

DANVILLE, PA.

April 8—There is a report that should be made, and I doubt that you will be informed unless I tell you in this way.

There was supposedly an auction held in New York City on April 7, where a Gutenberg Bible was sold. The auctioning of this particular bible was done on a CBS radio news broadcast, and I heard it.

The auctioning began with a half million dollar bid. Five hundred thousand, who will make it six? Six hundred thousand who will make it seven? When the bidding stopped it was struck down to the highest bidder for two million dollars. The name of the buyer was announced but I only heard it once and don't know who it was. It was said the Bible will go to a museum in Germany. This is where it was originally printed. But there are few who could read it for it was printed in the Latin language. This bible has an interesting history.

Johann Gutenberg, was born in Mainz, Germany in the year 1396. This was not the name of his father, for his father's last

name was Gensfleisch, but he supposedly received his mother's maiden name; at any rate he was called Gutenberg, and not Gensfleisch.

This family settled in Strasburg where Mr. Gutenberg became a printer in the year 1438. Another man by the name of Johann Fust joined up with Gutenberg, and they formed a partnership; which incidently is the poorest ship man ever sailed in, as this experience proved. For remember a Bible that these printed, sold yesterday for two million dollars, but Mr. Gutenberg died, childless, friendless, and practically unknown. It is said that his name did not appear on anything that he printed, although his invention of movable printing was a great boon to civilization, for what would we do without the much reading material which today we take for granted?

This printing partnership was at a disadvantage for Mr. Fust had the money, and later gained the type and the press, and Gutenberg lost at least the honer at that time. There was also a third party involved by the name of Peter Schofflar, who was a gold smith.

These three men invented a mold with letters, and from this could print many copies, much easier and faster than was originally done by hand.

Although these were not the first to invent a movable press, for the Chinese, and Koreans had made one of wood blocks, and later even used porcelain and metal, but their language was so complicated and required many different types that it became impractical. Mr. Gutenberg had an uncle who had a mint, for at that time there were quite a number of jewelers and goldsmiths at Mainz, and he may have learned much about the forming of letters from metal by working with his uncle.

In the year 1455 or 1456 they had the Gutenberg Bible, also called the Mazarin Bible, and also the 42 line Bible. This was a great accomplishment. They also did much other printing, and from this printed matter was just being put to use.

Just think if you had known how it would have been 550 years ago, with no morning newspaper to read. Even very few people had a copy of the Bible, for it took a long time to make a copy of that by writing it out in longhand. And what little reading material there was very few people could read, for there was no use learning that skill unless you wanted to be a scribe, or a teacher of some kind. This is why we read of scribes in the bible, this was an art or a profession, which people took up, but now all of you who read this can do what only a very select few could do, a little over 5 centuries ago.

John Renn

DANVILLE, PA.

April 16—Spring has sprung, and although winter is reluctant to release its grip, and makes come-backs at time, it is slowly losing hold.

One usual sign of spring at our house is the coming of our old friend and former associate, Nelson Glick. Incidentally we now have a grandson who bears his first two names of Nelson David, but of course the last name is Renno, and not Glick.

Nelson has a son who works as an X-ray technician at the Lewistown Hospital, and has two daughters, who teaches nursing, and the other is a practicing registered nurse. All employed at different hospitals or connection there with, but when their father needed a thorough medical examination, they insisted that he come to our town of Danville, and get his examination at the Geisinger Medical Center.

The reason for their concern is that Nelson had some dizzy spells which seems to be an early sign of a coming stroke. His examination here proved negative, they can find no cause for alarm. Now he has a definite advantage over many of us for he only weighs about 150 or less, and has been that way for the last 50 years. He is now 74.

He came to our house on Friday evening, and stayed until Sunday afternoon. We did go to the Phil Haven, Pa. hospital on Saturday to see one of the patients, a native of Belleville, and our near relative. We also were at Melvin Musers for lunch that day.

It is interesting to watch Nelson's reaction, for after the meal we would sit and talk; incidently he tells us many interesting things that we want

and need to know, and my good wife will get up beginning to clean off the table of dishes, and to wash them, and Nelson automatically gets the dry cloth and begins to wipe the dishes, while our discussion goes on. I sit at the table, and she washes dishes, while he wipes them. He is used to doing his own cooking, and washing, so he automatically responds to the need.

Nelson also told us of his experience of wiping dishes for about six hours. For he is a great social worker, and very helpful in his sphere. For at Belleville, the church has a rest home, and a school to support financially, and rather than to just give money free gratis the folks would rather give food and service, and sell it and use the money that way to support their cause. Now this church being Mennonite by denomination, does not believe in church suppers, for that would be worldly, for when churches stop feeding the soul, and folks will stop coming, so they have to feed the body to get them to come.

It's not exactly a church supper they have, for they rent the community hall, and prepare much food, and sell it for \$2.50 all you can eat. The help is donated, and much of the food also, and the proceeds go to help the financial needs of the school and rest home.

They feed almost a thousand people during the course of an afternoon, and Nelson told how it was his job to take the plates when they are brought back, to clean them of any leftovers & prepare them for washing. Now this job would be much easier if people would only use a little more common sense. For many people to be socially acceptable to show they have had enough, they leave a little on the plate, and some leave a lot if they can't eat it all up. Nelson having been raised in a more frugal setting despises the present day waste of good food, which could be put to much better use than the garbage can.

John Renno

DANVILLE, PA.

April 24—This is an important anniversary yr.; for on May 15, 1948 Israel again became a nation. Of course the Jews do not believe that Jesus was the real looked for Messiah spoken of by all their prophets, they do not go by our Gregorian year of 1978, but the Jewish year is 5738 since the recreation of the present world.

The political rebirth of Israel rekindled into the Jewish mind a reestablishment of the Jewish Sanhedrin, which will be recognized by the whole of Israel. And they like to use a new calendar since their political rebirth from 1948, but to them it is not 1948, for they do not reckon time by the calendar originated by Pope Gregory like we do. Now they do consider the date since the birth of Christ, but do not call it that, but call the time since this birth the Common Era or by the initials C.E. and before that they call B.C.E. or before the Common era.

Since 70 A.D. Jerusalem their capitol city has been trodden down of the Gentiles, and it still is, for even though many Jews are in their homeland since 1948, they still do not possess most of their holy city.

The Turks had taken Palestine in 1517, and from then until 1917 they possess it, but in 1918 the British drove them out, and many of the Jews went back home. Britain had a great scientist statesman, who was also a Zionist, by the name of Chaim Weizmann, who persuaded his government to establish a National Jewish homeland, this was called the Balfour Declaration, which was later ratified by the League Of Nations, which appointed the British to rule the country of Palestine as a League Mandate.

Then many thousands of Jews came back home and began refurbishing the land making it suitable for habitation again. The Arabs did not like this and they troubled Israel with

guerilla warfare. But when World War Two broke out the Israeli's joined the Allied Forces, and when that war was over the Israel chafed under the British policy.

In 1947 the British Government asked the United Nations to solve the problem of Palestine. After a full investigation the U.N. decided to make Palestine into two states, one Jewish and one Arab. But that the city of Jerusalem should be an International City. The Jews were ready to accept this Mandate but the Arabs were not, and bitter fighting broke out and neighboring Arabs came to help their brethren. It was in May of 1948 that the Jewish Palestinians, or Zionists as they are also called and Palestine once again became a free sovereign country.

But the Jewish nation has been a great burdensome stone to all nations. The Arabs say they have no right to exist, and want to drive them out into the sea. Thus fulfilling the prophetic utterance concerning their originator, whose hand shall be against every man and every man's hand against him. The Arabs can never agree on policy, and there are many different brands of them. But they do mostly agree that Israel has no right to exist, but they cannot agree on a method of extermination.

Hitler said the Jews were a menace to society, and he tried to exterminate them, and

succeeded in eliminating around 6 million of them, for he wanted to begin a Super Race, and his civilization should last for a thousand years. But Hitler and his co-horts are gone, but the Jews still exist, and according to Biblical prophecy if any man can stop the sun and moon from rising and setting in their predetermined fashion, then he may also be able to stop Israel from being a nation. And another prophetic utterance which was given to the Jewish originator Abraham, Cursed is everyone that curseth thee and blessed is everyone that blesseth thee, and in thy seed shall all nations be blessed.

Incidentally coinciding with this anniversary Jewish year there is a new moving picture out and much spoken of, called the Holocaust. I did not see it and doubt that I will, but it is supposed to be some documentary Nazi films taken from Hitler's extermination policy. And of course a big story made out of it to appeal to public sentiment. I heard of some Negro's who saw the picture called Roots, which speaks of the Negro slavery; who said he thought it was only the Negro who suffered on the basis of Nationalism, but after seeing the Holocaust, he can see the Jews were treated just as bad if not worse, than the Negro's and the only crime they had committed was that they happened to be born from the wrong family.

John Renno

DANVILLE, PA.

May 1978--I have a friend down in "ole Virginny" by the name of Henry G. Wenger. I have never met this man personally that I can recall, but he is my friend by correspondance. He is 75 years old and still drives a horse to attend church services. He claims he was let down when I did not write to the Budget for a season, and chided me in a gentle way; his policy is if the shoe fits, wear it.

According to his historical accounts of the year 1824, or 25, which incidently is exactly 100 years before I drew my first breath.

It was in these years that the church in Va. had a controversy as to whether it was right to have houses of public worship, or to meet in private homes as the early church did. They had a committee down from Pa. to help settle the dispute, when one of the leaders made a slight confession, and was commended for it by the statement, "Now husht due ein schaner foos, now you have a nice foot. And I take it to mean Mr. Wenger thinks I now have a nicer foot too if I resume these articles in the Budget.

