

auditorium has been panelled and new lighting installed; much to the comfort of the people, central air conditioning has been added.

The present Trustees are: Jimmy Orr, Howard Elliott, Don Miller, Larry Holliday, Mike Detrick, and Delmar Friedman. In recent months, Cecil Abel, who faithfully filled the office of trustee for many years, went to his eternal reward.

A par for many churches, Ames Chapel has had its problems and difficult situations to face over the years, but true to the pioneer spirit of the founders of the church, they have, in their true Christian spirit, maintained and kept alive and in good condition this beautiful church.

The pioneers and their day are gone, but the story of the heroic struggles of these pioneers can never die.

Today is our day! Ours to use in whatever way we see fit. It belongs to no other generation but us! The torch has been handed down to us and we can either continue in the race or lay aside the light that has been given us. The challenge is before everyone of us in this present generation to maintain the revival fires, in our hearts and in our church meetings, and to keep the dedicated spirit of our ancestors.

We do not face some of the things the pioneers faced, true! However, on the other hand, we deal with situations that they never dreamed of in their day. We have just as challenging a mission before us today as they did in the yesterdays to lift up Christ and the Word of God in a world darkened with sin.

May God ever enable all of us to let our influence be carried on into the generation that is ours and it will be felt in generations to come in the tomorrows. For His Glory, let us take the Word to the World!



SUNDAY SCHOOL 1959 (front right to left) Brian Wilson, Mark Ellis, Connie Anderson, Buddy Miller, Marcelle Qualkenbush, Bary Wilson, Jeannie Miller, Livingston, Patty Doan, Mike Doan, Mark Qualkenbush, Carol Ann Elliott Qualkenbush, Karen Walls Toliver, Tracy Blasdel. Teachers: McCracken, Marie Chastine Doan and (seated) Bernice Wilson Love.

Photo by Rose Studios
Courtesy of Rev. H. L. Blasdale
Bloomington, Indiana

Church Officials

Meeting First Wednesday of Month

TRUSTEES

50 Rose Atkinson
50 Ernest Lutzon
50 Homer Temple

60 Harold Lewis
60 Ford Metzker
60 Everett Rominger
61 Cecil Abel
61 Rose Smith
61 Glenn Baker

Irene Langer
Irene Langer
Mrs. Ora Underwood
Mrs. Ella Lewis
Mrs. Bernice Love
Carroll Winger
Harold Underwood
Mrs. Eva Atkinson
Herman Temple

(Chairman, Official Board)
(Chairman of Stewardship)
(Chairman, Men & Boys)
(Chairman, Education)
(Chairman, Music)
(Chairman, Pastoral Relations)
(Chairman, Music)
(Chairman, Parsonage)

CHURCH SCHOOL

Irene Langer
Herman Temple
Miss Sue Lewis
Miss Anna Mae Abel

Superintendent
Assistant Superintendent
Secretary
Assistant Secretary

WOMEN'S SOCIETY OF CHRISTIAN SERVICE

Meeting First Tuesday of Month

Mrs. Ora Underwood
Mrs. Katherine Ellis
Mrs. Evelyn Abel
Mrs. Bernice Love
Mrs. Ethel Underwood

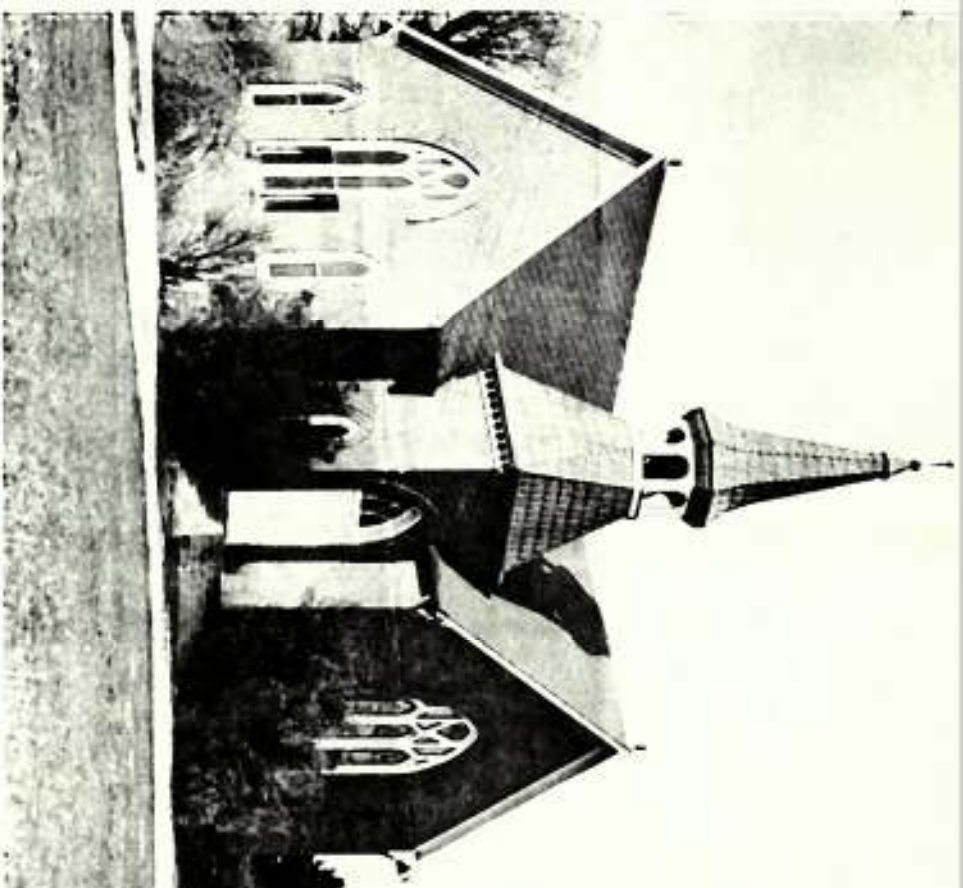
President
Vice President
Secretary
Treasurer
Spiritual Life Secretary

M. V. B.

Carroll Winger
Larry Holiday
Miss Sue Lewis
Miss Anna Mae Abel
Mrs. Evelyn Abel
Mrs. Ruth Abel

President
Vice President
Secretary
Treasurer
(Outreach)
(Counselor)

Picture of Ames taken around 1958 or 1959



James Chapel
Methodist Church



THE BLASDALE FAMILY

Seated Rev Harmon Lincoln Blasdale and son, Tracy To his right, his wife, Mary Ellen back is daughter, Virginia and to his left, daughter, Shirley

Taken at the West Baden Methodist Parsonage. 1959

Photo Rose Studios, French Lick, Indiana

Courtesy of Rev Blasdale

Ames Chapel United Methodist Church

1879 - 1979



Photo by Jim Tolbert

**Yes, you guessed it!
I am having a
BIRTHDAY.
I WILL BE 100
YEARS OLD.**

In the fall of 1879 Nelson Chapel and Smith Chapel united and built a new church which was called *Ames Chapel*. This church building, located in a beautiful beech grove, burned in 1913. Friends and members soon built the present building which was dedicated May 14, 1914.

