

Beth Eden Baptist Church

An Application for Landmark Designation

to the

Denver Landmark Commission



Prepared by the Friends of West Highland Landmarks and Historic Denver, Inc

March 2014

1. Name of Property

Historic Name: Beth-Eden Centenary Baptist Church

Current Name: Beth Eden Baptist Church

2. Location

Address: 3241 Lowell Boulevard

Legal Description: Packard's Hill Subdivision, Block 1, Lots 13-14 inclusive

3. Owner Information

Name: Highland Square, LLC

Address: 1800 Larimer St, Suite 1700. Denver, CO 80202

Phone: N/A

Email: N/A

4. Applicant/Contact Person

Name: Historic Denver Inc

Address: 1420 Ogden St, Suite 202

Phone: 303-534-5288

Email: info@historicdenver.org

5. General Data

Date of construction and major additions/ alterations: 1931

Source of information: Denver Building Permits, #2824, final inspection, January 21, 1931;

Uriel B Stokes, *Building the Temple: A History of the Beth-Eden Centenary Baptist Church*.

Number, type, and date of construction of outbuildings: N/A

Source of information:

Approximate lot size and acreage: ~4,000 sq ft.

Source of information: Denver Assessor Real Property Records

Architect: William Norman Bowman

Source of information: "Ground Will Be Broken Sunday for New Church," *Denver Post*, May 31, 1930, 11.

Builder: P.L. Hanson

Source of information: Denver Building Permits, #2824, June 6, 1930.

Original Use: Church

Source of information: Denver Building Permits, #2824, June 6, 1930; Uriel B Stokes, *Building the Temple: A History of the Beth-Eden Centenary Baptist Church*.

Present Use: Vacant

Source of information:

Previous field documentation (date and surveyor)

National Register Status and Date (listed, eligible, study list)

6. Statement of Significance

Explain how the structure meets at least one criterion in at least two of the categories.

Category 1. History.

The Beth Eden Baptist Church building is 83 years old and,

[a] has direct association with the historical development of Denver.

The Beth-Eden Centenary Baptist congregation was among the first congregations in the West Highlands neighborhood, and a church has occupied the site at 3241 Lowell since 1892.

The changes experienced by the congregations that occupied the site, and the buildings they constructed (and demolished), reflect the historical development of West Highlands and the expansion of Denver over time. The remaining structure is the intact 1931 church as originally built, and is particularly representative of the trends that have affected the area, including the alignment of church values with the early values of the Highlands, the phases of population growth that led to building decisions, the proximity and ties to the streetcar system, and the compatibility of the church design with the surrounding commercial buildings and residences.

The town of Highlands was first platted by Horatio Pearce, a fierce advocate of the burgeoning Temperance movement. In 1871, he established Highlands, and billed it as a community for Denver residents looking to live a more wholesome life, with fresh water from artesian wells, large lots and grand houses. Highlands became the city upon the hill—free of the vices that so plagued Denver, and a fitting setting to religious institutions. To discourage liquor stores, which many residents considered to be a ‘nuisance’ and the cause of much rowdiness, the annual fee for a liquor license was \$3,000— an exorbitant fee at the turn of the century.¹ Clear skies, temperance and fresh air obviously suited many residents, as by 1890, an estimated 5,000 residents lived above the smog and sin of Denver below.² This budding town soon had seven streetcar lines, which took residents across the Platte and into the city, or out to the leisure parks in Berkeley and Sloan’s Lake.

Surviving the 1893 Silver Panic, the church grew with the community. The 5,000 residents in 1890 quickly multiplied as the city experienced boom years after the turn-of-the-century. Denver’s neighborhoods in particular experienced a building boom in the 1920s, as the decade fell in the heart of Denver’s residential building boom, which stretched from 1893 to 1941 and was heaviest in the “outer ring” neighborhoods such as West Highlands.³ By the 1920s, the first Beth Eden building was overcrowded, pushing many meetings to neighborhood homes and tents set up by the congregation.⁴ In 1930, despite another financial downturn, Beth Eden hired

¹ Stephen Leonard and Thomas Noel, *Denver: from Mining Camp to Metropolis*. (Niwot: Univ of Colorado, 1990), 61.

² *ibid.*

³ Thomas Noel and Barbara Norgren, *Denver: The City Beautiful*. (Denver: Historic Denver Inc, 1987), 29.

⁴ Denver Building Permits, #3250, January 1, 1925.

renowned Denver architect William Norman Bowman to design a fine Tudor Revival style structure to replace the 1892 building.

The 1931 church was built during a time when substantial Tudor Revival style houses had been built in virtually every city in America, though it was a highly unusual style for a Denver church. Its mid-block site, established in 1892, fit in with the existing late nineteenth and turn of the century architecture which now surrounds it, while the set back of the building matched that of the early 20th century homes directly to the north of the building.⁵ Furthermore, its brick construction is consistent with the material most common in the neighborhood. As a neighborhood church designed to serve local residents who would walk to the site, the facility originally did not include a parking lot. The church's location, half a block from the main commercial node and the earliest street car line in the neighborhood, is a testament to its role as a key element of the local community, during an era when religion occupied an important place in the lives of its members.

[c] Have direct and substantial association with a person or group of persons who had influence on society.

The existing Beth Eden Building, constructed in 1931, has a direct and substantial association with both the Reverend Charles H. Walker, a prominent pioneer and founder of several Baptist churches across the city, as well the Denver Baptist community and the Beth Eden congregation, which had significant influence on society through its on-site programming, neighborhood offerings, and missionary work.

The Beth-Eden Centenary Baptist Church began as a Mission Church— a small satellite church of First Baptist Church in Denver, which eventually grew big enough to support its own congregation. The Reverend Charles H. Walker, a Baptist preacher from New England and founder of three other mission churches in Denver, led the growing congregation for seven years, and even after leaving Denver continued to be a supporter of the congregation, making a significant personal contribution specifically for the construction of the “new” 1931 church.

⁵ Denver Assessor Records, 3259-3281 Lowell Blvd. Accessed 4 March, 2014.

Beth Eden Church was established in a time of great religious fervor, and it continued to illustrate wider trends of both religious and social change in America. During the end of the 19th century, America's cities were transforming. The Industrial Revolution brought workers flocking to the cities in search of well-paying factory jobs. They often found back-breaking, tiresome work instead. As immigrants poured in from Europe, and as rural workers moved to urban centers, American cities faced increasing social stress. Race riots and labor strikes were not uncommon.⁶ At the same time, the religious sphere of America was also undergoing a transformation, one which led to fervent, grassroots religious revivals across the United States, which, when combined with a strong philanthropic impulse, spurred on the Social Gospel movement.

During the 1890s, philanthropists such as Jane Addams and Washington Gladden, pioneered a new movement which would become known as the 'Social Gospel'. As historian Edwin Gaustad notes, preachers of the Social Gospel argued that "neighbor love can only come from a neighbor."⁷ In order to alleviate the suffering in city slums and promote good behavior, activists needed to be present in those areas of town. Although the Highlands were far from disreputable, the missionary zeal which founded the Salvation Army and Hull House also encouraged small missionary churches across cities, providing citizens with local parish churches and community engagement. As Gaustad notes, "the key to any successful social reform lay in organization."⁸ In Denver, organizations such as the Salvation Army (1887) and the Denver Rescue Mission (1892) worked in many of the poorest neighborhoods, providing food, shelter, and spiritual support. The story of the Beth Eden congregation reflects this wider missionary zeal, funding Mission churches in the nearby Berkeley neighborhood, systematically distributing religious literature in a 90 block radius of the church, and raising over \$2,000 a year for foreign missionaries.⁹

At the end of the 19th century, Baptists placed great significance in the role of the mission—both at home and abroad. Beth Eden was a mission church sponsored in its earliest years by

⁶ Edwin Gaustad, *A Religious History of America* (New York: HarperOne, 2004) 198.

