

## DANVILLE, PA.

January '76--Perhaps you will recall that in the recent past I had written about a ram that would not listen to reason, and I said dehorning him would not change his nature. I used the rod of iron on him and he would respect me but no one else, and he would even forget me.

We had some of our friends at our house and their son went with my son to feed the cattle. This ram came bounding toward the stranger and hit him in the stomach, knocked the wind out of him, and he threw up all his supper that he had just eaten.

Now our son was the prosecuting attorney, and asked for the death penalty. Now I had paid \$50.00 for the ram, for he was a purebred, and was reluctant to part with him; but he had proved himself incorrigible and even dangerous, so we dehorned him, and took his head off right along with his horns.

It came to pass that we had company for Sunday dinner, and my wife; as only she can, prepared a portion of this meat for the table. Our guests did not know what kind of meat this was, and out of modesty, they did not ask. I finally told them we had a dehorned A-Millennialist for dinner. I called him this because this ram wanted to reign, and rule, and it was not his kingdom. And the only way to his pushing nature inactive or bring it under complete control was to take his life.

There are those who feel that now is the millenium, spoken of in the scripture, and that we are ruling with Christ, but I have failure to understand how we can be ruling as kings, and be despised and rejected as saints. And am disposed to believe that those who want to reign now are too early.

One of our guests when he discovered he had eaten sheep meat, exclaimed that he felt something coming up his esopigus, and thought it was a burp, but it turned out to be a baa.

I read with interest the recent article, The Mountaineer

Commentary, concerning the history of the Swiss brethren, and Hanhs Hut, who told them they misinterpreted the scripture, because they wanted to control their people even to the minute detail of how many pleats they dare have on their apron. The study of history is very interesting and revealing for you are at an advantage to see what has become of a certain practices and those who followed that trend, and those who did not. We can rest assured that what did not work in the past will also not work at this present time, as pertaining to truth, for truth is absolute, and fixed, and cannot be ignored without suffering severe penalties.

The fact that there were 40 different Mennonite denominations who all differed from each other, in varying degrees, and these all sprang up in the short time that Mennon Simmons, had departed from the Priesthood to the time of his death. What history does say is that people refuse to learn from it, but each one thinks we are

different, and it cannot happen to us, even though they violate the same laws that brought undesirable consequences.

Division is sometimes necessary, but the cause of it is not good, even as we see in the beginning, when God divided the light from the darkness, and when he divided the water with a firmament, the work of the first two days was not called good, even though the light was called good, the darkness which made the division necessary was not called good, neither the division.

I have a friend in Lancaster County who says whenever he has anything to do with me, he always holds his breath when he gets the Budget the next time, showing that he does not trust my judgement as to what is permissible to reveal to the public.

Our eldest son and his wife had planned to leave for Illinois this morning, but the children turned out sick last nite. They had a tentative proposal to go as far west as Kansas, for there are cousins living there, but it is not certain just when they will get started. We are not altogether certain that they will not yet move to Ill. for that section seems to be growing in number of families, and a Mennonite church home has already begun for those who moved there recently. The East is filling up and Horace Greely said in his day, "Young man go west". That may prove to be good advice.

John Renno

## DANVILLE, PA.

Jan. 14--We now have had quite a bit of cold weather, so much so that one wondered where my woolly worms were of which I had referred to earlier that they were mostly of a light color. That they were such is without controversy, but they do not control the weather, they are just one of the signs of nature, nothing definite.

But the severe cold was of just a few days duration, and it is now warmer again for which we are thankful; and there was not much snow here this year yet, at any one time, some years the total fall could be measured by the feet, but so far this year I doubt if we had more than six inches altogether. But then the depth varies depending on the elevation. In our last snow we had scarcely two inches, while at the Wilkes-Barre Scranton airport weather watch, they reported six inches.

Just this week I started for Cleveland, Ohio and my wife was at home thinking of how nice a day I've had to travel, for it was nice here at home, but as soon as I got to Lamar, fifty miles from home, it started to snow, and kept it up till I was over the last mountain, on the other side of Clearfield, Pa. This makes for very slippery driving conditions. But this was Monday morning, and not much traffic to get in my way. Its the small cars that make the driving hazardous, for they are apt to pass you then slow down right in front of you. A truck is much easier to keep on a slick road than a car, but you have to stop suddenly, then you are in trouble, for when a heavy thing starts to skid it takes it much longer to stop.

There were not many marks of accidents on I-80 in comparison to the North-South road of I-71 coming north from Cincinnati, Ohio. I suppose those coming up from the warm south were not used to slippery roads, for there were marks all along the way to Columbus, many of them were still setting there unattended. Quite a few trucks were setting in the medial strip.

I just wonder how my friend Noah I. Yoder likes it in his new home much farther north than we are. It was very cold in Louisville, Ky. and how would it have been in Minnesota? Now it's not so bad when it is cold in a warm truck, but the fuel will jell, and get sluggish, and any water in the fuel will freeze; and water cannot be eliminated from getting into the fuel, for when you run the engine, the unused fuel will run back into the tank, and this will be warm, then when you stop & the tank gets cold again, you get condensation, and moisture will get into the tank, and the next time it gets warm it will drip down into the fuel. There are fuel conditioners you may use, but warm weather is so much nicer.

I am not from Belleville, Pa. any more, but I am a son of there, and I note with interest all the developments that take place.

In 1965 the Mennonite of the area built the Valley View Haven, a rest home for the aged. It is a public facility, and their policy is to treat all alike regardless of race, color, creed, national origin, or religion. They presently have room for around 70 patients, and I see among them an old acquaintance, Mr. Milton Russler, and I think this is one of the few (English) men I was acquainted with in my boyhood days, for he was our mail carrier, the first one I remember, and the only one, until they began the Star Route, then it was Wilber Hazelett.

Another man with whom I did a lot of business, is Mr. Robert McClay, he was first with McClay and Cambell, and sold New Idea and McCormick Deering farm machinery. Robert and Frank Campbell then each had their separate business, each taking one line. Robert being the youngest, he is

now an old man and in this rest home, and his son Robert took over the business, of International farm machinery.

In order to meet the new safety standards they had to spend 105,000 just to put in the required sprinkler system, and smoke doors, and clip all the ceiling tile, and put fire retardant draperies. The new safety laws are getting more and more complex, and it seems every year they come out with something new that public facilities have to get. This is all in the name of health and life saving devices, yet they have legalized the murder of unborn infants.

The Eastern Mennonite church is also making provisions to establish a private rest home for the old and infirm of this conference only. It used to be that the old people lived by themselves, until they were not able to then lived in with their children or in-laws, but that was when the houses were much larger, and most of the family living was made from agriculture. But now a new society has sprung up and the houses are just small, for with all the modern equipment, and labor saving devices, and people just living out of the grocery store, they don't need all that room, hence have no room for their parents. Also since the automobiles have come into our society, people don't stay at home the way they used to, and its not handy to be bothered with old people when you want to go away, if they are not able. This situation is probably less than desirable, but its a fact of modern living.

John Renno

## DANVILLE, PA.

January--There are very many cattle hauled into the eastern part of this country, and slaughtered here, rather than slaughtered in the west and then hauled east, although much of that is done too. Most of the cattle trucks arrive at their destination safely, and return for another load, but not all. Recently here near the Mifflinville interchange of route 80 where the road starts up over the mountain and there is a curve there; a Brinkerhof cattle truck did not make the curve. I went by there after it had happened, and far back I saw this great thing standing up in the air, it looked like a silo planted along the road. The truck had jack-knifed, and upset, and the trailer laid on its side, but the tractor stood on the rear wheels, with the front sticking straight up. The trailer was broken in two, after they got it set up again, and some of the cattle were over along the road being watched by some men, and some were killed inside.

My friend Henry Foreman called me recently, and wanted me to ride along with him to a farm sale that was near to where he was born and raised; in the Souderton, Franconia area, this is an old Mennonite settlement; and filled with historic significance. The day was cold, and about as soon as we got to the farm sale, Henry soon saw that there was nothing there in the condition that he was interested in; so we went on and visited with a few of his aunts. Henry was the only son of a Czechoslovakian immigrant; there were five of them came over that time, and some married here but Henry is the only offspring of that family. His father was converted to the Mennonite faith, and so naturally Henry joined too in his youth.

And since the father was old before Henry was born, all the aunts that are left are now old too. There are no living uncles. But it is very interesting for me to visit old people, in their eighties, they can reach far back into history and tell you incidents that took place in their

lifetime. But now they are mostly just waiting until their time comes and they do so much appreciate a visit from someone who is younger and well yet, one which his faculties respond to his wishes.

The one aunt was born in Germany and came over here in 1929, she did not tell me her age, although I could see that she was not so old as the other one we visited, this one can yet drive her car and go where she pleases, although when she was young people did not travel like they do now, and she does not mind staying at home. And one nice thing these old people have is their telephone, and they can converse with their friends from their own home.

The one place we were the young man raises pigs, and gets the left over and outdated milk from the Lehigh Valley Dairy. It was setting there and was frozen solid, so that he could not feed it, for the weather was then very cold; but there were very many cardboard, and plastic

jugs which contained the milk, and when he wants to feed it, it would take very much labor to empty all these containers, so he runs them through a hay baler with a pan underneath; the plunger smashes the containers and the milk runs down into a pan, where it is pumped over to his hogs, and the containers are packed into a bale to be disposed of.

The one lady we visited was the step-grandmother to Henry's wife, she told me she was 82, and has cataracts over her eyes so that she cannot see, but says she does not need to see now she will wait until she gets over to glory, then she will see clearly. Although she is blind, and figures herself useless to society, and wonders sometimes why she is still here, yet she never questions the wisdom of God, for she knows that he has some purpose for her earthly existence.

We also stopped to see Elwood Derstine, although he is no close relative of either me or Henry, he owns a farm here in Northumberland County, and is quite often around these parts. He is also of a great age but looking at him and seeing his ability to get around where he pleases you would think him to be a man of about 70 years, but he said he is actually 12 years above that. I questioned him as to whether he was sure that he has been correctly informed as to his age, and he insisted that this was correct. He was engaged in keeping the fires burning, for he burns wood, and we got into an interesting discussion so that the fire burned very low and it was getting cold until we left.

By this time it was getting late on Saturday evening, and we had one more stop to make at an auction house near Oley, Pa. This was the largest of its kind I had ever seen. A long building with wings extended on each side, and in every place there was some luckster with his wares on display, and everything you could think of and people all over the place so that it was hard to walk through.

