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Church Extension

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Church Extension

Historical Address for the Year 1917, Delivered by
Rev. D. M. McLeod Before the Historical So-
cieties of the South Carolina and of
the Upper South Carolina
Annual Conferences.

DELIVERED AT

SOUTH CAROLINA ANNUAL CONFERENCE

Bishopville, S. C., November 14, 1917

AND

UPPER SOUTH CAROLINA ANNUAL CONFERENCE

Clinton, S. C., November 21, 1917

CHURCH EXTENSION

Historical Address for the Year 1917, Delivered by
Rev. D. M. McLeod, before the Historical Societies of the South Carolina and of the Upper South Carolina Annual Conferences.

David Morton, the inspirer and leader of Church Extension in the Methodist Episcopal Church, South, was born in Russellville, Ky., June 4, 1833. I do not know where Church Extension was born, unless it was in Egypt when Moses left there with the Hebrews, went by the mountain and consulted the Architect of the Universe, got the plan of the tabernacle, came down to the people, and, according to instruction, took a collection to build the same.

In this he meant only to make a beginning and to lead them thru a rightly built tabernacle, intended for the orderly worship of a traveling people, to the temple built of stone, founded on rock, trimmed with gold, equipped with altar and yards and courts and rooms, and all places for services and for worship of a stable people. Thus began a movement among the believers in the Messiah, which is now continued by believers

in the Messiah and should go on until a Church is built in every corner of the earth.

To preach the gospel to every people is one of the aims of Christianity, but not the only one. The equal command is to teach. This cannot be done except where there is some fixed abode of people and some well known and properly arranged place for this teaching. A large part of the teaching will always be the word read and expounded, and with this the gathering of the people for worship. The center of community life, and that from which goes all the rules and principles governing men, has been this place of worship. This is not strange. The Hebrew recognized God; from the place where God was met and worshiped went rule and practice which governed in business and social affairs. If there has come dissociation of these from the place of worship it is because men

were taught in the house of God, and prepared to meet these, but according to principles given in the Lord's house. The house of worship precedes the house of law and business record and government. Even in our day the literal establishment of community life has been upon a Church followed by the orderly administration of civil affairs. The place of worship, the house in which there is worship, holds important relation to all phases of human life. The house and place are so common, the makeshift habit of any sort to worship so often apparent, that there has often been almost a loss of the sense of the importance of building a house to worship God and teach His word.

Our lesson may largely be learned from Hebrew History. The very first plan for the Nation contemplated the tabernacle which was to be followed by the temple. The people did not have Churches in various places, or so it seems. The Jewish cyclopedia says it is inconceivable that the synagogue does not go back in history at least to Moses instead of dating to a time four or five centuries B. C. Its origin is unknown, but this statement is not hard to believe. It seems a necessity. If, however, it did not exist till the later date it is not hard to imagine that much of Hebrew sins may have resulted from the failure of the people to have a central and accessible place of worship.

The synagogues were at first a place of meeting for business, for teaching, for worship. The buildings were adapted to various uses; there was the social life as well as teaching and worship. In a city in this state there is an orthodox synagogue where the people worship; hard by is a separate building for school and for social gatherings. Without this house, typical of thousands elsewhere, this people would disintegrate as a religious section of the human race.

The synagogue changed its style of building to suit the country in which it was erected. It has changed its customs, the sexes at first not being separated. Originating in its known form about the time of the captivity, it has been the preserver of the dispersion; offering them always a home in which to teach and pray.

It is significant in many ways. The word synagogue means the people who formed a congregation; it means the house in which this congregation worshipped. The word, Church, means the whole people who are the followers of Christ; it means a special body bearing a particular name, as Methodist; it means a congregation which assembles at a place to worship or is organized for Christian work; it means the house in which they work and worship. So close is this identification that the particular house bearing a name has a marked significance and the whole of Church life is often bound up with

place and house.

The synagogue has great significance and for Christians has unusual interest because of the practice of Jesus who worshipped there and set the mark of his approval upon the assembling of people for prayer and reading and preaching. From this we believe that having a house of worship and meeting at stated times was approved by Jesus and taught by his example.

The time immediately following the ascension found the disciples in an upper chamber. From this they emerged to do street preaching and from this to the temple where they were soon unacceptable. When driven abroad, or when going voluntarily, as in Paul's case, they sought the synagogue, the place of worship. So the synagogue offered a place of worship and a place of prayer.

But the synagogue was to be their example in that they, being Jews, knew by practice and faith the need of a place of worship. So they did, as Methodist preachers have done following their example; formed Churches in the homes of people. The time when they could not do as they pleased, came quickly and they had to worship where they could find a place. For our purpose now it is sufficient to say they saw they must have a meeting place whether it be house or cave or catacomb. When they were free to come forth they began to build and the men of today

see their handiwork and the evidence of their faith in buildings projected and work done. He who builds a house for the worship of God is in line of succession foreshadowed in the day of the first sacrifice, clearly seen in Abraham's altar, instituted by the Lord thru Moses, and developed in revelation and house and practice. The temple was the center of synagogue worship; the temple on high is the center of Church worship. When the people of God go about His work they must have houses of worship, must build for the people, must build for the Lord's work. Carelessness of this work will bring disaster and wisdom in building will help in the ongoing of Christ's Kingdom.

The relation of Methodism to places and houses is easily seen in the beginning. Wesley had trouble. He saw as soon as his societies outgrew restricted private quarters, and also when the overwhelming outdoor work must be cared for, that there must be houses. He faced, under his circumstances, the same problem now faced, that of land, building, title, etc. He found a way to do. He put his chapels for the people where he thought they would do good, did his best in all ways; and it was found had secured a legal way to hold this property. These same questions are still in some form to be answered. American Methodism went through a hard beginning. The question was

not so much as to place and land as title. They put a log Church where they wished and often did not bother about a title to land that was scarcely worth a dollar an acre. The little log Church would so work after a while in the community that the land would become valuable, and the Church land perhaps be coveted by some Sons of Belial.

The question of building was not very hard to meet. The people lived in log houses and they built log Churches. In them they were converted and worshipped God and started on their way to the heaven they by faith entered. The town Church was always more of a problem. It took more money, it had to be more carefully constructed, and the land must be secure. But then as now wisdom was sometimes on a visit when the officers of the Church decided Church lot and Church building questions.

