

## Early Methodism In Clay County

By ALBERT FLETCHER BRIDGES, D. D., LL. D.

In 1826 the Illinois annual conference of the Methodist Episcopal church, which until 1832 included the state of Indiana, organized a Wabash district, of which Charles Holliday was appointed presiding elder. Richard Hargrave was appointed preacher in charge of Honey Creek circuit, with Aaron Wood assistant. Western Clay county was included in that circuit.

In 1834 the Indiana annual conference, which had just been organized, appointed Amasa Johnson preacher in charge of the Eel River mission, which was within the boundaries of the Vincennes district, of which James Armstrong was presiding elder. In 1835 Isaac Owen was appointed preacher in charge of the Otter Creek mission, also in the Vincennes district, of which Aaron Wood was presiding elder. The mission included part of western and northern Clay county in its territory, which was large as circuits generally were in those days.

Previous to 1835 an occasional preaching appointment had been established at a tavern, or road-house, on the historic National road, just beyond the present western limits of Brazil. The tavern was then owned by Phillip Hedges. It afterward became the property of James Cunningham. Here Aaron Wood held a quarterly meeting in 1835 when the nearest town east of Terre Haute was Pleasant Garden, twenty-six miles distant. It was a small village located on the National road. It has since been practically absorbed by Reelsville, a nearby station on the Pennsylvania railroad.

In 1833 the residence of Major Ringo, near the present site of Williamstown, two miles west of Brazil became a place for holding occasional religious services. In 1835 a class of eight members was organized here under the labors of John Crutchfield of which Mr. Ringo was appointed leader. William Moore and Henry Rule, with members of their families,

were of the number originally composing the class. After the neighborhood had become thickly settled and convenient houses of worship had been erected, the leader's residence remained for several years a popular place for holding meetings. Just before his death in 1877 he recalled the names of the following ministers, who, mostly, in the order named, preached in his residence: Isaac Owen, John Crutchfield, Daniel Demott, Thomas Bartlett, Cornelius Swank, Samuel Cooper, John R. Tansy, Ezra L. Kemp, Asa Beck, Byram Carter, W. H. Grim, John Williams, J. E. Brant, J. B. Hamilton, and Elias Gaskins, covering a period of forty years. That his residence should have remained for so long a time a place of public worship demonstrates his leadership and zeal in the Master's cause. As a result of his leadership in inspiring the class to activity, a camp meeting, the first perhaps in the history of Methodism in Clay county, was held at a point eight miles west of Brazil and a short distance north of Cloverland in 1838.

Although the beginning was feeble, the region of country of which Brazil is now the center, without an intermission, has been recognized in the appointments of annual conferences since 1834. This illustrates the practical polity of a church which always finds a work for every preacher and a preacher for every work. The ministerial residence has not always been in the immediate neighborhood; on the contrary, it has been quite distant at times in order to be in the center of the circuit. In the days of the fathers, the minister's home was not so much like the homes of the laity as now; it was rather a starting point for long journeys in all directions.

Otter Creek mission survived two years under that name. In 1836 it was still in the Vincennes district, with Aaron Wood as presiding elder, and with Samuel Cooper as preacher in charge. In 1837 the Terre Haute circuit was formed, with Daniel Demott and Daniel H. Dickerson as preachers in charge. John Miller succeeded Dr. Wood as presiding elder of the district in that year. The Terre Haute circuit continued for four years as such, and was ministered unto by a senior and a junior preacher each year. Their names were as follows: In 1838 Daniel Demott and Thomas Bartlett; in 1839,

Cornelius Swank and Thomas Bartlett; in 1840, Cornelius Swank and Ezra L. Kemp. John Miller continued presiding elder throughout that period.

In 1841 the circuit was included in the Greencastle district, of which E. R. Ames, afterward one of the bishops of the church, was presiding elder. He was succeeded soon by Allen Wiley. In 1841 John S. Bayless was appointed to the Terre Haute, Mt. Pleasant and Otter Creek circuit. George M. Beswick was presiding elder of the district. In 1842 the work was known as the Prairieton circuit, with Ezra L. Kemp and John R. Tansy as preachers in charge. The next year it was known as the Little Walnut mission of which J. R. Tansy was pastor.

