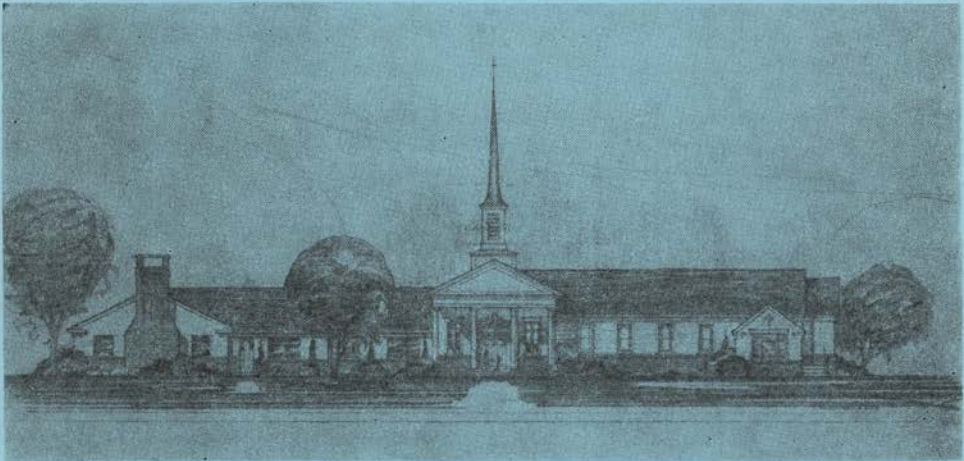


# We Have This Treasure

PART I — AN HISTORICAL SKETCH, 1878-1952

PART II — A PROGRAM ANALYSIS, 1952-1956



of the

First Methodist Church

Havelock, North Carolina

BY HARVEY LANGILL WATSON



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on pages 38-41.

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## FOREWORD

In this pamphlet I have endeavored to do two things; first, to set out in outline some elements in the history of this church from its beginning some eighty years ago until the present in the hope that our aspirations for the future might be more firmly grounded in a sense of pride in the past; and secondly, to analyze the program of the church as it has developed during the past five years, in the hope that in studying some of the convictions that lay behind it, we might have a greater inspiration to carry it through to completion. If it succeeds even partially in fulfilling that purpose, I shall be more than gratified.

It would be presumptuous to offer a dedication to such a modest effort, yet I am inclined to do so. Without undue ostentation, let me simply say that I offer it in memory of W. J. Wynne, Sr., and to his wife, Maude S. Wynne, who from 1915 to 1952 more than any other persons guided this church's fortunes, and in days when hope for its life seemed all but gone still believed that there was a good here to be preserved. A minister visiting here as a revival preacher during the time of the great depression related that when the second night of the revival came only W. J. Wynne and his wife were in the congregation. It seems to me that it is such a stubborn faith as this which is ever the hope of any church. It is easy to belong when things are going well, but to continue to belong and believe when everything is wrong is the true test of Christian character. It is with a deep feeling of appreciation for such a faith that I offer this as a token of esteem.

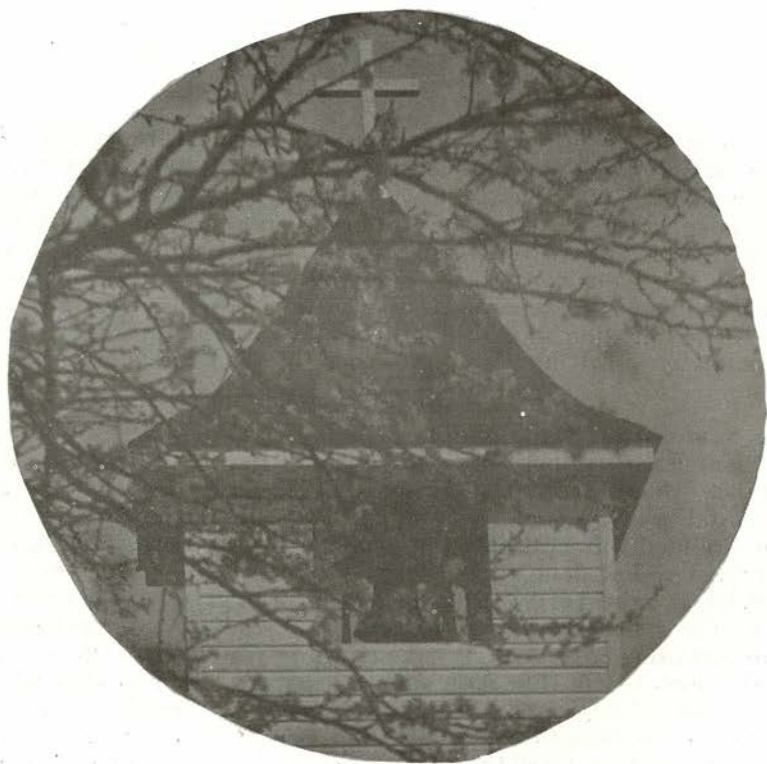
There is much in this history that is less than might have been hoped for, in the past and in the present. But this is the character of life. We give ourselves to every task knowing that in the giving there goes both a good that is of the very image of God, and also a less than good which too is a part of our human nature. The glory of life, however, is that God takes that which we have to offer, both the good and the less than good and uses it for His own eternal purpose in human life. It is with some such conviction that we give ourselves to the tasks He ever commits to our hands.

"We have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us." II Corinthians 4:7.

*Harvey Langill Watson*

*Havelock, N. C.*

*Good Friday, 1956.*



I think that on an early Resurrection morn,  
When all the town is stilled in deep repose,  
To hear the sound of a church bell  
Breaking the silence with echoing tones  
Is a moment to cherish with a beauty all its own.

There is something about that clear call  
That cleanses the soul  
And causes new aspiration to arise.  
For it speaks with strength and purity  
Of a vital, living God.

Oh, to hear a church bell ringing  
In the early morning calm  
Brings in its peal a peace,  
A feeling that God is near.

HLW

## Part I—AN HISTORICAL SKETCH, 1878-1952.

It is difficult from existing records to establish the exact date of the beginning of Methodism in Havelock. There were probably a few farm families in the area from the early part of the nineteenth century. What their religious conviction may have been is not a matter of record. The community was named at the time the Atlantic and North Carolina Railroad was being built from Goldsboro to Morehead City, 1856-58. When this railroad was completed a local stopping place was put on its schedule, and the name Havelock was given to the community. This was undoubtedly in honor of the famous English General, Sir Henry Havelock, who had dramatically relieved British forces garrisoned at Lucknow, India, on September 25, 1857. Whether or not there were Methodists in the community at this time is only a surmise.

### CHAPTER ONE—1878-1886.

The first mention of a Havelock Methodist Class was in the year 1878 when the Rev. John Jones was P. C. (preacher in charge) of the Carteret Circuit. In August of that year four Havelock residents were baptized, took vows of church membership and were enrolled as the Havelock Class on the Carteret Circuit. They were A. J. Chestnut, Susan J. Daughtery, Nancy Ebron, and Sarah Taylor.

During the next seven years the Class was served by three ministers: J. E. Bristowe, 1880-1882; A. D. Betts, 1883-84; and J. R. Betts, 1885. In these years eighteen more members were added to the Class as follows: in September, 1879, William R. Ebron, Stephen Peartree, Susan Ebron, and Benjamin Ebron by profession of faith, and Laura V. Chestnut by certificate of transfer; in September, 1882, Fannie R. Arthur, Colin H. Hunter, and Mary E. Hunter by profession of faith; on May 6, 1883, Caroline W. Hunter and Annie Chestnut Gorrell by profession of faith, and Sophia Small, Rachael F. Depoort, and Sarah A. Russell by certificate of transfer; in February, 1884, Annie Cannon by certificate of transfer; on October 30, 1885, Didamus Small and Louvenia Godwin by profession of faith, and Sarah E. Adams and Cora Satterwhite by certificate of transfer.

These twenty-two people composed the membership of the Havelock Class of the Carteret Circuit when the North Carolina Annual Conference of the Methodist Episcopal Church, South, met in December, 1885. At that Annual Conference the Rev. W. H. Puckett was appointed preacher in charge of the Carteret Circuit. With the coming of Brother Puckett a new era in the life of Havelock Methodism began.

