

**ST. PETER'S  
UNITED METHODIST CHURCH  
HISTORY  
1890 - 1990**

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written and compiled by  
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## PREFACE

When a person takes on the responsibility of compiling a history of a local church such as ours, there are many factors to consider. First of all the total purpose in writing is to open up the glorious heritage that is ours from the past to see God at work in history. However, I do feel inadequate as a writer, but perhaps this information will clarify and bring forward some of our history.

In order to be as brief as possible and yet keep the interest flowing, I have used guidelines such as:

1. The chronological order
2. The importance of factual date
3. The information needs to be dependable and truthful
4. If anything is hearsay or tradition, I have recorded it so.

We need to remember that, with this ecumenical age, many denominations realize that their identity may sooner or later be lost in the more inclusive church that is to come. It's good to know where we were, where we are, and where we hope to be in the future.

## DEDICATION

This history of the Methodist movement that brought into being St. Peter's United Methodist Church, is dedicated in memory of the first eight Christians who organized the Methodist Society from which our church has grown.

Secondly, this history is dedicated to the circuit riders and pastors who, over the past hundred years, have fulfilled their duties in the growth ministry of our church.

Finally, this history is dedicated in humble appreciation to the hundreds of church members and constituents, past and present, who have contributed their services, gifts, and prayers to the growth of Christianity through our church.

## ST. PETER'S UNITED METHODIST CHURCH HISTORY

The history of St. Peter's United Methodist Church is very interesting and unusual. One could say, "We are almost back in the same vicinity where our church was first organized".

First, we need just a little preview of the religion in this area prior to the beginning of our Methodist Church.

By the time of the close of the Revolutionary War (1781), Methodist, Baptist, and Presbyterian societies had become strong throughout Carteret County with the Methodists being prominent among them. So it fell to this organization to take over the St. John's Chapel (Anglican) that had been built on Bell's Plantation (known today as the Mansfield Park area). Although this church was in the parish of St. John's in Beaufort, it became known as Bell's Chapel. Colonel Joseph Bell, being a vestryman of St. John's, set aside a plot of ground on his plantation on which to erect a house of worship, as well as space for a burial ground. The real purpose was to give the people in the western part of the county, who were unable to journey to Beaufort, a place to worship, have marriages performed, and render burial rites.

The earliest record of a deed was given in the "History of Camp Glenn Methodist Church (1957) by F.C. Salisbury". It is as follows:

The deed to this property under date of March 4, 1748 reads: "Joseph Bell of Carteret County in the Province of North Carolina, Gentlemen: Out of zeal for the worship of God and to promote the Christian religion, do by these presents give, grant, and convey to the church wardens and vestry of St. John's Parish in Carteret County and the Province of North Carolina, for the use of said Parish forever, to build and erect a house of worship for the use of the inhabitants of the aforesaid Parish and their successors forever, a piece of land on the southwest side of Newport River near the main road leading toward Whiteoak River and to the southward of Davis Shepard's plantation where he now lives, 30 yards square, to take in and encompass a new chapel, now a building, and I, the aforesaid Joseph Bell do by these presents absolutely give, grant and convey."...

Let it be known here that the railroad that had been built from Goldsboro, NC to Morehead City, NC and opened June 1858, did not cross over to Beaufort until 1906-1907. So before that time everyone, preachers and all, used row boats or perhaps even small sail boats or rafts. One should also know that the first highway bridge to Beaufort from Morehead City wasn't built until 1927. So travel to Beaufort to worship was limited.

A second record of that deed is given in the "Carteret County Heritage - North Carolina Volume II" and dated as 7 years later, July 20, 1755 (narrative by F.C. Salisbury given by Mrs. Luther Hamilton, Sr.). That particular kind of deed was called a promissory deed in those days. Also deeds were most often kept in a cupboard or behind a clock on a mantel piece.

The second record changes the phrase, "now a building" to read, "which is now a building." The date following the word "convey.." is changed to July 20, 1755. So the chapel was finished enough to hold services. Then in 1756, Colonel Bell, being a vestryman, was ordered to employ a reader at the chapel



to read divine services and to publish banns of matrimony and to allow his 20 Shillings (about \$2.50) for one year.

The early preachers and circuit riders were somewhat dependent on the parishioners for a good bit of their livelihood. The Rev. James Read was hired to preach twice at the chapel. He was a missionary sent over by the British and assigned to the Anglican Church in New Bern, NC. Prior to Rev. Read's visit to the county, a period of 4 years, there were lay readers for St. John's parish. Religious progress was slow. He wrote this in 1760 about Carteret County: "The inhabitants are so poor and so few in number that it will be a great while before they are able to maintain a minister". Although the chapel was used for services, it wasn't completed until about March 21, 1766 when the Vestry of St. John's agreed to employ workmen to make sashes, glaze the windows, get tar for the roof, plaster the church, and finish the gallery.

During the early years of the American Methodist movement no Methodist preachers were ordained by John Wesley until 1784. Therefore Methodists were dependent upon ministers of the Anglican Church for administering Baptism and the Lord's Supper. Until 1784, American Methodists were a renewal society within the Anglican Church. This explains the importance of the services of James Read.

Records do not state when the Methodists took over Bell's Chapel, how long it was used or when it was dismantled. However, family narratives suggest that the time was sometime before or during the American Civil War (1865 circa). That building, as so many other buildings in the area, could have been used by Federal troops and fell in disrepute. Mr. H.C. Lockhart talked about the blockade in Bogue Sound during that war. The Methodists who used Bell's Chapel either moved to Morehead City or started meeting with the Methodist Society which formed in Morehead City in 1858 circa and later became First Methodist Episcopal Church (1879).