Jrr



## DANVILLE, PA.

January '76—I gave you some wrong information about the rest home that is operated by the Eastern Church. It has been in operation for some time; I was just too late in getting the information. But it is a private home, and only for people who are members of the said church. There are seven people there at this time. It is planned to have more of these type homes at various locations; instead of one large place there are planned to be more smaller ones and operated with more of a home setting rather than a large institutional type. We have a bit of difficulty finding house parents to operate it though, for the young people are not experienced enough with the infirmities of old age, and those who are experienced are reluctant to leave their present home, and there is not too much time between, when one gets the experience, until they may need attention themselves.

Recently we were dinner guests at the Claude Miller home, near Conestoga Center, and he related how they had experience in their own home with an old lady, who was a near kin, and she lived for eight years after they had her, and was mentally incompetent. She had a broken hip, but was too active to stay put, and insisted she must be up and going. They could not keep her at the hospital any more, for she insisted in getting out of bed all the time. So they told Claude's to come and get her; which they did, and they had put a large pin in her hip to hold the bone together, and she got up and walked around, with the aid of a cane, and even forgot that at times; this just goes to show what a human can do if he sets his mind to it.

Claude said to be parents at a rest home, has to be operated in shifts, so the ones that are there during the day can get some sleep. For when once old people get irrational they are very hard to keep quiet at night, and it would wear a person down if he could not get away from it and get his rest; so just perhaps a family setting for an old peoples home will not work out satisfactorily, for in a home setting the parents can never take off, to get their rest, when people get irrational. Time is a great educational element.

We also visited an Eastern church in the city of Lancaster, called Conestoga Drive. This is the first time I have ever been there, and I plan to get to all the Eastern churches eventually. This is just a new building, and they have over 100 people there. Donald Newswanger is the pastor, and also Tom Grassel, who succeeded from the River Hill church, a Lancaster Conference church, in the recent past, is also a minister but is presently without charge; goes to this church, but has no official capacity as yet; for it is the policy of the Eastern church, to first prove a man before he is instituted into a full responsible ministry, even as they do when members come from another conference, they are there as proving members for a duration; and it is so much more necessary that a minister prove his fidelity before he is given a responsible position.

This church is under the White Oak District, which district is presided over by Jesse Neunschwander as bishop; he was there the day we were and officiated in the counseling session, after he preached. It is early yet to start council meeting for spring communion, but when you have many different parishes you must start on time to get around, for the bishop is supposed to be present at both sessions. It is but a modified form of Odnung's Gma, as the O O Amish have it, although nothing is mentioned of the Alt Fatter, mostly given to examining ourselves to see if we are still in harmony with the discipline of the church, and have kept our end of the vow we made with God at baptism. At communion nothing is said of

the beautiful prophecies concerning the Lord Jesus Christ, neither do they go through the (Leiden Christie) as the Amish do; hence counsel meeting and communion do not take much longer than a regular church service for us Mennonites.

Now the reason we made the above mentioned trip was because Tom Grassel the preacher just out of Conference, had invited us to his home for supper on Saturday evening; and Oliver Hess's, and Warren Clugston's were there too. Oliver is neighbor to Tom's and Warren is a friend from Fulton Co., Pa. near McConnelburg, who is pastor of a church there, and a good friend of Tom's he just dropped in while we were there, it was all very interesting. And there were other's there too during the evening hours for Tom's have many friends, and do a lot of entertaining of visitors, which is a scriptural admonition, which is all but forgotten.

The plans for us here at the Rush Church, are now in the process, and we will have a new building in about a year, barring any unforeseen difficulties. It will be built over along Rt. 54, where the school and cemetery now are. We are presently meeting in an old Presbyterian building that was erected in 1856; but they quit using it in 1966, and we used it from 1968 until we have the new one built. I don't know what will then happen to the old building; it could be bought but the asking price is a little out of line.

John Renno



## DANVILLE, PA.

February '76--The ram of which I made reference to a few weeks ago, has raised a much greater furor in his death than he ever did in life. Unfortunately in writing you cannot express the meaning of your words by the tone and sound of your voice, as you can in speaking, the reader has to supply his own supposed sound and tone; and he does it according to his understanding of the person who is the author of the script.

I received some response to the article, by writing, and much more by word of mouth, and it is interesting, those who wrote were hurt by the implications of the article, but those who spoke thought it was a good joke. Now it is true I have a tendency to see the amusing things in life and have to be careful that I do not let these tendencies go to seed. For life is not just a big joke, but it is serious. Yet a broken spirit drieth the bones, but a merry heart doeth good like a medicine. And too much medicine can be injurious to your health, but dry bones get brittle. I always try to reach a medium between the two opposites, however often fail in my objective.

Some understood me to imply that I am very militant in my evaluation of those who disagree with me, and think they ought to be dealt with the same way this ram was, and have their heads removed before they become docile. But I am a firm believer in religious liberty. Those who are atheists have just as much right to voice their views as those who believe and know the truth. Those who do not believe the scripture that make claims of the righteous rule and reign of Christ upon the earth, but think that is taking place here and now, have just as much right to their opinion as I do to mine, but would it not be nice if they would grant me the same privilege, they expect from me?

I am a bit late in reporting that I was to Fairfax, Va. at Lee Kanagy's restaurant; but I had

forgot to mention it, having other things on my mind. Lee and his wife did make a great change there, for the place is getting to look neater and better all the time, and Lee works very hard for a man his age. He is 60 and ought to be retiring from active labor, but he took his retirement first, and went to Japan as a missionary, although that is not what you call retirement, but he was not engaged in making a living for himself and his family, but in promoting his religion, but along with that he has the double responsibility of making a living besides. And if you are in the near vicinity you ought to take the time to drive over and patronize him. Now he is very busy and does not have time to spend much in conversation but it does boost his morale. Your kind word and encouragement is a big help.

If you have your trust and confidence in the right place. God will never suffer an hair to fall from your head.

We are having a revival here at our local church; no, it is not the usual thing of getting some preacher in to speak to us, but we found the book of the law of the Lord. Our Sunday School lessons have been from Exodus, Leviticus, and Numbers. The things were written for our learning, that we through patience and comfort of the scriptures might have hope, and this is just what this study is doing for us.

John Renno

## DANVILLE, PA.

My grandfather Joshua Y. Peachey was married to three different women. The first was a Hooley woman, from which John M. Peachey and Mollie, my mother and Joshua, were born, they are now all deceased.

The second was a Yoder woman from which Moses, Annie, Beckey, and Fronnie, were born. Mosses, Beckey, and Fronnie are now deceased, and Annie is an old lady, the widow of Henry Zook.

The third wife, which I still remember, he got from Lancaster County, Malinda Rheil, and from her Rudy, and Katy were born, these are still alive. Katy is married to Solly King, and lives in Lancaster Co. and Rudy lives in Allensville, Pa.

Fronnie was the wife of Emanuel Nafzinger who originates from Canada. Her funeral was yesterday Feb. 15, at the Millwood Mennonite Church. Maurice Landis preached at the funeral and Isaac Sensenig had the graveside services. Mrs. Nafzinger was a member at the Linden Mennonite Church in Lancaster City, and they took communion there, but most of their attendance was at the Denver Mennonite church, an Eastern Affiliate, at which Isaac Sensenig is presently Bishop. Fronnie was 71.

The viewing was held the Saturday evening before at Leola, we attended there. I spoke to Roy Yoder, who is married to one of Fronnie's nieces. One of Newton Yoder's sons, who I had not seen for a long time; and he does not seem to have aged in appearance at all. A friendly countenance and an aimable disposition.

We were not sure just where we would spend the night, having had previous plans to attend church at Bernville, Pa. the next morning. But Dan Bawel was at the viewing, and he invited us along home to his house to spend the night. He is of the Old Order Amish faith, and said he does not have electric lights. It has been a

long time since I slept in an Amish home, and it was interesting. Dan is a man who sometimes spends his winters in Florida, and he knows quite a few of the antics going on there. Says it's so full you can just barely find a place to stay.

Even though Dan's home is without electric lights and power, it is by no means primitive. He has running water all through the house by means of a gasoline engine that runs and air compressor, and stores the air in large tanks, so that the engine does not have to run very much, for the air then is released to run the pump, that brings the water from the well and wherever he wants it. He is a painter by trade, having been at it for a long time, claimed he was employed to paint the inside of the church building at Pinecraft, Florida, where many Amish attend services. Dan is now 61 and in the prime of judgement, and in good health.

We left at 8 the next morning for it is about 50 miles from Leola to Bernville, where we attended services. This is just a very small town in Berks County, but there are three church buildings in very close proximity. The Mennonite church was an old school building, which was remodeled, and is suitable for meetings, but the membership is not very large, the attendance being less than 100, and not very many families, but there are quite a few young people, and it will only be a few years if they stay there until it will be too small. But the one Martin family is planning to move up to northern N.Y. area, and start farming, they have eight children, which will make a dent in attendance.

Henry Weaver is the pastor there and he preached about earthquakes. For they have just had a mission meeting the day before, to determine what to do about the present situation in

Guatemala. The Eastern church has a mission point there, but that was not damaged, but the Conservative Fellowship mission buildings suffered severe damage, and many buildings have to be torn down and start all over again. The Eastern church is planning to help them. They are asking for men to go down there and help and stay a month each. Reports were that Elmer Zimmerman is already enroute with some men and young boys, taking them in the camper he built, for Elmer is a very indigenous man, and can do anything he wants to. It is planned to reach their destination in 48 hours of continuous driving, and it is said it is very easy to cross the border at this time.

We were invited to dinner at Omar Stoltzfus's at Pine Grove, Pa. I do not know who Omar's family is but his wife is the daughter of Yonie Zook, a very old man by this time who has had hard strokes, and his throat is paralysed, so that he cannot swallow and must be fed with a tube, and neither can he talk anymore. I knew him well for he bought the neighboring farm of my boyhood days, and paid twenty thousand for it, and exorbitant price in those days, but cheap in this day.

Omar and his son operate a 100 cow dairy, in a very good looking farming section of Schuylkill County.

We visited at Ben Lapps who live nearby. Ben was formerly the preacher in the plain church there. He is just recovering from a severe bout with phlebitis, says he had time to think seriously, these few days.

John Renno

## DANVILLE, PA.

Feb. 76—The theory that if the groundhog sees his shadow on the second day of February, then it will be cold and wintry for six more weeks, proved to be just a theory, and no more this year. It has been very mild here most of the month, so that there was no need to go south for nice weather. During January there was a continuous fast moving storm fronts move across the country. They usually start out in the far west, but by the time they get in here we get only a small amount of precipitation. There was plenty of moisture though but that was in the form of rain.

