

There were families such as the Temples, Porters, Hams, Robbins, Underwoods, Loves, Stackhouses, Wilson, Charles, Rominger, Kirks, Dalton, Pope, Smith, Sparks, Atkinson, McCrackens, just to mention a few of the many who were faithful in the attendance of services. And, not at all strange, each had their favorite pew they would like to sit in during the services. Revivals in those days lasted not just from Wednesday to Sunday, but sometimes for two and three weeks at a time. Great and lasting results were accomplished.

The new Ames Church was dedicated in July 1880, and Rev. Eli P. F. Wells was the first pastor. Then Ames and Paoli were on a circuit together. A list of the pastors of the Church can be found in the chapter entitled "THE PASTORS" in this book.

It is found in records of the Indiana Conference that Calvin Sparks was a district licensed local preacher and J. P. Campbell was a district licensed deacon in 1883. Also, it is found that John A. Stackhouse was licensed as a local preacher.



AN EARLY DAY FAMILY IN THEIR  
SUNDAY-GO-TO-MEETING BEST ...

### THE UNUSUAL WEDDING

Unusual weddings are not common in these days, but occasionally there were a few many years ago. The wedding of John Henry Wilson to Maratha Isabelle Stackhouse was described as follows:

"Maratha was the daughter of Hugh A. Stackhouse. Her father was born in England, in the town of Liester, March 3, 1804, and came to America as a young child. He was christened July 6, 1813 in the Methodist Church at Orangeville. He died April 15, 1871, and is buried in a private cemetery on Carl Gromer's farm at Orangeville.

"He married Mourin Dalton on February 14, 1854. She was born in the year of 1831 and died in the year of 1897.

"According to the late Bernice Wilson Love, Maratha married John on January 4, 1881, at Orangeville. They remained on their horses as they exchanged their marriage vows in the presence of Rev. Eli P. F. Wells.

"John's parents were Newby (September 6, 1833-September 16, 1919) and Elizabeth Reel Wilson (born in Crawford County, March 28, 1835, and died June 5, 1907).

"John and Maratha reared a large family of twelve children; Ora Mae, Ethel Fannie, John Arthur, Emery, William A., Claude Lee, Harry Harrison, Blanche O., Bernice, Raymond Luther, Hollace and Reed. Three children died in early life; Emery, Hollace and Reed."

It may have been an unusual wedding, but large families were not unusual in the early years.

John H. Wilson  
Martha L. Stackhouse

Do it Remembered, That on this 3<sup>d</sup>  
day of January, 1881,  
the following Marriage License was issued, viz:

STATE OF INDIANA, ORANGE COUNTY, SUP.

The State of Indiana to any Person Empowered by Law to solemnize Marriages in said County, Greeting:

You are hereby authorized to join together as Husband and Wife  
John H. Wilson and Martha L. Stackhouse

In Testimony Whereof, I, John P. Humphreys, Clerk of the Orange  
Circuit Court, have hereunto set my hand and affixed the seal of said  
Court, at Rich, this 3<sup>d</sup> day of January, A. D. 1881

(Seal)

John P. Humphreys, Clerk.  
Orange Circuit Court  
Be it Further Remembered, That on this 3<sup>d</sup> day of February, 1881

the following Certificate was filed in my Office, to-wit:

STATE OF INDIANA, ORANGE COUNTY, SUP.

J. E. P. H. Wells, a minister of the Gospel in said County, do certify that  
on the 4<sup>th</sup> day of January, 1881, I joined together as Husband and  
Wife John H. Wilson and Martha L. Stackhouse  
Given under my hand, this 26<sup>th</sup> day of January, 1881  
J. E. P. H. Wells

## THE HAM FAMILY

The people from whom the three acres of ground were secured to establish Ames Chapel Methodist Church and the Cemetery were Moses F. and Amanda Jane Bruner Ham.

Moses F. Ham was born July 1, 1827 in Nicholas County, Kentucky. He was the fifth of ten children born to Michael and Betsy Mathers Ham. In 1844 he moved with his family from their cattle farm in Kentucky to Orange County. He was seventeen years old.

