

INDIVIDUAL PROPERTY FORM FOR

Fayetteville

MULTIPLE RESOURCE OR THEMATIC NOMINATION

1 NAME

HISTORIC

First Baptist Church

AND/OR COMMON

2 LOCATION

STREET & NUMBER

200 Old Street

NOT FOR PUBLICATION

CITY, TOWN

Fayetteville

CONGRESSIONAL DISTRICT

STATE

North Carolina

VICINITY OF

CODE

037

7th

COUNTY

Cumberland

CODE

051

3 CLASSIFICATION

CATEGORY	OWNERSHIP	STATUS	PRESENT USE
<input type="checkbox"/> DISTRICT	<input type="checkbox"/> PUBLIC	<input checked="" type="checkbox"/> OCCUPIED	<input type="checkbox"/> AGRICULTURE <input type="checkbox"/> MUSEUM
<input checked="" type="checkbox"/> BUILDING(S)	<input checked="" type="checkbox"/> PRIVATE	<input type="checkbox"/> UNOCCUPIED	<input type="checkbox"/> COMMERCIAL <input type="checkbox"/> PARK
<input type="checkbox"/> STRUCTURE	<input type="checkbox"/> BOTH	<input type="checkbox"/> WORK IN PROGRESS	<input type="checkbox"/> EDUCATIONAL <input type="checkbox"/> PRIVATE RESIDENCE
<input type="checkbox"/> SITE	PUBLIC ACQUISITION	ACCESSIBLE	<input type="checkbox"/> ENTERTAINMENT <input checked="" type="checkbox"/> RELIGIOUS
<input type="checkbox"/> OBJECT	<input type="checkbox"/> IN PROCESS	<input type="checkbox"/> YES: RESTRICTED	<input type="checkbox"/> GOVERNMENT <input type="checkbox"/> SCIENTIFIC
	<input type="checkbox"/> BEING CONSIDERED	<input type="checkbox"/> YES: UNRESTRICTED	<input type="checkbox"/> INDUSTRIAL <input type="checkbox"/> TRANSPORTATION
	N/A	<input type="checkbox"/> NO	<input type="checkbox"/> MILITARY <input type="checkbox"/> OTHER

4 OWNER OF PROPERTY

NAME

First Baptist Church

STREET & NUMBER

200 Old Street

CITY, TOWN

Fayetteville

VICINITY OF

STATE

North Carolina 28301

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

DESCRIBE THE PRESENT AND ORIGINAL (IF KNOWN) PHYSICAL APPEARANCE

Begun in 1906 and completed in 1910, the First Baptist Church follows the medieval European traditions of church architecture revived and favored again in this country during the late nineteenth and early twentieth centuries. With its round-arched fenestration and bell-tower openings, the church exhibits the Romanesque Revival style often exhibited in ecclesiastical architecture. It complements the Hay Street Methodist Church built just east c.1907-8, which exhibits the updated Gothic style with its pointed arch window and door openings. The optimism of the period was captured in the exuberant and ambitious building campaigns launched by these established downtown congregations.

The First Baptist Church consists of a number of main buildings which are connected. An early Sunday School is now part of the sanctuary building, both of which were built between 1905 and 1910. A pictorial line drawing from the period names S.W. Foulk and Son as architects and J.C. Bragdon of Pittsburgh as fulfilling an unidentified function. The sanctuary was renovated in the late 1920s and expanded in 1942-3.

Other buildings were added subsequent to initial construction. These include the Burgess Building, or Sunday School, built between 1926 and 1928 and attached to the rear (west side) of the sanctuary buildings. In 1955, Williamson Hall, an expansive gymnasium, along with offices and classrooms, were added to the north side of the main block.

Each section of the building has its own distinguishing features. The main section, which contains the sanctuary, foyers, and the Memorial Lounge/classrooms (formerly the Sunday School), is constructed of brick and follows a roughly rectangular floor plan. It exhibits considerable variety with its squared nave/transcept/crossing plan and corresponding gable roof peaks and wall faces.

