the construction of Camp Adair during the World War II years.
[39] Cathy Ingalls, "Willing Workers: Palestine women's organization marks 90 years of helping out," Albany Democrat Herald (November 5, 2006).

Workers not only used and helped maintain the building, but in recent years were instrumental in advocating for its preservation.

North Palestine Church Founders

The land on which the North Palestine Baptist Church was originally located was the furthest southeast corner of Tolbert Carter's donation claim. (Figures 9 and 10) Born in Illinois 1825 to John and Catherine Barrett Carter (both of Kentucky), Tolbert removed to Missouri with the family in 1841. At the age of twenty-one Carter and his younger brother Smiley traveled overland in 1846, and in that year they were among the first to travel the newly-established southern route (Applegate Trail) into the Willamette Valley.[40] Due to the difficulty of that path, the brothers did not arrive at the mid-Willamette Valley destination until early 1847.[41] Tolbert Carter staked a claim in early 1847 ("...my brother and I...laid a foundation for a house, near the spring, drove stakes at the corner, which filled the requirements of the organic law at the time") and proceeded to explore the territory.[42] After about three years of various pursuits, including travel to Puget Sound and two years at the California mines, he returned to his claim and settled down to make his home.[43]

He married Martha Angeline Beleau in 1850 and the couple settled on his 640-acre claim.[44] Mrs. Carter was the daughter of Leander and Sarah Liggett Beleau (or Belieu), who came across in 1845 from Missouri on the ill-fated lost wagon train led by Stephen Meek.[45] The biographical profile in the 1905 *Baptist Annals of Oregon* indicates that both Tolbert and Martha Carter were

> "...baptized into the Corvallis church soon after its organization, by Rev. Dr. Hill, in 1851. Both were zealous, active, working members. She was the daughter of a Methodist preacher, and both were young, and full of energy and life. In 1853, Brother Carter was licensed, but his labors in that line were mostly confined to his own locality. In 1856, when the Corvallis church divided, he went with the North Palestine brethren, and was soon after made a deacon. The North Palestine church had several good, active, working members, but they needed a leader, a director; and Brother Carter was the man. By his wise management, and judicious watchcare, he kept the church alive through several severe crises which threatened its destruction. He was the chief energetic worker and contributor for the substantial meetinghouse of his church. (Figure 11) [46]

In addition to his commitment to the success of the church, Tolbert Carter served as a member of the County Court and the Oregon legislature, having been elected "...in 1878 and 1882, and in 1894 was elected Joint Senator from Benton and Lincoln Counties."[47] Tolbert and Martha Carter were parents to eight children. One of their sons, John, was postmaster and storekeeper at Wells for many years.[48] Tolbert passed away in 1899, at the time still in service as an Oregon state senator. Martha Carter lived to the age of 102, and in her later years was affectionately known as "Grandma Carter."

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[40] Fagan, 510; Bob Zybach, *Velma Carter Rawie: A History of the Carter Family and the Town of Wells, Benton County, Oregon, 1845-1941*, Oral History Interviews. (Corvallis, Oregon: OSU Research Forests, Soap Creek Valley History Project, Monograph #10, 1994), 90-98.

[41] Genealogical Forum of Oregon, *Genealogical Material in Oregon Donation Land Claims* Volume 2 (Portland, Oregon: Genealogical Forum of Oregon, 1957), 79; Zybach, 90-98. See also Stephanie Flora, "Emigrants to Oregon in 1846," (2004). <http://www.oregonpioneers.com/1846.htm> Accessed January 2013.

[42] Zybach, 103.

[43] Zybach, 103-116.

[44] Mark Phinney, WPA Historical Records Survey, Benton Co., Oregon. Interviews, "Grandma Carter: Mrs. Angeline Beleau Carter," ... Accessed December 2012 at http://www.rootsweb.ancestry.com/~orbenton/WPAdocs.html; See also From "Impressions and Observations of the Journal Man, " Fred Lockley. *Oregon Journal* 19 June 1927. Note that Beleau is also seen spelled "Bilieu."

[45] Stephanie Flora, "Emigrants to Oregon in 1845." <http://www.oregonpioneers.com/1845.htm> Accessed January 2013.

[46] Mattoon Vol. 1 (1905), 57.

[47] Phinney, WPA Interviews, "Virgil Carter"; Republican State Central Committee, *Republican League Register: A Record of the Republican Party in the State of Oregon* (Portland, Oregon: The Register Publishing Company, 1896), 189.

[48] Phinney, WPA Interviews, "Virgil Carter."

Reverend Reuben Coleman Hill served as pastor of the North Palestine Baptist Church for a number of years. (Figure 12) He was born in 1808 in Cumberland County Kentucky to Baptist parents, and in 1833 he married Margaret C. Lair. Ordained a deacon in 1836, he was licensed by the church in 1844.[49]

> In 1850 he came to California, preaching to emigrants on the road every Sunday, and located at Mud Springs...but...their stay was too uncertain to justify an organization. Dr. Hill came to Corvallis (then Marysville), in Benton County, Oregon in 1851, and preached the first Baptist sermon in that place, and also the first Baptist sermon in Albany. He finally located in Albany, Linn county, and taught the first school there. On December 25, 1851, he and Rev. James Isaacs, also lately arrived, organized a Baptist Church of three members at Marysville, (or Corvallis).
>
> ...in 1853 [he] settled on a claim in Benton County, about three miles from Albany. He preached for the church in Corvallis until 1856, when the church divided to allow those north of a certain line to organize the North Palestine church, of which he was pastor for several years. In 1867 it reported one hundred sixteen members...
>
> For deep permanent work on this northwest coast, that of Revs. Vincent Snelling, Ezra Fisher, George C. Chandler, and R.C. Hill ranks ranks with the first in importance. They were emphatically the Baptist ministers of the North Pacific coast.[50]

Hill divided his time, working both as a physician and a preacher. In addition to giving sermons in Corvallis and North Palestine, in his early years in the Territory he also visited churches at Shiloh and Lacreole, served in the Territorial Legislature, was instrumental in the establishment and growth of McMinnville (now Linfield) College, and maintained membership in a number of religious and benevolent societies.[51] He died in 1890 and is buried in Albany's Masonic cemetery.