⁷ *ibid* 202.

⁸ *ibid*, 207.

⁹ Uriel Stokes, *Building the Temple: A History of the Beth-Eden Centenary Baptist Church* (Denver, 1943) 10.

the First Baptist Church of Denver. In just a few short years, Beth Eden transformed from a mission church, supported by non-residents, to a vibrant, community supported, neighborhood church, thus achieving the goal of Baptist missionaries found across America and around the world at the turn of the century. Beth Eden eventually grew large enough to support its own missionary societies. In 1905, it launched its own missionary church in nearby Berkeley, and in 1916, the Women's Mission Circle sponsored a missionary to China.¹⁰ After the construction of the 1931 church, the Beth Eden congregation continued to influence the community, providing significant financial support to the Denver Rescue Mission, constructing a large senior housing development to serve the neighborhood just down the street at 32nd Avenue and Julian Street, founding an additional off-shoot at Bethany Chapel at West 25th Avenue and Clay Street, and ultimately founding a Bible College on the site.

Category 2. Architecture

The Beth Eden Baptist Church has design quality and integrity and

[a] embodies distinguishing characteristics of an architectural style.

The 1931 Beth Eden Baptist Church displays design quality, maintains historic physical integrity and embodies the distinguishing characteristics of the Tudor Revival style. The church represents the design quality achieved by one of Denver's most respected architects, William N Bowman. The picturesque Tudor Revival style of the church reflected America's interest in its British roots and evolved in the United States from the 1880s through 1930s. It was extremely popular for residential architecture, but rarely used in ecclesiastical buildings. Beth Eden is the only documented church in the Tudor Revival style in Denver. Representative features of the style reflected in Beth Eden's design include: areas of decorative half timbering with darkly-stained wood and stucco-clad panels; masonry walls of varied colors of wire-cut textured brick; a steeply pitched gabled roof with overhanging eaves, exposed rafter tails and decorative brackets; corner angled buttresses; windows and entrances with Tudor and lancet arches; and a

¹⁰ Stokes, *Building the Temple*, 10-11

window with wood tracery with decorative, arched mullions and multiple lights. This church is in a decidedly vernacular style; one which harkens back to medieval timber-framed homes, shops, and guild halls. Unlike the two other landmarked Baptist churches in Denver, both built in a high, institutional style, Beth Eden visually announces itself as a community church. In essence, its architecture makes it clear that this is a church deeply rooted in the local community.

Former National Parks Service Architectural Historian, Rodd Wheaton, judges Beth Eden as a “good example of the style.”¹¹ He notes that the Tudor revival building is “more subtle than usual [religious architecture] and somewhat typical of the 1931 date when money was scarcer.”¹² The building’s style and materials establish a smooth transition between the one- and two- story brick commercial buildings to the south and the turn-of-the-century residential buildings to the north.

[b] is a significant example of the work of a recognized architect.

Beth Eden Baptist Church is a significant and unique example of the work of William N. Bowman, a celebrated and prolific architect who designed several buildings that are now on the National Register of Historic Places. As the *Rocky Mountain News* judged upon his death in 1944, the architect “made an enduring mark on the Denver skyline as designer of many of the city’s finest buildings... in more than 30 years as an architect in Denver, Mr Bowman designed dozens of buildings which are now landmarks.”¹³ Bowman opened his office in 1910, and served as the president of the American Institute of Architects from 1917 to 1919. In 1927, he was appointed by Colorado Governor Alva Adams to the State Board of Architectural Examiners.¹⁴ Over his long career, he utilized a number of revival styles to great effect. His success as one of Denver’s most influential and prominent architects can be seen in the many buildings of varied function he designed. He was a member of the Allied Architects Association, which

¹¹ Interview with Rodd Wheaton, January 30, 2012.

¹² *ibid.*

¹³ “Architect William Norman Bowman, Designer of Denver Buildings, Dies.” *Rocky Mountain News*, August 29, 1944.

¹⁴ Office of Archaeology and Historic Preservation. *Architects of Colorado: Biographical sketch*, “William Norman Bowman”. Revised Jan 22 2008.

designed the Denver City and County Building. He designed the Mountain State Telephone and Telegraph Building, the Colburn and Cosmopolitan Hotels, and Byers and Cole Junior Highs, just to name a few. He also designed many buildings outside of Denver, including several at Adams State Teachers College, a portion of the State Penitentiary in Cañon City, and numerous schools and other public facilities.¹⁵ Journalist Roscoe Fleming asserted that “we should need only the Denver skyline as a memento to him.”¹⁶ Historian Leroy Hafen’s *Men and Women of Colorado, Past and Present* estimated that, “in the annals of Colorado architecture, no name has earned a place of higher merit and esteem than that of William Norman Bowman.”¹⁷

Beth Eden Baptist Church is an important and well preserved example of Bowman’s work in ecclesiastical architecture. Only three other churches designed by William Bowman are documented in the statewide database of the Office of Archaeology and Historic Preservation for Colorado: The 1913 Gothic Revival Seventh Avenue Church (a Denver Landmark); the 1925 Mission style Sixth Avenue Community Church (National Register); and the 1924 Mission style Park Hill United Methodist Church (State Register). Beth Eden is therefore significant as the last known example of Bowman’s ecclesiastical work, and his only example of a Tudor Revival style church. Only one other example of Bowman’s work in the Tudor Revival style has been recorded: the 1928 President’s Residence at the University of Northern Colorado. Furthermore, the 1931 construction date of the church marks it as one of the Bowman’s last projects in Denver. The Office of Archaeology and Historic Preservation only lists one later project— The Rex Gymnasium at Adams State College, completed in 1939.

Category 3. Geography

Beth Eden Baptist Church has geographical importance, as it:

[a] has a prominent location and is an established, familiar, and orienting visual feature of the contemporary city.

¹⁵ Noel and Norgren. *Denver: The City Beautiful*. 191-2.

¹⁶ “Story of William Norman Bowman”, *Rocky Mountain News*, October 25th 1941.

¹⁷ Leroy Hafen, *Men and Women of Colorado, Past and Present*. (Phoenix: Pioneer Publishing, 1944), 28.

The historic Beth Eden Baptist Church's quietly commanding presence makes it one of the most recognizable and notable landmarks in northwest Denver. The church sits one block north of two designated Denver Landmark Historic districts, Wolff Place and Allen M. Ghost, and adjacent to one of the most popular local commercial districts in the city. As the tallest building in the vicinity, the large Tudor Revival style church has been an established, familiar, and orienting visual feature of the neighborhood since it was built in 1931, and the preceding church structure served much the same role beginning in 1893.

The Beth Eden property lies adjacent to the historic business district now known as Highlands Square, with its one- and two- story brick commercial buildings extending along west 32nd Avenue and a short distance north and south from its intersection at Lowell Boulevard. This location was historically near a significant streetcar stop and connected to a vast network of lines that transported passengers across the city.

The church structure itself serves as a visual, transitional element from the commercial node and the historic residences to the north. The church sits atop a level terrace above the sidewalk, and is set back from the street, providing a lofty and commanding presence. Its East-West orientation, historically traditional for Christian churches in Europe, orients the large glass window toward the street, in full view of all who pass by. This accentuates the building's plan, function, and ornamentation, distinguishing it from both the commercial and residential buildings that surround it and make it a visual landmark within the neighborhood.