So, as records state over the span of a score or more years, there seems to have been little religious activity in the section of the old Bell Plantation.

A Baptist Society was formed in the Providence section (now Mansfield) in 1890 under the direction of Rev. Height C. Moore who was pastor of the Missionary Baptist church in Morehead City. The Baptists built a small chapel in the latter part of 1890. This building stood along the old County road in the vicinity of the current Highway 70 and Country Club Road intersection close to where the Morehead Block and Tile Company now stands. It was named Moore's Chapel because of the inspiration and support of H.C. Moore.

Mr. & Mrs. Henry Clay Lockhart were members of the Baptist church. However, for reasons of church doctrine, they withdrew their membership. The full reason is given in a written historical essay left by Mrs. Mattie Nichols (daughter of Henry Clay Lockhart) that she had given at the dedication service in 1945. It reads, "One day during the church service, my mother got happy and shouted. This was against the church discipline; so they turned Mama out of the church."

Although rarely addressed as such now, in nineteenth and early twentieth century America the Methodists, who are now United Methodists, were often called, "Shouting Methodists". Scripture reads, I Thessalonians 5:19, "Quench not the Spirit".

John Wesley preached a sermon on "Enthusiasm" where he explained the difference between two kinds. The first being of a true devout nature and the second from some purported visitation of the Holy Spirit and the danger thereof. However he cautioned, "If any man have not the Spirit of Christ, he is none of His."

Mr. & Mrs. Henry Clay Lockhart were pious people, warm hearted and needing to share this love of Christ with others.

When I was a young girl we had to have Sunday School in the sanctuary at Camp Glenn Church. By hanging up ropes to hold sheets to draw, we could divide the four classes. Also during those early years a wood stove was used for heating the building. One day during church service my Sunday School teacher, who was a Christian lady, did shout. I was startled for I had not seen that happen before. Her son said, "Mama don't do that!" However I do think that it was a spontaneous reaction of hers.

Sometime during the period from 1890 to 1896 along with six staunch Methodist who had recently moved into the neighborhood, Mr. Henry Clay Lockhart and wife Rhoda Ann Willis Lockhart helped to form the Methodist Society. The other members were: Mr. & Mrs. John Allen Guthrie, Mr. & Mrs. Asa Nichols, and Mr. & Mrs. George Johnson. They secured a minister and began holding church services in a one room public school building built four years earlier than Moore's Chapel. That school was known as "Traveler's Rest" for it was left open at all times. It served not only as school and church but as a place of shelter for travelers caught in a storm who were unable to reach their destination before night. "Traveler's Rest" was located about 100 yards from Moore's Chapel. The building was used as a school until another one room school was built in the Camp Glenn area (1907).

The Camp Glenn area was then known as "Carolina City." The name changed to "Hollywood" sometime between 1910 to 1913. After that, it became Camp Glenn, named after North Carolina's governor Robert Glenn who established a National Guard Camp in the area (where the present day Community College now is).

One should note that schools operated only two months a year until the turn of the century when a compulsory attendance law changed it to three months. In 1909 the law changed again to four months a year with school hours being from nine in the morning until three o'clock in the afternoon. School ages were 6-21, and students were taught through 4th or 5th grade. Teachers were paid \$18 to \$25 per month.

In 1902 Moore's Chapel closed. Its members changed their membership back to the Missionary Baptist Church in Morehead City.

The Methodist Society bought the chapel in 1903 and used it for services for the next 15 years. During the early years, the society was served by circuit riders once or twice a month. They would stay



at the home of church members over a weekend, or for a week if there was a protracted meeting going on. Circuit riders were usually appointed only for a year to a circuit. They were supplied from the New Bern Circuit which was formed by the Methodist Episcopal Church in 1797.

A brief note on circuit riders is in order. John Wesley, who founded the Methodist movement, felt it important to keep his preachers moving. Francis Asbury who came to the colonies in 1771 and was later made Presiding Elder (Bishop) in 1784 strongly supported and developed Wesley's idea of itineracy. Each circuit was under the supervision of a Conference preacher and may have any number of lay assistants. Any young man who showed aptness for public speaking and was willing to endure the hardships of travelling in the saddle for weeks over wild and rough country might become an assistant and finally a circuit rider. Salary was \$64 a year until 1800 when it was raised to \$80 a year with the horse furnished by the circuit. There were hardly any meeting houses so they preached in log cabins, bar rooms, or in the open. Circuit riders received lodging and food in each place they would preach and food for their horse.

When no preacher could serve the Methodist Society, there was usually a parishioner who would read the Bible and talk about it. Sometimes only church school was held during the absence of a preacher. In speaking with an older church member, she had a vivid remembrance from her childhood of Mr. Beans (a circuit rider) who was so active on his feet while preaching that they thought he had jumping beans in his shoes. He moved about the people.

In the year 1907, the first "Ladies Aid Society" was organized by Mrs. Thomas Davis, wife of the pastor then serving the church. They met weekly for devotional services and to make plans for church growth. They usually met in the home of a member.

