

# Mennonite Research Journal

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## Trails and Trials in Forty-Eight Year Ministry

Moses G. Gehman

From the gloaming of my life's short ministerial day,<sup>1</sup> looking into the faces of this host of younger brethren and your companions, my heart is made to rejoice greatly, because of your faithfulness, and willingness to continue in this great and good work. In my humanity I tremble because of the solemnity and immensity, with all the involvements of the ministerial charge. How soon these forty-eight years have slipped away! Yes, these seventy-eight years of my life were even as a "vapor, that appeareth for a little time, and then vanisheth away." Now, soon I shall be passing into the sunset. Oh, how little I have done for my good Lord who has done so much for me! Oh, Lord, forgive my lethargy! Thirty-five hundred years ago, a preacher said: "We spend our years as a tale that is told." But, Lord, my tale is only half told! These forty-eight years, they were not even pinpointed on this little island of time, between these two vast, endless eternities, whereon we spend our brief ministerial labors.

Dearly beloved, brethren in the Lord, tonight your servant really feels he is one with the group Elizabeth Aker describes in her hymn:

"Full well I know I have more tares than wheat,  
Brambles and flowers, dry stalks and withered leaves;

Wherefore I blush and weep, as at thy feet

I kneel down reverently, and repeat,

'Master, behold my sheaves,'

'Master, behold my sheaves.'"<sup>2</sup>

### THE IMPORTANCE OF PREACHING THE WORD

There is no greater and more important work on this planet than the preaching of the Gospel of Jesus Christ. The minister's calling is a holy calling for a Heaven born purpose, to evangelize the world. Name all the great men that history records, Presidents, kings, queens, dictators, discoverers, scientists, psychologists, psychiatrists, space-explorers, etc. There is no higher calling than the calling to continue in the great work of preaching, through Jesus Christ, the preaching our Sovereign God has bidden us.

To catch the spirit of so great and important a work as the ministry of God's Word, let us take a brief vista of God's portrait of the minister and his assignment. Remember, in the first place the preacher gets his authority from the Lord; in the second place, from the Church. A few Bible references will bring to our minds some idea of the scope and depth of the work in which you, as ordained men, with your companions, are deeply interested this evening. Your servant's heart is overwhelmed with joy as he speaks from the twilight of his ministerial day, and beholds you as a group with a like charge, some of you just emerging over the eastern horizon of your allotted serving period. Some of you will still be preaching when the mortal remains of the one who now speaks have been waiting out here in God's Acre for thirty years, provided our Lord will wait that long until he will descend from heaven "with the trump of God."<sup>3</sup> God bless your ministry!<sup>4</sup>

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### A BIT OF THE REMINISCENT BEAM

Having yielded my heart to the Lord and my hand to the church in October, 1898, I, with eight others, was in the instruction class for water baptism in the Bowmansville Men-

nonite congregation. The home ministry served as instructors, namely, Benjamin Horning, Henry G. Good, Abraham B. Gehman, and Deacon Noah M. Bowman. They had no pre-arranged outline to follow. The Bible interpreted by the Holy Spirit, was all that was needed to instruct applicants, sixty-one years ago. Stress was laid on Matthew 5, 6, 7; Romans 12; I Corinthians 11:1-16; and John 13:1-17. There was no lengthy discipline to read and interpret. All instruction was in the German language exclusively.

The teaching on the dress subject was this: "The suit you now have you can wear out, but when you get your next suit, get it in order, as nearly as you can."

The instruction was concluded with two pertinent, unforgettable questions: (1) "In case you would be nominated for the ministry, would you be willing to share the lot, and if called, faithfully serve?" Then the Bishop turned to the six girls and asked them: "In case you would be married, and your husband would be voted in for and called as a minister, would you be willing to work with him in the ministry?" Our forefathers considered the baptismal vow of such seriousness, that it was to them an integral part of any subsequent ordination vow. (2) The second and last question was of like positiveness: "Do you agree to all that you have been taught, and are you willing to abide by the same?" We were baptized in January of 1899 by Bishop Martin Rutt of Boss-

ler.<sup>5</sup> All were adults. True to their historic position, no child baptism was even thought of by the Mennonites three decades ago.

On September 1, 1912, votes were taken for a minister to serve in the Bowmansville-Alleghany area. Ten brethren were nominated.<sup>6</sup> Your servant was the next to the youngest. He was the only one in the class who had practically no experience in public service, in Sunday School or church work. Psychologically, he was an ultra-introvert. He was afraid of his own voice, when some one listened. In school, as an early teenager, his teacher had to order him out at recess into

the active group to play, because he was inclined to sit with the teacher and muse.

The ordination took place in the Bowmansville Meetinghouse on September 3, 1912. Bishop Jacob N. Brubacher, of Erisman, preached the ordination sermon. Bishop Benjamin W. Weaver gave the charge, with Brother Brubacher standing along side.<sup>7</sup> Also present were Bishops: Abraham B. Herr, Peter R. Nissley and Noah L. Landis. There was no dissenting voice from any of the ten nominees. Brother Jacob M. Weber at first felt because of his oft infirmities at that time he would better be released. After a brief silence and deep meditation, Bishop Brubacher looked up and said: "Es ist ein vichtechei sach eber loos zu lassen."<sup>8</sup> And they all shared the lot with like concern for the welfare of the church.

The Sunday following, we had services at the Gehman Meetinghouse. It was the newly ordained man's part to have the devotional service. The new preacher stood with a group of others for a few minutes at the church door. Soon his eyes gave no light. His ears gave no sound. When he came to, consciousness, he was lying between two carriages in the horse shed surrounded by a group of brethren with words of encouragement for the new preacher who was "not eloquent" and so unusually "slow of speech, and of a slow tongue."<sup>9</sup> He read I Corinthians 13 for a devotional Scripture. Such was the debut of this preacher of whom it was said over and over, "he just doesn't say much."



The First Bowmansville Meetinghouse in the Country

### THE CHURCH OF MY CHOICE

Those were days of serious thinking. Three decades ago people were moved with deep conviction in the matter of making choice of their church affiliation. This was not only true of Mennonites, it was likewise true of other denominations. People then believed in their creeds.<sup>12</sup> Interdenominationalism had not as yet cast the creeds overboard, as many do today.

The church I joined was a loyal, conservative church. Our people were sure that the Bible is the Book of God. Inerrant, wholly reliable, it was God speaking to man and what He said was to be literally obeyed by all Christians. An early impression I received in the Mennonite Church sixty-one years ago and earlier was that she stood unflexibly for world separation on the colossal issue of conservatism and liberalism. There was not so much legislation to control worldliness in the church as we have today but there was a lot more of that heartborn simplicity that abhorred the showy extras. It was a plain church. You could tell a Mennonite wherever you saw him, or her. In those days fashionable women wore hats and plain women wore bonnets.<sup>13</sup> That dual-service "bonnet" for the sisters, which answers (?) for a "bonnet" when going to church on Sunday morning, and for a hat in worldly gatherings, was not invented yet. This plainness was not confined to dress alone. This Gospel standard of simplicity applied to the driving equipment, to dwelling houses, and other things where the spirit of making a show of one's self was a deciding factor.

### TRAILS

We all leave a trail. We all follow a trail. In short the word "trail" means, "the track left behind anything in motion." (2) "The track, as of marks on the ground or scent in the air, by which hounds and hunters follow their game." "A path or fixed route, as an Indian trail."

As little boys on the farm, father would send us to the pasture at even time to fetch the cows. Often as we came to the entrance and let down the bars, there were no cows around. Knowing the instinct of cattle to follow each other's trails, we looked for the cow path, and followed the trail into and through the woods, and there at the end of the trail we found the cows, because we followed the cow trail, not a rabbit trail.

There are so many different trails in this wilderness of life, and it is very important that we get on the right trail.

When Jesus Christ was here on earth, He left His trail from Bethlehem, through Jerusalem, by way of Gethsemane and Calvary, on to Olivet. Jesus said to them all, "if any man will come after me, let him deny himself, and take up his cross daily and follow me."<sup>14</sup>

Saint Paul shows us how to get on the right trail, "Be ye followers of me, even as I also am of Christ."<sup>15</sup> Paul means to say; do not follow me, follow Christ; do not follow a man, follow Christ; do not follow Apollos, follow Christ; do not follow Cephas, follow Christ. No, the very best of preachers does not leave the ultimate trail; he is safe company only in so far as he follows Christ. Many people today lose out in their Christian life because they follow the trail of some captivating personality or cult, never finding Him who is "the way, the truth and the life."<sup>16</sup>

Does my trail in the religious world, in the social world, in the business world, in the area of church loyalty, really lead those who follow me in my trail to Jesus Christ? **REMEMBER—WE ARE LEAVING A TRAIL AND WE ALL FOLLOW SOME TRAIL.**

*(To Be Continued)*

### Footnotes

1. Moses G. Gehman was born February 9, 1883, near Adamstown, where his brother, Garson, now lives. His parents, Noah and Hannah nee Gehman Gehman, is of the Adamstown and Lehigh County Gehman lines. He obtained a common school education at Staver's, developing an instinct for observation and exact recording in the practical art of living. He was baptized January 1899 at Bowmansville. He was ordained, September 3, 1912, for the Bowmansville Circuit. He was married December 3, 1910 by Benjamin Weaver to Sallie L. Musser (b Feb. 1, 1887) a daughter of Samuel and Mary Leinbach Musser. God blessed this family with:

1. Esther, Aug. 20, 1913, m Oct. 15 1938 Elmer W. Nolt, Feb. 8, 1914 of Bowmansville. 4 ch.
2. Noah, Jan. 14, 1916-Dec. 3, 1918
3. Rhoda M., May 8, 1920-May 15, 1921

He has been invaluable in building up the congregations in the Bowmansville Circuit in these almost fifty years of ministry. His counsel is very important. Since the beginning of World War I, he counselled approximately 110 of our CO brethren at his home. This intimacy was a joy to his heart. He served on the Advisory Committee for the Weaver Book Store from 1940 through 1943. He also served for years on the Sunday School Library Committee of the Conference (1940-1958).

This was given on April 21, 1961 at the Lancaster Conference Ministry and Their Wives Meeting at Bowmansville.

2. James 4:14

3. Psalm 90:9

4. Church and Sunday School Hymnal, No. 131, Stanza 3.

5. I Thessalonians 4:16

6. Matthew 1:21; Luke 1:35; Hebrews 13:8; Matthew 4:17; Matthew 10:7; Matthew 10:16; Luke 4:18, 19; Mark 1:38, 39; Luke 19:10; Luke 9:56; Mark 6:12, 13; Luke 8:1; Mark 2:2; Romans 10:14, 15; Galatians 6:14; I Corinthians 9:16-18; I Timothy 4:16; I Timothy 5:21; I Timothy 6:20; Revelation 14:6. Thus God shows us the vast importance of the work of the ministry.

7. There was no local Bishop from 1893-1903.

8. The class included Jacob M. Weber, Amos W. Burkhardt, Noah M. Weber, Samuel M. Weber, Phares Good, Isaac W. Geigley, William G. Good, John L. Musser, Moses G. Gehman and Barton G. Horning. Only three survive.

9. Since the Mennonite Church believed in the laying on of hands, Jacob N. Brubacher with Benjamin Weaver laid their hands upon the applicant (cf. Deuteronomy 34:9 and II Timothy 1:6). However the writer only recalls that he was alongside. Why, if not?