He speaks of the time back around the middle of the 19th century, when a man, John Holdeman by name went through Va. on a "disciple hunting tour" as he calls it. And John was to visit his grandparents. And apparently made a very favorable impression on them, for he was unlike the standard ecclesiastical personages of that day.

Now for the present day events, there is something of the unusual took place out in the midwest section of our state of Pa. In the Ligonier Valley, a very mountainous and hilly section, near Latrobe, Pa. The Presbyterian denomination has succeeded in establishing a study center. The aim is to train leaders with an emphasis on the Gospel of Jesus Christ.

Most of you are well acquainted with the Volkswagen automobile, and there are few people who have never drove in one; they are as near to the old fashioned horse drawn carriage as possible for this day. They do have the horse in the rear; so called the cart before the horse. But they are very small, and not much fancy needless frills, but just ordinary transportation. The car known as the beetle made them very popular.

But the beetle is now mostly a thing of the past, and they have now put the horse up front, and call it a rabbit. And what does a religious study center have to do with rabbits? Well, they are connected. You see Volkswagen, a German corporation has built a very large plant in the Ligonier, New Stanton, Pa. area. And I mean it is a very large plant, with many acres under roof, and brand new plant, that will supply jobs for hundreds of people, in the manufacture of "Rabbits".

But you see in this our day and age of affluency, where people have everything, and are satisfied with nothing any more, there is much discontent. Men can build hugh plants and great monstrosities, and make machines, and control with precision, but they have not

learned how to control human man. For when man is unhappy, and spiteful, and revengeful, then he is not very productive; and they had this problem at the Rabbit plant. The trouble was discontent and they or one of their superiors in the plant personnel heard of the Legionier Study Center, and inquired as to whether they would not undertake the task of giving training to some of their men, or at least lay the ground work of contentment. Now this is not what they asked for but that is what the request amounted to. The man responsible at the study center said he will give classes and speak to his men on human relationships, and getting along with others only one condition; that is if he can bring in the secret of contentment, bring in the one who is the author of all peace and contentment, the Lord Jesus Christ.

Now the man being with the Volkswagen plant was not favorably impressed with this, for he claimed to be as Athiest; but because he knew what he had to offer, his men did not work, for there was entirely too much discontent within their own ranks, and things were not going well among the personell at all, he was ready to try anything. As we sometimes hear the statement, when everything else fails, read the directions.

He was willing to have his men under the influence of good philosophical, training even if it meant being under the influence of one who he claimed did not matter or exist. The result is they took training courses there, and found it works, the men have found a new purpose in life. The men were not necessarily converted, but just being under the selfless teachings of truth made the difference, even in mundane things of getting along with each other.

John Renno

DANVILLE, PA.

May 14--The care of the sick is an old profession, older than recorded history reveals, altho it was not done then as now.

The word hospital comes from the Latin word, Hospitium, meaning a house, or institution for guests. It was also a place where travelers could rest for the night, and it was usually operated by some religious order, for religion likes to care for the physical needs of its fellow travelers.

But in history people did not know enough to avoid contamination with impurity, and what looked clean was believed to be clean, thus many people died due to a lack of disinfectant. Also surgery was not employed until the 1800's. Crawford W. Long of Georgia, first used ether as an anesthetic in 1842; then four years later William G.T. Morton arranged for the first hospital operation using ether as an anesthethic, this took place in the Massachusetts General Hospital, in Boston. And the use of X-ray equipment began in the late 1890's.

It was Florence Nightingale, born in 1820, and died in 1910 who is credited with beginning the nursing profession. She was born in Florence, Italy and named after the town, and was born of very wealthy British parents who were living abroad. And they were willing entertainers, and often housed many guests, and this is how Florence learned the arts of caring well for the needs of people.

But Florence was different from other girls, for she would rather read a book than go to a party, and she was even more devoted to helping others. And when only 16 years old she made a personal decision to forgo the pleasures of marrying and raising her own family, but devoted her entire life in helping others. She never forgot this purpose, and thus turned down many suitors, and party going as was so popular among the rich, and of other girls her age. She was only interested in helping the poor and the sick, and in the study and pursuit of health. This of course was taken hard by her parents, for they did not understand her strange motives.

In 1854 when France and Britian went to war with Russia, many of the troops were sent to the field without sufficient supplies, and did not have sanitation necessary to avoid terrible diseases; so the Secretary of War asked Florence Nightingale to take charge of the nursing of the wounded. She along with 38 others sailed for Crimea.

They landed in the mud near, what is now Istanbul, Turkey, and began the impossible task of caring for 500 wounded troops. The hospital was very dirty and unfurnished, and wounded just lay on dirty floors, no cots or mattresses, and no bandages. But Florence with her managerial ability put men to work to first of all get the place clean. The local doctors resented her taking command, and referred to her as a woman dictator. But her job turned out to be a great success, although she herself contacted a disease, and nearly died.

Her whole life was bound up with the nursing profession, and she is the author of the Nurses pledge, which those who graduate from present day nursing schools are required to make; the pledge goes as follows--I do solemnly pledge my devotion to the care and welfare of all those persons entrusted to me in my capacities as a nurse. I promise to give them skillful nursing care, to protect them from bodily harm, and to contribute to their comfort to the utmost degree. I shall keep in strictest confidence all information about patients, and their families. I shall conscientiously meet my obligation to my community as a citizen and as a practical nurse.

I believe in the value of human life, recognizing that it is God given. I shall ever give more of myself in the service of those who are helpless, in need or in distress.

Our dau. just recently graduated from the Geisinger school of nursing. She presently works in a nursing home nearby, and likes the work immensely. She likes to take care of old people who cannot

take care of themselves, they must be handled like babies, some of them who are completely irrational, or have not the physical ability to control their bodily functions. She makes friends with them, and her job is much more than a profession, it is a service, for people are not just a number on a card, they are real human beings with the same emotional problems that everyone has, and they must needs have someone to speak to of their personal problems, and a nurse who knows the doctrine according to Godliness, and has her own emotional needs met, is much better prepared to cope with other peoples problems than those who just work for their paycheck.

The Lord made all kinds of people, and each person should do that to which he or she is fitted, this way you always look forward to your work with anticipation, and not so much to your vacation.

John Renno

DANVILLE, PA.

May --This past week was exceedingly wet, and as we live on a particularly wet place on the earth it was water everywhere.

The weather changes many plans, since the weather will not accomodate you in your plans, if you want to succeed you must cooperate with the uncontrollable weather.

But many things in your life are not controlled by the weather. You may choose your life's vocation, your life companion, your religious preference, to name a few.

This was not always so, for after the Apostles passed off the scene, and those who listened to those who heard them, and since there were hardly any writings, that were in common use, people had to depend on facts by word of mouth, passed on from generation to generation, and as hearsays are often grossly misinterpreted, the church in the beginning of the dark ages, decided to take action, and decide for man what he may believe, or not.

Hence for a thousand years, there were what is now known as the Dark Ages, where the common people were for the most part serfs, living and serving rich land owners, and their choices in life were largely controlled by church fiat. Even to private thought, the man who believed the earth was round, and revolved around the sun was excommunicated, and banned until he recanted from his foolish ideas.

Then there was what is now called the Renaissance, beginning in the year 1300 A.D. This lasted for 300 years, and during that time was the Reformation, when Martin Luther touched off the bomb, which meant freedom of religion to many, although that privilege often caused an untimely death, but they took the freedom to choose, against the wishes of the church fiat.

This freedom brought with it a great blessing, and also was the beginning of the end of this church age. The Renaissance

was the harbinger of modern inventions, for the authority of the church was being held in question as to whether she has the right to control mens thoughts, and motives. Columbus stood watching the ships come to the port, and the first he saw was the top mast of the ship, while yet far out, and as it came nearer the whole ship came into view, this is one thing that changed his mind, or caused him to question the authority of the church to say the earth is flat, so he set sail to prove his point, but he never lived to see the great advantages his valor brought to mankind.

The first railroad was used in Europe in 1550, this consisted of wooden rails over which horse drawn vehicles could be drawn with greater ease than on dirt roads. The flange was in the rail to hold the wheels in place. Even the first iron rails were made this way. In 1767 the Colebrook Iron works made rails 3 feet long with flanges, later this flange was transferred to the wheel, as it is today, on modern railroads.

The first steam engine was invented by Thomas Newcomen in 1712. James Watt then greatly improved this technique in 1769. But it was not until 1804 that the Englishman, Richard Trevethick, invented the first crude railway locomotive. In 1830, there was a race here in America, the small steam engine raced with the horse, the horse won the race, because a belt slipped on the steam horse, and he had to stop for repairs.

It was on May 10, 1869, that the word (Done) was flashed across the continental United States, for on that day the noses of two locomotives touched in the state of Utah. The east met the west, the first continental railroad was completed, against many odds.

Look at all the modern equipment which we take for granted, the fact that I can sit here and write this, put my thoughts on paper, and in

several days many thousands can read what first entered my mind. That is a miracle, which is not even thought of today, for we see such like constantly, we get bored with miracles, and instead of thanking God who has loosed us from the thraldom of the Religious Tyranny we complain because the invention doesn't always work. We complain if the paper does not come when we think it should, and never consider the fact that our grandfathers often had no papers.

On the local scene, the Rush Presbyterian Church building where the Mennonites first had their services, was standing idle for some months, but has now been purchased by a group, that are rejuvenating it, and holding religious services in it. Don't know what they are but I am happy that the building is again being used for such services, for the sake of the elderly here in the community, and also just for the sentimentality in my own heart. I hear they expect to renew it to its pristine beauty. It was built in 1859! We will see what develops, and will possibly keep you informed.

John Renno

DANVILLE, PA.

June 4-It has been my opportunity to visit in the home of Nathan Showalter recently; he is from Harrisonburg, Va. He has in the past placed paid advertisements in the Budget, to promote what he believes to be the truth concerning the doctrine of God, so it should be no question as to who he is.