I have been to the state of Ohio many times this winter, and there the weather pattern is different from here, for it seems when the air is just right the moisture is picked off the lake, and turns to snow, and that comes swirling down across the land, sometime it is so fine and the whole air is filled with fine snow, so that its hard to see to drive. But in here that seldom happens, for we are far enough away from the mountains and lakes that by the time that weather pattern gets here most of the snow is left behind. Now in Belleville where we used to live there is more of snow flurry activity than here, for that is closer to the mountains, and is a higher elevation.

There seem to be some hungry predatory activity in my neighbors hog yard. He is a butcher and has quite a few hogs around at times, and once in a while one of the hogs are killed, and a quarter eaten away. This is hardly the act of dogs, for hogs are hard to handle, and good runners; it is assumed there must be a hungry bear in the vicinity. They hibernate during the cold months, and now that February is so nice and spring seems to be in the air, I suppose one of them got very hungry during his long nap and he took the closest meal available, and what is more appetizing than good fresh pork?

The Central Tractor Parts store that has opened in this area by three men who are members of the local Mennonite church, seems to be doing a good business, even exceeding expectations. There was a great need for something like this in the area, and people appreciate it. They have been busy all winter, and now the spring rush is about here and they are not exactly ready for it.

Wayne Kauffman who has a similar business in Snyder County, has now also opened a business in Belleville, where Swigerts Hardware used to be. This brings back fond

memories, for I have done a lot of business there at that place, with young Richard Swigert, but when he died, the place went out of that kind of business, rejuvenation will be good.

The account of the History of the Amish church in the Belleville area has now finally been completed. It took the printer a very long time to get it done, and I am not pleased with his work, because the print is too small and not enough margin on the pages, but it is now on record. It is only a small book of 25 pages, but has a lot of interesting information in it. Also a chart showing how the various denominations relate. I have placed a few of the books at the White Hall store, and anyone in that area can obtain a copy there. Also a few at Crist Peachey's harness shop. They will sell for \$1.00 per copy. Anyone wanting to order by mail, the price is the same; send the order to me John R. Renno RD 6, Danville, Pa. 17821. Orders of ten or more

copies to one address for resale the price will be 60c per copy. Anyone who feels he cannot afford to pay for it, yet has an interest in the record, let me know, I will send you a copy free.

I have also written an account of the circumstances that prevailed that have caused me to leave the Amish church. This is not printed in a book; but on 17 pages of typewriter sheets. These are not for sale, but anyone wanting to see this record, for more reasons than just to satisfy his curiosity, you may ask for it and I will send you a copy.

I also have for sale, the lift truck with which I used for painting barns. It is a 1966 Chevrolet, with a good V-8 engine with low milage. The lift will reach to a height of 45 feet. The bucket you stand in needs to be repaired, but otherwise it is in good condition. If anyone wants to paint buildings, or install spoutings, or take down trees by the limb, this will lift you up to get to it. A small Wisconsin engine runs the hydraulic system that operates the boom. The price \$6000.00 Six Thousand Dollars. My phone number is 717-275-1430. (Adv.)

I have decided to let someone younger do the painting, my youthful vigor is about all gone. It is a good business to be in.

John R. Renno

## DANVILLE, PA.

March 1976--Beautiful, is the word to describe the weather during most of February, it was almost unbelievable, many clear skies and warm sunshine. Yes there is a danger of the fruit trees starting to bud then have them frozen, but it has not gone that far yet, and it is a bit cooler at this writing. But there were no fogs in January, and according to tradition, there are as many frost in May as fogs in January.

Our church has a mission station about 15 miles from here. It's located at Jersytown. No it's not what people usually think of when the word mission is spoken, for this is never open on Sunday, and there are no evening meetings, it is only open during business hours on week days. This mission is self supporting, and not dependant on church funds to keep it going, infact it works the other way, it gives money to the church for its work.

There are never any public meetings held, but is open to the public during working hours. It is not necessarily church sponsored but if it does anything dishonest or contrary to sound doctrine, the church will be the recipient of the blame, and it will hurt her testimony. It is the farm supply store of which I have made reference in the past. It is operated by members of our church, that is how the church is connected with it, and can be hurt by any shenanigans.

For instance John Doe bought a post hole digger at this place, and he was not satisfied with the price, but haggled it down, for many folks feel better if they can buy something for less than the price tag on it at the store.

Very soon he was back with the gear box of this digger, for the shear pin had broken, and bits of it remained on the shaft, and when the shaft turned it wore grooves in it, and he could not get it off, neither could he dig. So they had an angry customer on their hands. He asked them what for a piece of junk they sold him; to which they could have retorted that he



haggled over the price when he bought it, does he now expect more than junk? But knowing he was angry they just bit their lip and tried to get it off, but neither could they get it off, it had to be pushed off with a press. It was not damaged useless but just would not come off easily.

So without any fanfare or hard words they just gave him a new gear box, and told him to try that. He soon was back and the same thing had happened. Meanwhile they had inquired, and discovered, that they must use hard shear pins, in this digger, for it is different from last years model which when you used hard pins it would break the universal joint. They gave him the needed service, and more than what was required, and he was at a loss, as to how to respond, he was speechless.

Now he was prepared to quarrel and argue, and get angry, and to meet force with force, this you can get at most any place of business when things do not go according to expectations. For the men who operate the store have emotions too, and have their bad days when things don't go. But this is part of the price of having a store, you must bear your own burdens patiently, and other burdens too, with a smile, at least without words of retaliation. But to meet an angry countenance, and harsh words with a soft answer and a kind deed, so completely disarmed this man that he had no weapons to fight, he just did not know what to say.

All of us who claim to be saints of God each have our mission station. And its high time to preach the gospel in a way that cannot be spoken against; words can always be resisted, and refuted, but not kind deeds.

I recently had a load of insulation going to Clarion, Pa. and the dispatcher called me on a Saturday evening, and said there is a broken trailer out there with a large load of salt on it, when I get out there I am supposed to get unloaded, then get help, to put this load over on the good trailer, and bring the broken one home empty, to be repaired.

Now being two hundred miles away from home and not knowing anyone, how do you go about getting help; the

dispatcher did not know but he told me to do it anyway. There is a State college at Clarion, and I was told by a local resident to drive along there and I would probably see some boys out on the street. I should ask them, they are always looking for a little spending money. This is what I did, and like he told me I soon saw two boys walking towards me, and they said, yes they would come and help after four that afternoon when school is out, and I told them to bring two more along, which they did, and my son was along, this made six of us, but there was not a one too many. There were 44,000 lbs. of salt in boxes, about 36 lbs. to a box, kosher salt it said. Now these boys had a lot of ambition, but they knew nothing about stacking boxes, on a pallet so you could count them afterward, like nine in a layer, and five layers they have to be laid just right, so one suggested that they will start a chain and I should stay right there and stack them and they would pass from one to the other till we get them all moved.

I am always fascinated by the strength of youth, we worked hard, for two and a half hours before we got it all moved, and I was getting very tired and weary, but it did not seem to make much difference to them, they were just about as ambitious after as before. I could understand better why my father did not like to talk much when we were unloading wheat, he thought words and hard work don't mix. I found it true, but boys have to have their fun and frolic.

Jrr.

## DANVILLE, PA.

March --The month of summer weather which we enjoyed during the month of February, came to an end in the beginning of March. Although it was not bitterly cold we did have the deepest snowfall of the winter season, for any one time. It yielded above five inches, making for slippery road conditions, and quite a few accidents along the way. It started to snow here in the morning, but I was gone on a trip up north, to Providence, R. I. and there that same morning the sky was about clear, and the sun shone for just a short time, but soon became just a yellow disk, and finally disappeared altogether, and I have been around long enough to know that this usually means precipitation the same day.

By noon I was in Milford, Pa. when the snow started to fall, and the nearer home I got the more was the accumulation. The cinder and salt trucks were out before the snow came, but when it falls fast, and they cannot be everywhere at once; it soon became very hazardous driving, and many there were that did not make it to their destination, in the allotted time. One feels he should stop and help the unfortunate victims, but on a busy expressway, stopping can be dangerous, and there were many tow trucks occupied, so one just keeps on going, hoping your turn will not be next. But I think a heavy truck to be much safer than a small car, and not as subject to skids; but if and when it does happen, as it can, then the damage is much more too. Not everyone can stay at home, for we all use many commodities, and most of them are brought to us on trucks.

The mail concerning the history account I have written has brought some response, and many are asking for the account of my exodus from the Amish church, and the postage being

high, I see that I should have asked more for it. And if you do not hear right away, please be patient. I do not have a secretary, and do not operate a mail order house, and have mundane things to do, and will take care of the mail when I get to it.

Furthermore, the exodus account papers are running low, & if the demand is too great, I will have to get more printed, and this takes time.

I had a response from Paul V. Hostetler of Hamden, Conn., who seems to be a professional historian, and knows more about my ancestors than I do. He supposes that I stem from a Joseph Renno who in 1747 bought a tract of land in Bern Twp., Berks County, Pa. from Christian Miller, who must have been a brother to Joseph Renno's wife for they were the only heirs of Christian Miller Sr.

It was also asked who the Joe Renno is that now writes in the Budget from Telford, Pa. That is my second son, born in 1949, married to the youngest daughter of Russel Moyer of Souderton, Pa.

Again back to the former subject, driving truck, has some things about it that are undesirable, but I know of no profession that does not, for man is born unto trouble, just as sure as the sparks will fly upward.

But there are also definite advantages, or privileges, for being out in Carrol County, Ohio, I stopped in to the Noah Gingerich residence, who is also a Budget writer, and an old acquaintance of mine. I would suggest he has one of the most beautiful places in the entire county, although I have not seen them all, and if it was beautiful with bare trees what must it be in the full bloom of summer. It is far enough off the beaten path to be quiet, and beautifully proportioned with evergreen trees, that were probably planted when the place was built back in the 30's. A large commodious house, graced with a front veranda, that runs the entire length thereof, makes a good place to sit and meditate, & where the women sit & sew.

This same Noah was at our house overnight about 20 some years ago, and stayed for breakfast, and I never got that back until now, and of course by this time quite a bit of interest had accrued, so I was there for supper too, the night before, went with them to prayer meeting, and saw the new church building, which has just very recently been completed, for it had that new smell to it yet.

