

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 Oak City Christian Church

other names/site number Oak City Church of Christ

2. Location

street & number 310 West Commerce Street

N/A not for publication

city or town Oak City

N/A vicinity

state North Carolina code NC county Martin code 117 zip code 27857

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 for 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.)

Jeffrey Brown SHPO 3/9/05
Signature of certifying official/Title Date

North Carolina Department of Cultural Resources
State or 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

Oak City Christian Church
Name of Property

Martin County, NC
County and State

5. Classification

Ownership of Property
(Check as many boxes as apply)

Category of Property
(Check only one box)

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

private

public-local

public-State

public-Federal

building(s)

district

site

structure

object

Contributing

Noncontributing

1	1	buildings
0	0	sites
0	0	structures
0	0	objects
1	1	Total

Name of related multiple property listing
(Enter "N/A" if property is not part of a multiple property listing.)

N/A

Number of Contributing resources previously listed in the National Register

N/A

6. Function or Use

Historic Functions

(Enter categories from instructions)

RELIGION: Religious Facility

Current Functions

(Enter categories from instructions)

RELIGION: Religious Facility

RELIGION: Church School

7. Description

Architectural Classification

(Enter categories from instructions)

LATE NINETEENTH AND EARLY TWENTIETH CENTURY: Gothic Revival

Materials

(Enter categories from instructions)

foundation BRICK

walls WOOD: Weatherboard

roof ASPHALT

other

Narrative Description

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

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.

Areas of Significance

(Enter categories from instructions)

Architecture

Period of Significance

1921

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.

Significant Dates

1921

Significant Person

(Complete if Criterion B is marked)

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:

Oak City Christian Church
Name of Property

Martin County, NC
County and State

10. Geographical Data

Acreage of Property .94 acre

UTM References

(Place additional UTM references on a continuation sheet.)

1 18 291240 3981820
Zone Easting Northing
2 _____

3 _____
Zone Easting Northing
4 _____

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 Heather Fearnbach and Penne Sandbeck
organization consultants date November 1, 2004
street & number P.O. Box 6363 telephone 919-832-7935
city or town Raleigh state NC zip code 27628

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 Oak City Christian Church
street & number 310 West Commerce Street telephone (252) 798-4371
city or town Oak City state NC zip code 27857

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 listing. 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 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20303.

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7. Narrative Description

Oak City Christian Church is located on the north side of West Commerce Street just west of its junction with Walnut Street in the small town of Oak City. The church occupies a 240 by 170-foot lot surrounded by modest, early-to-mid-twentieth-century residences. Azaleas, boxwoods and lirioppe line the front and side elevations of the building. A metal canopy connects a brick education building to the rear of the church.

Oak City Christian Church is a one-story, frame, weatherboarded, Gothic Revival building with a broad front-gable wing dominated by five lancet-arched stained-glass windows below a small lancet-arched window. A two-story bell tower with a broached hexagonal roof projects from the east elevation of the church. Rectangular louvered vents punctuate the upper story of the tower and a hip-roofed porch supported by one chamfered post shelters the single-leaf six-panel door on the lower level. A segmental-arched transom above the door and a round-arched window on the north side of the bell tower illuminate the entrance. A short flight of brick steps provides access to this door. The main block of the church is protected by a side-gable roof with asphalt shingles. A continuous cornice encircles the building. A side-gable wing extends from the south elevation and includes an auxiliary, single-leaf entrance accessed by a handicapped ramp. A shed-roofed addition on the rear elevation has six-over-six windows and exposed rafter ends.

The interior of Oak City Christian Church is divided into three distinct areas: the sanctuary, a gabled office wing to the south and a shed-roofed classroom addition on the rear of the building. The sanctuary retains original elements such as plaster walls, low beadboard wainscoting, a coffered beadboard ceiling, raised-six-panel doors and window and door surrounds with butt corners. Round and lancet-arched stained-glass windows illuminate the room, which has an Akron plan. Three sections of late 1950s wood pews are oriented toward the altar, Hammond organ and baptismal font at the west end of the sanctuary. Rolling overhead doors originally separated the sanctuary from the Sunday School classrooms on the east side of the building, but this space has been utilized for additional rows of pews since the mid-1950s. A narrow hall runs along the south wall of the sanctuary and opens into offices, a classroom and restrooms. This portion of the church is plainly finished with plaster walls, two-panel doors, simple window and door trim and baseboards. The shed-roofed 1952 addition on the rear of the church encompassed three Sunday School rooms before the new education building was constructed. This area now contains a foyer, narrow hall and a small parlor.