Since I am by profession a tractor-trailer operator, I had given to my care a load of steel for a firm near Harrisonburg, Va., where they manufacture steel tanks. And since this is close to the place where my friend Nathan lives, I took the occasion to make a visit out of it, and have someone else pay the traveling expenses.

Nathan had told me in a general way that he lives about 3 miles from the struck stop west of Harrisonburg, so I decided to park my rig there and walk that distance. Now I did not know the community so well and did not know the short cuts, hence I walked in to Harrisonburg, then proceeded west to Nathan's farm, this was a distance of about 5 miles. (Incidentally, I don't know what it is but when you walk for a distance your mind becomes more clear, and your judgement more superior, to facts as they are.)

It is said the human body has two doctors to care for it, it is the right and left leg. When they carry your body, they recirculate some blood that is liable to remain stagnant if not forced to good use, as walking does, perhaps that is why you can think more nobly while walking.

It took me over two hours to walk this distance, but I was certainly much better for it, physically, and mentally, after having spent 5 hours driving down there.

Nathan is operating a family sized farm, quite successfully, but when I say family sized, I do not mean what is formerly known as family sized, for with all the modern equipment, one man can easily do the work of

ten men. For instance it used to take a man and a two horse team to haul 1000 feet of lumber. But now I can very easily haul 20,000 feet of lumber, on one load, and very much faster and effeciently than it could be done with men and horses.

So it is with farming in this day, it has become big business, and business is just like a wild beast, when you take that in as a young cub, it may be a bear or lion, or tiger, you may train it and care for it, but it will not stay small, needing your care, it grows up and if you do not keep pace with its demands it will eat you.

Needless to say my friend Nathan is also in the grips of this beast. Truly his operation could keep at least ten families busy if all the work were done the way it used to be when we were small, but its not that way any more.

To have a family sized farm now means fighting with wild beast that, threaten your existance, physically, and spiritually, they can be controled but never tamed and trusted.

Breakfast time came around, and there were biscuits, as no Virginia breakfast would be complete without them, but there was no gravy, for that is made of white flour, and is very unhealthy, and Nathan's love to keep healthy. You can put honey on your biscuits, or fruit juice or yogurt. A large bowl of oatmeal was also there, but without salt. For it's a proven fact that your body cannot utilize salt as a mineral it can only use that to your advantage if it comes through plants.

There were also scrambled eggs, all you wanted, and after that a large bowl of fruit, and then a large bowl of homemade yogurt. And for a breakfast this size at a restaurant would cost near \$5, but down on the farm it is free for the taking. But at that house there was not much that was not healthful for your metabolism, it was life giving, that's why they don't put salt in their oatmeal.

Nathan took me along as he took the children to a private school that is operated by his sister, and shewed me around that vicinity, and I am prone to come back another time.

I did not get to my friend Henry Wengers for I did not

have the time to spare, but plan to do so in the future. But Henry thinks I sold him a pair of shoes that do not fit, for I had put in the Budget that John Holdeman had made a favorable impression on his grandparents, but he did not say that, nor mean it so, as I took it. What he did say, and I quote "The John Holdeman you referred to in the Budget some time back, when he made that disciple hunt to Va. years ago, visited my grandparents, I remember the description they gave of him; a very different appearing from their church brethren today" end of quote.

From this statement I took he meant they were favorably impressed, but he meant the opposite. He later wrote me and ask that I make corrections, for apparently the shoes were too tight for other feet too. You will remember it was Henry that told me if the shoe fits wear it. But he did not say if it does not fit just grin and bear it.

John Renno

DANVILLE, PA.

June 10--The difference between philosophy and religion are these; religion is concerned with morals, philosophy with ethics. Morals are absolute for they have to do with God, while ethics have to do with man to man, they are therefore relative; which means they are not right or wrong in themselves, the circumstances make the difference. Revelation is vital to religion, but to philosophy human reason is all that is needed. Philosophy has to do with finding out what works and what does not work, religion has to do with God.

If religion is alone without philosophy, it is hard, cold and harsh, and if philosophy is alone it is bending, soft and queasy, standing for nothing and falling for everything; the two must go together to make a person reasonable, and easy to be entreated. For true religion which is divinely inspired has all the answers, and there is no higher court of appeals. And since no man is perfect, he needs philosophy, along with religion, for he can be wrong even though he may think he's right. A man who has all the answers seldom learns anything.

I've recently purchased a new book about Noah's Three Sons, by Arthur C. Custance, which I find very interesting, and he shows where these three sons settled, and what became of their offspring. And it is according to what the old

Patriarch, Noah said it would be after he awoke from his wine. Japheth was the oldest son, but he is last on the list. Shem was in the middle, but is first in the list, while Ham was the youngest and is second on the list.

From the generation of Japheth we get our philosophy, from Shem we get religion, and from Ham we get our science and technology. Japheth and Shem have to do with the mind of man, while Ham, who was designated to be a servant of servant, we get our inventions to work with.

It is true that Noah did not curse his son, but his grandson, Canaan. The reason is thought because if you curse your son you are in reality cursing yourself, for you are responsible for him being in the world. Therefore Noah cursed the son of Ham and relegated him to a life of being a servant of everyone. But that is not the way it may seem, for if you take the three last letters from the word servant, and change them to-ice-you have about the same word with a far different meaning, service. This is what the generations of Ham have done a service to everyone, by being so industrious. They gave us the technology to put our philosophy and religion out to others.

John Renno

DANVILLE, PA.

June 18—We were to the Royersford, Pa. Mennonite church today. Our second son Joe, whose wife also writes to this paper attends at that place. Although they live at Telford, they go 15 miles to church, passing many others as they go.

The Royersford assembly was a part of the Railroad Avenue church near Telford, but many of the members could not see eye to eye about having all the extra popular activities, such as Bible school, and more of the old school type, so those who wanted to keep the old ways remained, and those who wanted the more modern ways of evangelization searched for a building, and found a fairly good one at Royersford. They decided it was needful that Mennonites scatter abroad more anyways, so they all went out of their own community to the church of their choice.

Benjamin Eshbach, who was born in 1916, and ordained to the ministry in 1955, and ordained to the office of Bishop in 1957. This all took place under the auspices of the Lancaster Conference, but in 1968 when the Eastern church came into being he transferred to his present status, and is bishop over the Sesquehanna district. David Wadel; a much younger man in his accomplice. This Ben Eshbach preached today, and his subject was the necessity of a church discipline.

Now the Eastern church has a policy to review, and renew if needed their discipline every 3 years, but this time they were delayed, due to a disagreement among the Presbytery. You see when there are young men and old men together working for the common cause, its often the younger men who want a more strict policy. They were debating the need of allowing white sidewall tires on their cars. Since this is just for show, it was considered a worldly practice. But one of the older men asked what is the basic difference between a white collar of a shirt on top of a black

coat, and a white ring around a black tire, are they not both there for the same purpose?

This is now the fourth year since the discipline was renewed, and Ben stressed the need of having one, and the new one is now under way, and they want to vote on it shortly. All the members are permitted to vote, yes or no, and a 51 percent carries, but the vote of the ministry must be 80 percent to carry. The board decides, and the people vote.

Where I was raised, the Old Order Amish used to be very careful lest' they change their discipline in any way, they wanted to keep it just like their forefathers had it. But the Eastern church now realizes that we are in a fast changing society, and the rules must be reviewed every three years, to see that it still does what is required of it.

Ben preached for about an hour about the value of a discipline. He said it is of no value if not enforced, and any preacher who does not have one and enforce it is a false preacher. For said he "God is a God of order, and his whole universe is under strict laws and order, and it's a scriptural principle throughout, that the church must have rules and regulations of some kind, to control its constituents. He claimed God gave the church leaders the authority to spell out what is right and what is not, concerning non-moral issues that are not spelled out in Divine Writ. For Peter was given the power to bind and loose upon earth, and it will be ratified in heaven. Now Ben claimed, anyone who is a member under authority of any given leader, ordained of God, if he does not submit to that authority, he rebels against

God himself. If you don't like the rules you have the privilege to leave, and you ought to; but said the rules are not bondage as so many claim, it's the only true liberty, for those who will not yield to the rules of the church are under the bondage of self will.

Also in another Mennonite related church; on May 8 - 10 of this year there was a Homosexual Workshop held at Kansas City.

I was rather shocked at seeing this in print of the Mennonite Weekly Review, in the issue of June 8, 1978. There is a two column article there acclaiming the freedom that homosexuals now have declaring they can now come out of their closets, and live among society as well as anyone else. They did have trouble finding any scriptural approval of their deeds, and it is so stated, but they made no mention of the fact that it was for this that God sent fire and brimstone out of heaven and consumed two whole cities on similar charges.

John Renno

DANVILLE, PA.

June 25--The dog days are at hand. From the first of July to the middle of August are called the dog days. Now, do you know why they are called thus? I didn't think you did, for I did not either.

Elderly women say that the bread does not rise as well, after kneading during the dog days. You have heard the term "going to the dogs". That can mean different things.

But these days derived their nomenclature because of the star up in the heavens, called Sirius. It is one of the stars that is closest to the earth. But still it's very far away. In fact, if you could get on a jet plane and start toward it at 1000 miles per hour you would not live long enough to ever arrive. For you will have to travel at the speed of light, which is 186,000 miles per second, or over 9 million miles per hour to arrive there in 9 years, it is 9 light years away from the earth. But during the months of July and August it comes closer to the earth than at other times. These days are called dog days, for it was believed formerly that this star has something to do with the normal functioning of the earth during that time. In other words this star had to shine for 9 years before the light was visible upon the earth. Furthermore this star radiates 30 times as much light as the sun. And in 1862 astronomers discovered a companion star, and these two stars move along each in their orbit through the heavens, and from this companion star, one cubic foot of material from this star would weigh 1500 tons if brought to earth, and under the gravitation of the earth.

