

DANVILLE, PA.

Jan. 4--We have had much moisture during these past few months, much in the form of rain, and some snow too; very few days of sunshine, yet the weather is not cold for this time of year, this really saves on fuel to heat our homes.

When the Lord made the world he provided an ample supply of energy for mankind, and there is no fuel shortage at all upon the earth. The fuel is just not at the right place at the right time. The U.S. Geological survey estimates that at the current rate of consumption we still have a 500 year supply of petroleum, and enough coal to last for 1500 years. But those who said they are for saving our natural resources put blocks in the way of providing these fuels for use by the public. All in the name of ecology; to have cleaner air they put smog control on car exhaust systems, which made the engine burn half again as much gas.

And the Occupation Health and Safety Act decided the coal mines were not safe enough so demanded that the coal companies spend thousands of dollars to make the mine safer, which put the small operators out of business, they just could not afford all these modern machines. The electric power companies which used much coal to power the big generators to gather electricity from the air, could not use coal

any more, for there just wasn't enough available so they changed their power to fuel oil.

Now many of the restrictions have been removed from the small coal miner, and right in our neighborhood are farmers who have had to stop the mines, went to farming, are now again going back to the mines, for the Government is offering them large loans with very small interest rate to reopen the mines and produce coal. But the Electric companies are reluctant to switch back to burning coal because of the expense involved, and who knows how soon they will decide to again put the small man out of business, by making unreasonable demands. Perplexity of men and nations is the word.

My youngest brother, who is a preacher in the Holdeman church in the Big Valley, lives over the mountain in the McVeytown side, and he helps Jess Zook in his butcher shop occasionally. After he was done grinding he stopped the power to the grinder, and proceeded to clean it down along the sides, and apparently it had too much momentum, for he just got the tip of his finger back of that auger, and it took a slice off, about half way up the nail. He was deeply insulted at himself for having been so foolish, he said nothing to Jess about it, he just went home, and being of the old school and not running to the doctor for every little scratch he decided he will just make the best of it and doctor it up himself.

But there just was not enough skin to cover the bone that was sticking out; he finally listened to his wife and went to the doctor, who then cut the end of his finger off back at the first joint, for he said if he don't that bone will just get into everything, and will be very sore all the time, so at this time he is minus the longest finger end on his left hand.

We were at Jess Kanagys for New Years dinner and they were there too, along with Dan Swareys. Its good to visit with kin and acquaintances at times.

I stopped in at the Belleville Livestock auction that same week, and saw many more people. Melligan Sam is getting a bit old and childish, he has a few things to sell and gives out business cards, and on the back it says that if a young girl looks at an old man, thats her business, and if the old man looks at her, thats her business, and if they decide to get married, thats their business, and now turn the card around and see my business. If you put two and two together its easy to determine what goes on in Sam's mind since he is a widower. It won't be too long until we will see something.

Elam Glick who for a long time was the preacher at the Bareville Mennonite church, is at last leaving that and going to Otelia Mennonite church, near Mt. Union. It has been suggested that 15 years ago, many were asking their Conference to release the standards more; they were too high the World will just not accept this kind of strict religion; if they will just let down the bars more they would soon have the churches filled with occupants. So Conference heard their plea for liberty, but the desired consequences were but visionary, like the pot of gold at the foot of the rainbow, for now 15 years later, church attendance instead of increasing, is receding. People will not come to Sunday evenings meetings any more.

It reminds me of the Lamentations of Jeremiah, which fit the occasion very well, for when Jerusalem wanted to be out flirting with the Gentiles, the looked for and desired results were a great cause of lamentation rather than rejoicing.

Dave Yoder was working at the stand at the weekly event, selling produce, he also sells records which are put out by his daughter and son-in-law, the

John E. Yoder family, who live near Reading, Pa. There are long play albums with much musical instruments on besides the singing of his daughter, and her family. I bought one of those records, not so much because I wanted the singing, but for the picture on the outside of John and his family, sitting at the table, and plain portraits of each of the members. I would greatly desire to have a portrait of that family, of 15 years ago, and notice the great change that has taken place.

John Renno

DANVILLE, PA.

Jan. 12--If present plans carry, by the time you read this Henry Foreman and I will be traveling west. I want to see a few Budget scribes, like Melvin Yoder in Mt. View, Missouri and Dave Miller in Oklahoma, and several others. I have a nephew and niece in Idaho, the son and daughter of Dan Peachey.

The main reason for our trek is to visit the Hutterian churches, or colonies in the Northwest; we also plan to visit the Old Colony Mennonites in Old Mexico. We plan to be gone from home about a month, more or less, depending on conditions, and prevailing attitudes.

We had originally planned to get one of those 30-day bus tickets, but then reconsidered, and if we can get the fuel it will be less expensive to travel by car. If we can't get the fuel, we will have to go from there. If there really were a fuel shortage we probably would take the bus, but according to all the data available, it's nothing more than a manipulation by the powers that be to bring the people in total subjection to the system that plans to take over the whole world under one head, religiously, economically, and politically; then when this plan is completed, there will supposedly be no more danger of war, for

there will be no rivaling, and warring nations anymore, they will all be under the control of one big superpower. The peace that has been prophesied to come when nation will not lift up sword against nation neither will they learn war anymore, will then theoretically be here, but it will end in catastrophe.

The plan by the world superpowers has been in the making for more than 100 years, but just now in these last days is picking up speed, and things are happening so fast, that it staggers the imagination.

In history past men lived just like their forefathers, there were very few new, and labor saving inventions. They did not depend on energy to burn to make their wheels turn. They used beasts of burden, or walked to get where they wanted to go. There are still some among us that remember when the first automobiles came into use, and even I remember when they were primitive according to today's standards. But now the nations of the world are powered by fuel that burns, and makes the so-called wheels of progress to turn, and it takes money to buy this fuel, so the money, and the fuel can now be controlled by one big super-power, with a few of the wealthy men at the head of it, and now it is possible to bring all of mankind into subjection, which fact was not possible as long as men lived independantly upon energy.

And now to get back to the planned trip we want to make. I personally do not believe that it will be possible to make trips of this nature by anyone in the very near future, for we will not have the money to spend nor have the freedom to travel at will, for the big powers are closing the net in and around us at a rapid pace, and we can do nothing about it. But be that as it may, there is no use in wasting our personal energy worrying about things which will come to pass and things about which we have no control. We must do that which we can. We must abide by truth and righteousness, for the kingdom of God is not meat and drink, but righteousness and peace, and joy, in the Holy Ghost.

Now a little about my traveling companion. His name Henry Foreman, his religious persuasion was Mennonite, but he left that a few years ago. Is now a member of a local Baptist church, but not content with it. It seems when once a person is raised into a plain family, and leaves it, he is never quite content with his lot in life. His father came to this country from Czechoslovakia, along with his brothers. Two of them joined the Mennonite church near Souderton, Pa. and it's in this where Henry was born. He is an only son, and the only Foreman of that tribe, to carry the name. His uncle married and had a daughter, but the others never married. Henry now has two sons, and several daughters. He still seems like a Mennonite man, and can speak Penna. dutch as well as english. We both like to travel, and have an interest in the various churches that we intend to contact, as well as different people.

And now a possible error that may have occurred in one of my last articles: Mast Stoltzfus said I was in error when I said the Mennonite church lost more of their own offspring than they gained in mission converts. He claimed the church in Africa is almost as large as the church in America, and in a few years will exceed that in numbers. I was thinking primarily of the gains made here at home when I wrote that and had not written with the overall perspective. The total number of Mennonites in 1972 was 184,425 in America, and all inclusive in the whole world the figure stood at 507,561.

Mast claimed I should be more careful of the claims I make, for it does not take much

of a carpenter to tear down and wreck, and dissemble, but takes skill and effort to plant, to build; Thank you, Mast, for the correction.

John Renno

DANVILLE, PA.

Jan. 18--The premeditated trip has become a reality. Our first stop was at Hartville, Ohio where my nephew is now staying for the last four years. He is presently incarcerated at the Massillon State hospital; we did not get to see him for you can only get in there from 1 to 4 in the afternoon and we were not there at that time. I did want to meet his pastor, Richard Landis, a young man 35 years old, and very ambitious, and he believes he can help this boy recover from his sickness.

Now he described it as occupation by a foreign power, rather than demon possession. Ezra, is presently taking 700 milligrams of strong medicine to keep him calm. If any normal person would take this much he would be dead asleep all the time, and anyone who takes 1200 per day would be killed by it, so he is presently only 500 away from death, and first when he started taking it, 300 was sufficient.

Now Richard says if he did not believe he could help him he would quit preaching immediately; he said he was greatly humiliated to walk in that hospital and claim one of the inmates was his parishoner, for he preaches that Jesus has the cure, and care for every ill, yet it is not demonstrated in his parish. He is taking a different approach from anyone else, for Ezra is of the type that likes lots of attention, and if he can't have his own way he can get violent, and he lives on government handouts. Richard is trying to have all this changed, make him work for a living, and be self dependent, for there is no better way to spoil anyone than to hand him his living without having him earn it. I am hoping and wishing him success in his venture, but unless and until he can break Ezra's will, he will never do anything for him, except cater to his fancies. Fortunately Richard knows this and is working towards that end. Incidentally Richard Landis was a missionary in Guatemala, under the Eastern Board, but he said he had to come back home and spend

more time with his family, for he was winning the world and losing his own children.

We went to Andrew Miller's house for the night, and it was very profitable for us to be there, for he is a very wise man, and well versed in the scripture, and in mundane things. He gets old pieces of scrap lumber from a lumber mill, and sorts out the pieces that fit together of the same thickness, and glues them together, planes them down and makes nice cutting boards, and sell them. He is 72 years old and has a very interesting hobby to keep him occupied, besides he binds old books, making them useful, and keeps his eye open for collectors items in the line of books. He has an old German bible there that is over two hundred years old, which he says he will not sell for any price, and if I had it I would not either, for if you love old books money is small compensation for the loss of an old friend.

We saw other people in the Stark, and Wayne County, Ohio areas which we can not all mention, and many of them are rather subdued too upon meeting one who writes to the Budget, for they can never be quite sure but what he will give his opinions of them in public. Now I will not humiliate anyone in this way if it can be avoided, but you must learn to read people between the lines, and the thing they say they do not want is exactly what they desire.

My traveling companion, Henry Foreman and I both like to meet people, and study them, and the history they have to give. We have gotten along well together so far; he is an old experienced bus driver, and knows how to handle an automobile efficiently. He does most of the driving, and I read and write, and speak to him while we move along.

We were at Paul Smith's house for supper the second evening out. He lives near

Elida, Ohio and is one of the preachers at the Sharon church near there. He was at our house several years ago, while he had meetings at our church, and we know each other pretty well. He was not at home when we arrived, so we waited in his living room, and about the first thing he encountered me with was questioning my fidelity. He is a comedian by nature, but a very sane man when he is serious; at 63 years he has superior judgement, I saw that in action while we were at his church service that evening. He is a bit heterodoxic, for we arrived at church together and he suggested we sit on the back seat together. Can you imagine a popular preacher sitting on the back seat during services? But he claimed that back seat was not for backsliders but for saints. This was a prayer meeting service, and he lets the administration of that to responsible men in his parish. There are three other ministers there besides him, plus a deacon.

Now I like to hear the Word expounded at church service, but I also readily enjoy history, and since I was on this trip, the message was made to order,

and for once I found no fault.

We spent the night at Tom Andersons house, a member of Sharon; he was raised a Presbyterian, and his wife a Christian Missionary Alliance, but now they are Mennonites. They are of the upper class of society, he is an artist, a carpenter, an architect, and has only one eye; was totally blind at one time but his sight was restored. His wife has lots of experience in nursing, they have three sons and a daughter, very nice home.

Renno

DANVILLE, PA.

Jan. 24-We now have one week and 3000 miles of our premeditated trip through the west, north and south, behind us. We have so far had no trouble getting gasoline, only one place where he allowed us only \$5.00 worth. Simon, the national energy chief, says the situation is critical, but Ralph Nader, the national dog catcher, says it's all a fake. We will let them run the country, or ruin it, according to God's design.