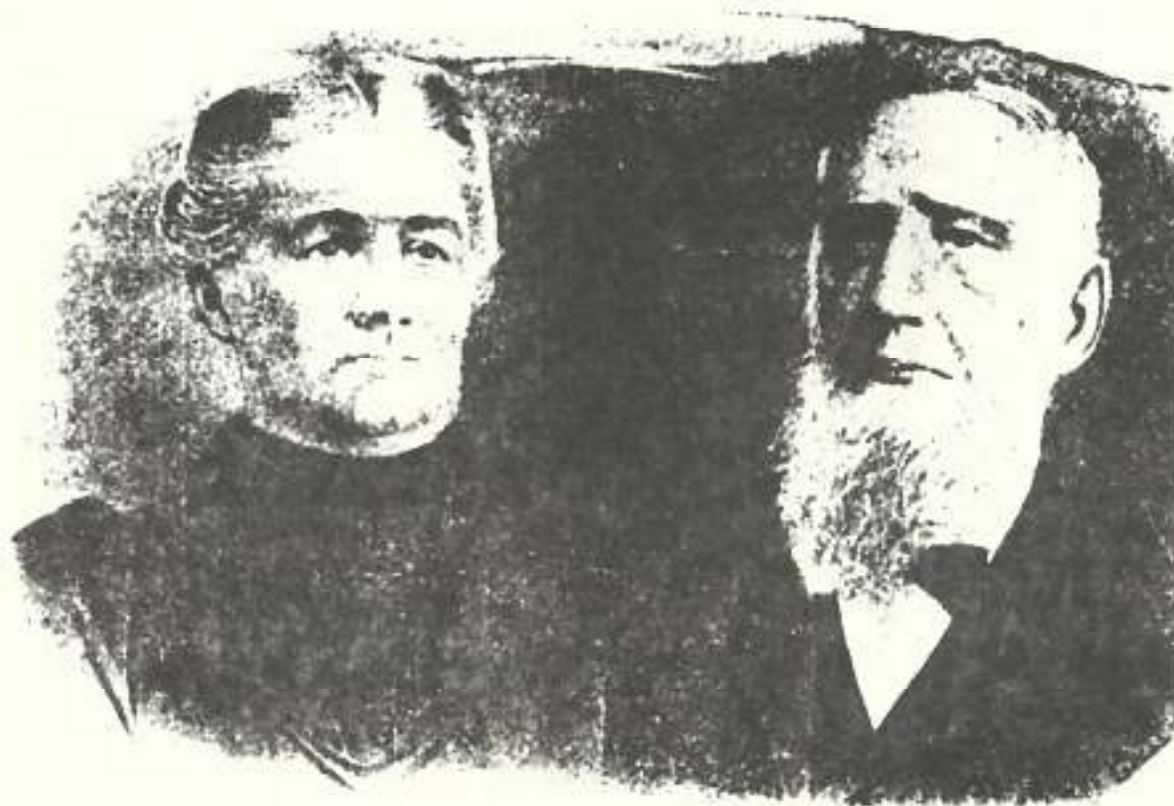
In 1859 he married Amanda Jane Bruner and they had eight children. Alvin, Clint, Charles, Ed, and Lucy were born at the Gulf of Lost River Farm.

They moved to the residence north of Ames, known many years as "The Kirk Farm", in the year of 1869. Lizzie and John Ham were born after the family moved.

It is my understanding that the original farm covered a square mile of land. The house, according to Ms. Ellen Kirk, was built by a man by the name of Joseph Henley and originally had a fireplace in every room. The farm was considered one of the best in its day.

At one time Mr. Ham was a tanner by trade but pursued the occupation of a farmer after 1869. In 1886 he left the farm and moved to Paoli. Moses F. Ham died on July 28, 1907. His wife, Amanda Jane, born October 8, 1838, died April 7, 1910. They are both buried in Ames Cemetery. Their request was that they be buried in the front row near the Church. This request was fulfilled; however, since then a row or two of graves have been added between them and the church.

**A NOTE OF INTEREST:** Before the Church was officially named "Ames Chapel" it was referred to locally as "Ham's Chapel".



— Information from a grandson, George Franklin Ham, Miami, Florida, through the courtesy of Maud Ann Ham, Paoli, Indiana.

This Indenture Witnesseth That Moses S. Ham and Jane Ham his wife of the county in the state of Indiana for the sum of one hundred and fifty Dollars convey and warrant to Benjamin B. Smith, William Charles, James P. Campbell, John, Miles Leroy D. Stone, James D. Porter and Horace S. Robbins - Trustees of The Methodist Episcopal Church and to their successors in office in trust, that said premises shall be used kept maintained disposed of and used as a place of Divine Worship for the use of the Ministry and Memberships of the Methodist Episcopal Church in the United States of America subject to the Discipline usage and Ministerial Appointments of said Church as from time to time authorized or ordained by the General Conference of said Church and the conference in whose bounds the said premises are situate, the following described Real Estate, in the County of Orange and State of Indiana To wit a part of the south East quarter of section thirty in Township two north of Range one west bounded as follows To wit commencing at a point fifty two rods north of the south west corner of said quarter section at a stone in the center of the graded road and on the west line of said quarter, thence along the center of said graded road in a south Eastern direction with the mean - divergence thereof thirty three rods and thirteen feet to a stone, thence north eighteen rods to a stone, thence west thirty two rods and three feet to a stone in the west line of said quarter, thence south along said line seven rods and ten feet to the place of beginning constituting there abouts more or less

The Witness whereof the said Moses S. Ham and Jane Ham his wife have hereunto set their hands and seals this 28<sup>th</sup> day of Jan 1880

Moses S. Ham (seal)

Jane Ham (seal)

State of Indiana Orange County, 3d ct

Before Me, John H. Mavity a Justice of the peace in and for said County, personally appeared Moses S. Ham and Jane Ham (husband and wife) and acknowledged the execution of foregoing Will - This 28<sup>th</sup> day of January 1880

Witness my hand and Justice seal this 28<sup>th</sup> day of January 1880

John H. Mavity (seal)

Justice of the peace

Filed for Record at 11 O'clock a.m. March 1<sup>st</sup> 1880

Recorded " 3 " " "

Per " " " "