If you or your ancestors have had any part in helping me to live this long, we welcome you to come and help us celebrate this centennial. The date set is Sunday, Sept. 16, 1979.

A summary of the program for the day follows:

The morning will start with Sunday School at 9:30 and Church services at 10:45 as usual. Specials for this service will be planned.

At 12:30 noon an old fashion basket dinner will be spread outside - weather permitting.

A tent will be set up outside for a display of old pictures, etc. Chairs and refreshments will be furnished.

In the afternoon will be a song fest of old fashion hymns. Special numbers will be sung in memory of our loved ones who have passed on.

Special invitations are being sent to former ministers. A recognition of these ministers will be a part of the program. Due to heavy schedule of District Superintendent, Charles L. Hutchinson, he cannot be with us. Rev. Howard Wardrip of the United Methodist Church, Mitchell, Indiana, will bring the afternoon message.

A history of the church will be given.

I was glad when they said unto me, Let us go into the house of the Lord - Psalms 122, (1).

Because of the house of the Lord our God - I will seek thy Good - Psalms 122, (9).

EVENTS OF THE 100th ANNIVERSARY

It was a beautiful Fall day; the Lord had answered the prayers of many people by providing a bright, sunny day with the temperature at just the proper degree. The spirit of high anticipation was keenly felt. It was a day of gladness; one of rejoicing for one hundred years of God's blessings.

Two tents were placed just a few feet northwest of the church across the drive. Brosmer-Drabing and Tabor Funeral Homes of French Lick furnished the tents which house the artifacts of by-gone days and a place for the refreshment of some delicious, thirst-quenching lemonade and some sweets.

In back of the church were tables, all placed and ready to receive the bounty of delicious, "southern Indiana, Orange County, Ames Chapel" best. Believe me, at noon it was loaded from one end to the other with about every kind of food to suit the appetite. On that day we all forgot to bring our calorie counter and we all pitched in to help do justice "to the sacrifice". Among the sweets were many cakes, pies and all desserts imaginable. One of the cakes captivated everyone's attention. Mrs. Chester Eubanks, the former Betty Charles of the Ames community, baked a delicious cake and applied her skills of decorating. It was iced in white with a picture of the Ames Church in the middle, in living color, and inscribed under it, "Ames Chapel Methodist 1879-1979". It was a skill and service of love.

At 9:30 a.m. it was time for Sunday School and the old church bell that had called so many over the years again summoned the people to worship, only this time Ralph Kirk was not there to do the honors. He had gone on to his eternal reward a few years ago. Donald L. Wilson did the honors with the same expertise of the former and in the same spirit of dedication.

As we go into the opening part of the service, Howard Elliott led the congregation in singing and Joane Fouch played the piano. Donald Wilson, Superintendent of the Sunday School, presided. The songs used were from **The Book of Hymns**, the official hymnal of The United Methodist Church, copyrighted © 1964, 1966 by Board of Publications of The Methodist Church, Incorporated. All rights reserved. The songs were, "The Old Rugged Cross" (page 228), "This is my song, O God of all nations" (page 542), and "Blessed Assurance, Jesus is mine" (page 224). Don Wilson then asked Claude Wilson to pray. He prayed thus:

"Our Father, it is the prayer of our hearts and souls that we praise Thee all the days of our lives. That we might lift up the Lord Jesus Christ in everything that we say and everything that we do.

Father, how we thank Thee for this day ... we pray that Thou wilt make it a day not only of remembrance, but a day of thanksgiving, of praise and blessings ... that Thy Presence shall rest upon us, Thy hand shall guide us ... Thy strength shall sustain us ... and Thy Book, the Bible, shall lead us to life eternal, with Jesus Christ, in Whose name we pray. Amen."

We then went to various Sunday School classes. The Adult Class met in the sanctuary. I sat with my brother and his wife, Robert and Mary Mills Wilson. Mr. Delmar Friedman was the teacher and did an excellent presentation and led the class in the discussion of the lesson. (A copy of the lesson is in this section.) Mr. Friedman taught the lesson like an "old veteran of the Cross". His devotion to his responsibility also showed his preparedness and zeal that was highly commendable.

At the conclusion of the Sunday School hour, it was time for the Morning Worship Service, and Don Wilson assumed his post as the official church bell ringer.

3 God's Authority And Rule

September 16

HEARING THE WORD

The Scriptures for this lesson are Isaiah 51:1-7; Matthew 13:44-46; 21:33-46. Selected verses from the Revised Standard Version of the Bible are printed here.

Matthew 21:33-41

33 "Hear another parable. There was a householder who planted a vineyard, and set a hedge around it, and dug a wine press in it, and built a tower, and let it out to tenants, and went into another country. 34 When the season of fruit drew near, he sent his servants to the tenants, to get his fruit. 35 And the tenants took his servants and beat one, killed another, and stoned another. 36 Again he sent other servants, more than the first, and they did the same to them. 37 Afterward he sent his son to them, saying, 'They will respect my son.' But when the tenants saw the son, they said to themselves, 'This is the heir; come, let us kill him and have his inheritance.' 38 And they took him and cast him out of the vineyard, and killed him. 40 When therefore the owner of the vineyard comes, what will he do to those tenants?" 41 They said to him, "He will put those

wretches to a miserable death, and let out the vineyard to other tenants who will give him the fruits in their seasons."

Matthew 13:44-46

44 "The kingdom of heaven is like treasure hidden in a field, which a man found and covered up; then in his joy he goes and sells all that he has and buys that field. 45 "Again, the kingdom of heaven is like a merchant in search of fine pearls, 46 who, on finding one pearl of great value, went and sold all that he had and bought it."