A list of the early (1856) members of the North Palestine Baptist congregation included some 66 individuals from local families, some of whose names are still evident in the names of landscape features or streets today.[52] Although the membership numbers fluctuated somewhat over the years, the North Palestine Church managed to stay active in spite of its challenges, whereas the Corvallis congregation suffered some attrition, and in fact dormancy, in the later years of the nineteenth century (following the split and the irreparable damage to their 1852 church building). By 1913 when the second volume of the *Baptist Annals of Oregon* was published, Mattoon described the church thus:

> Across the Willamette river, about six miles distant from Albany, is the North Palestine Church, organized from members dismissed from the original Corvallis church in 1856. At this time it is the only organized Baptist church on the west side of the river belonging to the Central Association. It keeps up its meetings, but has little to do aside from the routine work. Its old pioneers are nearly all either dead, or have moved away; and the younger members have their attention now directed in different channels from the 'old time ideas.'[53]

A focal point of the local community, the North Palestine Baptist Church served the area as a place of worship for over fifty years (it ceased being used for regular services in 1936), and it later continued to serve as a meeting place for various organizations.[54] Title to the building was transferred to the Palestine Cemetery Association in 1953.[55] In recent years the Board of Trustees of the cemetery, who had ceased maintaining the

[49] Mattoon Vol 1 (1905), 82.
[50] Mattoon Vol 1 (1905), 82-86.
[51] Mattoon Vol 1 (1905), 85.
[52] North Palestine Baptist Church minutes; Phinney, "Churches," 155-156.
[53] Mattoon, ,Vol 2 (1913), 60.
[54] Phinney, "Churches," 193.
[55] Willing Workers files, unpublished manuscript, March 15, 1991. The adjacent cemetery was formally established in 1882, though the first two burials occurred prior to that date. A member of the Stafford family was buried there in1879, and the second burial was that of Tolbert Carter's brother Smiley, in 1881.

building, voted to expand the cemetery, an action that necessitated the removal of the church. Despite some discussion of demolishing the building, it was safely relocated to Adair Village in 2010 where it will continue to be used as a community gathering center.

Comparative Analysis

Comparative properties in Benton County are few. Using the Oregon Historic Sites Database, only two extant church buildings of any denomination and of purportedly similar age and style were identified.[56] These are:

Name	Address	Date	Style/Type	Integrity
North Palestine Baptist Church	*NE Arnold Ave, Adair Village*	*circa 1883*	*Classical/Gothic meetinghouse*	*High*
Episcopal Church of the Good Samaritan	700 SW Madison, Corvallis	1889	Gothic Revival	Moderate
St. Rose of Lima Catholic Church	460-470 S. 5th Street, Monroe	1883	Gothic Revival	High

Episcopal Church of the Good Samaritan
Located at 700 SW Madison Avenue in Corvallis, this 1889 Gothic Revival church building was listed in the National Register in 1971. The wood-frame building has a cruciform plan, decorative buttressing, gothic-arched windows and an open belfry. It is significantly more substantial in size and stylistic articulation than the North Palestine Baptist Church. The nomination indicates that the building has not been used for ecclesiastical purposes since 1959. It was moved one block from its historic location in 1970, and appears to have a compatible rear addition (undated).

St. Rose of Lima Catholic Church
The St. Rose of Lima Catholic Church is located on S. 5th Street in Monroe, Oregon, and was built in 1883. A fine example of the Gothic Revival style, this building is clad in vinyl siding, but shows otherwise little exterior alteration from its original design. It is rectangular in plan, with a multi-faceted apse on the west end of the building. The steeply-pitched gable roof, tall front steeple, multi-paned wood lancet windows and louvered vents, and eave detailing are all typical of the Gothic Revival as applied to small town and rural churches.

None of the churches identified in previous Benton County surveys display the elegant blend of Classical and Gothic detailing found on the subject building. Only the Summit Church is similar in scale and simplistic form, though it is nearly twenty years later in age. All others have steeples or bell towers accenting their front elevations, a feature absent from the North Palestine church.

Although the comparative context for the North Palestine Church is limited to Benton County, no other early, rural Baptist church buildings remain. A brief review of other pre-1890, Willamette Valley Baptist church buildings revealed twelve still standing. One, the 1872 Union Baptist Church in Sheridan (Yamhill County), displays form and features very similar to the North Palestine building. The remaining eleven, ranging in age from 1853 to circa 1890, vary in form and stylistic influences which include Classical Revival, Gothic Revival, Queen Anne and vernacular interpretations. These limited numbers, in both Benton County and the nine-county Willamette Valley context, further emphasize the relative rarity of the North Palestine building.

The North Palestine Baptist Church stands today as an example of a once-typical and relatively common building type, with the less-common combination of Classical Revival and Gothic Revival architectural style influences. In Benton County, it is a rarity as the oldest remaining church building in the County, and the only extant historic Baptist church so far identified. In the Willamette Valley, it is one of a handful of extant Baptist church buildings, and displays a higher level of historical integrity than many of those remaining.

[56] Search parameters were Benton (County), church (property name), with construction dates within the 1865-1890 time frame, resulting in four properties, including the subject building. Only two were true comparables, as one was determined to be demolished, and another was mis-dated.

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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 # _____
____recorded by Historic American Landscape Survey # _____

Primary location of additional data:

__X__ State Historic Preservation Office
____Other State agency
____Federal agency
____Local government
____University
__X__ Other
Name of repository: Benton County Historical Museum

Historic Resources Survey Number (if assigned): N/A

10. Geographical Data

Acreage of Property Approximately 1.3 acres
(Do not include previously listed resource acreage.)

UTM References
(Place additional UTM references on a continuation sheet.)

	Zone	Easting	Northing		Zone	Easting	Northing
1	10	483045	4946425	3			
2				4			

Verbal Boundary Description (Describe the boundaries of the property.)

The nominated area is located in the southwestern portion of Benton County tax lot 301, in Township 10 South, Range 4 West, Section 29. The nominated area of about 1.3 acres measures approximately 230' north-south and 260' east-west, with the Church building sited near the middle of the parcel. The eastern boundary extends to NE Arnold Avenue. The southern boundary extends to NE Birch Lane. The northern line extends about 100' from the northern wall of the building to a treeline atop a small berm that runs the length of the northern edge of the nominated area boundary. The western (rear) boundary jogs with the established tax lot line. The area includes the building and the open space around it, as well as the large oak trees to the north and south of the building.

Boundary Justification (Explain why the boundaries were selected.)

The nominated area boundary encompasses space around the North Palestine Baptist Church building sufficient to allow it to convey some semblance of its historic rural setting. Because the tax lot on which the Church sits is significantly larger than the nominated area, the delineation of a smaller boundary was deemed appropriate.

North Palestine Baptist Church
Name of Property

Benton Co., OR
County and State

11. Form Prepared By

name/title Liz Carter

organization N/A date March 1, 2011

street & number 1375 E. 22nd Avenue telephone (503) 343-6499

city or town Eugene state OR zip code 97403

e-mail lizcarterhp@gmail.com

Additional Documentation

Submit the following items with the completed form:

- **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. Key all photographs to this map.

- **Continuation Sheets**

- **Additional items:** (Check with the SHPO or FPO for any additional items.)

Photographs:

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.

Name of Property: North Palestine Baptist Church
City or Vicinity: Adair Village
County: Benton **State:** Oregon

Photo 1
Photographer: Ben Maxwell
Date Photographed: 1942

Photo 2
Photographer: Ben Maxwell
Date Photographed: 1952

Photos 3-12:
Photographer: Liz Carter
Date Photographed: September 17, 2012.