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Education Building, 1957, Noncontributing Building

A one-story, rectangular, brick, front-gable-roofed education building is located behind the church. The building has one single-leaf entry on the east elevation and a central double-leaf entry and two single-leaf entries on the south elevation. Metal canopies shelter all of the entrances. Two-over-two horizontal sash windows illuminate the building. Construction began in November of 1956 and finished in June of 1957 at a cost of \$3,000. The new building accommodated six Sunday School classrooms.¹

8. Statement of Significance

Summary Statement

Oak City Christian Church is eligible for the National Register under Criterion C as a representative example of an early-twentieth-century, frame, Gothic Revival church. The design of the Oak City Christian Church reflects the influence of popular national architectural styles in North Carolina churches during the first decades of the twentieth century. The 1921 building is one of three of the eight extant Disciples of Christ churches constructed in Martin County during this period that retain sufficient architectural integrity for National Register listing, and the only frame, Gothic Revival-style building. Oak City Christian Church meets the requirements of Criteria Consideration A as it derives its primary significance from its architectural distinction.

Historical Background

Oak City Christian Church was organized in 1919 as a result of a revival held by James M. Perry in Robersonville. The North Carolina Missionary Convention, a statewide annual meeting of Disciples of Christ leaders, enrolled the church on November 6, 1919. Perry served as the first minister for the Oak City congregation and held services every second Sunday afternoon. A Ladies' Aid Auxiliary was established in 1919 to help promote church membership.

¹ Charles Crossfield Ware, *Albemarle Annals* (New Bern, NC: Owen G. Dunn Company, 1961), 61; Shelby Jean Nelson Hughes, ed., *Martin County Heritage* (Williamston, NC: Martin County Historical Society, 1980), 22.

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The congregation initially consisted of twenty-five members, but subsequent revivals tripled the membership. H. T. Bowen and James Perry converted twenty-eight people in 1921, including a Methodist, a Free Will Baptist and the first Jewish convert the church had ever had.²

The congregation purchased a lot from Sam W. Casper in 1921 and construction of a church commenced. J. W. Eubanks of Hassell donated bricks and M. L. Bunting furnished lumber for the building. The first Sunday School was held in October 1921 with fifty-seven people in attendance. A two-week revival led by evangelist Ben M. Edwards in 1922 resulted in thirty-four new members. The average church attendance by 1943 was ninety-three.³

Improvements to the church began in 1950, when a new communion table and four chairs were placed in the sanctuary. Three Sunday School classrooms were added to the rear of the church in 1952 at a cost of \$2,000. A new Hammond organ was installed in the sanctuary and a fund started for new pews. Jack Smith designed a landscape plan for the church grounds that was implemented following the construction of the new education building in 1956-57. Additional land was acquired at this time. The interior of the church was redecorated in 1958.⁴

The congregation built a parsonage in 1961, once again purchasing land from Sam W. Casper. Reverend Ronald Nichols and his family were the first to live in the parsonage. Reverend Nichols also preached at the Hassell Christian Church. Services were held at Oak City Christian Church on a full-time basis beginning in 1966.⁵

² Charles Crossfield Ware, *Albemarle Annals*, 61; Frances M. Manning and W. H. Booker, *Religion and Education in Martin County, 1774-1974* (Williamston, NC: Enterprise Publishing Company, 1974), 177; C. B. Mashburn, *North Carolina Christian* (Wilson, NC: Charles Crossfield Ware, September 1921), 5.

³ Ibid.

⁴ Charles Crossfield Ware, *Albemarle Annals*, 62.

⁵ Shelby Hughes, ed., *Martin County Heritage*, 23.

