United States Department of the Interior
National Park Service

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Nat. Register of Historic Places
National Park Service

412

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 METHODIST EPISCOPAL CHURCH OF LANSINGBURGH

other names/site number JOY OF TROY SEVENTH-DAY ADVENTIST CHURCH; ST. MARKS METHODIST CHURCH

2. Location

street & number 600 3rd AVENUE [ ] not for publication

city or town LANSINGBURGH [ ] vicinity

state NEW YORK code NY county RENSSELAER code 083 zip code 12182

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**

Russell Pierpont DSHPO 5/2/16

Signature of certifying official/Title Date

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:

X 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:)

Alexis Abernathy 6/23/16

Signature of the Keeper Date of Action

5. Classification

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

- [X] private
- [ ] 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	0	buildings
0	0	sites
1	0	structures
0	0	objects
2	0	**Total**

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

N/A

Number of contributing resources previously listed in the National Register

N/A

6. Function or Use

Historic Functions
(Enter categories from instructions.)

RELIGION: religious facility

Current Functions
(Enter categories from instructions.)

RELIGION: religious facility

7. Description

Architectural Classification
(Enter categories from instructions.)

MID-19th CENTURY: Greek Revival
LATE 19th and 20TH CENTURY REVIVALS:
Colonial Revival

Materials
(Enter categories from instructions.)

foundation: STONE
walls: BRICK
roof: SLATE, SYNTHETIC
other: GLASS, METAL

Narrative Description

Summary Paragraph

The former Methodist Episcopal Church of Lansingburgh, New York—which since 2007 has served as home to the Joy of Troy Seventh-Day Adventist Church congregation— is a mid-nineteenth century ecclesiastical edifice of Greek Revival-style characteristics erected with walls of load-bearing brick masonry; in form and detail it largely reflects the original 1849 building campaign and historic-period modifications rendered in 1875 and 1903. On the exterior, the nominated building continues in large measure to present as a mid-nineteenth century religious form—it is a largely self-contained building with a rectangular plan, front-gabled roof, two-stage bell tower and symmetrically arranged fenestration divided into bays by pilasters—notwithstanding additions made at the rear and the introduction of a new loggia and entrance doors and frontispiece on the principal elevation. The interior, by contrast, largely presents finishes and features which correspond with the 1875 and 1903 renovations, and these collectively portray efforts made by the former church group to update the building functionally and aesthetically in subsequent periods. The two-story main block is three bays wide on its east and west elevations by six bays deep, the principal entrance being centered on the west-facing elevation, which fronts on 3rd Avenue; the rear extension consists of a tall two-story center section, gable roofed, which is flanked by lower flat-roofed sections. Windows on the main block are divided into lower and upper ranks on the façade and side elevations, the taller upper ones corresponding with the worship space inside; a Palladian window adorns the façade's central bay, above the entrance, and there is additionally an elliptical fanlight centered in the tympanum of the pediment above. A two-stage bell tower straddles the roof ridge near the west elevation, the octagonal upper stage retaining the original bell cast at the renowned Meneely foundry in present-day Watervliet. Inside, an entrance lobby provides communication to the principal areas within the building. The upper level is reached by stairs and is given over to the worship space, a rectangular-shaped space which features a deeply coffered ceiling, a cavetto cornice, curved oak slip pews, and windows fitted with decorative stained glass. The lower level contains a large fellowship hall and classrooms, among other spaces, and exhibits more modest finishes, some of them post-dating the historic period. Two resources are counted as contributing, the church (contributing building) and the areaway around the building, which is laid with brick in a herringbone pattern (contributing structure).

Narrative Description

Location & Setting

The former Methodist Episcopal Church of Lansingburgh is located at the intersection of 3rd Avenue and 116th Street in the City of Troy, Rensselaer County, New York. Lansingburgh, once an independent village located on the east bank of the Hudson River across from Waterford and Saratoga County, is now part of the City of Troy, having been annexed to that municipality in 1901. The building and its associated property occupy the northeast corner of the intersection formed by the north-south route of 3rd Avenue and the east-west route of 116th Street. The Hudson River is located approximately two blocks to the west, beyond 2nd (U.S. Route 4) and 1st avenues. The church was oriented to face westwards and its principal entrance fronts on 3rd Avenue; it occupies half a city block, as the rear of the building fronts on a service alley that is situated halfway between 3rd and 4th avenues. The building in essence occupies all but a small area of the associated tax parcel and is aligned on its south and west elevations by sidewalks; brick pavers laid in a herringbone pattern are present between the church and the sidewalks, while narrow strips of grass are located between the sidewalk and the curb. Two deciduous trees are located on the grassy strip adjacent to the south elevation and partially shade that area when leafed out. To the immediate north is a residential property, and there are also residences to the west, across 3rd

Avenue, and to the south, across 116th street; all date to the nineteenth century. Kitty-cornered from the church, on the southwest side of the intersection, is a one-story building of more recent age.

Construction overview

As originally completed in 1849, the nominated church was built on a rectangular plan with gable roof oriented with its roof ridge parallel to the longer north and south flank elevations. Exterior walls are load-bearing brick, laid up in common bond in a 7:1 stretcher-to-header ratio on the north, south and east (rear) elevations, and in stretcher bond (without headers) on the principal elevation; the pilasters, which project forward from the plane of the façade and side elevations, are also laid up in stretcher bond, and give way to a deep frieze also executed in stretcher bond. The brick has been sandblasted, and both original and later repointing work are evident. The foundation was formed of limestone, the material from which the water table, window sills and lintels were also fashioned. The water table and lintels were tooled; they were bush hammered and have chiseled borders. The brick walls rise approximately 36' to the eaves, where they give way to a boxed and moulded wood cornice. Slate shingles cover the roof. Interior framing is formed of sawn wood components. The roof frame is sawn hemlock and consists of a series of queen post trusses that support purlins upon which rest intermediate common rafters. Walls were finished in plaster on lath inside; in the worship space plaster was not rendered directly on the brick walls but was instead applied to lath furred out from the walls. The coffered ceiling, a later feature, consists of plaster on expanded metal lath.