As the years went by, since most of the church members lived in the Camp Glenn area, services were begun and held (1918-1921) in the one room Camp Glenn School. That school had been built in 1907. When that school was closed in 1919, due to an increase in enrollment, the building was offered for sale by the County Board of Education for \$100. The Methodist Society then sold Moore's Chapel. With the proceeds from Moore's Chapel and monies earned by the Ladies Aid Society from making quilts, they were able to pay for the school and have money for repairs to bring it into the semblance of a church. However, it was necessary to move the building off of the property where it sat. (The land on which the building was located was to go back to the original owners if ever the school was discontinued.) So one of the members, Mr. John A. Guthrie, gave property to the church across the railroad tracks south of where the building had been located, and it was relocated there. In 1921, just after that, the building and land were consecrated. (Book 32, page 421 of the Courthouse records records a deed on March 4, 1921 naming H.C. Lockhart, W.C. Lockhart, and J.A. Guthrie as being trustees of the M.E. Church, Camp Glenn.)

Church growth over the next several years was slow but consistent. People enjoyed worshipping

together, always lingering after services to talk and catch up on the weeks events. It was almost necessary for the women to wear a hat or a bonnet to church. There were Sunday School picnics to look forward to every summer. The Sunday afternoons were spent with the older folks sitting on the front porch in a chair swing or rocker telling yarns. There were no radios or televisions and very few record players. The young people would gather at a neighbor's yard to play games such as Hide and Seek, Tag, Jump rope, jump board, marbles, or swinging (the kind made from rope hanging from a tree). Sometimes there would be a horse and cart ride to visit grandparents.

The flu epidemic of 1918 was devastating. The worst in history since 1910. A few of the rural churches actually closed doors for a couple of months including ours for not over four or five people were allowed together. Some schools closed. Quarantines were posted on the doors of homes where there was sickness. In the United States, 548,000 people died from influenza. World War I was still going on that year. Times were rough.

Church life moved on. Down through the years there were some prayer meetings in the homes which kept people inspired and encouraged. Church life was always affected by economic conditions, as with the depression years. Our church actually closed for two years.

The 1930 Conference drew attention to the problem that preachers were scarce and the monies paid them was a mere pittance. Pastors had to find means of support like farming, teaching school, peddling soap and salve, etc. The depression years, which actually started in October 1929, would be long remembered. Only by God's grace and under the leadership of President Franklin D. Roosevelt, who took office in March 1933, could we as the old saying goes, "begin to see the light at the end of the tunnel".

For a couple of years in the middle 1930's Camp Glenn M.E. Church was not supplied a pastor from Franklin Memorial Church due to the bad economic conditions. During that time we again closed for several months.

Then one day in 1936 circa three young girls went to see Mr. Jimmy Willis to ask if he would help start the Sunday School again. He lived in the Mansfield area and had a pickup truck which he used to transport children to church.

The week before the church opened for Sunday School some folks went out to clean the church yard. The grass was so high a bush axe and sling cutter were used to cut it. Lawn mowers were not in use then. The following Sunday, the people met, but no one knew where the key was to open the door. Services were held in the front church yard, and everyone sat on logs or stood around. Mrs. Becky Guthrie, as we called her, assured us that the next Sunday the building would be open.

Mr. John Allen Guthrie hired a preacher and paid him \$5.00 to preach once a month for one year.

It was good to hear the church bell ringing again. All of the people in Camp Glenn and surrounding areas came and began to share a spiritual uplifting. Camp Glenn Methodist Episcopal



Church, as it was titled, began to grow again, slowly but surely.

Under the pastorate of Marion O. Stevenson in 1938 membership grew. The Ladies Aid Society reorganized and held their meetings of devotions and plans for church growth. They began quilting again to raise money. Then the idea came up to have barbecue dinners. One of the men in the neighborhood, Mr. Eddie Copeland, gave a small cow stable which was turned into an attractive Tea room to serve the public. So it was moved off of his property onto the church property. He also built a barbecue pit at the end of the tea room. The women worked diligently, and money was raised for both church repairs and the later addition onto the Sunday School rooms.

As best I can remember our church didn't have Vacation Bible School for the youth until after the Sunday School rooms were added on to the church. But after that it was a yearly event and everyone looked forward to it.

In 1939 and on through the years, the youth organization called the "Epworth League" was very active under the leadership of Rev. Marion O. Stevenson. The name later changed to Methodist Youth Fellowship (MYF) and then in 1968 to the United Methodist Youth Fellowship. They met once a week at the church and once every three months with the other youth groups in the district. These were fun times of picnics, wiener roasts, hay rides, and Christian fellowship.

Rev. Stevenson was one of the pastors serving our church from Franklin Memorial Methodist Church. That church supplied our pastors from 1938 to 1952. The pastors preached two Sundays each month at Camp Glenn and then preached the alternate Sundays at Salter Path. All three churches shared in the pastor's salary.

Rev. Stevenson was pastor from 1938 to 1942. During his pastorate 34 people became members of the church. Two baptismal ceremonies took place at the seashore that is known today as Mitchell Village park. At that time the area was owned by the Mansfield family, and they allowed the use of the front yard of the old Mansfield home. There were 17 people in the first group to be baptized in 1939. The pastor formed a line with all holding hand and waded out into Bogue Sound to waist deep water to baptize each one. On the shore the crowd of members sang "Shall We Gather at The River". The service was beautiful.

Another Bogue Sound baptismal service was held in September of 1940. There were, however, others who preferred the mode of sprinkling.

Another act of beauty in the early years of the church was the ringing of the big brass church bell that hung in the steeple of the church. The bell was rung a first time to remind all the people in hearing distance that Sunday School was about to begin. Then fifteen minutes later it rang again, and if you were not there, you were late. That bell was brought to the St. Peter's Church and mounted at the drive through area, but someone wanted it so much that it was soon discovered missing.