In 1844 the Vincennes district, of which H. S. Talbot was presiding elder, included the Bowling Green circuit, of which Jesse C. Harbin was pastor. The First M. E. church, as it is now called, was organized shortly after the county seat was located there, which was in 1825, at the organization of the county. The brick building, which was torn down in 1914 when the present structure was erected, was built about 1836. In dimensions it was about 36x60 feet. It was expected that the town would grow to meet its capacity, which was never done. It was located on the present site, a corner lot facing the east, with a northern exposure on the street running north from the center of the courthouse square. Bowling Green circuit was first recognized by the Indiana annual conference in 1844. Previous to this, the class was included in other circuits, as in 1847 it was attached to the Lockport circuit, when Abram Wright of the laity, was appointed the supply.

E. W. Burris and Asa Beck succeeded Jesse C. Harbin at Bowling Green in 1845. They served two years.

A. Wright, who was a prominent figure in early Clay county Methodism, preached at Lockport and elsewhere in Vigo county, Brazil, Poland, Bowling Green and other places in Clay; Jordan village in Owen; and at some appointments in Green counties. He lived in Jordan village. He lived to a ripe old age, but remained till the last a good singer, and an able and effective preacher. He gave three sons to the min-

istry—Owen, a lay preacher; Henry Wilson, of the Indiana conference; and John Wesley, of the Southern Illinois, and later of Iowa, Kansas and Ohio conferences.

In 1840 my paternal grandfather, Rev. Dillon Wayne Bridges, Sr., moved to a farm a mile south of Jordan village. He was a good singer, an able exhorter, and an efficient preacher. His supply ministry, in aid of pastors, included Bowling Green, Poland, Wesley Chapel and camp meeting, six miles southeast of Brazil, and other portions of Clay and Owen counties. From 1851 to 1861 he resided on a farm near Poland, in 1861 to 1864 at Bowling Green. He died in Brazil in October 1865.

John Williams, O. H. P. Ash, E. B. Adamson, and Samuel Hollingsworth, efficient lay preachers, were also members of the Bowling Green class.

In 1850 the Brazil mission was re-established. Brazil has given name to the fields of labor including the city ever since. Part of the time Staunton, Harmony, Wesley Chapel and other points, though not at all at once, have been associated with Brazil. Prior to 1879 the church became a self-supporting station, and has remained an important field since, being one of the strong charges of the Northwest Indiana annual conference. The name has been changed to First Church. In the city there are Epworth and Bethel churches, which support a pastor. There are other important charges at Harmony, Knightsville, Staunton, Peniel, and elsewhere.

Meanwhile as the country has developed other points of interest mentioned in this history have become stations and circuits in their own names.

The original class of which Hendrix Chapel, the name under which the church was dedicated in 1879, was the outgrowth, was organized in 1839, at the residence of James Hull, near the southeast corner of Meridian and Main streets, the latter now National avenue, in Brazil. James Raradin, who had recently settled just east of Morgan's Crossing on the National road, two miles distant, was appointed class-leader. Among the original members of the class, who composed it entirely, were James Raradin and wife; James Hull, wife and daughter; Joel Thorpe and wife; Benjamin Hedges

and Samuel Butts. At the time Cornelius Swank and Thomas Bartlett were preachers in charge and E. R. Ames was presiding elder. Brazil was then included in the Terre Haute circuit. A regular preaching appointment was established at the Hull residence in 1840, with Cornelius Swank and Ezra L. Kemp, preachers in charge, who met the class alternately every four weeks. Allen Wiley was presiding elder.

In 1841 the class changed its place of meeting from the Hull residence to a schoolhouse a short distance eastward on the same street. Two years later Owen Thorpe moved from the present site of Harmony into a little log house at the southeast corner of Main and Meridian streets in Brazil. Another log house ten by twelve feet in dimensions, was added as a west wing to the original Thorpe residence, and into this the class moved its various appointments.

Here the class met and worshipped for a year. Mr. Thorpe meanwhile founded Brazil. As the town existed only in name, he added in the same year a small frame apartment to his double log house, thereby extending it to Main street. He also added a room to the west end of his residence, which, though not large, was sufficient to extend to Meridian street. In this room he opened the first store in Brazil. He also donated a lot on what is now the southwest corner of Church and Franklin streets, and assisted in erecting on it a log building of becoming proportions which was to be at once a schoolhouse, a church and a town hall. The house was begun and completed in 1845. Its entire cash outlay was four dollars and forty cents, the cost of nails and glass. The importance of this enterprise best appears when it is remembered that it was wholly in advance of its time. There was no town to occupy it as a hall, scarcely enough children in reach to justify its use as a schoolhouse, and no religious organization to worship in it except the little class which worshipped comfortably in a log apartment whose dimensions were no more than ten by twelve feet. It was indeed a kind of fore-runner, built not so much for present as for future use,—a hint of spacious city halls and costly temples of worship yet to be, and of magnificent edifices for graded schools of an after generation. Withal, it served as a pest-house when Brazil was scourged with the smallpox in 1856.