Traveling all the time, and making short stops to visit friends, relatives, and acquaintances, is not an easy experience. You have to learn how to adjust yourself to the rigorous demands. You know how one day a week to go to church or visit makes you more tired than a day of work; so is this every day, you get very tired, and if you do not watch your diet, there are very serious consequences.

There are also definite penalties, unless you are completely devoid of feeling. On my part to stop at a friend's house and eat a meal, or get a night's lodging free of charge, is certainly worth much more than it was just a year ago, economically speaking; and it

is humiliating to always be on the receiving end of benefits. Now if one could stay and spend the day, the social benefits your friends receive would probably repay much of that, although not in money; but just to stop in and eat and speak a few words, then rush off to meet a tight schedule is hardly justifiable, from your friends' viewpoint. But your friends do not want to be only on the receiving end either. They do not like it if you do not eat at their house if it's meal time, and neither will they receive gifts of money very willingly. They would rather you feel obligated to them than they to you.

I could write a book about this trip if it would be of benefit to more people, but such a book would be read once then cast aside, and to put all my thoughts in the Budget would

also be impractical. I am keeping record of about everywhere to go, and much of what we observe, but it will not be put out to the public. It's too hard to write a completely unbiased article of that length.

The complete report that I am writing will be shared to my personal friends that request it. And anyone else can obtain a copy by writing and asking for it, if you want to pay for the photostating, and the postage. I don't know how much it will cost for I do not know how much I will see.

I am not so much interested in seeing physical sights, and the marvels of creation, as I am in seeing the action, and reaction of God's supreme creation, man.

The natural wonders are considered, and observed, but they are not the primary object of this trip.

There is certainly a great difference in the general populace in the West. We are just now near Dodge City, Kansas, and if you stop at a store, or meet someone on the street, they are very friendly and congenial, always have a friendly smile, and a few words of greeting. Also if you say you are from Penn., they about all have a friend or relative from there. We were at one of the large auctions at Dodge City, and in looking over the crowd, you did not see anyone with long hair, some were rather shaggy, and some longer side burns, but hair burns, but hair down to the shoulders, or even to the eyes of those to the ears was not noticed. If you look carefully into the eyes of those who prefer to wear their hair long, you can see a forlorn, dejected and dissipated being behind those eyes. I am not speaking about those who were long hair and beards for ethnical or religious reasons, but those who do it because it's the "in" thing.

Here in the west the people are so few and far between, that it's out of the ordinary to see a stranger. We just had dinner today in Ford, Kansas, at the home of Harvey Derstein, the grandson of Wallace Derstein, from the Souderton area. Their telephone number is 20 and they still have the old crank-type phone, which is a collector's item in many places. When they are going to be away from home they call the operator and tell her take care of the calls, or call them where they are. The office is in the operator's home the operator's home, and she is only at the switchboard until ten at night. If anyone calls after that she has to get out of bed. Everyone in this town knows everybody else, knows their business, etc. This is living like when I was a boy. They are catching up, but not near like the east, where we have to be careful not to step on toes. There just aren't that many toes around. The call used to be "young man man go west", and I would still say anyone who is young and full of ambition, and willing to work, should never move east, and if this country does fall, which it will, those in the west will be much better off.

John Renno

DANVILLE, PA.

Jan. 31--There is so much waste land down here in the south land, that anyone who has never seen it, cannot imagine as to how vast it is. One drives for miles and miles, and you see nothing but sage brush, and the mountains are completely bare, nothing on them at all. In the higher elevations the clouds even hit the mountains, I mean on a partly cloudy day you see the clouds hanging right against the mountain, and some places you can see above the clouds, like when you ride an airplane and look across the tops of the clouds. There is nothing on the land, some times you see a few cattle, and we saw some antelopes, and a coyote.

We arrived at Farmington, New Mexico, on Saturday afternoon, having left Thomas, Oklahoma on Friday about noon. First a thing about Thomas, Dave Miller is the Amish Bishop there, and they have had tractors to farm with for a long time; now Dave bought a brand new tractor, but it does not suit him just right, it has a roof over the seat, but he wants a cab, and air-conditioning in it. Well, Dave is getting older, and has a lot of ground to cover, so we won't think to badly about it.

Now Farmington, N.M. is in a very high elevation, over 5000 feet up, and the yearly rainfall is about 6 inches, so fair weather is the rule, rather than the exception, as it is back in Penna. especially in the winter time. There is a river going through the area, and quite a bit of good farming land, if it is irrigated, that way you would not have to worry about rain on your hay, in the summer time, although it could happen, and does occasionally. There is not much farm land there, most of it is up on high plateau, that ends abruptly, straight down over.

There are 185,000 Indians in the area, they have a reservation there, and have their own form of government, but many of them are pretty well to do, for there is much gas and oil there; the waste land there sells for around 1500 dollars per acre. Now that's more Indians there alone than there are Mennonites in the whole U.S. There are also many different denominations there with their mission activity, trying to win them to the true religion, but they differ, as to what the truth is.

We went to see the people, on this trip, the sights we saw were incidentals, and it was the Mennonites there we spent our time with over Sunday. Aden Gingerich, a Budget scribe is one of the preachers, and little Dave Fisher, originally from Lancaster Co. is his co-worker. They work with the Navaho's trying to show them the way, but Aden says its difficult, and slow work, for the Indian feels so far removed from the white man, even more so than the Negro does. For one thing, the negro speaks the same language as the white man does, but with the Navaho, and all other Indians, they have their own language, therefore they do not lose their identity like other races do. The younger generation that now go to school, can speak english, what they learn in school, but their native language is Navaho, and they maintain it therefore they do not integrate into society around them as those who speak the popular language. The Indians live much like their forefathers did

for generations, except that they have modernized a bit by using pickup trucks. Upon driving up to Farmington from Albuquerque there were many pickup trucks met us coming the opposite way with their broad brimmed hats.

The Mennonite church at Farmington is very small; we were there for the service, and there were only 14 including us. Yes there were more than two or three, but it makes it more encouraging if there are at least 40 or 50. They are very much alone there too, the nearest related church is 400 miles, over in Phoenix, Arizona, and that is too far to commute for a casual visit, and churches need to visit each other.

They are glad for company, and anyone who likes to see the saints be encouraged in their work, should go and visit them, it's far but if you want to spend some money for the Lords work, buy an airplane ticket and fly to Farmington and Aden will be glad to pick you up there.

Now mission work is very dangerous for any church to engage in, but a very vital

work. The danger is in that if one is not very careful they put on a program to get the people to come to church, and that is only working through the avenue of the flesh, and the end result will also be fleshly. The true way, the scriptural way, is very slow, and it takes years to make any visible showing. The people must first see it lived out in their heirophants, or teachers, and that is slow work, far too slow for most people in this jet age, so they take short cuts, and water down their gospel, so that it will be acceptable to those whom they wish to reach, but the end result of that method has been tried and proven very catastrophic.

Aden and David are yet trying to use the right method; if they do not weaken, by discouragement, they may come out on top. But discouragement is very much in practice in the well churchd areas, how much more will it be when the see no one else of like faith for months, that is why I am recommending that they have visitors often. Better yet, take your family and move down, and stay there; its a very healthy climate, and much sunshine, and it gets cold enough in the winter time so as not to be monotonous. Now its no farming country, but carpenters and electricians, and plumbers are always busy, even garage mechanics are useful for the Indians have many vehicles.

John Renno

DANVILLE, PA.

Feb. 7--The visit to the Old Colony Mennonites in Mexico, and a visit to the Hutterites, in this country were two of the main interests of our planned trip. We have now completed those two objectives.

In Mexico those we visited live in the state of Chihuahua, near the town of Cuauhtemec. This is about 300 miles below the port of entry at El Paso, Texas. This puts them as far south as Miami, Florida, but the elevation there is about 6000 feet, so that it does not get too hot in the summer, nor too cold in the winter. The morning we left it was down to 12 above zero, and this was about as low as it gets. Then in the day time it always warms up very quickly, for the sun always shines there in the winter time. They have a wet and dry season, and the rains start around the last of May. They do irrigate, as there is a good source of underground water to be had for the drilling of wells.

There are 120 different camps in this area, and about 20,000 people in this particular religion. The Holdeman people have camp number 45. They are there doing mission work, but gain very few of the Mennonites. Their converts are of the native Spanish people. In this camp they have their own schools, a hospital, and a print shop, but all on a very small scale. The hospital has no resident physician, not even an R.N.

The Old Colony Mennonites are engaged in farming operations, mostly. They use tractors for power, but mostly old tractors that are left overs from America. Many old time John Deere's and old Farmall's are to be seen there. Very few of the big big tractors, and hardly any late models; for they do not concentrate so much on making a large amount of money, but just enough to get by on their sojourn here on earth. They live in Colonies, or clusters of houses, and many places have a wall around them or a fence, to be protected from the native Mexicans who will steal anything that is easily obtainable. There are many fruit orchards there, and these must be protected by a wall too, or the natives will take away the fruit.

The Mennonites keep their cattle in their own dry lot, in the winter when the grass does not grow, but the Mexicans just let theirs run all the time; many cattle and horses are seen running all over the area, and these can become a problem when the crops are out, but there are many people there to help watch. In the summer time the Mennonites have a cowboy whose business is to watch the cattle when out in pasture. Each camp has their own separate pasture, of a thousand acres or so, and each animal knows its master's crib. They go to their own. All the milk goes to the local cheese plants, of which there are about 40 different ones in the area. They get around eight dollars per cwt. for the milk; each farmer has only a few cows. Even though they live in clusters their land is spread out, and divided in small strips, and each man has his own strip to take care of. They dare not be greedy, and get more cows to buy more land to get more cows, like we do in America. Also nobody who is not a Mennonite can buy land in any colony. Even now there are many more farmers than farms, for they have a large influx of youngsters. They do not own cars to travel, neither do they need any for there are buses running constantly from the cities to the colonies. They do not have electricity, except they gather themselves, by generating it, by motor, or by wind power. This is the rule, and some do not want to obey the rules. Now if a man decided he no longer wants to be a member of the church, he can leave, and go to another one, but if he owns the land there and chooses to stay there, he gets put in the ban. But if he pulls up and leaves the colony, then no ban is practised.

They have some problems with their young people who want cars, etc. but it's not like in a wealthier place, for it is designed with the stranger and pilgrim concept, that of each man having a little, and not possible to get big and wealthy. With the exception of the one who decides to operate the cheese plant. He has all his own expense, and can pay for the milk what he wants to, and he has a ready sale for all the cheese he can produce, and much more could be sold if they had it. But their cows are not like ours in America. They have no silos, and no hay to feed them. They must live

on straw in the winter time, and grass in the summer. They have no barns to store the crops; everything is stacked outside. They wheat is combined, but the oats is cut with a binder and hauled into the back of the man's property, and set in a stack, then they grind this in hammer mills for cow feed. This is also done with the corn crop.

There are other Mennonite churches in that area. The General Conference has several churches there, and anyone wanting to leave the Old Colony can do so. There are

also Sommerfelters, and the Kleins Gemeindie but they are all practically the same. But nearly all have to live in close colonies, for protection against marauders. Even the native Mexicans live this way in many areas. It's the only safe way.

But there is not much to gain by leaving the church, for Mexico is a poor country, and no place to go to get rich, all the common people have a meager existence. The Mennonites who practice frugality get along much better than the others. Their church services are all in High German, the business language is Spanish, the home language low German.

John Renno

DANVILLE, PA.

We have again returned home after an extended trip around the Country. The things and conditions that I have been able to observe, have given me much food for thought.

I have been interested mainly in observing the religious principles of the plain people, or those related to them. To sum it all up it needs to read about like the writer said about Israel in the time of the judges, there was no king, and every man did that which was right in his own eyes.

The real life of holiness is quite gone, and along with that the fear of God.

There is a real energy crisis, but not the kind of energy that is put into internal combustion engines, although we have noticed that a little in the state of Oregon, that has not been a real problem. The energy crisis is the kind that enables people to get along with each other, that seems to be about all gone, at least it is not operative in most places. Now to the casual observer it might not be noticeable, but in digging a little under the surface it is real.