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Denominational History

Religious reformers Barton W. Stone (1772-1844), Alexander Campbell (1788-1866) and Thomas Campbell (1763-1854) united in 1832 to promote a return to the doctrine, worship and practice of New Testament Christianity. They traveled throughout Kentucky, Pennsylvania, Ohio and West Virginia, organizing congregations known as Disciples of Christ, the Christian Church, and locally, Churches of Christ. The Disciples shared some affinities with Protestant denominations: simplicity of worship, lay ministry, adult baptism, separation of church and state, stringent rigorous and ascetic morality and freewill doctrine. Efforts to organize a national church never came to fruition. By 1860, as church membership grew to almost 200,000, theological, political, social and economic differences, exacerbated by the controversial issue of slavery, resulted in a schism among the congregations.⁶

Stone and the Campbells were opposed to the American institution of slavery, but the regional spread of congregations in the border states between the north and south included proslavery areas. The lack of a formal national denominational structure precluded a split in the church over slavery and secession, but sectional divisions festered and correlated with later congregational divisions. The more conservative Churches of Christ, located for the most part in rural areas south of the Ohio River, argued for a strict interpretation of the scriptures and objected to the formation of missionary societies and the use of instrumental music in church services. The modern, predominately northern, urban and more affluent Disciples of Christ advocated a more progressive reading of the scriptures. Despite the dissension, congregations continued to grow, doubling by 1875 and including over one million members by 1900. By 1906, the federal religious census recognized the two groups as separate and distinct denominations. It was not until 1968, however, that a representative assembly in Kansas City approved the *Provisional Design for the Christian Church*, officially naming the Disciples of Christ as an independent denomination.⁷

⁶ Heather Fearnbach, "Churches of Christ and Disciples of Christ" in *Powerful Artifacts: A Guide to Surveying and Documenting Rural African-American Churches* (Murfreesboro, TN: Center for Historic Preservation, Middle Tennessee State University, 2000), 12.

⁷ *Ibid.*, 13.

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In 1906, the census recorded 159,658 members of the Churches of Christ, with almost two-thirds of that total living in the former states of the Confederacy. By 1994, the Churches of Christ had become a worldwide movement, found in 121 nations. United States membership totaled 1,260,838, with Texas having the most, followed by Tennessee with 169,190 members. Churches of Christ tend to be associated with Christian colleges and periodicals as they are not tied to a central governing authority. The largest single Disciples of Christ congregation in North America is the 9,000-member Mississippi Boulevard Christian Church, an African-American congregation, in Memphis. As Dr. Harold Hazelip of Lipscomb University in Nashville observes, “historically marked by internal and external controversy, the Churches of Christ remain committed to their ideals. While some representatives have claimed these churches to include the only known Christians, others insist that their commitment is to be ‘Christians only’ – an ideal which reflects the original goals of unity (nondenominational) and restorationism (restoring primitive practices of the earliest churches).”⁸

The message of the Disciples of Christ movement found fertile ground in some North Carolina Baptist congregations by 1819, as both Disciples and Free Will Baptists relied upon literal interpretation of the Bible as the supreme authority for the spirit and practice of the Church. The earliest annual Disciples of Christ convention in North Carolina was held on February 2 and 3, 1831, at Little Sister Church, seven miles north of Kinston. Thomas Campbell’s North Carolina visit in 1833, during which he preached in the state’s eastern towns of Edenton, Greenville, Hookerton and Pantego, resulted in even more converts to the Disciples faith. The oldest Disciples of Christ church in North Carolina is a former Free Will Baptist congregation, Wheat Swamp, in Lenoir County, reorganized under Disciples principles in 1829. Wheat Swamp was listed on the earliest roles of the Bethel Conference of North Carolina Disciples of Christ along with Hookerton (Greene County), Bay Creek, Broad Creek and Concord (Pamlico County), Pleasant Hill and Kinston (Lenoir County), Pfafftown (Forsyth County), Piney Grove (Sampson County), Oak Grove (Pitt County), Beaver Dam and Old Ford (Beaufort County), Mill Creek

⁸ Ibid., 13-14; Harold Hazelip, “Churches of Christ,” in Carroll Van West, et. al. eds., *Tennessee Encyclopedia of History and Culture* (Nashville, TN: Tennessee Historical Society, 1998), 162.

