

INDIVIDUAL PROPERTY FORM FOR

Fayetteville

MULTIPLE RESOURCE OR  THEMATIC NOMINATION

1 NAME

HISTORIC

Evans Metropolitan A.M.E. Zion Church

AND/OR COMMON

2 LOCATION

STREET & NUMBER

301 N. Cool Spring Street

NOT FOR PUBLICATION

CITY, TOWN

Fayetteville

CONGRESSIONAL DISTRICT

VICINITY OF

7th

STATE

North Carolina

CODE

037

COUNTY

Cumberland

CODE

051

3 CLASSIFICATION

CATEGORY

- DISTRICT
- BUILDING(S)
- STRUCTURE
- SITE
- OBJECT

OWNERSHIP

- PUBLIC
- PRIVATE
- BOTH
- PUBLIC ACQUISITION**
- IN PROCESS
- BEING CONSIDERED
- N/A

STATUS

- OCCUPIED
- UNOCCUPIED
- WORK IN PROGRESS
- ACCESSIBLE**
- YES: RESTRICTED
- YES: UNRESTRICTED
- NO

PRESENT USE

- AGRICULTURE
- COMMERCIAL
- EDUCATIONAL
- ENTERTAINMENT
- GOVERNMENT
- INDUSTRIAL
- MILITARY
- MUSEUM
- PARK
- PRIVATE RESIDENCE
- RELIGIOUS
- SCIENTIFIC
- TRANSPORTATION
- OTHER

4 OWNER OF PROPERTY

NAME

Evans Metropolitan African Methodist Episcopal Zion Church

STREET & NUMBER

301 N. Cool Spring Street

CITY, TOWN

Fayetteville

STATE

North Carolina 28301

VICINITY OF

5 LOCATION OF LEGAL DESCRIPTION

COURTHOUSE,  
REGISTRY OF DEEDS, ETC.

Register of Deeds, Cumberland County Courthouse

STREET & NUMBER

P.O. Box 2039

CITY, TOWN

Fayetteville

STATE

North Carolina 28302

6 FORM PREPARED BY

NAME / TITLE

Linda Jasperse, Principal Investigator, City of Fayetteville

ORGANIZATION

Consultant for Survey and Planning Branch

DATE

March 31, 1982

STREET & NUMBER

Division of Archives and History, 109 E. Jones Street

TELEPHONE

1-919-733-6545

CITY OR TOWN

Raleigh

STATE

North Carolina 27611

## 7 DESCRIPTION

CONDITION		CHECK ONE	CHECK ONE
<input checked="" type="checkbox"/> EXCELLENT	<input type="checkbox"/> DETERIORATED	<input checked="" type="checkbox"/> UNALTERED	<input checked="" type="checkbox"/> ORIGINAL SITE
<input type="checkbox"/> GOOD	<input type="checkbox"/> RUINS	<input type="checkbox"/> ALTERED	<input type="checkbox"/> MOVED DATE _____
<input type="checkbox"/> FAIR	<input type="checkbox"/> UNEXPOSED		

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### DESCRIBE THE PRESENT AND ORIGINAL (IF KNOWN) PHYSICAL APPEARANCE

Built upon the site of Fayetteville's first Methodist church, the Evans Metropolitan A.M.E. Zion Church, which exhibits the Gothic style revived in the nineteenth/early twentieth centuries, was erected 1893-1894. The present edifice is the fourth in the congregation's history and is the first brick one to stand on the site. The fine craftsmanship of black artisans James Williams, carpenter, and Joseph Steward, bricklayer, are reflected in the structure, which distinguishes it from other turn-of-the-century churches in downtown Fayetteville.

The structure is built of brick on a rectangular floor plan with an east-west orientation. Twin towers grace the five-bay front (east) facade. The middle bays are dominated by three elongated lancet windows above three small basement-level windows. These lug-silled lancet windows are triple-hung and are comprised of three sections: a lower sash of six lights colored glass; a midsection which has a single pane surrounded by small, square lights; and a traceried pointed arch window atop. Above the lancet windows is a single round-arched spoked window outlined by rows of projecting brickwork which continue across the front face. The gable roofline is corbelled, and directly below the gable peak rests an asymmetrical brick cross.

The flanking towers vary only slightly with regard to detail. Both have double door entrances surmounted by squat lancet windows, projecting decorative brickwork, small traceried lancet windows at the lower story side and pyramidal cap roofs with finials atop. The basic difference between the two lies in fenestration: the south tower bears an elongated louvered lancet window at the upper story side and front, while the north tower bears pairs of small, round arched windows in the same places. The running bond brickwork of the facade and towers has been sandblasted and repointed.