Into the building thus provided the little class moved in 1845. Mr. Raradin was then leader and J. C. Harbin was preacher in charge. Abram Wright was associated with Mr. Harbin, as he says the log church was built during his pastorate. He probably succeeded Mr. Harbin by appointment of the presiding elder, thus serving his first term as pastor.

The log church, the name by which the building is best remembered, was not dedicated by formal services; but, by rich effusions of the Holy Spirit, without which no edifice is truly the dwelling-place of the Most High, it was set aside for the one great purpose of the variety for which it was built. Once within it, the class increased in number and importance. This was due mainly to the development of the community. The fact that the building of meagre capacity, whose erection involved such a small cash outlay, continued a popular place of religious worship until 1857, indicates the tardy growth of Brazil and vicinity during that period.

In 1857 the Brazil circuit included ten appointments: Brazil, Croy's Creek, Pleasant Garden, New Salem, Wesley Chapel, Shiloh, Newberg, Lowdermilk's, Moss's, and Simonson's schoolhouses. According to an official report at the first of the year, the aggregate membership of the circuit was 220. This estimate evidently did not include all the members. In some instances, heads of families only were counted. Otherwise, the year was unusually successful in increase, for which there is no proof, as conference statistics report 500 members and 25 probationers at the end of the year. The class at Brazil consisted of 40 members. Perhaps the number was 75 or 80. The ministerial claim for that year was \$400. Of this amount, Brazil was assessed \$82.80. Assessment was made according to the number of members. This accounts for the under-estimate of the members at the various appointments. Brazil paid the assessment, with a small excess.

These facts afford at least a partial view of the class at the completion of the frame building in 1858 which was superseded by Hendrix Chapel in 1879.

Among the members at that time were Mark Bruffee, T. M. Buck and Samuel Hollingsworth, lay preachers. Other lay preachers were connected with the society later in its

history, of whom were Dillon Wayne Bridges, Sr., and Abram Wright, who moved to Brazil, the former in 1864 and the latter in 1865; but they do not belong to the period under consideration. The former died in October, 1865, followed two years later by his wife, Lydia, who was a daughter of Rev. Joel Haven, of Flemingsburg, Kentucky, a cousin of Rev. James Haven, a well-known and able pioneer minister in Indiana.

Mr. Bruffee moved to Brazil in an early day from Kentucky. He was an active and efficient worker in the church. He is remembered for earnestness of purpose, simplicity of manner and depth of piety. By observing family worship one night in his Kentucky cabin in the presence of a well-dressed, intelligent-looking guest, before whom he was embarrassed, he was the instrument in a conversion to Christianity and an accession to the ministry in the Virginia annual conference. His guest was a banker and had considerable wealth on his person. He was overtaken by night. He mistook Bruffee's cabin for the rendezvous of outlaws and thought his life was in danger. He found such comfort in the reading of the Bible and the prayer that followed that he renounced his infidelity and became a preacher of the book he had denounced as false.

Mr. Hollingsworth moved from Bowling Green to Brazil in 1856. He was then an exhorter. On the resignation of Rev. A. D. Cunningham in the spring of 1858 he was appointed as his successor to serve till the next session of the Indiana annual conference in September. At the last quarterly conference in that year he was licensed to preach. During the brief term of his pastorate, which was one of acceptability and usefulness, the frame church was completed and dedicated. He died in 1870. He left to the general church an able minister in his son, James H., formerly a member of the Northwest Indiana annual conference.

In addition to these ministers, the society was blessed with class-leaders of ability in Eli Hendrix, Isaac Wilson, Thomas Henderson and others. During Mr. Brant's pastorate, from 1865 to 1868, there were three classes that met at different hours under separate leaders. On quarterly meeting occa-

sions, a general class, or love feast, was held at 3 p. m., followed by the sacrament of the Lord's Supper. This service was largely attended.