Don't ask me to prove this for I'm just giving you what is also available to many of you if you have a World Book Encyclopedia.

But dog days are not that bad if you don't live a dog's life. And living a dog's life consists of doing that which gives me satisfaction right now, never considering any consequences. Living entirely to please self,

now, is the way a dog lives. He does not know nor can he know that it is in giving that we receive, and it is in helping others that we help ourselves. But in giving and helping you do not do it with the thought of reward in mind, else you are still doing it primarily for self. This is indeed a strange world for the way up is down, and to become wealthy is to become poverty stricken, and the way to live is to die. This is not logical but it's factual.

I took note of the last article by my friend and brother Lee Kanagy, in that he went to a Presbyterian church to hear the gospel preached. This is true ecumenicity, for not too long ago in term of centuries, it was the Presbyterians who tried to destroy the Ana-Baptists. The main issue being the subject that was preached, the depravity of man. The Presbyterians, or what was then called the Reformed, and a little later John Calvin reaffirmed the doctrine of man's total depravity, which means that man in his natural state is dead, and as far removed from God as it is possible to be, and he has no will to come back at all. It's a violation of his nature, and just like it is not the nature of a dog to eat hay like a cow so it is not the nature of Man to seek God, and he will do only what his nature allows.

Now if you have a Mennonite Encyclopedia, and look at what the Ana-Baptists believed concerning original sin, there was a great variation between

them and what is now the Presbyterian church, but they both claimed to receive their doctrine from the same book. The Ana-Baptists believed in the transformation of the old man into the new, and their major argument was a transformed life, and not the doctrine of how this life came to be. They were more interested in the practical outworking, than the doctrine a man believed.

The Reformers took a different view. They said there is a difference in having sin in your nature or having sin in your life. They made a difference between justification and sanctification.

The Ana-Baptists held to the idea that man is not a partaker of Adam's nature unless he willfully partakes. They said it was a matter of choice, and in the same vein you are not a partaker of Christ's nature unless you voluntary partake of it. The reformers disagreed, but the main life and death issue was water baptism to them, for to the Reformers it had saving efficacy, at least in their subconscious mind, so they baptized infants, and thus they thought they were bringing them under God's covenant, and by the help of their godparents who were responsible to see that they were duly informed of their duty when they came to the age of accountability. But the Ana-Baptists refused this, calling it heresy, for a man must make his own covenant with God; he can have no liaison member between him and God. Thus the conflict raged and many died for what they believed.

John Renno

DANVILLE, PA.

July 9-I have in the recent past again been in the Harrisonburg, Va. area, and it was my good fortune, or interesting experience to visit in the home of my friend Henry Wenger. They are a typical Mennonite family, at this juncture, they are in the glowing sunset years of life, living in a very comfortable home, surrounded by some of their children. What more could a man wish for? Their one daughter is still single, and lives in with them.

A man is at his best mental capacity at the age of 60 years, just before his brain starts to lost some of its mental abilities, and he is not yet bothered with senility. Henry is past this age by more than a score of years, but I would call him a sage. He is just like people his age are who were favorably exercised by the strict teacher in the school of hard knocks. It is strange, but about the only way a man can learn to make sound judgements is to first learn the results of making foolish judgements.

But what I want to say is, at this visit in which I was introduced to two books about the history of the Mennonites in Virginia, by Harry Anthony Brunk. I was immediately interested, and have purchased for myself both these books. While I am not near through at this time, I did find some things that were of special interest to me. Now these books are not like most history books are, in that they shield or even ignore the undesirable things that transpired, but from what I can gather and from the explanation Mr. Brunk gives he did not know what to do about this but was told by a man of repute, to put it just like it is.

The thing that I learned, and the thing that for a long time was hazy to me was the ministry and work of Joseph Funk. He was the son of Henry Funk and Barbara Showalter; born in Berks Co., Pa. on April

6, 1778. Just two years after the Declaration of Independence was officially signed and enacted, which led to the Revolutionary war.

This Joseph Funk was the grandson of Bishop Henry Funk, who came to America in 1719, and became the progenitor of a long line of Funks.

It was early in the boyhood of Joseph that the large family of his father Henry, of 13 children moved to Rockingham Co., Va. where Joseph spent his entire life. He is of note among Mennonites because of his musical ability, and the printing of song books, which was berun in the top of a spring house.

A man's gift makes room for him, and it made room for Joseph Funk. What I find interesting about him is that he was a great man; great in the sense that he would not stop to minding small men. For truly great men do not think of themselves as great, neither do small men speak of themselves as being small. But when a man who is reputed as being a great man is insulted when some small man tries to knock the props out from under him, he only proves he is not equal to his title. The law of self defense is first in every human, but it is when he forgets the use of self defense and lets his works speak for him, for what they are worth, that his true character is revealed.

Joseph Funk was a Mennonite by birth and by choice, but he did not put all his (religious eggs) in one basket. He did not think the Mennonite church had an edge upon truth, and was the sum total of the Divine mind. He knew that God is not bound up in any one organization, and his life was accordingly.

Joseph Funk was married twice. His first wife was Elizabeth Rhoads, they were married on Christmas day in 1804. So you see he was not in a hurry to get married, for he was already 26. To this union were born 5 children, then this woman died on February 13, 1813. And Joseph was a widower

until September 6, 1814 when he was married again to Rachel Britton. And to this union were born 9 children.

Now you see that the second woman did not have a Mennonite name, and she did not belong to the Mennonite church, according to statistics, but she remained a member of a Baptist or Presbyterian church.

This will explain why the children of this second wife did not unite with the Mennonite church. Because Joseph had a broad concept, of the church of Jesus Christ, and because he did not stake his whole claim in one denomination his children took him seriously.

Joseph Funk even partook of Communion at the Presbyterian church.

This is just one of the characters which I was interested in, finding out more about his personal life. And there are very many things in these books of the history of the Mennonites of Virginia. And they cover the time from 1727 to 1960, a period of 120 years. It speaks of the very stormy session that prevailed when the Sunday schools were coming into prominence. It reveals the hearts of men and is interesting reading.

John Renno

DANVILLE, PA.

July 23-I am writing to the middle class of people, perhaps even a few rich, and there may be a few poor people, who read this.

Scripture says there will always be poor among us, and if we wish we may do them well. And to the greatest world Dictator, it was said break off thy sins by righteousness, and thy guilt, by showing mercy to the poor, and it may be a legthening of thy tranquility.

But for every effect, or condition there is a cause, why are some people poor? And about all the poor whom we have come into contact, are so because of poor management. If they would just manage their affairs decently, and in order like we do, then perhaps they would have something. Have you not often thought these things, when you felt in your emotions that perhaps helping someone financially would be in order? You will excuse yourself from doing what you ought, by putting all the blame on the unfortunate.

But may I ask: why do you have the capacity you do? Are your abilities all the result of your own ingenuity? And the man who is poor, because he is too lazy to work and provide, did he design himself to be the way he is? Who made mans mind? And its a proven fact that the mind of man is the central control over him, its because of the way his mind functions that he is the way he is.

Is it not strange we hear so much today about the extremely poor people in other countries, and much goods is sent and distributed, and rightly so. And yet if and when we have the poor and shiftless across the way, we would not help them, because if they would be different their lot would be different.

In other words if our neighbors are poor, its because they are lazy, and they are getting their just deserts, but if those in a foreign country are poor, we feel obligated to send them relief. Its indeed a strange

world we live in, and I am more and more amazed at man's ways, including my own.

We have poor in this area, and I was really writing to myself, and you were looking over my shoulder.

We are having very warm weather at this time, and nearly everyone has some comment to make about the weather; asking me how I like it etc.

And since the weather is under the control of a Sovereign, I do not like to express disapproval, but rather try to learn to be content with such things as I have. I find it is much easier to bear the more undesirable conditions, if you can see things that are very right and in order. Major your thoughts on that which is right and minimize that which you do not appreciate. You'll live better.

I have done that this year which I should have done 8 years ago, for then I would have been father ahead psychologically. I planted trees in our yard this spring. For a

long time I have entertained the thought that trees should be planted, for we have a large yard where there was nothing but grass.

I am concerned about the ecology, the filth that is being caused by our way of life is injurious to the health and longevity of man and beast. And the maker of nature has so designed, that the vegetation of the earth turns the carbon dioxide, which I myself produce, every breath I take, & the carbon monoxide, which fuel burning engines produce; he has so designed that the leaves take this and convert it into useful purposes for man and beast. Therefore perhaps I can help balance the scale a little by planting trees, to help purify the air. Its very little that one man can do, but if each one does a little it will result in a great benefit.

It is also very invigorating to watch these trees grow, to water them, to watch them battle against the forces of nature that would destroy them. When the sun is very hot and

there is little or no rain they will die if not cared for. And the weeds and grass will grow around the base and take away the moisture the tree needs. I like to get down on all fours, and pull weeds from the base of the trees, its a very pleasant change of pace. And how often we read in scripture where men are likened unto trees; have we not a common Creator? To work with, instead of against nature is delectable.

These trees are not of the fruit bearing kind, but rather shade trees, Poplar trees to be exact. They grow fast, and are nice to look at.

John Renno

DANVILLE, PA.

July 30-Camp meeting days are with us again, not in the sense as when they were first introduced, for then they were very primitive. Before the days of automobiles, in the early days of this century and last years of the last century when people awoke to spiritual reality, and took gospel preaching serious.

Their origin cannot be traced accurately, according to the Encyclopedia, but Evangelistic meetings were held in Va., and North Carolina well in advance of 1800, and they became so large they had to be held outdoors. And these became occasions to take the whole family for an outing, and as mentioned, they did not have modern means of travel, but took horses and wagons, and took their family along and camped wherever they could find a place to set up camp.

