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### History of McLeod's Methodist Church at Rembert, SC

McLeod Chapel United Methodist Church, Rembert

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## History of McLeod's Methodist Church at Rembert, South Carolina

by

J. Mitchell Reames

Delivered on August 29, 1954, at Homecoming Services at the Church

Man has an innate desire to record something of his activities for succeeding generations to know. Long before printing was discovered, the walls of caves were inscribed with crude figures and drawings in an effort to pass on to future generations the story of the past.

Likewise, man is born with insatiable curiosity to know about his predecessors and their past. It is appropriate that we, gathered here on this homecoming occasion, should take a look back and reconstruct as best we can the story of this church.

When you undertake to prepare the history of a church, you are confronted with several kinds of evidence; there are certain records, minutes of quarterly conferences, minutes of annual conferences, legal titles to property, in other word, the written and authentic record of the past; also, there is always available a treasure of legend and story, told by elders, related by their descendants and often embellished in the process. This kind of information, though colorful and fascinating, is sometimes inaccurate! As we go along, I shall attempt to illustrate what I mean.

In relating the history of a church, it is inevitable that we must record something of the community in order to gain a complete picture of the situation. Therefore, as we proceed, I shall attempt to indicate a few facts about the life and times in this community during the period when the church was being organized and built.

McLeod's Chapel, formerly known as St. Matthew's Church, has a noble ancestry: she is a daughter of St. John's Church at Spring Hill, and a granddaughter of Rembert Church near Woodrow. St. John's has recently passed its sesqui-centennial and Rembert will soon reach her by-centennial. Before St. Matthew's was organized, the people of the section attended St. John's, the nearest Methodist church in the area.

Our story begins in the year 1878. Wade Hampton, the great statesman, had just completed his term as Governor, partially restoring the government to the Whites and quieting the Carpetbaggers. Thomas A. Edison in that year introduced electric lighting, and here in Rembert, a spark of another kind began to flicker, dimly perhaps, as the people organized a Methodist congregation. St. Matthew's Church first appeared in the Minutes of the 94<sup>th</sup> Session of the South Carolina Annual Conference held at Charleston, Dec. 17-22, 1879, reporting that it then had 32 members, had baptized three infants and six adults during the year, and that it had a Sunday School with three teachers and fifteen pupils. It was a part of Spring Hill Circuit, which was served that year by the Rev. A. C. LeGette. We have no written record of exactly when the congregations organized, but the Rev. D. D. Dantzer, who served at Spring Hill in 1878, was probably the minister who led the people in this community to organize a church. He doubtless was the first minister to preach to the newly organized congregation.

It was customary, in these early days, to hold services in school houses until churches could be built. The school house in this community was located in a pine grove near the point where the present road to the church leaves the old Sumter-Camden highway. Diagonally across the road was the site of

Rembert's store, though it is not certain when this was first operated. After the church was build, the school house was moved to a spot in the churchyard, where it remained for a number of years. It was later torn down and the lumber used to build a tenant house on the Reames place; the house stands today near the point where the church road enters the Rembert-Pisgah highway.

At that time, the city of Charleston was almost two hundred years old, Columbia had been the capital for almost one hundred years, and the town of Sumter was approximately 75 years old. There were close to 40,000 Methodists in South Carolina, 32 of them were in Rembert!

The surrounding area boasted of a number of settlements and homes, at least seven of which are still standing today. The house is now occupied by the Thomas C. McLeod family, oldest house in the neighborhood, was standing across the way; the J. O. Sanders house, now owned by J. A. Reames; the Willie J. Young home, now owned by J. D. McLeod; the home of Capt. James H. McLeod, now owned by the family of the late John McLeod; the J. W. Young home, now owned by the family of the late S. W. Young; the H. C. McLeod Home, now owned by the Trimnal family; and the Adam Team home, later the Reames place, now owned by the Kenneys, - these all stand today to link us with this early period when our church was organized.

In addition, there were settlements at the following places, though the original houses no longer stand: the J. R. McLeod place, on the site of the home of Miss Annie Keels; the home of Dr. E. J. Rembert at the site of the present Andre Rembert residence; Bloom Hill, a large house on the crest of the hill opposite the Rembert's home, owned then by the Sanders family; the Marion Sanders home, located where Dave Skinner now lives; the Bracy settlement, home of the C. W. Chandler family, near the site of the present home of W. A. Shuler; the Samuel H. Young House, known in later years as Young Hill, which stood on the top of the next hill northeast of here; and the James Jenkins home, on the Prescott place, near Hilliard swamp.