Among the preachers in charge who officiated in the log church, beside J. C. Harbin, were Asa Beck, E. W. Burris, Abram Wright, Elias Gaskins, James Armstrong, A. W. Shiveley, Cornelius Swank, Lemuel Payne, Joseph W. Asbury, and A. D. Cunningham. The presiding elders, who had charge of the districts including Brazil during that period, were H. S. Talbott, Joseph Tarkington, William M'Ginnis and John Kiger.

The ministers and laymen prominent in this local but important history have nearly if not quite all passed to their reward. They builded better than they knew. The state was subsequently divided into four annual conferences. In 1868 Brazil was included in the Northwest conference and became separated from the Indiana conference pastors who made the society what it was then. This was a distinct loss in the way of reunions and anniversary gatherings. These former pastors laid the foundation whereon others have built. Their successors are reaping rewards of labors that called for faith and hard work, but not in vain.

In 1856, while Lemuel Payne was pastor, a church building was determined on as a necessity. This necessity was due to the log church giving way. The building had developed a tendency to fall down. This tendency was partially arrested by a system of props, some of which extended over the doorway itself. At last it was determined to abandon the structure to its fate. Accordingly, Eli Hendrix, Ezra Olds and Rev. S. Hollingsworth were appointed a committee to solicit subscriptions and to award contract. The first subscription paper was dated March 1, 1856. It is a curious document. It contains just thirteen names with an aggregate of \$64.00 in cash and its equivalent. One entry is as follows: "I am in favor of a union church in Brazil, but I will give \$5.00 for the above church when finished (provided it is finished in six months)." The building was not finished within the specified time; but, to the credit of the subscriber, the subscription, which compared well with the rest, was nearly all paid. Other papers



were started in time with better success; and in July, 1857, the contract was awarded to F. S. Sampson and Thomas J. Hadden. In six months the building was occupied for Sunday school and church services, although unfinished. It was dedicated August 29, 1858. The dedicatory sermon was delivered by William M. Daily, D. D., then president of the Indiana University at Bloomington. The sermon, from the text in Revelation xiv. 6, has since been published under the title of *The Flying Angel* in a volume of sermons by this eloquent pulpit orator. John Kiger, presiding elder of the district, and Prof. H. B. Hibben, of the Indiana University, were present at the dedication. Eli Hendrix gave the property to the church at large in behalf of the trustees after a debt of \$300.00 had been paid.

The entire cost of the frame church did not amount to \$1,500. This estimate includes the valuable half-block on which it was built, and on which the church edifice and parsonage now stand. The lots were originally a gift from Charles Moore, M. D.; but on his death, before a deed was written, an inaccuracy in a survey, which included Church and Meridian streets, only a portion of the lots were transferred. A strip on the north and east was afterward bought at \$200.00 expense to secure title to the complete half-block.

Delay in completing the building was occasioned by various causes. The society did not number more than 80, including men, women and children. The surrounding country was but thinly settled. The wealth of future years was locked up in rich but wholly undeveloped, if not undiscovered, coal deposits. Brazil had scarcely 300 inhabitants. Subscriptions had to be obtained from opposing sects and from all classes of people. Almost every village and important settlement in the county was represented in the list of subscribers. The building was the finest and most costly in Brazil. As a church edifice the country for miles in all directions did not afford an equal.

In 1858 J. W. Asbury was returned to the work after a year's intermission. Under his ministry in the winter of 1856-57, the society at Brazil was increased by many permanent accessions. In this time of need he was returned at the unanimous request of the circuit. He was succeeded in 1859

by J. R. Williams who remained two years. The following ministers then travelled the work; L. M. Walters, a year; G. W. Bower, two years; George W. Asbury a year; J. E. Brant, three years.

Mr. Brant's pastorate, the only one in the history of the church thus far which covers the full disciplinary term of three years, begun with the close of the Civil war. The return of the soldiers had aroused society from its lethargy. A work of reorganization was to be wrought. It was to be a revival in religion as well as in all other branches of human activity. A man of tireless energy, frank, genial, of fine social qualities and a good preacher, Mr. Brant was well-qualified for the work to be done. Revival followed revival until within the bounds of the circuit during his ministry, hundreds were converted and added to the church. At Brazil alone there were 200 accessions. In 1865 the parsonage was built, the church edifice was remodeled and improved at \$500 cost and the north and east strips necessary to complete the half-block were purchased. In 1866 the society gave \$400 as a Centenary offering.