At any rate early Methodists built. It is a question debated, settled; debated and unsettled, as to where the first Methodist Church in America was built, either Sam's creek or John St. This much is certain, the South built the first country Church and the North built the first city Church. If there had only been a Mission-Church and an Institutional-Church, they would then have had as many kinds as there are. But they only had a Church, and had not reached the hyphenated or descriptive adjective stage.

The problem in building is al-

ways a serious one. No matter how simple the conditions there is great significance in building a Church. The people ought to be of a mind to build, they ought to be ready to put their substance, their faith, their labor, into this work. Then there is always the question of site, of material, of money, of graveyard. In a growing locality of South Carolina the people determined to build a Church. They chose a lot near a small stream with an elevation above it (a good choice), they built a good house (not the very best appointments but for that day and their light was good), then across the road they laid off the place where their dead are to sleep. Just a short way off they put their excellent school house. This is an illustration of a problem that arose and was met in the last few years. It is typical of many another community and people. These people endeavored to solve their problems wisely. Here is found the whole question, the need of a house of worship for the community. The life of the individual is not complete without it. He must worship somewhere beside in his own home. He must worship God with his neighbors. This cannot be unless they all have a common place of meeting. Nor can the teaching necessary be done unless this house is built. Nor is there a true acknowledgement of God unless there is a house dedicated to public and pri-

vate worship. So the Church must be. But it brings its own problems in this material world.

First of all, the need of a house, a Church, often precedes ability to build it. The kind of house needed, the cost, the ability of the people, the willingness to do what is needed help ought to be given.

Out of these conditions arise some of the unpleasant pages of Church History. Need, as men see it, and their desire to do, have run away with judgment and a house has been built and a great debt as well. The people who do this have good intentions but do not reflect on the possible damage to the cause of Christ thru bad judgment, which may finally look like bad intentions. Help for such a Church is sought, or used to be sought, in a haphazard fashion.

Debt incurred has often brought disaster to the work if not entire loss. This has happened thru bad judgment, thru ignorance of what was best to do. This matter of meeting the needs of people who are unable to build, and of looking into the development of the country and planning wisely for Churches has stirred devout and wise men and out of it has come the organized effort to build Churches by the entire Church. This is done that the Church may not lose ground from lack of preparation nor lose money from lack of care. Thus has come Church Extension work in our Church.

A word about Church Extension in other places is not amiss before studying our own work. It is not new. The Roman Catholics began it long ago and other Methodists many years back, the Wesleyans in 1818, the Methodist Episcopal Church in 1864. The Presbyterians began in 1865 and the Congregationalists in 1853. The Methodist Episcopal Church, South, was but twenty years a separate Church when the society in the Methodist Episcopal Church was organized, and it is to be remembered the 60's were years of war and the years immediately following the war were full of trouble.

The work of the Methodist Episcopal Church began in a way similar to that of the Methodist Episcopal Church, South. The movement arose in the middle west, or what is now the middle west, and came out of the conditions existing there. A society was organized in Iowa as early as 1856 by Dr. Kynett. The first organization was thus formed where aid or mutual help was most needed; and not in the older and better fixed settlements. This movement was pushed to a successful issue by Dr. Kynett at the General Conference of 1864. A Society of Church Extension was provided for and certain persons authorized to make appointment of incorporators, and these to procure proper legal existence. This was done in Pennsylvania, and this is still headquarters for this work. In

1872 this Church Extension Society was made a board by the General Conference. Dr. Kynett, who had been chiefly instrumental in the organization, became secretary in 1867, and held this position till his death in 1899. The work developed rapidly and has been farreaching in its influence. This board has helped 3,000 Churches among colored people and 1,800 among its white membership in the South. Their work developed according to need. The Loan Fund idea was adopted on a plan which had already been suggested in the Upper Iowa Conference by Dr. Kynett. This board was well on its way when the Methodist Episcopal Church, South, began its organization for building Churches. It is interesting to note that the influence of one man largely brought about this society, shaped its policy, formed its plans, and laid down the general way of work. In the Methodist Episcopal Church, South, this will be found true and is neither accident nor one choosing to follow another, but was simply godly men of faith and sense earnestly working to advance the kingdom. They found the same way and plans because wisdom and the Spirit of the Lord directed.

In considering the organization and beginning of the Church Extension Board it is necessary to turn to the work of two Methodist preachers, each one being a man in body, brain and spirit. The first secretary, Dr.

David Morton, had a circuit that had a Church that had a debt. This Dr. Morton never liked debt and liked Church debt as little as any other kind. But the people could not meet the debt and he went forth to secure funds to meet this Church obligation. The need in this case, the personal effort and trouble, the loss of time and labor from his circuit, as well as the disadvantages of a great burden, must have planted in his mind the idea of finding some way to obviate this very difficulty. It was not unusual for people to send abroad appeals for help to build a Church, and this unauthorized effort by many brought confusion. It could not do otherwise. The Board of Church Extension, under Dr. Morton's leadership, puts its disapproval upon such efforts, but not until there was a way provided to help struggling Churches. This experience was one influence that was leading to a plan to build Churches.

Another was that a Missouri preacher had, by his earnest desire to preach, been put into Indian mission work and, the war coming on, he had been compelled to go far west to Colorado; afterwards going to Montana. Here he preached and worked and found the need for mutual help and help from abroad to build Churches to maintain the cause. The need was great. This man put his time and money into Church building, and, knowing conditions, he was able to

devise a plan. The Methodist Episcopal Church, South, organized a Conference in Montana. There was not a great deal of faith in this enterprise on the part of the Church, and it was not given equal aid with other sections; yet the field was occupied by Southern Methodists and in the beginning of work there the greatest Church work was done and results obtained by them. It warrants its existence for the reason, if no other, that so strong an influence for Church Extension came from it.

Stateler was the leading man in Montana Methodism and to this Conference was transferred Dr. Morton. This threw them together in work and did, perhaps as much to bring about a sensible, Christian, and badly needed method of Church building as anything could have done. Dr. Morton stayed there only a short time but he saw the field, recognized the need, and the utter impossibility of meeting the call for the ministry of the word unless there was some organized and constant and intelligent plan.

The first Church Extension Board was organized in Montana in 1881. Here we find the analogy to the development of this work in the Methodist Episcopal Church. It was the call of the developing West, the need to take care of a vast country which had few people, but would most surely become a well inhabited and vastly rich empire.