7. Architectural Description

Beth Eden Baptist Church, 3241 Lowell Boulevard, is a Tudor Revival style building occupying an elevated mid-block location between a two-story brick commercial building facing West 32nd Avenue across an adjacent parking lot to the south and a row of historic one- and two-story brick houses along Lowell Boulevard to the north.

An original church for the Beth Eden congregation was dedicated at the site on December 8, 1892. While similar to the current church in its siting, form, particularly roof line and window placement, and material, the 1892 church was smaller and did not have the Tudor-detailing of the current structure. Residents of the neighborhood contributed to an expanding

congregation that quickly outgrew this original construction, and building permits indicate temporary tents for church services were erected on at least three occasions in the mid-1920's (1925 and 1927). Denver architect William N. Bowman then designed the new Tudor Revival style building, which left room for future expansion. With many hours of labor donated by members of the congregation and the neighborhood, the new church building at the north end of the property opened in 1931.

Beth Eden is the only documented church in the Tudor Revival style in Denver, and the only church done in this style by William Bowman. Character-defining features of the style reflected in Beth Eden's design include: areas of decorative half timbering with darkly-stained wood and stucco-clad panels; masonry walls of varied colors of wire-cut textured brick; a steeply pitched gabled roof with overhanging eaves, exposed rafter tails and decorative brackets; corner angled buttresses; windows and entrances with Tudor and lancet arches; and a window with wood tracery with decorative, arched mullions and multiple lights.

The church is a double-height structure above a raised basement, rectangular in plan, and has a steeply-pitched, gabled roof clad with dark brown asphalt composition shingles (Photographs 1, 2 and 3). The walls are composed of wire-cut, multi-colored brick in shades of dark orange, light orange, dark brown, tan, and dark gray laid in stretcher bond with light colored mortar. The east gable face features decorative dark brown half-timbering and cream-colored stucco.

The basement level has center, paired six-over-six-light windows and is terminated by a continuous angled brick water table with white stone insets at the corners. On the upper wall is a massive center window, which on the first story includes a band of four flat arch two-part windows with covered transoms and a continuous brick sill. The lower sashes of the windows have hammered glass. Above, separated by a brick panel, is a Tudor arch window with a band of four windows divided by wood mullions extended into intersecting tracery among multiple, small tinted-glass lights. The arch is elaborated with dark brown archivolt trim and the window has a rusticated surround with alternating large and small blocks of dark brown brick (Gibbs surround).

Above the window, near the apex of the gable face, are paired nine-light windows with a wood surround. South of the center window are two small vertically aligned single-light windows with brick sills. There are stepped, angle buttresses at the northeast and southeast corners. Three large decoratively-shaped wood brackets are under overhanging eaves of the roof. Projecting from the top of the roof near the peak of the gable is a slender pinnacle, which is replicated at the rear of the roof.

Adjacent to the buttress at the southeast corner was a south-facing projecting, gabled roof, enclosed entrance porch or narthex. The east wall of the porch had a tall pointed arch multi-light window with amber glass; there is a basement level window aligned below. The roof above had a small, triangular dormer with a louvered vent. The south wall (front) of the porch featured a gabled parapet with stone coping. The parapet was enframed by stepped angle buttresses with stone trim. At the center was a smooth dressed ashlar frontispiece of white stone with a Tudor arch entrance.

The south wall of the building has a stepped wall buttress at the east end and one at the center of the wall. There are two large Tudor arch windows alternating with the buttresses (Photograph 4). The windows are covered except for the lower portions, which have two two-part replacement windows. Two covered basement windows are below the east window. The roof above has overhanging eaves with exposed rafter tails and a small triangular vent above the east window.

A panel of grass lies in front of the building. A low retaining wall (originally stone, but now covered with or composed of concrete) extends along the eastern edge of the terrace. The wall is pierced by wide concrete stairs with two metal pipe railings, and there are evergreen bushes flanking the stairs and in front. A wide concrete sidewalk extends from the retaining wall to the curb. A wrought iron fence extends along the north edge of the property.

Inside the space that served as the sanctuary is accessed by a wood staircase. The sanctuary was converted to a gymnasium in the 1950s, which included leveling the sloping floor, removing the seating and other fixtures, and other modifications. An antechamber to the gymnasium featured the large arched window of the east wall. The gymnasium had an arched ceiling and plaster walls with wood cornice molding. The floor was covered with a durable carpet. Other

spaces in the building display featured such as oak floors, plaster walls, and paneled wood doors.

In 1934, the congregation added an enhanced entrance, a compound arch supported by compound engaged columns with carved acanthus leaf capitals. It had double, closely fitted vertical plank doors with ironwork handles, hinges, and decorative trim. Ornate ironwork lamps flanked the entrance. Above the door sat a pointed arch window with a stone hood molding and sill. The porch was accessed by concrete stairs with an intermediate landing and brick sidewalls. The west wall of the porch has a shed roof double door entrance with newer flat panel doors with small lights. A tall pointed arch window (covered) like that on the east is centered above. While not part of the original 1931 construction, this feature was lovely, but unfortunately, as this “vestibule” entrance technically sat of one of the parcels deemed non-historic in 2008, it was demolished in 2013.

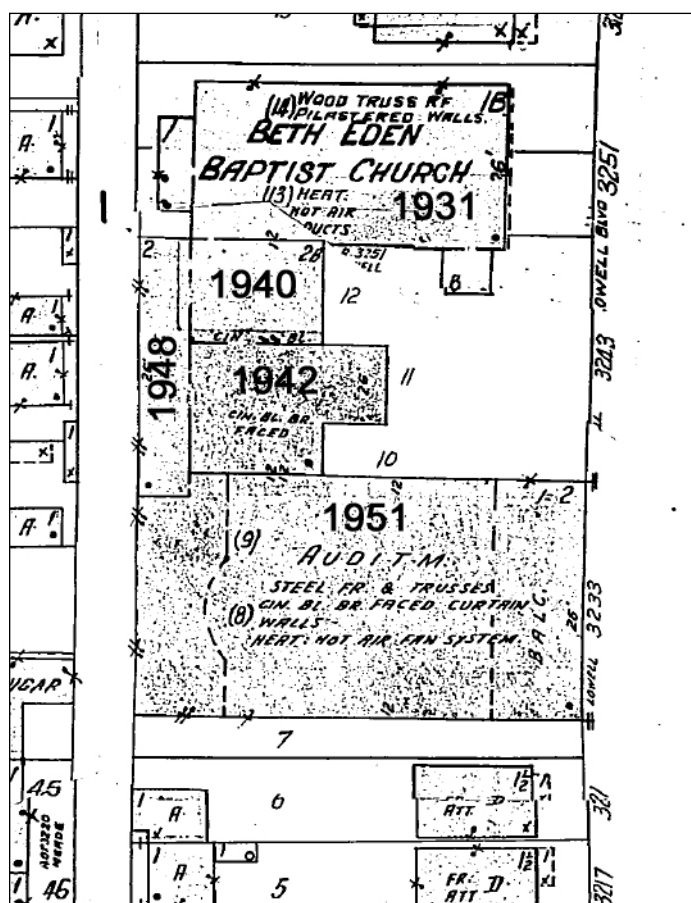


Figure 1. Sanborn map (1950) annotated with dates of construction of church components.

Continued growth led to another addition built from 1942-1948 and designed by Walter Simon. In 1951 the church built a final, modern auditorium on the south side of the site, where its religious services were held in a technologically up-to-date setting. While the component buildings had architectural harmony, the 1942-1951 additions were determined non-historic by the City of Denver in 2008 and have subsequently been demolished, leaving the original 1931 William Bowman structure standing alone once again.

These demolitions were the most significant alterations that occurred on the site, but despite the changes, the 1931 church building retains its integrity because it remains in the form in which it was first built, standing alone on the site.