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(Johnston County) and Chinquapin Chapel (Jones County). By 1860 there were 2,500 members of Disciples of Christ congregations in North Carolina.⁹

The first Disciples of Christ congregation in Martin County appeared at Welch's Creek, near Dardens in Jamesville Township in 1841, serving as an alternative to the Episcopal, Methodist and Primitive Baptist churches that were organized in the county by the end of the eighteenth century. The Welch's Creek membership included Native Americans, free blacks, slaves and whites. The church dissolved in less than twenty years, with some members of the congregation forming new churches. Some of the black membership organized Uniontown Free Union in 1854, the oldest black church in Martin County.¹⁰

Christian Chapel, located on Wynn Road (SR 1113) in Cross Roads Township, is the oldest surviving Disciples of Christ church in Martin County. The congregation organized in 1857 and the church was constructed around 1869. Taylor's Chapel, a Disciples of Christ church in eastern Martin County, was organized in 1854 but is no longer extant. Zion's Grove, located in the country two miles north of Robersonville, was established in 1872 and was the mother church of the Robersonville Disciples of Christ congregation, organized in 1876.¹¹

Other Martin County congregations formed between 1865 and 1946 include Macedonia Christian Church (1865), Poplar Chapel Church of Christ (1867), Fairview Christian Church (1874), First Christian Church, Robersonville (1876), Hassell Christian Church (1877), First Christian Church, Jamesville (1887), First Christian Church, Williamston (1889), Gospel Light Church of Christ (1902), Maple Grove Christian Church (1910), Oak City Christian Church (1919), Everetts Christian Church (1921), Smithwick Chapel Disciple Church (1932) and Hamilton Church of Christ (1946). Many of these congregations were organized in

⁹ Winifred Ernest Garrison and Alfred T. DeGroot, *The Disciples of Christ: A History* (St. Louis, MO: Christian Board of Publication, 1948), 276-280; Charles Crossfield Ware, *North Carolina Disciples of Christ* (St. Louis, MO: Christian Board of Publication, 1927), 64-65.

¹⁰ Manning and Booker, *Religion and Education in Martin County*, 9.

¹¹ Charles Crossfield Ware, *Albemarle Annals*, 21, 82.

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response to revivals and shared ministers. Only three of these early churches remain architecturally intact, as most were expanded and remodeled over the years.¹²

Architecture Context

The earliest Disciples of Christ churches in North Carolina were plainly finished, frame, vernacular, front-gable buildings, some of which had previously served as meeting places for Free Will Baptist congregations. Christian Chapel, the oldest extant Disciples of Christ church in Martin County, is representative of this tradition, as are the original Macedonia Christian Church and the Christian Church in Jamesville. Although the 1869 Christian Chapel has been moved and currently functions as a packhouse, it retains some original weatherboards and boxed cornices with deep gable returns. There is evidence that a gallery was located above the entrance. The building was moved in 1950 when the Christian Chapel congregation built a new brick church.¹³

Corinth Christian Church, constructed in 1863 in the Lang's Crossroads Community of Pitt County, is almost identical in appearance and plan to Christian Chapel. First Christian Church in Jamesville, built in 1887, is an example of a simple, front-gable, frame building with unusual decorative embellishments including scalloped, pierced fascia on the side elevations and elaborate window surrounds with decorative lintels. Jamesville First Christian Church was expanded in 1922 and replaced by a larger brick building in 1951.¹⁴

Macedonia Christian Church, built in 1886, is a front-gable, weatherboarded building with two raised-panel front doors and nine-over-six windows. The church was enlarged in 1915 and replaced by a new building in 1942. The new church retains the traditional front-gable form of

¹² Shelby Hughes, ed., *Martin County Heritage*, 6, 9-16, 19-22, 25, 34.

¹³ Thomas R. Butchko, ed., *Martin Architectural Heritage: The Historic Structures of a Rural North Carolina County* (Williamston, NC: Martin County Historical Society, 1998), 147.