Their food and provisions had to be taken in advance, and things that did not spoil, for there was no refrigeration, and no nearby grocery stores to go to, you had to think of everything you would need for the duration of time you planned to be gone.

The best known camp meetings was that held at Cane Ridge, Ky. in 1801. Where 20,000 people came together, in wagons and brought their own provisions along, and the crowds were too large for all to

hear one speaker so they had four or five different stands for the preachers to get up and exhort the crowds. At night the place was lit up by the camp fires, and there was much exhortation, weeping and praying, and singing continued into the night, and people got physical manifestations, such as falling to the ground or in hysterical laughing, or just lay on the ground and jerk. It was attributed to a mighty outpouring of the Holy Spirit.

All churches had them, but were later abandoned by the Presbyterian and Baptists, but the Methodists kept at it, and it developed into regular places to hold annual meetings, with permanent camp buildings and open air auditoriums.

The Brethren in Christ church is more like the Methodists used to be, they have now beautiful and modern facilities hidden in the mountains, and in the woods, and water stream. But as usual where many people congregate there is also much pollution, and facilities have to be erected to take care of the refuse. And also the horses are now bolted right into the wagons, and we call them automobiles, and we can now travel a hundred miles in the time it took our forefathers to travel for 12 miles. How well I know, for when I was a boy we used to go to uncle John M. Peacheys to church, whenever their turn came. And we would hitch old Logan, the plow horse to the carriage and start at 7 in the morning, and arrive at their home at 9, and it was 12 miles. And oft when we got there, Barbara, the wife of John would not be quite ready, she would be bustling around shouting orders to Abe and others to get with it.

Those days are only memories, but the camp meetings in the modern sense and with modern conveniences are still with us. We live over 100 miles away and can sit in the

machine and in a little over 2 hours, we arrive, and the food is all prepared, and if you want to stay overnight your lodging provided, is an easy life.

We were not at the Brethren In Christ meetings, but just at the facilities they have prepared, and rent them out to other groups about all summer long, something is going on at Roxbury, Pa.

The group that had the facilities this week were, those

Mennonites who defected from the main stream, about 20 years ago. They call themselves Non-Conference, in the sense that they have no federal head like many denominations do. They want to be individual groups self governing. But these, and many others get together annually at some place, and this is about as good as any.

My son is married to Norman Brunk's daughter, and they were going to be there, and her sister, their single daughter is going to be in Guatemala, as a missionary helper, for the next two years, so they wanted to be together for a little while before their long separation.

We had the privilege to go along for the ride. Now I am constantly traveling, but my good wife does not get to go, so we went with them. We were only there for part of one day, and heard 3 sermons.

It was like a reunion for me, for I like to meet people, they are all souls for whom Christ died, and are my brothers by creation, and we are all alike basically, and all different particularly. I never cease to be amazed at the human race.

John Renno

DANVILLE, PA.

Aug. 6--It would be interesting to know just what you would do if the circumstances were just right to induce you to act.

For instance the scripture declares, and is constantly confirmed that as Christian people we must obey the laws of our land, and recognize the governments as ordained of God, and if you resist, you are resisting the power that has been ordained of God. But think if you will back just a little over two hundred years ago, the people in America, and I am now specifically speaking of the Mennonites; were under the authority of the British Government, that was the federal head and according to scripture they were supposed to obey.

But there is also now a band of revolutionaries who claim the British government is unjust, they charge us so many taxes, so that it is hard for us to make ends meet, too much of our earnings go for taxes to support a government that we do not appreciate. And these revolutionaries formed a captain which was George Washington, and they signed a Declaration of Independence from the British government; and they would strike out on their own, and all who were in sympathy with them should sign up and join the band.

The problem now was there were two governments, which of these was ordained of God, and which should we obey. What would you do? A story dealing with these things has been written by Donald F. Durnbaugh, and has been published in the Quarterly magazine, the Pa. Mennonite Heritage, which is produced by the Mennonite Historical Society of 2215 Mill Stream Road, Lancaster, Pa. 17602.

This Mr. Durnbaugh is from the Brethren Church, and a professor of church history in Ill., the article is very well written.

But what to do about two governments is the cause of the first church split in the Mennonite church. It happened at Franconia, which is the oldest

Mennonite Conference. At first the Mennonites were agreed that they should not join the revolutionaries, but should hold their historical non-resistant stand, and the separation of church and state, and not meddle in the affairs of government. But here was a place that they could not so easily ignore by not signing up with the new government they were automatically allied with the British government, and this thing almost caused a Civil War as well as a Revolutionary War, for peoples were sharply divided, and it did not stay out of the churches, even though they claimed to be non-resistant.

To do nothing about it was to be an enemy against those who signed. As stated, the Mennonites were united at the first, but Christian Funk a Bishop who was born in 1731 and died in 1811, after a careful scrutiny of the new Constitution where they promised liberty for conscientious objectors to war, and freedom for all to live after the dictates of their conscience, he thought this was just what they would want. He did not know it at that time but he suggested that this may result in another republic, where the government is operated by those who are governed. And he told people to pay their war taxes. This was a tax levied by the revolutionary government to help them fight against the British. The Bulk of the Mennonite church was opposed, but it came to a crisis. But Christian Funk was a very influential man, and soon had a large following. He urged people to pay their taxes, not asking for what it goes to. The split was complete in 1778. He was first deposed of his office of bishop, and excommunicated from the church, but there were many who were not satisfied with the

dealings, and they asked him to be their leader.

This Christian Funk then formed his own group of Mennonites, and they were now called the Funkites. He also ordained other ministers his brother John, and his son-in-law John Detweiler as deacons.

And it was only about 24 years later that the Franconia Conference leaders tried to make up with Christian Funk, and not heal the rift. All he had to do was to kindly admit that he was wrong, and all would be well. But he was unwilling to comply.

These Funkites built 4 or 5 church buildings in Montgomery Co., Pa., but in 1811 when Christian Funk died, they lacked real leadership. It did not go very well for the real instigator was gone, and left no disciple to his cause. His brother Henry moved to Va. and Jacob Detweiler moved to Ont. They also allowed the leader of the Herrites to preach for them and then it disintegrated very fast, and in a few years there was nothing of these Funkites.

Now the Herrites, or what is known today as the Reformed Mennonites began in 1811, as a reform movement, they thought the old church was too lax in their discipline, and would eat with those who were expelled. These then had meetings, and they had no real leader until they chose John Herr. And these people are still in operation today.

John Renno

DANVILLE, PA.

Aug. 20--Es iss ein armer beddeleman das kein ausrete hatt. It is a poor beggerman that does not have a reason, or excuse for his condition.

There were quite a few men while I was growing up, that walked the roads back and forth and made their living by begging for food, and lodging. They would ask to sleep in the barn, and we would demand they give us their matches, so that they would not smoke in the barn at times we would go with them and help bed them down. One man in particular who I always enjoyed having, was an old ex-sea man, who had many interesting tales to tell, and I would like to sit and listen to him in the evening before retiring. Some would have a few items to sell, such as pins and needles, and tried to make a few pennies, but they all had an excuse for their being beggars, their fate in life just did not deal fairly with them, or so they thought. When asked to do a little work as split wood, they would have a serious ailment and reason why they could not do it.

But I relate the above to tell you I also have a reason as to why I miss some weeks in not having an article in the Budget. The weeks go so rapidly, and seems so little time to do the necessary things.

Whats more I have experiences, and things happen in my small sphere of life that would be of interest to only a few people, and as to most people I am just a name, and they do not know the people that I associate with, hence what is personal to me does not give much illumination to the great mass of people. I want to philosophize more, and present you with ideas and thoughts that are constructive, and up-building. If at times I do not have such, then there is not much point in writing unless you have something to say.

We were to Belleville recently, and renewed some friendships, and those involved wonder why I am so silent about such an important event, it is

because that most people do not know or care about what takes place in my personal life. Just like you read about so many accidents that happen, and they are just so many statistics to you. But when the accident comes home to your door, it leaves a deep and permanent impression, but to many others its just an incident. Human beings are so small and insignificant, and unable to grasp burdens and cares of others, that they are soon forgotten.

One thing that took place that made a lasting impression in my mind, and should concern most of my readers, is from a sermon I heard about the relationship between man and wife. This concerns most of us.

Now what this preacher said is only applicable directly to those who are in Christ. To the rest it may imply, but is not spoken to them directly.

The message is for husbands to love their wives as Christ loved the church. The love a husband should have to his wife is equal to, and commensurate with, the love Christ has for his church. If you will stop and consider it may astound you. For the saints were loved by Christ while we were yet sinners, enemies in our minds, hating him and all that he stands for; yet he loved us. And this is the quality and kind of love that should exist between husband and wife. This is not infatuation, or a feeling that is brought on because of the nice and favorable qualities the other has that pleases you.

Although they may have these, but likely they have qualities you do not appreciate, but the real love covers all these, and loves in spite of the treatment or response you get from the object of your love and affection. The human normal is to love those who please you, and from whom you can profit by their affection, but the love wherewith Christ loved the church is not such at all. There was no reason why he should love as he did, except love in his nature. Just so ought men to love their wives as themselves. You know how well you care for your body. You are conscience when there is pain or a malfunctioning anywhere and you quickly seek to remedy the situation. This is the way a marriage ought to work. And most certainly no normal man would think of ceasing to take care of his body, or divorcing himself from his body. And of such a calibre should the thought of divorcing your wife be. There is never a member of Christ's body that will ever know divorce from the head which is Christ. And just so should there not be a man who divorces his wife, because this is a type of Christ and the church.