But we did enjoy ourselves and did not let the evident casualties that we saw were imminent, bother us, but went on as though they did not exist. We traveled 10,000 miles, and arrived back home safely, had only one flat tire, when we picked up a stone on a dirt road in Montana. We almost lost our gas tank at Bakersfield, California. It is held up under the left rear fender with one steel band, and all the salt that the car encountered in the last six years had done its work in corrosion, and that band left loose, and we heard a scraping, and banging noise, and which scared us, but no damage was done. Now what would you do out on an expressway with the gas tank down on the road?

Henry is an old experienced bus driver, and as such he expected most anything, and had taken his tool box along, and in it was a small nylon rope, which he had thought of casting aside as worthless, but then thought better of it, and left it in the box, and it was with this that we tied up the tank so as to be able to get us off the road, and to a service station. But we went on all that evening, and waited until the next morning, which was Saturday to try and get it fixed. But for a stranger to stop at a garage on a Saturday morning, is almost useless. We could not get a new band, and the fender was also rusted badly, leaving us no place to secure it. And as farmers do we resorted to wire, and wired the thing up as best we could, and as wire will stretch as it did when we filled the tank with gas, it hung down pretty far again, so we jacked it up and found some sticks and pieces of old boards and stuck them up between the wire and the bottom of the tank, and it held until we came home.

Our two main objectives were to visit the Old Colony Mennonites in Mexico, and the Hutterites in this country; and we got both those things done. I will give a report on the Hutterites in a later issue, the objective they had when starting that venture was good. Some of them even get the Budget. We saw many other people too, the report of which is too long and too personal to publish in a paper.

The last place we stopped before coming home was at Middlebury, Ind. Manass Miller in his first marriage had taken the daughter of Jonas Renno to wife. Jonas was a brother to David Renno of Belleville, who was my grandfather. Now Manass is an old man but still pretty good, is able to get around with the aid of a walker, and is a bit hard of hearing, but what can you expect, in six more years he will be 100 years old. His first wife died some years back and left Manass a widower, but at the good old age of 83 he married the second time, to a widow that was 72 at the time, that was ten years ago.

Jonas Renno, my father's uncle moved to North Dakota in 1897; he was a homesteader, got the land for almost nothing, if he would build a permanent residence there. The Renno's could travel back to the east to visit their friends for free, they did this to induce people to move west.

But he was not satisfied to stay in one place very long, for he soon was seduced by a land agent to buy land in South Dakota, from there he moved up to Canada, and from there to Texas. His wife did not go with him everywhere he went, she claimed it was just too much moving for her. Even in his old age Jonas still had the new land fever, and got Manass to take him to Norfolk, Va. but he never bought any there; but did own a tract of land in Florida, when he died, near Lake Okechobee. Jonas did not stay in the Old Order Amish church all his life but went with the Conservative Mennonite church of which church old Manass is still a member. There is another one of Jonas' descendants up in Wisconsin Sherman Yoder, by name, at Hayward; he was the son of Jonas' other daughter. He had only two daughters and no sons.

We stopped at the home of Dallas Witmer who had just

finished his VS in Guatamala, he wrote in the Budget every week, but will now cease since he is no longer down there. He is now at home with his father on the farm, at Sheldon, Wisconsin. His father, Norman Witmer is bishop of the church at Sheldon. The church there is almost full if everyone is present, even though they do have another point started about 15 miles away. The land there seems to be very productive, but a short season; most every one is in the dairy business, as they raise abundant grass, and put it in silo's for winter feed. Corn does not ripen there as the sason is too short, and the soil too heavy.

John Renno

DANVILLE, PA.

Feb. 22—On our late trip through the west we visited two of the Hutterite colonies, and it about that which I write exclusively this time.

They derived their name from a man by the name of Jacob Hutter, a hat maker, native of a little hamlet of Moos near St. Lorenz, in Puster Valley of Tirol. He learned hat making in Prague, and because of his trade he did much traveling. In Klagenfurt he made his first contacts with the Ana-Baptists. He found room for his little group in Moravia, was chosen and confirmed in the service of the gospel. He was blamed for making a charge for his baptismal services, but that was not true, for the idea of a community of goods, the true Communism, as well as spiritual communion, appealed to him; although he was not the originator of it at the first, it was through his ability as leader that set it on a solid foundation that lasts to this day. They had several severe schisms, with conflicting leaders, but the one shepherded by Jakob Hutter still is in existence today. Although there are three distinct sects, going by three different names they are about all the same to any outsider. They are called the Dariusleut, the Lehrerleut, and the Schmidthleut, and there are also some unaffiliated colonies. A total of approximately 15,000 people. There are many in Can., some in Paraguay, and Uruguay, a colony in England, and many in America, mostly in Montana, and South Dakota, and one group here in the East at Woodcrest, Rifton, New York.

We visited the group at Turner, Montana; now Turner can hardly be called a town according to eastern standards, it is very small, having no paved streets, and the colony lives about 6 miles south, having about 8000 acres of land. It is a relatively new colony having only started about ten years ago. For it is their practice when the group gets too large, for they have many children, to send out scouts to look for more land, and if possible buy a large tract, that is able to support the

whole group of about 50 when they start a new colony. When it gets to 150 it is time to start somewhere else. The land here in Montana is very barren mostly for they have too little rainfall, and irrigation is not possible, so they must make the best of it with what little rain they have. They have a herd of milk cows, but here again by eastern standards they would be classified as good goats, for they do not produce much milk per cow, for they do not feed and push their cows to the maximum production, but their milk and beef is of much better quality, for it is not corrupted by modern mans methods, which destroys in the long run. They also rent land from the federal government, to pasture feeder cattle on,

native land that has never been plowed, prairie grass.

We Mennonites think of success in materialistic terms, but they are so designed by their founder Jakob Hutter, only to get through life, with the least amount of material, and the greatest amount of spiritual prosperity. No one has any money to speak of, and they don't need any, for all their needs are amply supplied. They have a place to stay, and decently clothed, and enough to eat, and nobody gets more out of life than that, regardless of how much wealth they can accumulate. They do not need to bother themselves about getting debts paid off, as individuals, for they are all in it together, a communistic brotherhood, and it works. If you want a concise report, read the July 1970 issue of The National Geographic magazine; it can be seen at most public libraries. I have examined it and find it is very accurate.

Their houses are about 100 feet long and about 50 ft. wide, and in this is ample room for four families, each having a quarter, with a solid wall through the middle, no doors through the inside. They have no need of any kitchen, or laundry, only bedrooms and a living room, for all the rest is held collectively in a special building. The young children eat at home with their mother, from six to 15 in a special room at the dining building, the adults eat together. The women take turns to cook and wash etc. They are productive, and seemingly well contented. Yes they have runaways at times, and they are free to leave if they so desire, and I spoke to one who had left and was on the outside for two years but he came back, saying life is too hard out in the world. And they have very few coming in from the outside to join them. To be a successful Hutterite today you must be born into such an environment. This modern age is designed to make infidels, not saints. True they have internal disagreements, but that is what the preachers duty is to referee. Also he is in the business manager. He does not need to study to preach for all their sermons are written out in the Gothic script, by their predecessors, whom they claim were more spiritual than men are today.

They teach English in their schools, low German at home, and high German in the religious services; every day from four to five they have German school at the Harlem Colony, and they have evening services every evening family worship collectively.

Can they be classified as spiritual people? Not as a whole, for God always has worked on an individual basis, and they are no exception. Those who want to know the Lord can find him if they seek, just like anyone else; and also like any church, the real enemy is within, not without. Their outward covetousness can be controlled, and is, but the heart, only God can control.

John Renno

DANVILLE, PA.

Feb. 22--It was on Feb. 10, 1972 that President Nixon signed an Executive order that set up ten Federal Regional Councils to govern the 50 states. These Regional Councils are controlled by men appointed by the President (not elected) and they have far more power than anyone had heretofore, and under a National emergency they have full control over everything. The communications, the utilities, the railroads, and all manner of transportation, and can move the population from one area to another at their discretion, take over all the farms, regulate all bank accounts. This order is written up in nearly two hundred thousand words, giving the President absolute dictatorial powers, at any time he chooses to declare an emergency.

On Sept. 30, 1963 President Kennedy told representatives from 102 nations at the International Monetary Fund conference that we need to redistribute the financial resources of the world. It was then that plans took shape for a new International money system, where you must use computers instead of cash or credit cards. Each person will have his own personal number, and when you buy or sell anything, instead of writing out a check you just show your number that is tattooed on your hand or on your forehead, the place that is visible at all times, and the number will not be visible to the naked eye, but to a special machine, by telephone, and this will be flashed to your home bank and that computer there will know all about you, and send the message back whether your account is good or not. This system will be necessary because of the great number of people that are in the world, for right now American banks are processing 22 billion checks a year, and in ten years that will double, and it just makes too much paper work, it's so much simpler and quicker to do by computers.

In Upper Arlington, Ohio they have already tried this by computer cards. The person does her shopping, and in her purse has a card with her own special number on it, and when she comes to pay the card is

inserted in a special place, and the clerk dials the phone which goes to the bank and the answer comes back yes or no, the same way when you write a check except it's much faster, and much less paper work. The transaction only takes about 15 seconds, much faster than paying by cash or check. And people have dropped in at this bank from all 50 states, and Japan, Switzerland, and West Germany to see this feature, how it works.

In Sarasota, Florida, at the Memorial Hospital, the 1300 employees there have not received a paycheck since January of 1967. Each employee has an identification card, with his picture, name and social security number. When he comes to work he puts the card into an electronic time clock, and the same way when he leaves for home. There are 14 banks participating in this program, and the Hospital sends all the money they owe to the employees, to their bank, and it is automatically credited to the accounts of the people who work at that hospital. And this system of payroll paying

seems to be gathering acceptance, and is predicted that in the next five years 35 percent of all paychecks will be by computer, and 95 percent of all the Banks in California have indicated they will participate in this program; in order to do this the banks must join the automatic clearing house system.

Now this system will take time to get into full operation, but the Federal Reserve System is in back of it, and looking forward it may look like a long ways off, but just look back for five years in the past, and a lot of things took place that were not imagined a short time ago. But before it will be completed there must first be a

worldwide Economic System, and a common method of paying for labor and goods. And everyone will have to have his own number. This has already been taking place for some time; a social security number is a common thing, in fact you cannot get a job anywhere without one.

You can still buy and sell, but when the full number system takes over there will be no cash, and you will have to have a special number to do any kind of business. When you take things to the auction you just give your number, and the price of the thing you sold will be put to your account at your bank, and again when you buy you must again show your number, and it will be taken from your account, just like a checking account now works but with much less paper work, which right now is a great impediment to progress. Then of course in time credit cards will be out dated, and they are subject to loss or theft, so to have your own individual number tattooed right on your skin will be much safer, for that cannot be lost or stolen. This of course will in all probability be the mark of the beast, as is recorded in Holy Writ, and those whose names are in the book of life will not take this mark, so to become a Christian then will not be just making a simple decision, but will be a matter of doing business or not, and our livelihood now depends on that. There are some who still say all this will not come to pass, but all I can say is wait and see; it has been recorded.

The above information I have received from a pamphlet that was handed to me, and if anyone would like the full story you may send to the Gospel Tract Society Inc., P.O. Box 1118 Independence, Missouri 64051. The information is published by Fact Finder, Box 10555, Phoenix, Arizona. 85064.

DANVILLE, PA.

March 9--Unless things change soon, in the line of fuel prices, there will be another independent truckers shutdown on May 13, 1974. The last shutdown did not amount to any benefit to the trucker, the negotiators that went to Washington in behalf of the truckers were excited by so much publicity that they agreed to tell the truckers to start rolling again, but many of them were not at all satisfied, but by a great smoke screen the newspapers said the shutdown was over, and the requests had been satisfied, but it was not really so. Those who were the chief negotiators did that which was not convenient, and that which they had no authority to do. For when there is a national issue at stake, there are many who want to be out front and get their pictures in the papers, and on TV and claim to be speaking for the truckers, but actually they have no authority to do so, and the news media does not check as to the veracity of those who make the claims, they are just glad to publish anything that sounds exciting, and makes for good news.

The whole story of this is printed in the national truckers magazine called Overdrive, and also in there is stated that on May 13 all the trucks on the road are to stop until they tell them to run again.

The truckers want the fuel prices to be lowered. The reason the prices went up so is because the large fuel companies have much oil interests in the Arab countries, and they have been getting fuel from there very cheap, with cheap labor, and have not been doing much here in America, because of the high labor.