The evidence indicates that the leadership in organizing Saint Matthew's church was provided by Capt. James H. McLeod and Samuel H. Young brothers-in-law. They were supported in their efforts by Dr. E. J. Rembert (though there is no evidence that he was ever a member of Saint Matthew's), and by Isaac Keels, possibly others. It seems safe to assume that the membership was predominantly composed of McLeods an Youngs as the area was largely settled by these families and their relatives.

Here we find a case in point where it is more interesting to follow legend than fact. Services for St. Matthews were held in the school house for a period of twelve years before the church was built; an old tale had it that the brothers-in-law, Capt. McLeod and Sammy Young, built the church. It was said that when they had the foundation built and the studding erected, they disagreed as to the manner in which the roof was to be framed and the ceiling constructed. One of the gentlemen wanted a low flat ceiling the other a high pointed ceiling which we actually have. As the story goes, they came to a deadlock, fell out with each other temporarily, and stopped building for a period of several weeks, during which time a storm came along and blew the whole thing down! Having enjoyed this very amusing and delightful legend for a number of years, I was somewhat distressed to find that it could not possibly be true - my great, great grandfather, Sammy H. Young died in 1882, two years before the land was given for a church building and seven years before the church was built.

The records of the early years are incomplete. Miss Adele McLeod has in her possession the minutes of the quarterly conference for the years 1880-83, but there is a blank from 1884 to 1892, the

period of time when the struggle to build a house of worship was actually underway. However, there is much of interest in these early records.

St. Matthew's remained in the Spring Hill circuit only two years, 1878 and 1879; from 1880 through 1893, it was in Wedgefield Circuit; with the coming of Rev. Peter Stokes in 1894, we were put back in Spring Hill Circuit, then called Smithville, where we remained through 1903. In 1904, we were placed in Providences Circuit, remaining there until 1920. In 1920 and 1921, there was a separate charge known as McLeod's and Bethesda, then in 1922 we were in Beulah Circuit. In 1923, this appointment became Rembert Charge and continues that to the present time. The parsonage was built in the early 1920's.

In 1880, when we were placed in the Wedgefield Circuit, the Circuit was composed of Wedgefield, where a school house was used for services, Rafting Creek, where occasional services were held in private homes, St. Matthew's in the school house, and St. James near Sumter.

Early in 1880, Marion Sanders was elected Superintendent of the Sunday School at St. Matthew's (reported in the minutes of the Second Quarterly Conference held at Wedgefield, May 21, 1880). At the same conference, it was stated that building committees had been formed for erecting houses of worship at St. Matthew's and Rafting Creek.

At the next Quarterly Conference, August 7, 1880, it was reported that Rafting Creek had the lumber on the ground to begin work and it was believed that St. Matthew's would not be far behind. But, alas, nine years were to lapse before the completion of the building.

The year 1881 brought Rembert its first post office. The Postmaster was E. J. Rembert, who received no compensation. Mail was delivered here by horseback from Hagood twice a week, in contrast to our four deliveries daily now. By 1883, J. O. Sanders, who lived where we now live, was serving as postmaster; his compensation is listed as \$12.31 (not indicated whether per month or per year). By 1895, Edward E. Rembert had become Postmaster at a salary of \$46.14 (not known whether monthly or annually); in 1903, his salary was given as \$92.28. In 1907 the salary was \$200, and we could then boast of a rural route, the carrier being J. D. McLeod at an annual salary of \$900. By 1911, a second carrier had been added, Daniel J. Hatfield, and both carriers were earning \$1000 per year. During the time that J. O. Sanders was postmaster, mail was delivered from a window on the north side of the house, patrons often calling for it on horseback. Cousin Walter Young has often told how Mrs. Sanders would call out the window before he arrived, disconcertingly announcing: "No mail today, Mr. Young". This, he felt, she did to discourage a lengthy visit and chat from the patrons calling for mail.

At the First Quarterly Conference, April 23, 1881, it was reported that there was a "more decided prospect for building a church at St. Matthew's during the year", but by the Third Quarterly Conference, August 20, 1881, the situation looked hopeless because of the drought. This was the year often recalled by old-timers as one of severe drought.

However, in the following year at the Second Quarterly Conference, June 10/11, 1882, the Rev. John Chandler reported that they were working "quietly, but expectantly and earnestly for the church at St. Matthew's and hoped to begin to build in the early Fall". This proved to be another vain hope.