Historic integrity encompasses several different characteristics and allows a building to be “recognized as belonging to its particular time and place in Denver’s history.”¹⁸ While the demolition of Beth Eden’s 1940s and 1950s additions removed the church’s more recent history, the 1931 building, located on the site of the original church and matching the original William Bowman design, still maintains the necessary historic and physical integrity to highlight its significance in Denver history. As the Denver Code of Ordinances notes, there are seven different aspects of integrity, which are detailed below:

A. Location: The 1931 Beth Eden sanctuary is located on the site of the original 1892 building. Thus, the site has been continuously occupied by a building associated with the Beth Eden congregation for 122 years.

B. Setting: The building today is in a historically sympathetic setting, with early 20th century residential homes to the north, and the historical commercial district to the south. It also still serves as a transitional buffer between the two— a role it has fulfilled since 1931. Finally, its visual prominence has not been diminished due to its location on the crest of a hill and its significant height for the area.

C. Design: The 1931 building, as it was originally designed by William N. Bowman, is still intact and matches very clearly Bowman’s early renderings, circulated to the congregation as they raised funds for the project in the late 1920s. The southern vestibule, which was a 1934

¹⁸ *Denver, Colorado Code of Ordinances* “Chapter 30—Landmark Preservation”, Chapter 30, Article 1, Section 4.2.

addition but also designed by Bowman, has been demolished, but as this was added after the original date of construction its absence does not negate the integrity of the original structure.

D. Materials: The 1931 church was constructed of brick, with decorative half-timbering, wood windows and some stone embellishments. These exterior materials remain in place, and the only exterior changes to the original 1931 building are the removal of the glass in the east windows, which was likely first done in the 1950s. Plates of Plexiglas had obscured the windows for several years, and now some sections are boarded up as a result of its vacant status.

E. Workmanship: This church is notable for being the fruits of over 1200 hours of congregant labor. It still stands today in good condition overall, as a testament to their hard labor.

F. Feeling: Beth Eden still fully captures the rare ecclesiastical expression of a Tudor Revival style, with its half-timbered framing and red brick walls. The steeply pitched roof lines, elaborate lancet and Tudor windows, mark it as an early 20th century building.

G. Association: The building is clearly still identifiable as a former church, and its more “vernacular” style is the hallmark of a local Baptist church— an architectural expression of the grassroots, locally administered congregations favored by the Baptists in the early 20th century.

8. History of the Structure and its Associations.

Fifty years ago a little light was place on a hill in North Denver. Through the years it has grown brighter and brighter until now it is a great beacon not only for Denver but for the entire state and its influence is being felt across the land.¹⁹

The history of Beth Eden Baptist Church begins with the arrival of Charles H. Walker in Denver during the early 1880s. Walker was born in Massachusetts in 1841 and by 1880 was married and living in St. Louis.²⁰ He came west as a sewing machine salesman, operated a music store, and then amassed a modest fortune through real estate transactions. Among the causes he championed was the founding of Baptist churches in communities that had none. In

¹⁹ Stokes, *Building the Temple*, 1.

²⁰ *US Census, 1880*. “Chas H. Walker, St. Louis, St. Louis, Missouri, United States” FamilySearch Accessed 4 March 2014. <<https://familysearch.org/pal:/MM9.1.1/M6N8-HK2>>

1888 Walker proselytized door to door in Denver to form a congregation and erect Galilee Baptist Church, a building still standing at 3400 Lawrence Street.²¹ On the eve of the Silver Panic, he erected his fourth house of worship at 3241 Lowell Boulevard, in northwest Denver, a rapidly developing part of the city. Walker built the church before even forming a congregation. The *Rocky Mountain News* reported the house of worship, known as Beth-Eden Centenary Baptist Church and dedicated on December 8, 1892, cost \$10,000 for the land and building.²² The *Denver Republican* described the building as a “pretty little” church with a bell, “an unusual thing in Denver, but one calculated to be a pleasant reminder of Eastern homes and olden times.”²³ On January 13, 1893, an organizational meeting for the congregation with 27 charter members elected Reverend Walker as president.²⁴

The expanding congregation soon outgrew the original building, and a new church replaced the older one in 1931. The distinguished Denver architect, William Norman Bowman, designed the new Tudor Revival–style church dedicated on March 29th, 1931. Ironically, both buildings were erected during two of the worst depressions in United States history, the Panic of 1893 and the Great Depression. Despite the financial downturn in the 1930s, the church continued to grow and the congregation added a much anticipated wing to Bowman’s structure in 1940. This addition was designed by yet another respected Denver architect, Walter H. Simon in the same style as the original. A final auditorium addition was constructed by builder Walter Harris. The architect for the 1950 structure is unknown; however its design paid homage to the older architecture of the church while presenting a mid-century appearance. In 2013, the additions to original 1931 structure were demolished.

²¹ Shawn Snow, *Images in America: Denver’s City Park and Whittier Neighborhoods* (San Francisco: Arcadia Publishing, 2009).

²² “Dedication of a Handsome New Church at Homer and the Boulevard,” *Rocky Mountain News*, December 9, 1892, 5. Church historian Uriel Stokes speculated “centenary” was included in the name to honor the centennial anniversary of George Washington’s laying of the “cornerstone of the national capitol” in 1792 (Stokes, *Building the Temple*, 5). The Congregation eventually dropped “centenary” and the hyphen and became known as Beth Eden Baptist Church.

²³ *Denver Republican*, December 11, 1892.

²⁴ Stokes, *Building the Temple*, 6.

Founding and Early Years of the Church: 1893–1903

Beth Eden began with the ambitions of one man to establish Baptist churches throughout Colorado. Rev. Charles Walker purchased land north of the corner of Homer Boulevard (now Lowell Boulevard) and Fairview Avenue (West 32nd Avenue) to build a new chapel, and the completed building was dedicated on December 9th, 1892. The *Denver Republican* described the church as “a small pressed brick edifice”²⁵. Reverend Walker called a meeting on January 13, 1893 to organize an associated congregation, whose members adopted the name Beth-Eden Centenary Church.

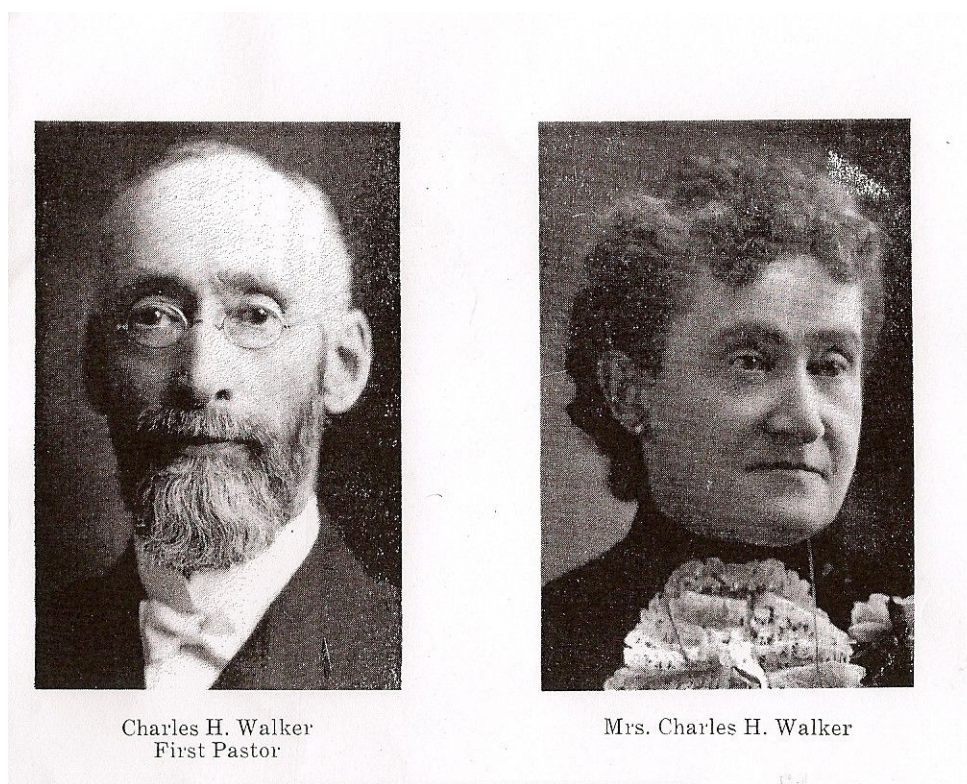


Figure 2. SOURCE: Stokes, *Building the Temple*, 4.