The Montana Conference memorialized the General Conference of 1862 to organize a board of Church Extension. This was but a part of the work being done to organize this work, but it was no unimportant part. There was presented to the General Conference at Nashville, 1882, eight or more memorials on this subject, nearly all of them from Annual Conferences, and coming from widely separated sections, as Montana, Denver, Louisiana, Mississippi, North Carolina. There was an awakened interest on the part of those who looked forward and who, by studying and observing, realized the conditions that ought to be met.

In 1879 a communication from the South Georgia Conference to the South Carolina Conference resulted in the appointment of a committee of which S. A. Weber, R. L. Harper, J. B. Wilson, W. W. Mood, A. M. Chreitzberg, were members. This committee presented a report recognizing the necessity for this work and urging upon other Conferences and the General Conference the importance of its consideration and of making due provision for it.

The situation of many Churches at home and the hard but necessitous conditions of the West were brought to the attention of the Church and the work of the leaders in the movement was telling. When the General Conference met Church Extension received this notice in the

Episcopal Address, "An organization without complex machinery, simple, but efficient, and of connectional extent, by which the strong could help the weak in the work of Church Extension, would meet a want that has found a general expression among our people. The Missionary Board cannot conveniently aid feeble societies in new settlements in securing suitable houses of worship, and thus occupy new stations. This is aside from its main purpose, and, in the opinion of some, trenches upon its constitutional powers." This was written by Bishop McTyiere, who was a strong friend of this movement.

On the first day of the Conference a committee was ordered to be called "The Committee on Church Extension" and to consist of one member from each Annual Conference. Thus begun the process of legislation which resulted in the organization of the Board of Church Extension. It may be said here that four years after this when motion was made to appoint standing committees of the General Conference, that committee number seven was proposed as "The Committee on Church Extension and Colportage" but David Morton would not have any unequally yoked together committee; and, on his motion, it was "The Committee on Church Extension." So he scored his first point and a not unimportant one.

The process of legislation as it ap-

pears on the cold page of printed minutes, without knowledge of the men involved and the large and small human items that add so greatly to the interest of any movement, yet show some things that are suggestive; some helpful; and some that merely tell the presence of the same old conservative, the same old motion-maker that is found in all Church assemblies, and probably everywhere except in the Land of Rest.

On Wednesday, May 17, 1882, the report of the Committee on Church Extension was taken up and articles I and II adopted. The report was made the order of the day at ten o'clock, at which time a resolution was offered to put this whole work under the direction of the Annual Conferences thru their Boards of Missions. This would have destroyed the connectional feature. It would keep money and authority localized and make it impossible almost to help the needy places of the Church. It must have been the old argument, "We need the money at home." At any rate it was defeated and the work of the Board proved again that men do better for a wide and far reaching Christian cause than they will do for a narrow and apparently selfish one. When Article V was reached an amendment was offered that one half raised be given to the General Board and one half be kept by the Annual Conference. This was

written into Article IX and is still the law. Article VI giving authority for work defines this as building Churches, purchasing or securing Church lots; to this has been added parsonage building. A provision, wise and instructive, in this article was "provided that the Board shall not involve itself in debt." This is still the rule, except as to annuities. Article VII provides for a loan fund. The Centenary Committee, appointed by this General Conference to endeavor to raise a special fund, at its meeting in 1883, upon motion of Dr. E. R. Hendrix, set five hundred thousand dollars as the mark for the Loan Fund. Bishop Keener, when the motion was made, said, "It can be done." They set a mark that was high but worthy. It has been reached, not according to schedule, but by faithful and constant work.

One remarkable thing about this work is that few changes have been made in the law and these not of a radical nature, most of them being provisions for additional work or incidental changes due to growth.

The first membership of the Board was thirteen, the bishops, then as now, being ex-officio members. The present membership is twenty and added to that the Secretary of Missions.

In this first law no number was fixed for the Annual Conference Board, but now it consists of one preacher for each District and one

laymen from each District.

Article X of 1882 is XIV of 1914, and is here noted as a matter of information. It gives the duties of presiding elders and bishops in this work and is a rather stiff requirement of these brethren.

The place chosen for headquarters was Louisville, Ky., and provision made to have the Board duly chartered. When the work had reached this stage it was ready for adoption as a whole by the Conference. Then came the motion to postpone organization and leave the work with the Conferences and the bishops, and send fifty per cent of money raised to the Board of Missions, and leave the question of organization to the General Conference of 1886. This failed. Then the easy motion was made, which was to lay the whole report on the table; and, when this failed, the report was adopted and the Methodist Episcopal Church, South, had a law providing for a Board of Church Extension. This was done Monday, May 22, 1882 in the morning session and that afternoon David Morton was elected corresponding secretary. The Church had a law but no board yet; but it had a secretary, a sure enough secretary.

This discussion will not be as it should be unless the career of Dr. Morton receive due notice. Many of the members of this Conference remember him. He was pleasantly

known and greatly liked by all the brethren; and it is clearly seen that those who had the good fortune to be close to him thought most highly of him. His biography cannot be given here, but his relation to Church Extension is so vital that the story of one cannot be told without the other.

It is a great pleasure to find in the heart of a movement or work the full pulse and magnetism of a strong and remarkable man. Especially as he is one of these practical men who are filled with sentiment and love and enthusiasm that kindles their imagination, enlivens their faith, and drives to achievement. These sort of men are called practical simply because they show sense in the management of affairs; when, in reality, they are the dreamers of earth who see things and by the Grace of God bring them to pass.

When a circuit preacher Dr. Morton met the difficulty of Church building and afterward when he went to Montana he saw, as he had never done, the need of some plan to give the people a "House of God."

Bishop Hoss in his "David Morton, A Biography," says, "Mr. Morton was sent to Montana in 1876 by the Bishops for the purpose of studying the needs of the Church in the Northwest, as well as the outlook for its future in that important and rapidly developing pioneer section of the United States. It was intended that

Mr. Morton, as a result of his observations, should report what Church policy was advisable, retirement from the field or a more extended occupation. His decision was for the latter, and from it he never swerved during the remainder of his life. He not only advocated this policy, but, as usual with him when convinced of the righteousness of a cause, pointed out a conservative plan by which it could be made possible. Among other things necessary to be done, he maintained that the building of Churches was the most important, if permanent occupancy was to result from the self-sacrificing work of the ministers who labored in that faraway field. He had seen many instances in Montana where hard pioneering work had been done by our preachers that failed of lasting results. A nucleus of members would be gathered together and a start for a permanent congregation be made, the only meeting place being the homes of the members, who were too poor to build a Church, struggling as they were, to establish themselves in a new country. As a result the community at large had no faith in the permanency of such a society and needed to be convinced of its vitality by visible evidence in the form of a Church building. The little bands first gathered together had belonged to the mother Church before coming west. This common tie served to hold each little group

together for a time, but the society thus composed could not project itself upon the community at large and extend the Kingdom of Heaven among the irreligious without a public place of gathering at which divine worship could be held and religious services could be conducted. The erection of such a building always gave the Church a position of greater respect and influence in the community. Mr. Morton pointed out that these things were true not only of Montana, but of all the work of the west, and, in fact, wherever missionary money was expended. He affirmed that the only remedy for the condition throughout the Church was the organization of a Church building department connectional in its scope."