Memory Selection:

"The very stone which the builders rejected has become the head of the corner; this was the Lord's doing, and it is marvelous in our eyes." —Matthew 21:42

SEEKING THE NEED

Many of us have too narrow a definition of truth. We see it only in terms of Sergeant Friday's famous *Dogbert* statement, "Just the facts, ma'am. Just the facts."

We believe truth refers only to actual or historical data. For this reason the word *story* can upset us when it is applied to various biblical narratives.

We need to see, however, that truth includes more than merely brute facts. Haven't you read a fictional story and recognized that although it was not historically true, it contained deep truth about life? When I first read Herman Melville's novel *Moby Dick* I had such an experience. I realized that Melville, through the creation of fictional characters like Ishmael, Ahab, Queequeg, and the great white whale, dealt with truths about our human gride, destructiveness, concern, and love.

The purpose of this lesson is to learn the way the storytellers in the Bible used the parables' vivid imagery to transmit the great truths about God.

LIVING THE PARABLE

Our word *parable* goes back to a Hebrew word which means "to compare or to be similar." We usually use *parable* to refer only to the stories told by Jesus, but it has a broader meaning. In the Bible it refers to almost any kind of analogy where someone compares one thing to another. *Parable* refers to everything from simple comparisons to the longer illustrative story which we normally think of as *parable*. A *parable* is a vivid word picture. It is much easier to remember a distinctive story than it is to remember some abstract statement.

We are so accustomed to

Greek logical thought that the biblical method of using stories to win arguments seems strange. The Greeks taught us to think in terms of logical progression.

But the Jews didn't use logic as we know it. They explained and taught using illustrations. They believed a story could show the truth of a statement in its own right. If the story is well told, it holds together, if people say "yes" to the story, "I agree with it," you win your point. You don't have to develop a long, logical argument.

Old Testament Parables

Parables are not unique to Jesus or the New Testament. The Old Testament contains several. In 2 Samuel 12:1-6 Nathan the prophet tells a parable after David's affair with Bathsheba and his arrangement to have her husband killed in battle. The story is about two men. One was poor and had only one small she-lamb who had become more the family pet than its sole livestock. The other man was rich and had many sheep and cattle. When a traveler came to the rich man, the latter was unwilling to use his own livestock to feed the visitor. So he went and took the pet lamb from the poor man and roasted it for his guest.

David reacted angrily to this story of injustice and declared, "As the Lord lives, the man who has done this deserves to die." Then Nathan drove the point of his story home by making the comparison, "You are the man!"

You, a rich king, could have any unmarried woman in the kingdom; and you already have several wives. Yet you took the only wife of one of your loyal soldiers, and then you had him killed!" Nathan had applied a story, a parable, to David's situation.

But we can't make every part of a parable correspond point for point with a real situation. David did not correspond to the rich man in all respects, or Uriah to the poor man, or Bathsheba to the ewe lamb. Not everything can be matched up. The story simply illustrates an action and asks for a judgment: "Is this kind of action right?" "No!" "Then, your kind of ruthless action is not right!"

In Isaiah 5:1-7 we find a parable in poetic form. Isaiah tells a story that anyone who had worked in a vineyard—which would have been most people in that day—would understand. He tells about all the work a man put into a vineyard: digging it, clearing it of stones, building the watch tower and wine vat.

But after all this work, the vines produced only small, sour, wild grapes, not full, sweet, domestic grapes. The Keeper had done all he could do, but the vineyard would still not produce as it should. So Isaiah declares the vineyard will be destroyed. The man will level the walls, trample the vines, and let everything go wild. In effect, he will waste no more of his loving care on a vineyard that doesn't produce.

In verse 7 Isaiah makes the

striking comparison: Israel and Judah are like the vineyard upon which God has lavished his loving care; they have rewarded him with injustice and unrighteousness. The prophet leaves the implication that as the man in the story destroyed his unproductive vineyard, God will punish unrepentant Israel.

As you read the biblical stories, do you allow them to call you to judge your actions? Can you see how these ancient narratives contain truths still valid for your own life?

Jesus' Use of Parables

Jesus' use of parables stands directly in line with Old Testament usage. Still, he had a unique way with this long-established Israelite teaching method. He used parables extensively to communicate his message concerning God's coming Kingdom and the reversal it calls for in people's lives.

Most of us think of the longer narrative stories, like the parables of the good Samaritan or the prodigal son, when we hear the word *parable*. But, as we've seen, a *parable* refers to any type of comparison using imagery or word pictures.

Jesus often used the *parable* type we would call the simple comparison. Today's passage from Matthew 13:44-46 gives us examples of this simplest type of *parable*. Here we have the kingdom of heaven likened to the reactions of individuals who found a treasure in a field as well as a valuable pearl. We see the

important characteristic of this type of parable in the presence of the word like. This word informs us something similar exists between the two parts of the comparison.

Jesus, however, leaves it up to us to discover where the similarity lies. Here we can see Jesus' teaching method in his use of vivid images. He doesn't lecture us on the meaning of the Kingdom. Rather, like a good teacher, he forces us to discover on our own the meaning of the comparison he gives.

In the parables of the treasure in the field and the valuable pearl, Jesus thrusts upon us images of persons who make a precious discovery. This calls for a complete reversal of the direction of each person's life as he or she strives to acquire a newly discovered treasure.

Jesus uses another type of parable—the metaphor—in part of the Sermon on the Mount. Matthew 5:13-14 uses metaphors of salt and light. The metaphor differs from the simple comparison in that it does not employ the word like. It does not speak of similarity, but of equality, the equality of quite different things.

We know that literally the metaphor is not true. We are not, for example, literally salt or light. But Jesus says we are, calling us to look beyond the surface differences. "Discover how these two things really are alike," he says. In the metaphor, Jesus launches an arrow at us, one that strikes deeper and with greater surprise because we have no

warning of its coming. No like appears to clue us in that he's about to point to a similarity between things. Rather, he suddenly confronts us with unequal images and declares that they are equal.

Our next world where everything has its place is suddenly shattered, and our everyday understandings are rudely disrupted by Jesus' placing side by side things we know don't go together. Jesus' metaphors drive into us and force us to pick up the pieces. "How am I salt? How am I light? What does Jesus reveal to me in these strange matchings?"

A metaphor, by its very nature, does not allow just one interpretation. Like other forms of poetic language, metaphors keep calling up in our minds new ideas, thoughts, and associations. The metaphor draws us into itself. The image invites us. "Look around and explore me."