In the winter of 1865-66 special evangelistic meetings resulted in 80 accessions to the church. Of these 50 were probationers from the Sunday school and were under 15 or 16 years of age. It was known as Brant's children's revival. As a result of this meeting, four additions were made to the itinerant ministry of the church: Henry Wilson Wright and Albert Fletcher Bridges of the Indiana annual conference; James H. Hollingsworth of the Northwest Indiana and John Wesley Wright of the Southern Illinois and later of an Iowa and an Ohio conference.

Henry W. Wright, who died recently, was a strong preacher, Dr. Bridges said, in an interview in the *Brazil Daily Times* in 1922. He enlisted in the federal army when a boy. He accompanied General Sherman in his campaigns, including that from Atlanta to the sea. His vital forces suffered from exposure of army life and from battles in several of which he participated. He rallied, however, and gave the church several years of hard successful work. He retired in 1881 and became a journalist and later a farmer. His younger brother, John Wesley, who died several years ago, was a pulpit orator of distinguished ability, and was much in demand at church dedications and on other special occasions, a platform lecturer, and an author. He was

stricken with paralysis while pastor of a leading church in Columbus, Ohio. Rev. James H. Hollingsworth rose rapidly as pastor and preacher in his conference, filling important stations, including College Avenue charge in Greencastle, as a successor to Bishop I. W. Joyce, with the faculty and students of DePauw University principally as parishioners. He resigned the pastorate of this church after two successful years in 1897, to study slum-life in London, and to devote several years to advocacy of his theories of socialistic reform.

Dr. Bridges was the youngest of the four. He was twelve years old when he joined church and sixteen when he was licensed to preach. He was the first of the group to receive license. He retired after seven years in 1881 on account of his family's health and established *The Register* in Brazil. In 1891 he removed to Colorado Springs, Colorado, where he has since resided. For many years he has been special correspondent and feature contributor to daily papers in nearly all the leading news centers of the country, as well as a contributor of literature studies, short stories and poems to various magazines. He began writing at fourteen while in school here, his first sketch ever offered for publication appearing in *The Western Christian Advocate*, to which paper he has ever since been a contributor. In 1879 he wrote the authentic history of Hendrix chapel, which was published by the trustees with their report in a 32-page pamphlet by a Philadelphia house. A volume of his poems was published in 1898 with a second edition in 1907. DePauw University gave him the honorary degree of Doctor of Divinity in 1916 and Taylor University the degrees of Doctor of Literature in 1918 and of Doctor of Laws in 1921.

In 1865 Brazil circuit included Harmony, Wesley Chapel and Salem appointments. In 1868 it advanced to the dignity of a station, or one-appointment church. With the exception of brief terms in association with Harmony under Nelson Green and of Staunton under C. S. Burgner, in 1870-72, it has since remained a station.

The presiding elders who officiated during this decade were John Kiger, a year; James Hill, three years; James H. Noble, a year; John M. Green, four years; and John Walls, a year.

Revs. C. S. Burgner, Nelson Green, S. P. Colvin, F. M. Pavey, and Thomas Meredith have since been stationed at Brazil each two years, with the exception of Mr. Meredith who served three years. The presiding elders who have officiated since 1868 were Revs. John N. Hull, a year; Richard Hargrave, a year; Samuel Godfrey, D. D., three years; James W. Green, four years; J. W. T. McMullen, D. D., a year; S. P. Colvin, a year.

These pastors kept the church abreast with the secular growth of the community. Brazil increased in population to 4,000 from 1,200. Large additions were made to the membership. Under Mr. Pavey a special meeting, begun in December, 1875, continued three months, with two hundred conversions and accessions to the church.

Increase in membership was such that a new and more commodious church edifice was needed. Accordingly, at a quarterly conference, January 29, 1877, a committee with authority to solicit subscriptions for a new building was appointed. The committee consisted of Dillon Wayne Bridges, Benjamin F. Kruzan, C. E. Wilder, Daniel Smith, Eli Hendrix and Rev. Thomas Meredith. The success of the enterprise was secured at that meeting by a subscription of \$3,700, or about a third of the necessary amount.

The plan of the building was devised by Architect Charles Eppinghouser, of Terre Haute, and contract was let to Acklemire and Slocum. The corner stone was laid July 29, six months from the date of the subscription paper. J. W. Green, presiding elder, delivered the sermon on that occasion to a large audience. He was assisted in the conduct of the disciplinary services by Thomas Meredith and F. M. Pavey. The Brazil Silver Cornet band rendered appropriate sacred music. Dr. Green preached from the text, Acts V, 38-9. His subject was "The Divinity of the Christian Religion." The hour was that of the usual Saturday morning service of a quarterly meeting.