Mr. Morton returned from Montana after a short stay, but he did not cease to think and plan for this new work. Bishop McTyiere was greatly interested and gave his influence for it. Other leaders were aroused and, as has been seen, the Board was provided for and organized by the General Conference of 1882. When Mr. Morton was elected secretary he had to start with nothing so far as money was concerned, but he had studied plans and ways and was prepared for the work. He was indeed the man for the place and nobly for many years he filled it.

The first Annual report gives items of interest. This report was made May, 1883, one year after the Board

was organized. The charter had not yet been obtained, but was granted at the next session of the Kentucky Legislature. It had needed but one amendment and that to provide for payment for annuities. Dr. Morton's work here is well nigh perfect and his care and study to be commended to those who do business for the Church. This charter is what the Church needs and it ought to inspire the preachers and laymen to do properly what they have to do in Church matters as just plain sense. This report noted that the Methodist Episcopal Church received its first money eighteen months after organization, and made its first appropriation two years afterwards. The secretary had studied the work of other Churches and had given himself diligently to his task. He had traveled nearly 20,000 miles in twenty-two states, two territories, and the District of Columbia. He had made a collection of more than two thousand dollars for a special purpose in New Mexico. So the work was being made by the secretary and by that "Special Aid" giving which has saved many a strategic place. And the Board did what might have been expected, asked for more money for the second year than they had asked for the first. Numbers of applications were made for help. Doubtless many of them, if not all, worthy; but giving the Board its standing task of choosing the right place for appropriations. All

together the report is a remarkable one. It has even in the cold page of a report printed more than thirty-four years ago the spirit of hope, of encouragement, and of faith that is bound to succeed.

It is worth while to us that the South Carolina Conference began in the beginning in this great work. The first South Carolina contribution was received Feb. 23, 1883, from J. E. Carlisle, Union Station; and the second March 26, 1883, from J. W. Humbert, Centenary Circuit. Brother Carlisle is living and no comment is made on his faithful work. Brother Humbert has "gone up on high." Observation of some of his ministry shows earnest prayer, faithful living, additions to the Church, and concern for the interest of the Kingdom. On a circuit he comes with a payment in about three months after the assessment is made at Conference on this new and largely unknown claim. It takes the Lord to keep the record of men, and when he makes his way of keeping the record known, many surprising things will be made known. Church Extension and all interests are deeply indebted to the men who continually care and are faithful in their fields.

The work of the Board was largely the work of the secretary. Dr. Morton continued this same sort of service to the end of his life, which came in 1898. The Board of Church Extension was then secure and was

ready for larger and greater things and Dr. Morton was ready also. He came to the work when it was nothing but a committee and a great need. He started it, carried it thru the hard times of its early years, then thru the trying times of the early 90's when business was almost paralyzed and a panic prevailed, and he was just weathering the financial trials of 1897 when the end came for him. This is not a paper on Dr. Morton and must be on the work of the Board; but it is meet that tribute be paid to this man of faith, of vision, of power to do, and of power to enlist the Church in a great cause. A great cause has a worthy leader and God has provided that the Church should in this work chose wisely his successors in office.

The first secretary held this office for nearly sixteen years, dying just before the General Conference of 1898. His successor was a man of sterling qualities and gave himself with zeal and intelligence to this work. The impression his talks made was that he was a straight thinking man. He spoke with great plainness to the South Carolina Conference at Columbia and knew what this cause needed from this Conference; which, according to his view, was more giving or less asking. Dr. Whisner held this office till April 21, 1906, or nearly eight years, dying just before the General Conference. His successor, Dr. W. F. McMurry, was

elected at this Conference and is still the secretary. Under his leadership the work has gone forward with great rapidity; the whole cause has been more prosperous and has begun to reach the place of importance in the mind of the Church that it ought to occupy. The Loan Fund was greatly increased under his administration and the new office building has been erected. This one thing gives a proper standing to the work of the Board in the city of Louisville and is worthy of commendation as an accomplishment and as a good Church work. It is a logical sequence of Dr. Morton's, "despise not the day of small things." The day of small things came and was used. When the day of larger things came this secretary was ready. His work continues and is evidenced to this date of the wisdom of choosing the secretary of the board.

This leads to what seems a right conclusion about one part of the work of Church Extension. This is a one-man's work. The Board is rightly there to do the work given it, but even so the members are dependent to a very great extent on the judgment and work and information of the secretary. The whole idea of the work is to be gained from this one officer who is held responsible for its welfare. There is reason for one man in charge. This is more nearly a distinctly business enterprise than any other the Church has. It deals with

money, loans, titles, gifts, land, lots and all the questions of city locations and country work. It is a great enterprise and to be successful must have what it has had, a distinct head in the secretary. He needs help, but not in the executive authority nor in the generalship necessary in considering the work of the whole Church. His help ought to be such as work for him or under him, and the secretary ought to be the one man in the direction of affairs of the Board and in planning and executing this part of the Church's work. To this time there has been one, tho there have come assistants at different periods. The Church has been fortunate in having one competent man who was held under proper responsibility to the Church.

This is not a history, but an effort in an address to treat this work according to development and give a fair idea of it. There can therefore be only a short notice of the work from year to year. If the various reports are studied they show things that are interesting and here and there show the genuine touch of human life. Occasionally is found the note of sadness over the death of a faithful friend and good Christian; and then the record of an earnest faith and of victory. Along with it goes the evidence that Church folks are frequently just folks with money and sometimes slack ways of doing. Occasionally there is of necessity re-

corded a piece of meanness, as when a preacher takes a congregation and attempts to take the Church building to another Methodism. In one report is the story of a Court House town that had no Church tho it had a small Methodist society. The faith that the Church Extension Board would help caused the preacher to make a great promise; and, as a result, the people were stirred up and built a good Church. The community was changed by this faith, this effort, this house. And so it goes thru what might seem the dry pages of a report.