Beth Eden incorporated on April 25, 1893. By November of that year, the congregation had grown to 57 members. The Sunday School attendance increased to 220, and 50 women joined to create the Women’s Missionary Society. The following year saw another growth spurt, when the membership nearly doubled to 100 members. However, by 1895 the church felt the effects

²⁵ *Denver Republican*, December 11, 1892.

of the 1893 Silver Panic, which severely impacted Colorado business and industry and resulted in widespread unemployment. A church history referred to this period as a time of “trials and testings, discouragement and difficulties”²⁶. By 1896, the church membership had dwindled and its debt was swelling. Although the economy began to recover by the late 1890s, health problems plagued Reverend Walker. He resigned about 1900 and moved to Los Angeles, California, donating his home in Denver to the Baptist denomination and continuing to contribute to Beth Eden in later years. In fact, he would become one of the most significant donors to the campaign to build the “new” 1931 church prior to his death in California on January 20, 1930²⁷.

Lecturer and writer Arthur De V. Carpenter served as pastor following Reverend Walker. A graduate of Colgate University, he had led a church in Durango before replacing Walker. During Carpenter’s entire pastorate, the church was financially supported by the State Convention and the children’s department swelled, with 500 children in attendance on one given Sunday. The church began a period of steady growth under Carpenter’s leadership.

²⁶ Stokes, *Building the Temple*, 7.

²⁷ Stokes, *Building the Temple*, 34.



Figure 3. The 1892 Beth Eden church on Lowell Boulevard (shown here ca. 1920) was replaced by the current building in 1930. SOURCE: Stokes, *Building the Temple*, 14.

Growing Pains and Expansion: 1904–1929

After Pastor Carpenter left in 1904, the church experienced four pastors in rapid succession. In 1904, Rev. John Beyl took over a substantial debt that was eventually paid by Beth Eden's founder, Rev. Charles Walker. In 1905 the church organized a mission in the Berkeley district. The following year, the church replaced Reverend Beyl with Rev. J.W. Cabeen. Under his pastorate, the membership once again began to climb, reaching 247 members. Reverend Callaway arrived to replace Reverend Cabeen. The church grew to 335 in 1910 under his guidance. However, 1913 brought yet another spiritual leader to Beth Eden, and the membership fell. Rev. Adrian Berry continued to head the congregation for six years. It is unclear why the church experienced such rapid turnover in leadership during this period of its history. However, its community and charitable programs were growing.

In 1916, Reverend Berry reported the beginning of spatial constrictions that led to thoughts of constructing a new building: “The Primary Department is graded and supplied with the most modern equipment. However, they are rapidly out-growing their present quarters and it is now a problem as to where to put the little folks.”²⁸ Two years later Berry once again discussed problems with the building’s space: “During the year improvements have been made on the building giving some much needed additional Sunday School room.”²⁹ The country’s participation in World War I impacted the congregation with the deaths of members and a general focus on world events. Another year of “trials and testings” for the young congregation was reported in 1919 after Reverend Berry resigned to take a position in northern California.

Reverend W.A. Daniel from Las Cruces, New Mexico, came for a short time after the war to conduct a study of the church’s organizational and cultural needs. Though this was a difficult time for the growing institution, its survival was attributed to the members who formed the silent backbone of the organization: those who were steady and faithful through the years. One such person deserving of mention was P.J. Straub, who faithfully served in leadership of the church beginning in 1903. He started as superintendent of the Sunday School in that year and continued to be a lifelong member who offered stability to the church during its years of transition and growth.

The 1920s ushered in an era of “greater influence and usefulness,” marked by a stronger evangelistic focus and important planning for a new building.³⁰ Rev. Francis W. Starring assumed leadership of the church on October 22, 1922. During his pastorate, church membership once again began to increase, and past issues with limited space reemerged. By 1925 Beth Eden purchased two adjoining lots for the express purpose of building a new facility. During this time the church received two city permits to erect temporary tents on its newly purchased land to hold services. One permit is dated January 6, 1925, and the second shows a date in the remarks section of March 28, 1927. This temporary tent was erected for at least two years, demonstrating Beth Eden’s immense challenge with space as its congregation

²⁸ Stokes, *Building the Temple*, 11.

²⁹ Ibid.

³⁰ Stokes, *Building the Temple*, 13.

numbers continued to swell. These “Gospel Tents” provided congregants with a larger meeting space for their religious revivals, a tradition long practiced by Baptist missionaries.

In 1925, the debt on the existing church was paid in full. Notes from a church meeting that year state, “[we are] about to launch upon a building enterprise which we feel to be beyond our ability. Our trust is in the Lord.”³¹ It was definitely a time for the congregation to rely on its faith, as it was planning to take on a huge financial risk. Members could not foresee the approaching stock market crash and subsequent Depression that would become the worst of its kind in United States history. Instead, the church plunged ahead with fundraising and planning new construction.

In 1926 Reverend Edward B. Hart arrived to lead the congregation and plan for rebuilding of the church. Hart wrote of the congregation’s continued efforts in a letter dated 1928:

We are looking forward with renewed faith to the commencement of the new church building during the coming year. We had hoped that the building could be started this year, but a further study of the plans disclosed the fact that a larger amount would be needed for the first unit than was anticipated. The cost of the entire building, however, will be lower and we can well afford to wait awhile until the pledges reach the required sum.³²

A sketch of the proposed church provided by architect William N. Bowman’s firm appeared on many church bulletins in the late 1920s as the congregation encouraged its membership to give to the new building program. Though the people gave money as they were able to the building fund, the expense was great. Reverend Walker, Beth Eden’s founder, once again stepped in and gave a substantial amount toward the building program with the goal of helping the congregation break ground as soon as possible. The leaders planned to erect the building in stages, beginning with the first unit, which began to rise in 1930.

³¹ *ibid*, 14.

³² *ibid*.

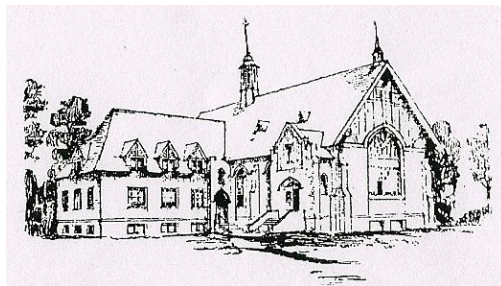


Figure 4. Architect William N. Bowman’s design for the new building. SOURCE: Stokes, *Building the Temple*, 13.

Though the church was busy planning an aggressive building program, its work in the community continued. The church conducted several ‘revival’ meetings, inviting evangelists to come and preach. Revival meetings were extremely popular in the United States among evangelical church organizations in the first half of the 20th century. Besides distributing bibles and growing its own programs, Beth Eden reached out to the community of Denver to help the needy, giving substantial amounts of money to the Denver Rescue Mission, an organization still in operation today.