The longer narrative stories which most of us associate as parables are basically extended comparisons or metaphors. You will notice some of them are introduced with, "The kingdom is like . . ." (See Matthew 20:1-15, the workers in the vineyard; Mark 4:26-29, the seed growing by itself; Mark 4:30-32, the mustard seed; and Matthew 18:23-35, the unmerciful servant.) Most of the stories, however, make no use of the comparative word like. (See Mark 4:3-9, the sower; Luke 15:3-7, the lost sheep; Luke 15:11-32, the prodigal son; and Luke 10:28-37, the good Samaritan.)

HOME BIBLE STUDY

- September 10: God's Authority is Different. 1 Corinthians 1:18-25.
September 11: God's Authority as Judgment. 1 Corinthians 3:10-15.
September 12: Authority and Mercy. Isaiah 41:8-13.
September 13: The King's Rule. Revelation 22:1-5.
September 14: Judgment and Imagination. Hebrews 4:11-16.
September 15: God's Posture. Psalm 23.
September 16: Respect for God's Rule. Matthew 21:23-41.

We have only the naked story, and we must decide what it refers to and determine its meaning for us.

Do you allow yourself to be upset and shocked by the revealing power of Jesus' parables? Do you see the startling reversal he calls you to make in these comparisons and metaphors?

Barriers to Hearing

Barriers to hearing Jesus' parables with their original shock value are evident when we look at today's passage from Matthew 21:33-41. You've probably heard or read this parable of Jesus several times. You feel you know what it's about. It has been titled "the wicked tenants" by some biblical translators. This title, however, passes a judgment on the nature of the story. We're told ahead of time how to hear it;

and since we don't share the same social setting as the original audience, we follow the clue of the title in our attempt to understand it.

The parable speaks about a man who rents his vineyard to other men and leaves the country. When the owner sends his servants for the rent, the tenants beat them up. Finally, the landlord sends his son, assuming the tenants will respect him. But the tenants assume the landlord is dead and that his son is coming to collect his inheritance. The tenants kill the son in the attempt to claim the land for themselves. Most of us would follow the tale and our own contemporary presuppositions in judging the tenants as, indeed, very wicked.

But if we consider life in first-century Palestine, we see that the situation was such that Jesus' audience would have passed another judgment. Absentee Roman landlords owned most of the land in Galilee. Jesus' audience would have understood the main in the story who goes to a far country to be one of these hated Roman landlords.

Now put yourself in the place of those who heard this story for the first time. Hated foreigners come in and claim your land as theirs. You have to work the land, and they get most of the income! Now, you hear Jesus tell a story about a foreign landlord who tries to collect his rent and some disgruntled tenants who refuse to pay it. Whose side would you be on?

The beating and killing of the

servants and the killing of the son would not have been heard by Jesus' original audience as evil deeds. They would have been understood as justifiable acts by a group of freedom fighters trying to wrest Israel's land from foreign oppression.

Jesus addresses you, a tenant farmer—little better than a sharecropper. He begins to weave a story in which tenants apparently get even with their hated Roman landlord. He draws you into the world of the story. You get caught up in the action. As Jesus speaks, you nod and say to yourself, "Go to it, fellow! I wish I had the nerve to do that!" Then Jesus comes to the end of his story. He asks you a question, but not the question you expected: "When the owner of the vineyard comes, what will he do to the tenants?" You shake your head in disbelief. You know what Romans do to anyone who rebels against them. They nail them to crosses. But that's not the judgment you were expecting to hear.

The way the story started, you thought you would be expected to approve of the righteousness of the tenants' hatred of foreigners, their violent attempt to free the land. But Jesus has made you judge the consequences of their hatred—their own destruction. Your understanding of the world—the differences between loyal Jews and hated Romans—has been shattered. Hatred of another, Jesus has forced you to see, leads only to your own destruction.

What barriers stand between you and Jesus' parables? What keeps you from totally responding to the unconditional love for God and neighbor—even your enemy—to which he calls you in these powerful word pictures, the parables?

The Parables After Jesus Searching the parables for messages addressed to the church, early church leaders found much that spoke to their experience as a struggling, often persecuted, community. After Easter, the parable of the tenants was seen to apply to God's experience of sending a prophet after prophet and finally his own son to an unrepentant people.

The church recognized the power of Jesus' word pictures. It has always affirmed that every person can find his or her own individual life called into judgment by gazing into the depths of the parables and realizing that there one stands face to face with the Lord.

Dear Lord, help us come to the parables with an open, questing mind. Let us hear their call for us to judge our lives in light of your love. Let us feel their shock waves as they force us to decide how we will continue to live now that we have confronted you in these parables. Allow us to respond, reversing the course of our lives so that now we move only forward you and the fulfillment of your will. Amen.

AMES CHAPEL MORNING WORSHIP SERVICE

September 16, 1979

The service was very well attended with about two-thirds of the church filled. Rev. Max Toliver, the pastor of West Baden and Ames Chapel Methodist Churches, dismissed the Sunday School hour at West Baden so the people could be free to come to Ames for the service and the activities of the day.

The piano prelude was played by Brenda Gilliatt and Stephanie Toliver was at the organ. The song leader, Bill Flick, led congregational singing.

Pastor Toliver read the greetings to Ames Church from President Jimmy Carter, Senator Birch Bayh, and a letter from a former pastor, Rev. James Austin. The congregation was surprised and pleased. He then read from the Scriptures and prayed:

"Our Father ... this morning on this great, this tremendous day that You have given us, for our enjoyment, we thank You for it, we have asked You for it, and You have given it to us. We just are overwhelmed by this one hundred milestone in this Church of Yours, that we call ours ... that we might come together ... all through these years, those who have been affected, those of us who have derived the benefit of great blessings and spiritual values from this, Your place ... so today, just now we invoke the Presence of Your Holy Spirit among us ... with us ... for the purpose of really being capable of enjoying ... of returning our thanks ... being grateful and appreciative of all that You have done for us.

Honor us now throughout this worship hour with Thy Presence of Your Holy Spirit.

It is in the name of Your Son, and our Saviour, we pray. Amen and Amen."

The song leader then called for song number 224, "Blessed Assurance, Jesus is Mine", after which Pastor Toliver led the congregation in repeating the Apostles' Creed, which is number 738 under the Affirmations of Faith in **The Book of Hymns**.

