

# INDIVIDUAL PROPERTY FORM FOR

Fayetteville

MULTIPLE RESOURCE OR  THEMATIC NOMINATION

## 1 NAME

HISTORIC

Hay Street Methodist Church

AND/OR COMMON

## 2 LOCATION

STREET & NUMBER

Hay Street at Ray and Old Streets

NOT FOR PUBLICATION

CITY, TOWN

Fayetteville

VICINITY OF

CONGRESSIONAL DISTRICT

7th

STATE

North Carolina

CODE

037

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

## 4 OWNER OF PROPERTY

NAME

Hay Street United Methodist Church

STREET & NUMBER

P.O. Box 456

CITY, TOWN

Fayetteville

VICINITY OF

STATE

North Carolina 28302

## 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

The Hay Street Methodist Church c. 1907-1908 is the second in the congregation's history to stand on a spacious downtown site at the convergence of Hay, Old, and Ray streets. The present day church replaced an 1830s Greek Revival sanctuary and an 1880s Sunday School early in this century when several downtown churches were conducting ambitious building programs. At that time, medieval-inspired architectural styles such as the Gothic and Romanesque, which had been popular some fifty to seventy-five years earlier, were again revived and favored for church construction. The Hay Street Methodist Church, with its corner towers, red brick construction, and colored glass lancet shaped windows, exemplifies the Gothic traditions which again gained nationwide acceptance around the turn of the century.

The Hay Street Methodist Church was built in three sections: the sanctuary, 1907-1908; an early Sunday School addition, 1924; and a new educational wing, 1953. The earliest section faces Hay Street and is dominated by three corner towers, with the greatest one at the most visible southwest corner. Smaller, matching towers stand at the northwest and southeast corners, and the main south and west facades resemble each other in form and detail.

The west facade exhibits running bond brick exterior walls above a granite block foundation. Punctuating the center of the gable face is a large lancet-shaped colored glass window with four vertical sections, tracery, and a crowning decorative red clay molding. The sides of the facade are demarcated by two-step brick buttresses topped by a scrolled base pyramidal cap with a finial. The caps as well as the gable roof edge in between are most likely metal with a coat of grey paint, which contrasts with the red brick wall. Just beneath the gable peak--which extends only a short distance to meet the main structure pyramidal roof--is stepped brick corbeling.

Narrow extensions of the main wall connect the gable facade with flanking towers. Each extension bears a narrow colored-glass lancet window topped with the clay hood molding. Ornamentation near the roofline consists of stepped bands of brick above and below a face which is punctuated by recessed rectangles set parallel to each other.

A short entrance tower stands at the northwest side. Granite steps lead up to the double wooden door which is surmounted by a lancet-shaped colored glass transom and the already familiar clay molding. Stories are separated by ornamentation similar to that described in the previous paragraph. Set into the brick at the upper story level is a double set of colored glass windows: each set is comprised of a lower narrow rectangular window with slip granite sills and lintels, topped by a narrow lancet window with similar sills and clay hood ornament. A two-step brick string and a granite band surmount and adorn the otherwise plain brick face. The tower's peak creates most interest with capped spirelets at the corners, and a tall, metal covered finialed spire in the center.

Situated just to the left of this tower is an apse-like projection which has narrow double-hung colored-glass lancet windows in its face, the clay molding, and bands of stepped brick near the roofline. An asphalt-shingled polygonal roof caps it off.

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The church's main tower rests to the right of the above-described west facade, at the southwest corner of the building. In its two exposed faces it has entrances like the one already described and angle buttresses. These faces have essentially the same features as the smaller tower on the second story level except that the narrow windows are three tiered instead of two and the top lancets are louvered rather than filled in with colored glass. Above is the decorative brickwork which also separates the stories on the northwest tower, a granite veneer band, and a main spire rising from the tower peak surrounded by small, decorative spirelets.

The building's south facade is the same as the west. Another apse which houses a chapel projects from the side. The remaining exposed side of the original main block--the east side--also has a projecting bay with windows on two faces but is otherwise unadorned.

The remainder of the exposed wall face of the Hay Street Methodist Church belongs mainly to additions. On the northwest side is a drum-like projection which once housed the Sunday School. The brick is laid in five-course American bond punctuated at regular intervals by rectangular colored glass windows with stone lug sills and lintels. Behind it is the 1924 addition, which has both colored glass and diamond mullioned windows in its three stories, heavy wooden bracketed hoods over the doors, and buttressing. The 1953 educational wing towers alongside it; it is a three story-flat-roofed mass bearing seven bays on the east side and five on the south. A modern wheelchair ramp and staircase leading into the church offices have been constructed at the corner where the educational wing and original main block meet.