But things are changing, the Arabs will soon nationalize all the operations, and take over all the private interests, and the big oil companies will lose all their interests, and it costs much more to get American oil, so this puts the price up. It's not scarce, it's just that they want to condition the people to pay more.

On the local scene, people are doing just what I think they should, moving west. When on my recent trip and saw the vastness of the west, and the scarcity of the population, compared with the congestion here, its only reasonable that they should go west. And perhaps if I wouldn't be so old and hard to get along with, I would go too, but you can't teach an old dog new tricks, neither can you change an old man's ways very readily. There are a few that you can, but not many. Now the Eastern Penna. church is going at it a bit difference, they have a committee appointed, and have already bought seven in central Illinois, that will be occupied beginning next fall. Men who have money to invest are doing it for the benefit of the younger generation, and helping them get started, morally and financially, and religiously. If a man wants to farm out there he does not go out on his own and

buy the farm of his choice, and bid it up against his fellow churchman, he speaks to the committee, and tells them his needs and they do the negotiating, and the buying. To be able to be on this community very few and far between, for if a man has wealth it usually goes to his head, leaving him a bigot, and unreasonable, hard to get along with.

Simon Bender is moving out of Union County this spring, having sale on March 29. He belongs to the Holdeman Church, and is going to Wisconsin, having purchased a large farm there, with the stock and equipment on it. There are already two Holdeman churches there, about 60 families.

The Holdeman church in Union County has started in the last few years, and they have erected a nice new building, on an ideal land site, but according to reliable reports they are now looking for a new location, to establish the whole congregation. They have two ministers too; Abe Swarey and Eugene Nace. The church is built on some of Dan Martins land, and his son, Dan Jr. moved to Brazil already, and old Dans are leaving for Mississippi, to join their other son Howard in his farming operations. Of course when a church leaves a community they cannot take their building along, so in all probability there will be a new church building for sale in the near future.

But then Union County is like the rest of the Eastern court, there are many vast industries going up, and people are moving in from the big cities, and paying exorbitant prices for land, and besides many from Lancaster Co. are also moving in and farming the land. its still cheap according to Lancaster Counties standards, most of these are Horse and Buggy Mennonites. Also there are Old Order Amish moving into the next County of Montour, there will be a new Amish church by spring, these are more plan than the usual run in Lancaster County, doing without modern equipment.

John Renno

DANVILLE, PA.

Mar. 16--Our oldest son is married to Levi Burkholder's daughter. Levi's live in Lebanon County, 50 miles from here. Now Levi is the son of the late preacher, Noah Burkholder, and is of the old fashioned type man. He, along with two of his daughters and a plane load of others, had been to Paraguay. Stephen Stoltzfus, being an old companion of Levi, it was only right that he should pay him a visit. Stephen, along with Aquilla Rheil, and Paul Hollingshead as Bishop, are in charge of the church in that area of Paraguay. They have a fairly large congregation by now.

But I am getting ahead of my story; because of our son being married to Levi's daughter they asked us to go along with them to the church where Levi and his family attends, at Richland, then to Levi's for dinner, and Levi had a lot of pictures of Paraguay, and he would show us them.

I enjoy visiting other churches, but I don't like to miss my own, but being limited to time and space, I can only be at one place at one time. The Richland congregation is a part of the Eastern Pema. Mennonite church, where Earl Horst is Bishop, and his son-in-law is a minister, David Weaver by name, and Carl Fox is Deacon. Their church service is a traditional Mennonite setting, just like ours; there are about 100 members or so; incidently Mrs. Norman Auken has commenced to write for the Budget from there, and that is where they attend services.

David Weaver preached that morning; he is just a young man, but is different from the usual run of men his age, in that he takes a deep and abiding interest in the scriptures; he preaches as though he believed them to be the truth, and that there is no other way to become righteous other than through the Word.

We went to Levi Burkholder's for dinner, then as that was digesting we looked at the pictures he had taken in Paraguay. I have a deep in-

terest in the church at Paraguay; especially because it has been my privilege in the past to get acquainted with Paul Hollingshead. He is of the Quaker background, & had the privilege of going into business with his father, and be a man of means and great wealth, but he chose rather to be a "plain" man, and align himself with the people of God. He was ordained Bishop here in Snyder Co., but due to extenuating circumstances, much of which is a mystery to me; he was sent by the church to Paraguay, to shepherd the flock there. Now according to the pictures I saw where they live is a jungle; they had to hack their land free from the thick jungle growth, to be able to farm it. To hire bulldozers to clear it is very expensive, so they do it mostly the hard way. Each farmer there owns about five hundred acres, and it is mostly level land, and could be farmed, but the existing growth is too thick to even walk through it; you must cut your way through.

They all live fairly close together in a colony but not together in a village. They farm with horses, and live very simply. They do own one pickup truck, but because there is only one road there, and it is 200 miles to Ascuncion there is very little use for every man to have his car like we do. They sell milk to the natives, a man comes around with a motorcycle and picks it up and takes it out and delivers it to the natives.

I was a bit disappointed in that I did not see any picture of Paul at close range, he is a bit camera shy; Aquilla Rheil and Stephen Stoltzfus were plainly evident, but Paul was only seen twice and he was so far away that he could not be recognized, and I suppose what they did get

of him had to be taken without his knowledge. One was taken from the plane window when they were ready to go home and about the whole church was out to see them off.

In the afternoon after we had viewed the pictures my wife and I went to visit old Menno Swarey again. He was in bed with influenza but was feeling better. He is now 84. His son John was there visiting his father; John is from Path Valley and we were very glad to see him for we were married the same year, and went visiting together that year 1945. We asked him about his wife, having heard she was not well, but he bowed his head and said, "We had a funeral last Wednesday." This was quite unexpected. We did not know she had a cancerous tumor on the brain. She was Suvilla, the daughter of Jacob Smoker, and was partly raised in the Big Valley. Her grandmother was a sister to my grandfather.

We could hardly complete a visit to Lebanon County without stopping at Norman and Maggie Aukers; they are old fashioned Pennsylvania dutch and common folk, where you can go right in their house and feel at home just like one of the family.

John Renno

DANVILLE, PA.

Mar. 22--Spring of 1974 has arrived, there's nothing unusual about that, except that its 1974 which it never was before, in just two more years there is supposed to be a great celebration in this section to commemorate our national independence, and rejoicing over the fact that we no more will have taxation without representation. That sounds hollow anymore, since it now takes 25 percent of our earnings just to pay taxes.

According to news reports law and order has broken down, and there are many kidnappings going on, and general lawlessness, even the crown Princess of England was almost taken into captivity, but that plan was foiled. We do not see any signs of anything taking place in our area and if we would not read the news media we would be quite content.

There have been several murders nearby, but we were also informed of that by reading the papers etc. It's not nice to read of all the wickedness that is taking place, and we know all the time that its creeping closer to our urban areas, mainly because of the lack of discipline.

I feel sorry for President Nixon, it seems the empire he was envisioning to build for himself, and make for himself a name like unto the great men of the earth is crumbling around him, and many of his own friends are coming out and publicly declaring he should resign, and save the Republican party from disaster. He stoutly declares he will not resign, but stay and fight to the finish, and complete the job he was elected to do.

That sounds like a noble commitment, but he has a very shaky foundation on the which to stand, for he being a man of above average intelligence, and not knowing what was going on in his own cabinet, like he says he did not. Even if he did not know he is still responsible for what was done. All the men he had on his staff have now resigned save one, and he is planning on it, not because he is guilty of any offense, but he says he wants to get out of public life and go back and live normally again. There is talk of David Rockefeller taking his place, but David says he does not want it because his brother Nelson wants the Presidency in the next election and that would not work having two men of renown who are brothers so closely connected in their work.

I was sorry to hear of the death of Chet Huntley, and news reporter of national prominence, and unusual in his field. He had an operation for cancer of the lungs last year, and now he's dead. He was 62.

David Byler in Union County is having sale today, to dispose of his chattels in preparation of relocating somewhere else, I am not certain of his destination. He is the son of the late Deacon Will Byler of Dover, Delaware.

John Renno

DANVILLE, PA.

Mar. 30--It was in the year 1636, just 16 years after the Pilgrims landed at Plymouth Rock, that Harvard University was founded, by John Harvard, a Puritan minister. He was also a philanthropist, and without doubt a great reader, and appreciated books and learning, for he left a library of 400 volumes when he died. Harvard is the oldest university in America, established long before America became independent. Remember it was started by a religious man, a Puritan minister who died only one year after he came to America at the age of 31, and now look at Harvard today, does it resemble godliness by any stretch of the imagination?

I said all that to say that today after all the manifest failures of former stalwart religions, have failed being godly centers, we are still establishing more and more bible schools, and institutions of learning, knowing full well of the havoc that was wreaked by them in the past. Of course what I am now referring to is bible schools, and not secular institutions of higher learning.

It was in the beginning of the year 1967 that the Numidia Mennonite Bible school opened it's doors for the first time, to entertain the youth of our particular new founded denomination, and to teach them correctly from the scriptures. I am referring to the Eastern Pennsylvania Mennonite Church and Related Areas. We wanted to avoid doing what so many others have done, and end up a collision course. Now we have just concluded another year of Bible school. There were 282 different persons taught there, from Dec. 31, 1972 to Mar. 22, 1973. They were there from 16 different states, and 5 different Canadian provinces. We have what we call high standards for the school, we insist on modest dress and decent behavior, and respect the rights of others, realizing the universal law that "your rights end where my nose begins". it is often referred to as a match box, where marriage matches are

made and it is suggested that some do not go to be instructed in the scriptures, but to gain the knowledge of a life companion. This may be true, but in consideration, and all due respect to human nature, it is only normal and natural for man to seek a mate, and would you know of any better place to find a suitable mate than at a place where the scriptures are honored? You can pretty well judge the character of a man by the company he keeps.

Now in the light of the fact that about all the institutions of higher learning have started out with a good and pure motive, to gain the knowledge, and wisdom to make life more tranquil upon the earth, have started with religious principles, and almost without exception have ended in spiritual catastrophe, the same could be said about most religious denominations, yet we go on having more schools and more churches.

Did you ever see a house burn to the ground, destroying unmercifully everything within reach of it hungry flames, which consumed but were never satisfied? Have you ever seen a flood, where lives were lost and much valuable property was brought to desolation? Did you then vow that you will never again kindle a fire in your home nor drink any more water? Even as fire and water are both exceedingly destructive, and wreak much havoc, if not kept within the proper confines, so institutions of higher learning, this includes Sunday Schools, and extra biblical activities, can be just as destructive if used by those who abide not by the laws of safety concerning them. Ask now thy fathers and they will tell.

It has even been reported to me that at EMC they practise the modern trend of streaking, that is running out in the open without any clothes.

At our church Edward R. Ker has been ordained deacon several years ago and as deacons are allowed to preach if called upon or if there are no others there, we have made it a practice to listen to our deacon preach on the fifth Sunday of every month. Not that our regular preachers are old hat, or uninteresting, but Ed always presents the old truths in a different way. He spoke about individualism in the Church. He described individualism as that which makes a man think he is the all important being, and everything else revolving around him important only as it benefits himself, the relation to

the whole does not matter. When a man becomes a member of the church, he still maintains his individuality, but he is not the important figure, it's the well being of the group that matters; hence those who find it hard to get along in the church have not laid down their individualistic traits, and self importance.

The modern trend of preaching is to use current events that happen for illustrations for instruction, but if a man is well enough versed in the scriptures of the old Testament, he can get all his illustrations from Divine writ. It makes it much more interesting, and valuable to listen to a man expounding the scriptures than to listen to modern news. Ed is a Mennonite by choice, not by chance, he came to the church he says not because it was easy but because it was right; he was raised in the Presbyterian denomination.

Ben Fisher asked me if I got hit on the head that there was no Budget article one week; everything was normal on this end, perhaps it was sidetracked, the omission was beyond my control.

John Renno

DANVILLE, PA.

April 6--Daniel Webster the noted statesman who was born in 1782, and died in 1852 is credited with having said that all good things are not new, and all new things are not good. He was of course, speaking in terms of morality, and not tangible things. Specifically the art of meditation.