Edward Smith 10916-1880

## THE DEED TO AMES CHAPEL METHODIST EPISCOPAL CHURCH

"This Indenture Witnesseth that Moses F. Ham and Jane Ham his wife of the county in the State of Indiana for the sum of One hundred and fifty Dollars convey and Warrant to Benjamin R. Smith, William Charles, James P. Campbell, John Millis, Leroy D. Stone, James S. Porter, and Hiram G. Robbins, Trustees of the Methodist Episcopal Church and to their secessors in office in trust, That said premises Shall be used, Kept maintained, disposed of and used as a place of Divine Worship for the use of the Ministry and Membership of the Methodist Episcopal Church in the United States of America, Subject to the Discipline usage and Ministerial appointment of said Church as from time to time authorised and declared by the General Conference of said Church and the Conference in whose bounds the said premises are situated, the following described Real Estate, in the county of Orange and State of Indiana, To wit, a part of the south East quarter of section Thirty in Township two north of Range on west bounded as follows: To wit: commencing at a point sixty two rods north of the South west corner of said quarter section at a Stone in the center of the Graded road and on the west line of said quarter. Thence along the center of laid graded road in a south Eastern direction with the meanderings thereof thirty three rods and thirteen rods to a stone, Thence west thirty two rods and three feet to a stone in the west line of said quarter, Thence south along said line seven Rods and ten feet to the place of beginning containing three acres more or less.

In Witness whereof the said Moses F. Ham and Jane Ham his wife have hereunto set their hands and seals this 28th day of January 1880.

Moses F. Ham (seal)

Jane Ham (seal)

WEST BADEN, IND.,

*July 10, 1918*

THIS INDENTURE WITNESSETH That the Trustees of the Methodist Episcopal Church of Ames Chapel, of Orange county, and State of Indiana, by their President and Secretary convey and warrant to

*Evert Rominger*

for the sum of \$

*Ten Dollars*

Lot No

*59*

in

*North*

addition of their ceme-

tory, to be used for burial purposes.

*J. A. Stackhouse*  
SECRETARY.

Signed *E. P. Lashbrook*  
PRESIDENT.

Courtesy of

— Mrs. Delmar (Gaithel Rominger) Friedman  
West Baden Springs, Indiana



The first Ames Chapel Methodist Church building. This is a west view taken in the afternoon; the year is uncertain. Nelle Lashbrooks Armstrong and Blanche Lashbrooks identify the men (left to right), Rev. George Washington Holmes, Richard Lashbrooks and John A. Stackhouse.

— from The Lashbrooks Collection  
courtesy of Donald L. Mauger  
200 College Ave., Paoli, Indiana



## THE TRAGEDY

On a Sunday morning of May 11, 1913, the church burned to the ground. According to the author's recollection of the account given to him by Ralph Kirk, who was caretaker of both the Church and the Ames Cemetery for many years, the church caught fire around the chimney. By the time it was discovered, it had spread too far to extinguish.

Black smoke could be seen for miles around as the fire gained headway. Soon people from all directions came as swiftly as possible to the church. Some were on horseback, some in wagons, and some in their buggies.

Elsworth Sparks and his brother, Alonzo, saw the smoke belching out of the roof and ran as fast as they could across the Pope Farm field to aid in any rescue attempts possible. Nellie Sparks stood on the front porch, wringing her apron in her hands and watching helplessly as tears streamed down her face.

The village of Abby Dell was soon aroused and most of its citizens either came over to Ames or stood in their yards with eyes glued in that direction as they watched the blaze.

There was slightly larger attendance that Sunday than usual. The pastor at that time, Rev. A. E. Haley, and parishioners arrived, one by one, family by family. All were in a state of shock as they saw what had happened to their church. There it lay in ruins and ashes.

Ralph Kirk could be overheard saying, "Well sir, I came up here this morning early and everything was in good shape, so I went back home to eat my breakfast. Later I came back, visited with Uncle Richard, Blanche Lashbrook, and Floyd Stackhouse for a while. I went to the front door, looked out and thought I smelled smoke. I walked out front and when I looked at the church, the whole chimney was on fire! I was never so got in my whole life." With excitement in his voice, and almost in tears, he continued, "I rushed back inside and told the people that the church was on fire! Uncle Richard grabbed the pulpit Bible . . . Blanche and Floyd gathered up some of the song books. We only got a few things, a few benches and some books. Those dry timbers really burned fast!"

About the time of the discovery of the fire, another person was arriving at the church. It was such a nice day that a twelve year old young man, Harold Underwood, got permission from his parents to ride ahead a bit earlier to Ames on his bicycle. As he came in sight of the church he saw smoke coming out of the roof. He hurried up to help save what could be safely rescued from the fire. No doubt he helped carry out some of the pews that today are still in the present church building. He joined the rest of the spectators, Ralph Kirk, Richard Lashbrook, Blanche Lashbrook, Floyd Stackhouse, Elsworth Sparks, Alonzo Sparks, and perhaps some others by now, as they helplessly watched their church be destroyed by the roaring fire.

It was only about fifteen or twenty minutes later that the Underwoods, Ed, Ethel and daughter Ruth, came through the old covered bridge near the Maples Inn.

Ethel looked up and exclaimed, "Ed! The church is on fire! Give the horse another tap with the whip . . . hurry, hurry!" With this Ed speeded up the horse's gait, but they also arrived too late, too late!