Description of Photograph(s) and number:

Photo 1 of 12: OR_BentonCounty_NorthPalestineBaptistChurch_0001
North Palestine Baptist Church, 1942. Ben Maxwell, photographer.

Photos Continued

Photo 2 of 12: OR_BentonCounty_ NorthPalestineBaptistChurch_0002
North Palestine Baptist Church, 1952. Ben Maxwell, photographer.

Photo 3 of 12: OR_BentonCounty_ NorthPalestineBaptistChurch_0003
View of North Palestine Baptist Church, looking west from NE Arnold Avenue.

Photo 4 of 12: OR_BentonCounty_ NorthPalestineBaptistChurch_0004
East (front) and north elevations.

Photo 5 of 12: OR_BentonCounty_ NorthPalestineBaptistChurch_0005
South and east elevations.

Photo 6 of 12: OR_BentonCounty_ NorthPalestineBaptistChurch_0006
West (rear) and south elevations.

Photo 7 of 12: OR_BentonCounty_ NorthPalestineBaptistChurch_0007
West (rear) elevation.

Photo 8 of 12: OR_BentonCounty_ NorthPalestineBaptistChurch_0008
Front door detail.

Photo 9 of 12: OR_BentonCounty_ NorthPalestineBaptistChurch_0009
Detail of cornerboard and cap, frieze and eave.

Photo 10 of 12: OR_BentonCounty_ NorthPalestineBaptistChurch_0010
Interior looking east toward front entrance.

Photo 11 of 12: OR_BentonCounty_ NorthPalestineBaptistChurch_0011
Interior looking west toward pulpit and rear door.

Photo 12 of 12: OR_BentonCounty_ NorthPalestineBaptistChurch_0012
Interior detail of wainscot, wall and window.

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

name Benton County Natural Areas and Parks Department

street & number 360 SW Avery Avenue telephone (541) 766-6871

city or town Corvallis state OR zip code 97333

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.460 et seq.).
Estimated Burden Statement: Public reporting burden for this form is estimated to average 18 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 Office of Planning and Performance Management. U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

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North Palestine Baptist Church
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Benton Co., OR
County and State
N/A
Name of multiple listing (if applicable)

Section number Additional Documentation Page 21

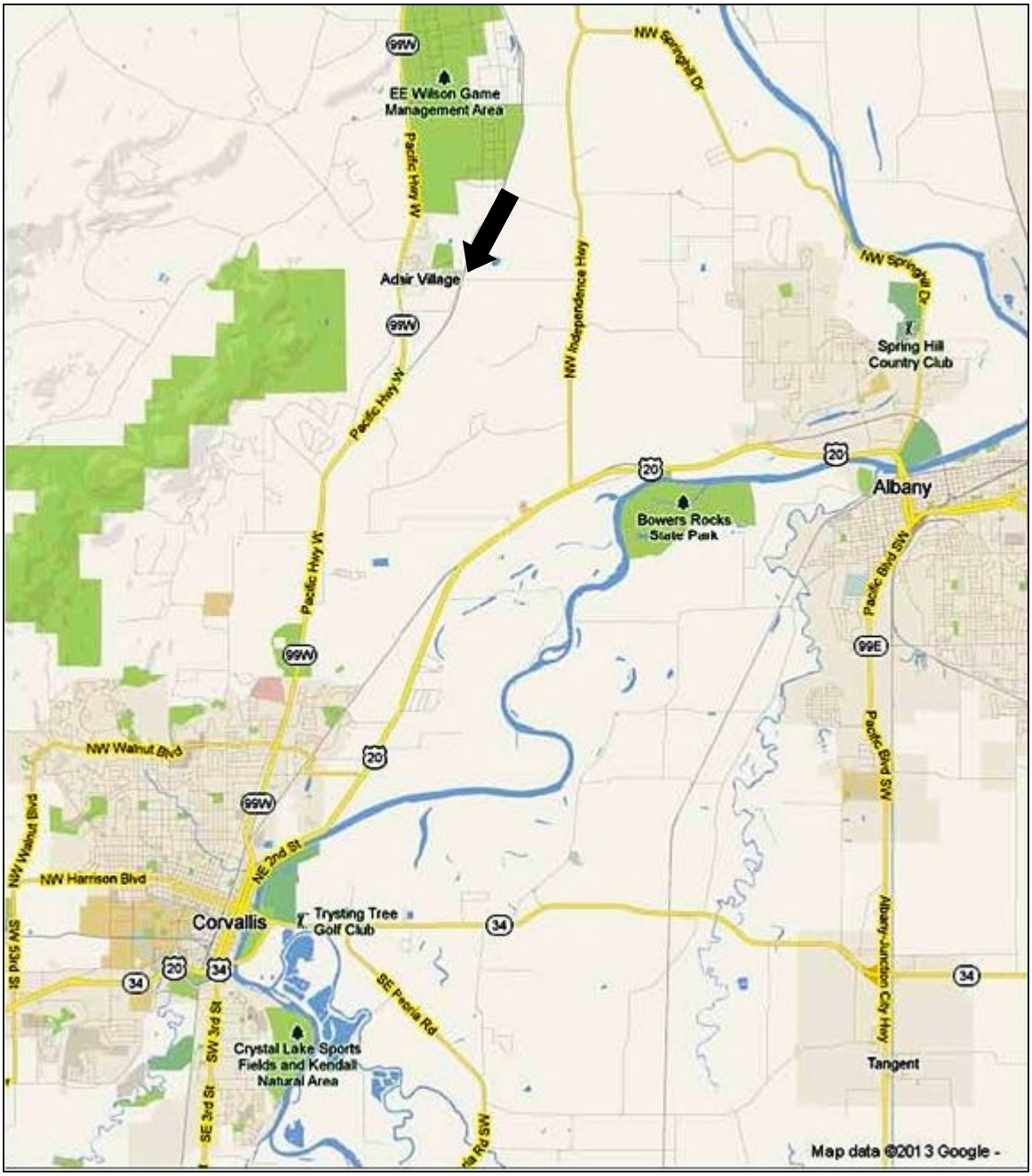

Figure 1: Regional map showing location of North Palestine Baptist Church relative to larger communities of Corvallis and Albany, Oregon.