10. "It is a serious matter to release one from the lot."

11. And Moses said unto the Lord, "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue." Exodus 4:10

12. The writer witnessed twelve ordinations in the same house since.

13. Although the exception, in the early "nineties" there were still some individuals of other churches that dressed like Mennonites.

14. Luke 9:23

15. I Corinthians 11:1

16. John 14:6

### David B. Groff - Eyes to the Church

David B. Groff (Nov. 26, 1875-Dec. 30, 1961), a son of Jacob H. Groff and Maria K. Buckwalter, grew to manhood in the Mellinger congregation. He first married, Jan. 5, 1897, Annie K. Stauffer (May 17, 1877-Feb. 25, 1930) and (2) in 1941 to Maggie Newswanger (May 2, 1881-Jan. 11, 1954). There was an infant only to the first marriage.

With no children of his own, yet he was always a lover of children, first in his own congregation and then at Columbia Mission with Charles Byer and others. In 1928, his eyes saw a real need at Marietta and on April 8th he opened Sunday School in the eastern end of the borough. He headed it for years giving it a good foundation. In 1935, he opened the Rossmere work in the home of Jere Fenninger and later in a corner store room, until the 741 Janet Ave. Meetinghouse was built in 1946.

In 1945, a friendly Jew had a house on Groff Avenue, which David saw as a possible mission point on "the Hill" in Lancaster City. He sang Summer Bible School into the hearts, first of the children, and he was a real magnet for them. They all loved David B. Then Sunday School followed and the house was crowded until the present church building in 1947 was purchased from Rev. Bowermaster. Since, this building at Laurel and Fremont Streets, is the centre for this work.

He saw Lyndon in 1948 on the southern outskirts of the city. He opened mission work here, even if a garage must be used and this was one until 1952 when their new building was furnished.

In 1952, he saw the Spanish witness at Bridgeport needed for the Mexicans by the Conestoga river side. The latter is being moved into the Water Street Mission Building, recently

*(Continued on Page 10)*

## Enjoy the Second Hundred — If You Can!

Ira D. Landis

But to do this you must enjoy the first. Henry Herr Hess has done just this and now at this good age, "the good Lord (still) left me here," he says. About noon, November 25th, the writer started a mutually fine fellowship in his home covered by the atmosphere about the Millersville State College.

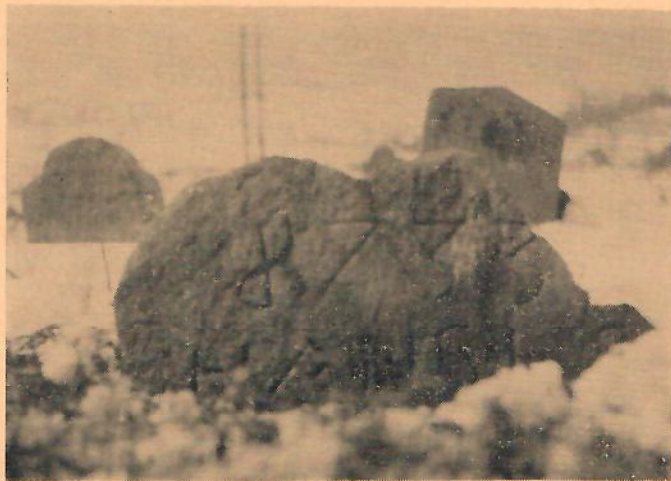
He was a son of Jacob L. Hess (Mar. 5, 1827-Apr. 6, 1897)<sup>1</sup> and Mary Ann Herr (Apr. 28, 1832-May 31, 1879) in Pequea Township<sup>2</sup> near the Pequea Brethren in Christ Meetinghouse. He was the fourth of this "Brinser" family of ten. He grew up on the farm, obtaining his schooling at the Old Sandstone along the Conestoga-Lancaster Road.<sup>3</sup> He learned aptly, so his school days were numbered. At eighteen, he took the team, and he knew mules.

In those days, the father had a hired man, a hired boy and a tenant, in addition to the family. For the corn work, when they had a good crop, he hauled as many as forty fifty-five bushel loads with his four mule team. In corn work the corn was first shocked and husked by hand. Two men from York County would help, remaining weeks, even over Sundays, until it was housed. Then they shoveled all the corn, and sometimes overhead, not a few feet. "How simple today," he remarks. The two-row self-propelled corn picker pulls into the field, goes down the rows, and puts it into a crib-wagon. The corn drops off of the wagon to the elevator, and without sweat or trouble, the corn with two men is soon housed and there is no heavy fodder to handle. "This is the greatest revolution in Lancaster County agriculture."

He helped to cradle, and then when the reaper came, five women and men tied up. "We loaded, hauled, mowed it in the barn, treading it out with horse power in the short winter days. Harvest in those days was work." He purchased in one man's life-time, a cradle, a reaper, a self-tying binder and a combine. They kept seven horses and mules and now a man and tractor can pull that for which ten horses and three men were necessary in his generation.

About 1870, his father and David Bursk started a Union Sunday School at Old Sandstone, soon moving into Harmony Hall, when it replaced the older building. His future wife went to a similar school in her education center at Stehman School House where Mr. Hoffmeier of Lancaster conducted a similar effort. Probably twenty-five to thirty pupils attended each. He sometimes attended the Willow Street Mennonite Sunday School in the afternoons also.

He sought and won the heart of Christianna E. Stehman (June 17, 1863-Jan. 22, 1946) of Conestoga Township on the Long Lane, a daughter of Henry B. Stehman and Catharine Herr.<sup>4</sup> Pre. Joseph Nissley, a Brinser minister of Middletown, married them on December 28, 1886. They started farming on the Stehman Farm on the Long Lane, successfully handling same for twenty-eight years.<sup>5</sup> When his brother, Martin, died, he bought the Hess Homestead where numerous generations of Hesses had lived. He retired in his Millersville Home where he has since resided. However, he continued farming on the old homestead with a tenant.



Hans Hess (d 1733) Monument Should Be Preserved

—MRJ Photo

His wife accepted the faith of her forebears and was baptized by Bishop Isaac Eby at New Danville in 1897. She gave a religious atmosphere to the home ever after. He withstood the wooings of the Spirit until about 1923 when Wilson Moyer conducted meetings at the Millersville Church. After a season of instruction, he was baptized by Bishop D. N. Lehman. When speaking about it, he says he waited, "Oh, too long." He has enjoyed his fellowship with the Lord, redeemed the time, and still generally gets to services, witnessing for four decades.<sup>6</sup>

The family included three girls. Ada Ellen, who so kindly cares for the father "even to old age," Martha Mary, the wife of I. Walter Herr of Pequea Township and Annie Catharine, who died young.

"The Churches are so different." Pre. John B. Harnish, Martin Miller and others used the German exclusively until Amos Herr (ordained 1850) and John K. Brubaker preached some in the new language. No Sunday Schools were held early. The services are now streamlined and short. The meetinghouses are larger, more elaborate and artificially lighted; the benches are much more comfortable. Evening services are now held and less during the week. The yards contained no automobiles but open horse sheds with horse-back riders and many rockaways.

The Pennsylvania Medical Society gave him a certificate and President Eisenhower a congratulation on his 100th birthday.<sup>7</sup> His eye sight is not dim nor his natural forces too much abated.<sup>8</sup> He retires about 9:30 P.M. and is upstairs until almost noon, enjoying life and a keen memory. His witness is wonderful. "He always talked nice about his parents," his daughter said. He then said, "We never had an argument." Therefore the promise (Ephesians 6:1, 2) was his. "Today there is too much hurry and worry. Things are bad enough without worrying about it. I live but one day at a time." "I have a bigger appetite but watch my eating (Proverbs 30:8). Everything tastes good and so I eat good and sleep good."

I know some, not half his years, not as well preserved. He praises the Lord continuously for this goodness and if you would even want to see the second hundred you will need more praise and more self-discipline. It may not be too late for a few of you. Henry H. proves it can be done.

### Footnotes

- Jacob L. Hess, March 5, 1827-April 6, 1897. Son of Jacob Hess-Elizabeth Lichty. Married Jan. 3, 1853 Mary Ann Herr, Apr. 28, 1832-May 31, 1879, dau. Martin Herr-Maria Brubaker. Herr Gen. 3443; Hess Gen. 228-230; Biogs. 582.
- Lizzie, Mar. 15, 1853-Nov. 20, 1855
- Martin H., Oct. 5, 1855-Feb. 7, 1917, m Dec. 19, 1878 Mary Huber, Mar. 15, 1858-Jan. 21, 1934 dau. David Huber-Maria McCartney  
Ch.: Jacob L. (Chicago), Mrs. Milton H. Ranck, Mrs. Jacob Rutt, Harry, Huber and Mrs. George S. Mann
- Barbara H., May 25, 1858-Feb. 18, 1897, m Dec. 17, 1878 Jacob H. Zeigler, Jan. 6, 1856-Dec. 27, 1942, son John Ziegler-Barbara Hertzler, Biogs. p. 581  
Ch.: John, Mrs. Christian Heisey, Mrs. Horace Heisey, Mrs. Paris F. Snyder, Alice, Jacob, Arthur
- Henry H., July 3, 1860, m Dec. 28, 1886 Christianna E. Stehman, June 17, 1863-Jan. 22, 1946, dau. Henry B. Stehman-Catharine Herr.  
1. Ada Ellen, Sept. 27, 1887 S  
2. Martha Mary, Nov. 30, 1890-Dec. 10, 1957, m I. Walter Herr, June 27, 1886-June 2, 1960, son Benjamin B. Herr-Ida Groff. Breneman Gen. 299; Herr. Gen. 3007  
Ch.: Mrs. Robert E. Girvin, Richard H. and Henry H. Herr, 9 grandchildren—cf. Landis Gen. II, p. 235
- Annie Catharine, May 21, 1892-Feb. 26, 1895
- Martha H., July 7, 1863-Feb. 19, 1864
- Anna, Dec. 6, 1864-Aug. 10, 1865
- Jacob H., Feb. 6, 1866-May 6, 1942, m Jan. 14, 1890 Elizabeth Mowrer, May 3, 1868-Apr. 2, 1951 dau. Amos Mowrer-Elizabeth Harnish.  
Ch.: Mrs. Anthony Napolitan, Mrs. Walter H. Doner, Mrs. John B. Norton
- Mary H., Nov. 2, 1868-June 10, 1958, m Mar. 17, 1891 John W. Eshelman, Dec. 18, 1869-Nov. 30, 1950, son of John W. Eshelman-Barbara nee Eshelman. Klein III, 82  
Ch.: John J. and Mrs. Alfred Eckman
- Fanny H., Jan. 27, 1872-Mar. 29, 1946, m Aug. 13, 1893 A. B. Hess, May 31, 1871-Aug. 4, 1933, son of Rudolph

(Concluded on Page 5)

## Preacher Samuel Myer (1780-1851)

Ira D. Landis

In Conestoga Township to the right at the Cross Roads two miles south of New Danville is the John Kendig Jr. farm, originally the Myers Tannery Farm. To the south of the buildings is the 30' x 50' cemetery enclosed with an iron fence where the Myers are buried and some of their kin. The marked graves legible are as follows:

- Rudolph Myer, Oct. 8, 1808-Apr. 26, 1878
- w Susanna Miller, Aug. 20, 1811-Dec. 22, 1881
- s Rudolph Myer, Sept. 18, 1852-May 2, 1853
- Pre. Samuel Myers, May 15, 1780-Apr. 21, 1851
- w Barbara (Harnish) Feb. 20, 1786-Aug. 6, 1844
- s Samuel Myers, June 21, 1811-June 24, 1853
- Maria Myer, Dec. 9, 1795-July 22, 1816
- Benjamin Shenck (s Michael-Anna), m June 8, 1817
- Margaret Myers, Mar. 1791(?) - Dec. 9, 1861<sup>1</sup>
- w Margaret, Jan. 9, 1795-Apr. 1, 1868
- Samuel Myer, m ? Poorman, Sept. 3, 1715-Aug. 8, 1795 (F1 629 Wills).

