

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name Mars Hill Baptist Church

other names/site number (former) Fries Memorial Moravian Church

2. Location

street & number 1331 East Fourth Street not for publication

city or town Winston-Salem vicinity

state North Carolina code NC county Forsyth code 067 zip code 27101

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets does not meet the National Register criteria. I recommend that this property be considered significant nationally statewide locally. (See continuation sheet for additional comments.)

Stephen J. Crow SHPO 12/18/98
Signature of certifying official/Title Date

State of Federal agency and bureau

In my opinion, the property meets does not meet the National Register criteria. (See continuation sheet for additional comments.)

Signature of certifying official/Title Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that the property is:

- entered in the National Register. See continuation sheet.
- determined eligible for the National Register See continuation sheet.
- determined not eligible for the National Register.
- removed from the National Register.
- other, (explain): _____

Signature of the Keeper

Date of Action

Mars Hill Baptist Church
Name of Property

Forsyth, NC
County and State

5. Classification

Ownership of Property
(Check as many boxes as apply)

- private
- public-local
- public-State
- public-Federal

Category of Property
(Check only one box)

- building(s)
- district
- site
- structure
- object

Number of Resources within Property
(Do not include previously listed resources in the count.)

Contributing	Noncontributing	
2		buildings
		sites
		structures
		objects
2		Total

Name of related multiple property listing
(Enter "N/A" if property is not part of a multiple property listing.)
Historic & Architectural African-American Resources
in Northeastern Winston-Salem, 1900-1948

Number of contributing resources previously listed
in the National Register
- 0 -

6. Function or Use

Historic Functions
(Enter categories from instructions)

RELIGION/religious facility

Current Functions
(Enter categories from instructions)

RELIGION/Religious facility

7. Description

Architectural Classification
(Enter categories from instructions)

Late Gothic Revival

Materials
(Enter categories from instructions)

foundation STONE/granite

walls Brick

roof composition shingle; tar & gravel

other wood

Narrative Description

(Describe the historic and current condition of the property on one or more continuation sheets.)

Mars Hill Baptist Church
Name of Property

Forsyth, NC
County and State

8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B Property is associated with the lives of persons significant in our past.
- C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

Property is:

- A owned by a religious institution or used for religious purposes.
- B removed from its original location.
- C a birthplace or grave.
- D a cemetery.
- E a reconstructed building, object, or structure.
- F a commemorative property.
- G less than 50 years of age or achieved significance within the past 50 years.

Areas of Significance

(Enter categories from instructions)

Social History

Ethnic Heritage/Black

Architecture

Period of Significance

1915-1948

Significant Dates

1915

Significant Person

(Complete if Criterion B is marked above)

n/a

Cultural Affiliation

n/a

Architect/Builder

Unknown

Narrative Statement of Significance

(Explain the significance of the property on one or more continuation sheets.)

9. Major Bibliographical References

Bibliography

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering Record # _____

Primary location of additional data:

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

Name of repository:

Mars Hill Baptist Church
Name of Property

Forsyth, NC
County and State

10. Geographical Data

Acreage of Property less than one acre

UTM References

(Place additional UTM references on a continuation sheet.)

1

17	5691360	39951050
Zone	Easting	Northing

2

Zone	Easting	Northing

3

Zone	Easting	Northing

4

Zone	Easting	Northing

 See continuation sheet

Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet.)

Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.)

11. Form Prepared By

name/title Langdon Edmunds Oppermann
organization Historic Preservation Planning date March 1998
street & number 1500 Overbrook Avenue telephone 336/721-1949
city or town Winston-Salem state NC zip code 27104

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

A USGS map (7.5 or 15 minute series) indicating the property's location.

A Sketch map for historic districts and properties having large acreage or numerous resources.

Photographs

Representative black and white photographs of the property.

Additional items

(Check with the SHPO or FPO for any additional items)

Property Owner

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

name Mars Hill Baptist Church Trustees
street & number 1331 East 4th Street telephone 336/722-0675
city or town Winston-Salem state NC zip code 27101

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 *et seq.*).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20512-7127, and the Office of Management and Budget, Paperwork Reduction Project (1024-6018), Washington, DC 20503.

United States Department of the Interior
National Park ServiceNational Register of Historic Places
Continuation SheetSection number 7 Page 1Mars Hill Baptist Church
Forsyth County, NC

Narrative Description

Setting

Mars Hill Baptist Church, a substantial well-preserved late Gothic Revival-style building, was erected in 1915 at the northwest corner of East Fourth Street and what was then Claremont Avenue (today's Martin Luther King, Jr., Drive); its principal facade faces south. The church is built close to the street with its entrance steps descending to the sidewalk on its south and east elevations. The property includes the ca. 1915 pebble-dash parsonage next door to the west. Extending behind the church parallel to East Fourth Street is an abandoned ten-foot alley that remains on tax maps today, but is sandwiched between lots owned by Mars Hill Church. On site it is a part of the church's paved parking lot. When Mars Hill was built in 1915, its neighborhood, known as East Winston, was a mix of dwellings, churches, and stores, all occupied by white people. Its primarily residential use continued and in the 1940s it became predominantly African-American, and still residential. Most of the houses date from the first quarter of the twentieth century and remain today.¹ Some of the houses, however, are run-down and the neighborhood does not enjoy the health and stability it once did. Claremont Avenue was widened to become Martin Luther King, Jr. Drive carrying heavy traffic along the eastern border of the church.