Figure 2: Current aerial photograph showing subject site and surrounding landscape.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

North Palestine Baptist Church	
Name of Property	
Benton Co., OR	
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Section number Additional Documentation Page 23

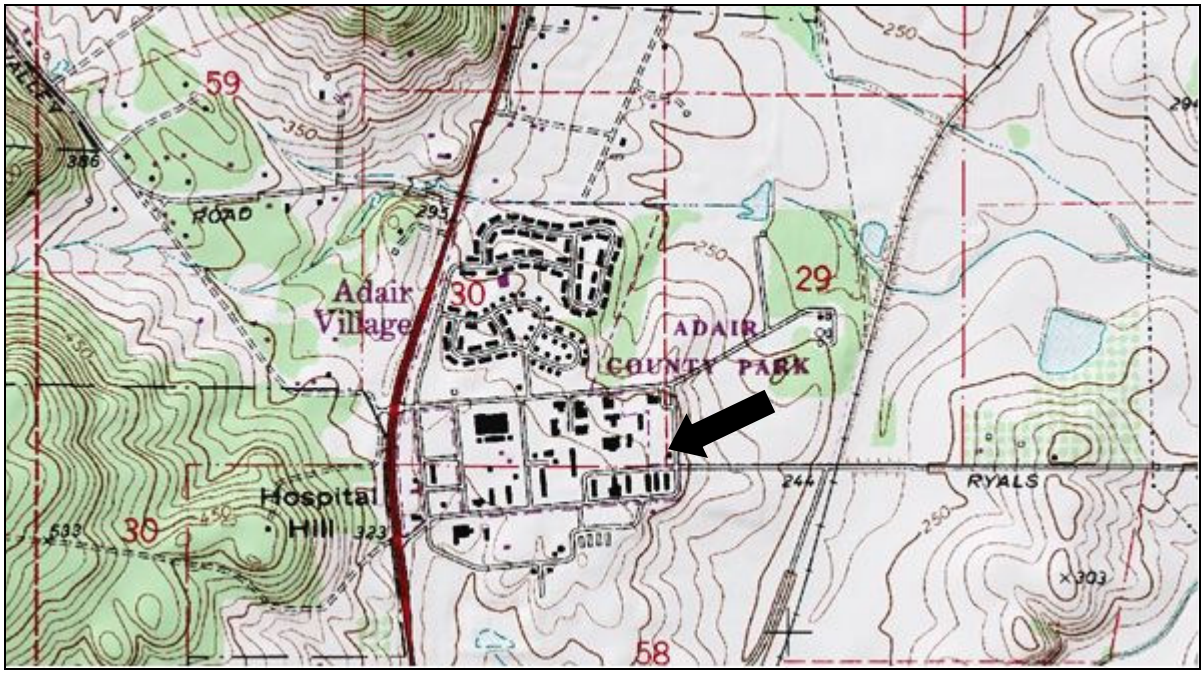

Figure 3: USGS Topographic map with North Palestine Baptist Church location indicated.

Figure 4: USGS Topographic map with current and former locations of the North Palestine Church.

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Name of multiple listing (if applicable)

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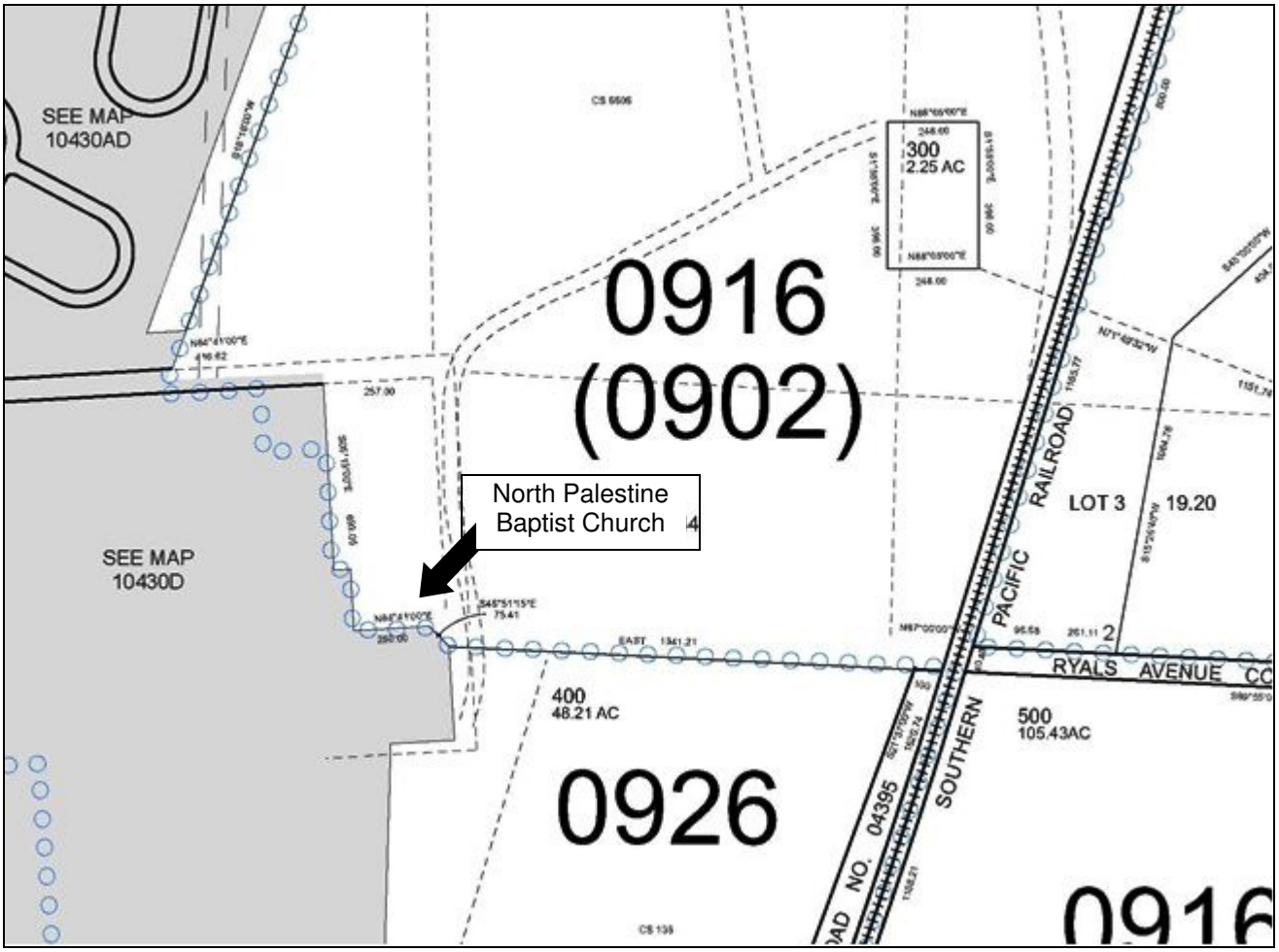

Figure 5: Benton County tax map (Township 10 South, Range 4 West, Section 29) with subject property indicated.