## CHAPTER TWO—1886-1948.

In the year 1886 a notable even occurred in the life of local Methodism. On October 14, A. J. Chestnut and his wife, Laura, deeded to C. H. Hunter, H. V. Williams, and A. J. Chestnut, Trustees of the Havelock Methodist Episcopal Church, South, a three-fourth acre tract of land for the erection of a church, and construction began immediately. This is the date from which we mark the establishment of the Methodist Church in Havelock. On October 31, Fannie B. Mallison, Benjamin B. Mallison, Fannie E. Mallison and Bettie Mallison joined the church by certificate of transfer from the Piney Grove Class on the Carteret Circuit. It might be said that these four members with the twenty-two who had previously joined the Class became the charter members of the Havelock Methodist Church.

That autumn and winter members and interested constituents of the church went into the woods and cut timber which was snaked out with oxen and then hauled to a sawmill in Newport to be cut into lumber for the new church. Merchants in Newport and New Bern made donations of nails and other hardware to enable the local people to carry out the enterprise. The one-room church which stands today as the Wynne-Trader Memorial Chapel, served the people of the community for the next sixty-three years as a place of worship, a church school, and as a community social center. The life of the church varied little during these years, but for those who formed its body it was a source of increasing strength and meaning.

Twenty-seven ministers served the Church during this period. One of them, R. W. Barfield, served twice by the expressed desire of the people. They were:

W. H. Puckett	1886-87	W. B. Humble	1915
J. G. Johnson	1888-90	C. H. Caviness	1916-19
T. C. Lovin	1891-92	S. A. Nettles	1920
G. W. Starling	1893	R. A. Bruton	1921-24
Phillip Greening	1894-95	R. W. Barfield	1925
J. T. Abernathy	1896-97	H. L. Davis	1926-27
G. T. Simmons	1898	W. G. Pratt	1928
C. C. Brothers	1899-00	R. W. Barfield	1929-32
J. H. M. Giles	1901-04	E. H. Mesamer	1933-34
W. A. Piland	1905-07	Millard Warren	1935-36
D. A. Futrell	1908-09	F. E. Dixon	1937
Pate	1910-11	Clyde Boggs	1938-41
C. D. Durant	1912	John R. Poe	1942-44
F. A. Fulcher	1913-14	J. M. Jolliff	1945-49

During these sixty-three years the church did not have any period of noticeable growth. Perhaps this was a reflection of the life of the community which also remained about the same with no period of marked growth or change. During the ministry of Brother Giles, fifteen people were received into the Church, the largest number in any single itinerary. In the period from 1886 to 1907, sixty new members were added, fifty-one by profession of faith and nine by certificate of transfer. From 1907 to 1915, only four new members were added to the Church roll. In 1915, W. B. Humble made a fourth revision of the Church roll and listed twenty-three members. On Christmas Day, 1928, W. G. Pratt made a fifth revision of the roll and listed twenty-seven members. On May 10, 1947, a sixth revision of the Church roll listed forty-six members, the largest number at any single time to that date. During the next two years the Church received by certificate of transfer seventeen members, all of whom had come into the community as a result of the newly established Marine Air Station. This story is a third era in the life of the Church and will be told in the next chapter.

A number of things stand out as impressions from a study of the available records of these first sixty-three years.

Financial difficulties are nothing new in the life of the Church. In the year 1898 the budget of the Carteret Circuit called for \$500.00 for the preacher's salary, \$70.00 for the presiding elder's salary, and \$221.50 for Conference collections (benevolences). Havelock's apportionment of these items was \$10.00 on salaries and \$4.00 on the Conference collections. At a Church Conference held June 26, 1898, in the middle of the Conference year, when question seven was asked, "Is there a report from the stewards?" Steward T. W. Mallison reported that only \$1.36 had been raised toward the salaries and that they were in doubt as to whether they could raise the full amount before Annual Conference. In answer to question nine, "What is being done to raise the Conference collections?" the response was that the matter had been turned over to the preacher and that he was working on it privately.

At the same Conference, the minister, G. T. Simmons, began his report to the congregation by apologizing for not having visited more in the homes of the people, saying, "Owing to the size of the Circuit and demands on my time, I have been able to visit the homes of only five members of the congregation." He then added that he had been able to collect \$2.60 toward the Conference collections while visiting in one home.



A second impression is that transiency of membership is likewise nothing new in the life of the Church. Of the sixty members received into the Church from 1886 to 1907, some thirty of them were removed by certificate of transfer within a ten-year period. From 1886 to 1915, sixteen members were removed from the Church roll by order of the Church Conference. The years 1915-1947 were marked by a like evidence of shifting population. This is, undoubtedly, related to the fact that Havelock's chief economic resource during these years was timber. As various lumber companies bought a stand of timber, new people would move in to cut and remove it, and then would move on elsewhere.

A final impression that reflects eternal credit to those involved was that the Church's life was ever maintained, often in years of bitter privation, by a faithful remnant who somehow in the midst of all their depressing circumstances were always able to see beyond the immediate situation to an enduring meaning and purpose which the Church symbolized. In the year 1910 when the Church was in an apparent state of apathy, Stewards J. F. Godwin, J. E. White, and W. Y. Wynne met and declared that three things were needed badly by the Church—a Sunday School, a Prayer Meeting, and a session of the Church Conference. That year the Church's apportionment of the Circuit budget was \$43.00. The stewards resolved that the necessary amount would be raised, by assessment, if necessary.

It is a spirit such as this which has ever been the saving grace of Christ's church. Remember those words inscribed in the chapel of England's Stanton Harold from the disruptive days of the Cromwellian turmoils? "In the year 1653 . . . Sir Robert Shirley, Baronet, founded this church: Whose singular praise it is to have done the best things in the worst times and hoped them in the most calamitous." Such a spirit characterized this remnant and it shall be to their eternal glory that they so believed and so acted.

### CHAPTER THREE—1948-1952.

The North Carolina Annual Conference on November 7, 1948, established a second Methodist Church at Havelock and placed it with Tuttle's Grove and Meriman to form the Beaufort Circuit. Rev. C. M. Mitchell was appointed minister. The new Church was organized the same month in the Community Building of the Cherry Point Homes. Roy Butner was elected Lay Leader, and Mrs. G. S. Everett, Mrs. James L. Gentry, Jr., V. M. Jordan, James A. Ladd, Mrs. Sybil Webster and Mrs. H. F. Schoppaul were elected stewards.

On the first Sunday in February, 1949, forty-four persons gathered to organize a church school for the new Church. C. P. Hancock was elected Superintendent. Other officers were: Roy Butner, assistant superintendent; B. F. Britton, secretary; G. S. Everett, assistant secretary; H. W. Bell, treasurer; Mrs. J. E. Alexander, assistant treasurer. Seven classes were formed and teachers appointed as follows: Beginners, Mrs. L. V. Harrison and Mrs. H. D. Hall; Primary, Miss Judy Wellons; Junior Girls, Miss Bessie Allred; Junior Boys, Mrs. B. F. Britton and Mrs. Irving Lutz; Young People, Rufus Caraway; Ladies' Class, Mrs. W. E. Joyce and Mrs. H. F. Schoppaul; Men's Class, C. P. Hancock.

During this first year the Church received thirty-four members on profession of faith and eighty-four by certificate of transfer. In March, 1949, a lot on which to build the new church was purchased on Highway 70 with \$1,000.00 given to the new church by Bishop W. W. Peele from the Camp Activities Fund of The Fellowship of Suffering and Service. Within a short time it became increasingly clear that the cause of Methodism in Havelock could best be served by uniting the new Church with the Havelock Methodist Church and building a new church on that historic foundation. On the first Sunday in October, 1949, the union was consummated. Services continued to be held in the Community Building while the enlarged Church building was being constructed. With the forty-six members who came from the old Church, the new congregation now had a membership of 164, a Church School enrollment of 215, and a Woman's Society of Christian Service with a membership of thirty-five.

During the summer of 1949 a barracks building was purchased at the discontinued military establishment at Oak Grove with \$2,050.00 granted by the North Carolina Conference Board of Missions and Church Extension. This building was dismantled largely by volunteers from the congregation, and the material was hauled to Havelock for the construction of the new church building. Other materials were purchased with \$1,200.00 received from sale of the previously-mentioned lot on Highway 70. Before the work could get under way in earnest more materials were needed. One member of the church, H. F. Schoppaul, offered \$1,500.00 as a loan without security or interest rate. With the materials purchased with this additional money, work on the new church proceeded rapidly. Men from the congregation volunteered much of the labor at night and on Saturdays.