The tithes and offerings were received following the singing of the doxology by the congregation. Pastor Toliver prayed thus:

"Father, again, we want to return with thanksgiving for all the material wealth that has passed our way, we thank You for this privilege of giving, sharing the generosity which You have given us by Your Spirit ... we ask that the gift be used for its intended purposes of upbuilding this Kingdom of Yours in this community for the honor and glory of Jesus ... and extend a special blessing upon each one that is here.

In Jesus name we thank You. Amen."

Bill Flick then sang a solo, "It is Well with my Soul", after which the congregation sang, "The Church's One Foundation" (page 297 in **The Book of Hymns**), followed by a solo by Carol Ann Elliott Qualkenbush, entitled "Leaning on Jesus." This was followed by a few moments of silent meditation and a closing in The Lord's Prayer.

Pastor Toliver then gave the morning message, "Centennial at Ames." (The copied outline of his original text is in this section.) The congregation afterwards sang, "Lead on Oh King Eternal" (page 478 in **The Book of Hymns**). Then the Benediction and postlude.

* * * * *



Special recognition was given to Ora Underwood, Evelyn Abel and Pearl Wilson for their work as a Historical Committee in the planning, organizing and fulfilling of the program for the day. Each was presented a beautiful corsage.



Pastor Max Toliver's
Centennial Sermon

Man 99 birthday: - DIME - DOLLAR -
DID IT UNTO ME FIRST. Centennial at Ames

September 16, 1979
DON'T KNOW FATHERS PEOPLE

We're one hundred years old today. But we're not alone.
Thousands have attended Ames who have felt its effects.

There has been 5200 Sunday mornings in the last century that
have provided a worship service for this community. 20 pastors
would mean that each one stayed here five years.

A preacher chose the subject: "The ox knoweth his owner,"
one Sunday, and the man that heard it, didn't care for the church
very much.

One day while he was plowing with his team of oxen, one of
them stepped over the traces, and the farmer beat the oxen
unmercifully.

The next time he walked in front of the ^{THAT OXEN} ~~team~~, he raised his
head, stuck out his tongue, and licked his arm.

He remembered the preacher had said: "The oxen knoweth his
owner." He felt so bad about his deed, that he became a devout
church member thereafter. ^{LADY:} HEARD YOU PREACH - FORGET WHAT ^{TOUCHED} ~~HURT~~ -
^{LOVES IN NO HOLE}

Church affects children too. A little boy thought the pastor
prayed too long in church. One day he came to dinner with the
family. At noon, the preacher was asked to pray over the meal.
The boy said: You sure don't waste much time praying when you're
hungry do you?

A church is like a tree. Ames Chapel is a tree. Strip off
its leaves, it is still a tree. It can put forth new leaves.

Rob a church of its membership, ^{but} the Bible and a ministry still
remain, and new members may be won. Strip off the limbs of a tree
it may put forth others. Rob a church of its ministry, it can
develop another.

A church may lose its sacraments, and still be a church.
Load a tree with poisonous vices, smother it with unclear things,
it may still possibly survive.

The church may be weighted down with false confessions,
prayers to dead saints, and other superstitions, and these may
all die, and fade away, and the tree yet lives and grows and
clothes itself with beauty.

But what of a tree without sap, a church without piety?
Better root it up, and do something else.

(2)

Ames Chapel has "survived all these confusing difficulties. And I am totally convinced that the institutional church has a fantastic future.

If the Lord tarries, and doesn't return, Ames Chapel will enjoy another hundred years of service to God, and man.

I say this because in the ~~late~~ 60's and early 70's leaders of the church were predicting its demise.

They gloomily prophesied: The church in the future will be away from church buildings, and into small homes, and private cells in communal groups.

How wrong they were. In the year 2000, I'll be 78, and possibly living to observe, the tremendous strength of the church in America.

Cathedrals are going up today that fill human needs, heal human hearts, and inspire people to rally by the thousands on Sundays to these spiritual growth centers.

These great family-development, inspiration-generating centers will stand as proof of a renewed, revitalized, and resurrected institutional church.

I predict then, and not prophesy that Ames Chapel will be open, still doing business, and will become stronger in the future than you are now.

But God does not just merely go to work to achieve these things apart from the demonstration of our faith.

He said: Without faith, it is impossible to please Him, for he that comes to God must believe that He is a rewarder of them that diligently seek Him." Heb. 11:6

Faith is believing it before you see it. Consider how many years we have left between now and the year 2000. It's 21.

Now let's consider what kind of a job we can do for God between now, and the beginning of the next century.

It will amaze all of us what of our dreams He will unfold into our imagination, and it will amaze us even more when He causes those very same dreams to come to pass.

(3)

Then let us rejoice that God has put it into the hearts of His people 100 years ago to build this house to the glory of His Name.

Let us re-dedicate this house:
For the worship of God in prayer and praise,
For the preaching of the everlasting Gospel
For the celebration of the holy Sacraments,

For the comfort of all who mourn,
For strength to those who are tempted
For light to those who seek the Way,

For the hallowing of family life
For teaching and guiding the young
For the perfecting of the saints,

We rededicate this house:

For the conversion of sinners,
For the promotion of righteousness,
For the extension of the Kingdom of God,

In the unity of the faith,
In the bond of Christian brotherhood
In charity and good will to all

In gratitude for the labors of all who love and serve this church,
In loving remembrance of those who have finished their course,

In the hope of a blessed immortality through Jesus Christ our Lord.

We now, the people of this church grateful for our heritage, and the sacrifice of our fathers in the faith, confessing that apart from us, their work cannot be made perfect, do now dedicate ourselves anew to the worship and service of Almighty God.

Pray: Accept, O God our Father, this service at our hands, and bless it to the end that this congregation of faithful people may make manifest the Church of the Living God, the pillar and ground of truth, and so may this house be the place where thine honor dwells and the whole earth be filled with thy glory through Jesus Christ our Lord - AMEN

THE WHITE HOUSE
WASHINGTON

September 10, 1979

To the Congregation of Ames Chapel
United Methodist Church

I am pleased to send each of you my warmest greetings
as you observe your anniversary. You have my best
wishes and my prayers for continued spiritual growth.

A handwritten signature in cursive script, reading "Jimmy Carter". The signature is written in dark ink and is centered on the page.



Telegram

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ICS IPMNAWA WSH

10150 GOVT BUWASHINGTON DC 0102 09-07 0426P EDTT

PMS REVEREND MAXX TOLIVER

647 NORTH 3RD ST

ORLEANS IN 47452

DEAR REVEREND TOLIVER

I WOULD LIKE TO BE AMONG THE MNAY HOOSIERS WHO

WILL BE CELEBRATING THE 100TH ANNIVERSARY OF THE
AMES CHAPEL UNITED METHODIST CHURCH ON SEPTEMBER 16TH.