But there are marks of development and the discovery of difficulties entirely unlooked for.

In the Third Annual Report it is told that effort is being made to get papers legally drawn. The different states have different requirements, and it was a matter of importance and difficulty to get the titles, mortgages and notes in right shape. This work has been continued and is yet being done. This and some other things have led to a better condition in Church property titles. The better work of trustees has been brought about under the influence of the Board.

By the end of the seventh year it was found that the demands were growing. This was due in great measure to the agitation, speeches and assessments for Church Extension. Many a Church has been built that

never would have been started till opportunity was nearly gone had it not been for the inspiration of the Board.

A comparison will help to see this. In the first annual report it is recorded that in the South Carolina Conference, Charleston District needed six Churches; one to cost \$1,800, or \$2,000; one \$300; nine hundred dollars help was needed. Orangeburg District, none needed. Columbia District; none proposed, though a mission Church needs seven hundred dollars to add to three hundred dollars that can be raised. Spartanburg District; no new Churches needed. Cokesbury District; eight needed, four where no Methodist Churches have been before, will cost \$1000 each, no help will be needed. And this other which seems strange in our day, Marion District; "Some Churches now in process of building, but I have heard of no community which is building with an eye on Church Extension aid." They have new eyes now, perhaps, or having eyes, they see.

This compared with these districts now and the work they do as well as the work done for them shows how far the Church has traveled and how well this Church Extension work has kept pace with every movement.

After a while there came that which brought this Board and the Board of Missions into the same enterprise. There was no real method of working together. The Church

Extension Board agreed in this case to try to raise \$5,000 for Osaka, Japan, and effort was made to do this. This incident is worth while as showing the need of working together on the part of both Boards. By legislation and brotherly practice this has at last been partially met.

There constantly came before the Board the question of insurance. Many Churches did not insure. To secure loans it became necessary to require insurance; and this, with teaching in regard to it by precept and by fire, has brought about a better state of affairs.

The work of insurance is one requiring expert knowledge; and the laws of the different states vary very much, and the possibility of trouble is so great, that it is difficult to get a satisfactory plan. But this is in the mind of the Church Extension Board and they will give it due consideration. The answer to the problem will be found by the secretary and some of his near-by helpers.

At the end of the 15th year a fair idea could be had of the work done and the hope for the future. 3953 Churches have been helped by the General and Conference Boards. The first payment to a Church was made to Socorro, New Mexico, Nov. 11, 1882. The one-half million of gifts was completed by the donation to Fresno, Cal., Nov. 9, 1896. The influence exerted by the Board had led to renewed interest in building; had

developed interest where it had not been before, and had noted and helped the disposition that "to build meant to live." The fifteen years were full of work; much had been accomplished and hope was bright; though the very success gained had but illustrated the needs and faults, and shown the possibilities of the future.

The 17th report raises an interesting question, "Do Conferences misapply Church funds?" This comes of a protest in this report against using money raised for Church Extension to pay for the minutes. Is it possible that like carelessness could be found elsewhere? Or does the Conference sometimes conscientiously direct funds to another cause than that for which they have been reported?

While funds are under consideration it is well to see a phase of the work of the Church Extension Board, especially through the efforts and judgment of the secretary. In the 18th report is account of a law suit over a legacy left to the Board. There has been a number since of such. Sometimes a little intelligent effort on the part of the local pastor might help greatly and perhaps save property to the Church. Heirs seem averse to letting the Church have property left to it by will. There is some way sought to defeat the purpose of the giver. But the courts are generally fair and, if the claims of the Church are just and properly represented, the Church will win.

The great importance of this Board is seen in two instances. The storm which swept Galveston some years ago showed the need of a well organized body to help. All that the Board could do was done to meet this critical situation and to put the cause of Christ and Methodism in a way to grow and the work of the Master to be done.

When Oklahoma was opened for development one of the most important opportunities that ever came to the Church was before it. The secretary, Dr. McMurry, was put into this work to be general and provider and helper. Only in this way could the problem be met. There must be houses of some sort or the congregations possible would be scattered and lost. All the preaching and missionaries could not take and hold this new country unless there was ready and wise provision of houses. To do this the Board of Church Extension gave all it could of money and effort and thought, and, as a result, a great good was accomplished. This involved selection of lots in towns, of places in the country, and wise locations everywhere that the gains might be conserved, and as little lost as possible in the development of the communities. This was in a wonderfully rapidly developing state and it is doubtful if ever the Church threw organized effort into work more quickly or more effectually.

To build has often meant only to

get lumber and other material and put it into some sort of house and keep out wind and water. The beauty or general usefulness of the house was not always considered. This is more to be seen in our country Churches and in new countries. A lesson can be learned from the early Christians. They at first could not build and found their place of worship in dwellings or in secret places, but when they could build they tried to put a great deal into the Church. The plans first followed were doubtless suggested by the country in which the Christians lived and was influenced by the houses of the state and the temples of the heathen. The style of the Church changed and was adapted to the rude life of the country or reached its highest in the great cathedrals. The house that reached most people was the chapel and it would be crude or picturesque or both.

The problem of what kind of Church, what style of architecture, has never been of the nature that it now is. There are styles of architecture that seem by common consent to be largely given over to certain denominations, especially is this true of the Gothic style. This can be accounted for in this country, perhaps, by the influence of the Church of England on this denomination, and more certainly by the fact that other Churches built where the pioneer had gone. The condition of the country

and the style of dwelling in which the people lived determined somewhat the style of the Church. The main reason for the architecture, however, being that the early Churches in this country were built out of material prepared by hand with an axe, and had to be whatever men could handle. The log Churches with split logs for benches were what men could provide who could only get plank by whip-sawing by hand. The wild woods were around, the country undeveloped and the people built to worship God according as they had means. Their progress in wealth and means was often greater than their willingness and thoughtfulness about the house of the Lord, and as a consequence there are left ugly and shapeless Church buildings to this day.

It was not all unwillingness. The beautiful Gothic Church, both small and large, a hundred and thirty years ago, where it has been seen at all, was a reminder of rather unpleasant things and there would be no copying of that style. Then the people were trained to do with what they could. There was no effort to stir to a sense of beauty and refinement in Church-house lines. The very rudeness of their work may be in a measure a testimony to their faith in God and not in the glory of an earthly temple.