On January 16, 1950, the Building Committee chairman, C. P. Hancock, brought a report to the congregation stating that funds totaling \$9,387.83 had been exhausted. These funds were received as follows:

Sale of lot	\$1,200.00	Negotiated loan	1,500.00
Conf. Board of Missions	2,050.00	Old Havelock Church	450.00
District		The New Church	659.32
Superintendent	2,016.65	The Church School	87.51
Advance Specials	698.35	Local Business Firms	326.00

More funds were an immediate necessity and the congregation was asked to give either outright cash, a day's pay, or a carpenter's wages. New money was raised and the work proceeded.

On May 7, 1950, the Building Committee presented to the trustees of the Church a completed sanctuary with a seating capacity of 183 and a partially completed Church School building with eight class rooms, a kitchen, and two rest rooms. It was then dedicated to the glory of God by Bishop W. W. Peele. At the close of the dedication service the Rev. B. B. Slaughter, New Bern District Superintendent, gave an invitation to membership, and eleven persons were received, bringing total membership in the Church to an approximate 180.

There was a thrilling footnote to this dedication service. While the Building Committee was giving its full energy to the building of the new Church, some women of the Church had set about raising money to purchase an organ. They succeeded in their endeavor and a Hammond electric organ was also dedicated by Bishop Peele. Two weeks later the New Bern District Conference held its annual meeting in this newest church of the District.

For the rest of that year there were no notable evidences of growth, rather a solidifying of the tremendous advances made during the previous eighteen months.

During 1951 three notable events contributed to the Church's growth. In March of that year the Church purchased from W. J. Wynne, Sr., a lot and house adjoining the Church on its west front side for \$4,000.00. The congregation raised \$1,500.00 of the necessary amount and gave mortgage to the New Bern First Federal Savings and Loan Association for the remaining \$2,500.00. This company required an additional security apart from that given by the Church trustees and Mr. Wynne gave his personal endorsement to the loan. This house became the church parsonage and is the land on which the Fellowship Hall now stands.

On July 5 two lots to the east of the recently-acquired Wynne property were purchased from V. C. Harrington for \$1,000.00. The congregation raised \$500.00 of the amount and gave Mr. Harrington mortgage on the property for the remaining \$500.00. In March, 1952, Mr. Harrington cancelled this mortgage and gave the Church fee simple title to the property, which now comprises the parking area.

On September 24-26 the Church conducted a community-wide program of visitation evangelism with the following ministers leading the program: S. J. Starnes, L. A. Tilley, A. L. Reynolds, L. A. Lewis, and W. W. McDonald. The following week a revival was held with Brother Tilley as preacher. The Church received seven members by profession of faith and fifteen by certificate of transfer, bringing the total membership of the Church to 224. Brother Mitchell ended his ministry in Havelock that November and Harvey Langill Watson was appointed minister. At this time both the community and the Air Station were embarking on an unprecedented program of expansion. This story and its relation to the growth of the Church constitutes a fourth era in the life of the Church which shall be dealt with in Part II of this pamphlet.

Several observations seem in order at this point:

Certainly this story could not be written were it not for the Rev. B. B. Slaughter, who visualized a great Methodist Church in this community and gave every energy possible to bring it into being. In 1943 the Government built a Community Chapel in its housing project, and for five years this chapel, which received its leadership from Air Station chaplains, served the religious needs of the mushrooming community. It became increasingly clear, however, that the people in this new community could be best served by their respective denominations. It was through Mr. Slaughter's leadership that the Methodists became the first denomination to begin work among their own people. This, doubtless, is part of the reason for the large place the Methodist Church has today in the life of the community. Methodism was born when John Wesley became concerned that the church should follow the people wherever they were, and this story is an illustration of that continuing conviction among Methodists.

Second, it was surely a wise decision to build the new church on the historic foundation already here. A sense of continuity with the past plays a large part in the character of our lives, and in this instance had a wholesome influence on the developing life of this Church.

Third, it is to be regretted that a greater realization of the opportunity the new field afforded was not present in the original planning for expansion, particularly in terms of building facilities. A completed Church plant on a small scale was built, and as the Church has grown it has been increasingly difficult to relate added building needs to the original construction. The result has been, to a considerable extent, a waste of previous effort with each new building venture. If a partial plant had been build originally, this need not have happened. This serves as a weighty argument that a Church would be wise to engage competent architectural service before undertaking any building venture.

Finally, some note should be made of the fine manner in which the old residents of the community joined hands with the newcomers in Christian love and together set about meeting the great challenge which confronted them. The wise and fatherly counsel of W. J. Wynne, Sr., is seen as a great factor in bringing about this harmonious transition from the old to the new. The congregation determinedly set aside all the discouraging facts with which it was faced and gave itself in full measure to meet the demands of the new situation with the resources at its command. Rather than talking about what should be done and how they wished someone would do it, they undertook the task, making the best use possible of what they had. To John Wesley's injunction: ". . . do it as you can, till you can do it as you should," they gave a modern testimony.

## CHAPTER FOUR—THE COMMUNITY.

It would seem appropriate to make some mention of the Havelock community and the Cherry Point Marine Air Station. In 1940 Havelock was a small crossroads community with about twenty homes, a fourth class Post Office, a Railway Depot, and two general stores. Cherry Point, a sandy strip of land on the Neuse River, was known as a good place to catch crabs for a Fourth of July picnic. All this was suddenly changed when the United States Government bought 11,134 acres of timberland and swamp on the Neuse between Slocum and Hancock creeks for the location of a Marine Corps Air Base. Construction started on August 6, 1941. That same month the first detachment of Marine trainees arrived and were barracked in tents. Simultaneously with construction of the base, 249 housing units were being built just outside the base entranceway to house Civil Service employees. Some members of the Methodist Church were among the first people to move into this housing project in August, 1942. The Air Station was commissioned on May 20, 1942, and is today the home of the Second Marine Aircraft Wing and Marine Training Group Twenty. At present the Base is a self-maintained city with facilities to care for 25,000 people. It also operates one of two Aircraft Overhaul and Repair industries owned by the Marine Corps, employing approximately 2,000 civilians under Civil Service appointment. In addition to these, the Base employs approximately 1,300 other Civil Service workers in maintenance and operational capacities.

Havelock is the gateway to the Air Station, being situated immediately outside the Base reservation and running along both sides of Highway 70 for approximately three miles. The First Methodist Church is located only four blocks from the Main Gate to the Air Station. The business community is built primarily around three commercial centers whose businesses run the course of ordinary home and family needs. None of these business establishments employs more than twelve people in its work. Local merchants are curtailed in their business development because of the operation of a Post Exchange by the Air Station. The Post Exchange does an approximate annual business of four million dollars in comparison to a business of about a million and a half dollars among local merchants handling similar goods. It may be readily seen that this fact has repercussions on social, civic, and religious improvements in the community. Any large community undertaking is successful in direct relation to the economic prosperity of that community.

There are fourteen community establishments which gain their livelihood from the sale of beer. This revealing fact should cause Church people to give profound consideration to the reason for it and challenge them to use their fullest energy in removing the cause of it through more wholesome enticements in church activity and programs.

Havelock has only one practicing physician and two dentists. A medical clinic which was in operation was closed because of lack of use of its facilities and the resulting prohibitive cost of operation.

There are two twenty-four class room grammar schools, an eight class room high school which is scheduled to open this Fall, and a Roman Catholic Parochial grammar school in the community.

There are two civic clubs in the community, three civic women's organizations, and a number of fraternal groups. Scouting is the outstanding year-round activity for youth with five Cub Packs, two Boy Scout Troops, and six Girl Scout and Brownie troops. Little League baseball is the outstanding summer youth activity. There is now under way an organization to provide the community with a Youth Center through which a wider range of youth activities may be coordinated and developed.

During the last five years the community has experienced tremendous growth. Housing units have increased from an approximate 2,000 units in 1952 to 3,700 units at present. These 3,700 units are located as follows:

GOVERNMENT HOUSING .....	1889 units
Aboard the Air Station—MEMQ (Enlisted Personnel) 651	
MOQ (Officer Personnel) .....	182
TMQ (Temporary) .....	186
In Havelock—Public Quarters (Enlisted) .....	249
Manteo Drive (Civilian) .....	100
Two Story (Civilian and Military) .....	521
OTHER CONTROLLED HOUSING .....	1471 units
Title VIII—Slocum Village (Civilian and Military) ...	815
Title VIII—Ft. Macon Village (Enlisted) .....	249
Title VIII—Hancock Village (Officer) .....	357
N. C. Low Rental—Manteo Circle (Civilian & Military)	50
PRIVATE HOUSING .....	351 units
Old Havelock .....	30
Havelock Park .....	140
Along Highway 70 .....	40
Godwin Sub-Division .....	55
Wynne Sub-Division .....	48
Pine Acres .....	38
GRAND TOTAL OF AIR STATION AND HAVELOCK	
HOUSING .....	3711 units

In addition to this housing, Havelock has three trailer parks with an approximate 100 trailers. On the basis of these figures, computing population at three and one-half persons per unit, one may assume that the population of the community is approximately 14,000. This figure does not include whatever number of Marines who may be barracked aboard the Air Station.