The Young Ladies’ Society, which was renamed the World Wide Guild, reflects the increasing presence of women in church life, as well as their increasingly outward-looking philosophy.³³ Gaustad notes that “Congregationalist, Presbyterian, Baptist, and Methodist women had in the second half of the nineteenth century their own foreign missionary societies, with the steady increase of female involvement being such to bring more than three million women into active support of the worldwide enterprise by 1914.”³⁴ Women at Beth Eden played an active role in church life, as founding members, deaconesses, missionaries, educators, and historians. Baptists churches are notable for their lack of unified beliefs and practices (they “enjoyed no structural oneness”³⁵) and the churches remain divided on the role of women in the church— even in modern society.

A New Building and Expansion: Construction of the Current Church, 1930 – 1950

³³ *ibid.*

³⁴ Gaustad, *A Religious History of America*, 231

³⁵ *ibid* 242.

After years of great challenge and numerous turnovers in leadership, Beth Eden constructed a much needed new facility that the *Denver Post* described as being “the English type of architecture”:

Ground will be broken Sunday for a new Beth Eden Baptist Church. The greater part of the structure will be built adjoining the old building at 3229 Lowell boulevard. Then the old church will be torn down to make room for the rest of the new one.... The men’s Bible class has been meeting in a garage for two years and the young married women’s class in a neighboring residence. The membership numbers 430. For four years funds have been coming in for a new church, until about \$17,000 has been subscribed. The first pastor gave \$1,000.³⁶

A 1931 church letter to its governing body, the Association of Baptist Churches, read:

The past year has been one of great blessing to all members following the ground breaking exercises observed June 1st for our new building. October 5th we observed the last communion service in the old church building, with services held for the first time in the new building in the basement auditorium Sunday, October 12th. The new church was erected at a total cost of \$39,000, included in which is 1200 hours of donated labor by over 50 men of the church and congregation.... There is an outstanding debt of \$12,000 on the building and \$1,370 on the equipment.... the new building [is dedicated] to evangelism. The new building was formally dedicated Sunday afternoon, March 29th, 1931.... It was a great day of fellowship with sister Baptist churches, a number of whose pastors attended and assisted in the program.³⁷

³⁶ “Ground Will Be Broken Sunday for New Church” *Denver Post*, May 31, 1930.

³⁷ Stokes, *Building the Temple*, 17.

In 1934 a vestibule, also designed by William N. Bowman, was added to the building to complete the first phase in the new Beth Eden era.



Figure 5. This 1943 photograph of the church shows the 1931 chapel designed by William N. Bowman to the right and, on the left, the architecturally harmonious 1940-42 wing designed by Walter H. Simon. SOURCE: Stokes, *Building the Temple*, 27.

With the hiring of Rev. Sam Bradford in December of 1936, the church entered a period of stability and expansion. As Richard S. Beal observed, “With his [Bradford’s] strong preaching and personal charm the church grew to one of the largest churches in the area.”³⁸ Reverend Bradford became the church’s longest serving pastor, providing effective leadership for 24 years. Before retiring in 1961, he guided the church through two additional building programs. It was during this time that Beth Eden asked Pastor Bradford’s brother, Glen, to help lead

³⁸ R.S Beal, *A Modern Barnabas: The Ministry of RS Beal of Tucson*, (New York: iUniverse, 2004), 82.

education and youth programs because the sheer numbers of the congregational membership were too large for one person to handle.

On May 12, 1939, ground was broken for a new south wing that would house the church's Sunday School and educational unit, with longtime member Lula Reincke wielding the shovel. The wing, projected in William N. Bowman's original plan as the second component of the church, was redesigned by prominent Denver architect Walter H. Simon. Simon interpreted themes and materials from the original building to create a harmonizing structure. The wing took nearly three years to complete, with one section finished by 1940 and the remainder by 1942. As with the original construction, local residents again donated much labor for the effort. Church historian Uriel Stokes wrote of that time:

The sound of hammers pounding and saws cutting mingled with the booming voices of men singing as they worked; some working through the heat of the day, and others in the evening after their work at office and shop was done; the sound of kitchen utensils and women busily engaged preparing refreshments for those who worked in the evenings; the walls rising brick by brick.... This was the building of Beth Eden's educational units of the church.³⁹

By 1940, the church membership rose to over 900 persons. The congregation decided to build a satellite church, Bethany Chapel, at West 25th Avenue and Clay Street, to accommodate its growing membership and to help community members in need who lived in that part of North Denver. P. Von Stillhammer led the congregation at the new location following the building's dedication in February 1941.

The complete Sunday School and educational wing was dedicated on January 4, 1942. It was described as "the most modern and best equipped Baptist structure" of its day in Colorado.⁴⁰ Its state-of-the-art equipment was noteworthy for mid-century technology; it housed an intercom system with a microphone on the pulpit that could be heard from speakers located in other parts of the building. The pews were wired and housed outlets for earphones for the hearing impaired. At one time, the new building's chimes could be heard for blocks surrounding the church.

³⁹ Stokes, *Building the Temple*, 20.

⁴⁰ *ibid*, 21.

By the date of completion of the wing, the church already needed more room. On August 26, 1942, the congregation voted to again expand its facilities by purchasing lots and constructing another satellite chapel (Garden Homes) at South Lowell and Exposition Ave. By 1943 the combined congregation included 1,234 members. Despite the new facilities and two satellite locations, the church again was bursting at the seams. In his history of the first 50 years of the church Uriel Stokes wrote: "With congregations overflowing the sanctuary and crowding every available seating space, there must rise an auditorium to accommodate the multitudes who come..."⁴¹ In 1948 a two-story addition at the rear of the south wing was completed under the direction of contractor Walter Harris, a member of the congregation. By that time, the erection of a new auditorium was on the horizon.

A New Era Ushers in the Final Phase of Construction: 1950 – 1960

With the confidence generated by a prosperous economy and growing congregation after World War II, Beth Eden launched fundraising for a new building program. Walter Harris served as the designated builder for the attached, up-to-date auditorium to be erected just south of the existing structure. Harris was a resident of the neighborhood, one of the church's faithful longtime members, and was also a member of the Board of Trustees. Sam Bradford remained at the helm, sometimes attracting statewide attention for his conservative political views⁴².

Denver city permits indicated a new brick structure was erected in 1950-51, with the final inspection signed on April 24, 1951. The building's design incorporated yellow and red brick and distinguished itself from the older portion of the church while echoing some established architectural themes. The new space was constructed as a modern multi-functional auditorium which could seat over 800 people at any given service. Portions of the building were utilized before the final inspection. In December 1950 the *Rocky Mountain News* reported on a talk held in the almost completed facility, calling it "the beautiful, new Beth Eden Baptist Church."⁴³ The building permit for the auditorium did not list the name of the architect, although a note on

⁴¹ Stokes, *Building the Temple*, 28.

⁴² *Greeley Daily Tribune*, February 27, 1951

⁴³ *Rocky Mountain News*, December 1950.

it indicates an architect supervised the construction. Walter H. Simon was still active in the 1950s and may well have been involved.

With the new auditorium completed, Reverend Bradford embarked on an ambitious new venture: to open a Baptist Bible college in the Rocky Mountains. Beth Eden established Denver Baptist Bible College in 1952, utilizing the church and acquired buildings as its campus. During the 1950s, the church membership grew to more than 1,800. To help with the management of its expanded programs, Reverend Bradford hired Robert Midthun as the church business manager. Midthun recalled the alteration of the interior of the oldest portion of the church: “My first building project was to remove the sloping floor from the old sanctuary and convert it into a basketball court and gymnasium. I was expected to be there night after night to supervise the volunteers.”⁴⁴ The basketball court became integral to many of the youth recreation programs of Beth Eden.