Exterior

Mars Hill Baptist Church is a T-shaped brick building with corner tower; the sanctuary is a rectangular shape beneath a gable-front roof, typical features of Gothic Revival churches and public buildings. At the rear is a small original rear wing with chimney, and a larger, later rear addition, both brick. The church is built of dark red brick laid up in five-to-one common bond and covered with a composition shingle roof replacing the original slate roof.

The front facade is a distinguished asymmetrical composition featuring the gable-front block with square brick tower projecting from and anchoring its southeast corner. At the base of the three-stage tower are pointed-arch entrance doorways in the south and east elevations with modern glass doors and transoms replacing the batten doors and stained-glass transoms shown in earlier photographs;

¹ Eight frame houses, a mix of one, 1½, and 2-story, and most first quarter 20th C., share the 1300 block of E. 4th Street with Mars Hill; nearby properties on MLK front on side streets, with the exception of Smith's Laundry a half block south. Laundry building was Andrews Drug Store in late 1930s; by 1945 when neighborhood had become African-American, was white-owned Conley's Grocery, (sign visible in 1944 procession photograph); is a white-owned laundry today. Eleven frame houses, a similar mix of heights, remain in the 1400 block of E. 4th Street.

United States Department of the Interior
National Park ServiceNational Register of Historic Places
Continuation SheetSection number 7 Page 2Mars Hill Baptist Church
Forsyth County, NC

granite steps descend to the sidewalks from both entrances. The tower's second stage contains two levels of fenestration in an asymmetrical pattern of two small, pointed-arch stained glass windows on south and east elevations. According to Ruby Petree, a member of Fries Moravian Church that built the brick church, two of the four windows in the tower came from Westminster Abbey, and the other two were reproduced to match. The third and uppermost level of the tower has a large, unglazed pointed-arch opening in each of the four facades through which the bell can be seen. A short unornamented parapet above has a cast stone cap. The Gothic Revival style is emphasized by the salient buttresses which rise in three sections at the corners of the tower and at each side elevation. Cast stone enhances the buttress caps. The central feature of the south gable front is a large pointed-arch window with granite sill and heavily molded mullions filled with leaded stained glass. A brass plaque on the building reads: "Mars Hill Baptist Church, bought this Church in 1944, originated September 1937, Rev. E. W. Samuels, pastor."

The side elevations have two parts: the front two-thirds contains the sanctuary and is made up of four bays, each with a pointed-arch stained glass window and separated by two-level brick buttresses with cast stone caps. Windows have granite sills, arches of brick headers, and elaborate wooden mullions in each that define a pair of lancet windows and small, triangular shaped windows in the pointed arch. A granite water table rests above a high cut granite foundation. A concrete handicap ramp with metal rail has been added along the west side elevation. North of the fourth bay on each side is the projecting bay of the transverse rear wing with detailing similar to the sanctuary. Sanborn Maps show that, when constructed, there were two small porches at each rear corner.

After 1924, a one-room, one-story gable addition was built onto the rear northeast corner with two windows in each elevation; these now have replacement one-over-one sashes. Later still, but before 1944, a two-story addition holding classrooms was added across the full back of the building. The rear elevation (north) is two stories and tall basement, with a symmetrical pattern of six bays of fenestration on each level. Windows are metal. The basement windows are six-over-six and more domestic in design than the Gothic Revival-style windows of the sanctuary proper or the institutional windows above.

Interior

The main entrances into the tower lead to a vestibule with two interior doors to the sanctuary. A corner stair to the upper stages of the tower has a Craftsman-style square panelled newel post, molded handrail, square-in-section balusters, and, along the wall, V-board wainscoting and molded chairrail. All woodwork is stained dark. The tower today holds the original bell, the loudspeaker for electronic chimes (rung from a keyboard on the choir stand), and the air conditioning system.

The vestibule opens into a rectangular sanctuary space designed on a north-south axis. The white

United States Department of the Interior
National Park ServiceNational Register of Historic Places
Continuation SheetSection number 7 Page 3Mars Hill Baptist Church
Forsyth County, NC

plaster walls and ceiling provide dramatic contrast to the dark stained woodwork of the surrounds, the elaborate mullions, and the notable roof truss system with heavy brackets and ornamental pendules. Large well-executed stained glass windows illuminate the sanctuary. The largest, southernmost window depicts Jesus with children, flanked by grapes and grapevines, and is notable for its colors and design. It received considerable damage during Hurricane Hugo in 1989, when the bottom third was blown into the church and shattered into silver-dollar-sized pieces. Careful restoration was undertaken at great expense to piece together and copy the shattered sections, and the window is back in place.² At the north end, occupying the middle of the original transverse rear wing, the raised pulpit and stage are separated from the seating area by a curved and molded rail with wooden balustrade. The carved wooden pulpit and three pulpit chairs were purchased by the Mars Hill congregation for this building. Behind this, the choir area is defined by a solid balustrade with molded rail. On each side, a pointed-arch doorway with panelled door leads from the sanctuary floor to a side hall along the side of the choir, all with stained woodwork. Farther north along each side hall is the choir-members entrance up a few steps to the floor of the elevated choir stand. Throughout the church, in the vestibule, sanctuary, and side halls, are molded door surrounds, baseboards, and in many places, chairrails. The woodwork is plentiful and all of it stained and amazingly intact.