¹⁴ *Ibid.*, 273; Scott Power, ed., *The Historic Architecture of Pitt County, North Carolina* (Greenville, NC: Pitt County Historical Society, 1991), 80.

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earlier Disciples of Christ churches and has a series of rear additions dating from 1956 to the present. The old church was sold and moved from the property to be used as tenant housing.¹⁵

By the first decades of the twentieth century, North Carolina Disciples of Christ churches, like churches of other Protestant denominations, reflected the influence of popular national architectural trends. Eight Martin County Disciples of Christ churches were built or remodeled during this period as new congregations were established and old congregations grew in size, all of them manifesting restrained elements of Gothic Revival, Craftsman, Colonial Revival or Romanesque Revival styles. Oak City Christian Church, First Christian Church and Everetts Christian Church are excellent examples of the incorporation of Gothic Revival and Romanesque Revival features into relatively modest churches constructed for the Disciples of Christ congregations of small Martin County towns.

Gothic Revival features such as steeply-pitched gable roofs, pointed-arched windows, castellated towers, patterned masonry and asymmetrical massing were widely incorporated into high-style churches and public buildings throughout the country from the late nineteenth century through the first few decades of the twentieth century. The interiors of Gothic Revival churches often utilized white plaster walls as a foil for dark, robust woodwork. The frame, weatherboarded, Oak City Christian Church, constructed in 1921, incorporates Gothic Revival elements such as a two-story bell tower and lancet-arched stained-glass windows, but the restrained overall appearance of the exterior is very much in keeping with the earlier Disciples of Christ churches in the state. The white plaster walls and utilitarian window and door trim on the interior are equally modest, enlivened only by beadboard wainscoting and a coffered beadboard ceiling. Rolling overhead doors originally separated the sanctuary from the Sunday School classrooms on the east side of the building, an efficient design invented by a Sunday School teacher in Akron, Ohio in the 1860s, but this space has been utilized for additional rows of pews since the mid-1950s.¹⁶

¹⁵ Shelby Hughes, ed., *Martin County Heritage*, 18-19.

¹⁶ See Catherine Bishir, *North Carolina Architecture* (Chapel Hill: University of North Carolina Press, 1990), 325-327, for more on the Akron plan.

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Hassell Christian Church, constructed in 1929, is representative of a more eclectic approach to the Gothic Revival style. The front-gable, brick church, the third building utilized by the Hassell congregation, is characterized by mixture of architectural styles: Gothic Revival pointed-arched windows, Craftsman exposed rafter ends and Colonial Revival stuccoed keystone accents. A projecting front-gable vestibule and side-gable Sunday School wings on the rear of the building almost double its size. Like Oak City Christian Church, First Christian Church in Robersonville and Everetts Christian Church, Hassell Christian Church is a good example of the incorporation of elements of popular architectural styles into the local building vernacular.¹⁷

Hickory Grove Church of Christ, constructed around 1900 in the Sandhill vicinity in Lenoir County, also displays modest Gothic Revival features such as pointed-arched windows. The front-gable church was originally weatherboarded but was brick-veneered in the 1970s. An entry vestibule and a side wing were added at that time, but the church retains a steeple with a broached hip roof similar to the bell tower at Oak City Christian Church.¹⁸

The Romanesque Revival style is represented in even fewer Martin County Disciples of Christ churches. Identifying features of Romanesque Revival buildings include arched windows and entrances, masonry walls (often stone or brick in a combination of colors and textures), corner towers and asymmetrical massing. First Christian Church, constructed in 1913, and Everetts Christian Church, built in 1922, represent a vernacular, cost-effective approach to the Romanesque Revival style in their use of plain brick and restrained architectural embellishment. Dominant features of both churches are corner bell towers and arched stained-glass windows.

Martin County Disciples of Christ churches constructed in the mid-twentieth century continued to reflect broader national architectural trends. Hamilton Church of Christ, built in 1946, is a traditional front-gable, brick church with a projecting front-gable entry bay with a double-leaf door topped by a transom. Side-gable wings extend from the rear of the building. First Christian

¹⁷ Thomas R. Butchko, ed., *Martin Architectural Heritage*, 244.