In this generation we are so action conscious, brought about by the capitalistic system, enhanced by materialism, it even carries over into our religious life; it now pervades, and permeates the whole of life so that to sit still and meditate, and think things through is a waste of precious time. Even modern Mennonite church life is geared for speed, and activity, we must have x number of committees, & men to chair these committees, and board members to sit in and listen. And there is also apt to be a power struggle, some think they are capable, and should have an office that someone else got, so they are hurt, and others are so bent, that if they can't be the bell sheep they will do nothing, or are peeved if they are not exalted or promoted. But to be a plain nothing, but a bench warmer in church is not suited to modern taste. To stay at home all day on Sunday, not having TV or radio or some sort of entertainment would be terrible to think of, lets go some place, lets do something! I say, to sit and think and meditate of the higher things in life, things with a purpose, and things that upbuild, and things eternal, is a art that is largely lost, and we wonder why our offspring is so shiftless and irresponsible, and will not listen to the superiors; they are only doing exactly what they were trained to do; do they ever see Dad deeply engrossed in thought? When no special problem is to be solved, does he spend time thinking about the nobler things in life, morality, goodness, honesty, charity, the well being of his family, his church or his community? This is what caused our forefathers to be brave and true, they had to do all their things the hard way, there were no mechanical gadgets supposedly to make life easier. This is why I agree that good things are not new, and new things are not good. Even as Solomon said there is nothing new under the sun. We simply do not have time to live properly anymore.

For instance I visited a good friend of mine recently, and it was on a Sunday evening, for who goes any place to visit during the week anymore? This my friend used to be very conscientious, and would not do more work on a Sunday than absolutely necessary. He had a large herd of cows and these had to be milked, he had a barn cleaner, and of course the cow stable had to be cleaned, so he gets the tractor and manure spreader out and pushes the button and the manure goes on the spreader automatically; We would say surely this man has much extra time on his hands, he would have time to think and meditate, but wrong again, he has thousands of chickens to take care of, and has much more work than ever, he has to so as to be able to get these new inventions paid off! We are all caught in this, driven to it by a materialistic age, which leaves a man no time for God, or to worship acceptably.

Now the trip report that I have made is now ready if anyone wants it, those friends where we ate a meal, or spent overnight, will receive one free for the asking, but if anyone wants it where we did not stay for food or lodging, the price is two dollars a copy. It is nothing of intrinsic value of long duration, so I did not get very many printed, and this makes the price per copy more. It is composed of about 10,000 words, on 24 sheets of typewriter paper. Let me repeat, those people who desire a copy of the trip report, where we stayed overnight or ate a meal will get a copy free if you ask for it, to anyone else requesting a copy the cost is two dollars, this is what it cost me.

The John Holdeman Church situated at present near Belleville, Pa. at the old Weiler school house, is about full of parishoners, there were about 100 people there on Sunday, and its time to build bigger or separate. Most of those present were 20 years or younger, a large group of children. They are all of the Old Order Amish decent except one family.

It was interesting for me to note that everyone of them save three families, were direct descendants of the old Deacon

Jacob Peachey, who lived near Allensville, Pa. and died years ago. There were six men and seven women present that were his grandchildren, and they all have sizeable families, except two that are unmarried. Also were several families from the fourth generation, great grandchildren of old Jake. My wife is also one of his grandchildren, but we are not members there, were just there as visitors, and there is also another one presently planning to join but he was not present either. My brother Eli is one of the preachers there, along with Sylvan Yoder, the grandson of Old Abe Yoder, whom many of you have known about. Kore Peachey is the deacon, who is one of the grandsons of Jake Peachey. That church started there sixteen years ago with only a handful, and now they are multiplied into a band.

John Renno

DANVILLE, PA.

April 8--Oliver Keener was born in 1910 grew to manhood in the area of Harrisonburg, Va. Ordained to the ministry in 1938, was then sent into the hills of West Virginia into mission work, but he insisted that he wants to make his own living on the mission field, and he farmed with horses, and taught those natives, and lived before them in every day life, he is rather a plain man, having nothing to hide.

During the time of the peacetime conscription he was called by the Mennonite Messianic Mission to be the parent for the I-W boys that were here working at the Geisinger Medical Center, they had a Unit here, and he was the overseer. He was called here, or loaned by the church in Virginia for one year, but that has been several years ago, and he is still here, he liked it here in these hills, and decided to make this his home during his declining years. The Unit has been closed down, for there are no more boys being drafted, and the need has been cancelled.

Incidentally Walter Newswanger the other preacher here, owns the big building that now stands empty that used to house the boys that worked at the hospital, he is open for suggestions as to what to do with it. It is large having three floors and suitable for a rooming house or something of that nature, but he does not want to sell it to the public, but would prefer renting it to someone from a plainer sect for something but it is not really suitable for anything other than a rooming house, and we as a church are not in favor of having an old peoples home for the community, or children's home or things of that nature, for we believe we should be concerned for the welfare of the saints, and not philanthropic necessarily.

Coming back to Oliver Keener, he says wherever he goes in any crowd of people he is always Keener. He is a preacher in our church, and exercises his calling for us, and because of his long acquaintance with the Word he makes an excellent bible expositor. He shows his age somewhat for his memory is a bit short of things that happen in current events but he does not forget what he knew in the scripture, for he had known this for a long time, and he believes in taking care of his body, for he will not go everywhere he is called to preach, if he knows he physically can not handle an appointment, he knows how to say no.

I am glad that Oliver has chosen to make this his home, for he is a valuable man, and I think I can speak for the rest of the church as well.

Speaking of church and getting people to come out, has mostly been a problem for those who feel they owe the salvation they have received to the world, and that God will hold them accountable for the lost that could have heard but didn't because they did not get the message to them.

Over in Turbotville, about 20 miles from here, there is a Baptist church that was started by a group of concerned men from outlying churches that felt the truth was being withheld from them in their own church, so they formed an independent Baptist church about six years ago. They now have a fairly large group, but they are not satisfied with just enjoying the gospel for themselves, they

don't want to be selfish, they wish to share. They go out with buses, and bring people in. Recently the Pastor and his associate have been to a meeting where they learned of a new kind of campaign to put into practice, things are more fun if you have some competition, you know, so they formed two bands and each has a leader, to see which side can get the most people out to church, so they make concentrated efforts to get them to come, and each Sunday morning they give their report.

The losing side is obligated to treat the winning side with a covered dish supper. And that's still not all, they will be treated with a public demonstration of what happens to the losers, the winner of the contest will have the privilege of throwing a pie in the loser's face, at the supper.

So if your church is a little dead and boring, perhaps it could be revived by a little fleshly activity; but the man who gave me this report said in spite of all their efforts the attendance is dropping.

The Maranatha Christian School had a sale, like a community sale and the proceeds all went for the support of the school. This school was started by the Mennonite churches in the Turbotville area, of which there are four, because of the low morals in the public schools, they are all under the sponsor of the Lancaster Conference. Rather than giving money directly for the support of the school they find it more interesting to give collateral and sell it to each other, or to the public.

John Renno

DANVILLE, PA.

April 18--I receive many comments about these articles, most of them are complimentary and a few are not. If you read something that I have written on which you do not agree with the statement as being true to fact, please read it again and leave it in the context in which it was written, and perhaps it will not be so far off after all. This pertains to things that are given as facts. If I say it has been reported to me concerning happenings then it is not given as facts necessarily; you may take it or leave it, as I do too. As for ideas and opinions expressed you may disagree with me, if you allow me the same privilege.

Patricia Hearst is the 23 year old daughter of a supposedly wealthy man in California. She has been abducted, from the place where she was with her boyfriend at the time. Some men came into the apartment and grabbed her and took her off in a car. It was supposed to look like another kidnapping, for ransom money. This pays off big now since the laws of our land are very lax and long to come to trial, if anyone does get caught, they can usually get out on bail, and by the time of the trial the deed is forgotten and light sentences are given, showing more concern for the criminal than for those whom he has wronged.

But the abduction of the Hearst girl does not now look like a kidnapping, but a planned episode, to get money from her wealthy father. Those who took her, and she now says she has joined their ranks, call themselves the Symbionese Liberation Army, which is supposed to mean they want to do good to the enslaved people of America and take money from the wealthy and help the poor, like the old story of Robinhood and his band in Nottingham.

These have recently robbed a bank and gotten away with \$10,000, and Patricia Hearst was also with the robbers, also a nother girl, the only living daughter of a minister. They first demanded that large amounts of money be used to purchase food and given to the poor. This was done, but not nearly as much as they had

demanded. They work the same way, conspirators always do, get the poor to blame the wealthy for their poverty, and promise them liberation.

People are very gullible, especially those who live in poverty because of shiftlessness and irresponsibility, and our permissive society makes many such. They are always looking for some hero who promises them a utopia, to liberate them from their so-called enslavement. After their heroes gain the victory they are far worse off than before.

There have been 18 people killed for no reason at all, seemingly some one comes along and shoots them unexpectedly. It probably stems from some devil worship, such as Charles Manson and his gang who felt killing a part of worship.

These are just the beginning of things, but we should fear Him who can cast both soul and body into hell. God is still in control, this general lawlessness is found in every nation, for if God withdraws his protecting hand then evil takes over just like darkness envelopes any place where light is absent.

John Renno

DANVILLE, PA.

April 26--We received a letter from Old Mexico, from my friend Isaak Dyck. He lives in Campo 18, Cuauhtemoc, Chihuahua, Mexico. He migrated into Mexico from Canada, about 50 years ago, when many others did too. He can speak english pretty well, but since he uses it so little, in everyday life it comes a little hard for him. He is better in German and writes his letter mostly in German. I can read his writing very well but when he speaks German, he has a different accent than I do and it's more difficult to understand, but in writing I can supply my own accent.

He also receives the Budget and it is very interesting to him. He says it has not rained there for seven months now, and is very dry, however it usually does not rain there in the winter time, as they have a wet and dry

season. The elevation is 6000 feet, and the air cool and dry, it is unusual to have a cloudy day there in dry season. But they did have a severe wind storm the 20th of February, which took his shed roof off and took about 3 tons of oats away, which he says was paid for with good hard gained money. The storm also damaged quite a few other peoples' houses, and one old couple lost their home entirely, and with it about all their food.

He says there was a large gathering there on the 17th of April, a farewell party for those who are leaving the country. There are more than 80 who have decided to move into Paraguay to seek a new home. Even as there have been others from different camps that have moved there earlier. They sell everything at auction, there is almost an auction sale every day, for so many are moving out of Mexico. The reason is that the area there in Chihuahua is full and there is no more room to expand and live in colonies the way they are accustomed to do, so they move to Paraguay, where the land is large and uninhabited, in places. These Old Colony Mennonites have many children, and since they are mostly engaged in agriculture, for that is the most suitable for their type of living, they must leave the country and settle elsewhere.

In our area its business as usual, the singing of the birds is heard, and the days are long, and the fields are getting green, much of the oats is in the ground, and the weather is favorable for that kind of activity. As far as nature is concerned everything is normal, but business in economics is slowed down somewhat, there are many mobile home factories in this area, and their work is almost at a standstill, a little is being done yet, but it has slacked off very much. The energy crisis seems to be past and gone, but prime interest rates are up to 10 percent and the large banks charge a little more, and this cuts down borrowing of money.

In this economy it is almost impossible to get ahead financially without borrowing capital to get started. And even

farming is now so mechanized that the equipment alone costs more than farms used to cost. Its true one does not have to farm the modern way, but if you live in such a society where everyone else does it, you don't want to be behind.

Trucking has become big business here with the newly erected power plant, and they burn 100 ton of coal per day, and its being hauled in by truck. They have a railroad track into the plant, but somehow that is defective, and unfit to be used so much, so that while it is being restored, they must get their coal by truck. It is being hauled 95 mile one way. Most trucks make two trips a day, and some of the early risers make three. A company official told me that even now there is not enough electricity being put out to supply the demand, and last winter many people just had 90 watts when they were supposed to have 110, and this burns out motors. This summer when air conditioning gets turned on heavy it will again be weak. But with the economy slowing down, people will have to learn to live with less comforts.