On June 30, 1882, Samuel H. Young passed away. At the Third Quarterly Conference following on August 12, Rev. Chandler recorded in the minutes the following tribute:

Since our last report, brother Samuel H. Young has passed over the river of death, and we believe is now resting in the Paradise of God. He will be greatly missed by us - from his seat in the "school house" - St. Matthew's - and from under his hospitable roof, but we feel that our "loss is his eternal gain".

Mr. Chandler reported at the Fourth Quarterly Conference, November 4, 1882, that the church at St. Matthew's was to be built the early part of the next year. However, this was another false hope. A year later, September 29, 1883, it was reported at the Fourth Quarterly Conference that a building \_ committee had been appointed to serve at St. Matthew's. The committee was composed of:

Isaac Keels	Dr. E. J. Rembert
J. H. McLeod	Wm. J. Young
T. D. McLeod	

With the appointment of this committee, another forward step was taken toward the realization of the church building. On April 21, 1884, Dr. Edward J. Rembert, for the sum of \$5.00, deeded to the Trustees, J. H. McLeod, Isaac Keels, and E.J. Rembert, one acre of land for the building of a church. Mr. T. J. Brown, present here today, then a boy of 8 years, held one end of the surveyor's chain when the acre of land was marked out. The deed was probated and recorded on the 16th of May 1884, and delivered to the Rev. John C. Chandler on the 5th June 1884. However, five more years passed before the church was built. In 1889 or 1890, the building was completed. At the 105th Session of the S. C. Annual Conference held in Anderson, Nov .25 - Dec. 2, 1890, St. Matthew 's reported 48 members, a Sunday School with 4 teachers and 20 pupils, and a church building valued at \$400.

Rev. Peter Stokes was assigned to the charge in 1894, remaining for four years. On the First Sunday in October, 1897, the church was formally dedicated by the Rev. William C. Power, who had served as Presiding Elder of Sumter District from 1893-1896. At the time of dedication, the name was changed from St. Matthew 's to McLeod's Chapel. Shortly before the dedication, the church was painted. Willie J. Young mixed the paint, using a very successful formula, since the pews (though not in use now in the church) are still in existence and have become famous for never having gotten "sticky".

Marion Sanders, the first Sunday School Superintendent of record, served a short period of time, and was succeeded by J. W. Hudson. Sometime between 1883 and 1892 (the records are missing for this span), James P. Richbourg took Mr. Hudson's place as Sunday School Superintendent. Mr. Richbourg died Sept.10, 1892, and T. D. McLeod became Superintendent of the Sunday School. He was followed in 1906 by S. M. McLeod. Later superintendents have been W. H. Freeman and W.C. Harllee; early in 1919, Mr. J. T. Dennis moved to this community and his membership to this church. Within a few years, Mr. Dennis became Superintendent of the Sunday School, a post which he holds until the present time. He has served with faith and great loyalty both the Sunday School and the church, Mr. T. J. Brown became Secretary of the Sunday School in 1913. His record of 41 years of service in this capacity is a noted contribution to our church. On May 19, 1946, Mr. Brown and Mr. Dennis were honored in a special service held at the church and were presented with citation in appreciation for their loyalty to this church.

It may be far removed from our subject, yet we should mention the Charleston earthquake which occurred on August 31, 1886. It was a severe shock to all in this area, and many stories are told of the reactions of various people to the trembling of old Mother Earth. About 100 lives were lost altogether (none here) and 90% of the 7,000 brick buildings in Charleston were damaged. Almost all of the 14,000 chimneys in Charleston were broken off at the roof. The following year, the South Carolina Annual Conference appropriated funds to aid churches in the immediate area to repair damages.

It is interesting to study the finances of the church through the years. In 1879, the budget of St. Matthew's was as follows:

Pastor's salary \$64.38; Presiding Elder \$9.62; Conference collections \$4.00; Foreign missions \$2.00; Domestic missions \$1.10; Bishop's fund \$1.12; Publication of Conference minutes \$0.40; and Sunday School collection \$5.00. This made a total budget of \$87.62, though the assessment for that year was \$125.42. Some figures for succeeding years were:

Year	Assessed	Collected	Amount included for building fund
1880	99.00	104.00	
1881	100.77	131.50	30.00
1882	95.88	191.86	100
1883	103.43	112.43	
1884	108.95	132.20	
1885	112.17	117.01	
1886			34.00
1891	175.69	100.85	
1906	250.80	295.30	
1953		1,285.00	2,400.00

Typical salaries paid the preacher by the entire charge were from \$480 (to John C. Chandler in 1884) to \$652.35 (to James W. Kilgo in 1890). In 1893, the church finances dropped suddenly due to the great financial panic and stock market crash of 1893-94. Coxey's army was marching on Washington to demand relief, and the Rev. Chandler was recording in the minutes of the Third Quarterly Conference, Sept. 2, 1893, the following:

...we are far behind financially; not enough has been paid during the year to pay house rent.