¹⁸ M. Ruth Little, Coastal Plain and Fancy: *The Historic Architecture of Lenoir County and Kinston, North Carolina* (Winston-Salem, NC: Jostens Printing and Publishing, 1998), 389.

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Church in Williamston, constructed from 1951 to 1953, is a modernist brick building.¹⁹

Many Martin County Disciples of Christ churches were brick-veneered in the 1960s and 1970s. Poplar Chapel Church of Christ, a front-gable, weatherboarded building constructed south of Jamesville in 1871, was brick-veneered in 1977. A projecting front-gable vestibule was also added at that time. Fairview Christian Church, also a front-gable, frame building has undergone similar changes. The church was built in 1905, added onto in 1948 and enlarged and brick-veneered in 1968. Building campaigns in 1966 and 1972-73 at Maple Grove Christian Church, constructed in 1910, resulted in a new baptistry, Sunday School rooms, a fellowship hall and brick veneer. Smithwick Chapel Disciple Church, built in 1932, has also been extensively remodeled and brick-veneered.²⁰

Like many other North Carolina churches during the first decade of the twentieth century, Oak City Christian Church features elements of popular national architectural trends. It is the only intact, frame, Gothic Revival Disciples of Christ church in Martin County, and thus serves as a significant example of the style. Although not as elaborate as some Gothic Revival Disciples of Christ church in urban areas, it does manifest similar exterior elements such as a two-story bell tower and lancet-arched stained-glass windows, and interior elements such as white plaster walls and dark woodwork. Oak City Christian Church also reflects national design trends in the original arrangement of the Sunday School classrooms and sanctuary in an Akron plan.

¹⁹ Shelby Hughes, ed., *Martin County Heritage*, 11, 13.

²⁰ *Ibid.*, 9, 12, 19, 25, 34.

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Oak City Christian Church
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9. Bibliography

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10. Geographical Data

Verbal Boundary Description

The nominated property consists of Martin County tax parcel 10-01068 (.94 acres), as indicated by the heavy dashed line on the enclosed tax map 5800-7739.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

Section number 10, Page 13
Photos

Oak City Christian Church
Martin County, NC

Boundary Justification

The nominated tract is the original site of the Oak City Christian Church and provides a historically appropriate setting for the building.

Photograph Catalog

Photographs by Penne Sandbeck, P.O. Box 6363, Raleigh, NC, on March 15, 2003 and Heather Fearnbach, 3334 Nottingham Road, Winston-Salem, NC, 27104 on October 28, 2004. Negatives located at the North Carolina HPO.