In 1939 the church name changed due to the unification of the Methodist Episcopal Church, the

Methodist Episcopal Church South, and the Methodist Protestant Church to form "The Methodist Church." Camp Glenn "Ladies Aid Society" became the "Women's Society of Christian Service" due to that change. The W.S.C.S. as they were called helped in many dimensions of the mission work during the World War II years.

In 1945 someone pointed out that the first portion of the building which was converted into the semblance of a church had to be dedicated before Sunday School rooms could be added. So in 1945 the building was officially dedicated by Bishop W.W. Peele. Church membership had grown from 8 to 91.

After the Sunday School rooms were added to the church, a parsonage was built on the church property on the north side of the church. It was completed in March 1954 under the leadership of Rev. Lewis A. Dillman. The church debt was paid in its entirety on June 5, 1955, and membership increased from 91 to 133. That was considered the best year in the history of the church up to that time. The Sunday School enrollment was almost 150. The sanctuary had been remodeled and new pews installed with a divided chancel. At the 1955 Annual Conference the Camp Glenn Methodist Church was named the outstanding church in the New Bern District. That was an honor.

On July 3, 1955, the Sunday School Rooms and Parsonage were dedicated. The District Superintendent, Dr. Hiram K. King, led the service which was followed by a covered dish dinner on the grounds.

Stewardship giving increased, the men contributed their skills and the women sponsored a number of bazaars and sold dinners to raise money for the building needs. The fellowship was tremendous. There was a picnic and church Homecoming event that year that would be long remembered.

During that time, we became known as "the church with vision, courage, a warm heart...and the folks are friendly."

In 1952 charges were realigned. Camp Glenn was separated from Franklin Memorial Methodist Church and became a charge which included Salter Path and Broad Creek Methodist Churches. At the 1955 Conference realignment occurred again. The Camp Glenn Charge was divided. Camp Glenn and Broad Creek Churches became a two-point work, and a minister was appointed to the Salter Path Church.

During January, 1958 an additional Sunday School room was added on to the church. It was paid for and given to the church by Mrs. Katherine Pearson in memory of her mother, Mrs. Kitty S. Shute. The room was used for the Young Adult Class that Mrs. Pearson taught. On March 2, 1958 the Rev. A.J. Hobbs, Superintendent of the New Bern District of the Methodist Church, dedicated the new addition at the 11:00 service.

With the year 1959, church growth continued. Under the leadership of Rev. Jack P. Mansfield plans were begun to build a new church facility in the new subdivision known as Mitchell Village, which is just west of the Mansfield Park area. Property was purchased, and, on December 19, 1961, the ground breaking ceremony was held with 40 to 50 people present.



The congregation of Camp Glenn Church relocated for several reasons. First, Highway 70 had been widened with a median down the center, making access to the church very difficult. Secondly, the parking area was unsatisfactory, and on the left side of the church was a large ditch running from a culvert from Highway 70 allowing limited future development. It was decided, therefore, that since many of the members were living in or near Mitchell Village, and with growth expansion, perhaps a church in that vicinity could best serve the needs of the people.

A "Service of De-Consecration" was held during the last worship service in Camp Glenn Methodist Church on October 14, 1962. As I remember, it was a quiet morning - rather sad in some respects.

However, the following Sunday, October 21, 1962, the first service was held in St. Peter's Methodist Church, a service of Consecration. The sermon was "Launch Out" based of the Scriptures from St. Luke 5:1-17. Also, a new pulpit Bible was dedicated, a gift from Mr. Charles N. Killmon (owner of the news store in Morehead City). Everyone seemed exuberant to be starting in a new building. An open house was held that day from 2 until 4 o'clock. People shared the joy.

The congregation was asked to submit names to call the new church. Bishop Paul N. Garber picked a name from that list, and the church was named St. Peter's Methodist Church. Later, in 1968, with the unification of The Evangelical United Brethren Church with The Methodist Church, the name changed to St. Peter's United Methodist Church. By October, 1962, the church membership had grown from 8 to 153. The St. Peter's church building was built as the Educational Building and the first unit of a three unit church. It was a happy occasion to move into a new building. The members knew they would have to work hard to pay for it.

The Camp Glenn church and property was rented to the Mormon church a couple of years and then it was finally sold. The proceeds from the sale were applied to the \$112,000 debt on the new building.

During this period in our church, we had our first and only female pastor, Susan Levis. As an excellent soloist, to several church members, her singing meant as much as her sermons.

The Methodist Episcopal Conference issued a license in 1920 for women to preach and renewed it in 1923. Emma N. Willis from Franklin Memorial M.E. Church was the first woman in this area to receive such a license. Her license was granted in 1920.

St. Peter's Church began well, and the people were enthusiastic. But in the 1970's some very low times were experienced and attendance declined. But God did have us in His plan.

During the pastorate of Rev. Frank Fortesque, the baptismal font was given in memory of Mr. Allen T. Leary by his family.

As the 1970's ended, St. Peter's United Methodist Church was still a two point charge with Broad Creek. Then in 1980, Conference decided to separate the two churches and appoint to each a Part Time Local Pastor (PTLP). St. Peter's Church went station, and Rev. Donald B. Strong came to serve as a part



time Local Pastor.

Rev. Strong was to serve four days a week. A PTLP is paid less than a full time pastor. However, the church was to furnish lodging for the four days he was in town. When Rev. Strong was assigned to our church in 1980, it truly was "a shot in the arm". As a retired military officer, he required less pay. Yet he was filled with zeal to work for our Lord. Under his leadership the membership and life of the church again grew significantly.