When the building collapsed, the bellfry tower fell straight out the front toward the south. As the bell, which had called many to worship for thirty-three years, hit the ground a dull, clanking sound of hot metal

was heard. A dull, aching heaviness fell upon the hearts of the people that hurt very deeply. Among the smoldering coals and ashes lay their labors of love, their dedicated efforts and much hard earned money. The altar, where many had prayed through to salvation, was all in ashes and now only a memory. Ames Chapel was gone. Burned to the ground. Hearts were heavy.

There were many questions going through their minds. "Had not the Lord guided them to form Ames Chapel?" "Had not He provided the materials and laborers to build it?" "Why, why, why?" The many questions went unanswered at the moment.

Viewing the smoldering debris, there were the two stoves, all burned and twisted by the intense heat. The leaves on the old beech trees were withered, but fortunately the shelter and hitching racks in back were spared. The weather had at least cooperated with keeping the wind still for a while.

Would this **really** be the last of Ames Chapel? Is it **really** all over? Are we **really** finished?

Somehow I believe they had a church service that morning under some of the old trees. In the distance a "rain owl" could be heard and a bird singing its mournful melody whose words seemed, by some, to be changed from "Whisper-will" to "Gone-is-Ames". As the wind started to shift gently, smoke from the ruins got into their eyes and caused them to hurt, but the hurt that was in their hearts was worse.

Singing? Why how could they sing. The organ is burned up! The song books? They were stacked over by the cemetery entrance as the wind flipped through the pages of the top book, for the moment forgotten.

I believe someone broke into an old song such as "Amazing Grace". As they got to the verse "Through many dangers, toils and snares I have already come, His grace has led me safe thus far, His grace will lead me home", the volume of melody began to rise above the trees and as it did their faith also began to rise.

Could it have been that Rev. Haley read from Romans 8:28, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose"? With a broken heart, but a firm faith in God's dealing with His people, he encouraged the members and friends as much as he possibly could? I believe it might have happened.

As he spoke, God roused something in the people, the strong fiber of the original pioneer spirit, the ability to accept setbacks only long enough to get a new footing to push forward again. The service ended and the pastor met with the trustees of the church, telling them he would report the fire to the District Superintendent when he got back home to Paoli. Temporary arrangements where to meet for the next Sunday's meeting (perhaps in the Abby Dell school), he bid his flock farewell. He got on his bicycle and headed down the gravel road toward Buttermilk Spring and on to Paoli. (My mother, Estelle Wilson, has often related that Brother Haley rode a bicycle to his churches.)





The "brand new" Ames Chapel Methodist Episcopal Church, just finished! Ready for dedication on May 17, 1914. Note the horse and buggy at the third stall. The shelter was deep enough to allow both horse and buggy to be under cover. Also, note the boards laid to the steps across the mud, a silent suggestion to 'keep the real estate on the outside' and not carry in the mud. It had not been graveled yet around the church. Information on the cost of construction, contractors, etc., are yet to be secured.

— Photo courtesy of  
Mrs. Delmar (Gaithel Rominger) Friedman  
West Baden Springs, Indiana

### BEAUTY FROM ASHES

With the encouragement of the District Superintendent, Rev. J. W. Walker, the trustees of the church, George A. Charles, Richard Lashbrook, John A. Stackhouse and Charles Pipher, also Will Porter and J. P. Rominger, along with the members and friends of the church, started plans to rebuild on the same location. After studying other church structures and much discussion and prayer, it was decided to build one of brick, masonry and wood.

No sooner had the decision been made when farmers around brought their teams and wagons and tools and started clearing away the debris of the old church ruins. They had another challenging job to do, and the sooner they started the sooner it would be completed.

"Becky, I think we've got almost enough corn in the cribs and oats to see us through another winter," said E. R. Lashbrook. "What do you think of this idea — we'll put out part of the fields down in the bottoms along Lick Creek in corn. If need be, I can buy more oats and the rest of the fields we'll put in hay. I feel like we ought to help get the church built as soon as possible."

"Do whatever you think best, Richard," said Rebecca. "I'm sure the Lord will take care of us if we put Him first."

So they did put the Lord's work first. Their daughter, Blanche, relates there were not many crops put out in the summer of 1914. "Uncle Richard", as he was affectionately called, took his "hired hands" and went to Ames to help the others get the new church completed. This scene was re-enacted throughout the entire membership of the church. Also many who were not members provided a helping hand. Everybody worked and the people sacrificed together to get the construction completed.

When the building was finished, the ladies came with brooms, mops and cleaning supplies, and soon the beautiful new brick church was shining inside and out.

With the beautiful frosted windows on each side of the building to let in plenty of light and allow for cross-ventilation, and the stained glass windows that faced the road, placed there in memory of William A. Charles, it was the most beautiful church around. Situated on the crest of a gradual sloping hill, it shone in the bright sunlight almost like a diamond.

A committee for the dedication day was appointed and it was decided to have the special event on May 17, 1914. Rev. Haley had faithfully guided his flock through the dark, discouraging circumstances to a bright, encouraging time of rejoicing and accomplishments. A big day was planned. The church was filled with people of the church, the community, and from miles around. Former pastors and visiting pastors were there. Much visiting and exchanges of news were made as old friends met and renewed acquaintances. A big basket dinner on the grounds was enjoyed as everyone "sampled" everybody's good cooking.