During this same period, from 1952 to 1956, private business establishments have increased from an approximate 40 to 110. These figures as related to the members of this Church are indicative of the whole. Whereas in 1952 the Church had nine families engaged in some business enterprise, today it has thirty. Homeowning families during this period have increased from thirty-one to seventy-four. These facts form part of the background to the great growth which took place in the Church from 1952 to 1956.

There are eight churches besides the First Methodist, here listed in the order of their organization: First Baptist, Annunciation Roman Catholic, Cherry Point Baptist, Trinity Presbyterian, St. Christopher's Episcopal, The Church of God, The Assembly of God, and Cherry Point Methodist. All but the last two now have their own building facilities.

In a community survey conducted in East Havelock in July, 1955, by the Board of Missions and Church Extension of the North Carolina Annual Conference it was revealed that Methodists were second only to Roman Catholics in numerical strength. Of the 3,819 people who were interviewed, the following preferences were stated: 921, Roman Catholic; 859, Methodist; 803, Baptist; 242, Presbyterian; 189, Episcopal; and 185, Lutheran. Six hundred and twenty-five gave some other preference or stated no preference at all.

This large preference held by the Methodist Church did not happen by accident alone. It happened in part because the people in the Havelock Methodist Church constantly endeavored to provide a church program which met the needs of a growing community. That the effort was thus rewarded gives cause for humble gratitude. The story of that effort will be the concern of the remainder of this pamphlet.

## Part II—A PROGRAM ANALYSIS, 1952-1956.

The account of the Church's growth from 1952 until the present is being written midstream. The events which make up this account are yet to be completed. Thus, as always, an enthusiastic hope brings with it a compelling responsibility. These five years have been highly exciting and filled with enduring meaning for many persons. No one who has not been a part of this story could ever fully appreciate from any written account the hope, the heartache, the joy that has been gathered up in it. In this analysis, at points where it would seem to be helpful, accounts from previous years have been brought in to give a fuller perspective. Also in each chapter an attempt is made to point up some of the problems which the immediate future presents. These chapters follow the four program areas covered by the commissions in the local church.

### CHAPTER FIVE—THE FIRST LINE OF DEFENSE

#### Christian Education

The Church is always faced with the sobering thought that if the truth found in Jesus Christ is not taught for one generation, then in the succeeding one He will be largely unknown and universally ignored; that we are always just one generation removed from paganism. The first line of defense against such an eventuality is the Church School, and by that is not meant just a thirty-minute session each Sunday morning, but a seven day a week program which gathers up the total experiences in a child's life. Let us consider some of these program areas.

#### 1. The Sunday Morning Session of the Church School.

This is, of course, the backbone of the Church School program. Here the Church has contact with the greatest number of children and the homes from which they come. At present, there are twenty-five classes from Nursery to Adult classes, this representing a 125% increase in the last five years.

Enrollment and attendance has shown a continuing increase during the past seven years, as follows:

Year	Enrollment	Average Attendance
1949	215	
1950	311	144
1951	345	155
1952	430	160
1953	499	265
1954	564	364
1955	772	403



The Church has come a long way from that humble beginning in 1887 when Ed Russell gathered together all the children in the community on Sunday afternoons and walked with them to the Church. There he would read them a story found in the old Blue Back Speller and draw a little moral from it. But there is a long way to go. The Church School classes are too large, equipment pitifully inadequate, and teachers poorly trained. With the added facilities which will be gained from the current building program, it should be possible to limit class numbers, and surely a way can be found to furnish the new buildings with better equipment. As to teacher-training, a start has already been made. Miss Charlotte Stevenson taught a course on general Church School teaching during the Winter quarter. Of twelve pupils in the class, two took the examination sent out from the General Board of Education and passed it with high honors. Three of these pupils are now teaching Church School classes. This venture should become a regular feature of the Church School program, with different courses each quarter dealing with various departmental levels of teaching. Not only will such a program improve the quality of teaching, but will also aid in providing a continuing supply of teacher prospects.

A follow-up of new pupils in the Church School remains a constant necessity if the demands of the work are to be met. This is a task which far surpasses the time a minister has to give to it. It will necessitate home visitation by teachers and also the effort of some full-time employee of the Church apart from the minister. Miss Stevenson's work in the past two years has been most helpful in this respect. She has followed up each new pupil enrolled with a visit and taken that home greetings and an invitation from the Church. Some such plan should be worked down to a fine art and carried on regularly. Barring the presence of a full-time worker, such a program could easily be fitted into the plans and program of the Commission on Membership and Evangelism.

One of the inadequacies of the present program has been a failure to interest more of the parents of the Church School pupils in the life of the Church. Many of them attend adult classes, a majority of them do not. And of those who attend adult classes, it is a noticeable few who enter into the Church's life on other levels. These facts merit some new effort not now being made. One immediate proposal is that two services of worship Sunday morning be initiated, one at 9:30, simultaneously with the Church School hour, and the other at the regular 11:00 o'clock hour. It is from worship that one gains not only strength for living, but also, it is in worship services that the total program of the Church gets its focus and incentive through the guidance of the minister. This plan has been tried and had notable success in many churches, one being the First Methodist Church of

Santa Anna, California, from which many of the constituents of the First Methodist Church in Havelock come. Although this 9:30 service would affect adult class attendance, it need not necessarily do away with them. Those who want to attend an adult class can still do so, and, if they so choose, worship at the 11:00 service. We believe such a venture would increase adult participation in the program of the Church and broaden the area of concern for the total Church program in this constituency.

Finally, a word concerning transportation. The old bus purchased by the Methodist Men's Club in May, 1952, for \$175.00 served the Church well for more than four years. Each Sunday it made two trips bringing a total of some seventy-five to one hundred pupils to Church School, many of whom probably would not have come otherwise. Now the Church has a new bus, in good running condition, thanks to the Boy Scout Troop Committee, and with it the Church can continue to avail itself of this means of reaching the children of those parents who would not bring their children to Church School as well as those who have no means of transportation. With a new Methodist Church being built in East Havelock, perhaps consideration should be given to the propriety of continuing to seek constituents in that area. Also, there is another large area in which no church in the community is making any great effort. That is the Married Enlisted Men's Quarters aboard the Air Station which has an approximate population of 2,400. This Church has several members in this housing area and would do well to consider building up the constituency there, with an immediate means being the offering of bus transportation for the children living there to enable them to attend Church School.

## 2. Youth Work

Youth work has been the weakest area in the program of the Church School. This may be accounted for in several respects, one being the small teen-age population in the community. In a survey taken in 1955, mentioned previously, it was revealed that in 1131 families interviewed there were 1448 children in the families from one to twelve years of age, but only 113 from twelve to twenty-three years of age. Another disadvantage has been the absence of a high school in the community. That *esprit de corps* so characteristic of teen-age activity has been largely lacking for this reason. And certainly part of the reason must be laid to parental indifference. Small children may go to Church School because a parent says to do it, but teen-agers, with an ability to think for themselves, are more prone to follow the example and attitude of the parents. If parents fail to support the Church by their presence and in their attitudes, then it is small wonder that a teen-ager will.

These discouraging facts do not minimize in the least our responsibility to build up in every way possible a Christian Youth Movement and program. Actually, this Church has an impressive number of teen-agers viewed on a comparative basis. It is not unusual to have twenty-five to forty youth present for MYF and Evening worship on Sundays. No small part of the reason for this is the hour and a half of recreation in the Fellowship Hall after these services each week. A first aim in the development of a youth program should be to build on the proven success of this recreational program. In a community such as this, where there are so few social outlets for young people, and also where homes are so compactly built as to prohibit even moderate sized social gatherings, the Church should consider most seriously the part it may play in providing a social gathering place for young people during the week, especially on week-end nights. Many of the places which are accessible to youth do not provide the wholesome atmosphere which the Church and parents would wish their children to have. Havelock does have a Senior and Junior Teen-Age Club, and the Church's program should not be developed on a competitive basis. Rather, let its program be a compliment to any community program. The Church has an atmosphere and perspective to offer teen-agers which any community program would probably fail to offer by the very nature of its non-sectarian approach. The Church is well equipped to build up such a program. The Fellowship Hall amply provides space for one hundred young people. The lounge, with its open fireplace, accommodates smaller groups. An impressive amount of recreational equipment for almost any sort of recreational activity gives added incentive to make such an effort.