Pre. Samuel Meyer, above, who lived here both as a tanner and farmer, married Barbara Harnish of the neighboring Shank Farm along the New Danville-Conestoga Road where the Harnish Cemetery is located. Her father, Michael, (1748-Dec. 1806) had 100 acres valued at £ 1500, 2 horses at £ 500 and 4 cows at £ 500.<sup>2</sup> He and his wife, Barbara Stehman, had the following family:<sup>3</sup>

1. Michael Jr. 1777?- 1850, m Anna Kreider d 1834 and Elizabeth Kendig. Rohrerstown
2. Jacob, Sept. 1, 1779-Dec. 22, 1861, m Sept. 29, 1807 Catharine Eyman, Sept. 29, 1788-Aug. 26, 1854. Conestoga Twp. Harnish Cem.
3. Abraham, Feb. 2, 1784-Jan. 20, 1864, m Elizabeth Huber, Aug. 9, 1793-July 4, 1866. Harnish Cem.
4. Barbara, Feb. 26, 1786-Aug. 16, 1844, m Mar. 26, 1805 Samuel Meyer, May 15, 1780-Apr. 21, 1851.<sup>4</sup> Meyer Cem.
5. Joseph, Apr. 23, 1788-Apr. 26, 1821, m Apr. 14, 1812 Prudence Good Apr. 22, 1794-Oct. 2, 1873<sup>5</sup>
6. Rudolph, Oct. 23, 1812- 1841<sup>6</sup>

This Michael was a son of Jacob (b in 1720's-Oct. 14, 1799) of Immigrant Martin who settled on the Harnish Cemetery Farm (above) wherein he, his wife and parents, are buried in unmarked graves.

Preacher Samuel, ordained for the Byerland District, which then included J. Miller, now River Corner, and the Stone, now New Danville, as well as Byerland, was a descendant of the 1720 Pioneer Samuel Moyer through Michael Meier<sup>7</sup> (d 1806) w Mary, who settled on this farm in Conestoga Township. His family included:

1. Rudolph, who drowned in the Susquehanna m Mary<sup>8</sup> Chanceford Twp., York Co.
2. Pre. Samuel, May 15, 1780-Apr. 21, 1851, m Barbara Harnish, Feb. 20, 1786-Aug. 6, 1844<sup>9</sup>
3. Socrates, June 9, 1791-June 8, 1836, m Mary Shank (?) Oct. 12, 1799-Mar. 21, 1879. Shank Cem.
4. Peggy, Jan. 9, 1795-Apr. 1, 1868, m Benjamin Shenk, Mar. 1791-Dec. 9, 1861, son Michael Shenk-Anna Conestoga Twp.
5. Nathaniel Columbiana Co., Ohio
6. Ann<sup>10</sup> m Jacob Nissley s Jacob Nissley-Elizabeth Groff Columbiana Co., Ohio
7. Maria, Dec. 9, 1795-July 22, 1816, m Christian Thomas, July 10, 1801-Nov. 30, 1842, son of Adam Thomas. Old Byerland Cem.

The Pre. Samuel and Barbara family included:

1. Anna, Apr. 21, 1808-Apr. 23, 1892, m Benjamin K. Kauffman, May 22, 1792-Nov. 1854, Son Bish. Chr. Kauffman-Elizabeth Kauffman, Manor.
2. Rudolph, Oct. 8, 1808-Apr. 26, 1878, m Susanna K. Miller, Aug. 20, 1811-Dec. 22, 1881, dau. Abraham Miller-Mary N. Kauffman. Family, Biogs. 862
3. Maria, Nov. 11, 1812-Dec. 27, 1897, m Pre. Christian Herr, May 27, 1807-Apr. 29, 1865.<sup>11</sup> Boiling Springs.
4. Fannie, Apr. 20, 1816-Feb. 18, 1890, m Apr. 14, 1840 Abram Miller, Nov. 24, 1808-Jan. 2, 1868.<sup>12</sup> Manor Farm Cem.
5. Jacob, Ohio<sup>13</sup>
6. Samuel, June 21, 1811-June 24, 1853, "Bachelor, Teacher, Redhead"<sup>14</sup> S
7. Barbara, Mar. 7, 1811-May 7, 1880, m Christian Hertzler, Dec. 11, 1806-May 3, 1874, Slate Hill, Cumberland County.<sup>15</sup>

8. Elizabeth, Aug. 1, 1820-Oct. 19, 1885, m Jan. 5, 1841 Abram B. Mylin, Oct. 6, 1814-Sept. 23, 1871, son of Abraham Mylin-Elizabeth Barr. Byerland Cem.
9. Jacob Myers, May 1821-Mar. 1914, m Anna Mar. 26, 1828-Oct. 12, 1888. Byerland Cem.
10. Magdalena, Sept. 1, 1823-Apr. 5, 1899, m Jan. 2, 1851 Christian B. Mylin, Mar. 3, 1813-Dec. 31, 1891, son Abraham Mylin-Elizabeth Barr. Byerland Cem.
- a. Abraham Myers, Feb. 28, 1825-Aug. 11, 1886 S Byerland Cem.
- b-d. Three infants<sup>16</sup>

Pre. Samuel Myers opened the tannery on his farm in October 1812 and had been successively operated by Socrates Myers, Samuel Myers and son Rudolph (until 1839), Rudolph Myers (to 1876) and Abraham, the latter's son, until the end of the century.<sup>17</sup>

As a boy, the membership expected more than today from their elders and this continued for some years. When Michael Hess died in 1792, he made these provisos: that the will should be executed "with the approbation of the majority of the elders of the Menest Congregation in the Township of Conestoga aforesaid for the time being shall think proper . . . with the approbation aforesaid" (twice repeated again) . . . If the executors die, "I do authorize and empower the majority of the members of said meeting for the time being to act and make such division and to execute such deeds for confirmation as to them shall seem meet."

During his ministry, he saw his congregations growing so that two built the second house during his term of service: River Corner in 1828 and Byerland in 1848,<sup>18</sup> and New Danville remodelled in 1855.

He may have succeeded John Shenk (1747-Aug. 23, 1813) of Michael, father of Bishop Henry and "Committeeman John." He served under the Bishops, Jacob and John Brubaker and Henry Shenk. He served with Daniel Sterne-man (Nov. 4, 1767-Jan. 21, 1851) and Henry Shenk (1839 and thereafter). His ministry was also fruitful, where best known i.e., in his home.

### Footnotes

1. Grandparents of the late Martin Shenk of Lititz
2. Ellis and Evans, p. 1007
3. Harnish Freundschaft, J. G. Francis, 1729-1926, p. 32 & 42. Will I-1-229 Dec. 29, 1806 Probate
4. Biographical Annals, p. 862
5. Widow Prudence married Samuel Alexander. She is buried on the last row in the Marticville Methodist Cemetery. Son Michael and (w) Lydia lived in Darke County, Ohio. (G 5-23)
6. Guardian Release 4-453
7. Michael Meier and Mary Family R 5-375
8. Sold land in Hanover Township in mid 1770's
9. Samuel Myers' real estate in 1780 was assessed at £ 8800. Lancaster County Historical Society XIX, p. 251
10. Jacob Nessley, a grandson of Jacob Nutt (Nissley) of the Manheim Township Farm on the edge of the City became the Pan Handle (W. Virginia) Pioneer and later Columbiana County, Ohio. Jacob Nessley (Nissley) 1753- 1832 m Elizabeth Groff 1757- 1829. Brenneman Gen. p. 626. This was their son Jacob who obtained a release on May 30, 1832 (W 5-59) to Anne's father's executors. Wilmer D. Swope thinks they are buried near Wellsville, Ohio.
11. Kauffman Gen., p. 93. Grandparents of our well preserved veteran of 97, A. K. Mann of Millersville. He sometimes would ask his Grandma, how old she was when she married, but she never told him. Mennonites of Lanc. Conf., M. G. Weaver, p. 235, 466; Herr Gen., Nos. 938, 3075-3080.
12. Herald of Truth, 1868, p. 47
13. Wilmer D. Swope, Leetonia, Ohio says that his great grandfather, a Mennonite, Christian Rudy of Lancaster County, married a Barbara Myer, moved 1838 from Lancaster County to Wayne County, Ohio. Her dates do not correspond. Or did the Jacob of Ohio (Biogs. 862) return and is buried at Byerland (our 9)? Or was his name not Jacob? Who knows?
14. This is A. K. Mann's description, although not certain whether Samuel or Abraham.
15. Mrs. John Hollinger, Hollinger Tannery, was a daughter. These are our dates on Slate Hill Cemetery record but both Samuel and Barbara seem to be born in 1811. Also cf. Kauffman Gen. 343
16. Biographical Annals (p. 862) say fourteen children but mentions only eight. If three infants are buried in the family

(Concluded on Page 5)

## In This Issue

Moses G. Gehman, a veteran of almost fifty years in the ministry, gives us a fine backward look over these years in the Lancaster Conference. You will appreciate this.

Henry H. Hess, a veteran of 101 is able to look backward almost twice as far. You will want to get acquainted thus with him.

Pre. Samuel Myer, of Conestoga Township, has been rescued from oblivion. Whether a descendant or a member of the New Danville District, he should arouse some latent interest for you in past history.

As Others See Us, is the record of a German immigrant in 1823 who graphically portrays life amongst the Mennonites and others in that far away day. This story will continue throughout the year. Some surprises are ahead.

Blind Johnny Wenger has been enjoyed by many. One blind man is making brooms as a result. All of us should be more thankful.

Pre. David L. Landis was a moulding figure in one of the largest congregations for almost a half century. It should still stimulate many.

This is the third and last instalment on the Pike Cemetery Record. More people are buried here than you expected.

The Book Reviews cover two recent ones on the Amish of Lancaster County and two recent releases by John C. Wenger. You will want at least some of these after reading the reviews.

## Solicitation

Your Society has been working on their new building plans and soliciting in some of the congregations. This will continue until the Conference is covered. Some congregations have done creditably; others were lighter. The larger givers are being approached and most of these will be contributing in 1962. If you have not made your contribution as yet, do it now. If you know that you could have done better or know of some one in your congregation or a business man, professional, industrial, service, in your area who should give, appoint yourself to make the contact and bring in the contribution. A building worthy of the Conference and our needs will be (D.V.) erected on our plot along Lincoln Highway East, across the Mill Stream from the Lancaster Mennonite School Campus. Act now for an early realization.