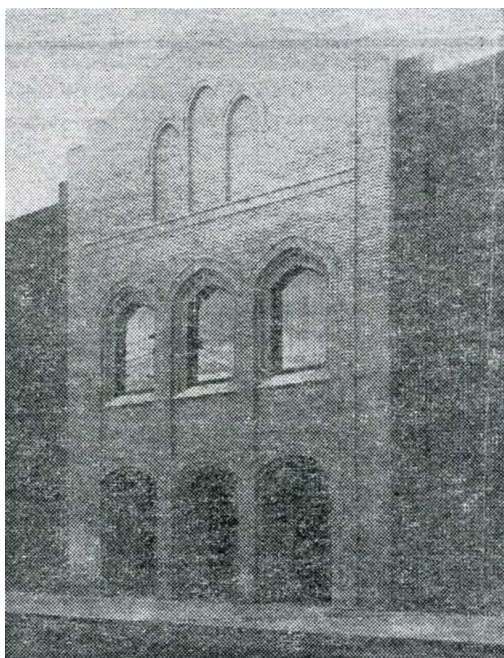


Figure 6. The entrance pavilion of the “beautiful, new Beth Eden Baptist Church” auditorium. SOURCE: *Rocky Mountain News*, December 4, 1950.

⁴⁴ Midthun, “Biography”.

On January 12, 1953, the church celebrated its 60th anniversary with a special service in the auditorium. By that date, the congregation expanded its reach through a weekly television program called “The Baptist Hour.” Beth Eden was on the cutting edge of technology and exhibited great marketing savvy at a time when television was novel and new. The church took immediate advantage of the new television broadcasting station, KFEL-TV, the first in Colorado; its first broadcast was on July 18, 1952. Beth Eden spared no time in reaching new audiences, airing weekly broadcasts by the end of that same year. It was the first church in Denver to televise its Sunday worship service, seen each week at 12:30 p.m. on KFEL-TV (now KWGN, Channel 2.) Soon, the church aired its services on five stations as they became available in Colorado. Robert Midthun recalled:

... I found myself in charge of a 5 station weekly TV broadcast. My spot was a 5 minute update on news of interest to the Christian Community. There was always some unexpected problem, and there was always a last minute solution, thank God. Financing the broadcast was undertaken by a gentleman who owned the largest mortuary in Denver. His weekly gift to the Baptist Hour was \$750.00. He was a Presbyterian and did not even attend our church. We were very thankful for his generosity.⁴⁵

By the late 1950s, the church again felt the pressure of its limited space. By then the Denver Baptist Bible College was housed behind the church, in a building facing Meade Street that had served as a bakery in the 1930s. In 1957 Beth Eden purchased the two-story Artmore Building on West 32nd Avenue, originally a theater, and planned to remodel it for recreational activities and dining facilities, as well as a dormitory for Bible College students.⁴⁶ The sixties ushered in a new era for the church and with it changes to the demographics of the neighborhood.

⁴⁵ Midthun, “Biography”.

⁴⁶ “Baptist Church Buys Building” *Denver Post*, March 27, 1957

A Changing Landscape: 1960–Present

In 1961, Rev. Sam Bradford announced that after 31 years of ministry, he was retiring from the pulpit. Twenty-four years of his service was spent at Beth Eden. The church faced finding a new pastor, dealing with an aging congregation and the changing composition of the neighborhood, and finding a solution to the seemingly never-ending over-crowding problem. With its congregation aging, it seemed only natural to devise ways to assist with the older population's needs in North Denver. In September 1962, the church opened the doors of Eden Manor, an apartment complex for the elderly at West 32nd Avenue and Julian Street. The 13-story structure cost \$1.25 million, financed through Federal Housing Administration loans created to promote housing for the elderly. It offered affordable living as well as recreational opportunities.⁴⁷ At its grand opening on October 1, 66 percent of the building was already occupied. Eden Manor still operates today in the same location as a non-profit housing complex serving the elderly of North Denver.

By the mid-1960s, changing demographics of the neighborhood included a large number of Catholic and Latino residents. With its aging congregation, the changing neighborhood composition, and spatial constrictions caused by operating a school, it became clear that Beth Eden's needs were outgrowing its current location. In addition, thousands of people were leaving the inner city to settle in the rapidly developing suburbs to the west. Beth Eden was not immune to this loss of families, which stimulated discussions about the congregation's future. The church purchased nine acres in the sprawling west suburb of Wheat Ridge, not far from its urban location in the Highlands. The congregation laid the cornerstone of their new church in 1968 and moved the following year.

Subsequently, the Lowell Boulevard church was purchased by Redeemer Temple, a Pentecostal congregation whose outreach and membership was as diverse as the changing face of the neighborhood. By the 1980s, Redeemer was a bustling neighborhood church with a growing congregation that offered a safe haven for youth activities. It opened its basketball courts and facility to young people in an effort to provide activities to keep them off the streets and in school. One such person was Paul Schapman, who lived in the area and has fond

⁴⁷ "Apartments of Elderly Set to Open," *Denver Post*, September 19, 1962.

memories of using the facility's basketball courts in high school. Though he never attended religious services, Schapman credits the church for being a positive influence and providing a positive outlet for him in his teenage years. He is now the owner of Pizza Alley, a long-established restaurant located directly across the street from the church. Schapman is one of the many residents in the area who view the church as a community centerpiece--one that has had lasting effects on his life.⁴⁸

Redeemer continued its ministries and large youth programs at this location until the early 2000s, when the area had undergone new demographic and socioeconomic changes. A growing number of younger couples began moving back into the historic urban neighborhood. With the changing composition of the area, Redeemer's congregation began to dwindle, and it experienced difficulties paying its bills and maintaining the large, historic church campus. In October 2007, the congregation sold the property to a local Denver real estate developer for \$1.4 million.

In 2008 the new owner applied for Certificates of Non-Historic Status for all the buildings on the Beth Eden property. While the city staff determined that the former bakery building on Meade, which had housed the Bible College, and the post-1940 additions to the church on Lowell were not potentially eligible for designation, staff indicated that the 1931 building likely was eligible and would have to be posted for public notice. As a result, the owner decided not to pursue non-historic status for the 1931 building and instead see if it could be incorporated into a future project.

In September of 2009, the facility was rented to a large, young urban congregation, Highlands Church, led by long-time North Denver resident, Mark Tidd. With the vision of being a neighbor to the community and the desire to offer a spiritual haven to all people regardless of background, race, or sexual orientation, the church received national attention for its uniquely urban, evangelical viewpoint. It was one of the only evangelical churches in America that accepted gay members without discrimination. As this congregation did not own the facility, it vacated the building in 2012.

⁴⁸ Interview with Paul Schapman May 2010.

In 2013, the owner moved forward with the demolition of the additions to the 1931 church, as permitted by the Certificates of Non-Historic status previously granted, which has left the 1931 standing alone on the site as it did when first constructed.

[c] Describe other structures that have similar associations and the relationship/comparison of this structure to those structures:

1. 3400 Lawrence

This church, built in 1892, was originally the Galilee Baptist Church, and is now used by the New Jerusalem Mission Baptist / Agape congregation. It originally served as a Mission Church, and was founded by Rev. Charles Walker in 1887. Although original to the site, and founded in the same revivalist impulse as the Beth Eden Baptist Church, it does not have a similarly high level of craftsmanship which characterizes Beth Eden. The Galilee congregation soon moved to a new home at 34th and Humboldt, and then to Parker Road. The site also lacks any continuous occupation by one congregation. Furthermore, it is sited poorly in the neighborhood, overshadowed by other buildings on the street and by the much grander Epworth Community Church a few blocks away.