With the Church work as it was then there was felt a need for only a house in which to have a public worship. There was provided near by

most Presbyterian Churches a session house and b Episcopal Churches a vestry house. One among the oldest Churches in the State, now not used, has near by a well constructed vestry room, about as well fixed as the Church and about as well preserved. But Methodism has no upper house of control and needed only a house of worship with a pulpit and an altar. This they had whether in brick house in town or brush arbor in the country.

The progress of men and the growth of the Church in all things, not numbers alone, has led the Methodist Church, as well as others, to meet new needs and opportunities by new means. One thing that has been pressing upon the attention of the Church is the house needed for this day. What sort of architecture? If you look at the pictures of Churches from different sections you will observe a great difference in style of building. There is no fixed or standardized form among us. Each has seemed to build as he was moved by his own notion or sometimes by that of an incompetent architect. But there has been great improvement in recent years though the reason that accounts for some strange sorts of buildings is still present; it is a desire to meet the new demands upon the Church which have arisen from the Sunday School and the social side of Church work. The chief thing has been the development of the Sunday

School. How to build with the money possible so as to have a house in which the regular preaching work can be done, and also the school be conducted in a proper manner has not been easy to decide; nor has a solution of this problem been found. Some Churches, as the Protestant Episcopal and Roman Catholic, have this teaching and school work done in a separate house constructed for this purpose. There is a great advantage in this. You can build a house of worship that will be in keeping with all forms and demands for a hundred years, but you cannot plan a Sunday School room that will be according to requirements five years from now. The Sunday School and social work are developing, and especially is the school work doing so. The method of work, the plan of organization, the requirement of different departments, change. A Church built a few years ago according to what seemed the end of wisdom is now not adapted to the work. This is not to be condemned nor quarreled with. It, and one other thing, which is, that our people are usually not able to build a Church and a Sunday School building and must combine the two, make the hard part of the problem of Church architecture. This means that the form of the Church must fit the work. You can preach in a Sunday school room, but it is well nigh impossible to run a successful school in the one room of the Church. The

result has been a jumble of architectural designs. Architects who did not understand Church work have done some wonderful things and economy in material, with an effort to get a Sunday School Church, has wrought some marvels.

This question has been with the Board of Church Extension from the beginning. Dr. Morton made arrangements with the Methodist Episcopal Church to get plans. From then till now the Board has endeavored to help the Churches in procuring wise and cheap plans. Since going into the new office building, it has become possible to do this work better than ever. The annual reports have carried pictures of Churches and their interior plans and also suggestions and information that would help. These have done good. When a good and well planned Church has been erected it has helped to teach better ideas of Church buildings, so as to lead to the desire to build a beautiful Church and a useful one.

The trouble to be encountered is not alone with the people, but sometimes with the preacher who wants his notions put into a Church building. They may be good; if so, well; but if not, the whole cause is harmed. If the Board of Church Extension is consulted, good advice and suggestions can be had and this would save money, perhaps the usefulness of the building. It is hard to trace an influence to its source, but there can scarcely

be a doubt that this subject of architecture has received its greatest impetus from the work of the Church under this Board.

The Sunday School Board and the Church Extension Board are working together to get at the right house. The Sunday School Board wants to do their work, but must have the house; and then the two boards are endeavoring to help each other that they may help the cause.

It may be parenthetically said that if the work is to be done the people must have the right sort of house. There is not much need for a big shell and lots of powder unless there is a gun into which to load them and from which they can be fired with aim. The work of the shell is what is talked about and what alone seems to do the work, but it is not so. The gun must be there and capable of repeated use. All must work together, but the house deserves consideration.

If the Church is to have a house it must own it or it can not promise to work continually. Church property is not often diverted by out-and-out rascality, but is lost thru carelessness or is hampered by curious restrictions. There is a deed to Church property in this state which says that when a change is made in the membership of the board of trustees that change must be recorded in the proper county office. Of course everybody forgot it and it was discovered

years after the deed was made and it had never been observed. Here is the exact matter: titles to Church property should be good. In building Churches and securing lots this question had to be settled by the Board of Church Extension and they have aroused the attention of the Church until the Quarterly Conference each year makes detailed inquiry into this matter. It was also called out by applications for loans, as this necessitated investigations of records, along with a few other events which have emphasized the constant preaching of the Board of Church Extension. The Church as a whole is doubtless in far better shape as to titles than ever before.

What shall we do with an abandoned Church? Many are abandoned. The whole community leaves, there are no people, the Church is not needed. Sometimes not only is the work gone but the whole property, building, graveyard, and all are abandoned. The old Cain Hoy Church was abandoned years ago because there were no people. The change had come through the vicissitudes of war and the developing of the country. The graveyard was used by almost whoever wished, either black or white. In this graveyard are buried the mother of Bishop William Capers and her father and mother. It looked like it would never be used again. The village has grown again and is called Wando and the Wando Mission

has come into existence. On another lot just a short distance from where the old Cain Hoy Church stood is a new Church and work is being done. The graveyard is now being better cared for, but one time nobody had any say about it.

It is true in this state in many instances that when Churches were originally built, and for good reason afterward abandoned for another and somewhat distant site, that the old site, or one very near it, came into demand afterward. The community, if it developed, was bound to come near this old site. For this reason alone it seems entirely unnecessary for a Church site to be lost.

The Board of Church Extension has thought of this and has provided and desires that such abandoned Churches or lots shall be put in trust with the Board till they can again be wisely used.

Right near here is St. Lukes, now abandoned. The graveyard is there and this land ought to be cared for by proper Church action and it can be done. There is no need to lose abandoned Church property. This method of trust provides against hasty and possible tricky action in disposing of the property if it again comes into demand.

In the beginning of this work provision was made for a Loan Fund and for its administration. The first money received was in 1884 and amounted to \$2740.00. The next

year this was increased by \$18,000, but this annual rate did not always hold good. It was 1898 before the annual increase amounted to this much again and then it was a little over \$23,000. In 1908 it again reached and passed the mark of 1885 by rising to \$25,000.00, and it has not fallen below \$20,000 since then, but has steadily increased. The aim of the Loan Fund in 1883 was one-half million dollars, but that was not reached until 1913. The growth has been great and in 1917 the Loan Fund is reported as \$976,461.99.

There is reason for this fund. It is better for a Church to borrow and pay back money than to receive a gift if the Church is able to do this. This preserves the proper spirit and fulfills the Scripture, "Let each bear his own burden."