And later, at the Fourth Quarterly Conference, Dec. 2, 1893:

we are passing through the most trying times known to us, and all the interests of the church are affected by the political and financial excitement. The spiritual and financial condition of the charge is far from satisfactory.

Conditions continued bad for some time. We paid Peter Stokes only \$260.00 in 1895.

The church was used as a cemetery in 1890 when Mrs. Janes P. Richbourg was buried here. However, the remains were removed in 1892 to the Church of the Ascension, Hagood, and no burials were made here again until 1950 when the T. J. Brown family marked off a family plot and the remains of T. J. Brown, Jr., were interred here.

The first Epworth League was organized in 1901 and the following officers were confirmed: H. C. McLeod, S. L. Young, Mrs. W. C. Harlee, Miss Adele McLeod, T. D. McLeod, and Miss Lottie Young.

On February 28, 1902, Capt. James H. McLeod, in many ways the earthly father of the church, passed away. At the Second Quarterly Conference held at Beulah, March 29, 1902, a tribute of respect was paid Captain McLeod in the form of a four-point resolution, stating that -

...in the death of Capt. McLeod our church sustains the loss of a man of excellent moral and religious character; of decided influence and worth in his church and country; that the official board has lost a faithful and efficient member, whose service and judgment they esteem".

A copy of this tribute was sent to the Southern Christian Advocate for publication.

In 1903, at the Fourth Quarterly Conference, the Trustees made a formal report of evaluation of the church property on the charge. Bethesda was valued at \$300; Beulah \$600; McLeod's \$700; Providence \$1000; and Salem at \$600. All titles to church property were said to be good except Salem

The women of the church seem to have become active in 1905. That year a Parsonage Aid Society for the charge was formed; members from McLeod's were: Mrs. J. M. Reames, Mrs. H. C. McLeod, and Miss Adele McLeod. Later that same year, a Missionary Society was organized at McLeod's, though it had a short life, functioning briefly, then failing, to be re-organized later.

Our account would not be complete without a roll call of ministers who have served the church.

			Years Served
1.	D. D. Dantzler	1878	1
2.	A. C. LeGette	1879	1
3.	A. A. Gilbert	1880-1881	2
4.	J. C. Chandler	1882-1885; 1892-1893	6
5.	H. C. Bethea	1886	1
6.	E. O. Watson	1887-1888	2
7.	W. B. Duncan	1889	1
8.	James W. Kilgo	1890	1
9.	John Manning	1891	1
10.	Peter Stokes	1894-1897	4
11.	W. T. Duncan	1898	1
12.	J. H. Graves	1899-1900	2
13.	W. C. Smith	1901-1902	2
14.	S. H. Booth	1903	1
15.	Walter P. Way	1904	1
16.	C. S. Felder	1905	1
17.	E. F. Scoggins	1906	1
18.	D. A. Lewis	1907	1
19.	W. B. Gibson	1908	1

20.	F. G. Whitlock	1909	1
21.	J. N. Wright	1910-1912	3
22.	George K. Way	1913	1
23.	J. E. Carter	1914-1915	2
24.	Theodore E. Derrick	1916-1918	3
25.	L. D. B. Williams	1919	1
26.	S. E. Ledbettter	1920	1
27.	M. G. Arant	1921-1924	4
28.	J. R. Sojourner	1925	1
29.	J. E. Cook	1926-1929	4
30.	J. C. Inabinet	1930	1
31.	E. S. Dunbar	1931	1
32.	H. W. Shealey	1932	1
33.	T. W. Godbold	1933-1937	5
34.	J. W. Jones	1938-1939	2
35.	G. A. Teasley	1940	1
36.	W. B. Garrison	1941	1
37.	Sidney R. Crumpton	1942	1
38.	Lamar Watkins	1942	1**
39.	W. C. Stackhouse	1943-1944	1***
40.	Henry Collins	1944-1945	2
41.	J. E. Scott, Jr.	1946	1
42.	K. W. Bedenbaugh	1947-1948	2****
43.	A. E. Smith	1949-1951	3
44.	T. C. Gilliam	1952	1
45.	K. S. Carmichael	Died shortly after arrival	
46.	Carl D. Clary	1953 -	

\*\* Lamar Watkins finished year for Sidney Crumpton when the latter entered the U.S. Army as a Chaplain.