I KNOW THAT THE WORDS SPOKEN IN AMES CHAPEL HAVE
TOUCHED MANY LIVES THROUGHOUTS SOUTHERN INDIANA AND THAT
THE CONTINUED FAITH OF THE CHURCH MEMBERS HAS KEPT
AMES ALIVE.



Telegram

I WISH EACH AND EVERY ONE OF YOU THE BEST AND HOPE THAT THE
SERVICES PROVIDED THROUGH THE ACTIVITIES AND TAACHINGS AT
AMES WILL BE FELT BY MANY MORE HOOSIERS AS WELL
AS PEOPLE AROUND THE NATION.

AGAIN, MY BEST WISHES AND WARMEST REGARDS.
SINCERELY,

BIRCH BAYH UNITED STATES SENATOR

NNNN

Westport, Indiana 47283
RR 1, Box 84C
September 12, 1979

Rev. Max Toliver
Pastor West Baden & Ames
United Methodist Churches
Orleans, Indiana 47452

Dear Brother Toliver & Ames Chapel Church:

I am writing to thank you & Ames Chapel Church for inviting me and my wife to attend the Hundreth Anniversary Celebration of the century of service rendered by the church. Six of the happiest years of my ministry of half a century were spent on the West Baden charge of which Ames Chapel was one of six churches. I served Ames Chapel from 1937 to 1943. Many new people now compose its membership. I wish it were possible meet the new people as well as the remaining older ones I knew when it was there.

Yes, you have guessed by this time, that my wife and I will not be able to attend this historic event because she has been an invalid for sometime. She has been so for sometime and is not even able to attend our church here. I was officially retired at the Annual Conference in 1972. However, I served four more years after that, two years at Hazleton and two more at Burney, even after renting a home here at Westport. After that I filled in for the pastor here and others when they needed help. But this has happened only one in the last year. We surely miss going to the church meeting the people which we had done for so many years.

Give our greetings to Ames Chapel and we wish for them many more years in the service of our Lord and Savior Jesus Christ and the people of Ames community.

Yours in His Service,

James & Grace Austin
Rev. & Mrs. James H. Austin

JOEL DECKARD
8TH DISTRICT, INDIANA

COMMITTEES:
GOVERNMENT OPERATIONS
VETERANS' AFFAIRS

WASHINGTON, D.C. OFFICE:
CANNON HOUSE OFFICE BUILDING
WASHINGTON, D.C. 20515
(202) 225-4636
MONDAY-FRIDAY, 9-5

EVANSVILLE OFFICE:
210 S.E. SIXTH STREET
EVANSVILLE, INDIANA 47713
(812) 423-4279
MONDAY-FRIDAY, 9-5



Congress of the United States
House of Representatives
Washington, D.C. 20515

September 11, 1979

BEDFORD OFFICE:
2809 WASHINGTON AVENUE
BEDFORD, INDIANA 47421
(812) 279-6852
MONDAY, TUESDAY,
THURSDAY AND FRIDAY, 1-5

PAOLI OFFICE:
BOYD BUILDING
WEST MAIN STREET
PAOLI, INDIANA 47454
SATURDAY, 9:15-12:00

VINCENNES OFFICE:
28 NORTH FIFTH STREET
VINCENNES, INDIANA 47591
(812) 886-9326
MONDAY-FRIDAY, 9-4

WASHINGTON OFFICE:
DAVIES COUNTY COURTHOUSE
COMMISSIONER'S ROOM
WASHINGTON, INDIANA 47501
(812) 254-4119
FRIDAY, 9-4

Reverend Max Toliver
647 North Third Street
Orleans, Indiana 47452

Dear Reverend Toliver:

Congratulations to the Ames Chapel United Methodist Church on the occasion of its 100th anniversary on September 16. It is an inspiration to have such constant and steadfast spiritual guidance in the community.

Best wishes for your celebration.

Sincerely,

Joel Deckard
Joel Deckard
Member of Congress

JD/ab

PRESENT PASTOR A NATIVE SON

Take the qualities of the Southern Charm and Hoosier Hospitality, combine them and you will get a "Graciousness of Superb Nature". This is what is found in the life of the pastor of Ames and his wife, Rev. and Mrs. Max Toliver, more affectionately referred to as "Max and Maxine". Over the years, the Lord had been "grooming" these precious people to be the pastors of Ames Chapel United Methodist Church and West Baden United Methodist Church in the 1970's and the 1980's.

Max is the second native son to become an Ames pastor. He was born May 5th in Orange County, the son of Hayden and Ethel Scarlett Toliver.

In 1927, he moved with the family to the farm commonly referred to as "The Toliver Place", just east of the Bethel Community Church. The farm is located on the old Orleans-Vincennes Road about 2½ miles northeast of Orangeville. At that time the Bethel Church was associated with the Christian Churches and had one of the first "white man" burial places to accommodate "red man (Indian) burials".

We find the original Toliver farm contained 365 acres and the house was built sometime before the year of 1876. Mr. & Mrs. Don Larkin now own the home and a few acres of the original tract of land. The Larkins met in San Bernardino, California, were married and moved to Indiana. Don originates from Ohio and his wife, Edna, is from Kentucky. He described the house, of which a concept drawing is in this book.

Max attended his early schooling in the district of his home and graduated from Orleans High School. He has spent many years as a successful businessman in and around Orleans. All the time

God was preparing him for the ministry of Ames-West Baden Charge. Also, Max has attended Garrett Theological Seminary where he has taken extensive pastoral and ministerial courses. In 1974 he was appointed as pastor and has faithfully and successfully fulfilled his charge.

In a little geneology and family, he is the grandson of William A. Toliver and Eliza Barnett Scarlett. On the Scarlett lineage, his grandparents were Otho Scarlett and Anna Gerkin Scarlett. His ancestry reaches back to England.

In the 1940's he met and married Maxine Hall. The wedding took place at Bristol, Tennessee, on March 24, 1948.