In the two side halls, the stairs to the second floor are similar to that in the vestibule. These have a V-board wainscot and fairly elaborate molded chairrail. On both sides of the choir, the first floor of the original rear wing houses the pastor's study on the east and ladies lounge and bathroom on the west.³ In the pastor's study is a fireplace with Colonial Revival mantel supported by slender fluted columns, stained as is all interior woodwork of the church. In the lounge is a similar mantelpiece on a diagonally-set fireplace. Both are working fireplaces. On the second floor, these spaces house the accounting room on the east and children's rooms on the west, both illuminated by Gothic-arched stained-glass windows. In the basement, built to house a nursery and children's Sunday School, are spaces that originally accommodated the kitchen, coal furnace, and coal storage. An oil furnace has replaced the original coal furnace. The basement is accessed from steps in the two side halls and has a rear exterior door as well.

Originally, each side of the rear wing was accessible only from the stairs on that side. However, the 1944 addition of the rear classroom annex provided passage from one side to the other on one level. This addition has an east-west hallway and six classrooms on each floor, as well as an

² Interview, Ed Atkins, Russell Church Studios. The window is approximately 12 by 15 feet.

³ The lounge is also called the nurses' room, and is outfitted with a bed and wheelchair. Mars Hill has long had a committee of women, called nurses in their church duties, who learn basic first aid and are available to help anyone needing assistance during church activities. They can be seen in the 1944 photograph of the procession.

United States Department of the Interior
National Park ServiceNational Register of Historic Places
Continuation SheetSection number 7 Page 4Mars Hill Baptist Church
Forsyth County, NC

exterior door to the west leading to the parking lot. It is clear that efforts were made to match the woodwork of the original construction period when the addition was made; between the hallway and each classroom are half-glazed, panelled doors. Transoms above each door and a nine-pane stationary sash in each room allow light from the north windows to penetrate the east-west hall. Door and window surrounds are similar to the earlier surrounds in the building, but with a molded, rather than flat, surround board and molded backboard. The hallway and new rooms have baseboards, but no wainscot or chairrail as elsewhere; instead, the lower portion of the plastered walls are painted a dark color to resemble a wainscot.

Few changes have taken place in the sanctuary. Hardwood floors were covered with linoleum tile in the mid 1940s, and later carpeted. The original plain wooden pews have been replaced with more recent wooden pews. Several original pews are upstairs in children's rooms and Sunday School rooms. Plaster walls and ceilings remain, as well as abundant original woodwork. Perhaps the greatest changes have been the replacement pews and the replacement of the outside batten doors with glass doors. Plans for the church include installation of exterior shielding to protect the stained-glass windows from cold penetration and vandalism, replacing the back windows on the rear addition, and remodeling the basement for new uses.

Parsonage

Next door to the west at 1321 East Fourth Street is the parsonage, a pebble-dash Queen Anne style house built about 1915. It is one-story high with high hipped roof, shallow cross-gable, wings on the south, east, and north elevations, and a central hipped dormer glazed with eight small colored glass panes on the front slope of the roof. The house is three bays wide with a central entrance, but the bays are asymmetrical. An attached, hipped-roof full-front porch supported by fluted columns follows the contour of the main facade. First-floor windows are replacement one-over-one double-hung sash, but appear to be in their original openings and surrounds. Rising above the composition shingle roof are two interior corbelled brick chimneys. The house has suffered recently from slight vandalism (broken windows), but the church plans to rehabilitate it for residential rental, its use since 1944.

United States Department of the Interior
National Park ServiceNational Register of Historic Places
Continuation SheetSection number 8 Page 5Mars Hill Baptist Church
Forsyth County, NC**Summary Paragraph**