Exterior

The façade is divided into three bays by four evenly spaced pilasters, which give way to a deep frieze and a fully pedimented gable. The entrance, reworked in 1903, is now fronted by a classically inspired loggia formed of salmon color brick; arcaded, it is three bays wide by one bay deep and covered by a flat roof. The arches have corresponding keystones; circular medallions are present in the spandrel areas. The entrance loggia was built on a shallow bluestone base which approaches the principal entrance, which was reworked in a Colonial Revival vein. It consists of double-leaf doors of quarter sawn oak, each of which has a lower panel and an upper glazed panel with opalescent glass. These are bordered by an egg-and-dart moulding. Above the doors is swan's neck pediment with central urn motif and, in what was formerly a transom, a series of fielded panels was installed. To the left and right of the entrance, in the outer bays, are window openings fitted with stained glass with a fielded panel below. Above these are the taller windows at second-story level that bring light into the stair landing fronting the upper worship space; they are fitted with stained glass and have a transom bar that creates a small upper panel above the remainder of the window, a treatment repeated for the tall windows on the side elevations. The central bay at second-story level, once presumably blind, is now occupied by a Palladian window fitted with stained glass, which is contained within an elliptical arch with a keystone matching that used on the entrance loggia. The pilasters have articulated capitals which give way to the frieze, above which is the wood cornice, the raking sections of which employ an ogee-profiled moulding. There is an elliptical fanlight centered in the tympanum which has wood muntins in an outward-radiating pattern. A two-stage bell tower rises from the roof ridge. It consists of a square wood base and has corner pilasters, vertical sheathing, and a moulded wood cornice. Above this is the bell stage, which is octagonal in profile, the opening on each facet being enclosed by wood lattice. Within is the original bell, which was cast nearby at the Meneely foundry.

The side elevations are largely identical in conception. Each is side bays wide as defined by seven pilasters, with two windows—a smaller lower one and taller upper one—occupying each of the bays. The upper and lower windows on both elevations in the westernmost bay are blind and appear to have never been glazed, while the

eastern-most first-story bay on the north elevation is not a window but is instead occupied by a door and accompanying transom.

The rear elevation of the main block is now largely concealed behind the additions made in 1875 and later. It is of simplified conception when compared to the remaining elevations. The gable is not fully pedimented as it is on the façade but instead has gable returns, and neither the brick frieze nor pilasters were employed as on the other elevations. The additions made to the rear consist of a tall two-story section, centrally positioned, with a gable roof that rises nearly to the level of that of the main block, and flanking lower wings, both flat-roofed; though lower than the central section built to accommodate the installation of an organ, they are nevertheless both two stories as well. Fenestration includes a door and window on the south wall of the south flanking projection, in addition to two small and one larger window on its east elevation; two windows at first-story level on the east wall of the central projection, along with a small window at second-story level on the south wall; and, on the north projection, a door on the east wall and two windows on the north wall, which appears to have been partially rebuilt with new brick laid up in gray Portland cement.

Interior

The interior of the building contains two levels of finished space, with the worship space and an associated stair landing occupying the upper floor; downstairs, at first-floor level, is the entrance vestibule, a fellowship hall and kitchen, in addition to classrooms, a pastor's study, and bathrooms. There is additionally a partial basement towards the rear of the building, accessed from a stair off of the kitchen, which houses the church's heating plant. The vestibule contains direct access to the fellowship hall and two corner staircases which lead upward to the landing from which the worship space is entered.

The vestibule exhibits work dating to the 1903 Colonial Revival-style updating and contrasts smooth plaster surfaces with deeply stained and varnished woodwork. At either end of this rectangular space are open-stringer staircases of a dog leg type with intermediate landings. Roman Ionic columns serve the function of newel posts by receiving the stair handrails, and there are corresponding engaged pilasters opposite the columns on the walls. The handrail is supported by heavily turned balusters. The columns and wall pilasters correspond with a coffered ceiling; flooring is of oak and of a strip type.

The vestibule staircases lead to an upper landing, which is provided with generous natural light by the central Palladian window and flanking windows. The Palladian window, depicting the Christian iconography of the Good Shepherd, is the highlight of the church's stained glass program, and reads "In Memory of Samuel Noyes Ide 1820-1901." Its design pedigree has not been established. Embedded in the north wall is the original exterior date stone, fashioned from marble; it bears the carved inscription "METHODIST EPISCOPAL CHURCH, ERECTED AD 1849." A portion of the wall that separates the landing area from the worship space is occupied by a wide rectangular-shaped screen, symmetrical in composition, which is fitted with four central doors flanked to either side by tripartite window bands. These doors and windows are incorporated into a classically inspired wood enframement, deeply stained, which includes pilasters and a paneled central frieze with corresponding consoles. The two central doors have ovoid glazed panels in their upper half and single panels below; the outer doors are paneled only. The windows have leaded translucent glass. On the opposite side, within the worship space, the enframement treatment is repeated though there a clock forms part of the composition, above the central frieze.

The two central doors provide access to the worship space and a center aisle that leads directly to the liturgical center. Pews are disposed to either side of this aisle and are additionally bordered by side aisles; they are of a slip type with rounded backs and were fashioned from oak. Walls are smooth plaster above a dado and moulded chair rail, and punctuated by tall windows openings which have moulded wood surrounds and a swan's neck pediment motif positioned where the transom bar is. The space is provided with abundant filtered natural light by means of the stained glass windows, which employ alternating cross and bible motifs. The walls are terminated by a denticulated and coved cornice that gives way to a deeply coffered ceiling. The corners of the room are angled and on the west side fitted with doors one of which provides access to the attic and bell tower by means of a ladder. Centered on the east wall is a large elliptically arched opening which corresponds with the organ, the installation of which required an addition to the rear of the building. The arch has decorative enrichment and springs from a consoled base. In front of the organ niche is the liturgical center, which is situated on a shallow, rounded-front dais. A railing with heavily turned balusters partially encloses this area, behind which is the altar and second taller dais upon which the pulpit rests. This dais has a paneled front, as does a portion of the wall behind it, which additionally incorporates a blind balustrade as the central terminal feature. To either side of the liturgical center are doors, three-paneled, which have wood enframements topped by segmental-arched pediments.

The fellowship hall is the principal space at first-floor level. It has oak strip flooring, a dropped acoustical tile ceiling, and both original plaster and later sheet-rocked partitions. The windows corresponding with this area, on the building's south side, are fitted with stained glass with shelving and cabinets situated between. Exposed cast iron columns help to sustain the floor loads from the worship space above. Along the north wall is an east-to-west partition behind which are located four small rooms used for a variety of purposes; the windows corresponding with these rooms are fitted with clear one-over-one sash. Towards the rear is located the kitchen, which has a plaster ceiling and asbestos vinyl tile flooring, and which is fitted with a large cooking range, refrigerators and a sink. A lift allows for access to the upper level by disabled or elderly parishioners; it was manufactured by the Irwin Elevator Company of Albany, New York and is accessed from a door on the east wall. The basement, where the heating plant is located, is accessed via a staircase from the kitchen.

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.
- [ ] 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

1849- 1903

Significant Dates

1849; 1875; 1903

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

N/A

Cultural Affiliation

N/A

Architect/Builder

unknown

Period of Significance (justification)
The period of significance, 1849-1903, includes the original late-1840s building campaign and the major renovations undertaken in 1875 and in 1903.