The north and south sides of the structure are laid in five course American bond. Discounting tower windows, the sides have four bays. Each bay consists of a lancet window exactly like the ones on the front facade, and are separated by brick buttresses. At the rear are a small frame extension and a rectangular apse which houses the choir and pipe organ. A stove stack is found at the left rear.

The interior of the edifice has a full basement, an open main floor laid out on the typical basilica narthex-nave-chancel plan, and a full balcony on three sides. Much of the interior is faced with narrow beaded boards, from the staircase strings in the narthex to the nave ceiling. Because of the liberal use of paneling, the interior of the structure is very dark, but is softened by the light streaming in from the colored and plain glass lancet windows.

The use of wood in furniture and paneling in the sanctuary creates an interesting interplay of patterns and textures. The walls are faced with narrow beaded wainscoting topped by double horizontal finishing boards. The balcony is a finely crafted component in itself, with turned posts, a cove faced with narrow beaded boards beneath, machine-sawn brackets with drop pendants, original lighting fixtures (once gas, now electric), and original wooden pews. Above,

# 8 SIGNIFICANCE

\_\_\_\_\_ NATIONAL \_\_\_\_\_ STATE \_\_\_\_\_ LOCAL <sup>x</sup>

PERIOD		AREAS OF SIGNIFICANCE -- CHECK AND JUSTIFY BELOW				
<input type="checkbox"/> PREHISTORIC	<input type="checkbox"/> ARCHEOLOGY-PREHISTORIC	<input type="checkbox"/> COMMUNITY PLANNING	<input type="checkbox"/> LANDSCAPE ARCHITECTURE	<input checked="" type="checkbox"/> RELIGION		
<input type="checkbox"/> 1400-1499	<input type="checkbox"/> ARCHEOLOGY-HISTORIC	<input type="checkbox"/> CONSERVATION	<input type="checkbox"/> LAW	<input type="checkbox"/> SCIENCE		
<input type="checkbox"/> 1500-1599	<input type="checkbox"/> AGRICULTURE	<input type="checkbox"/> ECONOMICS	<input type="checkbox"/> LITERATURE	<input type="checkbox"/> SCULPTURE		
<input type="checkbox"/> 1600-1699	<input checked="" type="checkbox"/> ARCHITECTURE	<input type="checkbox"/> EDUCATION	<input type="checkbox"/> MILITARY	<input type="checkbox"/> SOCIAL/HUMANITARIAN		
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> ART	<input type="checkbox"/> ENGINEERING	<input type="checkbox"/> MUSIC	<input type="checkbox"/> THEATER		
<input checked="" type="checkbox"/> 1800-1899	<input type="checkbox"/> COMMERCE	<input type="checkbox"/> EXPLORATION/SETTLEMENT	<input type="checkbox"/> PHILOSOPHY	<input type="checkbox"/> TRANSPORTATION		
<input type="checkbox"/> 1900-	<input type="checkbox"/> COMMUNICATIONS	<input type="checkbox"/> INDUSTRY	<input type="checkbox"/> POLITICS/GOVERNMENT	<input checked="" type="checkbox"/> OTHER (SPECIFY)		Black history
		<input type="checkbox"/> INVENTION				

SPECIFIC DATES 1893-1894 BUILDER/ARCHITECT unknown

### STATEMENT OF SIGNIFICANCE

The history of the Evans Metropolitan A.M.E. Zion Church is directly linked to the establishment of the first Methodist Church in Fayetteville c. 1800. Situated on Cool Spring Street, the church still occupies the site of the original Methodist Church which was founded by the free black Virginian shoemaker-preacher, Henry Evans. The founding of a church by a free black which served both black and white members was unique in early nineteenth century North Carolina denominational history. After the establishment of the predominantly white Hay Street Methodist Episcopal Church in the early 1830s, the Cool Spring church continued to be favored by black worshippers and by the 1870s became part of the African Methodist Episcopal Zion Church in its own right. The focus of the black community after emancipation, Evans Church occupied an important place among Fayetteville churches, and witnessed the construction of the present-day brick edifice between 1893-1894. The fourth to stand on the site, this building is a notable example of the revived late nineteenth century/early twentieth century Gothic style and testifies to the skill of black artisans James Williams and Joseph Steward in its two-story gable front construction, corner towers, and interior woodwork.

### CRITERIA ASSESSMENT

- A. Evans Metropolitan A.M.E. Zion Church is directly linked to the establishment of the first Methodist Church in Fayetteville c. 1800 and with its present-day edifice still occupies the same site on Cool Spring Street.
- B. Henry Evans, a free black Virginian shoemaker-preacher, founded the first Methodist Church in Fayetteville from which Evans Church is descended and ministered to a mixed race congregation, a unique circumstance in early nineteenth century North Carolina denominational history.
- C. The present-day edifice c. 1893-1894, fashioned by black artisans James Williams and Joseph Steward, follows the late nineteenth/early twentieth century Gothic movement and features two story gable-front brick construction, double front towers, colored glass lancet windows, and notable beaded interior woodwork.