One of the most appealing and, it might be added, rewarding, activities among teen-agers is dancing. Some sincere Christians feel that such an activity is out of place in Church buildings. It would be somewhat pointless to debate that issue here. Let this be said, however: most teen-agers are going to dance and, since they are, surely the Church provides the best atmosphere possible for it. Here they can enjoy it in its most wholesome expression. Perhaps another comment is even more pertinent. If dancing is wrong, it is wrong anywhere; if it is all right, then it should have its proper expression anywhere. Life is a unity. Being spiritual means having the mind of Christ in all the relationships of life. This fact should enable one to gain a perspective from which to judge the matter. Finally, this thought: dancing may be the means whereby a teen-ager, trying desperately to pass through the awkwardness of the transition from childhood to adulthood, can accomplish that transition with some ease and self confidence. Dr. Henry Link, in his book, *Return to Religion*, has this to say:



In November 1949, The Havelock Methodist Church School was overflowing into the church-yard. One room with four corners was hardly adequate for 150 pupils.



In November 1955, with 750 pupils and twenty six class rooms the Havelock Methodist Church School was still overflowing into the churchyard.

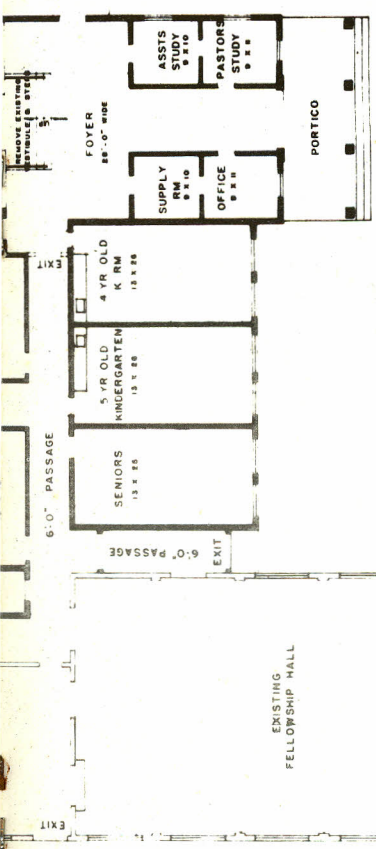


JUNIOR CHOR AND  
TEACHER TRAINING  
CLASS

NEW 5'-0" WALK

SECOND UNIT OF ADDITION

FLOOR PLAN

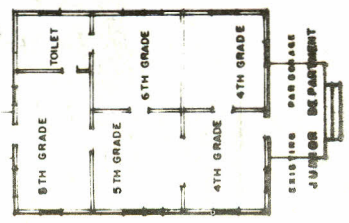


SECOND UNIT OF ADDITION

THE EDUCATIONAL BUILDING ADDITIONS & ALTERATION TO THE  
FIRST METHODIST CHURCH OF HAVELOCK

JOHN R VALENTINE A.I.A. ARCHITECT  
MARCH 20, 1966

REVEREND H L WATSON PASTOR





In such an area, abundant in population, small in community institutions, the Church has a seven day a week challenge, in reaching and holding the hearts of the young.



A Hospitality Center for Servicemen, remembering those who are far from home, assuring them that the Church is concerned.



The vital core of the life of the Church, worship each Sunday in the Sanctuary.

*"In my religious upbringing, cards, dancing, and the theatre were taboo. Yet I find nothing in the teachings of Christ, nor in the Bible anywhere, to justify the rigorous attitude which the Churches once had and some still have in respect to such pursuits. Almost any activity, no matter what its merits, may become a source of evil or a snare of the devil. Dancing has great merit. . . . (it) is one of the quickest and most wholesome psycho-therapeutic devices reducing barriers which often develop between members of the opposite sex."*

Surely it would be wise to build on this favorite of teen-age activities within the atmosphere of love and concern which the Church affords rather than to allow it to acquire an evil connotation which it does not of itself possess.

Finally, an urgent word concerning some religious course of study for high school students. This Fall Havelock will have its own high school. Right now is the best time for the Churches of the community to cooperate in an endeavor to set up a syllabus of religious studies and urge that it be incorporated into the high school studies, probably on a release time basis. Such a program could be offered at the last period of study each day, and be taught in the Community Chapel by a teacher hired by the Churches. What could be taught? Surely the literature of the Bible, The Ethics of the Sermon on the Mount, the Life and Sayings of Jesus Christ, and an outline of Church History would be fundamentals in any program of religious instruction, and could be mutually agreed upon by different denominations without becoming involved in doctrinal differences. This would help in some measure to overcome the thirty hours of silence concerning God which is a necessary part of our public school teaching.

### **3. The Added Opportunity Summer Affords**

During the summer months when the public schools are closed, the Church has an added opportunity to develop a program of religious education. During the past three summers, the Church has been fortunate to have the aid of a divinity student from Duke University for such a program. These have been Ralph Fleming in 1953 and Warner Heston in 1954 and 1955.

First, consideration should be given to the Vacation Church School. During these two weeks, the Church has an opportunity to teach almost as much as a whole year of Sunday morning sessions afford. In 1952, 112 were enrolled; in 1953, 144; 1954, 196; in 1955, 190. To have an opportunity to work with this many children in developing Christian understanding and character is a tremendous challenge. It compels the Church to give the most thorough preparation possible to see that the opportunity afforded is well used.



Summer offers an opportunity to train MYF officers in their work through weekly council meetings under the guidance of the Duke student. He also may help in developing a week night recreational program to fill the void school vacation brings, with Christian meaning and purpose. For the past three summers, a Methodist Youth Caravan visiting in the Church for one week has brought an opportunity to hold a Youth Activities Week with expert guidance. Through this medium the Church has afforded several young people an experience of Christian renewal and dedication which perhaps they would never have known otherwise. The Church would be wise to build upon this proved medium of youth evangelism.

This Summer an added program will be Junior Day Camping one day a week for six weeks. Juniors participating will register for the entire period and will have one day a week to carry out a type of Christian activity which the shorter periods in Vacation School do not permit. They will have cook-outs, hikes, and various projects to work on, each designed to enrich their Christian experience. An adult leader will work with a group of eight Juniors participating. There will be a minimum of activity involving the entire group.

#### **4. The Junior Choir**

During the past five years the Church has had a Junior Choir in which, week by week, throughout the year, an opportunity has been afforded to work with an average of twenty-five children. Not only have they been taught how to use their ability in offering praise to God through music, but perhaps even more important, they have been able to grow in Church loyalty through the discipline of worship in the sanctuary each Sunday. The time should not be far distant when the Church could branch out and include Kindergarten, Primary, and Youth choirs in this special means of Christian education.

#### **5. The Day School Kindergarten**

During the past two years this Church has cooperated with four other Protestant Churches in the operation of a Day School Kindergarten and First Grade. The classes are held in the First Methodist Church. The endeavor has proven its worthwhileness many times over.

The earliest years of childhood are of tremendous significance. The habits, attitudes, ideas, and interests acquired during these days will influence the remainder of a child's life. The Church, therefore, should be tremendously concerned about what sort of Christian influence it may provide in such a day school program. The Church provides a place where children of pre-school age can live, play, and work together in a friendly, happy atmosphere within the shadow of the Church and its distinctive approach to life.

The time has come to give serious consideration as to whether or not the Methodist Church should undertake the operation of such a day school on its own. During these past two years this Church has borne the major expense and responsibility in the operation of this school, and it might be added, has derived the greatest benefit from it. The joint administration of the school has been problematic. Of the fifty-three pupils who have been enrolled this year, twenty-one come from our own constituency. Also three Protestant Churches are not cooperating in the venture and a fourth is seriously considering withdrawing its support and operating such a school of its own.

If such a school should be set up by this Church, its supervision should come under the work of the Commission on Education, perhaps with a special committee directly responsible to the Commission to carry out the detailed plans of the school. A day school Kindergarten would then become an integral part of the total program of the Church School.

## 6. Scouting

Finally, a brief word concerning Scouting. Scouting is a program which an institution adopts and makes a part of its own program. That program has its best expression when it is adopted by the Church. This Church now has a Boy Scout Troop and a Cub Pack, and it is hoped will have an Explorer Post in the near future. We offer our building facilities to three Girl Scout Troops, but do not have any part in their operation. For the best benefits to accrue from this Scouting program the Church, through its Commission on Education, should carefully select its leadership from those men who have highest Christian standards.