## To Complete Our Files

We need some of the Lancaster County Historical Society Bulletins in Volumes 1, 4-6, 8.

Program Builders July '55, Jan. '56, Oct. '57 and Oct. '59; Family Almanacs 1872-1874.

Four Heralds of Truth in late 1906 and in early 1907.

Scattered issues of Herald der Wahrheit 1864-1901.

Sugar Creek Budgets, mostly prior to 1960.

Beams of Light, 1936.

Words of Cheer, 1911-20 numerous.

Christian Monitor 1909-1917 inclusive.

## Recent Donations

Thirty-seven books and twenty-five booklets, with numerous obituary notices (with dates), where Christian K. Lehman served in the Manor District, by his widow.

Autobiographical notes of Noah H. Mack as well as a sketch of same, by J. Paul Sauder, Maryland.

An 1804 and an 1856 book by Mrs. Isaiah Stehman, Lancaster

Three books were given by Ella R. Hostetter, Mt. Joy

A. D. Wenger 1867-1935 1961 by John C. Wenger and Mary W. Kratz was given by the daughter Mary W. Kratz.

Pre. Samuel Myer (Continued from Page 4)

graveyard the stones would not be legibly marked. Mathias Myers Aug. 18, 1824-Sept. 22, 1914 m Martha Mar. 5, 1829-July 26, 1873 on Marticville Methodist Cemetery was not of this family, or was he? If so, there were but two infants.

17. Ellis & Evans, p. 744

18. Cf. Mennonites of Lancaster Conference, M. G. Weaver, p. 451

Enjoy the Second Hundred (Continued from Page 3)

J. Hess-Kathryn Binkley

Ch.: Lloyd, Aaron, Mrs. Michael G. Moore, Dorothy. Klein III, 46

10. Susanna, July 8, 1875-Jan. 10, 1957, m Jan. 21, 1896 Martin Rutt, Dec. 3, 1871-July 1, 1955, son Bish, Martin N. Rutt-Fannie Ebersole by Joseph Nissley.

Ch.: Mabel, Martin, Mrs. J. Lloyd Hollinger

Wid. Jacob, m (2) Aug. 7, 1894 Fanny M. Engle, May 4, 1849-Feb. 26, 1901, dau. Jacob M. Engle-Annie Musser by Henry L. Heisey. dsp. Engle 77

2. The farm was bequeathed by Pioneer Hans by will (A 1-11, Probate Aug. 8, 1733): "Michael, if he behaves, shall have the one hundred acres next to Buchwalter for 30£ and not for a Higher price, but if he has a mind for something else it shall not be Permitted to sell the Land or drive unfwig (?) with it, but the Mother shall keep it and assist with money worth, as I have done to the others, but if any Discord shall happen between the Mother and the children, being Disobedient, may not force the Mother according to their will. Therefore it is my desire that every thing might be treated me in a Christian Ordre and Brotherly Council . . . This I have set down for a further conservation of Peace . . ."

The Hess line:

I Hans (1687-1733) the oldest son of Samuel Hess and Barbel Reimann of Wald, Canton Zurich, Switzerland came across the briny deep in 1717. His wife, Magdalena (1688-Feb. 1767) (Wills B 1-522) is buried alongside on the Sweigart Hill near Baumgardner Station.

II Michael Hess, Apr. 22, 1715- 1792, m Feb. 5, 1738 Barbara Kryter, Feb. 8, 1721- 1790 dau. John Jacob Greider-Elizabeth Mumma. Pequea B.C. Cem. Mennonite Historical Bulletin, June 1942, p. 2

III Pre. Michael Hess, Apr. 24, 1757-Nov. 2, 1820, m 1782 Maria Schock Jan. 25, 1752-June 8, 1822, dau. Jacob Schock-Esther Grove. Pequea B.C. Cem.

IV Jacob Hess, July 22, 1783-May 23, 1849, m 1810 Elizabeth Lichty, Aug. 15, 1787-July 18, 1830, dau. Jacob Lichty.—Pequea B.C. Cem.

V Jacob L. Hess, Mar. 5, 1827-Apr. 6, 1897, m Jan. 3, 1853 Mary Ann Herr, Apr. 28, 1832-May 31, 1879 dau. Martin Herr-Maria Brubaker. Pequea B.C. Cem.

Martin H. obtained the farm, Nov. 22, 1897 (P 15-43) then after his death, Henry H. Now his daughter and grandson Henry H. Herr own it. Thus it was in the Hess name considerably over 200 years and even now in the family.

3. On the David B. Hess place, later replaced by the Harmony Hall School House.

4. Florence Stehman Harnish lives here now.

5. Richard H. Herr, a grandson, farms this place today.

6. He is conscientiously opposed to having his photograph taken and published. We have acquiesced, though we sincerely desired it. However conscience founded on the Scripture wherever found needs to be respected. America sorely needs thousands more!

7. His grandfather, Martin Herr's dates were July 18, 1800-Aug. 22, 1896. He has outlived his grandfather by five years.

8. Probably you want to remember him too today.

9. He slipped some years ago on the ice at the Millersville Mennonite Meetinghouse and fractured his collar bone. Otherwise he knows of no accident in a long life and was never sick, except with a cold. He is a marvellous example of God's mercy.

## As Others See Us - 1823 Style<sup>1</sup>

Translated by Ira D. Landis

October 28—Mr. M, who took us from Doctor H., suggested that I procure a way to Lancaster, York (town) and Harrisburg and offered to take the two along on the way to School or to furnish a way to another advantageous point. Mr. Cook also gave us further advice, and earnestly besought us indeed (if necessary) to start walking, not to stop at the Inns by the way, but to turn in with the best farmers and lodge for the night.

So we left Philadelphia on the morning of the 25th. H.M. accompanied us awhile and promised at the start to provide for the unloading of my baggage, shipped on a sloop to New York.

The paved street toward Lancaster is well maintained and leads through a pleasant country.<sup>2</sup> At noon, we, following the wise counsel, stopped with a farmer named Rudolph. He was a German, but recently an immigrant, and had more land. The house where he lives is on a hill. In Germany, we would call it a Homestead or an Earl, but here customarily (a farm) of may I say, numberless herds of cattle, swine, sheep, horses, etc. all mixed together as in the garden of our first parents. This is a farmstead. He received us in such a friendly fashion, soon had the table set, and welcomed us with patriarchal freedom and friendliness and (also) wanted us to lodge for the night. We thanked him, but went a few miles farther.

Then we went to an Inn, but when the landlord heard that we were freshly from Europe with little money, he suggested that we go to some farmers, and we remembered this.

In the morning, we started early and took our breakfast with an Anabaptist named Zug<sup>3</sup> and became acquainted and enquired where the Anabaptist Colony of Augsburg<sup>4</sup> was located.



*The Moritz Zug House To-day*

*MRJ Photo*

He said he settled a few miles from Cincinnati. Zug has a splendid plantation. The buildings make a veritable village. They were cooking apple butter.

In each household, there was much cooking of apple butter. The best cider was made on the halves. Then apple snitz, in the customary quantity desired, is added, cooked and stirred vigorously, continuously, to make the apple butter thick. It is then seasoned with spices. Often you can find forty to fifty such apple butter crocks and at each meal you will find on each farmer's board some of it. If good apples are carefully prepared, I would prefer it to Church apple butter.<sup>5</sup>

This day we had breakfast with an Anabaptist, dinner with a Quaker and supper and lodging with a Presbyterian. We arrived late, were very uncomfortable and none of this household understood German. Thereafter we were cordially welcomed. The wife directed us to the sleeping quarters. These were so energetically and effectively prepared for the guests that to a German onlooker it was for a long lamented stranger and people from another world and not for one whom they today saw for the first and probably also the last time.

When you hear, that for a few years, the immigrants

through evidently poor luck, destroyed their credit, so that one must wonder at the great manifestation of benefaction, courageousness and the friendliness of the American farmer, and justly, one understands by this virtue, they are satisfied with their hard times.

It is the unanimous opinion of the American, that since the French Revolution, the German, and since 1800, the Swiss immigrants, have changed their prejudices. Earlier we could trust them with everything. Hitherto the Germans were also trustworthy. A German or Swiss hired man or maid have mostly a double duty toward immigrants of other nationalities.

But since that time, they are designing against every other nation, generally speaking, through thievery, fraud, laziness and drunkenness. A woeful warning! Have the grand merits of the German people faded out? Or is this a different class than earlier? (The first to come were arrogant and obstinate; the second were easier to [decipher or] deal with.)

If you want to take the trouble, you could assemble without any difficulty material for a Universal history of swindlers, related by the German immigrant.

I cannot describe what a bitter, harsh discovery it is that such tales, as one hears, cover the world. It is often mere deficiency of tenderness without the design of injury; often however it is a known delight in defaming and a National pride, viz., the desire of a readiness to relate such labels. One errs much if we believe that "the newlanders" were received with open arms or that the American Government would give such, a great assistance; many want to know the tale of the incomer, on such subjects circumscribed, which one could find at certain places and possibly for ordinary folks. We have indeed, a vast Continent, a sparsely settled land, says the American, but since the Revolutionary War every twenty years our population, without this immigrant wave doubles itself. All forecasts continue the population trend. What an unheard of population-density will we have in one hundred years? Will not this soon be the germ of our political destruction?<sup>6</sup>

Now a restless leader in each unoccupied area must have a play room for head and hands.<sup>7</sup> If he cannot move to such places, his livelihood will ruin the society. . . .

This day, with a cutting, cold, northwest wind, produced the first frost. Apparently there was snow on the mountains, but soon it is warm again. From time to time immense herds of cattle appear, mostly two year-steers, which have been driven from Kentucky and Ohio to the Sea States.<sup>8</sup> They were bartered for shopkeepers' commodities. They were slaughter cattle only, but considerably fat.

Near Soudersburg, we entered a barnyard to get a drink of water. The farmer brought to us a crock of milk and cakes, invited us to sit down and were very sorry that we could not speak English.

I understand that this friendly character is based on unbelievable love, not merely from tangible returns.

A gift of a dollar would not rejoice me as much as a meal.

It is somewhat customary. The Patriarchal in this friendliness reminds one of the Golden Age. Truly Moses wishes to place this situation in silver, as he, Abraham, so diligently pursued his duty, ever redeeming the time, so that he must never think, except of his strange guest.<sup>9</sup> Briefly this custom reimbursed me copiously, the unpleasantness for without which a journey in a strange land, is not attended. Heartily this must not be in a town or in every house along the street, for there are those knaves who would bore out the eyes of the immigrant.

We were tired as we reached the sixty milestone, finally, near Lancaster. We turned into the King of Prussia Inn Keeper,<sup>10</sup> where we immediately also were wrapped in a consuming American hospitality.

No thorn-bush, much less a vine or a figtree was here to shade him. The shade of this fall is sought behind the mountains, all held for a mad adventure. He found himself in Saint Penn's Paradise and nothing to do.

\* \* \* \* \*

Pennsylvania is a very fruitful land compared with Germany and Switzerland. With the proper management of the land, it gives marvellous returns—oats and barley excepted, but this fruitland is not as healthful as Germany.<sup>11</sup> The whole

community has a rheumatic condition, numerous disorders and nervous fevers. The townfolks have also acquired these. In spite of this, they are seldom visited with epidemics.