THE TOLIVERS
Max and Maxine



THE TOLIVER'S HOME
647 North Third Street
Orleans, Indiana

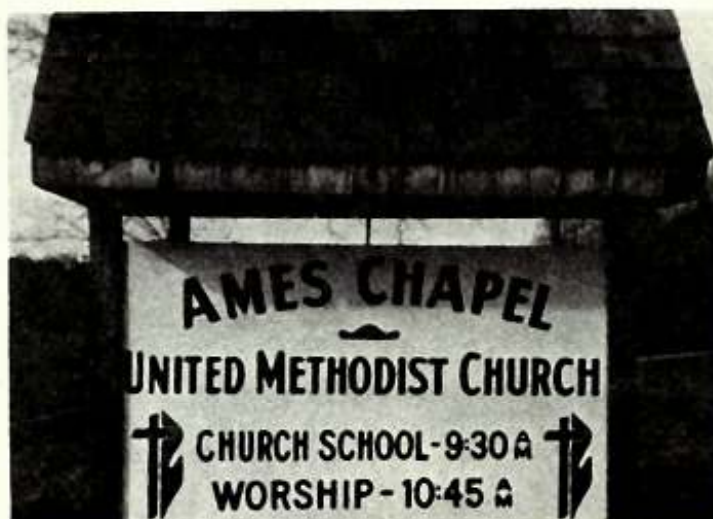
Maxine was born in Jonesville (Lee County) Virginia on October 29th and attended her Elementary and High School, and graduated from, the Jonesville High School. Afterwards, she received business schooling and came to Indiana in 1943. She is the daughter of Ernest and Hattie Cooney Hall and her ancestry reaches back to Ireland and the American Indian settlers. The Tolivers have two daughters, Stephanie and Jan. Jan was born October 12, 1951, attended Orleans Schools where she graduated and continued her education at the University of Evansville and the Southern Baptist Seminary during the years of 1969 and 1977. Later she met Bill Metcalfe, a graduate of Indiana State University of 1966. Bill, the son of Mark and Peggy Nall Metcalfe, was born December 25, 1943. His parents lived in Evansville. On February 14, 1976, Jan and Bill were married in the Paoli United Methodist Church by the Reverend Leon Humphrey. They reside in Evansville, where they own and operate Shuttler's Music Store.

Stephanie, born July 26, 1957, attended the Orleans Schools where she graduated. She has studied at the University of Evansville from 1975 to 1977 and at Indiana University Southeast during 1977 to 1978. She lives at home and is active in the church. She is a great asset to her father's ministry.

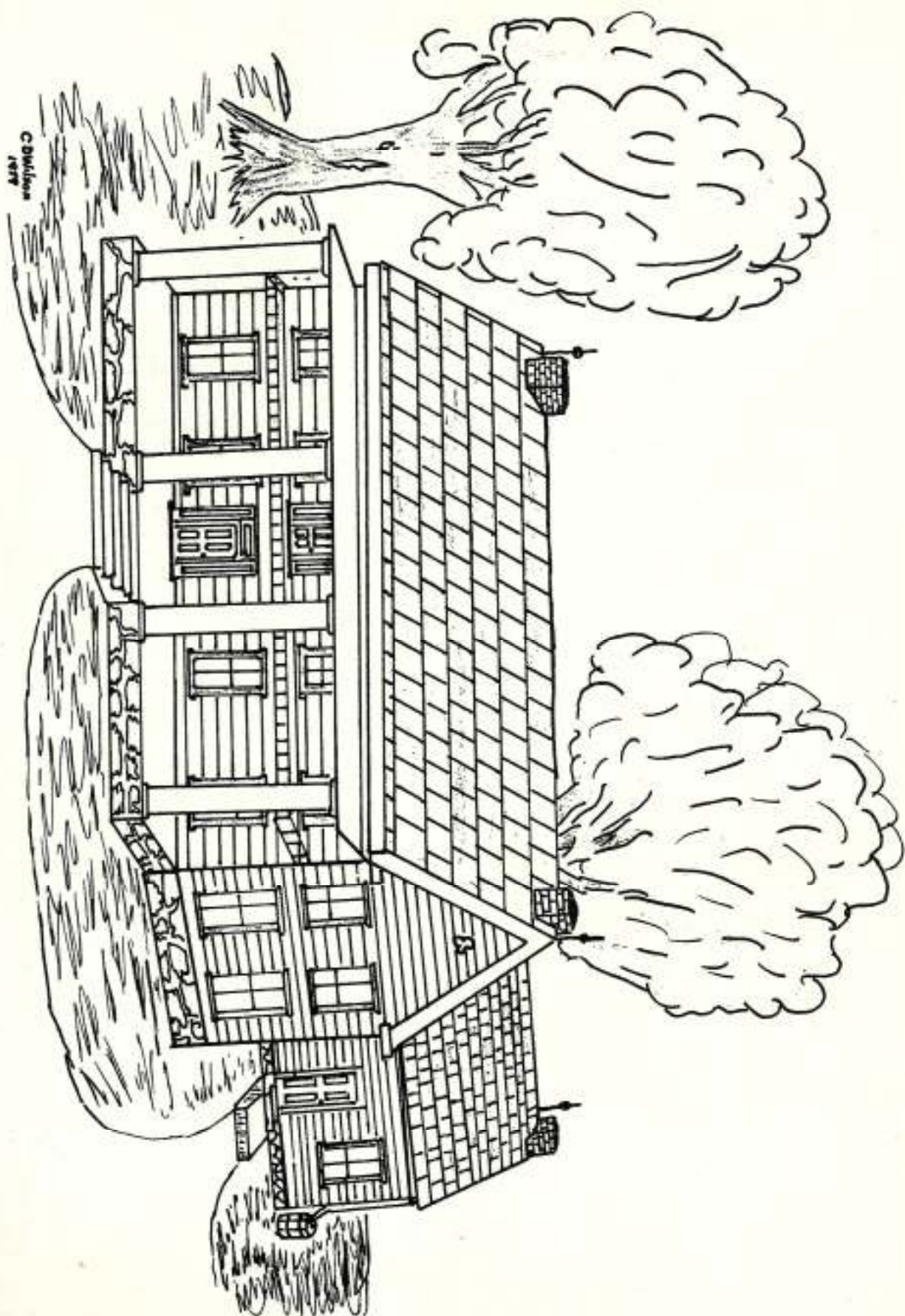
Max and Maxine are very dedicated to the work of the pastoral ministry and possess a humble spirit and willingness to do the Will of God in their lives.

The summary of their spirit is found in the following statement:

"GOD'S WILL: NOTHING MORE, NOTHING LESS AND NOTHING ELSE"



— Photo by Claude D. Wilson
Developed by Steve Jackson
Ellettsville, Indiana



C. D. Dwyer
1876

THE TOWER PLACE
Built before 1876

EARLY IMPRESSIONS OF AMES

By Raymond L. Wilson Jr.