The gable front, which was extended in the 1940s to accommodate a balcony, is flanked by towers of unequal size. They exhibit a variety of features including entrances with gable hoods, paired or tripled elongated windows with colored glass, round-arch bell tower openings, corbeling, decorative cornices, corner spirelets, and pyramidal caps with finials. The gable front in between contains the McDaniel memorial window where Christ ascending is depicted, and below is a row of three rounded colored glass windows along with a corresponding row of rectangular windows.

The north and south sides also have rose, round-arched, and rectangular windows. They preserve the window placement which the front face originally exhibited; that is, they have a center rose window with a set of three rectangular colored glass windows below and dropped elongated round-arched windows flanking. A round-arched louvered vent below the gable peak and corner spirelets are preserved also.

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Additional interest is created by the addition of a tiny chapel to the north front, a two-story bay to the south rear (fronting the former Sunday School), and a small cupola at the crossing. Gabled hoods supported by concrete pillars cover all entrances, some of which have semicircular colored glass transoms. Colored glass is used liberally in fenestration throughout this section.

The sanctuary interior has all of the standard components such as pew space (pew placement was altered during 1920s renovations), a framed front chancel (it was squared during late 1950s, early 1960s renovations) with pulpit, chairs, communion table, choir loft, and pipe organ, an immersion chamber, a balcony, and entrance foyers and hallways. Original pews fashioned of wood with curved, decorated arms are retained. Wall facing fashioned of dark wood, and facing of different styles is found in both the sanctuary and entrance foyers.

The former Hobbs Memorial Sunday School at the rear is accessible through doors at the front of the sanctuary. It now houses a tastefully decorated lounge, meeting rooms, and classrooms.

The Burgess Building to the rear of this section is currently the main classroom building. It is built of brick and rises two stories. Fenestration consists mainly of paired and triple round arched windows toward Old Street (south) which is in keeping with the rest of the structure's window openings. At the rear, however, windows are mainly single 6/6 sash. Following the roofline is stepped brick corbeling which is in keeping with the Romanesque motif.

The final section, Williamson Hall, was built in the mid-1950s. The gymnasium, offices, kitchen, and classrooms added at this time greatly increased usable floor space and made possible the expansion of church-sponsored activities and programs.

8 SIGNIFICANCE

____ NATIONAL

____ STATE

____ **X** LOCAL

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 checked="" type="checkbox"/> 1900-	<input type="checkbox"/> COMMUNICATIONS	<input type="checkbox"/> INDUSTRY	<input type="checkbox"/> POLITICS/GOVERNMENT	<input type="checkbox"/> OTHER (SPECIFY)
		<input type="checkbox"/> INVENTION		

SPECIFIC DATES

1906-1910

BUILDER/ARCHITECT

S. W. Foulk & Son

STATEMENT OF SIGNIFICANCE

The First Baptist Church is housed in a brick sanctuary which was built between 1906 and 1910 on the site of its original 1830s frame church at the northwest corner of Anderson and Old streets in downtown Fayetteville. The new church, which houses a congregation organized in the antebellum period and influential throughout the nineteenth and twentieth centuries, in local, regional, and national denominational life, exhibits the mediievally-inspired Romanesque Revival style which was popularized for religious and commercial architecture again around the turn-of-the-century. Although the trend was widespread nationally, its presence is reflected in only two remaining examples in the city center, the Cape Fear and Yadkin Valley Railway Passenger Depot built in 1890, and this church. Built during the prosperous years of the early twentieth century and capturing the exuberance of that period, the church, which has been expanded throughout the years, enjoys its landmark distinction as a congregation which has been the sower of numerous other area Baptist churches.

CRITERIA ASSESSMENT

- A. The Baptist denomination gained a firm foothold in Fayetteville with establishment of the First Baptist Church in 1837; it joined churches of other major denominations which earlier had been organized in the thriving commercial center.
- B. Mr. James McDaniel who was known locally for his preaching and oratorical abilities and was active in regional and state Baptist organizations, served as an organizer and as the first pastor of the First Baptist Church.