The interior of the edifice is the product of several stages of development. The sanctuary floor which is now filled with pews was divided into two sections by means of pull-down doors: one section served as the place for Sunday worship (it was accessible by doors in the main southwest tower) and the other as the Sunday School. Today, the area is no longer partitioned into separate spaces. Pews are arranged around a centrally-placed chancel in Akron-seating plan fashion. The changes--which were carried out in 1935--include a reredos against the far wall which is lancet-shaped, paneled, and bears side spires and foiled cutouts. A complementary pulpit stands in front of the screen, and a rail and kneeling bench surround that. Sanctuary walls are faced with vertical board wainscot topped with a finishing board. The ceiling is decoratively beamed (the pattern formed by ceiling ornamentation of the original sanctuary side resembles an Italian cross, and on the Sunday school side, a grandmother's fan quilt block). Brass lighting fixtures (which originally bore gas jets but are now electrified) are suspended from the ceiling.

The interior contains several other notable features. Walls are pilastered below the point of intersection between ceiling beams and the side walls. A pipe organ with paneled face (a recent acquisition) and the choir loft are situated at the southeast end of the sanctuary. Pews are wooden and have curved

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arms as well as oft-repeated lancet-shaped cutouts at the ends. A balcony with turned balusters is found on what was originally the Sunday school side. Window treatment is different on this side than the other; casings are square rather than lancet-shaped.

Lastly, a prayer chapel is located to the extreme southeast side of the sanctuary. It is accessible through halls and foyers leading to the main worship area. It has three narrow sash lancet windows in the apse end and pews which have lancet-shaped arms.

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 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 1907-1908

BUILDER/ARCHITECT unknown

## STATEMENT OF SIGNIFICANCE

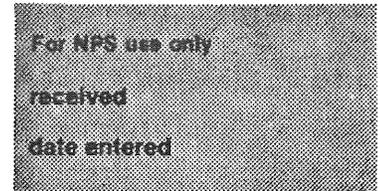
The Hay Street Methodist Church is intrinsically linked with the establishment of the Methodist movement in Fayetteville and follows the development of Southern Methodism in general. An offshoot of the first Methodist Church in Fayetteville c.1800, it was formally established early in the 1830s and a sanctuary begun in 1834. In 1846, it became part of the newly-formed Methodist Episcopal Church, South as division occurred within the denomination over issues such as slavery. The church retained its partisan status until this century when the Methodist denomination once again became a unified national movement. The Hay Street Methodist Church, which followed the nineteenth and twentieth century development of the denomination, is an established downtown congregation. It meets in a Gothic-inspired sanctuary featuring monumental red brick construction, corner towers and spires, and lancet windows, which was built between 1907-1908 to replace the original frame sanctuary and Sunday school and now forms a notable and imposing downtown landmark.

## CRITERIA ASSESSMENT

- A. The Hay Street Methodist Church is linked to the development of Methodism in Fayetteville and Southern Methodism in general.
- C. The present day sanctuary, built 1907-1908 to replace the original frame sanctuary and Sunday School, follows the revived Gothic forms of the early twentieth century with its monumental red brick construction, gable faces, colored glass lancet windows, and corner-towers with pyramidal spires. The church, built during a period of rapid early twentieth century urbanization, maintains stylistic links with local contemporaries as well as those built in other cities and/or suburbs which experienced similar growth.



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Hay Street Methodist Episcopal Church, South grew and remained active throughout the latter half of the nineteenth century. A new Sabbath school, which complemented the sanctuary building but was erected on a smaller scale, was built to the west around 1880. A parsonage and bell tower also occupied the grounds.<sup>7</sup> The church was able to maintain its own Sunday School as well as mission schools in the old Campbelton area and at the fairgrounds. Emphasis was placed on training of teachers to conduct classes to aid in the "moral and religious" edification of children. Other activities included regular Sunday services, prayer meetings, benevolence, and care and upkeep of the church and parsonage. The church benefitted from good leadership by the pastors, trustees, and superintendents, as well as men like E.J. and Henry Lilly, James M. Lamb, B. E. Sedberry, and Q.K. Nimocks, local merchants, businessmen, and/or industrialists, who were members of the congregation.<sup>8</sup>

The 1830s church and related buildings served the congregation until the first decade of this century when proposals were made for constructing a new sanctuary. In 1905-6, a Mr. Tuttle put on a campaign for a new church. His bulletin for Sunday carried a picture of Hay Street Church and Sunday School building with the following caption: "This church building has served us three score and ten years. It is not time for a new one? What say our building committee?"<sup>9</sup> The committee apparently agreed, for the original frame sanctuary was soon demolished and the current edifice constructed by 1908.