These funds are of different sorts, but all have the same use. There is just the plain Loan Fund; there is the Memorial Fund which consists of money contributed by persons in memory of some relative or friend, or by Conference or Churches in memory of some relative or friend, or by Conference or Churches in memory of some one chosen by them. This money is loaned to Churches but separate account is kept of each fund and the increase thru interest credited to the proper fund.

The Annuity Fund is money given to the Board on which is paid interest to the person designated to receive it

as long as that person lives. At the death of this person interest payments cease and the fund becomes the property of the Board. There are also Conference Loan Funds made by setting aside a certain amount contributed by the Conference. The Conference board can lend as well as give. This Loan Fund is in the hands of the General Board but the money is loaned as the Conference board directs. There are also Loan Funds for cities and districts administered by the General Board. The Sunday School Loan Fund is one made up by Birthday offerings from the schools and is loaned to Churches that will build suitable quarters for Sunday School work.

This in brief is a statement of these funds, but gives no adequate idea of their worth or the beauty of sentiment and faith that is in them. This is seen even in the cold facts; and clearly seen if the suggestions of the facts are heeded. Reading between the lines gives a glow to the statements and inspiration to him who reads.

\$137,689.03 of the Loan Fund, or more than one-tenth, has been given by Methodist preachers. They believed, they openly professed, they worked, and then they put their money into building Churches for the preaching of the Gospel and for the people for whom Christ died.

\$14,624.32 has been given by children of preachers as a memorial of

their parents. Surely the faith and life of these parents showed the memorial in which they would most delight.

\$35,820.61 has been given as Memorial Fund by the widows of preachers. All this totals nearly one-fifth of the entire Loan Fund.

There are some things about this Loan Fund that appeal to all the nobler feelings of faith and affection. They are not written by so many words, but to those who know the history of some of these gifts they must have a sacred meaning.

In the report of 1917, Number 10 is "The Mrs. L. B. Stateler Loan Fund." It consisted at first of \$5,000, to which a little over \$5000 was afterward added. This childless couple did the work of pioneers and went together in hardship and suffering. This woman did all she could to keep her preacher-husband strong of heart and body for the work. They suffered privation, hardship, danger, persecution, for their cause. Moving to Montana they planted Methodism. Their work and money was to be found in nearly every Church in the State. When after a long life she fell on sleep her husband put \$5000 in a Loan Fund in her honor. The money represented the outcome of her own labor in raising stock from those she and her husband were able to drive from Colorado to Montana. In this fund is wrapped up the love of this man and this woman for one

another, the memorial of their loving service to Christ, and their love for Him.

Number 8 of the Report of 1917 is the "A. B. Bowman Loan Fund," Little is told of it except that it is given by Mrs. Bowman in memory of her deceased son. On the next page is a picture of a boy, bright of face, with wavy hair. It is not difficult to imagine that building Churches in memory of this boy is done by one who had faith in Mary's Son and had run her fingers in loving hope thru the waving hair of her own son. His memory is kept alive, and now after twenty-seven years sixty-eight Churches have been aided and there are seats where 20,400 people may worship.

There is not time to speak of the many beautiful suggestions to be found in the cold type of this report. Let this be said, this fund offers to Conferences and individuals one of the means of erecting a lasting memorial that will at the same time be a lasting blessing.

Thruout the years of life of this Board it has received the hearty help of able and earnest laymen.

They have given their time and thought and ability to the administration of its affairs and have not stinted in those even at sacrifice to themselves. To the funds of the Board the laity have given in large and small amounts, and have constantly testified their faith in the

Church by helping to build Churches for the preaching of the Gospel.

Large sums, in one instance \$60,000 dollars, have been given. Whenever the help of the laymen has been needed help has been found; so that this enterprise is the work of the Church in all ways. A recognition of the position of trust and ability to transact business was made by Mr. Duke of North Carolina, who, in 1915 and 1916, put into the hands of the board \$25,000; \$15,000 for assisting in building Churches in North Carolina and \$10,000 for home mission work in the same state. This is a good gift and is an example to others, not only in generosity, but in recognition of the one General Board that can handle financial affairs for the Church.

There is much to be said, but it is proper now to speak only of one or two things more. It has been almost exactly thirty-five and one-half years since the Church Extension Board was organized and its work begun. How far has the work gone? There was no money at the start. Assessments had to be made and collections taken and sent to the Secretary before any help could be given. This would and did require time. But the work thus begun shows now that \$3,320,062.22 has been received on assessments; that given for specials has been \$334,445.27; the contributions to the Loan Fund have amounted to \$804,089.05, which with interest earned makes the fund \$976,461.99.

This money has moved, has been kept at work; \$1,871,285.01 have been loaned to Churches and parsonages; \$3,435,521.29 have been donated to Churches and parsonages; the total investment amounting to \$5,306,806.-30.

But this does not mean so much when called money as when the work it has done is shown. 9,749 Churches have been aided, and 2,636 parsonages. There are in the Church 19,730 societies and 17,403 Churches, which leaves 2,370 without houses of worship. There are 5,862 parsonages and 1,127 homeless preachers.

The figures are large and eloquent of the work done. Could they speak they would tell of days and nights of care and labor of love that the result might be as large as it is. But it is plainly seen that the work is not done, a growing country, a shifting population, new problems arising almost every day, beside the already houseless people and preachers, show this work is needed as much now as it ever has been. And it shows that this is the way to do it. This is the mutual aid as well as mission work of the Church.

The South Carolina Conference has some share in this. A Board was organized in 1882 and took steps necessary to do this work. A. M. Mood was president, A. C. Dibble, vice-president; R. D. Smart, secretary; Geo. W. Williams, treasurer. Mr. Williams remained treasurer till

his death. All these officers are dead except A. C. Dibble.

The South Carolina Conference, (meaning the territory before the division) contributed by assessment \$129,009.24. Since that the South Carolina Conference has raised by assessment \$10,791.06 and the Upper South Carolina Conference \$9,409.21, which makes a total contribution on assessment of \$149,209.51.