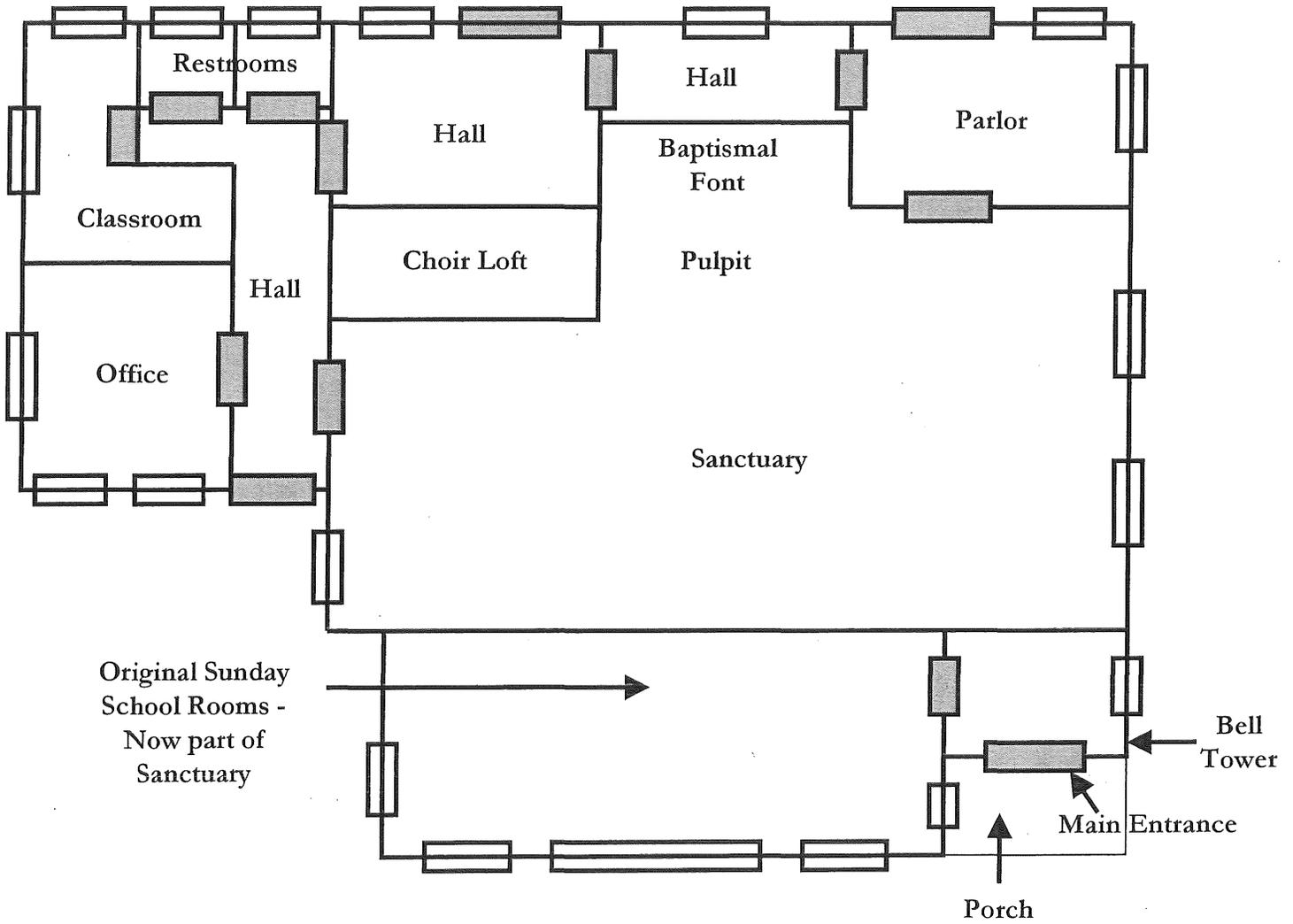
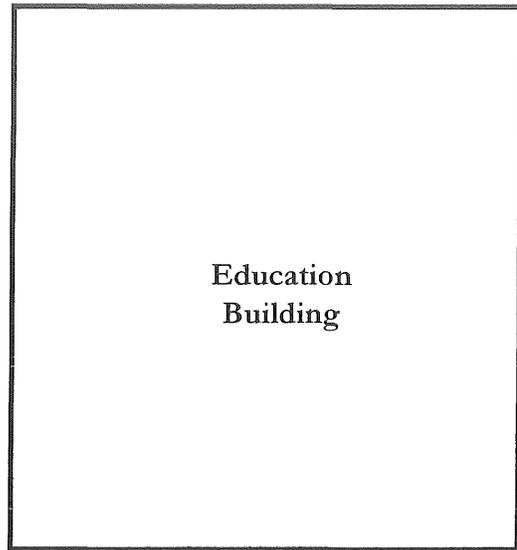
1. East and North Elevations/Education Building to the Rear
2. East and South Elevations
3. Tower
4. West Elevation, education building on left
5. Sanctuary interior, looking west
6. Sanctuary interior, looking east