The building, Hendrix Chapel, was dedicated January 13, 1878, Thomas Bowman, D. D., one of the bishops of the church assisted by presiding elder, J. W. T. McMullen and pastor Thomas Meredith officiating. The sermon was based on Haggai II, 9.

The building, when freed from a debt of \$2,700, was presented to the church at large by D. W. Bridges on behalf of the trustees, for dedication.

A large audience was present. Among former pastors and presiding elders present were Revs. J. W. Green and F. M. Pavey. Professors John Clark Ridpath and L. L. Rogers of Indiana Asbury, now DePauw University of Greencastle

and Rev. W. W. Hibben, of Indianapolis, with citizens of adjoining cities and towns were among those present.

Hendrix Chapel was of modern Gothic architecture, cruciform in design, a marvel of convenience and a thing of beauty. The seating capacity of the main audience room was 800, including a semi-circle for choir and pulpit, gallery at the west end, under which were a parlor and two small rooms. The basement afforded a lecture room, with two small rooms, with a total capacity of 400. It was constructed on the best principles of acoustics. In fact it was a huge bell, so complete in arrangements that, when the air registers were open, the minister's voice, undisturbed by the slightest echo, could be distinctly heard not only in the gallery and throughout the spacious audience room with the apartments connected with it, but also in all the rooms of the basement below.

The entire cost of the building, an item of interest in these days, was \$12,000. The building alone cost \$8,000. The remainder was expended on seats and other furnishings and equipment. The bell was a gift from Eli Hendrix.

Hendrix Chapel was named in honor of Eli Hendrix, partly because of his munificence in its construction, and partly because of his long and intimate connection with the society. From early manhood he was one of its members. He assisted in building the log house in 1845. He aided materially in building the frame house in 1856-8. For fourteen years in his first term he was superintendent of the Sunday school, in organizing which he was active. For twenty or more years he was an efficient classleader. He was unanimously accorded this honor by his composers. It was fitting that he should have this monument. But Hendrix Chapel was not one man's monument alone. It commemorated all who gave so cheerfully of their means for its construction. It was likewise a monument to the fathers in the ministry and in the laity who laid the foundations on which the society now stands. In dark days, without hope of reward, but with sublime faith in God, they toiled on in the face of unpromising beginning. But the wilderness and the solitary place were glad for them and the desert rejoiced and blossomed as the rose. They have passed away, with perhaps not an exception; but their work remains.

The Sunday school contributed largely to the strength of the church. It was organized in July, 1858, with John N. Wood as superintendent and Eli Hendrix, secretary. Mr. Wood soon resigned and Mr. Hendrix was elected to succeed him. Mr. Hendrix remained superintendent for fourteen consecutive years, or until 1872. In 1875 he was re-elected and served a year. B. F. Mason, Thomas Henderson and William Menough and Rev. J. H. Hollingsworth also served the school in this capacity with splendid success. Many members of the church came from the Sunday school ranks. In 1875 the school organized two mission schools, one at the "Y" in east Brazil, with Mr. Henderson, superintendent, and one at Glenwood, a mile north of Brazil, with Perry Stunkard, superintendent.

After several years of service, Hendrix Chapel was torn down to be supplanted by the present brick and stone edifice, in order to accommodate increased membership and Sunday school. It is not my plan to cover this modern period in this history. The historic past, extending from one year after Clay county was organized in 1825 to 1879, has been recounted, however imperfectly. There was a pre-historic period of which there is no record, when the itinerant preacher, in advance of county and even state organization—the latter in 1816—sought the lost sheep of the house of Israel in the wilds, where afterward cultivated farms, beautiful homes, cities, towns and villages abounded. Their record, if any was kept, is lost.

In 1879 it was written by the historian :

Will these altars of the Lord in time become broken and neglected? Will the society always maintain its present vantage ground in the moral warfare, or will it lose it in failure and retreat? When the founders of Hendrix Chapel have passed to their reward, and when the building itself, crumbling with age, shall be superseded by another temple of worship, will its successor be fashioned after a commoner pattern, or will it also be an exponent of prayer, and labor, and sacrifice? These are questions for future worshippers to answer. They are to be congratulated upon the example of those who have gone before. With this worthy and costly trust, let the memories of the authors be cherished, and let their noble example be emulated.