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North Palestine Baptist Church	
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Benton Co., OR	
County and State	
N/A	
Name of multiple listing (if applicable)	

Section number Additional Documentation Page 25

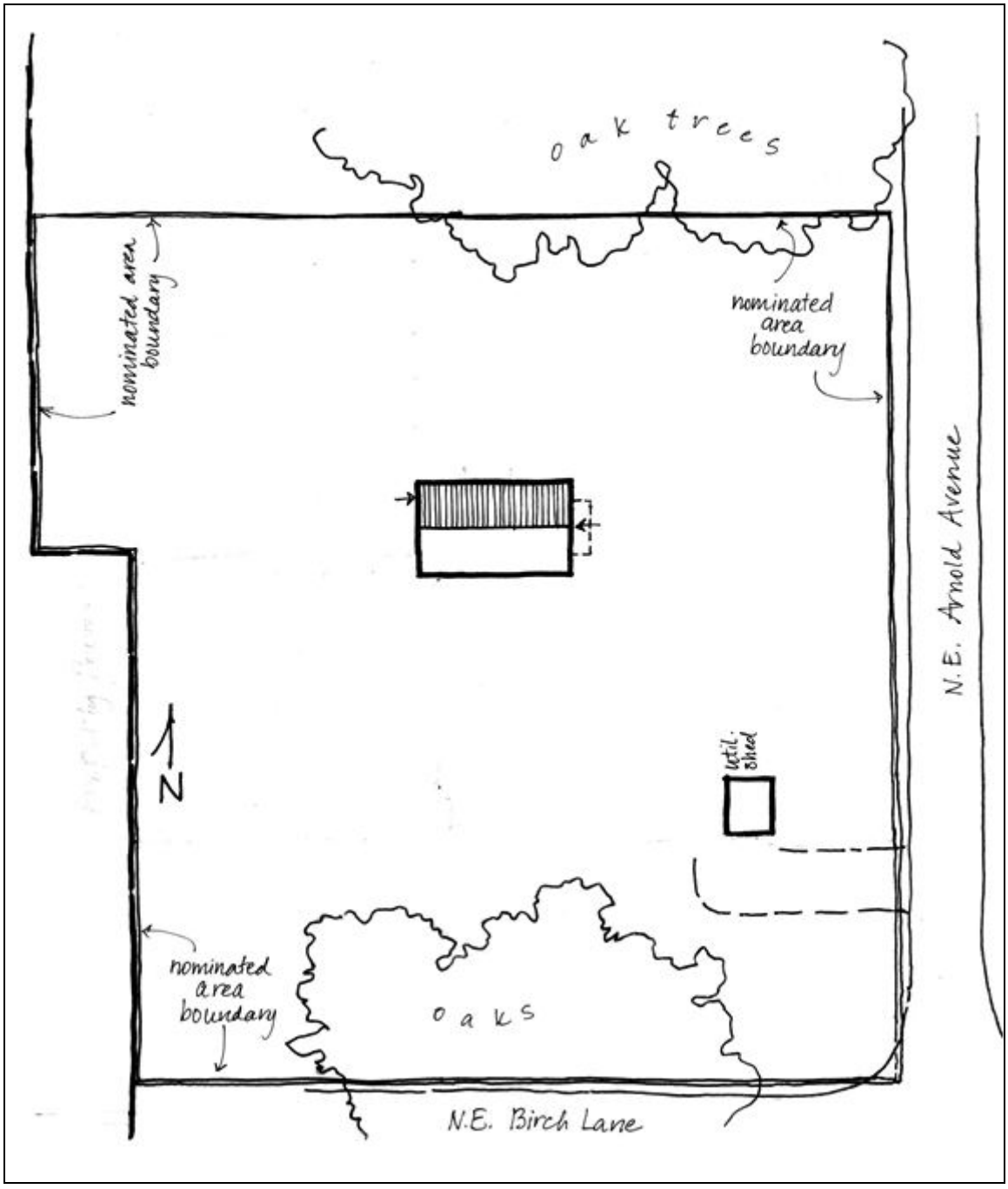

Figure 6: Site plan of property with nominated area boundary indicated.

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North Palestine Baptist Church
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Benton Co., OR
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N/A
Name of multiple listing (if applicable)

Section number Additional Documentation Page 26

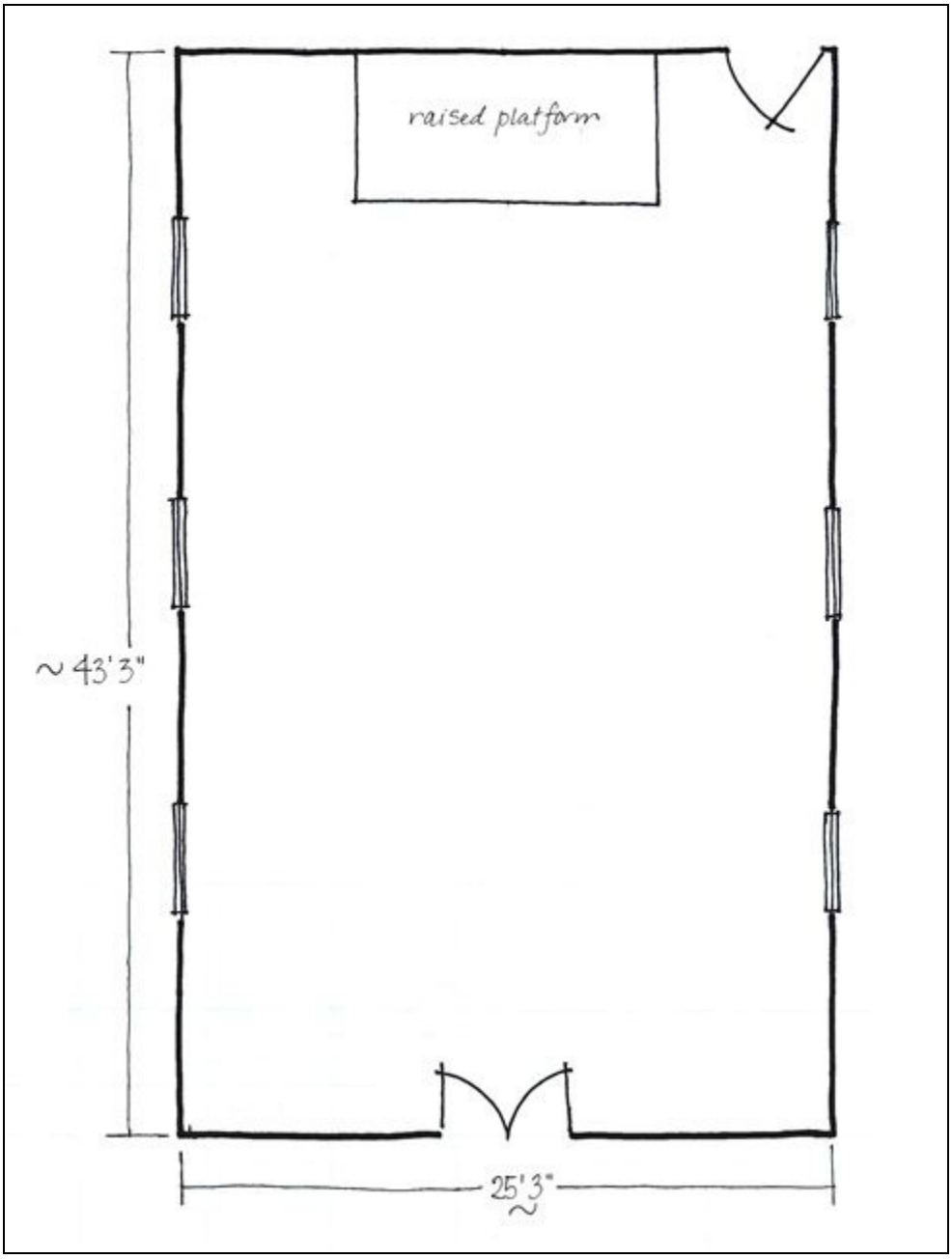

Figure 7: Floor plan of building.