Speaking of economics, I've just received a good book on that, entitled You Can Profit from a Monetary Crisis, by Harry Browne, which probably can be purchased at book stores. It is interesting reading and explains how economics work, and gives the history of our government, and also of others. It is not a Christian book, but speaks only of money, how it works, and how to put it to work for you. Since all of us have to do with money it is important that we know a little something of its functions.

John Renno

DANVILLE, PA.

May 3--We have evening services at our church on the second and fourth Sunday of the month, and this month was no different except for a different kind of message. Nearly always we get a speaker in from outlying churches in the Eastern Church, of which there are many nearby.

Oliver Hess is a deacon at Blue Rock, this is a church located near Millersville, not far from the Susquehanna river in the southern side of Lancaster Co. He came to our church on Sunday evening and spoke about our Christian Heritage, saying it is unsurpassed. Also warned that anyone who in his mind, lives in the past, thinking of little else than what used to be, is senile, or getting childish. But on the other hand any group that is charting a course that does not take a long hard look at the past is idiotic.

In the early 1500 Martin Luther was born in Germany, who became a priest, and was sincere in his religion, while most of the others were gluttons. He made a pilgrimage to Rome, supposedly a citadel of Christianity, but was disappointed with what he saw, and went about trying to reform his church. Thereupon came a man to Wittenburg, his home town, to sell fetishes, like twigs said to have been from the burning bush, or bits of wood claimed to have been taken from the cross of Christ etc. Promising the people if they would buy them they could buy themselves out of purgatory. This enraged Martin Luther, and he wrote 95 articles on a placard and nailed them to the door of the University of Wittenburg, for everyone to read, condemning such false practises. He had no intention of harming the Catholic church, he only wanted to help set her straight, for he was convinced she had departed from the truth. But this was the start of a much greater movement than he had expected. He was called to trial for his actions and expected to die for his faith.

This however did not happen, and he was the originator of the Lutheran church. He went

overboard on justification by faith, claiming the book of James was a strawy epistle, because it dealt with works. Thus started the reformation in Germany. And in Switzerland there was Ulrich Zwingli, a Swiss priest, that started to preach salvation by faith in Grossminster. Conrad Grebel was the son a Swiss councilman, him and Zwingli were together for a while, but soon their paths diverged, for Zwingli wanted all of Switzerland to be converted, and he died on the battlefield, with a bible in one hand and a sword in the other. Felix Manz was the illegitimate son of a

priest and him and Grebel, and George Blaurock figured largely in the Ana-baptist movement, who declared that only those who voluntarily believed and were baptised had a membership right. But the state church claimed its the sinner that needs the privileges of communion and be taken under the wing of the church, babies must be baptised.

The Ana-baptists had two weeks time to get all their babies baptised. This was the start of a long and bloody persecution, they hunted them like wild beasts and killed them on sight, confiscating their goods, what little they had. Pilgrim Marpeck was an influential man in Germany, but he was so well thought of that they spared him and he died a natural death.

From Holland came Menno Simmons, whose own blood brother was killed in a war that was led by radical ana-baptists, against those who persecuted. The Zwicklows, and the Munsterites were two of the many radical groups, who claimed sinless perfection, and declared the thousand year reign of Christ is now here, and they were called upon to rule.

This brought Menno, a catholic priest to thinking, and he became the leader of the Ana-baptists, from which the Mennonites derive their name.

Benedict Breckbill was a great leader, in the late 17th century, and from then on many started to migrate to America, the first settled in Germantown near Philadelphia, in 1683. Hans Herr came on the first boat load that landed, and settled in Lancaster Co. Of all that whole load none of them got sick or died at sea, and it was nothing unusual for half the boat load to get sick or die, and some never arrived at all. Hans Herr's house is still standing on a tract of land that he bought for 38c per acre. These were German people and were very prosperous much more so than the English who were already here. One of them built a two story stone house, and was reprimanded for being worldly.

But then came the Revolutionary war and with it the armed forces, one Mennonite was given a gun but he would refuse to shoot, saying he saw nothing to shoot at, he saw people, but he didn't shoot at people.

As the Mennonites in America prospered their spiritual life declined. Many did not join with the church until after they were married and many never did. In the last of the 19th century some leaders became concerned and started Sunday Schools, and all the extra activities, to keep their young people from going astray, this helped for a while, and they had the great awakening. Daniel Kauffman who died in 1944 was one of the first Mennonite evangelists, and already in his day saw a rapid decline, in the spiritual life, with only the form left.

Our speaker, Oliver Hess noted too that when Sunday Schools were introduced there were church divisions because of it, and those who did not go along with the great awakening, have many more of their youth with them now than those who did. The Jonas Martin group, now known as the Horning Mennonites, are growing in number six times faster than

other Mennonites. And The Old Order Amish who kept the old customs and traditions have now much more to show for than those who disregarded the old ways. Oliver said he does not have the answer for all of this but we would be foolish to deny facts.

The Eastern Penna. Mennonite Church which has seceded from the main conference of Lancaster has gained some ground in preventing such an exodus, but many of the constituents of the Eastern church are from those whose ancestors were with the Jonas Martin, and the Jacob Wistler secessions, which took place almost a century ago. It is yet too early to tell just what the outcome of this present movement will be. But according to history, if we can learn from that, and if it repeats itself, it takes only a short time for people to become spiritually illiterate and only endure what their forefathers have striven to attain.

At this present time the Eastern Church has a large number of youth which look very promising that they will carry the banner at least for another generation.

John Renno

DANVILLE, PA.

May 5--Death seems to play a very important part in this our society; many people are dying around us, and once in a while its someone we are acquainted with, and it comes closer home.

Lewis Helwig, was a man from here in these parts, a nice man, and honest; he loaded his car with supplies for the farmer, and traveled from one farm to another selling his wares. He came around every several weeks, but he has made his last trip on earth for now he died suddenly. I don't know how old he was, but not at the age when people are expecting to go.

I like to travel, and I do quite a bit of it, but to travel at ones own expense is costly, so I travel at your, the taxpayers expense. I move mobile homes and most of those that are going now are HUD trailers, Housing

and Urban Development. The government purchased these home during the flood in 1972, and this section of the country was hard hit, by high waters, and many thousands were left homeless, so the government placed these mobile units for people to live in, until they get their own homes repaired again.

Now the time is come these are no longer needed here, so they are being moved, and of course someone has to do the work and this means travel. I was to Granite City, Illinois a few times, that is near St. Louis, and one went to near Kokomo, Indiana. That was an emergency unit, you need no overwidth permits or anything to make it legal, you just go, when people are suddenly in need of shelter, as was the case when the storms went through the west. In fact I was on my way to Granite City when that storm passed by; it first got very windy, and blew the trailer sideways, but I had to find a place to park, and went on to Effingham, to a truck stop and waited.

It became very dark, like the sun had set, and there was a heavy rain, but no severe wind where I was.

These homes are government property, and now they are sending a lot of them to Texas, for storage; the air is dry and I suppose they will not deteriorate so fast there.

My good friend and church brother, Eli Burkholder says he is also working for the government. He is an expert bulldozer operator, and was working for a certain individual, when a building firm, Schuler and Alder contracted him, for good help is hard to get and they promised him higher wages than he was then getting if he would just drop his present job and come, operate their machine. He says he is getting enough money, is not asking for more, but he is unhappy with the machine he is presently using it was not very old, but had a great lack of power, and he said if they would get him a brand new machine he would consider working for them. This they did, and now he has worked

for them for sometime, but he says they are building houses for the government too; we are practically a socialist state now, with the government getting bigger and bigger.

The above mentioned Burkholder is the same that lived in Lebanon Co. at one time then moved from there to Illinois, and now lives at Danville.

I was called in from the barn last evening, saying I must hurry, for someone wants to speak to me concerning the Budget, I did not know what to expect, whether I was getting bawled out, or commended, but usually if someone spends money for a phone call, he is irritated enough to do it. It was Nelson Clemmer, he lives at Royersford; he wanted some information, but mostly we had a nice visit. He goes to Skippack to church, this is one of the oldest Mennonite churches in the country, for this was one of the first areas where they

settled in America. He likes to read history, and he likes to read about people. He is not interested in making money, but is preparing and expecting a better country, not made with hands, where moth and rust cannot corrupt. He did not call from home, but was visiting a Huntsberger in Snyder Co. and planning to go to the Boyer Mennonite church, where his friend Norman Moyer is pastor. Says they were raised in the same church and he was Normans Sunday School teacher.

John Renno

DANVILLE, PA.

May 18--The most predominating news in this local area, and in some other areas as well is the milk market, for those who were shipping to Lehi Valley Co-Operative. They have three plants, in Allentown, Landisville and Schuylkill Haven, Pa. They have over extended themselves, installing some of the finest dairying equipment in the east and should be ready to operate profitably, but they cannot, they are out of operating capital.

I understand they now have somewhere around 900 dairymen shipping milk to them, and they cannot pay them the full amount for what they did ship. There are four families that attend our church that have been shipping milk to them, and that is the area where I am the best acquainted with. For instance one of them was getting \$5000.00 per month milk check now if he has faith in their ability to get themselves out and on the level again, he will loose some over 3000 dollars, but if he does not believe it will pay him to stay, he will loose over 4000. Plus if he sells somewhere else it will take about six weeks until he gets any money from them. Three of these depend wholly on their milk check as the sole source of income, the fourth has steers. So it will be hard to get on your feet financially for sometime. It costs somewhere in the vicinity of seven dollars to produce 100 lbs. of milk, and with cows, you cannot just stop feeding them until they are profitable again, they must be fed all the time, and milked twice a day.

Since I do not sell milk one would think this should not effect me, and it does not directly, but it does indirectly, and even if it did not effect me at all, to have friends loosing money through no fault of their own, is not easy to take, humanly speaking you must sympathize.

Now three of these four farmers are making plans to leave the company and take their loss all at once, shipping their milk elsewhere, but the other one thinks it would be better to wait and see what happens, for it is also reported that other milk companies are also in the same financial

shape, only they are just several months behind in declaring their inability to pay their clients. Another man near here, who is not one of our church members is one the board of a local dairy and he definatly says unless the government will allow them to raise the price of their retail milk none of them will survive, we will just have to wait and see.

Scripture says thanks be unto God for his unspeakable gift, and the gift he is speaking of is gold, or monetary values, it is a gift of God and can be used for his glory, and is by those who trust God, but those who use it for selfish purposes it will be a curse to them, it is impossible to love God and money at the same time, but none can do without either.

The Frank Martins that used to write in the Budget from Guatamala are now back in the States, and are planning to remain here for about six months, staying at Harlana Martins home near Ephrata, hope she will continue writing, for having been away for some time she should have valuable insights to share with us. They were at our prayer meeting last Tuesday evening and he gave us a short resume as to the goings on there in Guatamala. This mission is directly under the Auspices of the Eastern Penna. Mennonite Church, having started their operation there in January of 1972. They have six baptised converts, or did have, one of them went back again, so that leaves four, which is a man and his two children, plus one more. According to Frank, there are many other groups comeing into that area, and

starting to establish churches, and abide for a year or so, and when things do not meet their expectation, they leave. This makes the people dubious as to weather anyone who claims to know the true way of life will abide by his own teaching, or whether he will up and leave when the going gets rough; they will have to prove their true idenity, and this take time.

Franks are just a young couple, having three children, and she is a Seible, the sister of Lamar Seible, who is presently studying to be a doctor and according to his testimony, will prove to those who question the wisdom of making such a move, that it can be done.

Paul R. Weaver's were down there for two years and they are now back home in the States, and intend to stay. Roy Witmer is presently the caretaker, or the spiritual leader at the mission, he has been recently ordained deacon at Bluerock, where Ben Eshbach is bishop and David Wadel the preacher. Roy is an elderly man and is the brother of the wife of Ben Eshbach. He was engaged in the trucking business until of late when he was south out to work in this area.

Frank was asked whether the vision he had when he went to Guatamala has been accomplished, for a man going into a foreign field must of needs have some goal in mind, what he wises, or expects to accomplish. But he was not prepared to answer that one right off the cuff, he hadn't thought of it in that way.

John Renno

DANVILLE, PA.

May 24-May is the most beauiful month of the year. The weather is just right most of the time. Just like they say the weather is in Central America in the higher elevations. But if it were like this all the time we would not appreciate it so much. But we have an especially nice location, right along a little stream.