The church was now complete with a bellfry and new bell — a dream come true. The day the bell was rung for the first service, it was a time of "cold chills and goose bumps doing leap frog up and down the spine." Its sounds were melodious . . . thrilling . . . soul blessing . . . the long hard struggle was over! The bell could be heard for miles around on a clear day as it seemed to call, "Come-to-church! Come-to-church!". The job was completed and God had seen them through.

I can imagine that as Ralph Kirk rang the new bell, he smiled from ear to ear. As he would have said, "Well sir, I was never so tickled in my whole life as when I rang the new bell at Ames!" And many others were "tickled" right along with Ralph.

The church house was packed for the dedication. In my thinking, I can see Mr. and Mrs. John Henry Wilson and their family and many of the others mentioned in the early beginning of the church. Some were absent that day but they were rejoicing in Heaven with the Lord over the progress of God's people.

Let us look in on the service. The spirit of anticipation was very high and keenly felt in the service. It was a time of rejoicing and a time of dedication of the fruit of their labors to the Lord. Soon the pastor, Rev. Haley, and other guests were on the platform, the musicians were in place and the song leader was all "ready and anxious" to get to singing. I believe they sang such old songs as "What a Friend we have in Jesus", "Rock of Ages", and "How Firm a Foundation", but really I do not know for certain. However, those old songs were some of the favorites of the early Methodists.

For a few moments, as the congregation sang, Martha Stackhouse Wilson's eyes were fixed on the brand-new altar railing. As she looked at it, her mind drifted back to the old altar in the original church building. She remembered how her heart was so heavy; how the Holy Spirit spoke to her; how she bowed at the altar and prayed. Some of the ladies, Sister Campbell, Sister Nelle Sparks, Sister Smith, Sister Underwood, Sister Robbins and others no doubt were there and got around her to help pray her through to salvation. Oh what a joy and deep settled peace came to her heart and life that day!

"I wonder who and how many will pray around this altar?" were some of the thoughts that ran through her mind. Little did she realize at that moment that many of her sons, daughters, grandchildren, great-grandchildren, and yes, even some of her great-great-grandchildren would pray at that altar and find "pardon, peace and purity." Also, her many friends, their children, their descendants and many others over the years have "laid their spiritual cornerstones on Christ" at that altar of prayer.

She was brought back to the present when the song leader announced, "Let us all stand and sing 'Amazing Grace' " When they came to the certain verse of the old melody, I would imagine the only change was "Through many dangers, toils and snares **we** have already come His grace has brought **us** safe thus far, His grace will lead **us** home!" (changes in bold)

There were tears that day, plenty of them, but tears of joy and thanksgiving to God for His goodness to the Ames Chapel Methodist Church.

At that time the West Baden Methodist and Ames Chapel Churches were placed on the same circuit. Over the years other churches have been added, namely Bonds Chapel, Faucetts Chapel, Orangeville and Wesley Chapel, making **only** six churches for one pastor to shepherd. Today the circuit is back to West Baden Methodist and Ames Chapel Methodist Churches.



Picture to the right is of two brothers of Martha Stackhouse Wilson

Joe Stackhouse is seated and standing by him is John Stackhouse, both "pillars" in the early days of Ames Chapel.

Photo taken when the West Baden Springs Hotel, "The Carlsbad of America", was in its best days. Assumed at the turn of the century

— Photo by "Stewart Studios"  
West Baden Springs, Indiana  
(Claude Wilson, owner of picture)





We have tried and probably misidentified some, but here is what we (I and others) came up with:

**Back Row** (left to right) 1 Rev Raff 2 Mary Kirk 3 Glenn Kirk 4 Mrs. Raff 5 Belle Wells 6 Lucy Lambdin 7 Lucy Stackhouse 8 Fanny Temple 9 Anderson 10 Ethel Underwood 11 Nellie Sparks 12 May Fitzpatrick 13 Bertha Porter 14 Bernice Love 15 Minnie Pipher 16 Boone 17 Sadie Lashbrook Wilson 18 Rebecca Lashbrook 19 John A Stackhouse

**Row 3** (from back forward left to right) 1 Ivan Ham 2 George Temple 3 Richard Lashbrook 4 Sam Charles 5 Boone 6 Willie Porter 7 Blanche Lashbrook 8 Kathleen Temple 9 Nellie Moore (in hat) 10 Fredia Moore (partially hid) 11 Lillian Temple 12 Josephine Wilson Holsclaw 13 Grace Wilson

**Row 2** (left to right) 1 Charles Pipher 2 Ed Underwood 3 Jot Rominger (with beard) 4 Boone 5 Ruth Underwood 6 Blanche Gillum 7 Anderson (in hat) 8 Effie Stackhouse Charles with Mary Helen Charles on her lap 9 Lois Ham with Mildred Ham (baby in dress on lap) 10 Blanche Porter 11 Bertha Porter 12 John Anderson

**Row 1** (left to right) 1 "Boots" Albert Wilson 2 Luther Wells 3 Howard Charles 4 Clyde Sparks 5 Hazel Gillum 6 Boone 7 Alberta Kirk Pinnick

This is the best many of these I never knew—you see I arrived on the scene sometime later CDW

Photo taken around 1914

— Courtesy of  
Mrs Harvey (Ruth Underwood)  
Condra, French Lick, Indiana

**NATIVE SON — AMES PASTOR  
1925-1926**

Situated at one of the most unusual products of nature; held in great mystery to this late day of the Twentieth Century; viewed by many from various parts of this nation and other countries, is the, yet still to be fully explained, "RISE OF LOST RIVER". It is here the water springs from the earth at the foot of a large rock, affording a stream sufficient to be dignified with the name of "river". At one time Lost River was wide enough and deep enough to be traveled by boat. The river looses itself (goes underground) many miles northeast of the rise. It has caverns that the eyes of mortal man have not seen with fish that have no eyes and surfaces in a deep basin. There, established around it, is a village called "Orangeville".