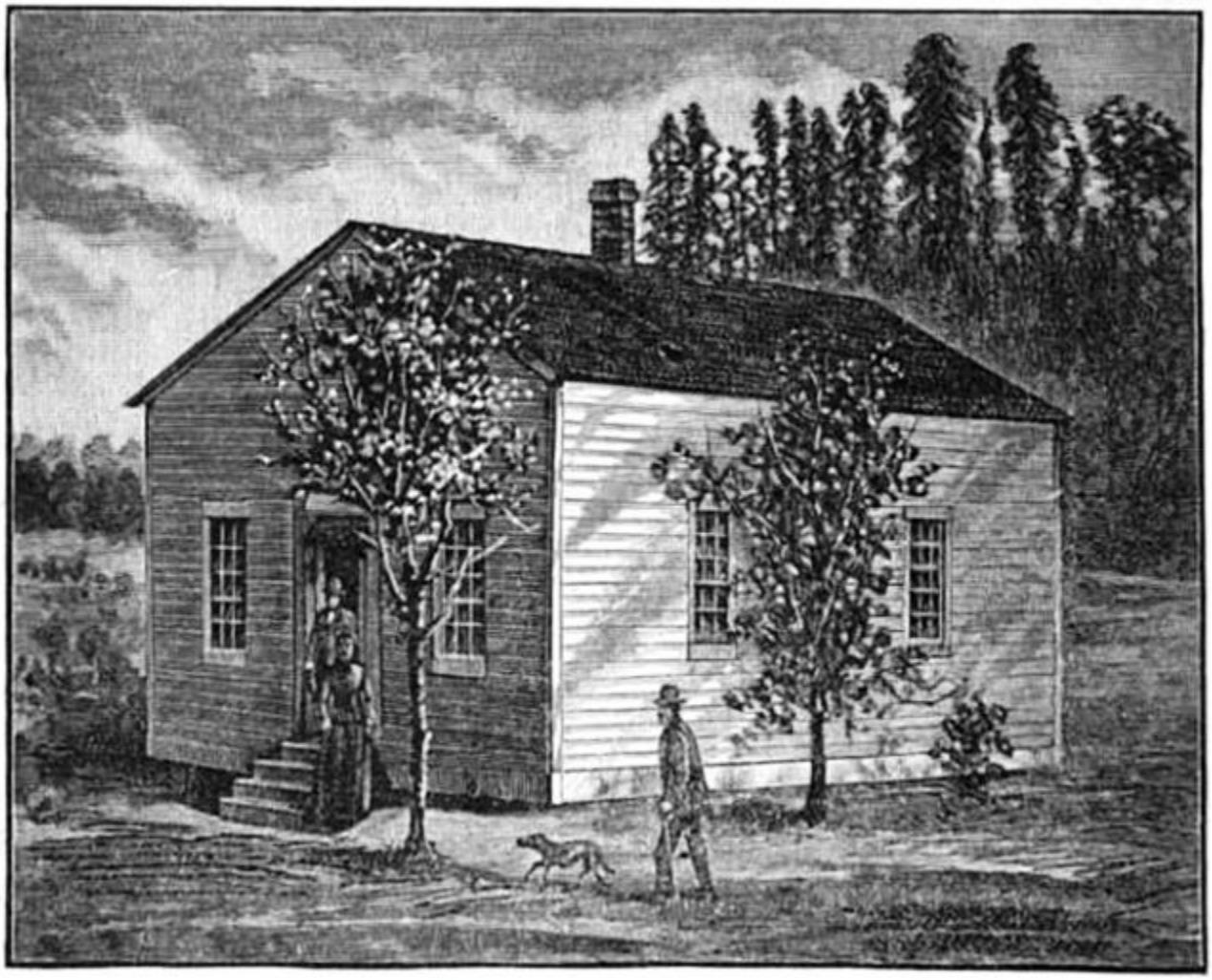

Figure 8: Image of the first Baptist meetinghouse in Oregon. From Mattoon, Volume 1 (1905), p 6.

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National Register of Historic Places Continuation Sheet

North Palestine Baptist Church
Name of Property
Benton Co., OR
County and State
N/A
Name of multiple listing (if applicable)

Section number Additional Documentation Page 28

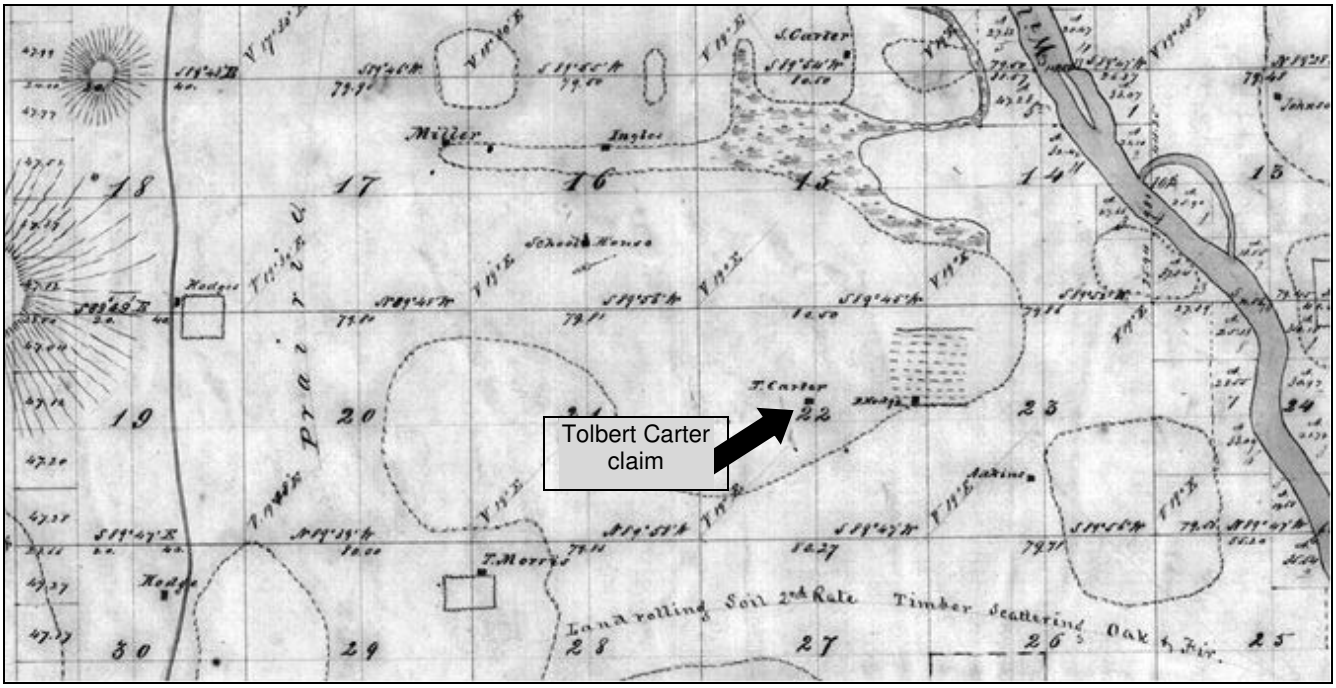

Figure 9: 1852 General Land Office map. Tolbert Carter's claim indicated.