Mars Hill Baptist Church was erected in 1915 for a white Moravian congregation, but its primary historical significance is its association with the African-American Mars Hill Baptist Church, the congregation that purchased the building in 1944. The Mars Hill congregation was established in 1937 as a split from another church, and met in private houses and two locations in the East Winston neighborhood before moving to its present site. Mars Hill has been an institution active in the East Winston neighborhood since 1944, during the few years when African Americans moved in and white residents left in rapid "white flight." Mars Hill is representative of the transition, in only a few years, of the East Winston neighborhood as the city's African-American population grew and became more affluent. It also reflects the ability, in the midst of World War II, of an African-American congregation to acquire and maintain an imposing, dignified church building. Mars Hill Baptist Church is eligible for listing in the National Register under Criterion A in the contexts of social history and African-American heritage as a representative of twentieth-century community development in the African-American neighborhoods of northeastern Winston-Salem. This historic context is more fully discussed in the Multiple Property Documentation Form, "Historic and Architectural African-American Resources of Northeastern Winston-Salem, 1900 to 1948," in Section I, Part II, "The Realization of the African-American Community in Neighborhoods in Northeastern Winston-Salem, 1900 to 1948." Mars Hill also meets National Register Criterion C in the area of architecture as a little-changed representative of the Gothic Revival style of church architecture. The impressive church has a corner tower anchoring the gable-front facade, and a well-preserved array of elements of the style including pointed-arch windows with stained glass, buttresses, and overall form. Mars Hill's architecture identifies its time period as well as its original and continued use. It retains great integrity of its architectural design, materials, workmanship, feeling, association, and orientation to the street and sidewalk and to its parsonage. The construction of the rear education annex respects the original fabric and scale of the church building, and does not detract from the architectural or historical integrity of the building. Because it derives its primary significance from architectural distinction and historical importance, the building satisfies Criteria Consideration A regarding religious structures.

United States Department of the Interior
National Park ServiceNational Register of Historic Places
Continuation SheetSection number 8 Page 6Mars Hill Baptist Church
Forsyth County, NC

Historical Background

Mars Hill Baptist Church was organized on May 25, 1937, by twenty-five members who had left Calvary Baptist Church, then at East Third and Hickory streets. The group asked Reverend E.W. Samuels, then a young man working at R.J. Reynolds Tobacco Company, to be their rector. They selected the name Mars Hill for their new congregation; the name refers to the hill in Athens known as the scene of St. Paul's address to the Athenians about Jesus and the resurrection.⁴ The small congregation first met for prayer sessions in the homes of Mrs. Dora Roberts and Mrs. Janie Austin; within the year they purchased a simple gable-front frame house at the corner of East Seventh Street and Locust Avenue for \$1,500, removed the interior partitions, and converted it into a place of worship accommodating about one hundred. The congregation soon outgrew the building and purchased a vacant lot at the corner of East Second Street and Cleveland Avenue. The \$1,200 purchase price was paid in cash raised from the sale of the Locust Avenue building and by special rallies. Before construction began, however, an existing church building became available, and in 1940 the congregation bought a small gable-front frame church on Greenwood Avenue between Second and Third streets at a cost of \$4,000.⁵

Reverend Samuels was a graduate of Benedict College in Columbia, South Carolina, and Livingstone College in Salisbury. He began with only twenty-five members in 1937, but increased the new church's membership considerably. By 1944 the congregation had grown to 500 active members, described at the time by Reverend Samuels as "[mostly] tobacco workers and domestic employees."⁶ In a flyer appealing for assistance, Samuels stated, "The congregation has outgrown its present location . . . ; therefore the congregation is seeking a larger church with sufficient grounds for enlargement and desires to secure the proposition submitted herewith." The flyer emphasizes "Practical Inter-Racial Cooperation," and explains,

"In the city of Winston-Salem there has always existed a friendly feeling between the white and colored races.

Due consideration has been had for the education and living conditions by

⁴ Geographical Dictionary; the Bible, Acts, chapter 17; and interview with Carl Harris. The Athenian hill was named Arcopagus, literally Hill of Ares, the Greek God of War. The translation has come down to us in the Roman equivalent, thus Mars Hill.

⁵ Flyer, "This Church Mars Hill Colored Congregation Hopes to Secure," 1944? The house at 7th and Locust was sold to H.H. Wood in 1940, the same year they purchased the Greenwood Avenue church. The house was later demolished by the City in a redevelopment program. The Greenwood Avenue church was sold to another church and remains today, still in use as a church.

⁶ *Ibid.*

United States Department of the Interior
National Park ServiceNational Register of Historic Places
Continuation SheetSection number 8 Page 7Mars Hill Baptist Church
Forsyth County, NC

providing the colored people with paved streets, water, electric lights and sewerage.

For years the section nearest the manufacturing plants was occupied by whites, many owning their own homes. More recently the colored people have been moving into this section so rapidly that many whites have moved elsewhere, with the result that some churches have been sold to colored congregations at much less than their cost or actual value . . .

[Realtors] have recently appraised this property . . . [at] \$46,250.00 . . . Our white friends, present owners, have named us a price of \$30,000 and feel in doing so they have liberally contributed to meet our wishes. We can, by sale of our properties and cooperation of our white B. & L. Associations, arrange for at least one-half of the purchase price.

In order to secure this property at a bargain price we earnestly request friends here and elsewhere to contribute in cash, any amount they can spare to aid our struggling congregation to secure a permanent Church and may God bless the giver and the gift."⁷

On August 2, 1944, the congregation bought the current brick church where it remains active today. The deed stipulated that Mars Hill assume the \$28,000 mortgage of the former owner as a purchase price. Included in the sale was the pebble-dash parsonage next door. On a September Sunday in 1944, the congregation of Mars Hill met at their small frame church on Greenwood Avenue. Halfway through the service, they processed two blocks and up the granite steps to their new home in the large brick church on East Fourth. A 1944 photograph shows the procession, a barefooted girl watching from across the street. (see page 17)

The history of this brick church precedes the 1944 purchase. The church had been built in 1915 for a white Moravian congregation which had its beginnings in 1876 in the kitchen of Esther White. Mrs. White, who lived on Belews Street in East Salem, was concerned that there was no Moravian religious instruction nearby for her step-son and his friends, so she gathered them in her kitchen on Sunday afternoons until the group grew too large for her kitchen, in only a few months. Subsequently, Mr. Augustus Fogle, also a Moravian, lent them a log house across the road for the school. Soon, the group erected a building farther up on Belews Street known as their East Salem Chapel.