Noah claimed they had about 300 people in it one night for the closing service of a bible conference, but that was packed to the doors. The home congregation is some over a hundred, which is ideal for

numbers, for when it gets much larger, it gets very impersonal, and the bigger the organization, or congregation, the less efficiently it operates, and a little muddy conditions will be a loss of much traction as I found out the next morning; for I had parked my truck in his pasture field, and that night it rained very heavy, with much thunder and lightning, and I knew better than to park the way I did, but just did not think at the time. It was turned around and headed out toward the road, but was not straight, and in the morning when I wanted to go the wheels just went around and there was no movement of the vehicle, and because the trailer was not straight, this had to be pulled around, and the wet soil just did not provide the traction.

But Noah claimed he has the best neighbors anywhere to be found, and he went and got one of them with a bigger tractor than he had, & we finally got it extricated. Getting stuck in the mud is less than desirable, and makes for late arrivals, but has its advantages, in that you can then exercise patience, and meet a friend in need, which is a friend indeed.

March--It looks like we here in America may be headed for a more stable economy, a horse stable that is, for horses are coming into a very prominent part of our society, as yet they are mostly used for pleasure, and people are willing to pay a good price for pleasure, but it is getting so now that it is almost cheaper to have an automobile than to drive a horse.

A recent horse auction here at the Middleburg auction confirmed this, for it does not take much of a horse to bring \$200.00, and a good driving horse will bring around \$500.00 or more, and I also saw a brand new top wagon, just out of the shop, and the owner said this cost him \$1580.00 with the sales tax. Now if you take a \$300 horse and a \$1500 dollar carriage, you have two thousand dollars invested.

A good work horse will bring around a thousand dollars, and a team will make 2 thousand, and until you buy the harness, and the equipment you have quite a inventory.

There seem to be an abundant supply of horses, and rumors are the reason they are so high priced is because the Soviet Union is buying them up and they are shipped across the waters.

Raymond Yoder called us on a Saturday evening, and asked if we would be home, for he was coming over. I knew by the sound of his voice that he had a surprise for us, & true to my expectations he brought, an old couple along, the man who claimed he was sixty 20 years ago, but by the way he conducted himself I would have judged him to be 60 now. What's more he was Bishop in an area that has much history in it. Aaron Stoltzfus, from the Conestoga. He is acquainted with the people that were in those early events of church history. He knew Moses Hartz whose actions were the cause of much trials in those days. He was a contemporary with David Beiler, who played a prominent part in that episode. It would have been good to have met him before I wrote the History of the Amish in Belleville, for their history is much interwoven in the Hartz episode, and from the Conestoga Valley. However I read that part of it to him and he claimed it was about right.

When he was a boy the people were about all the same, as far as dress regulations were concerned. The Amish in the Conestoga had a division concerning church buildings before that, but there were no hard feelings those who wanted to meet in a building set aside for that, did so, and likewise those who did not met in homes.

I did not discuss the reason for his longevity with him, for history had the pre-eminence, but Aaron is not a large man neither is he obese, so naturally his heart would not have to work so hard to keep him going.

John Renno

#### DANVILLE, PA.

March--Raymond C. Yoder came into this area from Elverson, Pa. 7 years ago. He purchased three farms. But as time goes on and age catches up with us, and we did not know it was so close. That is something that happens to other people, and because it never happened to us we think it won't.

Ray is now 60 years old; and having previously sold one farm to Sam Yoder, the grandson of Crist P. Yoder formerly of Reedsville, Pa. And Crist Jr. lives on his other farm. Ray sold the farm where he now lives. Is planning on having public sale in just a few days, and he will then be out of a certain dwelling place. Selling farms is not like selling merchandise, for it takes time to get everything settled, and the time to sell is when you have a buyer that can come up with the capitol.

So Ray sold, for the time seemed to be right, but he had not given his tenant enough time, so he can stay on Ray's other farm for another year, and at this time Ray does not know just where he will live.

He and his wife both enjoy traveling, and their relatives are scattered over the nation, and some of their children too; so it is tentatively planned to move overland this summer, and they also like to go to Florida in the winter, and the year will soon be around.

He has an interesting pedigree, for his mother was the daughter of a very prominent preacher of Belleville, Pa. the late Samuel W. Peachey. He was a leading figure in the history of the churches in Belleville, when the Solomon Byler. Abraham Peachey division took place he joined himself with the Byler group, as most other did too, and this is what is now known as the Belleville Mennonite church, or Maple Grove.

Sam was ordained to the ministry in that group, but later transferred his membership back to the Peachey group. Then when the Moses Hartz episode took place in Lancaster Co. Sam was one of the men that helped those out with church fellowship, and this is what started what is now known as the Soicker church, you can read all about this in more detail if you get the book on the Valley churches, see ad.

Raymond Yoder's father was Jacob H. Yoder, of whom many of those living in the Valley now know little or nothing (for I was to a church there recently and most of the people there were 20 years old or less so a new generation has arisen, and that's why a record of history is important, to show you how the predecessors managed. You can gain valuable information.) Jacob H. had the job of mowing the grass along the state road where I lived, and Dolly - Bert - Dolly - Bert, you could hear him coming talking to his trusty steeds.

At noon he would unhitch, and tie his horses into our cow stable and feed them, while he ate his noon meal, and being a very



friendly man, it was my pleasure to speak to him.

Another man of my acquaintance from the Stillwater area, is Walter Yost. A man of about my age, and formerly a truck driver. One who did not pay enough attention to his own physical needs, for he had a large family to support; and truck driving is something that does not take a great amount of physical exertion, so one can stay at it a long time if so minded. And Walter kept at it, day after day, and many nights too. But now Walter has to sit and take it easy, his heart gave out.

He had a serious heart attack, but they got him to the hospital in time to save his life, but his heart was not functioning normally; it was racing far too fast. The doctors saw that he could not live this way, and told him they are going to use drastic measures. They are not sure whether it will work or not but they think so. They are going to stop his heart and start it again, hoping this will upset the vicious cycle.

He and his wife were asked to sign, what could have been his death warrant. Walter told me about it, and they were speaking to him at the time saying "are you still with us Mr. Yost?" he said, "where else do you suppose I am"? They asked him this three times, but the third time he was not with them anymore. They had taken a long needle and plunged it into his breast, striking his heart, and it stopped. They then gave him a jolt with a charge of electricity, and this started his heart into operation again, and he came back with them. The heart is running more nearly normal now; but for a long time he was very weak, and the slightest effort would make it beat too fast. Being a man of great activity, it is very difficult for him to sit still when he is feeling fine. At times he gets fed up with all the warnings from the doctor, and his wife, and goes outside and undertakes some small task, which he has to suffer for later. The doctor gave him a good scolding, and told him if he will not listen and take care of himself, he shall not come back.

John Renno

#### DANVILLE, PA.

March 76-In this complex society it is getting more difficult to live all the time; the controls are getting tighter, the rules more stringent.

Time was when you could do about as you pleased, as long as your liberty did not interfere with your next associates. A man's word was his bond, his dignity and self respect kept him from living promiscuously. But now that man has corrupted his way upon the earth, and the earth is again getting corrupt with him, and evil men and seducers are waxing worse; it takes stiffer controls, to make society more livable.

But much of what goes on in the name of the good of society, is nothing more than a get-rich-quick bonanza, at the expense of society.

I am expressly speaking of sewage disposal systems for new homes. We are in the process of building, and there is so much red tape. Some of it is good, for I was in the sewage business for a number of years. People used to build a house, and gave very little thought of what to do with their sewage, especially when they went out to discharge waste, and in the house to eat, but now the popular thing is to eat out, and discharge waste only on the inside. Along with this there is much water employed to wash it out of sight. Consequently it now takes much planning and foresight, before you build.

The change from outside toilets to inside was gradual, and the inside type could be accommodated with only a hole in the ground filled with rocks, for the disposal system. But it has for a long time been the practice to get our drinking water out of a hole in the ground, and it is when the two holes get in each others way that trouble develops.

Laws are different in different areas, and this area is farther removed from congestion, so that the laws are not quite as stringent. You must have a building permit, but that is easy to obtain, for those who give them out are just people

like you, contented with the daily routine. It is when the city man, controls the country that things get more difficult, for the two minds are far removed.

The sewage system disposal unit permit is more complicated. Before you build you must first get a hole dug into the

earth, about 7 feet deep, so that the inspector can get down and see the strata of the earth, and check whether that type of soil can dispose of water very readily. It may not be too porous, like sand or shale, for then your water might contaminate your neighbor's drinking water. Neither may it be too tight for then your waste water will not get out of sight. So it is very important before you buy a lot, to see if that type soil is able to dispose of the water, you plan to put out.

If the soil is too tight you can build a sand dome, and turn your waste water in that for it to leach away, and be evaporated by the sun, but the place must be in the right elevation, for water will not run uphill, unless forced, and if the soil is too loose it can be tightened by clay.

But all these things you may not do on your own, you must pay an inspector to be there and approve it, before, you proceed, and after you have it done, for he must see that it is legal.

Inspectors are human and most of them have their price, and can be bought off if something does not please them, they can usually be pacified with a gift. This is not right nor legal, but what is that to a promiscuous society where they only hear the call of money, and what it can do? This seems to be the order of the day in our high places, and it is very

common to have a high official resign his post of duty, when things get too (hot) for him.

In our individual case the soil seemed to be just about right for a sewage disposal system, right where we had planned to build, but we are not altogether sure, for we must first dig small perk test holes. This is dig six holes in the area where you intend to dispose of your water. Place them 20 feet apart. They must be two feet deep, with the sides scrapped clean, and only loose soil; and the bottom must have two inches of gravel in them. Then you must keep these with a foot of water in the bottom, for 4 hours, the day before you have the inspector come to see them. The next day when he comes he will sit there at your holes for another four hours, and check to see how fast your type soil can dispose of water.

The price of labor being what it is and if you want to be legal, and right and honest, it is going to cost you money, and lots of it. You must pay the man for his time, and it takes a lot of your time.

I can see some value in some of these controls for after having been in the sewage business, I can see some of the contraptions that men have devised thinking it should eliminate their water problem, and if you work for someone else you must needs do what he tells you, while all the time you know it will not work. Then when it does not, he will blame you for doing poor work, and of course will expect you to make it right at your own expense.

John Renno

#### DANVILLE, PA.

April--Providing a home for the aged has become a big multi-million dollar business, in just a few short years time. Although historically the Mennonites of Danzig, Germany have had one in operation for a period of more than 300 years. The Fresian, another denomination of Mennonites, have sponsored an (Armenhaus) which helped provide for the very poor and infirm, who had no home; right next to their meeting house, since 1683. And the Flemish, still another denomination of Mennonites established an institution large enough to house 30 persons, ten years later. But in many of these places the recent wars have overrun the sites and destroyed much property.