Criteria Considerations (explanation, if necessary)
Criteria Consideration A has been cited; the building continues to function in a religious capacity for a new group.

Statement of Significance Summary Paragraph

The former Methodist Episcopal Church of Lansingburgh, now home to the Joy of Troy Seventh-Day Adventist Church, is a historic mid-nineteenth century religious building the physical features of which reflect the original building campaign and subsequent modifications rendered in 1875 and 1903. The original edifice was constructed with walls of common brick and represents a modified meetinghouse type, containing as it does two levels of interior space; a worship space accessed by stairs occupies the upper floor, while social and educational needs were accommodated in finished space at first-floor level. The church's exterior was cast in distinctive Greek Revival-style terms with pilastered exterior walls, a fully pedimented gable, and relatively austere detailing; in many ways it represented the aesthetic once coined as "bricklayer's Greek," given its brick pilasters and frieze and simplified detail. In 1875 the building was extended at the rear to accommodate the installation of an organ, and in 1903 a thorough Colonial Revival updating was undertaken within and without, which included the extensive installation of new oak woodwork and a deeply coffered ceiling in the worship space, in addition to the introduction of stained glass windows. As first built, the church relates closely to other Methodist churches built in Troy in this period, and in particular the North Troy Methodist Church erected ca. 1858, which survives, though in somewhat degraded form. While the dates of the original construction campaign and major renovations are well established, neither the names of the builders nor those of any professionals who were involved in the design are presently known. It functioned as a Methodist church from the time of its completion until closing in 2007. The building remains a conspicuous landmark in this part of Lansingburgh and while no longer associated with the Methodist Church it nevertheless remains in active religious use. It is being nominated to the NRHP in association with Criterion C, in the area of architecture, as a mid-nineteenth century house of worship augmented and otherwise updated during in the post-Civil War period and during the first years of the twentieth century.

Narrative Statement of Significance

Historic Context

Lansingburgh, which now forms the northwestern section of the City of Troy, developed as an independent village before eventually being subsumed by its municipal neighbor to the south. As its name would imply, it was first developed by Abraham Lansing, who secured title to lands there in 1763. A rectilinear street grid was laid out in the early 1770s and settlement, as noted in Sylvester's 1880 *History of Rensselaer County*, "was rapid," as building lots were quickly bought up by settlers.[1] Lansing encouraged growth by a number of means, among them granting to the first settlers the right to use the "commons" as animal pasture and for the harvesting of firewood and building timber. As noted in Sylvester's county history, this represented "a liberal course, resembling somewhat the method of settling the early New England towns." The hamlet grew quickly into a center of commerce and trade, given its position on the east bank of the Hudson River, and emerged as an important market place for agricultural products which were brought here for sale or barter from outlying areas. "There was at this time an immense trade with Vermont and all the northern part of this state in grain, beef, pork, butter, cheese, lumber, and all kinds of produce," Sylvester noted of the village's importance in this regard; "There were twelve warehouses on River Street for storing grain…A large portion of the business of the village was done on River Street."[2] Industries established by the early nineteenth century included tanning, boat-building, and brush, rifle and oil-cloth manufacturing. By the mid-nineteenth century, at which time the nominated building was erected, Lansingburgh—or what had been earlier termed "New City"—had developed into a thriving village that would only later be drawn into Troy's expanding northern boundary.

Religious organizations formed quickly as Lansingburgh's population grew, among them those of the Dutch Reformed, Presbyterian, Scotch Seceders, Methodist Episcopal, Baptist and Episcopal churches. Methodist

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[1] Nathaniel Bartlett Sylvester, *History of Rensselaer County, New York* (Philadelphia: Everts & Peck, 1880), 293-94.
[2] Ibid, 298.

activity in Lansingburgh dates to as early as 1788, when the itinerant Freeborn Garretson preached there. Garretson, described by one source as "a pioneer preacher, a flaming evangelist, a Christian statesman, traveling through the country on horseback…" is credited with sowing the seeds of Methodism in early Lansingburgh.[3] The following overview, drawn from *Landmarks of Rensselaer County*, 1897, notes some of the early milestones in the organization's history:

> The Methodist Episcopal church of Lansingburgh was organized June 23, 1827. The first house of worship was constructed at the foot of Elizabeth street near the river. A class had been formed as early as 1798, and in 1803 Rev. Laban Clark and Martin Ruter preached. In 1810 a house of worship was erected, and in 1828 and 1829 a church was built at the corner of North and Queen streets. Rev. S.D. Ferguson was the first stated pastor, though others had preceded him before the society became organized in due form. In 1848 a new church was built on the northwest corner of Elizabeth and Congress streets [114th Street and 3rd Avenue], which has been enlarged and remodeled. The society has always been a prosperous one.[4]

The nominated church was built during the pastorate of Stephen Parks on land purchased by the organization from Anson Groesbeck and his wife, Elizabeth Gaston, at a cost of $1,005. It was originally estimated that the cost of the new lot and brick edifice would amount to $6,000, and a committee was appointed to guide the work, comprised of Parks, Groesbeck, Reverend Tobias Spicer, Edwin Filley, and William Bradshaw. In 1849 a resolution was passed to initiate the construction of a new church, described as "a brick house of worship 45 feet by 75 feet, with basement… located on lot No. 325, corner of Congress and Elizabeth Street. It was further resolved to not initiate the construction effort until $5,000 had been raised through personal subscriptions for the purpose. Following the completion of the new church the old meetinghouse was sold for $600, the profits being applied to the cost of the new building.[5] Stephen Parks was a native of England who studied for the ministry and who became a member of the Troy Annual Conference of the Methodist Church in 1840. A resident of Troy and later Lansingburgh, he retired from the ministry in 1858 due to his failing health and in later years was engaged in real estate, insurance and manufacturing ventures. As for Anson Groesbeck, he was a prominent Lansingburgh citizen and member of the church whose professional life was closely associated with banking.[6]

The church continued to prosper during the course of the nineteenth and into the twentieth century. In 1880 it boasted upwards of 450 communicants and its Sunday school library contained 700 volumes. The major renovations of 1903 speak to the group's continuing vitality at the dawn of the twentieth century, and the 75th anniversary of the completion of the church, undertaken in 1924, was attended with considerable ceremony. In 1926 the group merged with the former Hedding Methodist Church of Lansingburgh, as that group's building had been destroyed by a fire in 1924; this consolidated congregation took a new name, St. Mark's Methodist Episcopal Church, at that time.

In more recent times, the Methodist Church and the local Presbyterian Church merged, creating the Cornerstone Community Church. The nominated building ceased functioning as a Methodist house of worship when it closed in November 2006. It now serves the worship, educational and social needs of the Joy of Troy Seventh-Day Adventist Church.