Beginning in July of 1912, the Moravian Church (Congregation of United Brethren of Salem and Vicinity) assembled lots on the corner of East Fourth and what was then Claremont Avenue, on which was built the large brick church. The East Salem congregation left their Belews Street chapel

United States Department of the Interior
National Park ServiceNational Register of Historic Places
Continuation SheetSection number 8 Page 8Mars Hill Baptist Church
Forsyth County, NC

in 1915 and moved to their new brick church, changing their name to Fries Memorial Moravian Church in honor of Henry E. Fries and his wife Rosa M. Fries, who had devoted considerable time and service to the congregation.⁸ They remained here for almost thirty years.

By 1942, the transition of the East Winston neighborhood from white to black was well under way. Seven houses in Fries Church's block were already occupied by African-American families; two others were vacant. The only white occupancy was the grocery store across from the church. In 1944 in the midst of World War II, the Fries Memorial Moravian congregation sold the church to the Mars Hill congregation.⁹ Other churches in this area (*e.g.* today's Goler Metropolitan, First Calvary) also were built for white congregations and were later purchased by African-American churches. A current member of Mars Hill recalls that when Mars Hill bought the church, the white members of Fries and most whites remaining in the neighborhood were pleasant and cordial, but a few remaining white residents were not, saying that no colored people would ever worship in that church. The mayor put out a statement that if anything happened to the church, all the white people in the neighborhood would be blamed. On a September Saturday in 1944, several Mars Hill men stayed in the church's parking lot all night to guard the church before the next morning's procession.¹⁰ The church has had no troubles then or since.

The pebble-dash house still standing next door at 1321 East Fourth Street was the Moravian parsonage. According to tradition, members of the East Salem congregation helped build the house, to be occupied by the Reverend Clarence E. Romig and his family. Romig's daughter, then a girl, remembered swinging a pickax to help dig out the basement, and the women of the congregation are said to have mixed the mortar for the pebble-dash siding.¹¹ Former neighbors remember that the parsonage was separated from the church by a lawn where church lawn parties were held. Both African Americans and whites who grew up in the neighborhood remember fondly the Moravian brass band's playing to announce Easter and other occasions of the church year. Deaths in the congregation were announced by members of the Moravian brass band's playing from the tower. The parsonage was occupied by the pastors of Fries Church, the last there being Rev. Herbert B. Johnson. In the early 1940s it was occupied by Maggie Davis, an African-American woman who

⁸ Fries Church Cookbook, pp. C & D; and interviews with Ruby Petree.

⁹ Fries Memorial built a new brick church, designed by local architect Roy Wallace, on North Hawthorne Road where it remains today. First service in the new church was held April 8, 1946. According to Emma Gordon, during the period after the sale of the Fourth Street church and before the new building was completed, a non-Moravian church allowed the Fries congregation to use their church for worship.

¹⁰ Interview, Napoleon Sherard.

¹¹ Interview, Reverend Lilly.

United States Department of the Interior
National Park ServiceNational Register of Historic Places
Continuation SheetSection number 8 Page 9 Mars Hill Baptist Church
Forsyth County, NC

worked as a tobacco worker at R.J. Reynolds Tobacco Company. At the time of the sale to Mars Hill in 1944, Reverend Samuels chose to remain at his house at 1418 East Fifth Street rather than move to the parsonage. Subsequent Mars Hill pastors have likewise lived elsewhere. The church has therefore rented the parsonage, generally to members, at a low monthly rent. Today it has been vacant for about a year; the congregation hopes to rehabilitate it and rent it once again.

Reverend Samuels remained as pastor of Mars Hill for thirty-nine years until 1976; he died the next year. In 1978, Reverend Cook came to the church to lead the congregation, which had grown to about 500 active members under Reverend Samuels's leadership. Cook left a year and a half later in a split, forming a new church, Zion Hill, and taking about 300 members with him. In 1980, the current rector, Kenneth E. Lilly, came from Caswell County to lead Mars Hill's two hundred members. Hence, a split from Calvary had created Mars Hill in 1937, and a split four decades later significantly reduced its membership. Today the membership numbers about two hundred who take pride in their church and its proper maintenance. Within the past decade, members of Fries Moravian Church attempted to purchase the large stained glass window of Jesus with the children; Mars Hill's congregation wisely refused. Shortly thereafter, Hurricane Hugo did major damage to the window and the congregation restored it at great expense.