Through these years, the sanctuary was carpeted. The writing on the altar table was carved. The youth group made Christmons. Flags were given. A new piano and the chalice were donated. All of this was done to the glory of God.

On Sunday, September 5, 1982, special services at St. Peter's United Methodist Church were held as the property on which the parsonage was to be built was dedicated. Reverend Malloy Owen, District Superintendent of the New Bern District, delivered the sermon. A special tribute was made during the service to Violet Baldwin who donated the lot for the new parsonage.

Many people thought Rev. Strong was a full-time pastor because he gave so much time ministering to our church and the needs of the people. His home was in Jacksonville, N.C., and the far commute made his gift of time all the more significant. A few in the church family provided sleeping quarters when he was in this area.

Many hundreds of church members and friends have contributed their time and monies over the years to help bring into being what we now call St. Peter's United Methodist Church. They are too numerous to name one by one. But they know who they are and God knows and that is what's important.

The parsonage was substantially completed in 1984. On June 12, 1988, we held a "Service of Parsonage Dedication" with Bishop C.P. Minnick presiding, assisted by our District Superintendent, Rev. M. Whitfield Warren, and our pastor. It was a glorious occasion.

We had set our hopes on becoming a full time station church. In June, 1984 we did get our full time pastor, Rev. David A. Banks, who serves us now. Our church has been blessed with constant growth since he has been here. Our church is filled most every Sunday. His attitude seems to be like that of Jesus, that he came to serve and not to be served. His wife, Jerri, has been and is very supportive of his ministry. She is not only our music director but has encouraged much growth in the children's ministry. They both have helped to develop adult programs for ministry as well as the youth programs.

Rev. Banks has been pastor of our church for six years (and counting) which is longer than any preacher in the past. In 1962 our membership was 153 and to date it is 230.

Our plans and prayers for 1990 are for more church growth reaching more people. During this year many events have occurred. The weekend of April 8, Palm Sunday, we experienced a powerful Lay Witness Mission. In early May, work began on landscaping and enlarging the parking area. Also in May an earlier, 8:30 a.m., worship service began in addition to the 11:00 a.m. service. The Sunday School

continues to be held at 9:45 a.m.

From March through May the church participated in the "Twelve Keys: Vitalization Project". The NC Conference sent us a consultant who assisted us in developing a long range plan for our Church. We were encouraged to discover we were quite strong in 9 out of 12 characteristics of vital congregations.

Also in May, a called session of Charge Conference met to elect a building committee. We hope to provide an excellent facility for the work of ministry through St. Peter's Church. But we build for the glory of God ever remembering the words of Psalm 127, "Except the Lord build the house, they labor in vain that build it."

In June sanctuary redecoration began with new sanctuary chairs replacing the pews and folding metal chairs. As the year progressed we shared with over 70 children in two weeks of Vacation Bible School and began the Pioneer Clubs ministry for Children.

Surely it must have been in God's plan to have a Methodist Church in the vicinity of the "Old Bell's Chapel" and "Moore's Chapel", for as records show, our roots were started a hundred years ago in 1890 with eight humble Christians wanting to worship the way of the Methodists. So in a way we are right back where we belong, and, I repeat, surely we must be in God's plan of salvation.

This year as we celebrate, we need to remember John Wesley's view, that "God's grace is the work of the Holy Spirit within us." We hope to press on to the task that is set before us. Then we can say through it all God.

Compiled by

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United Methodist Church



## EPILOGUE

These are some notes of interest concerning the final disposition of (St. John's) or Bell's Chapel, Moore's Chapel and the old Camp Glenn Methodist Church.

First of all the St. John's Anglican Church in Beaufort ceased functioning at the outbreak of the Revolutionary War. During the war the Methodist Society took over the building. Since (St. John's) Bell's Chapel in the Mansfield area was dependent on their governing support, they too ceased functioning and the Methodists also took possession of it. No records currently exist to show how long Bell's Chapel was used by the Methodists, although hearsay suggests they used it as late as 1858 or much earlier.

A few years before the Civil War in 1855 a congregation was organized (by Rev. D. Van Antwerp) in Beaufort called St. Paul's Episcopal Parish. The Episcopal denomination is the successor to the Anglican Church.

There is no mention of Bell's Chapel again until the land boom of the Morehead Bluffs development in the late 1920's. Through the efforts of the Rev. J.A. Vache, who at that time was rector of St. Paul's Episcopal Church of Beaufort, funds were raised and a small brick Chapel was built on the site of the Bell's chapel. The interior of the building was never finished. Following the failure of the Bluffs project the building fell into disuse. Then at the close of World War II the Bell property was sold to a private owner, but the old cemetery still remains on the corner of Mansfield Parkway and Atlantic Avenue.

When Moore's Chapel was sold it became a tenant house for rent. When I was a young girl of eight I did see it and the interior. At that time it was rented to my sister and brother-in-law Bennie Swinson who is a member of St. Peter's United Methodist Church. Moore's Chapel was on the north side of the railroad just northeast of the Block and Tile Company. I am not sure when it was dismantled.

The old Camp Glenn Church changed hands three different times but the last owner, Mr. Phillip Mantz, gave it to the "Carteret County Historical Society, Inc." It is now the "Carteret County Museum of History and Art" located adjacent to the campus of the Carteret Community College.