It is unbelievable that the American farmer and artisan live better than the German and Swiss because of the numerous oppression they endured in Germany. I place Switzerland in the same category. On this account disgrace, known or unknown, has no monopolies. However a researcher discovers no clubs, no colonies, no prohibitions, nothing, no nothing hinders him in the free, unhindered pursuit of his craft and talent. The opportunities for which he pays, carries scarcely so much with the richest farmers, as the tobacco which he smokes. Mostly, the farmers are as small noblemen. They can make any concept as well as any people anywhere of the same craft in the world and many of whom do not have the meat on the table that they have every day. Will I be believed that one cannot satisfy his hunger with the dear bread, so I would pass as a confirmed liar. Little better is the laborer, but always so that the penury of the necessary provisions is a becoming thing with him.

On which stage, the spiritual and moral culture of this people is, I have not as yet related. The English speech is necessary; this is the dominant tongue. This is becoming more familiar. It seems to me that the composite character of this northerly Province is following the so called Yankees. We have often heard that the Americans have no national character. First after one hundred years was such developed . . .

The American lacks nothing in the head or talent for serious skill, but is deficient on the saving means of this improvement and essential to a feeling of sufficiency or better, a charitable stimulus. Until now, for the educated, nothing is delectable as a sparkling career of an elective office. They are never folk with much practical qualification and less learning is required. And for their study-preparation, they must be quite a bit republican, viz., a teacher must work earnestly to try to instruct. Even though there is not too much learning accomplished, yet one must truly praise the schools that they are not as in Europe, hither and yon, compulsory schools of crudeness and shamefulness.

I believe that I dare predict that America is more spiritual than Europe, yet in that, will not be behind for a hundred years. In Liberal Arts they will not reach the degree of the European in such or perhaps a longer period. The failure is not one of light, but of warmth. The sanguinous temperament seems to be healing to an "in-wanderer." The intolant section, who in Europe, with other thinking folks, gladly would serve murder and fire with charity, were after a few years quiet, indifferently may I say. Here one has the standard whereby the religious and moral understanding of the people may be perceived. It angers some, when little research is done and eventually little good, which does not come from experience. If it is done in anger, the very best purposes are entirely lost.

(To Be Continued)

#### Footnotes

1. "Reise Nach Nordamerika, von Johannes Schweitzer, Leipzig, 1823, In Commizion bei C. H. F. Hartman" is a travelogue of a German who came to America early in the 1820's, spent considerable time in Lancaster County and its environs, giving us his observations, sometimes "with green glasses," but yet worthy of our perusal. This copy was found in the *Historical Society of Pennsylvania Library*, Philadelphia, Pennsylvania.

2. The Philadelphia and Lancaster Turnpike Road Company was incorporated April 9, 1792. Over "Old Road", the most direct to Philadelphia, a piked Turnpike was finished in 1794 at a cost of \$465,000. This was quite a successful enterprise until the Philadelphia and Columbia Railroad was opened 1834. This was the pioneer turnpike in the country. It was for the convenience of the waggons and the travelling public. Sixty taverns, nearly one for each mile were soon found thereon.

3. Moritz, Christian and Johannes Zug were three brothers who settled in Chester County, arriving in Philadelphia, from Canton Zug, Switzerland, on September 21, 1742 on the "Francis and Elizabeth." Strassburger-Hincke, Vol. I, pp. 327, 329. After being in Berne Twp., Berks County, for thirty-eight years, Moritz Zug settled at Exton in Chester County near the Lincoln Highway. The house is in excellent state of preservation. Mast and Simpson *Annals Of The Conestoga Valley*, pp. 196-200. The Chester County Amish

Tour in 1960 scanned this rare country Amish homestead of bygone days. Mrs. James W. Howse, Exton Meadows, Exton, Pennsylvania, lives in this 1750 stone house built by a Welshman, Owen, in true Welsh architecture. It was purchased by Moritz Zug in 1770, chased by the Indian marauderings in Berks County nearer the Blue Mountains. Here he lived his days descending through the grandfather of Mrs. Howse, Jacob M. Zook to her. The Christian Zug Homestead is owned by Miss Grace McKinstry of Malvern, Pennsylvania.

4. "Christian Augsburger, an Anabaptist in Alsace, and his brotherhood came to America in 1818 and located somewhere along the Ohio (River), to learn whether it were wise or no to settle there. A letter has been sent to Basel encouraging and very earnestly, emphatically, enflaming the immigration fever. This man came in search of his brethren to report to them. There are 400 persons, Anabaptists, who agreed with Augsburger to leave in May 1819 at Harve (de Grace). After much questioning by the Swiss hitherto, nothing but the most absurd intelligence has reached us. We learn that there are people, who take the trouble to misguide folks, who are interested in emigration." Footnote in the Sweitzer text. Christian Augsburger (1782-1848) and family came to America in 1817. Discouraged they returned to their Strasbourg on the Rhine the following year. In 1819 they came to Butler County, Ohio. This was the first Alsatian Amish settlement in America for this immigration wave. He and his brother Joseph and Cousin Henry were the ancestors of many Augsburgers of America today. (Butler County borders on Indiana, the second one from the Ohio River.) Cf Butler County, Ohio and Augsburger Articles in *Mennonite Encyclopedia*.

5. Church apple butter was probably factory made.

6. What would our forefathers say today about many things!

7. In this new country there was no room for experimentation in handicrafts and to get started in business for yourself. He then notes a colony of colored from Sierra Leone.

8. Before the Railroads across Pennsylvania i.e. prior to 1853 and even later, cattle and sheep were herded from the West through Ohio, Kentucky, et al. Many treks across country for hundreds of miles brought these animals to our borders. Longhorns were a common breed until the Civil War when Shorthorns and Herefords took the lead.

9. As Moses records Abram's visit in Genesis 18:1-15.

10. The King of Prussia Inn was below the middle of the south side of the first block of West King Street in the City of Lancaster, about 30 W. King.

11. Southeastern Pennsylvania is very humid and is known not to be a very healthful country. Yellow fever in 1793 and other times and more recently the Flu have afflicted us.

#### Book Reviews (Concluded from Page 12)

Aldus Brackbill, John F. Bressler, Jonas A. Brubaker, Howard H. Charles, David Good, Martin Hoover, Paul H. Horst, Amos S. Landis, Joseph S. Lehman, Henry Martin, Paul M. Miller, John H. Moseman, Joseph Rohrer, John Snyder, John Weaver, Christian G. and John C. Wenger. From Bucks County (Pa.), were: I. E. Burkhardt, Joseph Holdeman, Daniel Moyer and Jacob Wisler (leader of the Wisler Mennonite Church). There are some from Franklin County (Pa.), as Daniel Hoover and from York County as Abraham Hoover and Christian C. Hoover and others from Somerset and even one from Tioga County (Pa.). Then too, you can meet such as D. H. and George L. Bender, J. K. Bixler, John I. Byler, John S. Coffman, J. F. Funk, David Garber, Eli S. Hallman, D. J. Johns, M. S. Steiner, et al, well known to us.

This is no sociology nor anything but a church history. This is probably its greatest weakness. The House has done a fine piece of workmanship and as a companion to other Conference histories *Mennonitica*, it is an excellent, most recent contribution. To study the Mennonite Church, not only in the Conference mainly concerned, you will certainly need this very worth-while product of this ready writer.

Amanda Rider, centenarian,<sup>1</sup> passed on December 21 at 101 years and eleven months. She was buried at the Geyer Cemetery, near her late home, on December 26th.

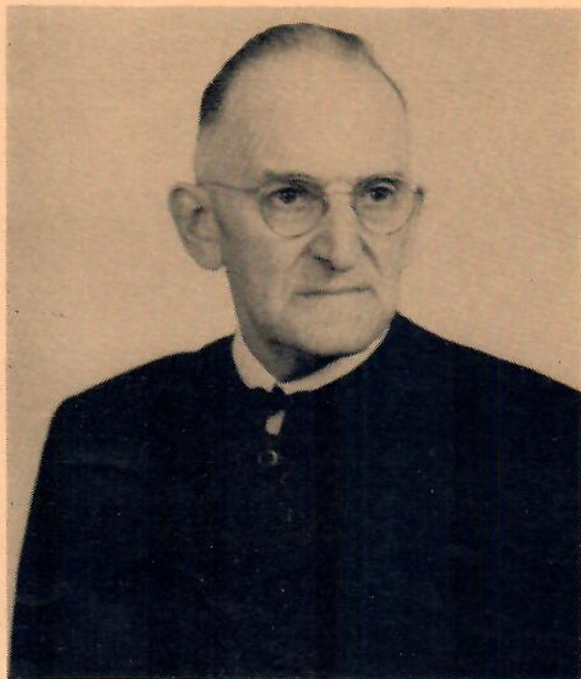
1. *Mennonite Research Journal*, Vol. II, No. 1, p. 9

\* \* \*  
What was once will happen again.

—Christian Bomberger

## A Large Ministry of Almost Fifty Years Closes

David L. Landis (Feb. 7, 1882-May 28, 1961), the second child of J. Franklin A. Landis (Oct. 17, 1849-Oct. 1, 1906) and his consort, Mary L. Leaman (Mar. 30, 1858-Mar. 3, 1946), was born at the Northfield Farm on the Old Philadelphia Pike. He was a descendant of Jacob Landis, Hans Burkholder, Melchior Breneman and other 1717 immigrants. He was educated in the Locust Grove School in East Lampeter and then in Wade's Business College.



*Pre. David L. Landis in Life*

MRJ Photo

### The Man

Before school he rose early to milk and by 5:00 A.M. he was ready for the milk route over Lancaster. Later, J. Franklin bought the Greenfield Farm and the coal yard. David L. delivered coal around the country during the day. He married December 5, 1905 Annetta Esbenschade (Jan. 2, 1883-Sept. 15, 1926) daughter of Joseph H. Esbenschade (Dec. 17, 1857-Mar. 9, 1924) and Mary E. Hess (Apr. 2, 1858-Jan. 19, 1944) and (2) on November 24, 1930, Widow Elizabeth Martin, (Mar. 19, 1884) daughter of John H. Eshleman (Mar. 24, 1848-June 21, 1921) and Hettie Denlinger (Sept. 19, 1849-Dec. 30, 1936). The children, all surviving, are:

1. Almeda E., Oct. 18, 1907 m Nov. 8, 1928 Paul L. Denlinger, Aug. 16, 1906. Farmer. Mennonite. 2351 Horse Shoe Road, Lancaster
2. J. Harold, Apr. 23, 1911 m Apr. 23, 1954 Cordelia H. Hoffeditz, Dec. 28, 1913. Academy Auditor Reformed Mercersburg
3. Miriam E., Mar. 26, 1914 m June 10, 1934 Bish. W. Ray Wenger, Oct. 27, 1910-June 9, 1945. Bishop. Mennonite. Tanganyika, E. Africa<sup>2</sup>

### The Ministry

He was ordained to the ministry,<sup>3</sup> the seventh in age in a class of eight.<sup>4</sup> He served at both Mellinger and Stumptown until Lloyd M. Eby was ordained on July 28, 1943 for Stumptown and thereafter mostly with the Mellinger congregation of about 550 members.<sup>5</sup> During his ministry at Mellinger, there were 622 received, mostly by baptism, exclusive of those received at Stumptown.