Late Gothic Revival Architecture

The popularity of the Gothic Revival style for ecclesiastical buildings was typical throughout the United States from the middle years of the nineteenth century through the first decades of the twentieth. It had come to the United States from England, where it had begun in the mid-eighteenth century, and over the next century became popular for English country houses as the Picturesque style. American architect Alexander Jackson Davis is credited with introducing Gothic dwellings to the United States in the early 1830s. His 1837 book, *Rural Residences*, was this country's first house plan book and was dominated by Gothic examples. Davis's friend, landscape architect Andrew Jackson Downing, expanded Davis's ideas in pattern books published in the 1840s and 1850s, and his successful promotions were responsible for the popularity of the style. The style was in declining favor for American domestic buildings after 1865 and a later Gothic style became extremely popular for religious structures.¹²

It can be argued that the Late Gothic Revival style in American churches was developed by the distinguished ecclesiastical architect Ralph Adams Cram of Boston, who recognized that the coincident timing of the Classical Renaissance and the Protestant Revolution in the sixteenth century had cut off Gothic architecture. In the early twentieth century, he went back to the English Gothic,

¹² McAlester, pp. 197-209.

United States Department of the Interior
National Park Service

**National Register of Historic Places
Continuation Sheet**

Section number 8 Page 10

Mars Hill Baptist Church
Forsyth County, NC

developing the style for contemporary culture. However, within a few years Gothic church architecture deviated from the English style and gave way to a sort of Gothic eclecticism. Mars Hill Baptist Church shows many characteristics of the Late Gothic Revival style, with its simple silhouette, more balanced than the High Victorian Gothic of the nineteenth century. Like most churches of the style, it is built of masonry with stone trim. Mars Hill is brick; many others were built of stone when it was practical.

A number of Gothic Revival churches remain in Winston-Salem. Among them are two in the Depot Street neighborhood: Lloyd Presbyterian Church at 748 Chestnut Street (ca. 1900, NR 1998), a small frame Carpenter Gothic church, and Goler Memorial AME Zion Church (built 1918, NR 1998) nearby at 630 Patterson Avenue. Both were built for African-American congregations. In the West End neighborhood, developed for white residents, are two Gothic Revival style churches. The grandest of these is St. Pauls Episcopal Church on Summit Street, one of the outstanding Gothic Revival structures in the region. Designed by the distinguished ecclesiastical architect discussed above, Ralph Adams Cram of Boston, the 1928-1929 church is a granite building with sandstone trim. Augsburg Lutheran Church on West Fifth Street was designed by Winston-Salem architect Hall Crews in 1926. It is a fortress-like structure with twin towers built of gold-hued river stone.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 9 Page 11

Mars Hill Baptist Church
Forsyth County, NC

9. Major Bibliographical References

Forsyth County deeds, deed index, will index, plats, tax listing records, and old and current tax maps.

Fries Memorial Moravian Church Cookbook, privately printed, 1988.

McAlester, Virginia and Lee, A Field Guide to American Houses. New York: Alfred A. Knopf, 1989.

Mars Hill flyer, "This Church Mars Hill Colored Congregation Hopes to Secure." printed brochure, 1944?

Sanborn-Perris Map Company, "Winston-Salem, North Carolina," (New York: Sanborn-Perris Co., 1895-1927.

Society for the Study of Afro-American History in Winston-Salem and Forsyth County. 1994 historical calendar.

Taylor, Gwynne Stephens, From Frontier to Factory: An Architectural History of Forsyth County, (North Carolina Department of Cultural Resources, Division of Archives and History, with Winston-Salem/Forsyth County Historic Properties Commission, City-County Planning Board, 1981).

Winston-Salem City Directories, 1895-1952.

Winston-Salem Journal, 10/24/1980 and 4/15/1997.

Interviews

Ed Atkins, Russell Church Studios, Mt. Airy, NC.

Emma Gordon, secretary, Fries Memorial Moravian Church.

Dr. Carl Harris, former Classics Professor at Wake Forest University (and graduate of Mars Hill College); interviewed regarding derivation of Mars Hill name.

Rev. Kenneth E. Lilly, Pastor of Mars Hill Baptist Church since 1980.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 9 Page 12

Mars Hill Baptist Church
Forsyth County, NC

Ruby Petree, longtime member, Fries Memorial Moravian Church.

Dr. William J. Rice, former resident of East Winston, former president of the Society for the Study of Afro-American History in Winston-Salem and Forsyth County, and former chairman of the Forsyth County Joint Historic Properties Commission.

Napoleon Sherard, chairman, Board of Deacons of Mars Hill, and longtime member.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Mars Hill Baptist Church
Forsyth County, NC

Section number 10 Page 13

10. Geographical Data

Verbal Boundary Description

The property included in this nomination consists of the area shown within the bold line drawn on the attached Forsyth County Tax Map 636854. The parsonage is situated on lot 10.