The First Baptist Church of Fayetteville was constituted in 1837. It became the third of that denomination to be established in Cumberland County.¹ A year later, it joined the Cape Fear Association which had been in existence since 1805.² The Baptist denomination in general was by that time firmly seated in North Carolina as other regional associations and a state convention were established by 1830.³

A downtown lot at the corner of Anderson and Old Streets was chosen for First Baptist Church's building site. Charles McAllister conveyed lands there to eleven church trustees in 1838.⁴ A frame building was erected soon after. It had a three-bay front with a door on the lower level of each bay, five bay sides with Colonial or Georgian compass windows, a gable roof, and a multi-level front tower.⁵ Men and women sat separately in the sanctuary,⁶ and blacks sat in the gallery. Later, a Sunday School building was built at its rear.

Mr. James McDaniel was instrumental in the founding of Fayetteville's First Baptist Church and became its first pastor. He was a local man of Scottish heritage who had been raised in the Presbyterian Church.⁸ After changing denominations, he became an influential leader in Baptist organizations. Besides pastoring the Fayetteville church from 1837 to 1844 and again from 1852 to 1869,⁹ he was for many years the clerk of the Cape Fear Association as well as president of the Baptist State Convention (1849 to 1867).¹⁰ Paster McDaniel had a reputation for being of high intelligence and for possessing extraordinary oratory abilities.¹¹

The fledgling church was concerned with proper pastoral care, discipline, financial matters, upkeep of the building and grounds, pulpit supply, missionary endeavors, and organizational and denominational commitments.¹² Their practices were numerous and varied. For example, revivals were conducted for the edification of communicants and the winning of converts. In the early 1850s one revival was held from February to May. "Brother" T.W. Tobey, editor of the Biblical Recorder spoke during a three-week interval. His and others' efforts resulted in a gain of eighty-four baptismal candidates.¹³

9 MAJOR BIBLIOGRAPHICAL REFERENCES

Please see continuation sheet.

10 GEOGRAPHICAL DATA

ACREAGE OF NOMINATED PROPERTY Less than one acre

UTM REFERENCES

A	1,7	6,9,3 3,6,0	3,8 8,0 8,9,0	B			
	ZONE	EASTING	NORTHING		ZONE	EASTING	NORTHING
C				D			

VERBAL BOUNDARY DESCRIPTION

All of lot 6, Block C, Map 78-2-3-4, Cross Creek Township, as outlined in red on map. See map section.

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The next step that the congregation took was to baptize the candidates. A site above a cotton mill on Cross Creek was selected, most likely the Cross Creek flood plain known as "Eccles Pond" which the church overlooked. It had an amphitheatre-like slope on the south side from which the large crowd of spectators could view the events taking place below. Brothers McDaniel and Williams oversaw the numerous immersions in the waters of the creek. A ceremony at the church followed, complete with candle-lighting, bell-ringing, singing, praying, scripture-reading, speaking, formal greeting, and celebration of the sacrament of the Lord's Supper. Following this, converts received instruction and played an integral part in the life of the First Baptist Church.¹⁴

Discipline was an important part of membership in the local Baptist Church. A Vigilant Committee was formed to keep check on members' behavior and activities. Rules forbade them to visit a circus or a theatre and kept them from dancing, drinking "ardent spirits", uttering profanity, committing adultery, and visiting "houses of ill fame." Those who were not sufficiently repentant after committing such acts would be "excluded."¹⁵

As with many congregations, the Civil War years were lean years. In its aftermath, many church members were in financial straits and found it difficult to support their pastors. At the First Baptist Church, Pastor McDaniel agreed to continue preaching for whatever monetary support the congregation could manage.¹⁶

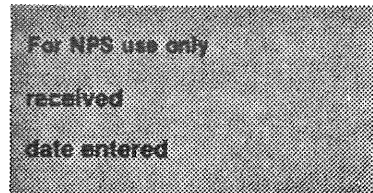
In subsequent years, the First Baptist Church prospered along with the denomination as a whole. In 1888, under Dr. Oliver's pastorship, the church building was renovated. Window treatment was altered and an extension was built onto the Sunday School. The second of four pastoriums was also built about this time.¹⁷

The First Baptist Church supported or helped to establish other congregations during its history, particularly in the post-1890 period. These include The Baptist Church (colored), a mission in Massey Hill (1896), Second Baptist (1912), Snyder Memorial Baptist (named for Dr. Joel S. Snyder, pastor of the First Baptist Church from 1912 to 1941; organized 1949), and many others.¹⁸ It is the mother of Fayetteville Area Baptist Churches, as are First Presbyterian, Hay Street Methodist, and others in their respective denominations.