He married fifty-four couples including his two daughters and a sister-in-law, beginning with George A. Witmer and Elsie B. Neff on November 5, 1914. Some of these were, due to the fact that for some years C. M. Brackbill's health and his geographical distance in the horse and buggy days made it expedient.

His counsel in his home congregation will be missed. He belonged to the old school. He was in the lot for Bishop twice. He served as evangelist a few times. He attended 750 funerals since his ordination and in most cases at Mellinger he delivered the main sermon. He was seldom absent at any service and his voice was very frequently heard.

In 1926, he sold his farm to the Rotes and built along the Greenfield Road. Here he spent his last days. His spare time, not needed by the home congregation, was spent in the Farmers Supply Company Store in the city. He was incapacitated for about a year. The funeral, largely attended, was held on May 31st, where he served so well,<sup>6</sup> with the home ministry in charge.<sup>7</sup> Nelson B. Landis was ordained on Sept. 7, 1960 as his successor.

### The Minister

A life yielded to God overcomes the world (Romans 6:11; I John 5:4, 5). New Year's texts: II Timothy 3:14; Isaiah 19:21.

To children: "Come when they (the parents) call you. Go, where they send you. Abstain from what they forbid you."

To young married: "Stay within your income; pay as you go; if you cannot pay, don't go."

To the membership: Remember: 1. The Church is God's purchased possession; 2. Honor it as a Divine institution; 3. Be regularly with God's people and active in His service.

To the bereft: "We do not have the promise of eternal life through Moses, Jeremiah or David but through our Lord Jesus Christ, our Saviour and King. We will have reserved seats in Heaven. Our loved one has only gone on before."

His messages were founded upon and always infiltrated with the scriptures. Anything which could not be proven by comparing Scripture with Scripture, he never touched in public or private.

A very favorite hymn was "Forward Through The Ages by Frederick L. Hosmer in Life Songs No. 2. His ministry can be best explained by this poem found in his notebook:

'Twas a sheep, not a lamb, strayed  
In the parable Jesus told,  
A grown-up sheep that wandered away  
From the ninety and nine in the fold.  
Out on the hillside, out in the cold,  
'Twas the sheep the good shepherd sought,  
And back to the flock, safe into the fold,  
'Twas the sheep the Good Shepherd brought.  
And why for the sheep should we earnestly long,  
And as earnestly hope and pray?  
Because there is danger if they go wrong  
They will lead the lambs astray.  
For the lambs will follow the sheep, you know,  
Wherever the sheep may stray  
If the sheep go wrong, it will not be long  
Till the lambs are as wrong as they.  
And so with the sheep, we earnestly plead  
For the sake of the lambs, today,  
If the lambs are lost, what terrible cost  
Some sheep will have to pay!

### Footnotes

1. Most of these dates are in the Landis Family Book III, pp. 6, 34 and in the Society's card files.

2. Miriam is now Head Matron at Lancaster Mennonite School. Address: 76 Greenfield Rd., Lancaster.

3. On November 7, 1911, not 1811 as M. G. Weaver says (p. 471)

4. Class—John H. Mellinger, Aaron D. Landis, Benjamin Leaman, David Groff, Aaron L. Groff, Milton B. Landis, David L. Landis and Martin Denlinger

5. The membership was about 500 in 1911 and in 1962 it is 522 but in 1948 it was 609. Cf. the Mennonite Year Books on respective years.

6. Seven months later a member of 49 years at Mellinger said that he still misses him more than he did his own father.

7. Cf. Gospel Herald, August 22, 1961, p. 751

Bishop Christian Bomberger, when cursed by his son Henry's hired man, fell on his knees before him and prayed for him.

## Blind Johnny Wenger

(Concluded)

Eli D. Wenger

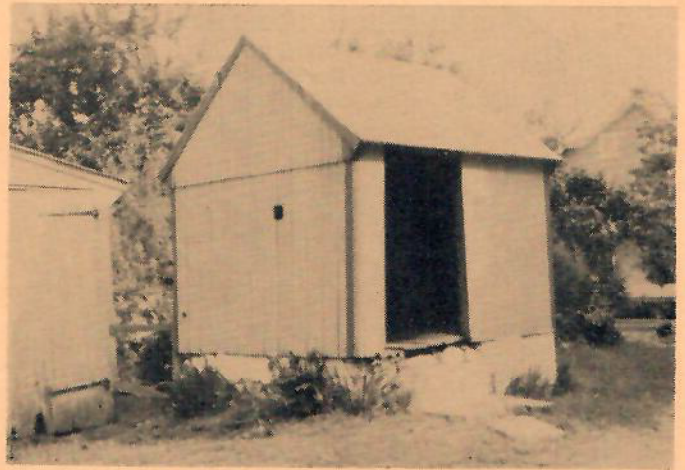
One could not draw from "Blind Johnnie" any kind of a statement to attract any sympathy or pity to himself, so thoroughly was he determined to accept his life as it was, and thank God for his many blessings. I heard him say at times how much he was blessed above "so-and-so," with some other physical handicap. He never had a fatalist attitude on life, even though he was blind and never complained of it, but faced life with a determination to conquer all obstacles and do everything anyone else could do.

He was just as active in spiritual matters, after he was awakened to the fact, that he should turn in that direction, and in the fall of 1883, at the age of 40 years, he was received by Bishop Jonas H. Martin into the Weaverland Mennonite Church with a large class of young people. He at once became an active worker for the cause of Christ, and remained in that happy strain of mind and soul during the remainder of his eventful life. His seat was never vacant except when he was visiting other congregations; this he did frequently. He was an ardent supporter of the Sunday Schools and the mid-week Bible meetings, after they were started. His voice and influence were used and exerted in their favor, long before such privileges were thought to be of the best possible good for the congregations in which he worshipped. He was a good conversationalist, a quick thinker, and of easy expression; having his mind stored with many historical incidents and data of the past. Usually, when he was told something, or when something was read to him he rarely forgot it; so alert was his mind. He was personally acquainted with many of the foremost leaders of the Mennonite Church in this and in other states, and always showed the spirit of aggression in a friendly and brotherly way. He was a liberal contributor to the cause of missions and other charitable institutions, at a time when the rank and file of the Mennonite Church knew little of the duties, privileges, or blessings of such institutions. He took great pleasure in visiting the churches in Montgomery and Bucks counties, as well as those of Washington County, Maryland where he had many cousins. He also mingled with the brethren of the church in their conferences in Virginia, Ohio and Indiana.

At one time Bishop Benjamin Weaver, of the Weaverland Mennonite Church took Uncle John along to visit the Norris Square Mennonite Mission Church in Philadelphia. This was before the days of electric lights and the mission building was equipped only with gas lighting. The next morning the men arose before daylight and Bishop Weaver, reluctantly, and possibly a bit fearful of the gas, decided to dress in the dark, (nothing new for "Blind Johnnie"); he was first to be finished. Uncle then went out in the hallway soon to be followed by Mr. Weaver, who when he entered the hallway, said: "Now, when I once find the stairs." Uncle answered from the bottom of the stairs. Mr. Weaver said: "How did you find the way down yourself?" The blind man answered: "Last night when we went to bed I counted the stair steps and then the steps from the top of the stairs to the bedroom door." This tells us something of his keen sense of observance.

He made frequent visits to Philadelphia and to Lancaster in the interest of his business. On one occasion, Uncle John went to Lancaster on a business trip, this time taking Harry Wenger, a nephew, along. When Uncle had finished his business shopping, he told nephew Harry, that they would go to a restaurant for lunch before returning and told Harry Wenger where he wanted to go. But Harry, like most country boys in the city, had his eyes everywhere. Finally Uncle stopped and said: "Harry, isn't the restaurant here?" Harry told me that he looked, and sure enough it was. Then Harry said: "Yes, but how did you know it?" The blind man replied: "Well back there is a gutter in the pavement to carry the spouting water from the roof across the pavement, and the restaurant door is just so many steps beyond that." Seems almost unbelievable, but so keen was the mind of this remarkable man.

Several years before Uncle John's death, he had a desire to go to the old graveyard of the first Mennonite settlement in Lancaster County, the resting place of Hans Herr, at Willow Street, and to "see" the old Christian Herr house, near the old graveyard, in which place the forefathers met regularly for a long time to worship their God, and which served as a dwelling place for Preacher Christian Herr and his family for many years.



*This Pump House Was Built by Blind Johnny*

*MRJ Photo*

The late M. G. Weaver, of New Holland, served as eyes to Uncle John on this historical trip, which seemed to stir his being with grateful remembrance of the lives and influences of the sturdy men and women who lived in those primitive quarters so that we might enjoy the blessings of a prosperous and peaceful community and church.

Uncle examined the stone lintels, the wood work, wooden pins and wooden door hinges, the stair steps hewn out of solid logs, with one quarter of the log being taken out and pinned to heavy runners or "horses," the fireplace, the oak floors, and the date, "1719" above the door, and other things, and he often referred to the pleasure of that discovery of the past. He with his pocketknife made a model of that old stairway after he returned home, which he often showed to his friends.

Before 1890 he had to be contented with listening to the reading of the newspapers, the Bible and the church periodicals, the Sunday School lessons and the old Question and Answer books.<sup>13</sup> But on one of his trips to Philadelphia, he visited the school for the blind, and was delighted to find someone who gave to him the first lesson on a chart with the Lord's Prayer in raised letters. He found in Uncle John such an apt pupil that on his second visit he gave him the entire Book of Mark, which was soon, with the assistance of his brother David, mastered and read and re-read. This ability of being able to read the Word of God, with his own fingers and by his own efforts, brought new life and new hope for the satisfaction of living and for the hope of eternal sight in the future life to Uncle John, and before his passing he had read and re-read the four Gospels, and other portions of the Bible.

The determination that he should be content with the lot assigned to him, and the satisfaction of feeding on God's goodness, made it possible for him to pass through life without complaint, praising God for the special blessings bestowed upon him, in enabling him to accomplish what he did. One could never find him "blue" or discouraged.

The late M. G. Weaver, of New Holland, once said of Uncle John: "The life and works of this man proved a great blessing to everyone who allowed his benign influence under his peculiar surroundings to operate thoughtfully upon his or her life."

John S. Wenger died at his home of the effects of a stroke of apoplexy, at the age of 73 years and 19 days, on October 18, 1916. His funeral was held at his late home on the 21st day of October, when Bishop Benjamin Weaver and John M. Sauder, of the home congregation, and Henry Baer, of Hagerstown, Md., preached to a large audience. He was laid to rest besides his parents in the Sensenig Family Graveyard, near his birthplace, in Earl Township, Lancaster County, one mile northeast of the Crossroad School house. He requested the hymn: "The Unclouded Day," to be used for his funeral, which bespeaks of the hope and assurance of Uncle John.

"He was a good man, full of the Holy Ghost and of faith."  
Acts 11:24

### Footnote

13. Question and Answer Books were prepared by Benj. Herr, Jacob N. Brubacher, Isaac Eby et al and John F. Funk published them 1880 and 1881.