Again let me emphasize the scripture that speaks of these things in Ephesians 5, was spoken only to the saints and faithful brethren in Christ, exclusively. Others may pattern their lives accordingly, but they can know nothing of that quality of love.

John Renno

DANVILLE, PA.

Aug. 27-I had an unusual experience the other day. It was not a mystical experience, or something out of this world, and yet it was in a sense.

I attended services at a conventicle. It was not a convention, but a conventicle. A convention is where people meet together at regular given times, to discuss things together, of what their interest may be.

But a conventicle is where people meet together for the same purpose, but is not sponsored, nor called for by any organization recognized as any authority on the matter. A conventicle is where people of the same mind come together to discuss their mutual concerns, but their gathering is of an illegal nature, in that it is not controlled by constituted authority.

This particular meeting was held at Zions Grove, a place where camp meetings are held. It is located near Lebanon, Pa. It is called the first annual Berean Menn. Bible Conference. Now the Bereans we read about in the book of Acts, they were more noble than the people at Thessalonica, in that they studied scripture. They studied to prove to themselves whether the things Paul taught them were true according to scripture. And I am assuming that is why this conventicle came together.

It is not sponsored nor called for by any organization, but two men who are preachers in the Mennonite church, and loosely connected with the Lanc. Conference, decided this meeting is necessary, because of the decadent situation in which about all formal religious organizations are at this time, for as the church goes, so goes the world; and we afore affirmed that the world is in bad shape.

These two men of course could not of themselves do this, but they sought help of others who are in religious authority, but they did not act by authority, but as private people.

The men on this committee consist of six. They are Lester Miller, Stanley Beidler, Earl Sensenig, Homer Bomberger, Lloyd Horst, and Richard Herr. Two of these are Bishops.

Technically this is not supposed to develop into another conference or organization in defense of the truth, but is at this time designed to be more of a private nature. Not the Steam Roller type organization, for you know you could cultivate corn with a steam roller, but you would destroy more than help; with the end result that you are more concerned with the operation of the machine than what it was originally designed to accomplish. These men are wisely trying to avoid the same pitfalls, and try to raise corn without the expensive cultivator, that takes so much power to operate.

Alexander Campbell tried this same thing about 115 years ago, and today we have what is known as the Christian church, just another steam roller, with its many gears and cogs.

Now concerning the preaching itself at the above conventicle, it was much more than I expected. In fact I dare say I have not heard any preaching of such calibre, in any Menn. meeting for several years. The reason is obvious they had no organization to promote, just like cultivating corn with horses, very little power is needed but much good done, for you can eliminate all the grease fittings, the belts and

DANVILLE, PA.

Sept. 3--Did you hear about the theory of the man who was very much dissatisfied with life in general, and especially of the place where he lived. He looked at other peoples property and did not see all the trouble he was having with his own. He decided to sell and buy something else, and get away from a lot of things that bothered him. So he called a realtor who came and looked the place over and set out to write a description of it suitable for advertising.

Having done that he read what he had written to the owner. And he used such glowing terms in describing the beautiful place that was for sale. The owner was surprised, and told him to read that again. After hearing his property described as seen by an outsider, he said, "that is the kind of property I was looking for all my life, and did not realize I was owning the very thing I've always wanted; this property is not for sale".

All of us are just like that, seldom happy and contented with things as they are, but living in hopes and wishes for something in the future that will take all of our troubles away, and there will be nothing to bother us any more. But actually what we are doing is failing to see the good things of life right with us constantly, and majoring on the undesirable things, so that we are never enjoying the present. Then when we get older we live in the past and think of all the good things we could have enjoyed when we were younger, if we would not have been so busy worrying about the clouds.

Surely Jesus was exactly right when he told us not to be concerned about tomorrow, for we have enough things to trouble us today, that we need not to borrow from tomorrow's expected troubles; and for borrowed things we have to pay interest, so we have much more

than necessary. If we would just major on the good things of life now, and let the unknown things in the future where they belong. But remember I am specifically speaking of things under the sun.

My uncle Ezra Renno, who was a very high strung and nervous man, used to say; Vir machen uns feel fergablichie unruh; we make for ourselves, much vain discomfort. He was optimistic in this respect. I appreciated my uncle Ezra, and he taught me many useful things. I helped him make fence on his neighboring farm which he bought for \$9,000 back about 1939. He was a good man.

A man very much like my uncle Ezra, died yesterday morning Sept. 2. His name was Elmer Zimmerman, he was not feeling too well of late, but did not consider himself serious enough to seek medical aid. But early in the morning about 3

a.m. he went to the bathroom, and was too weak to get back to bed by himself.

His wife came to his aid and knowing that something serious was wrong she called their son, who lives nearby. They called the doctor who advised taking him to the medical center; and upon arriving, they took a blood test which revealed that he had very little red blood cells left in his body. And before anything could be done Elmer was gone. Acute leukemia.

This is called cancer of the blood, where the white corpuscles are uncontrolled, and multiply themselves much too rapidly for good, and destroy the red ones. The corpuscles are made in the bone marrow, & all the medical information I could get said what leukemia is and how it works, but none gave the cause of it. All cancer works the same way, it is a hyper growth

of cells, they get out of control.

Elmer Zimmerman was 63; and I counted him as one of my friends. Although 9 years older than I our paths have crossed numerous times. For he was a very useful man, and always busy doing something for someone else. He lacked administrative ability somewhat, but what he lacked there he more than made up in creative ability. He was a good mechanic, and could fix, and mend most anything, and make about anything he wanted to, in the line of caninetry.

A man much set by in his church setting, for he belonged to the Eastern Pa. Mennonite church, and at the time when the school at Numidia was getting established he did very much for keeping the mechanical side of things in operation.

One Sunday morning it was bitter cold, below zero, and someone called him and asked what he thought about the oil furnace at the school. For if that should quit functioning in that weather the hot water pipes would freeze, and burst. The furnace was not too dependable. Elmer came and looked, and sure enough it was not working. He worked much of that Sunday to avoid disaster.

I appreciated Elmer's nature for it was just the opposite from mine. He was very high strung and his emotions could be startled very easily, and he would react accordingly. And it did not take him long to say "Praise the Lord" if something was as he thought it should be. He lived at Lebanon, Pa., went to White Oak church.

JRR.

DANVILLE, PA.

Sept. 10-Since we are to pray for Kings, and all that are in authority, I hope you have not forgotten your obligation. For a very important meeting is presently being held near Thurmont, Md. The Ruler of Egypt, with the Ruler of Israel, are meeting together with the President of the United States as referee, or liaison member.

I am aware that as Iron will not mix with clay, just so will peace on earth be of short duration, and men will not be in confederacy very long. Treaties become scrapes of paper.

We are not told to engage in protest marches or efforts in cleaning society, but our obligation is to pray, so that we may live in quietness.

Time is fleeting, and the present is not with us long enough for us to nail anything down. So we must gauge ourselves by the past; and be engaged in preparation for the future, and in this vein I enjoy being present at meetings of historical content.

Recently at the Lancaster Mennonite School, the Mennonite Historical Associates had their quarterly meetings. Winfield Fretz the founder of the Conrad Grebel College was the speaker.

In the first place he seems to be an interesting man, for he is unassuming, not proud of his achievements, nor boastful of his progress.

He is a native of the Franconia area of Penna. and thus a Penna. Dutchman, but he went away to college, and to further his career.

He spoke of the time when he was in Chicago and there were almost no other Mennonites to associate with. It was then that he found out just how precious his heritage was. Like all of us, he did not know how good he had it for the present until he looked back upon the past, but the present was gone for good.

When we are young we do not ask questions, that we should until we get older, then there is no one to answer those questions. Thus historical meetings have their value; but only if you are thus inclined.

Mr. Fretz spoke of the Old Order Mennonites, mainly of those now living in Canada. They moved there around 1800, but they did not leave any historical records, for they lived in the present, and were not concerned that their successors have ought to gauge their life by.

Thus there is very little that can be historically documented, but he did learn of some letters that an individual wrote to friends and they were stored away in an attic in an old hat box. By the content of these he was able to gain valuable information.

He claimed change can come only very slowly in such a close knit ethnic culture, for they must have the unanimous approval of the whole group before any changes can be allowed. And there is very little tolerance for those who want change in environment, in such a setting.

He enumerated the different groups of Mennonites in that area. He was not speaking of the Amish that later aligned with the Mennonites, but mostly of those who were Mennonites all their lives. Those who remained with the Reist Division back there, when Jacob Ammon and his colleagues defected, and began their own more conservative group.

There are those who are called Old Colony Mennonites, who have little more than tradition to keep them going, and they are a fertile mission field for the American Mennonites, who claim to have found the better way.

They also have what is known as the Herrites, who claim not that they are the only true Mennonite church, but the only true church of any denomination whatsoever. Since the Lord has only one body, and they are sure they are that body, thus they are it.

He related a conversation with a very old man of that persuasion; whose group is very small. And asked him about such a frame of mind. The old man said that the falling away from the faith is predicted, and that's what has happened, and they are the only ones left.

The German language is still being used in their Divine services. And they have successfully resisted change in modes of living, and thus are able to keep their offspring. They cope with the modern age by using some of it with a Christian Ideology. They use Iron horses to pull their farm equipment, which is modern, but they must have steel wheels, which is not.

This century has seen very much change, and there have been quite a few religious divisions about it. And the question was asked why in some areas will a certain issue divide a church, and in another area the same issue will not. Mr. Fretz claimed it was mostly in the ability of the leadership to exercise his control over his people.

But when it comes to technical, and legal problems, the Old Order people cannot meet the demands, thus they go to what they call the more liberal Mennonites for aid. The schools, a prime example.

He claimed the small schools with only a common country girl with an 8th grade education as teacher, can very easily compete academically with modern education, because they are practical.

John Renno

DANVILLE, PA.