A milestone in the history of the church occurred in this century with the dedication of a new brick edifice in 1910. It stood on the same site as the early frame structure, which was demolished in 1906 to make room for the new. It was built during the pastorship of J.J. Hall, at a time when other nearby churches were experiencing growth and undertaking building programs.¹⁹

The first visible step which the downtown Baptist congregation took to implement their building program was to clear the Anderson/Old Street corner lot for construction purposes. At this time, dwellings stood on either side of the sanctuary lot, including their pastorium on the west and the First Presbyterian

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Reference Notes :

¹M.A. Huggins, A History of the North Carolina Baptists 1727-1932 (Raleigh: The General Board, Baptist State Convention of North Carolina, 1967), information compiled from Appendix B "Churches established 1830-1859", 402, 419, 421, hereinafter cited as Huggins, North Carolina Baptists.

²Huggins, North Carolina Baptists, 125.

³Huggins, North Carolina Baptists, 106, 108, 112, 116, 122, 137 and others; also 125.

⁴Charles McAllister to the Baptist Church, 29 September 1838, Cumberland County Deeds, Office of the Register of Deeds, Cumberland County Courthouse, Fayetteville; Book 42, Page 430.

⁵Documentary photograph contained in survey file marked First Baptist Church, Survey and Planning Branch, Archaeology and Historic Preservation Section, Division of Archives and History, Raleigh, North Carolina, 27611.

⁶Typewritten excerpts from David S. Williams, Diary, Z. Smith Reynolds Library, Wake Forest University, Winston-Salem, North Carolina, hereinafter cited as Williams Diary.

⁷Lou Rogers Wehlitz, "History of the First Baptist Church, Fayetteville, N.C., 1837-1973"; unpublished report in survey file marked First Baptist Church, Survey and Planning Branch, Archaeology and Historic Preservation Section, Division of Archives and History, Raleigh, North Carolina, 27611, 4, hereinafter cited as Wehlitz, "First Baptist Church."

⁸Williams Diary, 6.

⁹Wehlitz, "First Baptist Church", 15.

¹⁰Huggins, North Carolina Baptists, 127, 228.

¹¹Huggins, North Carolina Baptists, 229.

¹²Gleaned from Church Minute Book, 1848-1870, housed in the vault at the First Baptist Church, Anderson and Old Streets, Fayetteville, North Carolina, 28301, hereinafter cited as Church Minutes.

¹³Williams Diary.

¹⁴Williams Diary.

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15 Church Minutes, 1848-1870, 4, 6, 8.

16 Church Minutes, 184.

17 Wehlitz, "First Baptist Church", 7.

18 Wehlitz, "First Baptist Church", 14.

19 Wehlitz, "First Baptist Church", 8-9.

20 Illustration: 1901 and 1908 Sanborn Maps for Fayetteville, North Carolina, Paper copies from the North Carolina Collection, Wilson Library, The University of North Carolina at Chapel Hill, Chapel Hill, North Carolina; supporting text: Wehlitz, "First Baptist Church", 7, 11.

21 Wehlitz, "First Baptist Church", 8-9.

22 Wehlitz, "First Baptist Church", 9, 11-12.

23 Wehlitz, "First Baptist Church", 12-13.

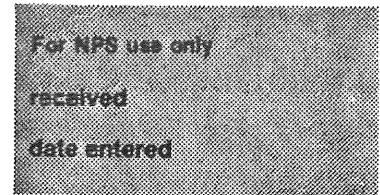
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Wehlitz, "History of the First Baptist Church, Fayetteville, N.C.,
1837-1937." Copy in file marked, "First Baptist Church."

Sanborn Insurance Maps for Fayetteville, North Carolina: 1901, 1908.

Winston-Salem, North Carolina. Wake Forest University. Z. Smith Reynolds
Library. David S. Williams, "Diary."