The Loan Fund from South Carolina to 1915, was \$5,533.11 and since then has been increased in the South Carolina Conference by \$2,553.30; \$2,000 of which is a memorial fund to Bishop and Mrs. Wightman by their daughter. The Upper South Carolina Conference contributed in these two years, 1915 and 1916, \$1,386.20. Most of the amounts raised by the Conference went to the William Wallace Duncan Loan Fund. Specials raised by the South Carolina Conference up to 1915 was \$3,137.69. Since then the South Carolina Conference has raised for specials \$302.50, and the Upper South Carolina Conference \$381. The total for the Conference to the close of 1914 was \$137,680.04. That which has been added by both Conferences during two years makes a grand total of \$162,503.31. But this has not been an entirely unselfish work at a glance as the facts will show. In the South Carolina Conference 191 Churches and in the Upper South Carolina Conference 205 Churches have been helped. The

money given to aid Churches in the South Carolina has been \$55,203.58, and in the Upper South Carolina \$89,849.63, which is a total for Church buildings of \$145,053.21. And this is just \$17,450.10 less than the total contributions.

Fifteen parsonages have been aided in the South Carolina Conference at a cost of \$3,043.50 and in the Upper South Carolina Conference nineteen, at an expense of \$4,920.00.

The value direct and indirect given by this cannot be estimated. We have no grounds for pride, but it is good to know we are in this work.

It is well to turn as a conclusion draws nigh from figures to an interesting problem that this Board had to solve. If they had Churches and preachers the preachers must have a home in which to live, and so, in the beginning, there was an effort to interest the women and children in parsonage building. A recommendation to the General Conference of 1886 brought a law that organized the Woman's Department of Church Extension, the object being to raise funds for parsonages. This whole movement was due chiefly to the suggestion of Bishop Hargrove and by the united effort of Bishop Hargrove and the Secretary, Dr. Morton, and Miss Helm, the plan was formed. The Board elected Miss Helm secretary of this department and she did this work with zeal and skill and success till she retired from the position of secretary in 1894.

It is not possible here to follow the detailed development of this special work. It soon grew and showed opportunities to enter other fields of endeavor. The Woman's Parsonage and Home Mission Society was organized and they carried this particular task of parsonage building for a long time. It was thought wise to put the parsonage building back in the hands of the Church Extension Board and in 1910, at Asheville, N. C., the General Conference did this. The adjustment of funds was made and the transfer of this work to the Church Extension Board completed.

During the years this parsonage organization has stimulated the desire to build homes for the preachers. An itinerant ministry must have permanent homes at each charge open to the preachers. He cannot have an itinerant house and, if he is to work, he must be in a home near his charge.

Sometimes the house has been provided and the good lumber and labor almost wasted on an unwise plan. People and preachers express their peculiar notions in a house that ought to be built to suit the class of moving men who will use it. Largely as a result of the inspiration and stir of this society and partly as a result of the pictures and plans published by the Board of Church Extension better houses are now built; houses more suited to live in and work in.

Did parsonage builders ever in the past, do they now, build a room that

is meant for study and is adapted to that work? Yet they expect a preacher to read, to prepare sermons, and even to think.

The idea for furniture for parsonages has changed in many places, but some still seem to think that anything, or preferably second hand things, are good enough for the preacher's home. Among all parsonage furniture did ever a man see a parsonage clock? Or is the preacher supposed not to note time, being so deeply plunged in great thinking? One of Wesley's ideas was to be on time. Might not a congregation move a lingering, or forgetful brother, by putting in a parsonage clock?

But it is time to close. There is no better place for this than the preacher's home whether it be great or small. If the preacher's work has been done, if he has preached and taught, if he has builded Churches and parsonages, if he has gone on the itinerant's journey thru life, and God in His goodness grants him at last to lay off the work while he lives in a Church home his privilege is great.

To leave the home provided for the one the Master provides is to take the elect journey of all time. It is from that place in the skies that the best view is to be had of the houses of God and the homes of His messengers scattered over this world.

CONSTITUTION OF THE HISTORICAL SOCIETY

Article I.—Name.

The Association shall be called the Historical Society of the Upper South Carolina Annual Conference, Methodist Episcopal Church, South.

Article II.—Membership, Dues, Etc.

Section 1. Every preacher in full connection with the Upper South Carolina Conference shall be eligible to membership in this Society, and may be elected, by acclamation, at any meeting. Each member shall pay an annual fee of twenty-five (25) cents for the maintenance of the work of the society.

Section 2. Any layman living within the bounds of the Conference, shall be eligible to membership, and may be elected by acclamation; and his membership may be continued by the annual payment of a similar sum.

Article III.—Officers, Managers, Etc.

Section 1. The interests of this Society shall be under the supervision of a President, two Vice-Presidents, Secretary and Treasurer, and a Curator for both Conferences in South Carolina, who shall discharge the duties usually pertaining to such offices; said officers shall be elected quadrennially at the sessions of the Annual Conferences next preceding the sessions of the General Conference.

Section 2. The officers of this Society shall also constitute a Board of Managers, who shall have charge of all the interests of the Society **ad interim**, and shall arrange for the annual meetings, nominate the annual lecturer, and attend to all matters usual to Executive Boards.

Article IV.—Meetings.

Section 1.—This Society shall meet at least annually, during the sessions of the Upper South Carolina Conference for the purpose of hearing lectures, sermons, etc., and transacting the business usually pertaining to such organizations. All papers read before the Society shall be considered its property and held as such. The time and place of meeting shall be designated by the President.

Section 2. The President, upon the request of ten members, may call a special meeting, designating time and place, whenever the interests of the Society may be promoted thereby.

Section 3. The meeting at Conference shall be the regular annual meeting of the Society.

Article V.—Object.

The object of this Society shall be to collect and preserve all valuable information in connection with the rise and progress of Methodism within the bounds of the Upper South

Carolina Conference and elsewhere; also objects of curiosity and interest in the form of manuscripts, books, pamphlets, medals, portraits, and anything else that may be of interest or value.

Article VI.—Property, Museum, Etc.

Section 1. The property of this Society shall be deposited at Wofford College in a room maintained by this Society and the Society of the South Carolina Conference for their purposes, and kept by the Curator. Each article shall be properly numbered and labeled, the name, date, etc., to correspond with a like entry upon a register to be kept for that purpose by the Curator. All the property of the Societies shall be in charge of the Curator, who shall make an annual report to the Society of the gen-

eral condition of said property, etc. No property shall be sold or given away or any wise disposed of except by order of this Society.

Section 2. The property of this Society shall be open to inspection, under such rules and regulations as may be adopted by the Board of Managers; and in no case shall any article of any kind be removed from the museum except by written consent of the Board of Managers; and a book shall be kept by the Curator showing receipts for all such borrowed articles, and the date of their return.

Article VII.—Change in Constitution.

This Constitution may be altered or amended at any annual meeting of the Society by a vote of two-thirds of the members present.