There are quite a few trees around and buck of the house is an 8 acre field on a hillside with sheer and goats doting the Green Grass, and that not all we have a jackass that likes to bray in the morning real loud almost like a steam whistle it echos along the hills, sometimes at night he likes to make his presence known. But there are penalties, for he likes the chase the sheep and run them down, bite them and stamp on them. So to counteract his ease of travel I took about 50 lbs. of steel and tied it to his chain he can drag that, but it greatly impedes his traveling ability.

We had ducks too, but they refuse to stay home, and insisted spending their day on our neighbors pond and they make it a mess. We have a few bantams but very few, for they like to scratch in the garden. A rooster to crow in the morning. Also we have a German shepherd police dog tied constantly, to worn us if any maurading dogs come after the sheep. Before when we had no dog we lost some sheep, but since he is around the stranger dogs keep their distance, for he raises a awful fuss.

We live right along a secondary road that is traveled quite a bit and on Friday's my good wife bakes some delicious bread and sticky buns and pies. People like to stop and chat a while. When the weather is bad the business is not so good. When she started that 2 years ago the flour was 8.33 per cwt. now it is almost twice that, but bread is only 10c more at 60c a loaf.

I have seen a lot of country this past while and I wondered why our early settlers moved to the northwest where it gets so cold, like in Montana and the Dakota's, I've been to Texas with a mobile home and down through Southwestern, Tenn. and Arkansas is beautiful country enough of moisture to grow an abundance of vegetation. I realize when the early settlers came to virgin soil there, there would have been trees to cut to clear the land for farming and in the Northwestern Plains they could start right in to plowing on the

Parairies, but where there is not an abundance of vegetation there is neither abundant rainfall.

From Memphis to Little Rock on I-40 is much farm land, much rice is raised, you see the fields standing in water its about flat.

From Little Rock to Texarkana is more rolling and not very much under ultivation there. They have chickens and beef cattle. Beautiful cattle, hundreds of them and the grass is good as of now. It looks about like Penna. does in July the grass is tall in heads and the bull thistles stand wilted and heads full of white seeds.

Even eastern Texas is very nice flat country and much timber is harvested for you frequently see loads of logs. It's a nice driver out through Pa. down through Ohio and Kentucky, Tennessee and Arkansas and out to West of Ft. Worth, Texas there is about 10 acres of solid concrete, used to be a helicopter base now deserted, so they store these mobile homes there.

Even eastern Texas is very nice flat country and much timber is harvested for you frequently see loads of logs. It's a nice drive out through Pa. down through Ohio and Kentucky, Tennessee and Arkansas and Ottia West to Ft. Worth, Texas there is about 10 acres of solid concrete, used to be a helicopter base now deserted, so they store these mobile homes there.

It takes a good six days to make the trip 1550 miles one way, express way from Wilkes Barre to Ft. Worth not one stop light. It gives one a chance to take a long trip now and then. Gives to time to think. The old slow german tunes come in nady I use them a lot on these trips.

John Renno

DANVILLE, PA.

May 31--President Nixon made a speech last Saturday, which was prepared by his council of Economic advisors, and he described a task force of a small flexible organization within the executive office, to watch wages, and prices, and supply shortages, and other factors that bear on inflation, and he said the worst is now behind us, with respect to inflation and economic problems; but the next day Arthur Burns, who is Chairman of the Federal Reserve Board, told a commencement audience at a college in Illinois that if the past experience is any guide, the future of our country is in jeopardy, for never before to his knowledge, has any country been able to maintain widespread economic prosperity once inflation got out of hand.

This small watching task force which Nixon has set up has no judicial powers to do anything about what they find, just to set off an alarm if anything develops; like the alarm clock in the morning cannot get you out of bed, it just tells you it is now time.

If misery loves company, and they say it does; then America has much company with other countries with economic troubles. The Canadian Parliament has voted no confidence in their Prime Minister Pierre Trudeau, and he has become a victim of political phenomenon that seems to be sweeping the western world. The Conservative party has lost power in Britain, a military junta has taken over in Portugal, the 16 year old DeGaulist party has ended in France, Willy Brandt has had to resign as chancellor of West Germany, and even the Iceland government has disintegrated. In many countries there is clamor for new ways, and new kind of leaders to deal with economic problems; they are seeking for the miracle making variety that can solve economic problems with one single thrust, and bring stability, and a sound economy world wide.

The Eastern Penna. Mennonite church of which we are members has to this date 36 different congregations, 7 bishops, 51 ministers, and 36 deacons. The total ordained men is 96 and the total membership is 1871.

We have now two major mission places, the one which was reported of in an earlier article, in Guatemala, and the two stations in the far Northwest, in British Columbia, Topley Landing and Danskin.

Warren Martin was at our church giving us a report on the goings on in that area. They are 3100 miles northwest of Pa. out in the coastal mountain area, the temperature there is from 40 below to about 80 above. The seasons are very short so that you can hardly raise garden vegetables, except some early things as radishes, and potatoes do good too. The average yearly rainfall is from 30 to 60 inches, but mostly in the form of snow. There are 30 people to the square mile, and many of these are Indians of the Athabatha, and the Carrier, and the Babbiens tribes. Their children are undisciplined from birth, they are never reprov'd, nor forced to do anything against their will; if they don't want to go to school there is no one that can make them, for that's against the rules.

Hence many of them can hardly read, and neither is it easy to hold a conversation with them, because they are not disciplined well enough to hear what you might have to say. They are about all on welfare from the Canadian government, and they do not trust the white man, and do not realize that its the working white man that pays taxes so the government can pay them for doing nothing. They have many parties to attend. When there is a death then the relatives go and celebrate, and the party may last for several days, with much drinking, and then they get into fights, and occasionally someone gets killed. Even when there is an anniversary of a death they have another party over that.

There are also of the Kleine Gemeinde Mennonites in that area which moved in the Danskin area in 1870, mainly to get away from the apostate Mennonite church in Russia at that time. But these now have gotten so far away too that the true Mennonite religion is foreign to them. There are several converts there from these Mennonites for they have at least a bible background, but the Indians are very hard to work with for there is no such thing as an undisciplined christian, and since they have never learned the act of self control, which is mandatory for church membership, those who do make a profession, do not stay very long; why should they sacrifice when they can get all they want in this life from the government, and about the next life; why worry about that now!

There are four couples from our church up there in each place. At Topley Landing, Arnold Witmer is the leader, then there is Lloyd Martin, Wayne Clinton, and Warren Martin, who is now home for a short furlough. At Danskin there is Clarence Martin the leader, and Chester Martin, Glen Wagler and David Hofer. These have their problems having church with the Indians, who will gladly come to church if they go and get them, they would even send their babies if they would nurse them there, but the unruly children posed a real problem, not being used to discipline they made more noise than the teachers did, so now they quit bringing them and let those who will take the effort come, this works better.

JRR.

DANVILLE, PA.

Religion is a very interesting subject, and it has to do with each person born into the world. All have some kind of religion. It is called man's attempt to achieve the highest possible good by adjusting his life to the strongest and best power in the universe; most believe this power is God, but there are many who say they do not believe in that Divine Being. In general, religion is a group undertaking, and each person tries to follow his own religious beliefs in his own personal, private life.

There are now three major religions in the world, that are called Christian, the Roman Catholic, with 585 million members, the Protestants with 264 million, and the Eastern Orthodox with 150 million. Then there are those called the non-christian religions, the Moslem being the largest with 460 million adherents, the smallest being the Jewish with 13 million, but there are five others, Hindu, Confucian, Buddhist, Shinto and Taoist.

Now of the Protestant religion, the Mennonites are included, although they claim they are not protestants, and never were, for there always was a true line since the time of Christ, and here many wind up in endless genealogies, trying to trace their heritage. But there are about as many Mennonites in the entire world today as there were Israelite males during the Exodus out of Egypt, about 600 thousand.

The Puritans, which many of the Pilgrim fathers were, came to the shores of America for religious freedom, to worship God according to the dictates of their conscience. But religious freedom meant one thing to them and another thing to others, for they were not here in America very long until they already put some to death for

not agreeing with them in their religious thinking. John Calvin was the same way, the Puritans followed Calvin's thinking, and perhaps this is why they were so intolerant. But he was persecuted for his faith, and had to flee for his life, until he established himself in Geneva, where religious freedom was supposed to exist, but it was not long until someone lost his life there for his religious disagreement.

But getting more specific, it is interesting to note that the Amish moved into Union County, which is just west of the west branch of the Susquehanna River, which divides Northumberland, and Snyder and Union counties. We live in Northumberland, and Montour is just a small chunk taken out of Northumberland, where the Amish today are inhabiting.

There were some settlers in Union County before 1800, but the real Amish settlement did not start until about 1830, and only lasted 50 years until it was again extinct.

There was much trouble in the church there, and seemingly insurmountable difficulties, which weakened the church to the point where everyone just moved away to other communities. One of the last to move away was the father of Ben Glick who was a preacher at the Locust Grove church at Belleville; his grandson Elam Glick is still Bishop at Mat-tawanna.

Today there are no Amish, of the Old Order stock, in Union County; they all vacated in the 1870's and all that was left are four graveyards. But in 1948 there was some mission interest shown by some Mennonites of whom the originator was Sim Stoltzfus, who has relatives buried there, and he had intended to move up but that never materialized. They had the first Mennonite church service in April of 1948, and there are today yet three of the charter member families there, John and Sam Weaver and Enos Herr, but Enos is along for his wife passed away last year.

When Sim Stoltzfus did not move up as was originally planned the Juniata district conference took charge of the church there, with Jacob Brubaker officiating. He was from Juniata Co. Then in 1951 Henry Yoder moved in and was ordained deacon in 1953, but moved away again in 1959. John Erb moved there in Mar. 1952, and was ordained as a minister in 1954. But he does not live in Union county but east of the river in upper Northumberland county, although he does not have far to go to church. Crist Sharp was then ordained deacon. He is a Belleville boy, and later a young man by the name of James Brubaker was also ordained to the ministry.

They first worshipped together in an old historic Presbyterian church building, and later built a new church and a Beachey group took that over. They have a fairly large congregation there today, of people that moved in from other Mennonite areas, but the mission endeavor with which idea it was originally planned did not do so good, numerically. There is only one family that was not raised a Mennonite. It seems it takes the Baptists to get converts to their faith, that were not so born, for they report converts in the thousands some places.

Now if you are interested in Mennonite history, there is a historical meeting to be held on June 15 and 16, as it was advertised in the Budget. This is, of the Juniata district, and is of the first Mennonite settlement in Juniata County, and also commemorates the birth of Daniel Kauffman who was one of the first Mennonite evangelists, during the so-called great awakening, or perhaps should be called the renaissance or rebirth, of evangelistic practises, as operated by modern religious movements. The above meeting will be held about 50 miles from my home.

John Renno

DANVILLE, PA.

June 12--There is a time for everything under the sun, a time to gather and a time to scatter, a time of peace and a time of war. There has been domestic disagreement at our house, as the secretary of internal affairs, does not always appreciate everything I do, but she being the weaker sex usually gets her way if she persists long enough.

We had a jack-ass at our place for over a year, and he was very noisy; some of us heard a creature praising its maker, others just heard a donkey bray. Our neighbor's house lies hard by our pasture field, and they being elderly folks, I was afraid his praising would make them uncomfortable, so I put an ad in the local paper, and sure enough the first evening two people called and the first one bought him, so now I feel my loss. He is a very intelligent creature, and knows about what you are up to, and seeks to avoid it if it does not suit him.

I was away helping my son unload hay when the man came for the ass, and they were trying to get him inside of a Volkswagon bus, and he did not like that idea at all; he tore loose and ran away, down the road, and as if to show them his contempt of their endeavors he laid down on the road and rolled himself, kicking up his heels, and having a good time. They could not catch him again, he just stayed out of their reach, although he had a chain dragging.

About that time I came home, and he was down in our yard by the bushes, and upon seeing me he came right up to me, wanting sympathy. He and I were good friends; it is not easy to betray the trust of even an animal, but I also insisted he get on that bus which he finally did, and they took him away. Now this morning all is so quiet around here I'm lonely. The penalty of progress.