Oak City Christian Church
310 West Commerce Street
Oak City

Martin County

Heather Fearnbach

November 2004



Schematic Floor Plan

NTS





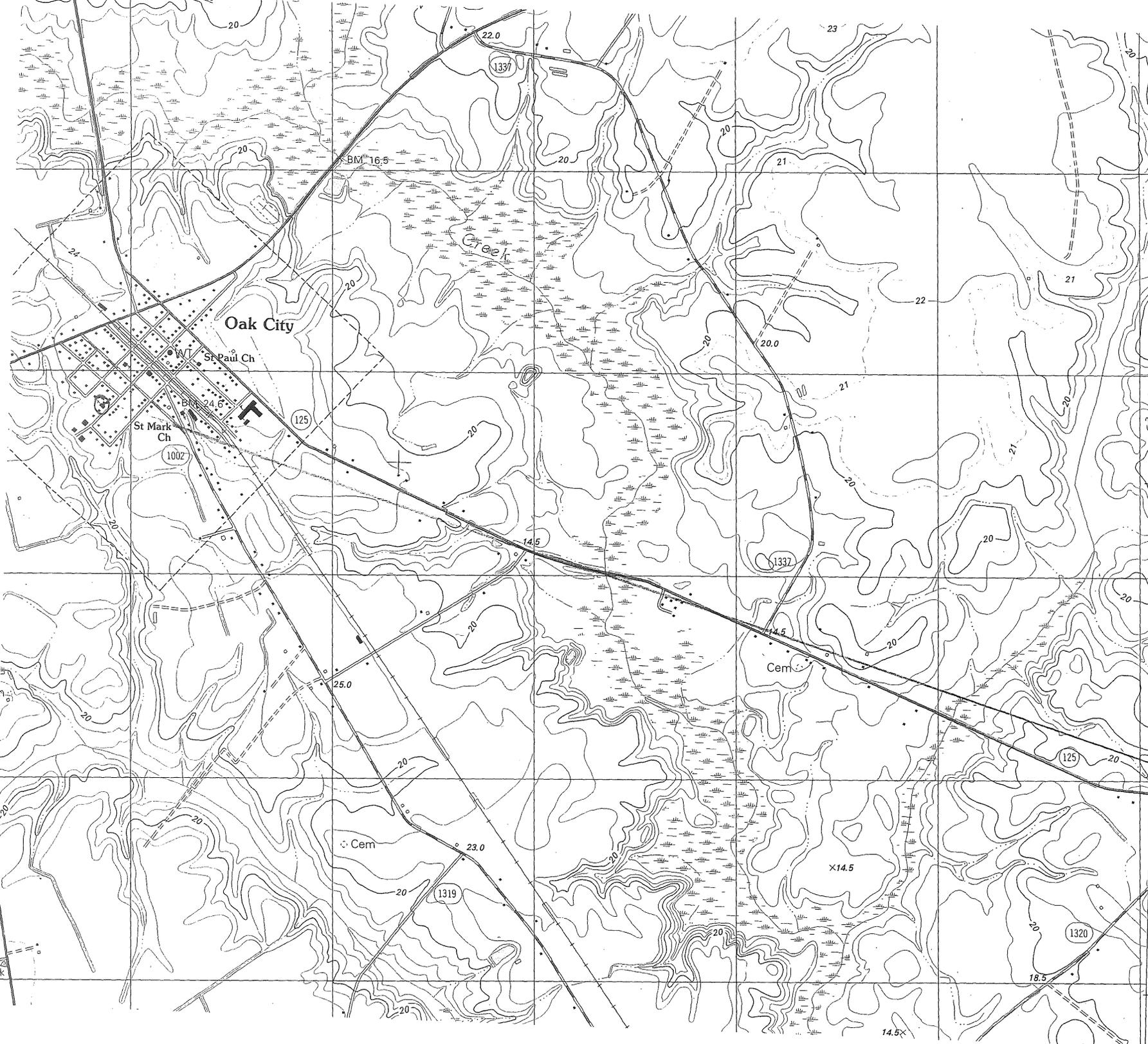
Oak City Christian Church
 310 West Commerce St.
 Oak City
 Martin County
 Scale 1" = 100'

MARTIN COUNTY
 BD OF ED

3581
 6 Ac.

08





3983

3982

57'30"

3981

3980

3979

Martin County
Oak City
Christian Church
310 West Commerce
St.
Oak City
UTM
Zone 18
291240 E
3981800 N
Oak City Quad

14.5x



 OAK CITY
CHRISTIAN
CHURCH
MEMBERSHIP OFFICE