## CHAPTER SIX—THE SUPPLY LINE

### Christian Stewardship

We sing Charles Wesley's hymn, "Lord in the strength of grace, with a glad heart and free, myself, my residue of days, I consecrate to Thee." It would be well to consider the meaning of such words in terms of Christian stewardship. Any church composed of a membership that freely and gladly consecrates its life to God need have little fear for its future.

#### 1. Leadership

This Church has been blessed by the leadership afforded it by a continuing line of persons who have resided here for a short while, and then moved on to some other place. Had it not been for the interest of such people, it would have been impossible to staff the Church School and do the multitude of building tasks that have been done with free labor. Being aware of this tremendous resource, the Church should make every endeavor to use it wisely and give adequate recognition to it. In doing this, such persons should be given responsible positions in the Church organization whenever possible.

This year the Board of Trustees will be increased from five to seven in number, in the hope that they may become a vitally functioning group and assume responsibility for church upkeep and improvement. All anticipated property rentals should receive prior approval of the Trustees and also all recommendations for physical improvements. The Trustees are the legal owners of the Church's property. It is to be hoped that they may assume the responsibilities that proceed from that fact.

The elected stewards form the majority of Official Board members and they are the key group in the ongoing work of the Church. As such, they should become intimately acquainted with the entire program and policy of the Church. In no other way can a proper unity and spirit be given to the many sided task the Church is about. This year at least two elected stewards will be placed on each of the four commissions around which the program of the Church is built, and at least one elected steward will be on each standing committee in the Church organization. It is hoped that this will enable the Official Board to function with greater effectiveness.

As an aid in accomplishing the foregoing, a four session course of study will be given concerning the program, policy, and organization of the local Church. Every elected and ex-officio steward should avail himself of this opportunity to study the structure of the local Church. Further, every steward should assume by his election to office that he should subscribe both to the North Carolina Christian Advocate and the National Christian Advocate. Through these publications not only is the program of the local Church seen in its larger meaning, but, also, a steward is enabled to present more intelligently the cause of Methodism to the members of the Church.

Every elected steward is given a list of Church members who are to be his particular responsibility during the Church year. The great value of such a plan is in keeping the entire membership acquainted with the functioning of the Church. To do this a steward would have to acquaint himself with his list of members through home visitation at least quarterly. By this plan the stewards can encourage members to attend Church regularly and give consistently. Also they may be remembered in times of particular need which arise in every household. Here the steward is the great ally of the minister in keeping him abreast of the thinking, concerns, and activities of the entire membership.

The ex-officio stewards are the trustees, M.Y.F. president, W. S. C. S. president, Men's Club president, and the four Commission chairmen. These members of the Official Board have their particular responsibilities, but to fulfill these, it is essential that they assume the same obligations expected of elected stewards.

## 2. Giving

More than on any other subject, Jesus talked about material possessions, how they should be related to the spiritual quest, how they can hinder or help individual religious growth. In a Church such as this, finances are an every-member concern. There are no large contributors, and to meet the heavy financial responsibilities the Church has, every member must do his part. As a guide in giving, the tithe, one-tenth of take home pay, should be a minimum standard. A half of a tithe directly to the treasury of the Church would amply meet the needs of the program of the Church. Every member should accept that as an absolute minimal gift to the Church.

The records of the past five years give credit to a growing sense of stewardship responsibility in giving, but there is a long way yet to go. The big problem is among those members who do not make any regular gift to the Church. Here every effort should be concentrated to elicit from the entire membership a financial concern for the church that is so terribly crippled by membership indifference.

During the past year the Church has operated on a Unified Budget, a single pledge for all Church needs, excepting pledges made directly to the W.S.C.S., M.Y.F., and in the Men's Club. This system has proven beneficial. In meeting the budget drawn by the Official Board at the beginning of each Church year, full energy should go into an every member canvas immediately thereafter. The results of such a canvas should assure at least 75% of the total budget. Only in this way can the Church be saved from the harrowing experience month after month of wondering where the money will come from to meet its financial obligations. In this respect, plans should be made to canvas all persons in the community who consider themselves constituents of this Church and avail themselves or their children of its program and facilities. This will aid greatly in meeting pressing financial obligations and will also serve to draw these constituents more closely into the fellowship of the Church.

Following is an analysis of membership giving during the past six years as can be determined from existing records:

Year	1950-51	1951-52	1952-53	1953-54	1954--55 <sup>2</sup>	1955-56 <sup>3</sup>
Nov.	\$ 214.45	\$ 447.55	\$ 780.64 <sup>1</sup>	\$ 1049.99 <sup>1</sup>	\$ 964.56	\$ 1942.72 -('55)
Dec.	399.71 <sup>1</sup>	663.93 <sup>1</sup>	754.55	663.25	941.05	1046.52
Jan.	205.32	523.68	722.30	1238.71 <sup>1</sup>	1364.28 <sup>1</sup>	1444.96 <sup>1</sup> -( '56)
Feb.	226.21	551.16	615.93	1058.83	1234.96	1574.46
Mar.	289.45	620.53 <sup>1</sup>	1034.07 <sup>1</sup>	961.84	1154.16	1554.95
Apr.	378.16 <sup>1</sup>	542.69	823.20	905.00	1255.86	
May	432.36	657.97	916.63 <sup>1</sup>	1001.51 <sup>1</sup>	2269.00 <sup>1</sup>	
June	236.20	606.75 <sup>1</sup>	573.61	1098.31	1496.95	
July	359.99 <sup>1</sup>	553.16 <sup>1</sup>	679.00	679.89		1515.66 <sup>1</sup> -( '55)
Aug.	269.86	554.66 <sup>1</sup>	831.35 <sup>1</sup>	924.13 <sup>1</sup>		906.57
Sep.	389.31 <sup>1</sup>	698.94	676.00	723.15		1474.82
Oct.	1152.13	1061.07	1177.90	1538.51		1949.17 <sup>1</sup>
Sub- Total	\$4553.15	\$7482.09	\$9585.18	\$11789.12	\$10680.82	\$13469.83
W.S.C.S.	<sup>4</sup> 718.24	1123.73	2076.61	2089.08	1918.73 <sup>5</sup>	
Church						
School	1812.00	1121.17	1391.18	2309.28	1380.29	<sup>6</sup>
For Bldg.	<sup>4</sup>	940.08	10555.10	4091.00	1650.00	<sup>6</sup>
Grand Total	\$5365.15	\$10261.58	\$22655.19	\$20266.01	\$15800.19	\$20328.56 <sup>7</sup>
Per Member Annual Average	\$24	\$38	\$65	\$52	\$59 <sup>7</sup>	\$53

Notes:

<sup>1</sup> Means a five Sunday Month

<sup>2</sup> This was an eight month Church Year

<sup>3</sup> The 1955-56 Church Year began in July 1955

<sup>4</sup> Figure Unknown

<sup>5</sup> Estimate made for three remaining months

<sup>6</sup> Included in Unified Budget

<sup>7</sup> One half of total figure added to get annual average

With minor exception, the above figures show a steady increase in giving during the past six years, the most outstanding exception being the estimated annual average of per member giving for the current year. A probable explanation for this lies in the fact that no express effort has been made this year to raise money for a building project. The high annual average for 1952-53 was the result of a major building fund drive. The per member giving is above the national average in the Methodist Church. For this fact, the Church can take just pride.