## Pike Mennonite Cemetery

(Concluded)

Ira D. Landis

### WENGER

- AMMON-Savilla S. Zimmerman: Ruth, Inf. Dec. 15, 1938  
*Zimmerman 640 E*
- AMOS R., June 26, 1894-  
w Amanda Z. Shaub, June 24, 1898-Dec. 26, 1933  
*Zimmerman 353 A*
- Margaret, Inf., May 20, 1931
- w Lydia Good
- DAVID S., Dec. 25, 1824-Jan. 30, 1907, s John Wenger-  
Barbara *Stauffer Gen. 84*
- w Sarah W. Stauffer, Oct. 17, 1826-Jan. 1, 1870, dau. David  
Stauffer-Anna Weaver
- w Catharine Brubaker, Nov. 30, 1837-Dec. 21, 1873 (also w  
Solomon Weber above).
- ENOS S., Mar. 31, 1850-Jan. 16, 1906
- FRANK S., Nov. 26, 1927-Sept. 11, 1942
- ISRAEL S., Mar. 26, 1865-Apr. 13, 1866
- JACOB S., Dec. 18, 1854-May 22, 1922
- w Hettie Ann Dennis, Oct. 10, 1855-Dec. 10, 1925
- Lydia F., Sept. 22, 1882-Jan. 25, 1883
- Inf., May 18, 1890
- Elam, Jan. 16, 1884-Apr. 9, 1894
- JAMES S.-Anna Z. Martin: Mary M., Inf. Dec. 20, 1959
- JOHN, Apr. 26, 1853-Apr. 19, 1876
- JOSEPH S., May 16, 1862-Oct. 14, 1917
- sister Mary S., Aug. 20, 1863-Oct. 29, 1943 S
- w LIZZIE Snavelly, July 13, 1862-Oct. 9, 1946
- NOAH-Esther Stauffer: Elmer S., Apr. 9-12, 1937
- SAMUEL S., Dec. 9, 1833-May 24, 1894 *HT 1894, p. 222*
- w Elizabeth, July 5, 1834-Feb. 21, 1886
- Jacob, Nov. 8, 1857-Jan. 28, 1862
- Sarah, July 29, 1854-Oct. 21, 1858
- Menno, Apr. 23-Aug. 16, 1856
- Inf., Oct. 14, 1858
- WILLIAM G., Oct. 7, 1869-May 30, 1943
- w Sarah W. Reich, Feb. 10, 1871-Feb. 24, 1907
- James R., Apr. 7-Dec. 17, 1906
- Infant, July 2, 1913

### WILLIAMS

- Dr. SPENCER T. (Died before his wife) Malden, Mass.  
physician. Buried elsewhere.
- Dr. Anna Weaver, Apr. 25, 1878-Aug. 15, 1958, dau.  
G.-Fannie Auker

### WILLWERTH

- ADA, Mar. 11, 1888-Feb. 19, 1936
- GEORGE, Apr. 24, 1871-Feb. 1, 1937
- JOHN, Jan. 23, 1841-Dec. 26, 1915
- w Mary Rissler, Dec. 5, 1843-Oct. 19, 1917
- Ida, June 11, 1882-May 15, 1887



The Pike Mennonite Meetinghouse

MRJ Photo

### WITMER

- AMOS S., Jan. 30, 1851-Jan. 30, 1889 *Stauffer Gen. 216*
- w Mary Brubaker, Nov. 9, 1849-Sept. 30, 1896
- DANIEL S., Nov. 28, 1845-Jan. 18, 1898 m Lydia Sech-  
rist (d Iowa) *Stauffer Gen. 221*
- John, Sept. 10, 1886-Apr. 20, 1889
- Jacob, Dec. 6, 1878-Mar. 5, 1880
- DAVID S., Sept. 4, 1836-Apr. 1, 1904  
*Stauffer Gen. 28; Senseney Gen. 33*
- w Maria Weber, July 24, 1837-Nov. 18, 1888
- Isaac, Nov. 6, 1865-Feb. 28, 1872
- Maria, Sept. 5, 1869-Feb. 27, 1872
- Lydia, Mar. 8, 1873-Aug. 8, 1875
- Elam H., Oct. 15, 1894-July 26, 1900
- w Lizzie K. Horst, Mar. 27, 1862-Oct. 8, 1900
- Jacob, 11-10-12 (?)
- Anna  
one illegible
- DAVID W., July 6, 1864-Dec. 26, 1906
- w Susanna S. Weber, Oct. 13, 1870-Aug. 31, 1915
- w Mary S. Weber, Dec. 19, 1872-May 13, 1949
- JACOB Witmer, June 8, 1805-Oct. 11, 1857, s Chr.-Bar-  
bara *Stauffer Gen. 81*
- w Anna W. Stauffer, Oct. 27, 1816-Sept. 9, 1886
- Anna S., Aug. 10, 1835-Oct. 17, 1849<sup>†</sup>
- Samuel S., May 13-Aug. 13, 1848<sup>†</sup>
- JOSEPH S., Feb. 25, 1842-Mar. 25, 1905 *Stauffer Gen. 220*
- w Rebecca Stauffer, May 21, 1848-July 28, 1869
- w Lydia H. Fassnacht, Sept. 22, 1852-June 8, 1912

### ZIMMERMAN

- CARL Z.-Lila S. Bauman: Leroy B., Aug. 10-11, 1952  
*Zimmerman Gen. 916*
- DANIEL H., May 18, 1869-June 24, 1946  
*Zimmerman Gen. 113*
- w Annie S. Weaver, Jan. 4, 1876-Oct. 21, 1933  
*John T. Weber Gen., p. 11*
- DAVID M.-Amelia Stauffer: Jenny S., June 3, 1913-June  
4, 1918  
*Christian Martin Gen., p. 19; Zimmerman Gen. 110*
- Moses S., Jan. 8, 1909-June 27, 1918
- JOHN S.-Mary Bicher: Richard B., Jan. 16, 1936-July 10,  
1938 *Zimmerman Gen. 640 C*
- LEMON M., Apr. 13, 1859-June 9, 1897  
*Christian Martin Gen., p. 13*
- w Mary B. Fox, Apr. 13, 1863-Sept. 12, 1934 (also w John  
M. Weaver)
- Lillie May, July 31, 1887-Sept. 16, 1889
- LEVI F.-Emma B. Stauffer: Eva S., Inf., June 7, 1944
- Deacon LEVI G., Dec. 27, 1865-May 27, 1944  
*Senseney p. 135; Christian Martin Gen., p. 13*
- w Lizzie S. Fox, Sept. 5, 1869-Dec. 14, 1932
- PAUL-Sallie B. Stauffer: Marvin S., Feb. 24-26, 1942  
*Zimmerman Gen. 640 D*
- SAMUEL M., Feb. 6, 1880-Apr. 24, 1957 *Senseney p. 135*
- w Fannie S. Fox, Nov. 13, 1883- *Zimmerman Gen. 124*
- Bish. WEAVER W., Aug. 21, 1894-
- w Lizzie M. Shirk, Jan. 31, 1896-Aug. 27, 1959  
*Zimmerman Gen. 338*

### ZOLL

- CHARLES-Katie Reich: Leon R., Dec. 13, 1933-Feb. 14,  
1934
7. Genealogy gives Anna S.'s birth as 1835 and Samuel S.  
as Jan. 13, 1848.

David B. Groff (Concluded from Page 2)

purchased by the Eastern Board of Missions and Charities.  
The Church needs eyes. Bro. David, for his day in our  
midst, was without a peer. May God raise up many others!

1. The Missionary Among Lancaster Conference Mennon-  
ites, Ira D. Landis, p. 28 2. Ibid, p. 33 3. Ibid, p. 80
4. Missionary Messenger, Sept. 1947, p. 9
5. Missionary Messenger, Oct. 1952, p. 12
6. These six mission stations have continued to the present  
with a combined 200 membership and a 1960 Sunday School  
enrollment of 607.

## Book Reviews

### THE OLD ORDER AMISH OF LANCASTER COUNTY

Calvin G. Bachman (1961), Pennsylvania German Society, 297 pp., \$6.00

Volume 60 of the Pennsylvania German Society is a reprint of Volume 49, (1941) publication of the invaluable portrayal of the Amish on the Pennsylvania German scene in their Lancaster County culture. Some of us have urged this for some years, since this out of print edition was sorely needed in classroom and library. The eight pictures by Charles S. Rice and a new, excellent, introduction by John A. Hostetler, are the chief changes in the reprint.

The author, a son of James N. and Louisa George Bachman, was born at Lynnport, Lehigh County, July 18, 1892, graduated at Franklin and Marshall College in 1912 and at the Eastern Theological Seminary in 1915. It was during his days for obtaining his MA degree at the University of Pennsylvania in 1929 that this interesting people suggested itself to him and his professors as the theme of his thesis. His D.D. was conferred by his Alma Mater in 1945. He was pastor of St. Stephen's Reformed Church in New Holland, 1918-1959, and remains in the midst of the Amish, as pastor emeritus, where he had his life work. His wife, married September 26, 1917, was Violet Smith of Osterburg, Bedford County, Pennsylvania. Their one child, James, is Principal of the Westhampton Beach, New York, Schools.

Rev. Bachman writes first on European origins. Then he describes them from almost every conceivable angle, ethnological and sociological, except their dialect, and some of this is interwoven into the complete work.

#### Negatively

1. Typographical errors, pp. 97, 122, 239
2. Names—Pingjum, p. 17, etc., Jacob Ammann (35-50, 132)
3. Dates in error: Menno Simon's Birth, 1496, p. 17; First Mennonite Home Mission, 1893, p. 165
4. Coinage: Whitsun-Week, p. 218
5. Thrashing engines, p. 82 and the colloquialism *machine* for *automobile* occurs, p. 102
6. pp. 227, 228, longer portions of the German or Pennsylvania Dutch are not translated for the uneducated reader.
7. "Almost every Amish Homestead is an Old Folks Home" (249), yet Elmer L. Smith proves that the greater proportion of the Amish homes are young.
8. There are additional reasons for no flowers at funerals (181).
9. The quotations of Menno Simons are from a secondary source, though reliable, but from the first translations of his works. *Menno Simons Complete Writings* is a finer, modern translation.
10. Although written twenty years ago, it is practically up-to-date except for the electric fence, (85), the 18 Christian Day Schools, (204), the Social Security exemption, and the new state interpretation on Vocational Schools.

#### Positively

He cleanly, clearly, sympathetically and impartially presents the Amish life of Lancaster County as it was, is and will continue to be. This is apparent in the following statements:

1. "The Amish are a happy people. They enjoy life . . . The Amish religion brings to its adherents genuine happiness." (294)
2. "They have all things . . . needful" (289) without things detrimental to spiritual life and their closely knit culture.
3. "Happiness grows at our firesides and is not to be picked up in strangers' gardens." "We have good times too and enjoy life just like the rest of the people. Don't think 'hat we don't.'" (242)
4. "The reasons for this desire . . . to keep their people a rural group are not hard to see." (65)
5. "Our people have always been farmers and they still re." (66)
6. "Far from the gay cities and the ways of men." (Homer, p. 67)
7. "The newer manners and customs had proved a source of temptation; righteousness could be attained only by the disappearance of that temptation." (67)
8. "They handle poverty wisely," avoiding much through industry, frugality and economy. (260)
9. "The bulwark of the Old Order Amish Church is the Amish Home." (220)
10. "Education does not build muscle like tilling the soil

in the open field and sunshine, with lots of hard work." (200)

11. They kept Church and State separate, even to the extent of not receiving any State or Federal money, for these were not actually earned. (208)

12. "The Amish do not approve of Old Age Assistance" (251) nor are "aged parents humiliated" by their children in Court. (253)

13. "Their family life works out in satisfactory manner" as a visit will prove. (244) The family life reproduces itself in a way that non-Amish might learn much.