Boundary Justification

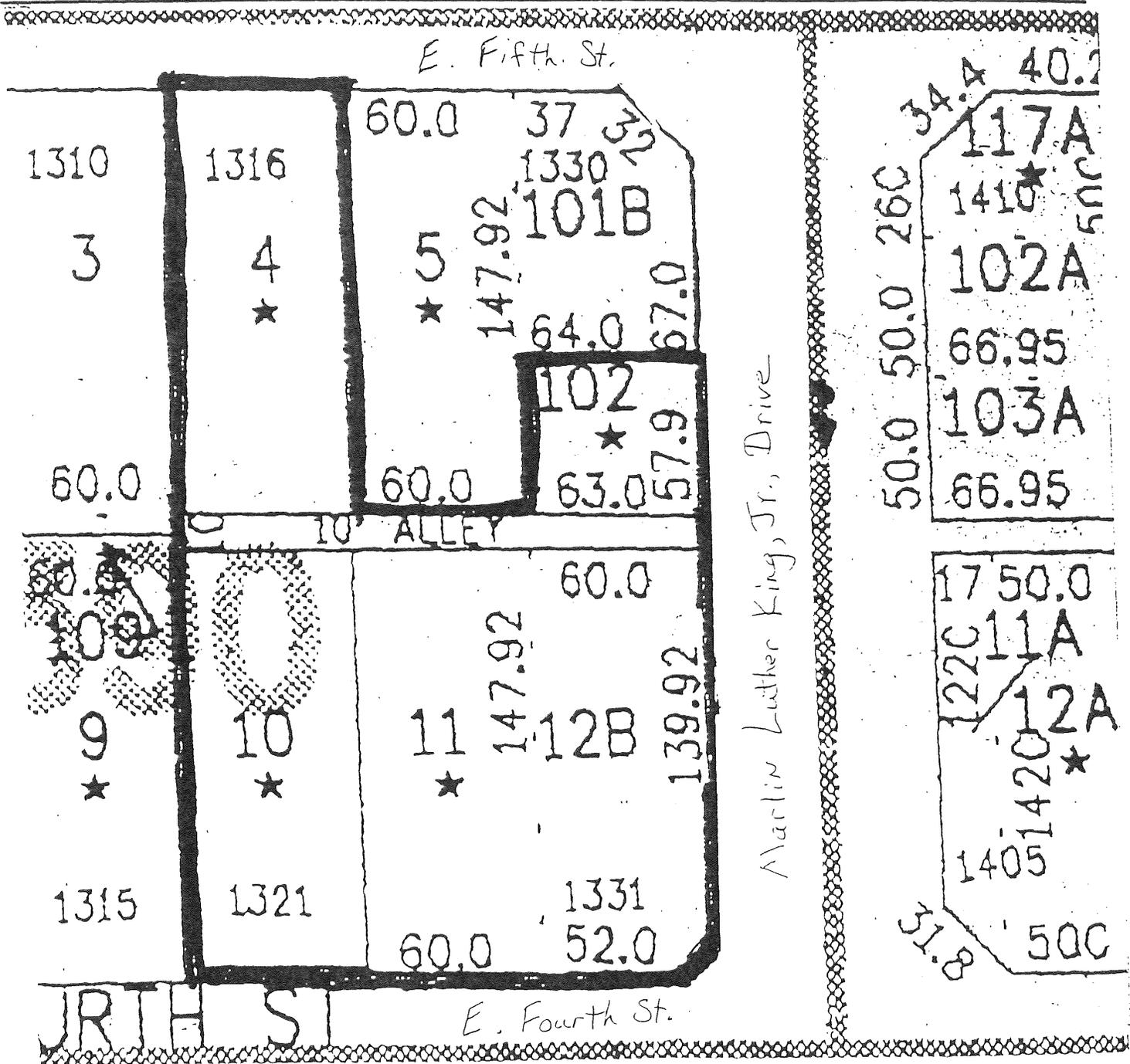
The boundaries enclosing this property comprise the acreage acquired from the trustees of Fries Memorial Moravian Church in 1944, containing the church building and parsonage, as well as land acquired in 1976 (lots 4 and 102) from the Redevelopment Commission, again returning lands once associated with the church building. This property continues to serve as the site and setting of Mars Hill and its parsonage.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Mars Hill Baptist Church
Forsyth County, NC

Section number maps Page 14



Mars Hill Baptist Church and Parsonage
1321 (parsonage) and 1331 East Fourth Street
Forsyth County Tax Map 636854
Block 390, Lots 4, 10 (parsonage), 11, 12B, and 102
Scale 1" = 200'