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[3] "Lansingburgh Church Observes 75th Anniversary," *Troy Daily Times*, 5 December 1924. Sylvester gives the date of Garretson's visit to Lansingburgh as 1790, not 1788.

[4] George Baker Anderson, *Landmarks of Rensselaer County* (Syracuse: D. Mason & Co., 1897), 394.

[5] "Lansingburgh Church," *Troy Daily Times*.

[6] Anderson, *Landmarks*, 79, 334.

Architectural Narrative

As originally designed and built, the Methodist Episcopal Church of Lansingburgh formed an excellent representation of the mature Greek Revival style as it relates to mid-nineteenth century religious buildings and a modified example of the traditional Protestant meetinghouse type. The building's largely self-contained form, the full articulation of pilasters and a deep frieze, the treatment of the front gable as a pediment, its trabeated window and door openings spanned by rectangular lintels, and overall austere character relate it strongly to Greek Revival motives. The use of exterior pilasters in concert with a classically inspired frieze for meetinghouses was popularized during the 1830s during the early year of this style's popularity, with the architectural firm of Town & Davis's West Presbyterian Church on Carmine Street, Manhattan, ca. 1831, being an early example. Examples of this treatment for churches were also published by Asher Benjamin in two of his influential builder's guides, thereby assisting in its dissemination. The use of pilasters with a corresponding brick frieze and fully pedimented gable allowed for an effective display of classical precedent without the added cost of a freestanding classical order, a type exemplified in the Troy area by architect James Dakin's First Presbyterian Church, 1835, which features a freestanding Doric-order portico and flank pilasters. Thus the term "bricklayer's Greek" used by the late architectural historian and preservationist Ada Louise Huxtable in her 1964 work *Classic New York* to describe building's akin to the Lansingburgh church. The use of a two-tiered bell tower recalls the continued persistence of Wren-Gibbs influence on American church design, as does the building's general form, albeit here modified into a two-story interior. Although in the late 1840s the Gothic Revival was gaining popularity for church design, in some measure driven by the Ecclesiological movement within the Episcopal Church, the well-established Greek Revival style continued to find expression.

This particular meetinghouse form—characterized by a rectangular plan, a front-facing gable treated as a classical pediment, pilastered walls, and an interior consisting of a worship space situated above a lower level with dedicated social space—was frequently employed by Methodist groups in the Troy area. Other examples include Levings Methodist Chapel, ca. 1850; the North Troy (Vail Avenue/Grace variously) Methodist Church, ca. 1858; and the Pawling Avenue Methodist Church, ca. 1858.[7] These buildings were described by one source as "comparatively small and inexpensive."[8] The design of the North Troy church, in particular, shows a strong relationship with the nominated building, as both featured pilastered elevations, a fully pedimented gable with fanlight motif, and a two stage tower consisting of square base and octagonal upper stage. It is likely that the original date stone, now contained within the lobby of the Lansingburgh church, was originally situated where it appears in the depiction of the North Troy church, above the main entrance; it was removed at the time the present Palladian window was inserted, during the Colonial Revival updating undertaken in the early 1900s.

The interior worship space, while updated aesthetically, nevertheless recalls the auditorium of the traditional meetinghouse type, with its emphasis on the delivery of the spoken word, necessitating good acoustics and clear sightlines. Abundant natural light was provided for by the tall windows, while were originally fitted with clear glass sash; the depiction of the North Troy church shows double-hung sash occupying both the upper and lower window openings. As for the two-tiered arrangement of space on the interior, it had become increasingly commonplace among many Protestant groups by the mid-nineteenth century point, allowing as it did for the housing of worship and social and educational functions within a single edifice.

Construction-wise the building is typical of masonry construction of the period, combining load-bearing walls of common brick masonry with internal wood framing. The roof frame consists of a series of queen-post trusses that allowed for the clear span worship space. This truss type served as an alternative to the king-post

[7] See Joseph Hillman, *The History of Methodism in Troy, N.Y.* (Troy: Joseph Hillman, 1888); these buildings are illustrated on pages 84, 95, 113.

[8] Sylvester, *Rensselaer County*, 241.

truss that was a staple of early American meetinghouse roof framing; examples were illustrated in the builder's guides of Benjamin and Edward Shaw in the 1830s.

In 1875, during the three year pastorate of W.W. Hughes, an extension was added at the rear of the church in order to accommodate the installation of a new organ, the latter built by Steer and Turner of Westfield, Massachusetts. This company began manufacturing organs in 1867 in Westfield before relocating to Springfield, Massachusetts in 1879. John Wesley Steer (1824-1900) and George William Turner (1829-1908) were the principal figures. The addition to the building, the new organ and other related work amounted to over $4,500 in associated costs; the work corresponded with a great religious revival that spanned the course of 17 weeks.

Substantial renovations undertaken in 1903 introduced features that account for much of the building's present architectural and decorative program, particularly on the interior. As noted in a contemporary account of this work, the church was "erected many years ago, [and] has long been a familiar landmark… Recently this old-time edifice has undergone a radical transformation. It is the same stately structure, and yet it is very different."

> In a very remarkable manner the simplicity and strength of the old building have been preserved in the renovation and additions which have been made since June, when the work was begun. The interior has been remodeled and beautified, the sharp lines and angles have been softened, the woodwork has been changed, the ceiling modified and improved, rich stained glass has been put in all the windows, and a handsome memorial window in the large window over the porch, and a most satisfactory color scheme carried out throughout the church. In the front a porch has been built in beautiful harmony with the architecture of the old church, which adds greatly to the appearance of the old building. Altogether the Methodist church in the north end of Troy is strikingly attractive. Much of the credit for these remarkably successful improvements is due to the pastor of the church, the Rev. J. Clark Simmons, who, contrary to the expectations of the people of his congregation, raised the entire sum necessary, some $13,000, before the work was completed.[9]

While not presently known, the extent and quality of this work suggests a professional architect was involved. Following the renovations, the building was rededicated for use on Sunday, November 15, an event followed by a week of special commemorative services.[10] During the renovations the group worshipped at the nearby Presbyterian church, and later returned the favor while work was undertaken on the latter organization's building.

The following are more minor renovations rendered in the period from 1947 to 1999:

1947	Electric lighting installed in sanctuary
1952	Stained glass windows restored in organ loft, fellowship hall and entrance vestibule
1952/1999	Worship space windows restored
1959	Renovations to classrooms and nursery

Conclusion

The former Methodist Episcopal Church of Lansingburgh remains a significant and highly visible nineteenth century architectural landmark in the northern part of the City of Troy. Its exterior and interior physical fabric continue to convey the work of the original 1849 building campaign in addition to additions and renovations undertaken by the group in 1875 and 1903.