HISTORICAL BACKGROUND

The history of the Evans Metropolitan A.M.E. Zion Church is linked with the establishment of the first Methodist church in Fayetteville and stands on its original site on Cool Spring Street. Henry Evans, a free-born black shoemaker, founded that church around 1800. Enroute to Charleston, Evans stopped at Fayetteville for several days, and seeing that "the people of his race in that town were wholly given to profanity and lewdness, never hearing preaching of any denomination, and living emphatically without hope and without God in the world," he chose to remain and spread the Methodist cause.<sup>1</sup>

Encountering opposition from the local citizenry for his efforts to minister to blacks, Henry Evans retreated to the outskirts of Fayetteville and conducted preaching services in random locations to avoid repercussions. The popular response reflected prevailing attitudes in a pro-slavery society. But local reports hold that Evan's exhortations wrought such change in the conduct of members of his own race that members of the white race also began to take notice. He returned to Fayetteville, where a meeting hall consisting of a "frame of wood, weatherboard only on the outside, without plastering, about fifty feet long by thirty feet wide" was erected on Cool Spring Street early in the first decade of the nineteenth century.<sup>2</sup>

By this time, Evans enjoyed a following that consisted of members of both races. Although evidence states that worshippers were segregated according to color, the fact that Henry Evans, a free black, could minister to a mixed congregation was unique.<sup>3</sup> This occurred at a time when the Methodist church was reversing its early anti-slavery position and when, as a result of attendant racism, independent black or African congregations were being established.<sup>4</sup> Nevertheless, members of both races continued to worship together as a single body in Fayetteville until the 1830s.

Henry Evans preached in the white frame church until 1808 and died in 1810.<sup>5</sup> His grave rests in the basement of the current edifice. Shortly thereafter, it appears as though a chapel was built on the "lot on the west side of Cool Spring Street, opposite the grave yard and adjoining the Methodist Meeting House".<sup>6</sup> This is probably the same lot that was bequeathed by the dying Henry Evans to the Methodist Episcopal Church.<sup>7</sup> Bishop Asbury, who along with

**9 MAJOR BIBLIOGRAPHICAL REFERENCES**

See continuation sheet.

**10 GEOGRAPHICAL DATA**

ACREAGE OF NOMINATED PROPERTY Less than 1 acre.

UTM REFERENCES

A	17	693220	3880810	B			
	ZONE	EASTING	NORTHING		ZONE	EASTING	NORTHING
C				D			

VERBAL BOUNDARY DESCRIPTION

All of Lots 5 and 6, Block G, Map 78-2-3-4, Cross Creek Township, as outlined in red on map. See map section.

**United States Department of the Interior  
National Park Service**

**National Register of Historic Places  
Inventory—Nomination Form**

Evans Metropolitan A.M.E. Zion Church

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the ceiling is heavily beamed; a cross-tie intersects the main summer beam which runs the length of the structure. In turn, each resulting quadrant is divided into fourths and has a drop pendant center. The entire ceiling is covered with the familiar narrow beaded boards, only here they are set in herringbone pattern. Finally, the apron fronting the lancet-shaped opening which contains the choir and pipe organ is faced with the beaded boards also. This notable interior woodwork reflects the skill of carpenter and member of the congregation, James Williams.

Just south of the church building stands a two-story frame house with a hip roof, pedimented gables at the front and south side, and extra rooms tacked onto the rectangular floor plan at the sides and rear. A wraparound porch with turned columns, main window with the upper sashes divided into small, square and rectangular lights around the perimeter, and diamond-shaped shingling in the gables gives it a late Victorian character. The house was built in 1913 as a parsonage and used as such until the middle 1970s when it was transformed into an office/administration building.









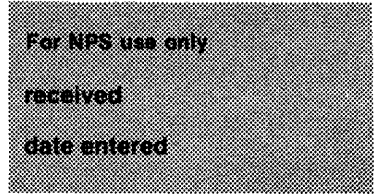
**United States Department of the Interior  
National Park Service**

**National Register of Historic Places  
Inventory—Nomination Form**

Evans Church      Significance/  
                                 Historical  
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- 1<sup>3</sup>Lamb, Hay Street Church, 54.
- 1<sup>4</sup>Bethea, "Black Methodists", 88, 90.
- 1<sup>5</sup>Bethea, "Black Methodists", 92.
- 1<sup>6</sup>Armstrong and others, "History of Evans Church", 9.

United States Department of the Interior  
National Park Service

National Register of Historic Places  
Inventory—Nomination Form

Evans Church Bibliographical  
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