Displayed within the Museum is a quilt made in 1939 by the Camp Glenn Ladies Aid Society, called a "Friendship Quilt." This special quilt was one of many sold to raise money for the church building. It was donated to the museum by a member of the family who purchased it over 50 years ago. It is an appliqued quilt with small oval patches, with the names of church members and friends embroidered on each patch of applique. There are about 360 names on it.

As for St. Peter's United Methodist Church, we are very much alive and active and still working to serve God.



Circuit Riders 1890 to 1907

Who served the newly organized Methodist Society.

Mr. W. S. Crowder	Mr. Ulysses White
Mr. Ussery	Mr. Moody Chappell
Mr. Beans	Mr. D.D. Bailey
Mr. John Lewis	Mr. Stencil

These are the pastors who served during the transition period from "The Methodist Society" to the "Camp Glenn Methodist Episcopal Church North".

Who served from 1907 to 1962

Thomas S. Davis	Charles Jerome Honeycutt
W.O.A. Graham	W.D. Caviness
W.J. Plint	A.L. Reynolds
Mr. Clark	Benard Petty
C.M. White	Lewis Dillman June 1953-Nov. 1954
D. Witt Johnson	William K. Quick
Charley Guthrie	Claude Barrett
C.O. Newell	Mr. Buckingham
M.D. McLamb	Virgil Moore
M.O. Stevenson	Jack Mansfield

These are pastors serving the church after the relocation from Camp Glenn to Mitchell Village now known as St. Peter's United Methodist Church.

Who served from 1962 to 1990

Jack Mansfield (appointed, 1962)	Susan Levis (appointed, 1976)
Sidney Epperson (appt., 1963)	Charles Umstead (appt., 1978)
R.C. Hamilton (appt., 1968)	Donald B. Strong (appt., 1980)
Frank Fortesque (appt., 1970)	David A. Banks (appt., 1984)
Dewey Griffin (appt., 1972)	

The list of Circuit Riders and the first half of the list of pastors serving in the years 1907 - 1962 were copied from the short history given by Mrs. Mattie Nichols (Historian at the time). The rest of the listings are accounted for by past and present church members in the order of their service.

The Historical Records Committee in 1955 were Mrs. Mattie Nichols, Mrs. K.S. Swinson and Mrs. Loyd Taylor.

## SUPERINTENDENTS OF THE SUNDAY SCHOOL

No records presently exist that tell who served in this capacity. However, I present the names given to me in interviews and those I recall. Up until about 1945, one of the duties of the Sunday School Superintendent was to arrive at church early enough to light the fire in the wood heater to warm the building.

### Camp Glenn Church

Mr. Henry C. Lockhart  
Mr. John Allen Guthrie  
Mr. W.C. Lockhart  
Mr. John Butcher  
Mr. Ross Simpson

Mr. Jimmy Willis  
Mr. Jesse Lockhart  
Mr. Ervin Chappell  
Mr. Henry Gibat  
Mr. John Taylor

### St. Peter's Church

Mr. Jesse Lockhart  
Mr. Ervin Chappell  
Mr. Brooks Cox  
Mr. John Taylor  
Mr. Jimmy Ross  
Mr. John Alden

Mr. Nathan Gillikin  
Mr. Carlton Marsh  
Mr. Jim Stalnaker  
Mr. Larry Miller  
Mrs. Kathryn Ballou

### Music for the Methodist Society at Moore's Chapel

I have record and knowledge of only two persons who played music for the services. The first was Mamie Graham, daughter of Rev. W.O.A. Graham. The second was Lillie Bruton who later became Mrs. Lillie Bruton Swinson. She told me in an interview that she was thirteen years old at the time.

Quite often the songs were sung acapella, without accompaniment.

### Music for the Camp Glenn Methodist Episcopal Church

In the early years, Mrs. Sally Banks (mother of Lillie Bruton by a previous marriage) played a few times. When I was a very young girl, I remember seeing the large grand piano in her home and hearing it played. Her second daughter, Tollie Banks, played for church a few times as did Ann Nichols.

The piano was unused for a number of years for lack of a pianist. So again the music was sung in the acapella style.

In the late thirties another piano was purchased. Then in the fifties the church bought an organ.

Other musicians who have played in our church either at Camp Glenn or St. Peter's include:

Sara Nichols, pianist

Virginia Lockhart, organist

Jane Oglesby, organist

Jo Anne Lockhart, organist

Jesse Lockhart, organist (occasionally. He also donated a new organ.)

Bonnie Lasiw, organist

Becky Cox, organist

Robbie Daniels, organist / pianist

Betty Clark, pianist (She donated a new piano.)

Bonnie Beeson, pianist

Jerri Banks, pianist (pastor's wife)

Christine Miller, pianist

Becky Stalnaker, clarinet

Rev. David Banks, guitar (pastor)

David Wall, guitar



## SOURCES OF INFORMATION

1. Written memoirs and narratives of past and older church members who actually witnessed the events and changes.
2. A short history given in 1945 by Mrs. Mattie Nichols (daughter of Mr. & Mrs. H.C. Lockhart, who helped organize the Methodist Society).
3. Church bulletins
4. A more lengthy history presented on the back of a church bulletin dated July 3, 1955 that was compiled by the "Historical Records Committee" who were Mrs. Mattie Nichols, Mrs. K.S. Swinson, and Mrs. Loyd Taylor.
5. A history of Camp Glenn Methodist Church compiled by F.C. Salisbury in 1957. Mr. Salisbury came to Morehead in 1924 and was instrumental in the forming of the "County Historical Society". He was honored twice with awards from the "N.C. Society of County and Local Historians". He was born Dec. 27, 1874,- died 1965.
6. Morehead City Centennial (1857-1957)  
    Jubilee (August 4th - 10th 1957).
7. A pictorial Review of Morehead City History through 1981 (Inc. 1858).
8. Franklin Memorial United Methodist Church 1882-1982 (One Hundred Years).
9. Historic Carteret County, North Carolina 1663-1975.
10. Carteret County Board of Education. Book 1885 to 1921.
11. The Heritage of Carteret County Volume II-1984.
12. Newspaper clippings (1962-1988).