[9] *The Christian Advocate*, 3 December 1903 (vol. 78), 23.
[10] Ibid

Developmental history/additional historic context information (if appropriate)
N/A

9. Major Bibliographical References

Bibliography

Anderson, George B. *Landmarks of Rensselaer County*. Syracuse: D. Mason & Co., 1897.

Hillman, Joseph. *The History of Methodism in Troy, N.Y.* Troy: Joseph Hillman, 1888.

"Lansingburgh Church Observes 75th Anniversary." *Troy Daily Times*, 5 December 1924

Sylvester, Nathaniel B. *History of Rensselaer County, New York*. Philadelphia: Everts & Peck, 1880.

The Christian Advocate [vol. 78, 3 December 1903].

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:
____State Historic Preservation Office
____Other State agency
____Federal agency
____Local government
____University
____Other
Name of repository: _____

Historic Resources Survey Number (if assigned):

10. Geographical Data

Acreage of Property **Less than one acre (.15)**
(Do not include previously listed resource acreage.)

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

	Zone	Easting	Northing		Zone	Easting	Northing
1	**18**	**608380**	**4736756**	3			
2				4			

Verbal Boundary Description (Describe the boundaries of the property.)
The boundary for this NRHP nomination is shown on the enclosed mapping, which was rendered at a scale of 1:24,000, 1:12,000, and 1:3,000. All maps are entitled "Methodist Episcopal Church of Lansingburgh, City of Troy, Rensselaer Co., NY."

Boundary Justification (Explain why the boundaries were selected.)
The boundary reflects historic conditions; the nominated parcel reflects the property at the time of its acquisition in the 1840s.

11. Form Prepared By

name/title William E. Krattinger

organization NYS Division for Historic Preservation date January 2016

street & number PO Box 189 telephone (518) 268-2167

city or town Waterford state NY zip code 12188

e-mail William.Krattinger@parks.ny.gov

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:

Photographs by William E. Krattinger, NYS Division for Historic Preservation, Waterford, NY 12188.
TIFF format, June 2015; original digital files at NYS DHP.

0001 EXTERIOR, perspective view, looking towards west façade and south-facing elevation
0002 EXTERIOR, view showing south elevation and rear east elevation
0003 EXTERIOR, detail view showing characteristic window opening, south elevation
0004 EXTERIOR, detail view showing quarter-sawn double-leaf entrance doors, west façade
0005 INTERIOR, view looking eastward within finished basement area
0006 INTERIOR, worship space, view looking east towards liturgical center
0007 INTERIOR, worship space, view looking west towards upper level vestibule
0008 INTERIOR, entrance vestibule, view looking south towards stairs to upper level
0009 INTERIOR, date plaque, presumably moved to interior during a subsequent renovation

Property Owner:

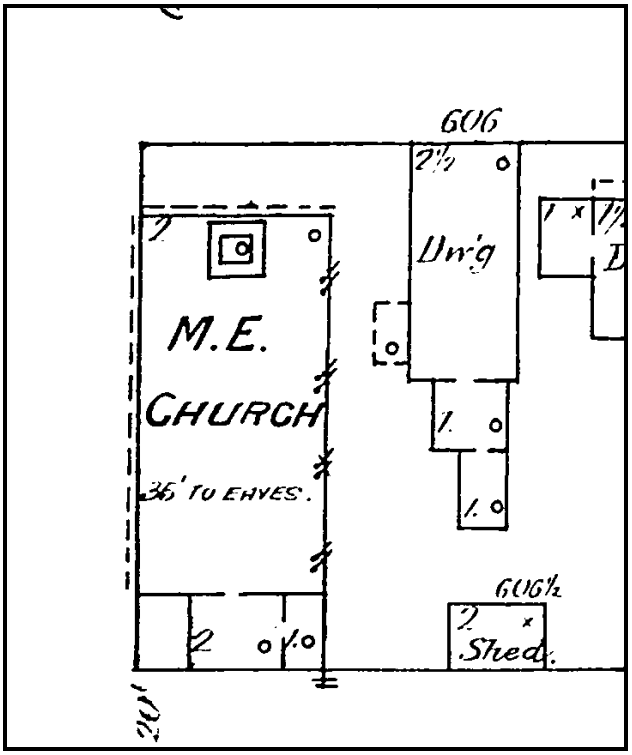
(Complete this item at the request of the SHPO or FPO.)