In America there was no such thing until the early 1940's when eleven were established. By 1954 there were 977 old people kept in such homes, with an employ of 247 workers, and a total property valuation of almost 2 million dollars. I have no statistics of the last 20 years, and its about time someone goes to work on another encyclopedia. But I know that what was spent 20 years ago would hardly provide for the sewage disposal systems for today's homes.

As the religious people were first in caring for their old and infirm, for their own kind; today many that are not even interested in Godliness are in the rest home business, simply as another way of making money.

The early Mennonites helped with their Alms money which was given at every Communion service, but that would hardly reach today.

The ways of living change. They used to build large houses, in anticipation of housing large families, and the grandparents then built on to the main house and lived with their in-laws. But

now houses are very small, for it does not take much room or forethought to live out of the grocery store. That is an expensive way of living, but the trend of parents is to let their children have it easier than they have had it, so they do not make them work so hard, and they grow up, many of them not knowing what hard work, and scratching for a living is. And since money is to be had for a little labor, and can be borrowed very easily, it is now so much simpler to just put the old people away in a rest home.

That has its advantages too, for old people like to have it quiet, and small prattle of children can be hard on their nerves. To be with those of your own age group can be more to the liking of the elderly. There you can speak of things that happened long ago, and about the good old days that seemed to vanish, just when you started getting old. Nothing has changed basically.

The Eastern Penna. Mennonite church now has in operation an old people home in the Lancaster area. Its a part of the original Hans Herr farm called the West Willow Rest Home. It is an old farm house, very magnificently done with very old furnishings on the inside, like some old houses are,

with finishing lumber that you could not even buy today at any price. It is large enough to conveniently house 6 patients at this time; plus two girls who work there, and the matrons. It is not an institution, but something with more of a home atmosphere.

The Rush church had a religious service there one evening, when ten families from this part of the country gathered together there. We sang quite a few songs, and Oliver Keener, who is an elderly man himself spoke to them chiefly, but it was good for all of us. "Patience is of the fruit of the Spirit", he said, and they also can exercise much patience, especially when they do not get the immediate attention, which they think should be due them from those who wait unto their needs.

They should not entertain the idea that they are useless, and just a bother to the younger generation who have to care for them. In this way the younger learn many valuable lessons, and the elderly bear good fruit if they do not mind being used as an object lesson. The councils of the Lord will stand, and if he has designed for some to get very old and live a long time, and be cared for that is strictly God's prerogative. To submit to inevitable circumstances is to bear fruit, and age makes no difference in this respect.

One member in this particular home is Landis Shertzer, who is now 92 and his wife is 95. They have a room where they sleep all to themselves, and are yet well enough to go to the table to eat, and the cooks need not make a special diet for anyone at this time. Landis Shertzer was a preacher in the Millersville Mennonite church.

This church was first built back in 1757 an old log meeting house. Abraham Herr, John Correl, Michael Shenk, Peter Eshleman, Jacob Franz, and Andrew Kauffman were some of the families, and Benjamin Hershey was the first bishop. The building there now is the third one since that time. Landis then transferred his membership to the Blue Rock congregation, soon after the Mennonite Messianic Mission became operative.

John Renno

#### DANVILLE, PA.

April 12--Very cold weather for this time of the year; I thought the winter was over, but found out this morning that it still can snow. Arousing out of bed at 1 o'clock in the morning to be in New York at six is not especially easy, but it can be done; but the early rising was not necessary, for going down off the Pocono Mts., it had snowed from a few low hanging clouds, and the temperature was about 20 degrees, and the traffic packed the snow, and it immediately became a sheet of ice. And there were a few unwary truckers who did not control their rigs, and got them crosswise on the road, and the interstate 80 was blocked for about three hours, and the amount of traffic that it carries, there soon was a very long string backed up for miles. That was the longest I ever had to sit in a traffic jam, and it became tiresome, you did hardly dare to fall asleep, for you never knew when it was going to move again, so you just took short cat naps. At a time like this it would be informative to have a citizens radio, but I do not have such a contraption, so I did not know what was going on, or how long it would last.

I have an embarrassing situation on my hands, for I have a letter postmarked from Canton, Ohio, on the 3rd of April, and am not able to locate the contents. I am supposing it was a book order, but am not sure, neither does it have any return address, so what can I do; would the interested party please try again, and be sure to put your return address on the outside of the envelope.

Money cannot buy back your youth when you're old, or friends when you're lonely, or a love that's grown cold. The scripture declares that no man can live from the fact that he has many goods, or earthly possessions. This has again been proven recently when one of the richest men in the world, if not the richest, went on to meet his maker. Howard Hughes acquired a vast fortune,

by the moving picture business, and he also had a brilliant mind, and designed aircraft. Now when he was old he lived in seclusion down in a part hid-away, in Old Mexico. He did not like to meet people anymore, they bothered him, and he was so little known any more, that when he was a dying, they phoned ahead to a hospital in Texas and told them to make ready for an important dignitary was coming seriously ill, and he came under an assumed name. But he died enroute, and they took his finger prints to prove that it was Mr. Hughes, so little was he known.

His funeral likewise was held in private, by a few close minutes, at the graveside. There is a favorite clique that says, money cannot buy happiness but it sure can help to make your misery more enjoyable. But this saying has also proven to be untrue in the above case.

We see the same sights, we view the same sun, we run the same race our father's have run; 'tis a flash of the lightning, 'tis a break of the wave, man passes from life to his rest in the grave. From the gilded saloon to the beir and shroud, Oh why should the spirit of mortal be proud?

I was again reminded of this recently at the farm sale of my friend Raymond C. Yoder, I did not go to buy anything, except a bowl of soup, but I enjoyed being there, and speak to friends and acquaintances. I well remember when my father was my age and would go to farm sales at times and just sit and talk to his friends, this makes life farmore interesting and worthwhile than amassing a vast fortune.

My uncle Davy Byler was there, and is much older than I, claiming he is now 79, but is quite well yet for such an age. Then there was little Levi



Peachey, for whom I used to work for about \$20.00 per month, back there on that little mountain farm, where he somehow eked out a living. I asked him how him and his wife 'Lisbet keep from arguing, and he said they don't, and when asked who wins the argument he claimed the one who keeps quiet, or just walks away. Levi claimed he was just about 70 already, but I was not quite willing to accept that fact, but he claimed truly he was born back in 1906; that alarming for he's only 18 years older than I am.

Life is like the seasons of the year, in the youth, its like the spring time, when the weather is balmy, and the earth puts on her gorgeous array of finery, and the sun is not too hot to destroy with drought, for the days are not that long yet. But when summer comes, this is like middle age, the days are long and hot, and the rains are delayed at times, and the earth gets hard and cracked; and its tribulation that worketh patience. But then when fall comes around there is usually some kind of fruit to harvest; especially in this part of the country, where there is a diversity of crops there is always something, and this is the time to lay away for the winter ahead, when the earth again is bare and fruitless and the white snow flies, and the ground is frozen hard an unweilding. In the spring time is when we should start preparing for winter. Remember now thy Creator while the evil days come not, and thou shalt say I have no pleasure in them.

John Renno

#### DANVILLE, PA.

April 18--The no-fault insurance program that was introduced into the state of Pennsylvania, does not work as good as expected. The primary intention of it was that if there is an accident that you pay your own damages, and the other fellow pays his, and everyone is supposed to have insurance. This was supposed to stop those large superabundant claims which people charge, to accumulate a lot of money, when injured.

The results of this plan are not favorable to the lawyers, and many of our lawmakers in Harrisburg are lawyers. The reason is because it eliminates all the fat geese, which they like to divide and each pluck one. The lawyers liked those large claims, because they were the largest recipient of the money that was spent. They liked to see these cases come up in court, and regardless of who won, the fiddler has to be paid.

There is a monthly periodical that comes to our house, which is only of recent origin. The editor is Kore N. Peachey of Belleville, Pa. This periodical is called The Anabaptist Vision. The purpose of it is to show people just what the old original faith consists of, and how it was obtained and maintained down through the centuries. It had a biography in it by Hiram J. Mininger, who was born in 1870, and died in 1953.

An interesting item that caught my attention was the fact that in the year 385 the first person to be executed by the church was a man named Priscillian, who was killed for having private meetings in his own home, which this article claimed consisted of true believers.

In the Schaff Herzog encyclopedia there is an article about the Priscillianists, who were followers of the sect that Priscillian began. This sect flourished in Spain from the fourth to the sixth century, but was declared hereetical and finally put down by the Catholic church.

It is interesting to note just what these folks believed. Now remember it was 1400 years ago, and these people believed in their faith and were willing to die for it. They believed that there was only one God, and the Trinity is the triple form or expression of that one God. But they also believed that from God there developed spirits, which gradually deviated more and more from the Divine author. And that the world was created by such a spirit, which had deviated far from perfection, and the world became

evil, since such action was also promoted by the Devil, whom they claimed was not a fallen angel, and not even a created being, but developed spontaneously from chaos and darkness.

They also believed the human body is created by Satan, but the soul comes from God, and it was this soul that Jesus died to save from the Devil. But they insisted that Christ was not a real man, and not actually born of Mary, but only assumed human flesh, but not a human soul.

And from this doctrinal position these Priscillianists became very ascetic, and were very careful to maintain separation from all that they considered evil, and that ran counter to their faith. Outwardly they tried to maintain a good connection with the Catholic church, but they did not swallow the elements of the Lords supper, they just preferred to take it to the inside. This act saved them from persecution for some time.

But secretly they had their own service in their own manner, which opened the doors for magic and licentiousness, and because their doctrine and practice was to be a secret, they allowed lying about it permissible.

The author of this sect Priscillian was a rich and a gifted man. He devoted himself in his early youth to philosophical, and theological studies, and disdained all frivolous and vain enjoyments.

Maximus condemned him to death as a heretic in 385, and this was the first time this was done by the professed Christian church.

But the death of the leader was not the end of the sect, for all of Christendom felt the shock and it spread like fire, here was someone who was willing to die for his faith, surely he must have been true.

Actually it is the truth that sets men free and not only, when some man brings something to the force which he claims to be the truth, and is willing to die for his faith. I am assuming according to historical reports and facts that many died since that for what they thought was the truth but had not enough Divine enlightenment to really discern the truth from error.

John Renno  
DANVILLE, PA.