This little hamlet was laid out in June 14, 1849 by Samuel Hicks, Harvey Denny and Nathaniel B. Wilson. It had fifty-eight lots, and was a town where all merchants agreed not to sell any distilled alcoholic liquors, except for medicinal or mechanical purposes. If a violator was caught, he was fined five dollars and the money went to the district school fund. To this day there has never been a tavern or retail liquor establishment in the town.

In its early days, Orangeville was a thriving and busy place. Samuel Hicks had a flour mill, the first mill, built by Jacob Shirley around 1820. William P. Hobbs had a store and was the first Postmaster and Harrison Woods was the first blacksmith. Dr. John A. Ritter (Sr.) was the first physician in this town and the Odd Fellows had a lodge organization there.

It seems that wherever the pioneers traveled, established homes, business places and settlements, before too long the Methodists would organize Sunday Schools, Class Meetings and hold services in the homes until a church building could be erected. Circuit Riders would make regular visits to the community and protracted meetings were conducted, many times under trees or under a make-shift shelter called "brush harbors". These consisted of pole construction for the sides, open rather than enclosed, with a network of poles laid across the top covered with limbs and brush. This afforded some protection from the evening dew, but if it rained the structure leaked. Camp meetings were held about 1825 and several years afterwards in a grove of trees near the old Jacob Shirley School House, which was located about three-fourths of a mile south of Orangeville. At those meetings considerable interest was always manifested. People would come from miles around to hear the rugged preaching of those early, dedicated pioneer Methodist preachers. This was before the days of public address systems and most preachers had their own "built-in" public address system. Many, it is reported, could be heard for at least a mile on a clear night. Under the anointing of the Holy Spirit, they preached until the sinner felt as if, with the least little bit of shaking, the earth would open up and he would land right in the midst of a literal burning Hell. Altars were lined with seekers service after service. Sinners actually moaned and groaned under the load of conviction of their sins. It is under such conditions that many people prayed and agonized until the Spirit of God witnessed to their hearts that all their sins were forgiven and forgotten.



NATHAN FRANK DENNY  
(1850 - 1933)

The load of sin removed, converts filled with new-found joy would shout the praises of the Lord. It was not just emotionalism. It was of God! True there was emotion . . . for these people had found the true love of God and where love exists, be it between God and man or between people, there is some sort of emotion. Not all the people were shouters. Each expressed their new happiness in various ways, according to the personality of the individual. The old-timers let the hallelujahs roll!

Among some of the attenders at the camp meetings was a man by the name of "Harvey Denny". History doesn't say too much about this man, but from what gleanings that can be secured, it is assumed that he was a good business man, well respected by his fellow citizens, with an average or above education—a dedicated religious person. He is listed with the names of others, Nathaniel B. Wilson and wife; Alfred Bruner and wife; Robert Higgins, Lewis Wilson, William P. Hobbs and others as some of the early Methodists in Orangeville. Also found among the citizens is a man by the name of Francis Asbury Cedarcliff Bobadear Duncan Knight. He was the grandfather of Ora Knight Underwood.

Around 1840 a class meeting was organized with over sixty members. They decided to erect a church building. In November 1851, Nathaniel B. Wilson and his wife deeded them land to build a church. It cost \$15.00 for the land and the building cost \$800.00.

The new village of Orangeville, nestled among the rolling hills, was a picturesque scene of tranquility. Neighbor helped neighbor, homes were added annually to the settlement. Another addition to the homes and neighborhood that brought excitement was the birth of a baby. It was into the Denny home (assumed to be the Harvey Denny Home), on October 4, 1850, that a son was born. They named him Nathan Frank Denny.

Nathan, being born in a Christian home, soon learned that going to services at the church was just part of the natural life . . . just as natural as breathing. He grew up in the atmosphere of singing, praying, preaching and shouting. The Holy Spirit used this to touch his tender heart and mind. In early childhood, he too bowed at the altar and settled it to live for God. Later he experienced his "Aldersgate" warming where the Holy Spirit filled his heart with His Presence and Perfect Love. He felt the hand of God on him to preach the Gospel. Unique was his situation: Orangeville Methodist Church was his first and last charge, the place of his birth and also his re-birth.

From this setting, he went out to preach and pastor churches and charges at Hymera, Plainville, Monroe City, Cory, Lyons, Jasonville, Prairieeton, Gibson Street Wesley Chapel in Evansville, Main Street Church in New Albany, Orleans, Huntingburg, DePauw and the West Baden Charge, which included his home church at Orangeville.

This man of God was a minister of unusual ability. His language was chaste and he was profound in thought and deeply religious. He was always and everywhere a representative of Jesus Christ and love the church and people ardently.

In 1870 he married Lydia L. Southern and they had eight children. No son or daughter could ever have had a finer or more noble father. While pastoring Main Street Methodist Church in New Albany in 1912, this happy home life was severed and his wife was taken from earth to forever be with the Lord.