\*\*\* Returned for second year, but left shortly thereafter. Henry Collins supplied for that year and the following.

\*\*\*\* Relieved J, E. Scott, Jr., finishing a part of that year and the following

Forty-six (46) ministers have served this church in its 77 year existence. Thirty (30) ministers have served for one (1) year or less; eight (8) ministers have served for two (2) year terms, while only three (3) have served three year assignments. Four ministers have served four year terms; one of these, Rev. John C. Chandler, returning seven years later for a second assignment of two years, gained the distinction of serving the church here for a total of six years, the longest tenure of any minister serving us. Rev. Peter Stokes, Rev. M. G. Arant, and Rev. J. E. Cook were the other three who served for four years.

The longest consecutive service was given by Rev. T. W. Godbold 1933-1937. Mr. Godbold was loved and highly esteemed by the people of this community, and preached his last sermon in this pulpit



the Sunday before he died, having come back here after his retirement to spend the closing years of his life.

One of the greatest handicaps of this church has been constant change of clergy. Though we are certainly not blameless in responsibility for this - we haven't always been easy to get along with - it presents a problem which I feel the Conference needs to do something about. One cannot review the history of this church without seeing immediately that its greatest progress has been made under men like Mr. Chandler, Mr. Stokes, Mr. Arant, Mr. Cook, Mr. Godbold, and last but not least, Mr. Clary. Small, rural churches have a place in this great land of ours. Methodism was born and cradled and experienced its great growth in backward areas. Christ spent a large part of His ministry among the meek and lowly, not in the councils of the high and mighty! A minister simply cannot come into a community, spread over as large a geographical area as this one, spend only one year, and accomplish anything more than routine holding of services.

The immediate past five years have witnessed the greatest progress the church has known in its history. In 1949, improvements to the building were begun - the front of the church was remodeled, a steeple, vestibule, and two Sunday school rooms constructed at the front of the church. Since that time, a new roof has been put on and the exterior of the church painted; three Sunday School rooms have been added at the rear of the church; the interior of the church has been replastered, celotex placed on the ceiling, new lighting fixtures installed, and the interior of the building painted. In this year, an electric Hammond organ has been installed. The present membership of the church is 98, greatest in its history. The future is bright indeed.

Ours is not a glorious history, but rather one of slow growth and plodding along. The early quarterly conference minutes, in the section where the minister reports on the "general state of the church", often spoke of the "lack of piety amongst the brethren", but usually pointed out that a "few zealous and faithful souls" were holding things together. That has been rather typical of most of our past; a brighter day has dawned. We should renew our loyalties and move forward in the years ahead.

We have a great heritage, and we should look forward as well as backward. We are proud of the Methodist Church. She is the largest united Protestant denomination in the world, with 39,906 churches and a total membership of 9,180,428. She has nearly 23,000 ordained clergymen. There are 107 Annual Conferences, spread over 50 countries, with 125 educational institutions, including 9 universities, 68 colleges, and 10 graduate schools. The Methodist Publishing House is the oldest and largest religious publishing concern in the world; the Christian Advocate, official Methodist magazine, is the world's most widely circulated denominational weekly. All of this should inspire us.

But, above and beyond this loyalty, there should be loyalty to Christ and his Church Universal throughout the world - not Methodists alone, but all who proclaim His name as Savior. At this very moment, Christians from all over the world are assembled in Evanston, Illinois, where the World Council of Churches is in session. One of our great bishops, G. Bromley Oxnam, with the stature of a Wesley or an Asbury, is one of the Presidents of this great ecumenical movement. Let us pray God that we, as brothers of all men and sons of God, may have our small part in bringing about the Kingdom of our Lord upon this earth.

Homecoming Remarks  
McLeod's Chapel  
United Methodist Church  
Rembert, South Carolina  
May 18, 1969

Over the last five or six years, considerable pressure has been brought on me to "bring the Church History up-to-date". I have resisted until now for a number of reasons: first of all, history should not be written when we are so close in time to the pasts and secondly, if it is undertaken and is factual, some of the events recorded are likely to be disquieting to those who were either active or passive participants in the events being reported.