April 27--There were people coming to America from Sweden, and they have lived here for 200 years. Up in Warren County, Pa., near Sugar Grove, in a valley called Chantlers Valley, is an old Lutheran church, where the affair was celebrated, & the King came all the way from Sweden to help. The first King of Sweden was called Gustavus, and today's King is still carrying that title. He is a young man just 29 years old. The streets were lined where he was supposed to pass, and the people at the church who wanted to see him sat outside in the rain. He was late in arriving, for there was too heavy a cloud cover, and too low a ceiling to land near Warren, so he landed at Bradford, Pa. and this made him late. He was only at the church for ten minutes, and shook hands with the pastor and a few others, and the people had

the privilege of saying they saw the King. But he looked just like any average young man; no royal regalia, or crown or anything to make him out. I was in that area just recently and the excitement has not died down yet. There are still many people there of Swedish descent.

Now I have had that history book advertised in the Budget for a few weeks; the history of the Amish of the Kishacoquillas Valley, of Belleville, and the price quoted was \$100, I saw this when it came out, but did nothing to correct it for I did not believe anyone would take it serious for it was only the lack of a decimal point, but apparently some did. I did not receive a check for a hundred dollars, and most just sent the one dollar, but there are still some requests coming wondering what kind of a book this is that sells for 100 dollars per copy. Let me say once and for all it is not 100 dollars, but 100 cents that it sells for.

Speaking of books, there is an excellent book in print, which I have found to be very illuminating. It is a commentary on the five books of Moses. Now many of you have probably read over these and wondered why all the seemingly dry details of everything mentioned there especially in the book of Leviticus; but let me say that if you get this book it sheds a different light on the subject. He does not speak much of the history but of the doctrines contained therein. I would highly recommend it to anyone who wants to learn all the truth he can. It was written over a hundred years ago, and is doctrinally sound. Entitled "Notes On The Pentateuch, From Genesis To Deuteronomy," by C. H. MacIntosh. It can be purchased at most any religious book store.

There is a great need for

writers for the church papers, and those who are qualified are hard to find. First of all they have to be doctrinally sound according to the church fathers. Secondly, it has to meet the approval of the editor for he has the final say; and he is aware that if everything is not according to the accepted practise he will hear from his constituents. I do not know much about being editor, and suppose will never have occasion to find out; but I suppose being editor of a commercial paper like the Budget would be some easier, for he does not need to take a doctrinal position. This is where the fine part lies.

Anyways, in writing to the Budget, it does not take long to get an article in print, but in a church paper it takes a long time, and many articles are rejected entirely.

The Christian Contender which is printed in Crockett, Ky. is not the official organ of the Eastern Penna. Mennonite church, but it is closely related. That is mostly sponsored by the non-conference groups. Some of those by now have a name, and they are scattered all across America. The Eastern Church has a small paper all its own, but it is really too small, for being more of a local nature, it needs to record the births, and deaths, and marriages, and ordinations, and the various meetings of the Eastern constituents. And when this is all included there is not much room for much doctrinal matter.

I have been reprimanded for expressing my personal views in the Budget, concerning the church, if those views do not agree with the position the church holds. One must try to put on a unified front to the general society, and if there are any inconsistencies, they should be put right in the church paper, which is more of a private nature.

John Renno

## DANVILLE, PA.

May 2--This is the year for Presidential elections, and those who would like the honor of being the highest ruler in the land are out telling the world what they could do, and how things would be better if they were elected. It has been said that political platforms are not built to work on, but just to enter the door. When once a man has the much coveted position, for which he has been striving, then the glamor is gone, and he has to get down to basics. But this is true in much of our everyday lives too; the grass is greener on the other side.

Political candidates try everything within their means to persuade men of their virtue.

The will of the world's richest man has now been found; supposedly, although some think it may be a fake written by someone else, because it has some misspelled words in it, and Howard Hughes was always careful about correct spelling. Nevertheless, I am assuming this will is going to stand, in the courts. The Mormon church is one of the beneficiaries, because, Mr. Hughes liked them, they did not allow drinking or smoking, and there is a man who was unknown, that is to receive one sixteenth of 2 billion dollars.

Now those of you who are mathematicians perhaps could figure out how much he is getting; but don't forget to discount the taxes. This man once was driving along in a desert and saw a man stranded, and gave him a lift, and brought him home. The man he helped was Howard Hughes. Now unexpectedly he is to receive a large sum of the money.

On my way to the southern end of the state of New Jersey, I like to stop by the house of Sim Stoltzfus. He lives near to Route 41 in Gap, Pa. He is getting old, which is inevitable for all of us, and true to fashion he complains a bit about the things that go with it. You have to change your life long habits. Sim is a good machinist, and has worked at it for a long time; but has had

plans to turn it over to someone else, when the time comes, and that time has now arrived. He said he is glad that nobody pushed him into making this decision, he sold of his own will. He can still work at it part time as he feels like it, and he enjoys life.

Sim is now 77 years old, and says he has lived his life, from here on out its just free gratis. He is a preacher, and has been for a long time for he was ordained when I was just a nine years old boy, back in 1933. When I stopped in he was just ready to leave for Orchardville, Illinois for the church constituency to which he aligns himself, has two new found churches in that area, and they supply someone to speak to them every two weeks. He was a bit anxious to get going, he says he never did like to wait, he thinks a man ought to be as good as his word, and be on time. The man who took him had called and told him he would be an hour late, but Sim made little room for that, he does not like suspense. And yet his favorite religious topic is prophecy, and the doctrine of future things. And he would not be surprised if the rapture of the church would take place this year. He does not know the day, but he knows the times and the seasons, for when the trees start to bud you know that spring is here. And Israel has been a nation since 1948, in this last regathering, and it is said that the generation that lives when this takes place shall not pass until, all these things be fulfilled. A generation is

considered to be about 40 years.

Sim was born and raised in the Mifflin County, Pa. area, and he knew my father well, he is just 10 years younger than he would be, and he likes to talk of things in the past, but he says there are very few people left anymore with which he can commune about his younger years. He said Simmy Levi, and Jake Essly's widow are among two left yet and they are very old, Aaron Yoder just died recently, and Sim did not find it out in time, or he would have wanted to attend the funeral.

We ought to take more heed to our senior citizens, and visit them more often, they are lonely and think everyone is too busy to bother with them.

I was reminded of what the Lord said to Peter; when you were young you clothed yourself and went just where you pleased, but when you are older, another will cloth you and take you where you do not please.

He advertised in the Budget, and was very pleasantly surprised at the response, he received letters from all over the country, and yet the ad was cheaper than in his home town paper, and the response better.

Jr.



## DANVILLE, PA.

May 11--In the western most part of Maryland, there is a three corner tract of land, which by logic should belong to West Virginia, for it seems to be a part of that country. This part of Maryland is called Garret County; or another name would be the attic of Maryland. Its in the attic, or garret, that we usually store our things that we do not need right away, but do not want to throw them out for they may be useful at some later time.

This is also so called because of the elevation, for it is about 3000 feet above sea level, and higher than any other part of Maryland. It is a beautiful location, and some of the farm land is fairly level, and you can see by the well kept buildings that it is a prosperous county. It is far enough south to be of a moderate climate, but the elevation thereof makes it short in its growing season, but the air is dryer, and would probably be a healthy place to live. The one objection we have is that it is south of the Mason Dixon line, and that makes it belong to the Rebels. North of this line are the Yankees.

There has been an Old Order Amish church there for many years, and Lewis Beachey has been the bishop; and he and my father were good friends and I can well remember the times Lewis would come to the valley and we would listen to him preach. I visited that church one time back in about 1943, during the time I worked for Amos J. Yoder at Springs, Pa. helping to gather sugar water. At this time the church was very small in number, and it was a cold winter day, so that some were missing. Lewis used to call it the little flock back at home. For many years it remained just a small group of people, today it is about six times larger than it was then. The Amish in that community live only about ten miles apart, at the farthest, and the church building is about in the middle of the settlement. They did not have a church building, but met in homes like most Old Orders Amish do, but back in 1948 they bought an old building, and

moved it to its present location, and since that have added to its size 3 times, to make room for more people, and today it is just about full again. There are about 60 families there, and as in many places, the most of

Very many youth in their teens, and many less than that. Some large families. They have very good order in their services.

They have preaching services every other week and on alternate Sundays have Sunday school. We attended the latter. There S S is not conducted yet like modern churches, in that it is primarily used to teach the people the high German language, as it was in most Mennonite churches in the past, at the beginning of the Sunday school. There is not much exposition of the doctrine of the scriptures yet. They are just changing over from the old to the new.

Their church discipline allows for all modern conveniences, except automobiles, they still used the faithful horse and carriage method of traveling to church. It was a very bright sunny Sunday morning and we were there first, and it was very nostalgic to listen to the sound and the echo and re-echo of the horses hooves on the pavement, in among the trees of the forest. There was only the one thing missing, on most carriages that was the rumble of the steel rims on the pavement, for they have rubber rims on their buggy wheels, a few still have steel, but the rubber is so much easier on the wheels and you do not need to rebind the wheels nearly as often, for the rubber takes the shock out.

I am very inquisitive by nature, and like to observe, just what makes people tick the way they do. This was one reason for attending the service. The other was that we have relatives living there from the valley, where we used to live. It most stems from that prolific Peachey blood.

John Yoder, the son of the late Bishop of Belleville, Noah Yoder, moved to that locality a few years ago. He is older than I am, and is not closely related, but he insisted that we eat dinner at his house, for when people come from Belleville he is glad to see them. He was a very close associate of my oldest brother Joshua, who is now the bishop where John's father once was. John was often at our house when I was a growing boy and is one of the people I well remember, from their youth.

The singing was at my uncle Ezra's place one time and the boys were late in coming in to the house, so my uncle went out to remind them and the first one he met in the summer kitchen was John Yoder, the bishop's son, combing his hair. Ez thought the time could be more wisely used than that. It was a very interesting trip for us, and takes only 4 hours to travel from Belleville, we took a family along from there.

John Renno

## DANVILLE, PA.

May 17--We had noodles for dinner on Sunday. This would not be worth mentioning had they no sentimental value, furthermore they were bi-centennial noodles, a mixture of red, white and blue. It's this way; Thomas Grassel, a Mennonite preacher, formerly under the Lancaster conference, had his membership transferred to the Eastern conference but he is without a pastoral charge for he has not been duly Easternized yet, but he preaches wherever he is called upon to do so.

He has a prolific huckster business, selling all kinds of goodies at the market house in Lancaster City. This of course includes home made noodles, so he got the idea to celebrate the 200th year of the declaration of independance, and most other businesses are doing it, he made red, white and blue noodles. Now Mom said if you cook these the colors will all run together and you won't see the difference, but the colors stayed put, and you could see each noodle maintained its individual color.