United States Department of the Interior
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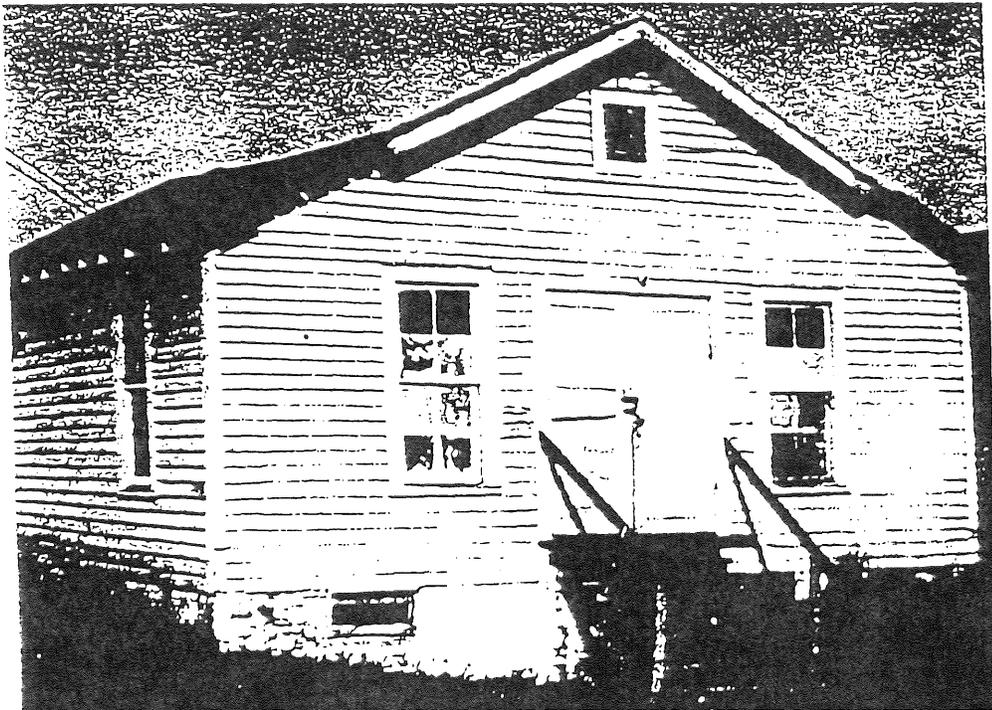
National Register of Historic Places Continuation Sheet

photographs

Mars Hill Baptist Church
Forsyth County, NC

Section number _____ Page 15

OUR FIRST HOME, E. 7th ST. AND LOCUST AVE.



Mars Hill Baptist Church and Parsonage
Documentary photograph
Frame house converted to church, 1937

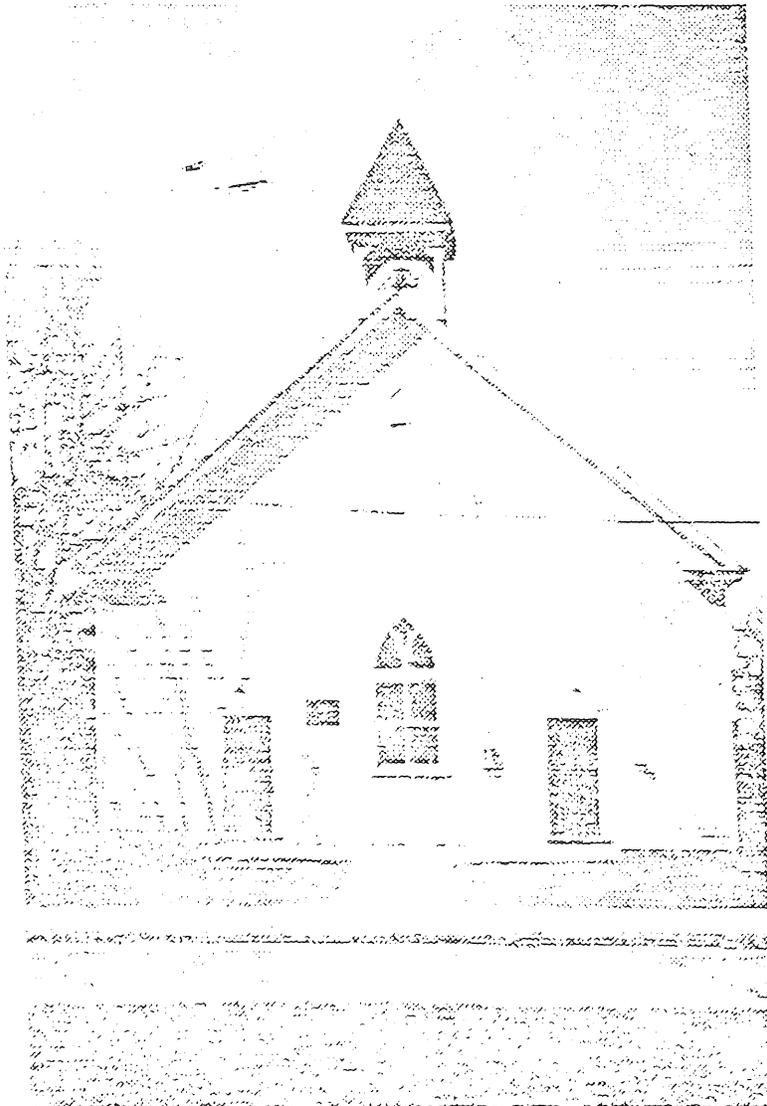
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National Park Service

National Register of Historic Places Continuation Sheet

photographs

Section number _____ Page 16

Mars Hill Baptist Church
Forsyth County, NC



GREENWOOD AVE. CHURCH

Mars Hill Baptist Church and Parsonage

Documentary photograph

Church building on Greenwood Avenue purchased 1940, in use immediately prior to congregation's move to East Fourth Street.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number photos Page 17

Mars Hill Baptist Church
Forsyth County, NC

On a Sunday in September 1944, the congregation of Mars Hill Baptist walked en masse to its new church on East Fourth Street.