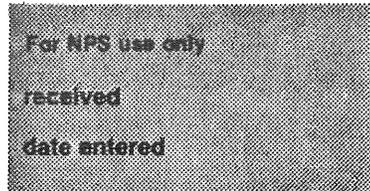
The new church is built of brick and exhibits the Gothic style revived in the century. It is the product of three distinct building phases: 1907-1908--sanctuary and Sunday School; 1924--three-story Sunday School addition; 1952-1953--educational building.<sup>10</sup> One of the most notable features of the main sanctuary--which has undergone some changes in plan seating--is the set of stained glass lancet windows. These were selected by Dr. G.B. Patterson, member of the congregation, in New York City. Biblical scenes depicted in the main windows include Christ at the door and Christ as the Good Shepherd. Liberal use is made of colored, jewel, and drapery glass in their construction.

The church's physical facilities have been subject to several changes over the years. One of these includes a complete renovation of the sanctuary which was performed in 1935. The semicircular auditorium, originally partitioned into a sanctuary and a Sunday School room by means of fold-down doors, was opened up, the floor space filled with pews, and the chancel repositioned centrally. A quick glance at the windows and ceiling shows how the auditorium was originally divided. Another major change took place when the education wing was constructed and occupied the site that the pastor's home once did. A new parsonage was built on Hillside Avenue in Haymount.

The northern and southern Methodist branches relinquished their bipartisan status in 1939 to form a unified Methodist movement, and in 1968 were joined by the Evangelical United Brethren to create the present day United Methodist Church.<sup>12</sup> The history of Hay Street Church follows the movement of the Methodist denomination from sectional division to national unity. The local congregation which has spawned numerous others such as Haymount Methodist and Johnson Memorial, still exists today as a vital body with a rich, distinct, and noteworthy heritage.

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Reference Notes:

<sup>1</sup>Elizabeth Lamb, compiler, Historical Sketch of Hay Street Methodist Episcopal Church, South, Fayetteville, North Carolina (Fayetteville, 1934), 23 hereinafter cited as Lamb, Hay Street Church.

<sup>2</sup>Beverly Rose to John H. Pearce and others, Trustees of the Methodist Episcopal Church, 5 June 1934, Cumberland County Deeds, Register of Deeds Office, Cumberland County Courthouse, Fayetteville, Book 40, Page 446, hereinafter cited as Cumberland County Deeds.

<sup>3</sup>Lamb, Hay Street Church, 24-26, 29.

<sup>4</sup>Lamb, Hay Street Church, 26-29.

<sup>5</sup>J. Gordon Melton, The Encyclopedia of American Religions, Vol. I (Wilmington: McGrath Publishing Company, 1978), 178, hereinafter cited as Melton, American Religions.

<sup>6</sup>Joseph B. Bethea, Chapter Seven: "Black Methodists in North Carolina," in Methodism Alive in North Carolina: A Volume Commemorating the Bicentennial of the Carolina Circuit, ed. by O. Kelly Ingram (Durham: The Duke Divinity School, Duke University, North Carolina, 1976), 93.

<sup>7</sup>Cumberland County Deeds, Book 68, Page 48; Sanborn Insurance Map of 1885 for Fayetteville, North Carolina, photocopies from the North Carolina Collection, Wilson Library, The University of North Carolina at Chapel Hill, Chapel Hill, North Carolina.

<sup>8</sup>Gleaned from church minutes contained in Lamb, Hay Street Church, 48-52, 59, 63.

<sup>9</sup>Lamb, Hay Street Church, 64.

<sup>10</sup>"Methodist Movement Began in Area after 1770", Fayetteville Observer, April 1954.

<sup>11</sup>Interviews with Clara Van Hook, Miss Martha Patterson, and Mrs. Lucille Sowders, members of the congregation, Fayetteville North Carolina, by Linda Jasperse, 13, 14, April 1981.

<sup>12</sup>Melton, American Religions, 178.

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Ingram, O. Kelly ed. Methodism Alive in North Carolina: A Volume Commemorating the Bicentennial of the Carolina Circuit. Durham: The Duke Divinity School, Duke University, 1979.

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Melton, J. Gordon. The Encyclopedia of American Religions. Wilmington: McGrath Publishing Company, 1978.

"Methodist Movement Began in Area After 1770." Fayetteville Observer, April 1954.

Patterson, Martha. Member, Hay Street Methodist Church. Fayetteville, North Carolina. Interview by Linda Jasperse, 14 April 1981.

Sanborn Insurance Maps for Fayetteville, North Carolina: 1885, 1914.

Sowers, Lucille. Member, Hay Street Methodist Church. Fayetteville, North Carolina. Interview by Linda Jasperse, 13 April 1981.

Van Hook, Clara. Member, Hay Street Methodist Church. Fayetteville, North Carolina. Interview by Linda Jasperse, 13 April 1981.