### Special Helps are

1. Carteret County Public Library.
2. The Interpreter (April issue of 1988 pg. 11) Renewal at Aldersgate.
3. "We are United Methodists" by Ewart G. Watts.
4. "The Holy Spirit In the Wesleyan Heritage" by Mack B. Stokes.
5. A copy of the 1904 school census taken at the one room school that the Methodist Society used that was across from the Moore's Chapel (Board of Education). My parents ages 16 and 14 attended that school as well as some of the parents or acquaintances of some of our older church members whose names are listed with the listings of their parents or guardian.
6. Guidelines for Local Church Historian (1985-88).

1990-1991

1990 and 1991 have been very good years here at St. Peter's. We feel the Lord has been at work in all concerns of our congregation.

Many dreams and visions have become realities in the past years. In May of 1990 we appointed a Building and Remodeling Committee. We have seen some dramatic changes in our sanctuary. We have added seating and I must add not only more comfortable but more adaptable to the new activities and programs we have begun.

Also in May of 1990 we started our Early Worship Service. With two services each Sunday we are reaching more people. Our attendance for both services in 1990 was an average of 110. Today our average is 130. Our membership has grown to 239.

Sunday evening has seen a new outreach in mission for our church in our Pioneer Program. About 58 children and 12 adults are involved. Many young adults and other members are enthusiastic and sharing in the program.

Sunday morning Bible Studies are growing not only in attendance but also in different approaches and materials.

In October, 1990, we celebrated a very special Homecoming with 155 in attendance. On that day we presented Ada Lasiw's newly completed History of St. Peter's to the Honored guest who had been with St. Peter's for 25 years or more

We have added a very special member to our staff. In July of 1991 we were blessed to have Shirley Ward appointed as associate Pastor. She has already become a very important part of our St. Peter's family.

1990 was our 25th anniversary at this location. Today we are planning and dreaming for what the next 25 years will bring. This year we adopted as our motto "INVITING TO BELIEVE. INVITING TO GROW. INVITING TO SERVE." Our prayer is that with God's help we can be about our Father's work.

Nan K. Cox  
Historian  
October 9, 1991



## St. Peter's History

1991-1992

1991 and 1992 have been very special. We have seen the growth not only of our attendance but also of our spiritual life here at St. Peter's. We have also added 16 to our membership rolls bringing us to a total of 251.

We have grown. The Fetch program, the Pioneer Program, our children's ministry within the community have made us very crowded. Every room at the church now houses a Sunday Morning class and we now overflow into the sanctuary, the hall, and the offices. We are in the planning stages to add 4 modular class rooms. On Sunday evening we now have the Pioneer club and have added Grade 6. We also now offer 2 different Bible studies and our vital youth program.

The Lord has blessed us this year in teachers and counselors who love the Lord and who love to be about the work of Christ.

Our Study committee presented to us the Dream report of our "New" St. Peter's. We are in search of the Architect God wants for us. We all here feel that our vision and goals for St. Peter's are coming true under the spiritual leadership of our Pastors, David Banks and Shirley Ward.

We have seen the Women's Ministry come alive under the enthusiasm and guidance of Shirley Ward. We have Quarterly Special Meetings and are involved in 2 Bible Study groups. The Christ Crafters have become active in creating and distributing craft gifts for new members and our shut-ins.

We feel this has been a great year at St. Peter's. As we continue to be intentional in our inviting, believing, and serving our Lord and each other we know that God will continue to be with us as we look forward to the blessings he has in store for us in 1993-94.

## St. Peter's History

1992-1993

As the Lord Blesses St. Peter's we continue to grow. We have added 15 members to our congregation. Our worship attendance is now averaging 165.

This year we had a revival led by Gene Tyson, a Lay Witness Mission weekend that involved and blessed many of our congregation, a Ministry Fair that presented to our people the areas of community service available to us, and our Youth hosted an evangelistic happening called "Come to The Party"

At our Laity Sunday Service Becky Petty was chosen St. Peter's Lay Person for 1993 for all of her seen and unseen works. She is indeed a sweet spirit within our family.

We have added our modular classroom which houses 4 classes. We have seen growth within our Sunday School with team teaching in most classes. The Lord has truly blessed us with willing servants eager to teach the Gospel of Christ.

Our Men's Group remains active having had the privilege to answer the Nationwide Prayer Line twice this year at St. Peter's in addition to all the regular services they do.

Our Women's group had a great year with three enrichment sessions with guest speakers. The two Bible Studies and the Moms in Touch programs continue to be a blessing to our lives. Our Care Groups are in service to those in need in times of grief and times of joy. This group misses the leadership of our Assoc. Pastor Shirley Ward. We are in the process of reorganizing our quarterly meetings and plan for another great year.

We took a momentous step on September 19, 1993 when we voted at a special Charge Conference to accept the preliminary drawings for the new Sanctuary and that we finance this with the Capital Fund Campaign using Finance and Fields Service available through the Methodist Church. We are aware that this is an awesome undertaking and our prayer is that we be intentionally attentive to God's Guidance.