For years following his retirement, he was in demand for addresses, sermons and funerals in various parts of the State and more especially upon charges of his former labors.

Just before the Annual Conference he was stricken and on November 26, 1933, surrounded by his children in the home of his son, Elza O. Denny, in Indianapolis, the tired and tried soldier of the Cross laid aside his armor to receive a crown. His funeral was conducted in Indianapolis and at Ames Chapel Methodist Church.

Rev. L. C. Murr conducted the service. He was assisted by W. C. Hartinger, A. M. Couchman, W. G. Morgan, J. G. Moore, J. E. Murr, H. W. Baldrige, E. H. Boldrey, E. Robb Zaring, G. S. Henninger, and A. H. Rumbley. Fifty-four of his brethren in the ministry and throngs of his former parishioners were in attendance at this service. It was in a measure the nature of a coronation of one who had ingratiated himself into the hearts of so many people. He was a native son who started his ministry among his people

who knew him best and no doubt loved him the best. After nearly fifty years of ministry, he was laid to rest in the cemetery at Ames Chapel, near his birthplace and amidst the scenes of so much of his labors. His grave is located just north of the church a short distance and to the east. Here, he and his faithful companion, who stood by him through disappointments and joys, trials and blessings, losses and gains, now await the sounding of the Head Trumpeter Angel of Heaven, who, when He plays the first note of the grand melody, "Rise Up Ye Faithful of the Lord", will come forth in that glorious Day to stand before the Throne of God! They will take their places in the heavenly choir. When they sing, "Redeemed! Redeemed!", the angels will stand with bowed heads and folded wings as the voices of the Dennys blend with the Blood Washed throng. For Angels never felt the joy that Redemption brings!



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- Row 1** (left to right) 1. 2. 3. Barbara Miller 4. Ricki Stackhouse 5. Nick Stackhouse 6. 7. 8. 9. 10. Kenny Miller 11.
- Row 2** (left to right) 1. Irvin Langley 2. Fannie Temple 3. Ethel Underwood 4. Duane Chastain 5. Joe Fitzpatrick 6. Homer Temple 7. W. A. Goldman 8. Virginia Wining 9. Richard Stackhouse
- Row 3** (left to right) 1. Judith Tolbert 2. Mae Fitzpatrick 3. Stella McCracken 4. Margaret Goldman 5. Ed Underwood 6. Harold Anderson 7. Floyd McCracken 9. Alta Lewis 10. Esther Stackhouse Wilson
- Row 4** (left to right) 1. Bernice Love 2. Doretha Temple Kennedy 3. Dean Qualkenbush 4. Mrs. D. Qualkenbush 5. Mrs. Lincoln Blasdale 6. Gladys Kearby Wilson 7. Susie Wilson 8. Don Wilson 9. Harold Underwood 10. Bobbie Minton (Tracy Blasdale is with his mother in #5)
- Row 5** (left to right) 1. Linda Tolbert 2. Marjorie Tolbert Stone 3. Kathleen Ellis 4. Bertha Baker 5. John Walls 6. Mrs. J. Walls 7. Luella Smith 8. Roscoe Smith 9. Tom Ellis 10. Carrol Wining 11. Carrol Duane Wining
- Row 6** (left to right) 1. Lillian Temple 2. Ora Underwood 3. Maude Langley 4. Pearl Wilson 5. Andrew Wilson 6. Hutsler 7. Gillum Hutsler 8. Romima Wining Orr 9. Jim Orr 10. Don Miller 11. Russel Lewis 12. Dana Temple 13. Herman Temple 14. (back of Temples) Susie Lewis
- Row 7** (left to right) In the overflow: 1. 2. 3. 4. 5. June Stultz Elliott 6. Howard Elliott 7. Carol Elliott 8. Nancy Elliott 9. Merle Tolbert 10. Larry Elliot 11. 12. 13. Vivian Miller 14. Charles (?) 15.

(Picture taken in 1959  
Rose Studios  
French Lick, Indiana)

— Picture through the courtesy of  
Mrs. Harvey (Ruth Underwood) Condra  
French Lick, Indiana 47432



# The Pastors



Until 1885, Ministers for Nelson Chapel or Smith Chapel are given only when the name of the churches appeared in the **Detailed Missionary Report**. It is the only way we could know for sure which church they were linked with in the Conference appointments. Some of the Pastors of the early days of the church have been listed with an assumed year, based on local history that is available. Also, it is assumed that in the early beginnings, the Class Meetings in the homes could have been pastored by Rev. Edward Smith who pastored the Paoli Circuit in 1824. As best that can be gleaned from the Archives of Indiana United Methodism at DePauw University, Greencastle, and various local historical writings, we find the following:

## NELSON'S CHAPEL

1836 Class Meetings organized  
 1841 Phillip May<sup>1</sup>  
 1851 Wm. V. Daniel  
 1854 J. W. Powell  
 1857 J. C. King  
 1858 E. E. Rose  
 1858 Francis Walker<sup>2</sup>  
 James P. Campbell<sup>3</sup>

1864 W. H. Cornelius  
 1865 H. O Chapman  
 1866 N. J. Bell  
 1867 D. Swartz  
 to...  
 1879 Merrimon S. Havenridge<sup>3</sup>  
 1879 Nelson & Smith Chapel merged.