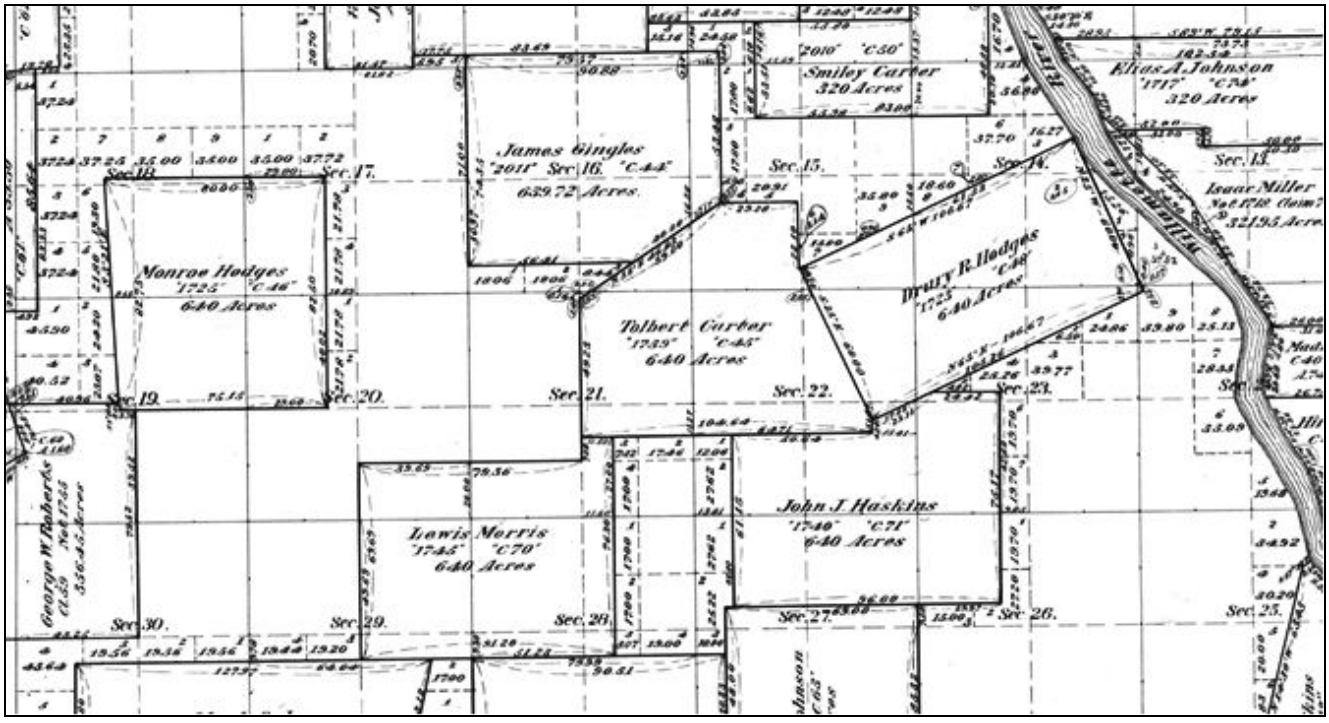

Figure 10: 1860 General Land Office Map.

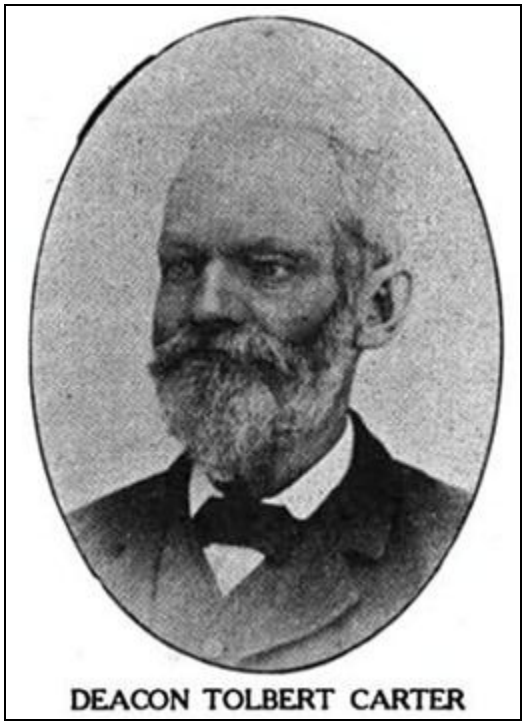

Figure 11: Portrait of Tolbert Carter. From Mattoon Volume 1 (1905), p 57.

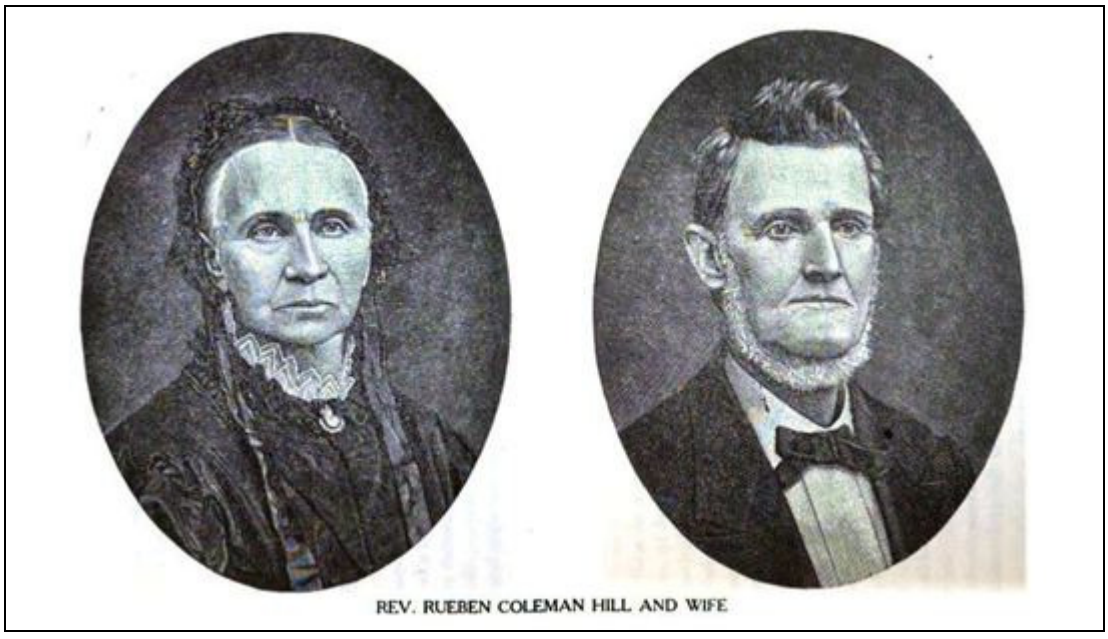

Figure 12: Portraits of Reverent Rueben Colman (R.C.) Hill and Wife Margaret.
From Mattoon, Volume 1(1905) p. 83.