### 3. Building

For the past five years the Church has been plagued by the ever present fact of inadequate space. At last, on paper at least, plans have been drawn whereby the Church may work toward a final solution of the problem. The first unit of these plans will be carried out during this summer, with money made available to the Church in the North

Carolina Conference Christmas Offering for Havelock. This first unit includes the construction of six class rooms, a central heating system, and two rest rooms. Completion of the second unit will be dependent upon the resolve of this congregation. The Church might seriously consider engaging the services of some professional fund raising company such as Wells Organization, perhaps during the next Church year, to see if a local building fund drive could meet this need. A third building unit, for which architectural drawings have not been made, will be the construction of permanent buildings for the Primary and Junior Departments which at present meet in temporary buildings. If these goals are achieved, it will surely boost the entire program of the Church. The main source of a constant financial difficulty during these five years has been the constant need to put every dollar possible into more building facilities. Once this problem is removed, greater energy can be given to building up the spiritual fellowship of the Church. Building programs during the past seven years can be divided into five distinct stages. First, the original program of expansion in 1949-50, under the leadership of C. P. Hancock, whereby the Church was expanded from an original 660 square feet of floor space to 2600 square feet. A second program, under the leadership of H. B. Allred, in 1951-52, added 1650 square feet of space to the educational building. During that period a bell tower was also built at the entranceway to the sanctuary. The largest building program was the construction of a sanctuary with a seating capacity of 391 in 1953, under the leadership of C. P. Hancock. This sanctuary was built on land given to the Church in May, 1952, by Mrs. Louise Jackson, Horace Trader and Allen Trader. A fourth building program in 1954, under the leadership of L. M. Bryan, provided the Church with a Fellowship Hall with 3000 square feet of space. A fifth program in 1955, led by J. H. Jones, provided the Church with a large modern kitchen. In October, 1955, a house two blocks from the Church was purchased for a parsonage. A financial analysis of these projects is as follows:

Date	Project	Total Cost	Raised by Congregation	Other Sources
1950	Sanctuary and eight classrooms	\$11,000.00	\$ 2,982	Bd. of Missions \$2,050 Camp Fund 3,016 Advance Specials 2,952
1951	Parsonage	4,000.00	1,500 2,500 (By Loan)	
1952	Five Classrooms	1,600.00	979	Advance Specials 621
1952	Bell Tower	500.00		Advance Specials 500
1953	Sanctuary	17,000.00	10,529 6,050 (By Loan)	Advance Specials 421

Date	Project	Total Cost	Raised by	
			Congregation	Other Sources
1954	Fellowship Hall	7,500.00	4,265	Bd. of Missions 3,000 Advance Special 235
1955	Kitchen	2,500.00	300	
			1,175 (W.S.C.S.)	
			1,025 (Contractors)	
1955	Parsonage	11,900.00	750	Bd. of Missions 13,000
			8,150 (by loan)	
1956	<sup>2</sup> First Unit of Educational Bldg.	20,000.00	2,500	
			5,000 (by loan)	Christmas Offering 12,500
				Bd. of Missions 8,050
				Advance Specials 4,729
			\$26,005	Camp Fund 3,016
			21,700 (yb loan)	Christmas Offering 12,500
Total		\$76,000.00	\$47,705	\$28,295

<sup>1</sup> This grant was made in view of the fact that the old parsonage would afford space for five more classrooms.

<sup>2</sup> This program is yet in proposed stage of development.

The cost figure for each of the above building projects cannot be used as an accurate guide to actual value for in each project a large amount of free labor was volunteered by members and constituents of the Church. For example, it was estimated that approximately \$7,000.00 was saved in building the sanctuary in 1953. This was possible because a member of the Church volunteered the electrical work, another volunteered his service as foreman, and a number of men volunteered labor as painters and carpenters. To some degree this has been true in every building project carried out.

The Church could never have done the above work had it not been for the continuing interest of the North Carolina Conference Board of Missions and Church Extension. During the last seven years, through Advance Special Gifts, direct grants, and the 1955 Christmas Offering for Havelock, the Board of Missions has made available to the local Church approximately \$25,000.00. This fact places upon the church a solemn responsibility to use to the fullest extent possible the facilities it has in furthering the cause of Jesus Christ in this place. It is to the continuing credit of the local congregation, however, that it never waited and wailed about its dire needs before making an effort to do something about them. In each instance the Church began with what it had, and then appealed for aid to continue the project. During this same period the congregation has raised \$26,000.00 for building purposes and committed itself to pay an additional \$21,700.00 obtained on loan. This means that for every one dollar given, the local Church has raised a dollar and borrowed one.

## CHAPTER SEVEN—THE COUNTER ATTACK

### A Missionary Concern

The measure of the greatness of a Church is the extent to which it moves out beyond itself in service to others. The spiritual thermometer of any Church fluctuates in direct relation to what is being done for others. This is the acid test of a congregation's Christian motivation.

#### 1. Giving for Others

During the past five years, this Church has given to others less than half of the amount spent locally, or about a 60% "spread" between amount for self and amount for others, excepting from this percentage the amount spent for building facilities. An analysis of this giving for others during the past five years is as follows:

Cause	1951- 52	1952- 53	1953- 54	1954- 55*	1955- 56**
Connectional Expense	\$ 557	\$ 777	\$1060	\$847	\$1378
Benevolences	269	1180	1160	882	1524
World Service	197	400	400	350	600
Specials:					
Conference			50	150	50
Foreign	150	150	150	50	50
Ten-Dollar Club ****			125	165	***
United College Appeal		200	200	200	
Other Specials	152	122	132	97	175
Cherry Point Methodist Church					300
W. S. C. S.	225	242	225	379	418
Scholarship (Men's Club)			300	300	200
Total for Others	\$1550	\$3071	\$3802	\$3420*	\$4695**

#### Notes:

\* Represents an eight month church year.

\*\* Although accepted, most of these items have not yet been paid.

\*\*\* Figure not available.

\*\*\*\* For building new Churches.

During the next four years the Church should endeavor to erase the difference between the amount for self and that for others. This can be done with a 15% increase over a four year period.



The Commission on Missions should at least quarterly bring to the congregation some program which will help it to better understand the nature and importance of gifts for others. This can be done with study courses, films, bulletin inserts, talks, and various other means. Such an effort will give greater meaning to the congregation's gifts for others.

## 2. A Hospitality Center for Servicemen.

Here is a great field for missionary concern right at the Church's front door. During the next twenty years, at least, many thousands of young men and women will be going into the military service annually. Many of them will come to the Cherry Point Marine Air Station. Here is a great missionary opportunity to provide these young people with a Church home away from home. Bishop Paul N. Garber, Chairman of the Methodist Commission on Camp Activities, recently wrote: "We would be derelict in our duties if we did not keep the protecting arm of our Church about our young people now stationed in military camps." He goes on to point out that the Commission "is endeavoring through local Churches located near military camps and similar establishments to provide a Church home and proper social contacts for our Methodist boys in military service." This Church should never rest content until it has in operation some sort of program to meet the social and religious needs of these men and women who come from every part of the nation to this community.

Christians believe that Christianity is the best way of life, that no form of life exists in a vacuum, that character is molded by surrounding influences, that right relations proceed from right incentive, that good conduct finds its best expression in a good environment. If these beliefs are true, then fundamental necessity is laid upon the Church to do all that is possible to bring them into being in respect to these young people in military service.

A start has been made locally in that direction, but it has merely opened the doorway to opportunity. A debt of gratitude is owed to the North Carolina Conference Woman's Society of Christian Service and The Urban Bureau, Woman's Division of Christian Service of the Methodist Church, for making possible the work that Miss Charlotte Stevenson has done here during the past two years. During this time the W.S.C.S. has made available to Miss Stevenson approximately \$800.00 to aid in carrying on a program among servicemen. This money has been used to buy recreation equipment, to purchase food for meals, and other items incidental to her work. The Hospitality Center program has not succeeded to the degree hoped for; it has, however, shown beyond any suggestion of doubt that here is a great opportunity for missionary service within the local Church program. The experiment has pointed up several needs.

First, it has become clear that a stronger organization of local support must undergird any Hospitality Center program. In this respect, it would be well to organize any such program within the Commission on Missions, with a special committee if necessary to carry out details of the plan. Any professional worker should have such a group to turn to for guidance and support.

Second, a male worker could more effectively handle such a program. A male worker would be able to go into the barracks and there take the invitation and greeting of the Church. If it is important for a minister to call from house to house, and it is, then it should also be important to go and find these young Methodists who come from all over America, and assure them of the friendly interest and concern of this Church. In this respect, Bishop Garber should be approached as to the possibility of obtaining funds for hiring such a worker from the Commission on Camp Activities. It would be the responsibility of the local Church to house this worker and to provide him with the physical facilities for carrying on a Hospitality Center program. But it is surely beyond any reasonable expectation that the local Church either could or should provide his salary. This is the responsibility of all of Methodism.

Third, a Hospitality Center program should include planned week-end evening programs of fellowship and recreation, a lounge, accessible throughout the week for small informal group gatherings, special activities in the way of dramatics, a Men's Chorus, workshop projects, and planned outings. Also some procedure should be developed whereby these boys could find their way into the homes of the members of the Church. A Church School Class for Older Youth both from the local Church and among those in military service should be organized. Other program possibilities are innumerable. Any program planned should have solid ideals, not stilted or stiff, but thoroughly Christian.