name Joy of Troy Seventh-Day Adventist Church

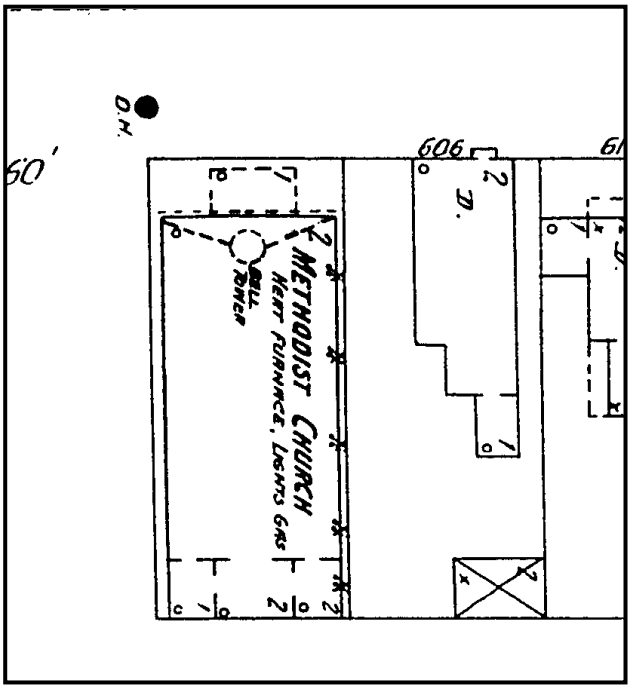
street & number _____ telephone _____

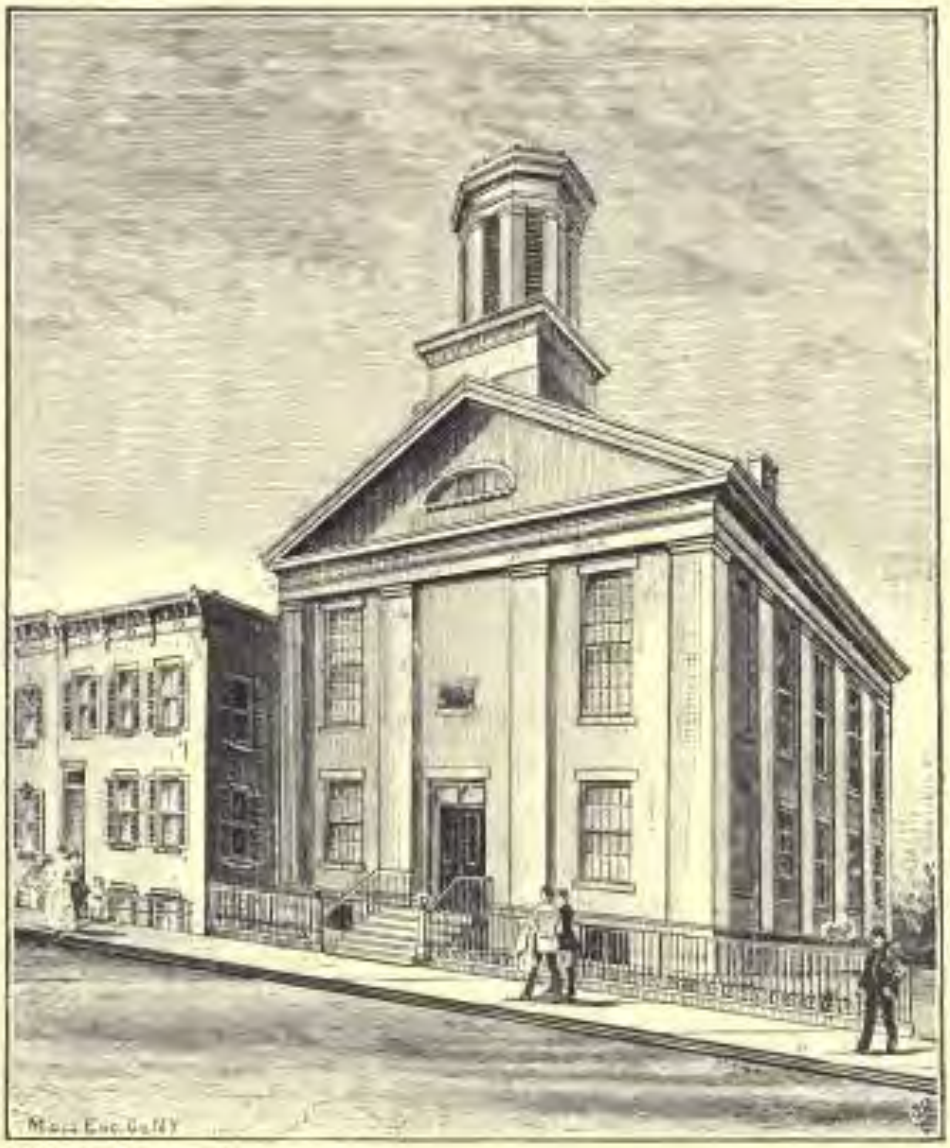
city or town _____ state _____ zip code _____

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.



ABOVE Sanborn fire insurance map, September 1886, sheet 5; BELOW, 1903, sheet 3.



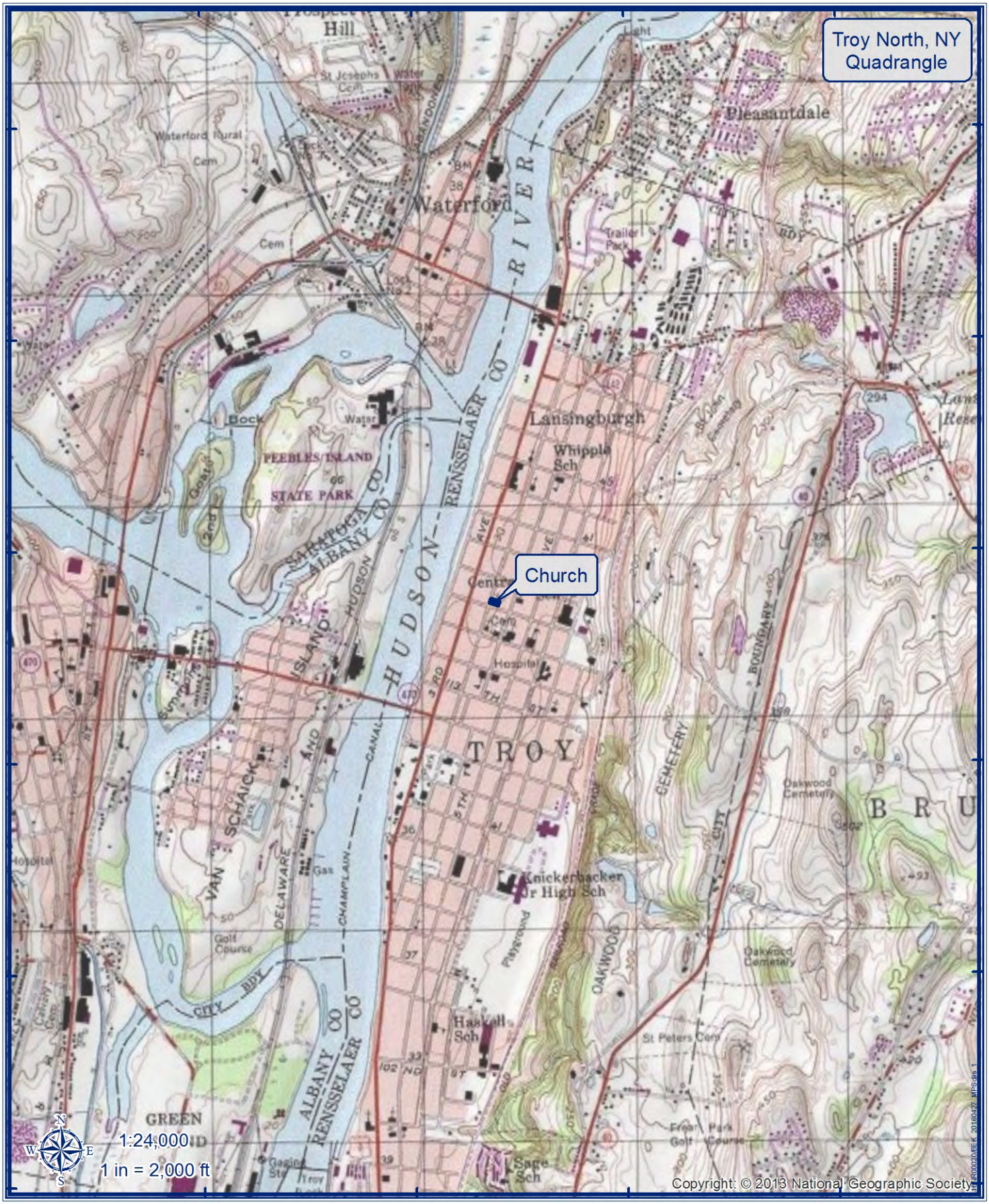


GRACE (VAIL AVENUE) M. E. CHURCH.