Our Pioneer program and Vacation Bible School continue to be a ministry to the community.

As 1994 comes into view, we at St Peter's sense God's Hand at work and it is with great enthusiasm we wait to see what He has planned for us.

Nan Cox



## ST. PETER'S HISTORY 1993-1994

This past year has been a very exciting year. We have accomplished much and have seen our congregation grow not only in number but also in Christian maturity and acceptance of responsibility. We have added 14 new members bringing our membership to 273.

We saw our people grow in their stewardship and commitment through our Deeper Roots Financial Campaign for the new building. Which will soon become a reality. We pledged \$208,000 over a three year period of which \$76,00 has been paid the first year. We chose an architect, Wayne Roberts, and have received our second stage drawings. The Building Committee chose a Construction Management Team from South Carolina that specializes in Church Construction. God willing, we hope to have a Ground Breaking Service in February of 1995.

We are pleased that the repairs and renovations to the parsonage were completed this year. We also thank God that our Classroom building debt has been paid in full.

Some of the special events that have been a blessing this past year are:

**Abundant Life Weekend** held May 14-15-16. From this meeting 7 of our congregation have been led to share their faith by joining Lay Witness Teams and reaching out from the local Church.

**Vacation Bible School** this year was a real blessing. The first week was regular day schedule. The second week we tried something new. A Family Night with fellowship meal and Bible Study for the adults led by our D.S. Tom Holtsclaw. This was well attended by our adults.

**Ministry Fair** under leadership of Bruce Haddock and Sonia Lewis and the Evangelism Committee with the support of the congregation was a great day of community involvement allowing people to see the organizations available for Christian service. One of our own, Larry Miller was led to join with the Volunteers in Mission workteam to Mexico.

**Upper Room Prayer Line** was brought into St. Peter's twice this year by the Methodist Men for our congregation to answer the Prayer Line. Those who participated were truly blessed by the experience.

**Pioneer Program** continues to be a successful out reach for our children and others in the community.

**Our Methodist Men** have used their time and their skills in meeting several community construction and repair needs on 2 homes and at the Hope Mission.

**Homecoming 1994** was a special treat with Shirley Ward returning to put back on her alb and preach a very encouraging and meaningful sermon.

**Meals for Millions** was supported by our Youth twice this year. They are getting quite good at gleaning a potato field.

We are pleased that Denny Glennon has been approved for Candidacy in the Ministry of the Methodist Church. He and his family have been very active in our congregation.

We thank God for all the Blessings He has bestowed on us here at St. Peter's. As we go into 1995-1996, we as a congregation look forward to another year of God's Amazing Grace as we seek to be obedient to His Will.

Nan Cox  
Historian

## ST. PETER'S HISTORY

1995 - 1996

The past year has been a great year of change for St. Peter's Church. We have seen growth in number from 278 to a membership of 289. The average attendance for two services each Sunday is at 185 and growing.

As we grow in number the Lord has blessed us mightily by sending and equipping eager new Christians with hearts and hands willing to take a vital and active role as they see the need. This with our faithful congregational support has enabled the Church to move forward in some new and exciting ways.

The most visible sign of growth is the new building. Groundbreaking was held on October 21, 1995. It was a very moving and special time of celebration as we looked to the future with our vision of more outreach and also to the past to the Laity and their leadership that has brought us to this opportunity of service, praise, and worship.

Next was the Bond Drive which began on November 12. We set our faces to Jerusalem. We trusted God to lead the way. The financial goal we set for \$625,000 was met.

Construction was started and in spite of two hurricanes we were able to hold our 1996 Homecoming in the new Sanctuary on November 3. What a joyful day that was. Pastor Denny Glennon returned to preach the Sermon. We were so blessed on that special day that we had to bring in more chairs. We still have many needs and we are not all moved in.

The completion of the new facility in 1996 allowed us to host, plan, and organize A Community Renewal Service on November 17 -20. It brought other denominations and races together to share, praise, and worship.

This year at Charge Conference our Administrative Board made the decision that we become a Confessing Church and became a member of The Confessing Movement. Pastor Banks was able to attend a conference in Ohio.

Other special happenings that brought us together in Christ in 1995 was Homecoming in October led by Jim and Jan Stalnaker. It was such a blessing to be reminded of how much we love and miss them.

The Pioneer Program continues to be our most effective outreach. We have truly been blessed with loving and dedicated leadership. We have added a Junior High class this year.



Vacation Bible School is also an area where we reach outside ourselves to serve the needs of the community. We had two weeks with an average attendance of 65.

Arise and Shine was our Spring Event for 1996. It was a very special time for our Church family. A Lay Witness Mission with our very own people sharing how God works in their lives through good times and hard times. It was a great outpouring of the Holy Spirit and love within our congregation.

In the fall of 1996 we added a new Sunday School Class for Young Adults.

We had our first 14 week session of the Basic Christianity Course with 11 students and 4 leaders in the fall of 1996. This proved to be a meaningful experience for leaders and members. We have plans to start a second course early in 1997.

Our Methodist Men this past year have put much time and effort preparing for the new construction. They cut down trees, chopped wood, and delivered to people in need. They hosted and funded special meals by which we could invite our friends and neighbors into our fellowship.

In the past year, we as a Church Family felt the Holy Spirit and the Will of Christ in our decision making. We truly believe that unless the Lord build the Church, we only labor in vain. To God be the Glory for all that has taken place in the past and for all that we will be a part of in the next year as God's People at Work in God's World.

Nan Cox

Historian