But finally I have undertaken it. Please understand that the writing of any kind of history imposes a serious responsibility; indeed, the writing of church history imposes an awe-full responsibility, because the Church is no commonplace facet of our lives. The Church is over all, and above all: it is, if we are serious about our vows of membership, infiltrated with one purpose: and that purpose is total commitment to the Lord of the Church and the Lord of all history. And so, when one delves into the records of a Church, he is confronted with two parallel records. One is the outward manifestation of that history: the church's property, its buildings, its temporal and transitory assets. The other is the record it makes in the essential issues of life as a People of God, committed to the Lord of History as revealed to us in the life, death, and resurrection of the man we know as Jesus, SON OF GOD, THE CHRIST.

To deal with these two aspects of our history here, I have chosen this plan. For the record of the externals, I have written down as best I could from available records the bare outline of the past fifteen years. These writings are available for you (one for each family) in the vestibule to be picked up by those who wish and possibly to be inserted in the earlier History which covered the years 1878 - 1954.

In the brief time available, I wish to speak earnestly and simply about what has been written, as I see it, into our spiritual history. And remember, this is only one man's opinion - and you have a perfect right to your own interpretation.

As was pointed out in the first history, early Quarterly Conference Records, in the section where the Pastor reported on his evaluation of the state of the Church, pastors sometimes spoke of the "lack of piety amongst the brethren". In the last fifteen years, at least one pastor, speaking more specifically (and in keeping with our present day fad for telling it like it is) recorded, and I quote: "...there is still much resistance to the Holy Spirit... in basic suspicions and dislikes, or 'grudge-bearing'. Too many Christians are too prone to speak out of turn, and too many Christians are too prone to withhold forgiveness..." End quote. I don't know about you, but that indictment hits me right in the "gizzard", and since I am one of you, in a very real sense, I suspect that it hits you too! As a People of God, committed totally to God, as revealed in Jesus Christ, we are claimed by God to live every day according to His revelation to us. This revelation, in simple terms, calls us to love God, FIRST, and our fellowman as ourself, which means that we must be as concerned for the welfare of fellowman as we are for our own and to justice, and to love mercy, and to walk humbly before Almighty God.

And so when I read in the records that only a small proportion of the membership attend Church regularly, and that some do not support it, or that others do not like a particular preacher, or

that they disagree with him, or I hear that they don't like the Church paper, or the Church literature, or a particular translation of the Bible, I am distressed. Because in my heart of hearts, I know that as Christians we are called to square every facet of our lives with the claims of God upon us. And when the final chips are down, and life has to be evaluated in its daily dimension, I believe that it is far more important for me to know what God speaks than what the Editor of the State newspaper speaks, or the Editor of the Farm Journal, or The Sumter Daily Item or what have you. And I also know that whether or not I like it, God, through the Church is speaking to me through the Bible, through the literature it publishes, through official church papers, such as the Advocate. And I also know that I, and each of you, at some time in our lives, made a decision, and in a solemn moment at the altar took a sacred vow to love God, and fellow- man, and to be loyal to the Methodist Church, and to support it with prayers, gifts, and talents. And the raw word of God challenges today, as it always has, that we question our assumptions about the realities of life again and again and again.

When a congregation votes to cease support of one of its institutions because she has admitted a human being whose skin is black, I find difficulty squaring such action with the Word as revealed to us in Jesus Christ.

Or, if there is dissension among members, or some disagreement manifests itself in lack of support of the Church, or lack of a Christian response, I am distressed. This is plain history now, but I speak with sincerity and real concern - to you whom I know and love. There is a good bit of this kind of thing in our history.

I would hope that as we come HOME today to enjoy this festival together, that we would remind ourselves of the basic commitment we have made to Jesus Christ, and that we would seek to have that mind, and that spirit, which in its essential demands does not ask us to fight and die over the manner in which Jesus was born, but rather to live with the sure knowledge that whatever was His birth, He was the Son of God, revealing God and His pattern for our lives. That pattern, for me at least, emerges clear and in practical, but sometimes very difficult demands:

to love - and not to hate;  
to be generous - and not greedy;  
to forgive - and not to retaliate;  
to feed the hungry, clothe the naked, visit the sick and those in prison;

and the Word further convinces me

that inasmuch as I do these things to each of my brethren, indeed, to the least lovely of these, I am doing it unto JESUS CHRIST –

who had no concern for property, having NO PLACE TO LAY HIS HEAD,

who always returned good for evil -

who always was willing to forgive - not just seven times, but seventy times seven

who accepted all of God's human creatures, without distinction as to their class in society, their financial circumstances, nor their looks.