Sept. 1978--We took a small weekend trip to Va. and were entertained with some interesting observations.

The first stop was at Kelly Hunt's at Ruckersville. He is a native of Kentucky.

They are engaged in the upholstering business, and are quite gainfully employed. A work which they can both participate, and work at home. There seems to be a ready demand for such work.

On Sunday morning we went over the mountain to Harrisonburg to the Nathan Showalter residence.

We met Dave Bennet, a young man who is attending Eastern Menn. College. He is formerly from Louisiana, but enlisted in the Navy and was stationed at Norfolk, Va. While there he came in contact with a man by the name of Buckwalter, who makes it his business of visiting the ships that come in to dock, and witness to the men, about the Christian way of life. Dave Bennet says he was a Christian before he met Mr. Buckwalter, but his teaching on non-resistance appealed to him, and the rest of the men in the services were giving him a very rough time of it, because of his faith, so he resigned from the Navy and was discharged with an honorable discharge.

Now the Government pays for his education under the G.I. Bill. He took advantage of this. He is taking up a Biblical study.

We also visited some elderly folks, which is always interesting. The one was Samuel Martin, whose wife died about a year ago, and I wanted to show my wife the nice residence of Henry Wenger. His nephew, and one of the ministers of his church were there too.

Henry has learned a lot by his journey through life, and can give seasonable warnings to avoid the same pitfalls. He belongs to the Kline Menn. This is a group which resulted from the division in Va. about 1958.

For all practical purposes they are of the Wenger, or Horse and Buggy Mennonites, but a division has taken place a few years ago, due to a mishandling of political affairs, within the organization.

We had quite a profitable discussion with Henry and his pastor, an old man and a young man, concerning the cause of salvation.

John Renno

DANVILLE, PA.

Sept. 24--This time is ripe with political implications, and the current events are interesting. I remember what my friend a Derstein told me, "we can read the newspapers of current events, we don't need to hear of these from Danville".

Hence let me tell you of a very interesting book that I have just read, and I strongly urge anyone who has the time to feed his mind with hidden treasures which no man can take from him, to get this and read.

The book is entitled The Anatomy of a Hybrid, and was written by Lennard Verduin, and published by Erdmans, and I suppose is available at most religious book stores. If it is not there ask the merchant for it by name, and he can get it.

Verduin is the same man who wrote the book The Reformers and Their Stepchildren. Having to do with the faith of the Anabaptists, and I believe he gives a clear and honest report of the happenings that took place back there, and many would do well to search out, it would eliminate much ignorance concerning our religious heritage.

But studying is hard work, and takes self discipline, and a goal of self improvement, thus many proceed with a search for

more wealth, which they hope will bring them satisfaction in the bye and bye. These remain impoverished all their lives, for they are digging in the dirt hoping to find what is available to them for the taking now.

This latest book, *The Anatomy of a Hybrid*, concerns the same period, but as the title suggests, the Reformers were only a hybrid. And an Anatomy is the structure or what this hybrid is made up of. We all are acquainted with the word hybrid. It is something which man has touched and tried to improve by his own ingenuity, and wisdom.

The reformation age began with Constantine, the then world ruler who was having some difficulty in winning his war, it was suggested to him that he should go in the name of Christ, for he is impregnable.

Thus Constantine claims to have seen a vision in the sky (It could have been a sun dog), which said in Latin (in hoc signo vinces), which in English says Conquer in the sign.

His mother was a superstitious woman, and she allegedly sent him some nails that were supposed to have been of those which Jesus was crucified, with which Constantine made a bit for his war horse, and rosettes for his war bridle. He also made an insignia, which is found in Christian art, of a long letter P with an X in the stem.

The following is the prayer which he quoted, and taught his men to say; Thee alone we know to be God, Thee we confess to be king, upon thee do we call for aid: from thee we gain victories, through thee we have prevailed over our enemies. Thee we thank for past benefits, and from thee we hope to have future ones. Thee we beseech, begging thee long to preserve for us our Emporer Constantine, and his God loving sons safe and victorious.

The religion of the cross was now a weapon of war, and he forced people to be baptized, and to take the name of Jesus on them.

Luther wrote "In matters of faith, we have to do with a free act, one to which no one can be forced, it is something spiritual, it cannot be burned with fire nor drowned with water. The Anabaptists readily attested to this, and this is what they stood for, but Luther although he knew what faith was and how it worked, he did not want to come

into disfavor with the governmental authorities, for they were the ones who embraced and mixed the cross with the sword religion. Men will do the same today as Luther did, they will sacrifice truth, if it means honor to themselves. If their honor and religious power is at stake, they will do that which they know to be wrong if it protects their honor from decay.

This is why the Devil never gives up his evil work, he knows he is doomed, and will ultimately fail but that does not make him easy to get along with. All men have this desire by nature, and unless it is checked it will lead to their ruin. Luther and Zwingli, and Augustine all knew, all knew that the body of Christ was not physical, but spiritual and thus invisible.

But they also knew there was a visible part to it. For Christians are physical and thus visible, but what they failed to see was that just because people are gathered into one place and all make profession this in no wise guarantees their fidelity to Christ. In fact this was the contention, there were many in

those days who made strong profession of faith, but their lives said otherwise, and this the Anabaptists rigorously rejected that such men should be even a part of the so-called visible body.

Luther said it is the weak people, who are prone to live sinful lives that really need to be in the church, it is they who need all the help they can get, let them alone, let them partake of the emblems of the Lord's supper.

Anyone who disagreed with the state approved preachers were excommunicated, which also meant extermination finally.

John Renno

DANVILLE, PA.

Sept. 30--Pope is the title for the spiritual ruler of the Roman Catholic Church. He is regarded as the visible head of the church on earth, and Jesus Christ as the invisible head in heaven.

This is somewhat of an unusual year, for them at least for they have just elected a new head, and behold he died after 34 days in office.

The word Pope, comes from the Latin word Papa, which means Father. He is also called Pontiff, which is a name given from the word Pontifex which was a sacred society in ancient Rome, called the college of the Pontiffs, because the first members were required to see that the bridge across Tiber River was kept in good shape, and this bridge was called Pons in latin. This college was in control of the gods of Rome, and it also controled the calendar. the Pope is now so called after this college. This is significant.

It is claimed by the Catholic church that Peter was the first Pope. Which is supposed to have begun in the year 42 A.D. They now have a statue of St. Peter in the Bascillica, and on certain occasions they dress up this

statue with the Papal vestments on special occasions. It sits at the top of a flight of stairs, and many sincere people seeking peace and security crawl up these steps on their hands and knees, and kiss the great toe of this statue, and today the toe is practically gone, for it was kissed so many times by penitent people, that it is worn away.

This is where Martin Luther went, all the while he was having questions about the veracity of the whole things, and due to his having given serious study to the scriptures, while going up these steps very penitently on his knees to kiss the toe, the scripture occurred to him, that great text of the scriptures, "The Just Shall Live By Faith". And he reasoned correctly, if it is by faith that the just live then why all this physical activity? And he got up and walked down, and gave up the whole thing, and from this stems the Lutheran Church; proceeding from what is known as the Reformation, of the 1500's.

But the Roman church did not begin until about the year 300 A.D. and it is highly unlikely that Peter was the first Pope, or that he was ever at Rome, but when the Pope speaks Ex-Cathedra, that is supposed to be the same as if Jesus Christ was speaking from heaven and if he declares a thing to be so, everyone is required to believe it.

But Christianity became the religion of the Roman empire, while Constantine was the ruler of that empire and when he expressed conversion all of his subjects were required to do so too. And Rome became the religious capitol of the world. But conflicts arose as they will

among religious people, and about the year 400 things were in great turmoil, and in 451 Pope Leo tried to restore order and they had the council of Chalcedon, where 630 bishops and 4 Papal legates attended, to hear Leo's decrees, and according to tradition they unanimously cried out, "What Leo believes we all believe, and anyone who believes anything else, be accursed". For Peter has spoken through the mouth of Leo. This was the beginning of the Roman church, and today it is the largest and oldest body of Christened believers.

Many people since then have tried to form what they called the true visible body of Christ, but what they end up with is Corpus Christian. This is the Latin title of the church meaning the body of the Christened, or the body of baptized believers. And many confuse this with Corpus Christie, which is the Latin word for the body of Christ. We know what a corpse is, it is a body, this is the Latin term for it. And Christie is the Latin word for Christ, much like the German.

If we cannot distinguish between the meaning of the two words is when we run into endless difficulties; for the body of the Christened or Corpus Christianum is the visible body, but this is not Corpus Christie, or body of Christ, that is invisible, for it is eternal, and cannot be seen, for everything which can be seen is temporal, but that which cannot be seen is eternal.

John Renno

DANVILLE, PA.

Oct. 7--Having a little free time at Bedford, Pa. I sought out one of my former acquaintances, a Mennonite Preacher, by the name of Ross Metzler. He was long the pastor at the Mattawana Mennonite church, just across the mountain from Belleville. He was a native of Lancaster Co., and his wife was a Blow, from the Souderton Area.

When I first met the man I did not appreciate him, nor his doctrine for he was too liberal, in my opinion, but too ready to embrace all those who name the name of Christ as brothers, regardless of their favorite denomination.

He was principal at the winter Bible School in the Belleville area, during the years when I first was a beneficiary of such activities. And as such I got to know him better than most men.

He raised a large family of 11 children, and all of them respectable citizens of their communities, and all Mennonites but one daughter, who in the process of time was married and now lives in a place where she attends an Assembly of God congregation.

The last parsonage Ross had was at Meyersdale, Pa. and due to lack of interest the church was closed. He came to the Bedford, Pa. area and bought a 50 acre farm. Went to the bank a perfect stranger, and asked and got a loan to get started what he had in mind. He hired an engineer to lay out for a sewage disposal system which is the first thing you ought to do, if you have anything in mind having to do with people. There is hardly any creature that makes more of a mess, and pollutes his surroundings quite like man does.