ABOVE, North Troy (Grace/Vail Avenue) Methodist Episcopal Church, Troy, as built; by all indications this building's design was closely related to that of the Lansingburgh church, which was erected previously.

Methodist Episcopal Church of Lansingburgh
City of Troy, Rensselaer Co., NY

600 3rd Avenue
Troy, NY 12182



Coordinate System: NAD 1983 UTM Zone 18N
Projection: Transverse Mercator
Datum: North American 1983
Units: Meter

0 625 1,250 2,500 Feet

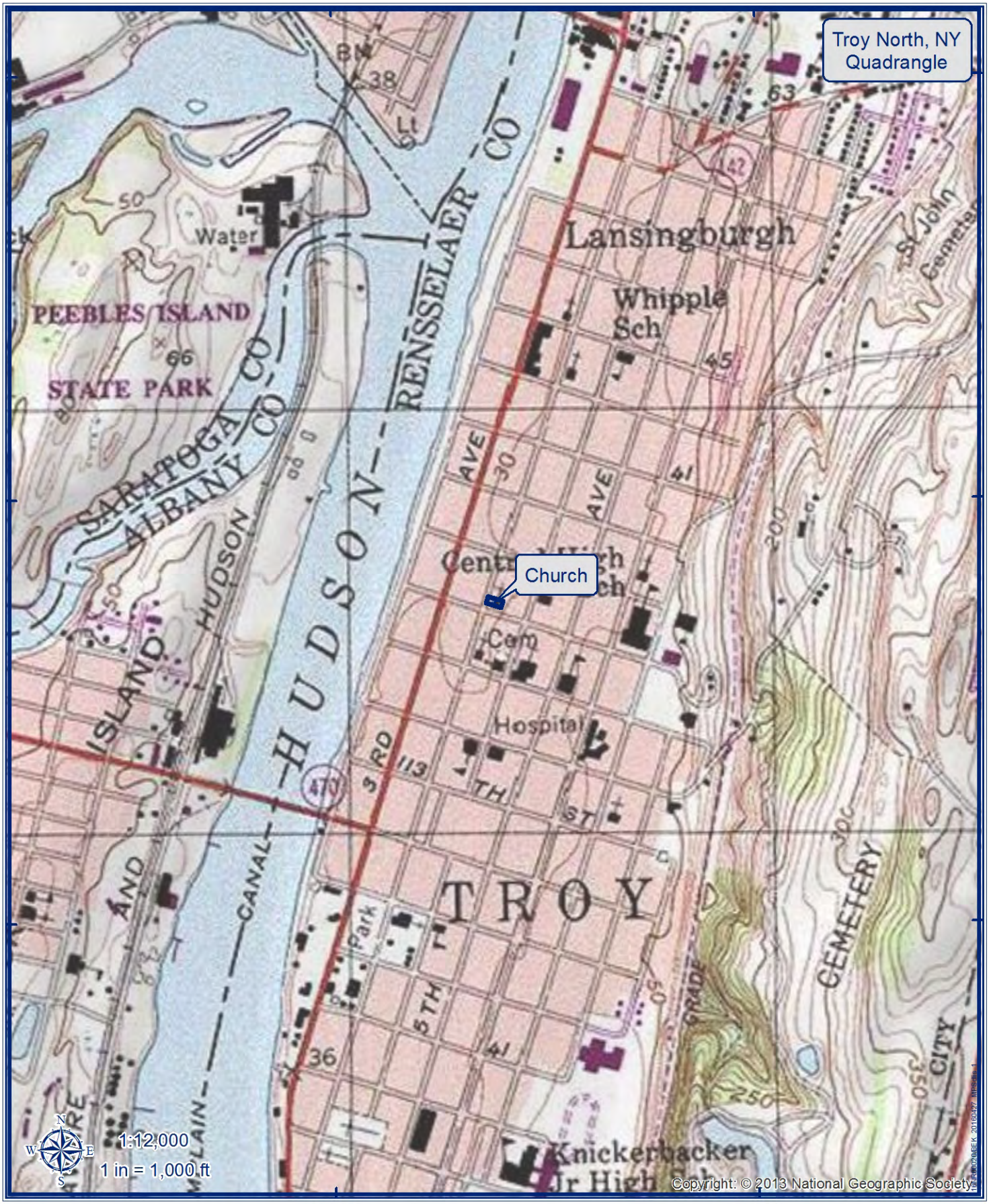
Church

NEW YORK STATE OF OPPORTUNITY.

Parks, Recreation and Historic Preservation

Methodist Episcopal Church of Lansingburgh
City of Troy, Rensselaer Co., NY

600 3rd Avenue
Troy, NY 12182



Coordinate System: NAD 1983 UTM Zone 18N
Projection: Transverse Mercator
Datum: North American 1983
Units: Meter

0 312.5 625 1,250 Feet

Church

NEW YORK STATE OF OPPORTUNITY.