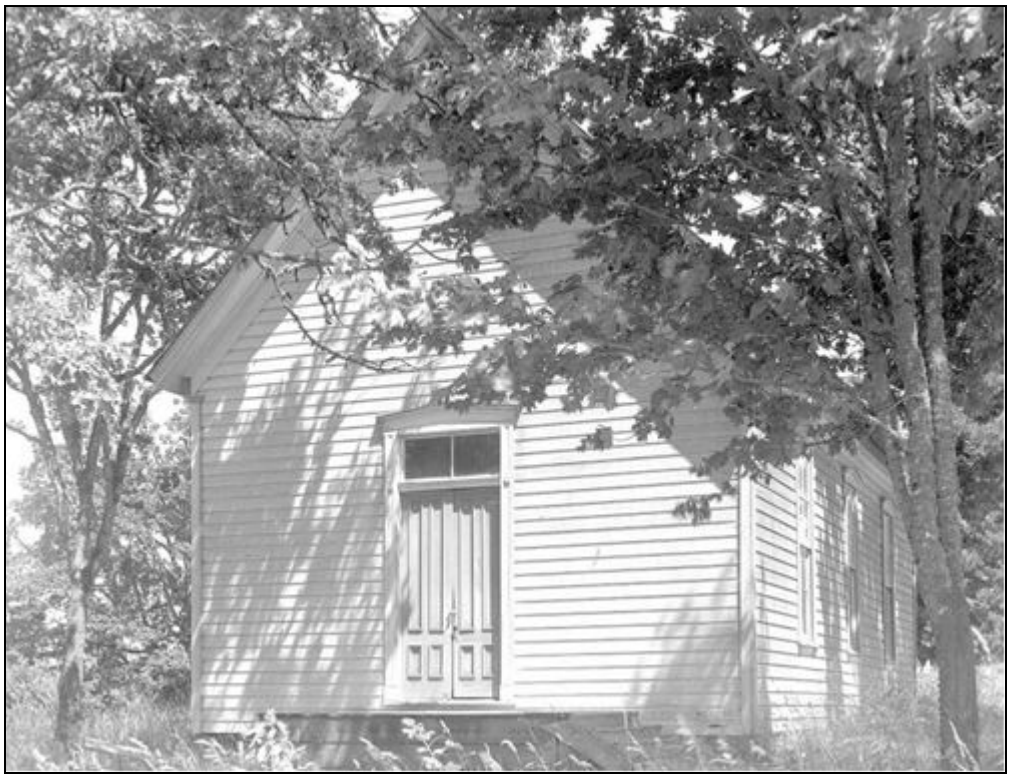

Photo 1 of 12: North Palestine Baptist Church, 1942. Ben Maxwell, photographer

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Photo 2 of 12: North Palestine Baptist Church, 1952. Ben Maxwell, photographer.

Photo 3 of 12: View of North Palestine Baptist Church, looking west from NE Arnold Avenue.

Photo 4 of 12: East (front) and north elevations.

Photo 5 of 12: South and east elevations.

Photo 6 of 12: West (rear) and south elevations.

Photo 7 of 12: West (rear) elevation.

Photo 8 of 12: Front door detail.

Photo 9 of 12: Detail of cornerboard and cap, frieze and eave.

Photo 10 of 12: Interior looking east toward front entrance.

Photo 11 of 12: Interior looking west toward pulpit and rear door.

Photo 12 of 12: Interior detail of wainscot, wall and window.

UNITED STATES
DEPARTMENT OF THE INTERIOR
GEOLOGICAL SURVEY

LEWISBURG QUADRANGLE
OREGON
7.5 MINUTE SERIES (TOPOGRAPHIC)
NW/4 ALBANY 15' QUADRANGLE

123°15' — 123°07'30" — 44°45' — 44°37'30"

R. 5 W. — R. 4 W. — T. 9 S. — T. 10 S. — T. 11 S.

Mapped, edited, and published by the Geological Survey

Control by USGS, USC&GS, and State of Oregon

Topography by photogrammetric methods from aerial photographs taken 1967. Field checked 1970

Polyconic projection. 1927 North American datum
10,000-foot grid based on Oregon coordinate system, north zone
1000-meter Universal Transverse Mercator grid ticks, zone 10, shown in blue

To place on the predicted North American Datum 1983 move the projection lines 23 meters north and 95 meters east as shown by dashed corner ticks

There may be private inholdings within the boundaries of the National or State reservations shown on this map

UTM GRID AND 1986 MAGNETIC NORTH DECLINATION AT CENTER OF SHEET

SCALE 1:24000

CONTOUR INTERVAL 10 FEET
DOTTED LINES REPRESENT 5-FOOT CONTOURS
NATIONAL GEODETIC VERTICAL DATUM OF 1929

THIS MAP COMPLIES WITH NATIONAL MAP ACCURACY STANDARDS
FOR SALE BY U. S. GEOLOGICAL SURVEY, DENVER, COLORADO 80225, OR RESTON, VIRGINIA 22092
A FOLDER DESCRIBING TOPOGRAPHIC MAPS AND SYMBOLS IS AVAILABLE ON REQUEST

ROAD CLASSIFICATION

Primary highway, hard surface
Secondary highway, hard surface
Light-duty road, hard or improved surface
Unimproved road
Interstate Route
U. S. Route
State Route

OREGON
QUADRANGLE LOCATION

Revisions shown in purple compiled from aerial photographs taken 1982 and other sources
This information not field checked. Map edited 1986

LEWISBURG, OREG.
NW/4 ALBANY 15' QUADRANGLE
44123-F2-TF-024

1970
PHOTOREVISED 1986
DMA 1373 II NW—SERIES V892

INTERIOR—GEOLOGICAL SURVEY, RESTON, VIRGINIA—1987

North Palestine Baptist Church
Adair Village, Benton Co., OR
UTM Reference
1. 10/483445/4946425
Lat/Long Reference
44.67089/-123.21306

North Palestine
Memorial Church