2. Zion Baptist Church / First Baptist Church

There are two other Baptists churches landmarked in the city of Denver. Unlike Beth Eden or Galilee, these churches are built in a much more monumental, institutional style.

Zion Baptist Church, built in 1892, is a Romanesque Revival church at 933 w 24th Avenue in the Five Points neighborhood. The site of the church was chosen to be easily accessible to the congregants and residents of Five Points. Like Beth Eden, it was founded by Baptist missionaries who set up several churches across the West, and specialized in leading revival meetings during the Third Great Awakening.⁴⁹

The First Baptist church, built in 1938, is a Georgian Revival style church, with a tall spire and massive granite columns, which makes it an easily recognizable landmark in the downtown

⁴⁹ Michelle Pearson, *Historic Sacred Places of Denver*. (Denver: Historic Denver, Inc, 2004) 22.

area.⁵⁰ Located across the street from the Capitol building, and near the Civic Center Historic District, this monumental architectural style fits in with the neighborhood, but could be considered out of place in a residential neighborhood such as West Highlands.

9. Owner Consent to Designation.

The owner does not consent to designation, and filed for the Certificate of Non-Historic Status as part of a settlement agreement with a group of local residents over the zoning of the former Beth Eden parcels. The owner does not intend to develop the site, but to find a developer for the property. The developer that previously had the property under contract intended to retain the 1931 structure and incorporate it into the project, but that developer has now exited the scene. While there has been great controversy regarding this particular development, the inclusion of the church was a significant bright spot for many in the community, and the reason that Historic Denver, Inc in particular did not oppose the project or enter into designation proceedings at an earlier time.

On behalf of the applicants Historic Denver, Inc did reach out to and speak with the owner and the owner's attorney, and had open discussion about our desire to retain the church, either designated or un-designated. While the owner indicated that outside the confines of the settlement agreement he would be open to such conversations as significant development can occur on the site either way, it has proven difficult to find a middle-ground that does not negate the obligations of the owners or other parties involved in the settlement.

The applicants will continue to pursue conversations with the owner and the neighbors involved in the settlement, but recognizing the time-constraints of this process and that this has already proven a difficult situation to negotiate, we are also proceeding with the designation process as it may prove the only means of saving the church from demolition.

⁵⁰ Pearson, *Historic Sacred Places of Denver*, 91.

10. Resources

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- "Architect William Norman Bowman, Designer of Denver Buildings, Dies," *Rocky Mountain News*, 29 August, 1944
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- "Dedication of a Handsome New Church at Homer and the Boulevard," *Rocky Mountain News*, 09 December, 1892.
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Interviews

- Amy Ross-Mumford, longest living member of Beth-Eden Baptist Church, Interviewed by Laura Goode, Feb. 2010.
- David Colson, Real Estate agent and Meade Street resident since 1989, Interviewed by Laura Goode, July 2010.

Pastor Jim Efaw, current pastor of Beth Eden Baptist Church, Interviewed by Laura Goode, Feb. 2010.

Pastor Tim Thiesen, current co-pastor of Redeemer Temple, Interviewed by Laura Goode, Aug. 2007.

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11. Current Photographs. Taken March 4th 2014.



Photograph 1. East Façade of the 1931 church.



Photograph 2. East façade of the 1931 church, showing its proximity to historic residences to the north.



Photograph 3. East façade, showing the decorative brackets at the eaves of the roof.



Photograph 4. The South façade, with the later additions to the church (including the 1934 vestibule) now demolished.

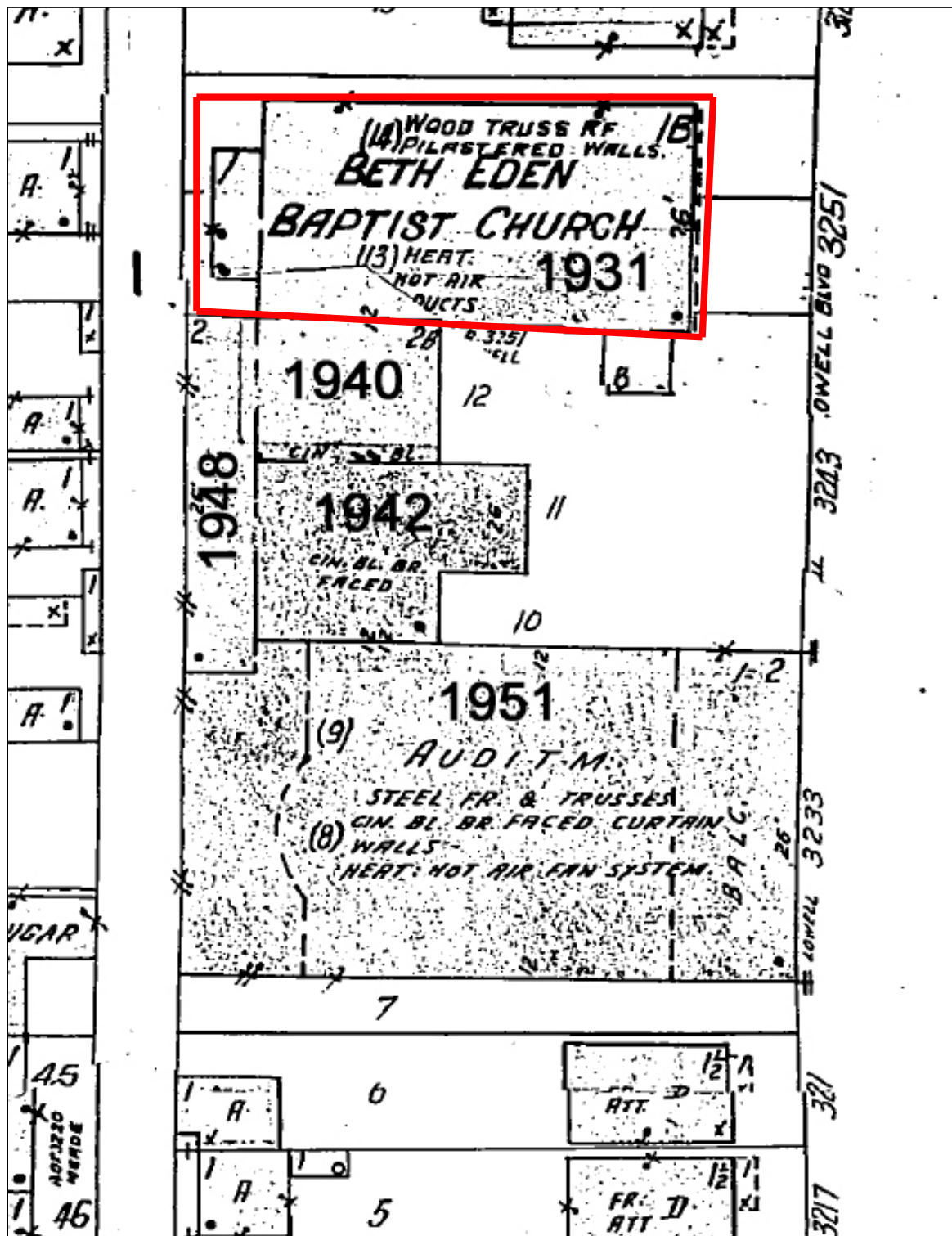


Photograph 5. The West façade of the 1931 structure.



Photograph 6. A closer view of the West façade, showing the detailing on the chimney and finial on the roof.

12. Site Map



Site Map. (Sanborn Maps) The red outline indicates the boundaries of the proposed designation.