Will you, each of you, join with me on this Homecoming in making such a re-commitment of life - and with God's help, may we move into the future, attempting through faith to risk life in such a

dimension? By so doing, I believe, we shall be able to write a future spiritual history more nearly commensurate with the one we are writing in property acquisition and management.

J.M.R.

AN ADDENDUM

to

THE HISTORY OF MCLEOD CHAPEL METHODIST CHURCH

1878 - 1954

by

J. Mitchell Reames

May 18, 1969

I  
BUILDINGS  
AND CHURCH PROPERTY

Educational Building

Fourth Quarterly Conference, August 14, 1956

Motion by J. A. Reames that McLeod's Chapel be allowed to borrow \$3500 for the construction of an educational building and for re-pairs to the Church. Seconded by V. P. Dennis.

Unanimously passed.

OLD Parsonage

Special Quarterly Conference, April 26, 1960

Dalzell trustees were empowered to execute a quitclaim for all rights of the Dalzell Methodist Church in the parsonage. Unanimously passed.

First Quarterly Conference, August 11, 1963

D. I. McLeod donated a lot adjoining the parsonage property to the trustees who were authorized to construct a new parsonage at a cost not to exceed \$15,500 for building and furnishings and to borrow \$12,500 for such a purpose.

Special Quarterly Conference, October 23, 1963

Authorization granted for an exchange of parsonage lots with Eugene Dixon for a suitable lot located on site where the new parsonage now stands. (Without documentation, it may be said that the old parsonage is believed to have been built in 1927.)

NEW Parsonage

First Quarterly Conference, October 22, 1961

A Parsonage Building Committee was appointed:

D. I. McLeod  
V. P. Dennis  
Harold Segars  
A. L. Pearce  
Earl Gardner

Fourth Quarterly Conference, March 20, 1963

The above Building Committee was dissolved and the plans for a parsonage were rejected. A motion was made and approved to appoint a new committee.

First Quarterly Conference, August 11, 1963

A resolution relative to building a new parsonage was offered by J. A. Reames. In the resolution, the Building Committee was directed to be the sole judge as to the type, size, and plan of the said building...which was to be built at a cost not to exceed \$15,500, including furnishings and a deep well. This resolution was unanimously adopted.

Special Quarterly Conference, October 23, 1963 .

Resolution providing for swap of lots with Eugene Dixon was approved and the Committee was authorized to proceed with the building.

January 19, 1964

Groundbreaking ceremonies were held to begin construction of the Parsonage. The Rev. W. C. Stackhouse, District Superintendent, and the Rev. Luther Crady, Pastor, conducted the service. It was stated that the new parsonage would cost \$14,000. The Parsonage Committee was composed of the following:

J. A. Reames, Chairman  
G. W. Barfield, Contractor  
T. C. McLeod  
Paul Young, Chairman of Trustees  
David Chandler (resigned shortly after appointment)

March 19, 1964

Parsonage family moved into the new home.

Fourth Quarterly Conference, April 5, 1964

The Pastor, The Rev. Luther Crady, reported that the parsonage family had moved into the new residence.

### Cemetery

Fourth Quarterly Conference, May 20, 1959

On request of J. A. Reames to set up a Cemetery Committee at McLeod's the Conference voted favorably.

Fourth Quarterly Conference, March 20, 1963

A detailed plan for a Cemetery Association was offered by J. A. Reames and was approved.

II

MEMORIALS

TO THE GLORY OF AIMIGHTY GOD AND

Pulpit

Window	In memory of James H. McLeod
Communion Table	In memory of Mrs. T. W. Godbold
Altar Vase	In memory of Mr. and Mrs. J. D. McLeod
Baptismal Font	In memory of Mr. James A. Reames
Offering Plates	In honor of Thelma D. McLeod and Lucile Brown Kenny

Choir

Choir Curtain Wall	In memory of Thelma D. McLeod
Organ Chimes	Gift of Mr. and Mrs. K. R. Kenny

East Wall

Window	In memory of Mr. and Mrs. J. M. Reames and Kate Reames
Window	In memory of Thomas James Brown, Jr.
Window	In honor of Mr. and Mrs. J. T. Dennis
Window	In memory of E. A. Bradley

West Wall

Window	In memory of Reverend T. W. Godbold
Window	In memory of Sidney, Furman and Hughson Dennis
Window	In honor of Mr. and Mrs. J. A. Reames
Window	In memory of Mr. and Mrs. Samuel Walter Young