This book and Kollmorgen's are the best in the field. You cannot afford to miss it. The Pennsylvania German Society did the public a real service by reprinting it.

### THE AMISH TODAY, Elmer Lewis Smith, XXIV, Pennsylvania German Folklore Society, Allentown, 1961, 346 pp. \$7.50

Elmer L. Smith, born in Ocean Grove, New Jersey, some forty years ago, received his Bachelor degree at Florida Southern College in Sociology, his Master's at Western Reserve and his Doctorate of Social Sciences at Syracuse University (1957). It was at Western Reserve, Cleveland, Ohio, where he became interested. He taught for ten years at Albright College thereafter, to sally into the Amishland nearby. He is now Director of Social Sciences at Madison College, Harrisonburg, Virginia. He released the Amish People (1958) and Studies in Amish Demography (1960) and booklets on Highlights of Amish Life (1958), Among the Amish (1959), Bundling Among the Amish (1961) and Meet the Mennonites (1961). The photographer illustrates this book with twenty-four page-size window panes.

This is his capstone, noted for its statistically interwoven word-photograph of this minority group of a religious folk, who have, because of the religio-sociological basis, as the Hutterites, continued their life in the midst of "the fancy Dutch."

The book is divided into four sections:

Amish Community, pages 1-33, Amish Beliefs, 35-79, The Family, 81-208 Contemporary Problems, 209-337. The Appendix includes Nomenclature, prismatically viewed, a Pike County, Ohio, Discipline and four pages of comprehensive Bibliography of the present day Amish scene, especially in Lancaster County, (Pa.)

#### Negatively

If the two Christian and "Strong Jacob" Joder were the first Amish in America in 1742, his figure on residence is high (p. 1). He speaks of 15,000 plain people in Lancaster County (p. 29). A few years ago, I estimated the sects in Lancaster County were 27,756 baptized and 43,617 community, 17.6% of the whole.<sup>1</sup>

He speaks of immediate and divine inspiration (p. 39); we speak of verbal. The Holmes County, Ohio, community (cf. 22, 28) of about 4646 baptized (cf. Year Book, 1961, pp. 84, 85) is larger than Lancaster County's 2180 (Ibid) (pp. 86, 87). p. 40) The Dortrecht Confession of South Holland was signed in 1660 in Strasbourg, France (presently), thus only affecting the Upper Rhine Anabaptists, of whom the Amish are a later branch. Jacob Ammann, the recognized leader, thus imbibed same and made it a divisive issue in 1693, the recognized date (cp. p. 40).

"The plainest of the plain" Dutch (p. 41) shows an ignorance of the Reformed, the Pike and the Old Order, Mennonites, some branches of the Brethren Church and probably the Hutterites. The ban as a religious article of creed seems to be misunderstood (p. 45, 52). The holy kiss is a general divine ordinance (cp. p. 72) Terms are used that to neither they, nor we, or both, are not familiarly known: Endogamy (p. 87), patrilocality (pp. 119, 272) schnapps (p. 164) nose squeezer (coffin) (p. 195), educationist (p. 237, 238), etc. They are called "uneducated" (p. 292) and elsewhere inferred so; but observe: "I've ever saw" (p. 177), "keep an eye" on (p. 219), horse (p. 63), happenstance (p. 334), "When an Amishman does not do business" (p. 138), "hours on end" (p. 170), hung for hanged (p. 190, 191), "if it is His will, thou shalt be done" (p. 193) trim for trimmed (p. 199), dysfunctional (p. 218), restored (in this connection) (p. 267), an English construction (p. 64, 295), "ourn" (p. 326) "about all" (p. 310), etc. When we translate Latin and German, we do not merely transliterate. Why herein? The dialect too is but little and poorly handled.

The explanation for Tuesday and Thursday weddings is weak (p. 100). The occupational heredity of farming is not "a fate" (p. 160). The Amish do not taboo law courts because of the necessary oath (p. 281) for in Lancaster

County Courts, affirmation is expected of the plain people and it is more binding, because of the character behind it. In fact three of the last four sitting Judges of the Lancaster County Courts were received as such, by affirmation. (Three of them have a Mennonite background by a few generations). Our Chester-Lancaster County representative is Paul B. Dague not Dauge.<sup>2</sup>

The language of the street is not appreciated by the Amish nor the respectable reading public. (p. 179) The Nixon Campaign picture was not of Old Order Amish but Old Order River Brethren, although the Press made the first mistake (p. 292). The public mistakes the church administration of the Amish and Mennonites as hierarchial (p. 336).

Possibly the exceptions amongst them have too much place (pp. 90, 91, 162, 163, 164, 167, 190, 191) and sometimes in trying to prismatically analyze them (e.g. 337), the interpretation may be incorrect and they could, by being too analytical, be more confusing than clarifying.

With all the time given to schools and past school controversies in the public lime-light, there is no direct reference to the eighteen one-room Christian Day Schools conducted by them, nor the present Vocational Schools of three hours of class room work and a week of practical agriculture under the parental roof each week to comply with the State School regulations.

Then too, there is no list of illustrations and no index.

#### Positively

The Amish family is built around the home, God's first primordial institution. It is here "where many . . . were born, baptized, married and (will) die." "It is in a home where they worship, court, enjoy recreation and social activities, gain much of their education and hold their funeral services . . . almost all men, being farmers, do their daily work within sight of their homes and eat three meals a day in the family kitchen while Amish women work in and around their own homes." (p. 137). Here "personality development takes place." (p. 156) Here "sentiments, beliefs, values and attitudes of the parents become almost fused into the child." (p. 157) Here the attire, is associated "with honest dealing" (p. 329) and sobriety, industry and economy are lived, eaten and dreamed. Thus they need no life insurance (p. 149), no social security (p. 286-291) are not bothered with unions, fire insurance and "Mutual Aid, Inc." (p. 265).

The author has cleared the bundling heresy, the hex sign philosophy and numerous other misquoted idiosyncrasies. At times when trying to correct same, he might delete some far fetched statements.

Their traditions (p. 52) are related to Bible principles which they or their fathers felt could thus be best exemplified and held, and God and time have proven same. They had standards and held them, because standard, and as Paul Shelley has proven, for no other reason: Standards on a sliding scale will never remain standards. They are as the Catholic Luxembourgiens displayed everywhere: "Wer Welle Bleiwe wat mir Sin": "We want to remain that which we are."<sup>3</sup>

This is a folk that not only the plain but the fancy Dutch would do well to study, not for their weakness but their strength, because as my Hutterite friend would say: "It is religious; it will succeed."

If you want to understand them, this is one of the growing number of theses that are appearing in the last twenty years as supplemental to Kollmorgan (out of print) and Bachman (above). It is well documented and a good bibliography of recent literature on the Amish is appended.

#### Footnotes

1. Lancaster Mennonite Conference History and Background, Ira D. Landis, p. 100
2. Pennsylvania Legislature Handbook, 1961, pp. 706, 712
3. I Must See Switzerland, Ira D. Landis, p. 55

\* \* \*

**EVEN UNTO DEATH**, John C. Wenger, John Knox Press, Richmond, Virginia, 1961, 127 pp., \$2.50

The Martyr Theology of the Anabaptist has been written frequently for our own people, but this is our story to the general religious world. Even we know so little about it personally and read so little in our martyrologies, that this is a good book to rekindle it for us and others.

John C. Wenger weaves the cream of our martyr litera-

ture into this choice apologetic, interpreting our history according to the results of recent scholarly research and so interestingly written that a fresh appreciation of our heritage shall emanate from the perusal of its pages.

#### Negative

Hübmaier (pp. 10, 12, 104, 105) gets the umlaut and even Zurich (p. 35) but not Wüstenfelde. Sicke Freerks, the tailor, is called Snijder (p. 44). The leader of the Hutterites is Jacob Hutter (on p. 35) and Jakob Huter (on p. 105), and Jacob Ammann (p. 64) is a compromise etymologically (cp. Twisck p. 45). Sometimes it is Dutch as Beuckelsz (p. 40) and Jan Mattijs (p. 41) but on the same page Cuper and Bartel are otherwise. He uses two names for Vadian (p. 16), George Blaurock (p. 23, 24), Jan of Leyden (p. 40), Adam Pastor (p. 50), Gellius Faber (p. 50), Gillis of Aachen (p. 52) and Anna de Vlaster (p. 107). The public might think we are similar to the Ephrata Cloister brotherhood with their two names. It seems strange for Dirk Philips (p. 64) to be called Bishop when **Dominie** is the only title today. In fact the Dutch Obbenites are later known as Mennonites (p. 63), yet Doopsgezinde has consistently clung to them (p. 60).

#### Choice Excerpts

"This man heard it but once and immediately believed." (p. 94)

"If he could save an unrighteous carnal man without regeneration, faith and repentance, then He (Jesus) did not teach us the truth." Ibid

"What he believes he lives." (p. 96)

"I hope to be able to learn one hundred chapters of the Testament by heart." (p. 60)

"If you want to appeal to the literal understanding and transactions of Moses and the prophets, then must you also become Jews, accept circumcision, possess the land of Canaan literally, erect the Jewish kingdom again, build the city and temple, and offer sacrifices and perform the ritual as required in the law. And you must declare that Christ the promised Saviour has not yet come." (p. 66)

"They bowed their heads in silent prayer at the beginning and end of their meals." (p. 84)

"The state will end with the return of Christ, while the Church has before her an eternity of glory." (p. 86)

"Whatever of the New Testament they cannot defend they try to prove with the Old Testament . . . From this fallacy many sects have come, (and) many false forms of worship have been established." (p. 66)

Martyr paean: "Let us fight valiantly for this is our last pain. Hereafter we shall rejoice with God in endless joy." (p. 88)

He quotes chronologically from Isaiah (p. 102) even mentioning Enoch (p. 46) to Benjamin Rush (p. 101) of the nineteenth century and geographically from the Eastern Empire of Theodosius (p. 69) to Rush in Philadelphia (p. 101), mostly stressing the cardinal points of God's great revelation, especially Anabaptistica.

Good documentation and a comprehensive Bibliography of Mennonite Martyr Theology and History is given, but no index accompanies.

**EVEN UNTO DEATH** is a clear, succinct analysis that will command attention widely both within and without the Church. May we thus learn more appreciatively our own heritage!

\* \* \*

**THE MENNONITES IN INDIANA AND MICHIGAN**, J. C. Wenger, Herald Press; Studies in Anabaptist and Mennonite History Series, No. 10, 1961, 470 pp., \$7.95

John C. Wenger, Secretary of the Historical and Research Committee of General Conference, a historian *par excellence* and a theologian of recognition in and out of Mennonite circles, has written this, his eight book. This is the second one on the local conference level; **The History of Franconia Conference** in 1937 was the first. It is not only a product of his fine scholarship but of his intensive research over two decades.

He not only gives a fine history of each congregation of the Indiana-Michigan Conference, but a brief preview of each Mennonite branch found therein. Of special interest to us in the east is his biographical compendium of the ordained of this conference. From Lancaster Conference we note:

(Concluded on Page 7)