Dear Memories:

Looking back over some forty-five years, countin' my blessings and thanking God for Raymond and Estelle Wilson, my parents, my two brothers, Bob and Claude (C.D.). Memories, as a young lad, of Ames Chapel Church, the many friends and neighbors who walked along the way, are many.

The year of '34 were hard times; there was no money the years of The Big Depression Remember??? We lived in an old building on a farm belonging to Uncle Harry Wilson. The rent was one-half of a butchered hog for one year (inflation? No, just hard times).

Mother and Daddy fixed up the old building with cardboard boxes that came from Homer Albright's Store and later (when it could be afforded) some wallpaper. It was comfortable and cozy from the cold winter winds. We had no plumbing no electric I still have my Mother's Aladdin lamp (a 1933 model) which adorns our living room today.

Revival time came to Ames Chapel in the month of January (1934). There was a deep snow; it was cold zero and below.

We walked about 1½ to 2 miles to church. Brother Haley was the Evangelist. Some were fortunate to have transportation, but our was on foot. But walking along the way, as we came to each home, someone would fall out and journey along with us. As I remember, the snow was deep and with the north wind blowing we would fall behind on the starting time, but the closer we came we could hear the congregation singing, "Oh how I love Jesus". This would spark new hope and drive us on. Oh thank You, Jesus! I can still hear my Mother's footsteps crunching in the snow.

With this hope Mother had in her heart my Daddy was saved in this revival. He met the Master and along with him his two oldest sons. (C.D. was just past three then but look at him now!).

I remember, one Sunday night a Northerner Blizzard was brewing. Johnnie Hustler, Ed and Everret Conrad had walked about one mile (from the west) to our place to go to church. Daddy said, "Too bad boys to go any farther tonight, come in out of the storm!"

With coals in the old heating stove just right, Daddy got out the popcorn popper and a delightful time was had by all. (The three spent the night and returned home after breakfast the next day.) Listen and believe me, when the North Wind blew, the rug would raise off the floor!!

So, today, with my faithful and devoted wife of thirty-three years, we sit in our comfortable home which God has provided and count our many blessings!



THE OLD POPLAR CORNER HOME

(see #26 on Ames map)

Photo & article, courtesy of Raymond L. Wilson, Jr.
(Prospect) West Baden Springs, Indiana

Raymond L. Wilson Jr.

THE CENTENNIAL SERVICE

The service started with a musical prelude played by Mrs. Bill (Jo Ann Abel) Foutch. She used, "Gentleness" from "The Music Machine" whose words and music are written by Georgian Banov and Winnie Cook (Birdening Music, a division of Sparrow Records, Inc., 8587 Canaga Avenue, Canaga Park, California 91304), a beautiful melody.

Pastor Max Toliver read from the Book of Phillipians, after which he prayed:

"Our Father . . . this is Your church in Your community . . . all this entire century, of all the times and problems, good times as well, has affected and touched so many hearts and lives, so today we dedicate again and renew our dedication . . . our entire church . . . one that we feel is fundamental . . . one of which we can completely trust . . . believing that we are following You through the Word . . . we thank Thee for the past and especially the past that is the one of this nature and the future that You will work is all that really matters . . . so Lord, this afternoon . . . we ask that Your promise to be with us . . . (knowing that) . . . if we gather in Your name, that You will supply Your Holy Spirit . . . bless us and be among us . . . help us to rejoice and be happy and grateful and thankful for all that transpires . . . so today, Lord, help us to celebrate, not in this house, but in Your name. And in the name of Your Son and our Saviour . . . Amen and Amen."

Mr. Don Miller then led the congregation in singing "O for a Thousand Tongues to Sing" (page 1 in **The Book of Hymns**), followed by singing "Amazing Grace" (page 92, same hymn book).

Special music was provided by a group from the West Baden Methodist Church. Betsy Horner, Marjorie Seybold and Virginia Emmons sang "Almost Home" by John R. Clements and B. D. Ackley, published by The Rodeheaver Company. Betsy played the piano. Mrs. Pauline Sanders wrote an extra verse, especially for the Ames Celebration, to go with the melody. It reads "Almost home! A hundred years have passed, This Church throughout the years, strong now as in the past. Almost Home, Ames Chapel's still the same; A Welcome now and then a love wide open door."

Jo Ann Foutch sang a beautiful song, "I Love Him". (The words and music are by Robert W. Muncie, who owns the copyright with all rights reserved).

Rev. Claude D. Wilson was introduced by Rev. Toliver. Rev. Wilson, a native of the Ames Chapel community, gave a summary of the early beginnings and history of the church, all of which are contained (and more) in this book.

Marjorie and Linda Stone (mother and daughter) sang "How Long Has It Been?" (The words and music by Mosie Lister, published by the Mosie Lister Publications, P.O. Box 644, Tampa, Florida, copyrighted 1956, by Mosie Lister, in "Heartfelt Songs". International copyright secured).

Forest Kerby introduced the former pastors who were present. They were the Reverends Howard Wardrip, R. J. Chance, and Ronald Lawhead.

Raymond L. Wilson and his daughter, Mrs. Merrill (June) Stephenson, sang "The Old Country Church" (due to copyright laws, this is the only song that the author has permission to reproduce) and "Precious Memories". June's son, Bill, accompanied them at the piano.

Rev. Howard Wardrip delivered an interesting and stirring message. The outline of the sermon can be read with the account of the Wardrips.

The congregation then joined together in singing "Blest Be The Tie" (page 306 of **The Book of Hymns**).

Don Miller sang "The Evening Prayer" (source is uncertain).

The dismissal prayer and benediction were given by Rev. Ronald Lawhead, former pastor.



Photo used by permission of
The Springs Valley Herald
French Lick, Indiana

Mrs. Ora Underwood
West Baden, Indiana
is owner of the original

The "new" Ames Chapel is shown here shortly after
its construction in 1914.

The House By the side of the road
by
Samuel Walter Foss.

There are hermit souls that live withdrawn
I in the peace of their self-content;
There are souls like stars, that dwell apart,
In a fellowless firmament;
There are pioneer souls that blaze their paths
where highways never ran—
But let me live by the side of the road
And be a friend to man.

2
Let me live in a house by the side of the road,
where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban—
Let me live in a house by the side of the road
And be a friend to man.