Now I have just read where artificial food coloring has a harmful effect on the minds of children, because you are what you eat, and too much artificial stuff can be harmful, and they have found that children that obtain too much of this kind of food became hypertensive, and hard to manage. I'll have to watch my conduct until this food coloring wears off.

Edwin Martin was at our preaching service on Sunday, he is just returned from a short term of mission service in the Northwest. He gave an interesting report of the activities and people up there. British Columbia is almost 8 times larger than the state of Pa. yet has only 2 million people in it, while Pa. has more than 8 million.

The Eastern Church mission has two places up in that northland where they are endeavoring to establish religious services. The one place is at

Danskin, which has been established longer, and they have about 30 to 40 people to congregate there in a normal Sunday morning service. They used to have a work going at Topley Landing which they inherited from some other cong., but they have now discontinued operations there because of lack of interest in the natives. There is very little use to send people away from home to live in a strange land to have worship services if nobody comes except the workers, they might about as well stay at home. They were trying to get the Indians interested there of their need for religious observances, but they are very hard to persuade, for they figure they have all their needs supplied for this life and they are not sure about the next. If there is one so why worry about something you are not sure about anyways. In this age, especially in the North American Continent you need not work for a living anymore, if you do not want to, the government will supply most of your basic needs, and in British Columbia, among the Indians is no exception. If they have plenty of booze, and some staple food they are content, why worry about anything else.

But Edwin says the Indians up there are different from those out in New Mexico with Aden Gingerich, although the problem seems to be identical. In this far Northland they are more like Eskimo's.

At Danskin the work seems to be a little more promising, for there they have an old Mennonite religion to revive. This is where many of the Mennonites settled that came over from Russia. It is said they have lost their non-resistant stand, and their non-conformity, but they still maintain their Mennonite name. But many of the young generation now leaves the mother church, and this is where the Eastern Church finds more promising material to work with. There are four

different of these Mennonite denominations in the Danskin area. They are very reluctant to accept anything which they think is new, and not according to the faith they were taught of their fathers, but there is some response, they at present have about five members from about as many years labor. But there are quite a few that attend services that so far have not chosen to align themselves with the church.

There is also the ever present problem of divorce and remarriage; if there are those who would have a desire to align themselves with the Eastern group, if they have a living partner while married to another, they cannot become members, without separating, which many times they are unwilling to do. So the work is hard and slow, and takes many hours of man power, and much money spent for buildings and material aid, etc. We have no large success stories to report, like some of our contemporaries do.

There is also the scriptural statement to consider, where our Lord condemned the Pharisees for traveling land and water, to make one proselyte, and when he is made they make of him two-fold more a child of hell than they themselves are. Now it's not wrong to travel over land or over water, and it certainly is not wrong to make a proselyte if the individual so desires, but we must be very careful that we teach them the doctrine according to godliness, lest they are worse off than they were before. Who is sufficient for these things?

John Renno

## DANVILLE, PA.

May 24—Sheep shearing, one of the oldest of man's labors; has again been completed at our place. The second man to be born on earth was a keeper of the sheep, and this probably meant shearing them once a year.

Old Abe Blosser has been doing ours for as long as we have had any. He is very close to 70 years old, having been born in 1912, and the doctor told him to stop it, its too hard on him, but he likes it and still does some.

It does not take him much longer to take the winter coat off a sheep than it does me to remove my winter clothes. He just sets them up on the rear end and starts with the belly, then the lower neck, and the one side then rolls it over on the other side, and the sheep has shed its coat. He has an apprentice with him this year. Carl Zimmerman, who just recently moved into Union County, from St. Marys County Maryland, is taking a slight interest in it, but he is a little discouraged because old Abe can do it so much faster. There are not very many sheep in the area, but its good to have someone to shear them. A professional can do it so much better, faster and easier.

Abe charges a dollar per sheep now, I told him this was hardly enough but he claimed the first sheep he had shorn were on the neighboring farm where he worked in Virginia, for a dollar a day; and in shearing his neighbors sheep, he did 11 of them, and had 88 cents for his pay, and he could do eleven sheep in much less than a day.

Abe is a native from Virginia, and somehow his grandfather became a convert of old John Holdeman, while he was traveling through Va. looking for more disciples. Abe's father was a Holdeman by faith, and so Abe is too, but there never developed much of a group of worshippers in that section that religion just never took root.

It was back in 1859 when John Holdeman obeyed what he thought was his call to preach, and establish the true church of God. He reasoned that the old Mennonite church had fallen into disrepute, and had lost her standing, so it fell on him to carry the banner. He was a student of history, and claimed to be able to trace his religious lineage back to the Apostles, and since Christ has only one visible body upon the earth, his church was the only one.

John of course, died, and his successors still carry on under the same banner, somewhat modified to fit in with modern society; and today there are several thousand people belonging to what they claim to be the one and only true church of God.

Now back to sheep shearing. There is that fear of man in all animals and since this is so, sheep will offer resistance to being caught and shorn. It would make it so much easier for all if they would just come and lay down, and submit, and since this is done once a year, they should get used to it, but they struggle and try to get away. Once subdued they do not offer too much resistance, but they would still run away if they could.

So they must be overpowered, and since at the time we shored them my youngest son had just been getting over a severe case of measles he was too weak, that left the catching of them to me. And it goes not with me like it used to, and that sudden great pressure that is needed to overcome their resistance, it takes much blood rushing through your system to give you the strength. And it must be done suddenly and this taxes a heart that has been going on day and night continually for over half a century. It will let you know that it has had about

enough, but there is a little more there, and it seems when the occasion requires it you will use every ounce of strength you have. But it is not good to do so, but what else can you do. Can you just let the sheep run, and say it's too much? That would be to admit defeat, and that is one of the hardest things required of man.

Now I am in good health, and feel fine, in fact better then I have for a long time, since I eat more raw, uncooked food; but nevertheless my strength and endurance is greatly limited, and it seems to be decreasing just a little all the time; and the time that this is noticed the most is when your activities require a great amount of strength all of a sudden. This is what causes many a heart attack, if there is much colestrol gathered around your blood veins, the sudden fast movement of the blood, will break some loose, which will be pushed into the heart. But if you can keep your system cleaned, that will not happen.

JRR.



## DANVILLE, PA.

May 31, 1976—Of all the interesting things to do in a church organization, and the important positions to carry, the one of a returned missionary would be about at the top. Its hard to fall asleep when one of those have the speaker's platform.

Lloyd Detweiler, one of the preachers at the church at Bridgeport, near Norristown, Pa., has a married daughter living in Guatemala, and he was down in that part of the world for six months, and at the time when the earthquake took place.

It was at 2 minutes past three in the morning, and Lloyd was in bed when he awoke because the bed whereon he lay was not holding still. He turned on the flashlight, and saw the fly ribbons hanging from the ceiling swinging back and forth like a pendulum on a clock. He said when you live in a country like that where earthquakes are a common occurrence, you ought to get out of bed, when the earth starts to shake, for in bed you are vulnerable to all the falling objects that might come down on you. The thing to do is to get up and out of the house. But he was not experienced and thought his trust was in the Lord, so he just did not bother getting up. He heard some of the natives around him shouting to one another, but did not concern himself about it, and went back to sleep.

The part of Guatemala where the mission of the Eastern church is, was not hit very hard, just shaken up a bit, and the damage done was negligible.

He said Guatemala is only a small country, about the size of state of Tennessee, but a very mountainous country, and is in the tropical zone, in relation to the equator, but because it is from 10 to 12,000 feet above sea level it does not get very hot or very cold, but is about like springtime all year round. It gets quite chilly, and quite warm at times but the general rule is a very pleasant climate.

Lloyd told us there are lively and faithful brethren, there at the church. They have accepted Christ as Saviour, & have also accepted the non-resistant, and non-conformed way of life. The workers have opposition there that we know nothing of, and he requested our prayers.

The main industry there is agriculture, very little else. Very few telephones around and those that are often there often do not work. The electric service is poor what is there, and has the wrong cycles so that you cannot even run an electric clock. Electricity normally operated by 60 cycles per minute, and that is what runs our clocks here, but there it is too primitive. If you want good service you must produce your own. Roy Witmers, Frank Martins, and Reveria's are the workers there. Renee is a native Spanish, and can handle the language fluently, & is the school teacher. As everything else is primitive the schools are too and many would like to send their children to the mission school, but the facilities are limited. The officials checked our school out, and found that it exceeds the native schools academically.

Not to forget to mention that Linford Swartzentrubers are also workers there. Mrs. Swartzentruber is the daughter of Lloyd Detweiler. And Linford comes from that prolific Swartzentruber family of Oakland, Md. There are two single girls there in Voluntary service, one of those being the daughter of my friend Abner Zook of Lebanon County.

These girls have a very unusual occupation, especially for Americans. They operate the local feed mill; which is run by a 12-foot water wheel. The

local women do the going to the feed mill, so it is appropriate to have women operating that. They stand in line in the morning before they open up, sometimes as high as 30 women wait to have their grain ground.

Now Sundays is their market day. That is the day when people normally take their produce to town to sell, and get what little money they have to buy their necessary commodities. But when someone gets converted this creates a problem, for then you ought to go to religious services and not to market. But what is the use going to market when there is none there to buy your produce. So it costs something to be a church member.

Because of very poor road conditions, and no vehicles to travel with, most of the transportation there is on foot. Now the mission owns a Jeep, with four-wheel drive, and is made to comfortably seat four passengers, but as you go along to church, people want a ride, and it's hard to make exceptions so you try to pick all up you can. Well, one load they had 26 on that vehicle, supposed to carry four. But the speed is not very great. He said you seldom go over ten miles per hour, and mostly only five. If it was me I would rather walk than ride a bump vehicle at the gait.

There are also many other religions there all looking for converts. Each claiming their way is the right way. This makes it a bit confusing to the natives. But then it's that way everywhere, and these natives are no strangers to religion, for Guatemala has been a favorite haven for missionaries for a long time. The Catholic church being about the oldest and one of the most ardent in sending out workers. There is much drunkenness, and all that goes with that kind of a life, and of course the religion that condones the life of every individual is the one with the most converts, for people like to do as they please.

John Renno

## DANVILLE, PA.

June 1976--Many of those who read this cannot remember back what happened just 16 years ago. And yet they are vitally connected with some decisions that were made back in 1960. Most people do not know why they belong to the certain fellowship they do, in which they were born and raised. Had they been born any where else the probabilities are they would be faithful to that too. Human beings are made that way. A religious denomination is an A-Moral thing, neither right nor wrong in itself, it's just what you make out of it.