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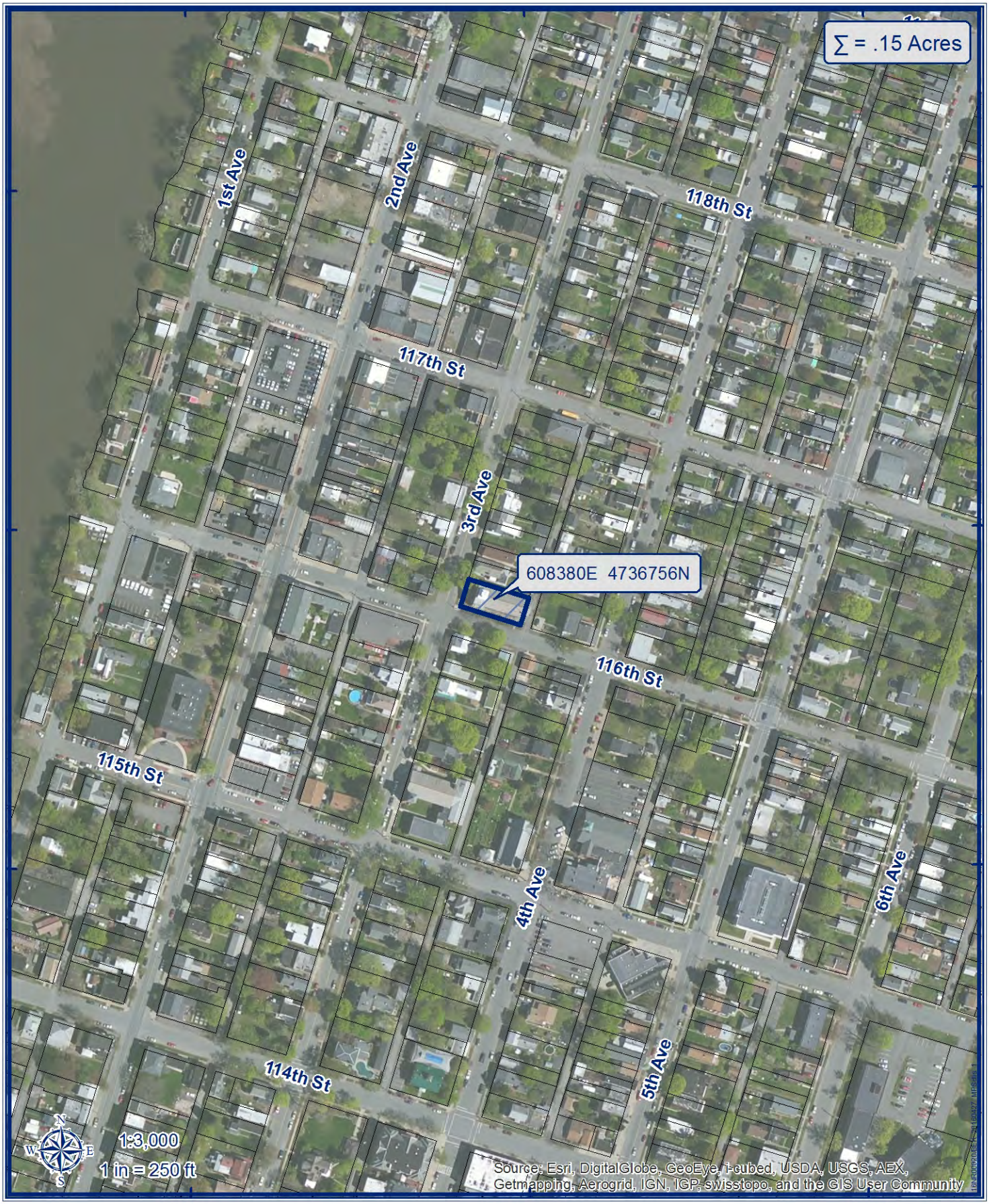

Coordinate System: NAD 1983 UTM Zone 18N
Projection: Transverse Mercator
Datum: North American 1983
Units: Meter

Feet
0 75 150 300

Church

NEW YORK STATE OF OPPORTUNITY.

Parks, Recreation and Historic Preservation

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City of Troy, Rensselaer Co., NY

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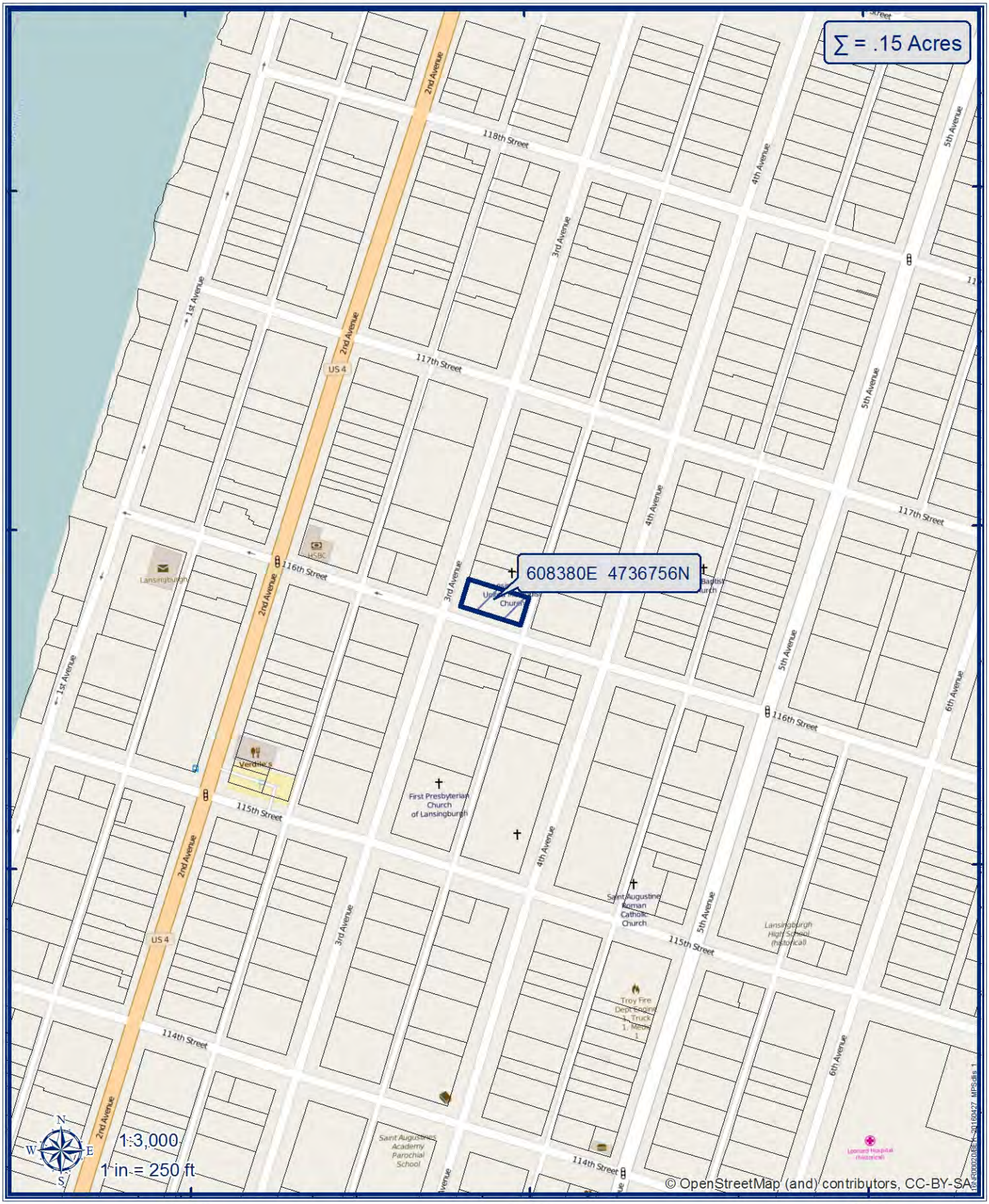

Coordinate System: NAD 1983 UTM Zone 18N
Projection: Transverse Mercator
Datum: North American 1983
Units: Meter

0 75 150 300 Feet

Church

NEW YORK STATE OF OPPORTUNITY.

Parks, Recreation and Historic Preservation

STOP
JOY OF TROY

LASKO

JOY OF TROY
Seventh-day
Adventist Church
9:30 A.M.
BIBLE STUDY & PRAISE
11:00 A.M.
WORSHIP SERVICE

METHODIST EPISCOPAL
CHURCH,
ERECTED AD. 1849.