## SMITH CHAPEL

1858 Francis Walker<sup>4</sup>  
 1864 W. H. Cornelius  
 1865 H. O. Chapman  
 1866 N. J. Bell  
 1867 D. Swartz

1871 G. W. Telle  
 to...  
 1879 Merrimom S. Havenridge<sup>3</sup>  
 1879 Nelson & Smith Chapels merged.

# AMES CHAPEL

1879	Eli P. F. Wells*	1921	Carl F. Glick (112 members)
1880	Eli P. F. Wells	1922	W. L. Mitchell
1883	N. E. Boreing	1923	W. L. Mitchell
18.....	John W. Allen	1924	A. E. Chastain
1885	John Tansy	1925	Nathan Frank Denny
1886	John Tansy	1926	Nathan Frank Denny
1887	Samuel O. Dorsey	1927	Eugene Montgomery
1888	Samuel O. Dorsey	1928	Eugene Montgomery
1889	Walter S. Rader	1929	Eugene Montgomery
1890	Walter S. Rader	1930	A. H. Rumbley (115 members)
1891	Walter S. Rader	1931	A. H. Rumbley
1892	Walter S. Rader	1932	A. H. Rumbley
1893	Walter S. Rader	1933	E. E. Young
1894	J. W. Baker	1934	E. E. Young
1895	J. W. Baker	1935	E. E. Young
1896	Zachariah Selby	1936	J. E. Harbin
1897	Zachariah Selby	1937	James Austin
1898	P. L. Priest	1938	James Austin (40 members)
1899	P. L. Priest	1939	James Austin
1900	W. S. McCallister	1940	James Austin (50 members)
1901	W. S. McCallister	1941	James Austin
1902	F. T. Hoon	1942	James Austin (53 members)
1903	H. W. Baldrige	1943	Robert O. Godby (55 members)
1904	H. W. Baldrige	1944	Winfield Hall
1905	J. A. Breeden	1945	Winfield Hall
1906	J. W. McFall (93 members)	1946	Lester Sweeney
1970	J. W. McFall	1947	Lester Sweeney
1908	J. W. McFall	1948	Lester Sweeney
1909	J. W. McFall	1949	C. C. Lewis
1910	R. W. Raaf (125 members)	1950	Howard Wardrip
1911	R. W. Raaf	1951	Howard Wardrip
1912	A. E. Haley (126 members)	1952	Howard Wardrip
1913	A. E. Haley (130 members)	1953	Howard Wardrip
1914	Elmer St. Clair (160 members)	1954	Howard Wardrip
1915	W. L. Alexander	1955	Paul Mayfield
1916	George Washington Holmes	1956	J. T. Hart
1917	Arthur Jean	1957	William Shirley
1918	P. H. Downey (117 members)	1958	Lincoln Blasdel
1919	Carl F. Glick	1959	Lincoln Blasdel
1920	Carl F. Glick	Springs Valley Larger Parish was formed on trial basis	

1960 L. M. Wright, Pastor  
Herbert Mather, Assoc.  
1961 L. M. Wright, Pastor  
Herbert Mather, Assoc.  
1962 L. M. Wright, Pastor  
Herbert Mather, Assoc.  
1963 Herbert Mather, Pastor  
R. J. Chance, Assoc.  
1964 Herbert Mather, Pastor  
R. J. Chance, Assoc.  
1965 Herbert Mather, Pastor  
Wm. F. Whipple, Assoc.  
1966 Herbert Mather, Pastor  
Wm. F. Whipple, Assoc.  
1967 Glenn McGuire, Pastor  
Wm. F. Whipple, Assoc.

Springs Valley Larger Parish trial basis ended.  
Ames and West Baden put together.

1969 Vernon Flickner  
1970 Vernon Flickner  
1971 Ronald Lawhead  
1972 Ronald Lawhead  
1973 Jack L. Fehrman  
1974 Max Toliver  
1975 Max Toliver  
1976 Max Toliver  
1977 Max Toliver  
1978 Max Toliver  
1979 Max Toliver

<sup>1</sup> Local history lists him as pastor.

<sup>2</sup> Local history lists Francis Walker as pastor. It also lists J. P. Campbell as a local pastor. No doubt he was licensed as a "Local Preacher".

<sup>3</sup> Local history. M. S. Havenridge assumed to be pastor.

<sup>4</sup> Local history. M. S. Havenridge assumed to be pastor.

<sup>5</sup> Local history. M. S. Havenridge assumed to be pastor.



THE PATH AHEAD

During the years of World War II, the basement of the church was created. Prior to this time the only space was for the furnace and a coal bin. Some of those who helped in digging the basement were Raymond L. Wilson Sr., Jesse Wilson, Ed Underwood, Joe Fitzpatrick, Bill Chastain, Ralph Kirk, Carrol Wininger, and others. Carrol Wininger used his tractor in some of the work. Also mules and horses were used with a slip shovel to remove the dirt. As a youngster, I can remember this project. According to Evelyn Wilson Abel, "We did things for the upbuilding of the church and grounds by 'main strength' and hand tools. The ladies would sometimes take dinner and everyone helped do whatever they could, always looking forward to the time of food, fun and fellowship.

The church has been kept in good repair over the years and the "chapel by the side of the road" has attracted many people. In recent years an oil heating system has replaced the coal furnace; the