The other Sunday we took a little tour of 80 miles to Belleville, the place of our nativity, and attended the service of the Valley Amish church. That is where Ezra Kanagy, the Budget scribe from

Belleville, Pa. has his home church. Crist Peachey, my former friend and colleague is the bishop, and Jake Swarey, the son of the late Sam Swarey, and the brother of Ezra Swarey who also writes in the Budget, is the preacher. This is the group that have succeeded from the main body of Old Order Amish, because of differences of doctrinal viewpoints. They seem to be making good progress (ein gooter faat gang) having about two rooms of a house full at their services, approximately 70 people. Their preaching services are just the same as any other Amish service, and because of that being the way I was brought up, I appreciate it very much; although that's not the only way to do it, it's an appropriate way, and it works, which is the main thing. The English language is good too, but I like the German better. The afternoon was spent in visiting the widow, and some with infirmity.

Jemima Renno was married to my Uncle David Renno, and has been a widow now for many years. She lives with her two daughters who are yet single, and they have a good life, because they think on the higher and nobler things, living for the good of others, for it is only in giving that one can get to his own satisfaction. Jemima is also the mother of the now deceased wife of David Peachey, that writes in the Budget from Honduras.

We also went to visit Alvin Yoder, who had a stroke several years ago. He is 77 years old, and full of days, wishing he could pass on. His left side is partly paralyzed, his hand is helpless, but his leg responds a little, so that he is able to get in and out of bed; but he does not go away. He was to Communion service but it made him very tired and nervous.

I enjoy talking to old people, and add their experience to my knowledge. Alvin is the brother of the late Noah Yoder who was bishop in my home church. He died at 51 with a brain tumor, and now I am almost that old. Alvin says he still remembers seeing Michael Yoder, who was bishop at the Mattawanna church, and rendering a service at the Allensville Mennonite

Church. He wore a white shirt and brown trousers, just like the old school Amish do today yet.

Indeed, in speaking to a man here in Snyder County, in the Lutheran church, he remembers when he was a boy the old men wore black-broad brimmed hats, and the women wore their skirts down on their ankles. Have things changed for the better?

We also visited with Mary Zook, the widow of the late Steve Zook; she is an aunt to my wife, being the sister of her father. She also has a good life, for she seeks, not to get but to give, a friendly smile, a friendly word of encouragement, but then that's her nature.

At one time not long ago it looked like the John Holdeman congregation here in Union County was about to expire, for some moved away, and those that are left were looking around, but I was informed by Elsie Swarey, the wife of preacher Abe Swarey, that this is not so any more. There will not be a new church building for sale. They got a new lease on life and are going to stay. This church had a food stand at the sale at Middleburg where Thomas Hostetler, who used to be in the building supply business, was selling his left over odds and ends. He had a very prosperous business, but it was getting bigger than he liked for his spiritual welfare so he sold it, and moved to Tennessee, and stored the leftovers in an old barn. There is still much there that was not sold; new chairs, and doors and trim lumber, some cedar boards. It will be a good buy for some one if he comes around at the right time.

John Renno

DANVILLE, PA.

June 20--The 200th anniversary of the Juniata District Mennonites is now history; due to other business I was not able to attend the Saturday event, but had planned to be there for the Sunday morning service, but because of bullheadedness I missed that too. You see I thought I knew where the Crossroads Mennonite church was, and never looked at what it really said, so upon following my own feelings when we arrived to where I was sure the meeting was to be held, there was no one else there.

This was another object lesson for me that I needed worse than anything. We did an about face and came to the right place at dismissal time. But it was still interesting for we saw many whom we had known, and those who alike are interested in historic events.

Due to inclement weather on Saturday, they cancelled the unveiling service of the Daniel Kauffman plaque until Sunday afternoon. He was born 111 years ago in Juniata County, on a farm back in the hills, where there now lives a Shirk, who is a member of the Richfield Mennonite church, a General Conference church.

They got a large stone from Dr. Brenneman's woods and erected it along the road, and put a bronze plaque on it saying what it represented. There were three of his children and one grandson standing behind the stone up on the bank, and the whole congregation standing down on the road, while they lifted the veil, and they spoke somewhat of their father. Paul Erb who is now 80 years old, but looks like 70, spoke a few words, saying that the last sermon Daniel Kauffman preached was entitled "What Wilt Thou Have Me To do Lord". Paul said imagine a man who had spent most of his life in the service of God and the church, asking three days before his death, what he should do. Paul said it would have been more appropriate to speak on the subject, there is a rest for the people of God.

Back at the church Paul Erb spoke again of the Spiritual Awakening of the Mennonite church. At that time they were losing so many of their off-

spring, who did not join the church until after they were married, and then many never did. They preferred joining other churches where the English language was used instead of the old German that was a must with the Old Mennonite church in those days.

John F. Funk and John Coffman were then working and trying to introduce a more spiritual atmosphere, and young Daniel Kauffman was then interested in politics, but he was a Mennonite, but spiritually illiterate. When

Daniel Kauffman went to hear the gospel he became under conviction, and it is said the church was so crowded that he could not come down the aisle to speak to the preacher, so he got up on top of the seat backs and walked down the front that way.

Daniel was then used to really propagate revival meetings, and Sunday schools, and evangelistic preaching, and many people found new life, that they did not know existed. This was hailed as the great preserver of the church. But there was much opposition, they did not dare announce an extended preaching service for a week, they just announced that there would be preaching the next night, and so on. For had people known that they were planning to hold revival meetings they would not have attended.

Donald Lauver the present bishop also spoke of the developing of the Juniata District, which is now 200 years old, and yet there are not a great number of Mennonites there, for there is no industry there. It is mostly an agriculture community, and there is no more land, neither is that as profitable as other ventures, so they move away. But he claimed nearly everywhere he goes people know of the Juniata district, because many of the Mennonite ancestors were born there.

Even that same day two men were ordained to the ministry at Mt. Joy, Pa., who were of the same age, but did not know each other previously, but they were both of the seventh generation stock of the Juniata District.

Daniel Kauffman was the originator and the first editor of the Gospel Herald, Paul Erb who is now 80, was the second. John Drescher, the third and now it is Daniel Hertzler, a young man in the prime of life.

John Renno

DANVILLE, PA.

June 28--At the historical meeting of which I wrote in my last article, Paul Erb spoke of the value of putting your thoughts on paper, and if you can find someone to read them, it is of much more worth than the spoken word, for that is fleeting and forgotten, but when once something is written it is on permanent record, and can be referred to again and again, neither does it change its wording. Paul Erb wrote that book on eschatology entitled, The Alpha And Omega, and it has been translated into Japanese and Spanish. Now Paul cannot speak in those languages, but what he wrote can be translated into any language, and speak to many more people than he could ever reach in his life time. Good writers are needed, for the pen is mightier than the sword; but to become a good writer takes much practice, and much of what is written never sees the light of day, for the Herald Press at Scottdale, Pa. publishes about 25 books a year.

Ralp Waldo Emerson was a great writer, and speech maker, he was a preacher for a few years but gave that up but because of his independant attitude, and him not agreeing with church procedures, it did not work. It was said that he used to sit by the fire and write, by the hour, and after having finished a sheet he would throw it in the fire, and it was consumed. This seems like useless work, but it is not exactly, for one who likes to write, it gives him a place to give vent to his emotions, in a harmless way, and does not offend others, as may be the case if you vent your emotions in the Budget.

But not all that Emerson wrote was destroyed, for through his speaking and writing he inspired other authors, such as Walt Whitman,

and Henry David Thoreau, and Friedrich Nietzsche; the later who was a German and because of his writings Nazism came into being. Both good and bad can become from the written word.

I find that old age makes it the more difficult to get along with yourself, for your mind does not wear out like the body does, and you imagine you can do things like always, but to get at the actual task you cannot accomplish what you had decided upon, so you blame yourself and are defeated. It is very important to learn to live with yourself, and the very ground work is laid for this at an early age, so the Biblical injunction, which if you don't, the evil days come and you will not be ready, and this makes old age pathetic.

Susie Peachey from Belleville deserves some recognition. She has never married, but instead of thinking what may have been, she gets to work, and does things for others. She lives in a small house on Stephen Peachey's farm, which is better known as the Joe Renno homestead. She planted a large garden and loves to work with the soil, and sells good health foods to others. Some would call her a health food fanatic. She bakes good homemade, whole wheat bread, and this of course is organically grown wheat; and to eat a piece of that with some of her good jam on top, fills you up almost like a piece of ham would, it really sticks to your ribs, and you can't eat very much until you are completely satisfied, if we could just somehow learn to eat good wholesome food we would not need to eat so much and we would not get so fat, and for every pound of fat we put on, there is an extra 5000 feet of blood vessels for the heart to pump blood through. This overworks the heart and makes for much heart trouble.

Susie is also a foot doctor, she massages your toes, and makes them sting says your entire body has nerve endings in your feet, and if not properly attended to, will lower your resistance to other ailments. Nature intended for man to walk in his bare feet, and if we would walk around this way more the feet would get massaged normally, but if we wear shoes all the time the nerve ending crystalize, and this in turn affects that part of the body, causing a malfunction there.

John Renno
DANVILLE, PA.

We have had much very wet weather so that it merits some attention. There was some hay made in very good condition, but some who were less fortunate, or had more than they could conveniently handle, had much rain to destroy the vitality, and make it less effective, but its still better than air and water to fill empty stomachs.

Isn't it strange how that what used to be good is now classified as inferior? We did not use to make alfalfa hay until it was in full bloom, and even farther back than I can well remember when there was no alfalfa, it was unknown, it just came into use in the last 50 years. Hay was not made until the days were long and the sun hot, so that when the ground was dry and the hay not too thick you could mow it in the morning and put it away in the evening, or at the very most the next day, and it was considered very good quality, but now that is bad, and the grass is cut before the bloom stage, and with only about three fourths the amount, but the quality is supposed to be so much better to make up for the loss in weight, and cows are pushed to produce to the very limit of their capacity. Many dairy farmers now have at least a 45 lb. herd average, when not so long ago a cow that produced

that much was very good. Cows were originally made to eat roughage, and turn that into a useful commodity for human consumption, since humans were not made to eat hay and grass, we let the cattle do that then we would eat the cattle.

Now grass and corn is cut fine and the cows turned into milk producing machines, and the milk is harmful to humans when made that way. There is a veterinary in Mifflintown who is supposed to have said the silos should all be flattened, and the cows left the chew their own food, then the milk quality would be much better, but there would be less of it. Man has corrupted his way upon the earth.

This is now the seventh year of the operation of the 4th of July meetings held at Numidia. This is sponsored by the Eastern Penna. Mennonite church, of which I am a member, of the Rush congregation. It is so named because it is located in Rush township and in Northumberland County. I used to live at Stillwater, now I live in Rush.

The aforementioned church has seceded from the Lancaster Conference in 1968. In the 1974 census there were 1871 members, 36 congregations, 7 bishops, 51 ministers, and 36 deacons; total ordained men is 96. The reason for the discrepancy in the amount and the total is that two are ordained but not in active use at this time.

There were three deacons, two ministers, and one bishop ordained in 1973.

The meetings at Numidia, are planned for a spiritual rejuvenation, for everyone. Many bring their campers and things along to live right on the grounds, and there is also dormitory facilities, for those who wish to stay overnite. Meals are provided on the free-will offering basis, there is no charge to stay there, if you do not wish to pay anything you are not obligated. The meetings are well attended, and there is good interest shown, and are a blessing to the church in general.

George Brunk is holding tent meetings at Belleville, Pa. I was in attendance one session, on my way home from pulling a

mobile home down to Richmond, Ky. The meetings are not what they were back in 1953 when George and Lawrence were at the zenith of their evangelistic career, then there were very large crowds, and there was much enthusiasm, but about all the fire has died out and people attend that want to, but if not, that's their business.

It is said that the last 40 years of a man's life go much faster than the first did, and just about now I have ten of those last 40 spent, which means that in just 30 short years I'll be 80 years old! I have had a very good life, have no complaints, never had much of these worldly goods but quite enough to get by on, and more; because of the inflationary cycle, much of the things I bought could be sold for more than I paid for them. I am trying to learn that the things of this world are temporal, and they have no power in themselves to give.

John Renno