North Wall

Window	In memory of Otis S. Lindler
Window	In memory of Thelma Dennis McLeod and Martha Ann McLeod

Educational Building

Painting	"Moses and the Burning Bush" by Peter Andrews
Plaque	In memory of Peter Andrews and in honor of Barbara Andrews erected by their friends, December 27, 1964



III

ROLL CALL OF MINISTERS

(Continuing the list in earlier History)

	Annual Conference		
46.	1953	appointed for 1954	Carl D. Clary
47.	1954	appointed for 1955	S. C. Smith
	1955	appointed for 1955-56	S. C. Smith
48.	19.56	appointed for 1956-57	Luther W. Shealy
49.	1957	appointed for 1957-58	L. C. Thornton, Jr.
50.	1958	appointed for 1958-59	Robert B. Campbell
	1959	appointed for 1959-60	Robert B. Campbell
51.	1960	appointed for 1960-61	Woodrow Smith
52.	1961	appointed for 1961-62	Luther Crady, Jr.
	1962	appointed for 1962-63	Luther Crady, Jr.
	196J	appointed for 196J-64	Luther Crady, Jr.
53.	1964	appointed for 1964-65	Daniel C. Morrison, Jr.
	1965	appointed for 1965-66	Daniel C. Morrison, Jr.
	1966	appointed for 1966-67	Daniel C. Morrison, Jr.
	1967	appointed. for 1967-68	Daniel C. Morrison, Jr.
54.	1968	appointed for 1968-69	Ralph Bolling

IV  
IN MEMORIAM

With gentle affection we call the names of persons who have entered into a new dimension of life in recent years. (Included in this list are some persons of the community or closely related thereto who were not members of this Particular Church. The list is made from available records; any omissions are unintentional, and persons who know of names to be added are requested to add them to their copy.)

Mrs. Marion H. McLeod	June 6, 1948
T. J. Brown, Jr.	May 11, 1950
S. M. Shirer	August 23, 1953
Shirley Marie Baker	July 1, 1957
Miss Adele McLeod	August 22, 1957
Eli Paul Simmons	December 30, 1959
J. D. McLeod	October 30, 1960
Myron Lovering	October 1, 1961
Mrs. T. W. Godbold	April 14, 1962
T. J. Brown, Sr.	June 1, 1962
Damian Ross Sweet	May 17, 1962
Lawrence Vinson	August 21, 1962
J. T. Dennis	February 20, 1963
S. L. Mims	November 12, 1963
Paul E. Bayne	August 27, 1964
Mrs. S. M. Shirer	September 13, 1964
W. A. Shuler	October 2, 1964
Emmett Lee Gibson	May 21, 1965
James A. Reames	June 15, 1966
Mrs. J. T. Dennis	June 29, 1966
Mrs. D. I. McLeod	January 4, 1967
Julian L. Jackson, Sr.	April 6, 1969

AN ADDENDUM

to

THE HISTORY OF MCLEOD CHAPEL METHODIST CHURCH

1969 - 1978

by

J. Mitchell Reames

Oct.15, 1978

## ROLL CALL OF MINISTERS

(Continuing the list in earlier History)

54.	1968	appointed. for 1968-69	Ralph T.Bolling, Jr.
	1969	appointed for 1969-70	Ralph T.Bolling, Jr.
55.	1970	appointed for 1970-71	John Rollins
	1971	appointed for 1971-72	John Rollins
	1972	appointed for 1972-73	John Rollins
56.	1973	appointed for 1973-74	H.J. Harmon, Jr.
	1974	appointed for 1974-75	H.J. Harmon, Jr.
	1975	appointed for 1975-76	H.J. Harmon, Jr.
	1976	appointed for 1976-77	H.J. Harmon, Jr.
	1977	appointed for 1977-78	Ed. C. Marsh

IN MEMORIUM

With gentle affection we call the names of persons who have entered a new dimension of life in recent years. Included in this list are some person of the community or closely related thereto who were not members of this particular Church. The list is made from available records; any omissions are unintentional. Persons who know of names to be added are requested to add them to their copy

Frances Roberta Carr	August 27, 1970
Adelaide Ross Carr	January 8, 1971
Thomas M. Moore	April 19, 1971
Tally H. Eddings	August 10, 1972
John Isham Moore	June 26, 1974
Ada Bradley Shu1er	November 17, 1975
Ralph A. Witherspoon	April 15, 1957