This is a relatively new field of endeavor in Methodism, but it is one which merits soul-searching concern, immediately! There are some three million men now in military service, of whom at least two million six hundred thousand are between the ages of eighteen to twenty-five. There is an annual turnover of approximately one million of them. Nearly two million of them are stationed in military establishments within the United States. One in seventeen of these men and women are from Methodist homes. According to Bishop Garber, 210,000 Methodists from the Richmond Area of the Methodist Church alone are in military service. Many of them are among the approximately eight thousand men and women who are barracked at Cherry Point. Surely this compels our most profound concern and response. It should be just as important for the Church to serve the men and women in military service as it is to serve those on college campuses. Indeed, the nature of the situation should make it the more imperative!

## CHAPTER EIGHT—THE MAIN OBJECTIVE

### Evangelization of a Procession

Jesus said, "Go and make disciples . . ." That is the only ultimate, enduring, never-changing justification for the existence of the Church as an organization. If the Church fails in this task, then all else that it does is in vain. The greatest moment in the life of any Church should be that sacred occasion when it receives new members into its fellowship. The Church here is set in the midst of a never-ending procession and thereby is afforded a tremendous opportunity. During the past five years there have been few Sundays when some new person did not come to Church. The challenge of such a fact is stupendous.

#### 1. Membership Analysis

A membership analysis during the past eight years is as follows:

	Received by:					Removed by:					Net
<sup>1</sup>	PF	CT	OD	AF	Tot.	D	CT	OD	QC	Tot.	Gain
On roll					82						82
1948-51	58	128	14		220	2	66	10		78	142
1951-56	125 <sup>2</sup>	141	68 <sup>3</sup>	19 <sup>4</sup>	353	7	118 <sup>5</sup>	16	12	153	200 <sup>6</sup>
Total	183	351	102	19	655	9	184	26 <sup>7</sup>	12	231	424 <sup>8</sup>

Notes:

- <sup>1</sup> Symbols—PF, Profession of Faith; CT, Certificate of transfer; OD, Other denomination; AF, Affiliate membership; D, Death QC, Quarterly Conference.
- <sup>2</sup> Of the 125 received on profession of faith during the past five years, 60 were adults, 65 were children.
- <sup>3</sup> Received from other denominations as follows: 22, Baptist; 17, Presbyterian; 14, Roman Catholic; 15, five others.
- <sup>4</sup> Affiliate members leave their membership in a home Church, but are given full privileges of membership in this Church. Of the 19, 14 have been active in the leadership of the Church.
- <sup>5</sup> Of those who have transferred to other Methodist Churches, 19 went to the recently organized Cherry Point Methodist Church.
- <sup>6</sup> This means that during the past five years, this Church had a net gain of one person every Sunday.
- <sup>7</sup> The net gain for Methodism during the past eight years has been 183 by PF, and 76 from OD, a total of 259.
- <sup>8</sup> This 424 is the present membership of the Church. Of these, 115 are non-resident members. Of the 309 resident members, 61 are in grade school, 17 are inactive, 9 are in military service, and 7 are in college, which leaves an active, resident, adult membership of 215.

## 2. Visitation Evangelism

This becomes a vital part of the expanding life of any Church set in the midst of a procession. In this Church it is of fundamental importance. It is inconceivable that any minister could ever keep up with all the new people who come into the community looking for a Church home. The Commission on Membership and Evangelism should plan a regular program for visiting, preferably every month, at the very least, every quarter. Their efforts should be coordinated with those of the W.S.C.S., the Methodist Men's Club, and the Church School, in seeing that every newcomer to the Church is visited by laymen in the Church.

A part of the problem is in learning who the newcomers are. In this respect, the Commission should work out some plan whereby newcomers to any Church activity are given an opportunity to give their names and addresses. These names should be placed in a central file, from which visitation teams will get their prospects. As a part of this endeavor, at least two persons should stand in the vestibule of the Church after worship each Sunday, not only to get the names and addresses of newcomers, but also to give them a personal greeting.

One further aspect of this program should be the development of some sort of "buddy" system, whereby each new member joining the Church will have some older member especially assigned to see that he becomes acquainted with the other members of the Church and finds his way into its life and activity.

## 3. Worship

Worship is the vital core of all that a Church is. It is central to all else in the Church's life. Apart from worship there could be no unity, no inspiration, no focal point from which to get a perspective of the whole. In view of this fact, the Commission on Membership and Evangelism should have a continuing program to build up attendance at worship services. Especially is such a program important for those members who are inactive.

At least once each year the Commission should cooperate with the minister and the Official Board in planning for a week of evangelistic preaching, either preceded by or simultaneously with a week of visitation evangelism. In the past five years, approximately half of those members who have joined the Church have been won in such a concerted effort. This, and the minister's membership classes, are the two most important means for winning new members. In April, 1952, the minister of the Church preached during this revival week. In April, 1953, the Rev. Max Christopher of Jackson S. C., preached. In June, 1954, and in September, 1955, the Rev. Dr. W. B. Garrett of Spartanburg, S. C., was the visiting preacher. The success of each of these weeks in terms of interest and attendance was in direct relationship to the thoroughness with which the Commission on Membership and Evangelism planned for them.

There are other occasions during the year when the Commission, in cooperation with the minister, can plan special worship services, notably during Holy Week. One other special occasion that has held great meaning during the past two years has been the May Morning Service of Holy Communion for Methodist Men. Each year approximately fifty men gathered for this early service with breakfast together immediately afterward.

## **SOME CONCLUDING REMARKS**

First, an historical foot note: At the North Carolina Annual Conference in June, 1955, the Rev. R. L. Crossno was appointed minister to establish another Methodist Church in the East end of Havelock. On November 6th, the new church was organized with thirty four charter members, nineteen of whom had transferred from the Havelock Methodist Church, which now took the name of First Methodist Church. Thus another chapter in Havelock Methodism began.

Secondly, this thought: The Church here affords a great laboratory in building a fellowship of Christian love among many diverse groups. There are civilians and persons in military service. Among the civilians, there are the older residents of the community and Civil Service workers, with various levels of classification among the latter. In the military there are the regulars and the reserves, in each group there are officers and enlisted men. Throughout all groups there are people who have come from every geographical area in the United States, each with customs and ideas peculiar to their own region. And the Church works with all, building across the existing barriers a fellowship grounded in Christian love. As such it has an ameliorative influence in the larger life of the community. John Wesley said the Methodist religion is "no other than love, the love of God and all mankind . . . This love we believe to be the medicine of life, the neverfailing remedy for all the evils of a disordered world." Here is found a laboratory for proving the affability of such a love.

Finally, a word concerning the place of the ministry: Professor John Oman once told a class of students, "There are congregations which have a leavening influence in the whole community, lifting it to something like their faith, and thereby sweetening and purifying all the life around it. Seldom, however, have congregations had this distinctive character and influence without the long ministry of some one man behind them." It is hoped that this Church will someday have this place in the life of this community. If that hope materializes however, the plague of a four year ministerial tenure must be removed. In this place particularly, it takes four years to grasp the nature of the work to be done. It would surely take at least four more years to bring that work to some degree of fulfillment.

## **A N E P I O L O G U E**

In the spring of 1952 through the efforts of the Men's Club a man who was leading a life contrary to Christian principles joined the Men's Club and shortly afterward the Men's Bible Class. The next year he joined the Church on profession of faith. At that time, as a member of a team to present the 1953 Sanctuary Building Program to the congregation, he testified in morning worship that because of this Church his life had been saved from a boredom that expressed itself in drinking and gambling. He thanked God that such a Church existed. Later he became a steward and outstanding leader of the Church.

### **THIS IS OUR TREASURE**

On World Wide Communion Sunday, 1953, the worshipping congregation, out of the awareness that its fellowship was also one of mutual concern, gathered at the altar of the Church and offered prayers for a little girl in the Church who, on the following day, was to undergo a delicate heart operation in which her chances of survival were fifty-fifty. By the providence of God the operation was completely successful, and on the next Sunday, the congregation offered prayers of gratitude and thanksgiving to God.

### **THIS IS OUR TREASURE**

On January 21, 1954, a Marine Master Sergeant, awaiting embarkation for Korea from San Francisco, wrote back to the Church, "To say I miss the fine brotherhood is a masterpiece of understatement. The front door should be labeled 'Through These Portals Pass the World's Finest Mortals'. I can do no more than pray for your continued success in giving hungry families the spiritual refreshment so generously given to me and mine."

### **THIS IS OUR TREASURE**

Finally, that someday someone will look back and say that because of the things this Church did, this community became a finer place in which to live.

### **THIS IS OUR HOPE**

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