On March 1-2-3, 1960 there was a meeting held near Nappanee, Ind. with far-reaching consequences today. That was when a group of people came together to discuss issues that to them were of vital importance. It was around this time that most of the major denominations relinquished their hold on enforcing the discipline, or the code of practices which they had adopted for themselves, and called them right. In the Lancaster Conference there were five men who met with the Bishop board with a plea for a stricter ruling on the then existing discipline. They did not ask for anything new, just to enforce what they then had and called right. The bishops, seeing what was the trend of the people, and what the majority wanted, did not give ear to this plea, for they saw if they did it would mean a major wave of discontent. They saw that the majority of the people were satisfied with the status quo, so they decided to let well enough alone, or let sleeping dogs lie.

This was before March 1960 when these men met with the bishop board and were turned down, so they decided they had to do something drastic, hence the meeting at Nappanee. This meeting was attended by about 500 people, and some who questioned the sanity of their venture were there too; and when open discussion was held after the sermon they presented some nettling questions but apparently knew they never got very far in the popularity

opinion, for after the benediction and the dismissing of the assembly, they had walked out while nobody was looking, and just disappeared, not willing to face the music of their charges, which they feared would be coming upon them.

The first local meeting of a new church fellowship was held near Biglerville, in a newly erected garage owned by Titus Sensenig. Also near that time an assembly began to take shape at Bethel, Pa. in the garage of Myron King. And Roy Geigly held a week of services at Royers in an old church building.

Today there are still services held in this building, so one could say this was the place where the first local church began, under the new discipline, although they had not come that far yet.

At the close of this week of preaching, Roy Geigly then gave an invitation for all those who wished to begin a new fellowship to make it manifest by standing to their feet. There were four men that stood, but one of them was unmarried. And today there is still one of those men affiliated with the congregation at Royers; the rest have left for what they considered greener pastures.

There was also at that time a meeting place begun over the mountain from Bethel at a place called Summit Station, but that work has been abandoned due to serious misunderstanding, and the building sold.

There are many names that could be mentioned, but that cannot be at this time, for some are very conscious of having their names in print to the public and I have been seriously reprimanded for doing it.

The defection from Conference at this time centered largely in York and Franklin Counties, and it was not until 1968 that more of a major defection took place in Lancaster and Lebanon Counties. Time has proven that 1960 was too early for a stable congregation to emerge and from that today there are quite

a number of different facets of thought.

The Defenders of the Faith also arose in the sixties, but that died for want of breath, and today there is nothing. Perhaps one could say that Defenders were just the labor pains of what is now the Eastern Penna. denomination. This first began with the Messianic Mennonite Mission, which is still in existence today. Incidentally this had the first meeting in the home of Homer Bomberger.

This mission took place to provide a more protected environment for the boys that had to leave home and take their two years of service for the U.S. Government. Many of them went out into the world and saw many exciting events taking place, and being away from home, away from influences that would forbid participation in questionable activities. Needless to say many yielded, and this mission took shape to speak with the Selective Service, and they began two Units or places where these boys could stay when not working, for it the wrong use of leisure time that is the cause of many errors. One such Unit was started at Wilmington, Del. and the other one at Danville, Pa. The U.S. has since been abandoned, but the meeting places which this resulted in are still functioning under the Auspices of the Eastern Pa. Church which began in 1968.

JRR.



## DANVILLE, PA.

June '76--Life begins at 40, is a favorite clique. Then is when what you are composed of begins to stand out; whether you can take it or not. It is often pointed out of men who lived to be 80, and yet never took care of their body, they could smoke and drink, and it seemingly did not hurt. They just proved that their system was stronger than normal to resist.

To the first man it was said "in dying thou shalt die" and as soon as we are born we begin to die. But normally in childhood and youth, the will and the strength to live has precedence over the seeds of death, so they are seldom sick. Some with weak systems die early, but that is not mornal.

When a person is healthy up to 40 years of age he can do about what he pleases; eat what he likes, and like what he eats. But at 40 when life begins to reveal itself, whether you are strong or weak, then you have to change your diet. For there are only three ways that you get sick, the air and water, and the food. The following is what works for me.

From 40 on I did not feel up to par, very sluggish, and sleepy, no get up and go! Even had problem with my nerves. If I would overwork it would get me down, and for a while I thought I had real heart trouble. Even spent \$175.00 to find out my heart was in perfect shape. But knowing this did not make me feel better organically. It took me a long time to find out what was wrong.

Now you can get minerals, of all kinds, and tea and tonic, or what have you. These all are supposed to be cures after you are ailing; but if you want to get to the root of the problem you must find out why you are not as well as you should be. And as afore stated, food, air and water, are the three main things you live from, and if you are sick, its because there is something lacking in one of these. And its up to you to find out what you are doing wrong.

I see many men my age that are always eat alkaline tablets, which says they have a sour stomach. These tablets are good, but they only treat the effect, and do not get at the cause, and if you want your stomach to operate normal, you have to give it what it calls for. I have had the same problem, and no remedy would check the cause, so I used the trial and error method. The best thing I have found yet is to eat raw food, and the best among them is cabbage. Do not cook it or grind it up just take it in your hands and eat it as it is. If you change it in any way you put your tool upon it and damage it. Now I know its very embarrassing to be asked to be allowed to sit at the table and eat with your bare hands, but this is the price you have to pay, or else eat it between meals.

You can eat all you want to, and you won't get fat. It cured my sour stomach. Now it will still act up if I go too long without my raw cabbage, and even when we go visiting, and every meal is superb, my system gets very sluggish and I can feel the old ailments coming back in a hurry. There's nothing wrong with me, except my body is getting old, and slowing down like anyone else. But to feel good I have to eat that which my metabolism requires, and if I don't I suffer for it.

We all take in a lot of things that are harmful, and the eliminating tract has to take care of the impurities, if this is not done you get arthritis and rheumatism, and all those muscular ailments, which are nothing more than a buildup over the years of harmful deposits, which your body has not been able to eliminate.

The sinuses take many impurities from the air you breath, and they accumulate and run down the back of your head into the stomach, and that has to deal with them, and to do this it needs the right kind of roughage. And since I have discovered some of my weaknesses and ate the proper food, I have not had a cold for a long time. All diseases come when your resistance gets down and you start dying faster than you live.

You do not have to be a fanatic and go strictly raw food,

or so-called organically grown food, a lot of which is just a gimmick, if you get the proper amount of fibers into your diet you can eat about anything and it will agree with your stomach. The only trouble I have encountered now is I am liabel to put on weight which I do not need; for when you feel good and can eat anything without serious consequences, you might get too fat, and this works against your system, for every extra pound of fat you get 5000 feet of blood vessels too, and this makes your heart work. Scripture days drink no longer water, but use a little wine for thy stomach's sake, and thine oft infirmities. Stomach problems are nothing new and wine, or even vinegar works good to quiet a disturbed stomach.

Sweet things only make the stomach more sour, for sugar turns into alcohol when it gets to the stomach, so its better to take the alcohol in its natural form. Of course too much alcohol will harm you, just as too much water will kill you, discipline is an inviolable law to observe, woe to him who has not enough.

John Renno



## DANVILLE, PA.

June 76--One of the best businesses to be in at this time is the restaurant business, for eating away from home seems to be a very modern fad. People will travel for miles just to eat out.

Recently I stopped at a place near Tionesta, Pa. on Route 36. This is very rugged country, and not much farming to be done, for it mostly streams, and wooded mountains. But people like to go there from the cities, many coming in out of Ohio to cool off.

This was a nice eating place, but they had a for sale sign on the window. I was the only customer, and I thought to myself, surely this place is going out of business, for lack of customers. The owner of the place was there and he explained to me, that after eight years in this rat race, its time for a change. I noticed the scarcity of customers, and he said just wait until about 11 o'clock, and you'll change your mind about the matter. This was on a Friday morning, and he said these are the busiest days of all, on weekends. People will stand outside in line waiting to get in at the tables. He said he gets very aggravated at times at the stupidity of people, for occasionally you get a customer that will not wait in line, but pass all those that do and come to the door, and says "I would like to have a table for eight people". How he says its hard to keep your cool in situations like that, but in public business it does not do to fly off the handle although he would have much reason to do so. But he has to take time and explain to the man the predicament they are, in and that these people waiting in line also want to eat.

They have 11 tables at this restaurant, plus a counter, and it is small and difficult to get around when full of people. He said they can expect to set out 500 meals in one afternoon and evening. But they need good help and good management to keep order, for when you hire high school girls to wash dishes, they are apt to get into giggling, and this cannot be tolerated. But those that wait on tables get from \$35 to \$50 in tips alone in one afternoon.

They are just tired of all the fuss and put a sign in the window that the place, and the five acres of ground is for sale, and they have many inquirers, that would be interested to buy them out, but they don't have the money, and want them to hold the first mortgage on the place. This might work out could for they could afford to do so, but then if after several months the business would fail it would be rolled back into their lap again, and this they don't want. All they are asking for it is \$50,000.00 in cash.

They kind of inherited the place and the business too. For a party came in from Ohio, and bought a plot of ground, and built a home, and a restaurant, and some others buildings. The women thought she would like a small restaurant just for a hobby. Her husband still went out to Ohio to work.

It began in a small way at first with a few customers and the present owner, his wife began to work there as a waitress. One afternoon toward evening, the lady of the business told her she does not feel very good, she is going to go home and lay down awhile. Told her waitress she could close when the time came, which she did, and upon going over to the lady's home she found her dead laying on the davenport. This of course, put an immediate stop to the business at that time, and it was closed down.

After about a month went around, they got a call from Ohio asking them if they would not like to buy the place, and the present owners wife, who had worked there knew the place and the business so she thought she would like to operate it. Her husband did not want it, said he hates it, but he bought it for her, and now after eight years they would like to slow down and take it a little more easy. He still maintains his job at the steel mill, which he had at the beginning.

This place is not far from Ohio, and the present owners said he thinks there are more customers from Ohio than from Penna. He does not really know why they like to come in to all

the bugs that are so prevalent in these mountains, but they sure flock in.

Sundays is their busiest day of all, and in the afternoon it looks somewhat like a retired veterans place, for they bring them in on wheelchairs, the old and crippled and infirm; they want to go out to eat, and do something different. When 7 o'clock comes around its time to close, and if you would not be very strict when the time comes it would be hard to get away, for they would just keep coming, and you have to be hard about it, and close; put the sign in the window and shut the door, if they come too late they just don't eat there at the time.

John Renno