Since I myself used to be in the sewage business, cleaning and installing septic systems, I wanted to see how he takes care of 60 or more families, in the disposal of their refuse.

This is one area where you have to work with nature, for God has put a law in the universe to dispose of refuse, and if you abide by that you will have no problems. The sun is a great disinfecter, and kills many germs, and keeps the earth purified. But many people living in close proximity, and using much more water than was originally intended for man to use it makes for problems.

The trailer court which Ross manages is on a gentle slope, and all the lines run together in one place. But the slope is not steep enough to accommodate the lagoon, where the water is aerated, or air is pumped into this lake of sewage, which is what a lagoon is. This accommodates the aerobic bacteria, for it works with air, and eats the sewage, and decomposes it, so that only a small residue is left. Which in time is hauled away. But the water is purified and again sent out into the streams from whence it came. What a sewage system is, is a place where the water is washed, and to make sure some chlorine is added to kill any live bacteria that may be harmful.

Today Ross has a place where 42 house trailers are parked, and people live there, some even plan to retire there. In addition, he also has a field where people in transit with travel trailers, and campers may spend the night or a week, or even a whole season. And one

more project of a more permanent nature, there are retirement apartments there. One and two bedroom apartments for folks to live in and Ross takes care of all the outside lawns etc.

He even employs his pastoral ability, and in what was the hog pen he now has for a club house or recreation center, and in there every Sunday morning, if anyone wants to hear the scripture expounded, Ross is there behind the pulpit, to proclaim God's eternal truth. He says there are about 50 or so that take advantage of this.

Ross and his wife now live alone in what used to be the farm house, but he is presently engaged in building another house for himself; for he is not as young as he once was, he intends to take it more easy. One of his sons is planning to move in and take over the good business, which Ross has established.

I was at their place one afternoon and had supper with them. Needless to say, as I mentioned in the beginning I did not appreciate Ross's doctrine in the earlier years of my life because it did not co-incide with mine. But I have later discovered that he was right all alone, and it was me that was wrong. To be so denominational biased that you cannot claim anyone a brother unless he dots his I's and crossed his Tees just like you do, in his religion is what the Scribes and the Pharisees did in scripture; but they have not passed off the scene with time.

On the local scene, Fred Mast of this area, formerly of Illinois, has lost part of his thumb, and his forefinger, and part of two more fingers, when he reached backwards without looking, and the saw was still rotating, with enough momentum to take off his members.

Also Jesse Peachey is at the Geisinger Medical Center, getting a new hip joint installed. Jess is from White Hall, at Bellville.

John Renno

DANVILLE, PA.

Oct. 15--We have now come to the place where it seems to be important that I speak of my religious affiliations. I would rather just evade the issue, as though it did not exist, but questions need to be answered. A bit of history would be appropriate.

I was born and reared in an Old Order Amish home. This is where I received my basic training; this is where I received the standards and principles by which to build my life. These remain, and I am not free in this respect, for my judgements are grounded in my basics.

I will always be an Amishman, time will not eliminate this, for it is a way of life that you are born with, something over which you have no control. Now it is a good way of life, nothing wrong with it; and even though I do not practice this way of life at this time because it would not be expedient, due to cultural environment. You can cause the outside of a man to change, but that will not change what he is on the inside. Hence it is much better for a man if at all possible just to stay in the ethnicity in the which he was born. (That word ethnicity means the philosophy, and moral human conduct.)

I say a man is better able to adjust to situations if he stays with the same moral values in which he was born, for then there is no need for adjustment; which is what takes the time.

But it is not always possible, as it was not in my case, and in many other cases too. But to deny what you are, and not face the truth only confounds the issue, and does not answer any questions.

Because of doctrinal differences I was transferred into the Mennonite culture. But even in this it came to a cross roads where my freedom of religion seemed to infringe on others.

You see my freedom ends where your nose begins, but at times its hard to determine just where that is. At any rate, to make a long story short I am not a member of any Mennonite denomination at this time in my life. I could be, but, in this locality there is not that type of Mennonite that will tolerate such freedom of religion.

I attend church in the same building that I have since coming to this area in 1970. It is an old building built in 1858, by the Presbyterian denomination. They ceased having services in it back in about 1967, and soon after that the Eastern Pa. Mennonite church leased the building, and agreeing to pay money rent, plus installing inside rest rooms, and taking proper care of the property, and grounds.

This Mennonite congregation then proposed and finally built a new building, which was more to their liking, for the old building has large stained glass windows, and plaques in memory of different individuals who attended here, but which

are long since deceased and hardly anyone knows who they were.

This present building has now been purchased by a group of people who really are a nobody, for they have no denominational name, and call the place Faith Chapel. They do however have a statement of faith, and by-laws if for any reason you are interested in knowing what these are I will send you a copy if you request it.

We now attend church at this place, which is really the same place except it has new owners and operators, and of course the doctrines have changed somewhat, although the basics are the same, these never can change, for God never changes.

If any individual reads this and is still not satisfied with my pedigree, if you write to me personally and so request it I have prepared a writing that I will send you that will explain to you pretty much just what has taken place. It will explain the details and the basic issues that were discussed. I do not have this for sale, but if you request it I will send it to you without asking anything from you.

I do not want to make enemies, not stir up emotional reactions, for life is far too short to be encumbered with such weights. Let us lay aside every weight, and the sin, which does so easily beset us, and let us run with patience the race that is set before us.

You are certainly entitled to your opinion, and as far as I am concerned you have complete religious liberty. I have nothing to sell no axe to grind, for we are put together on this planet, and there is no way to get off, so we may as well make the best of it while here. If we abide by these rules we will enjoy better health, lets do it.

John Renno

DANVILLE, PA.

Oct. 23--Secular and scriptural history reports that Rome ruled the then known world when Jesus Christ was born, when he appeared the first time. And prophecy predicts that when he comes the second time Rome will be revived and rule the world again. And it is very interesting to watch things happen before our eyes, and compare it with what took place in history past.

In the year 284A.D. a man ascended the throne of world rulership, named Caius Aurelius Diocletianus. He was just a private soldier, but through providence rose rapidly, and became Emporer. At the first he paid little attention to Christians, for by then they were found all through the Government, in the army, the administration, and in the Palace. Even Paul the Apostle spoke of those of Ceaser's household who sent Christian greetings, etc.

In this reign there was a pagan priest who hated the Christians, and he informed this Diocletius that the annihilation of Christianity was of utmost importance if he wants to prosper as Emporer. The name of this Priest was Galerius and all emperors liked to have plenty of religious instructors. So in the year 303 the persecution began suddenly and violently. On Feb. 24, 303 an official edict went out that all Christian services must cease immediately, and all copies of the Bibles must be surrendered and burned, and all Christian church buildings to be pulled down. And all Christians who hold offices in the administration, or the army, must sacrifice to the gods, under the penalty of discharge. And that if anyone declared himself to be a Christian he would loose his citizenship, and all rights that this brings with it. Also all Christians in prison at the time

must be released if they do sacrifice to the gods, and those who refused must be compelled by force. Even all Christians anywhere must prove the fidelity to the government by sacrificing to the gods, or suffer all kinds of torture.

The result of this edict was startling, for many Christians surrendered their books, and denied their faith, but a greater number took the consequences, and remained faithful in spite of death. But all this great heat brought no satisfaction to the Emporer for it is reported he took poison and committed suicide, for he was driven from power, and Galerius the priest declared the whole thing was a complete failure. This is when Constantine came to power and made Christianity the world religion. The stage is set at present for a repeat. But nevertheless at this time prosperity goes on, we are planting and building, and marrying wives, ignoring the signs.

It is noteworthy how the restaurant business has boomed, and the motel business is thriving. Here in Danville, where I-80 goes through very many such places have sprung up almost overnight. Where the interchange is located it now looks like a small city at night with all the lights, where just a few years ago there was only open field.

I too am caught up in the swing, for the transportation business is the backbone to today's culture, and I eat at restaurants about all week, but I seldom sleep in motels for I take my bed with me wherever my business takes me.

Many find fault with such a life quoting the many men, who have broken up their home life, because of being away from home so much and seeing all kinds of evil enticements, and it is true, but this is no fault of the driving profession, for I know of

many pastors who have left their wife and family, for other lovers. Your profession has little to do with your mental attitude, if you are looking for an excuse to sin, you will find it. Like the hunter who went to Africa looking for lions, and claimed he saw no poor lost souls. And the missionary saw only the souls but saw no lions. You can usually find what you are out looking for.

Interestingly enough most men can find scriptural support for what they do, and which anyone can do even going so far as to use the Bible for a magic rule book, called Biblmoacy; which is to close your eyes and open the Bible and lay your finger on a verse to find out what the Lord wants you to do in a given situation, and whatever you happen to see is the answer.

And not only scripture can be taken out of context, even restaurant menus can be misapplied. My friend Tom Grassel, who is very ambitious, and likes to be a valuable asset to society, has built a small restaurant in his home town, of Conestoga. The business seems to be doing very well too. And on a certain day they had chicken-pot-pie on the menu; all you can eat for \$2.55. They do serve good helpings and Tom claimed one helping would almost fill you up, but on this day a certain person came in and ate three helpings, for they demanded their money's worth. They had a container in which they wanted to put more; but the waitress objected saying just what you eat here. But the customer accused them of false advertising, for it said all you can eat but no stipulation when you eat it.

John Renno

DANVILLE, PA.

Oct. 31--Wedding bells! This week we take you to Belleville, Pa. to the John Holdeman Church, which was just recently constructed, and a beautiful edifice it is. The people are mostly ex-Amish that attend, and mostly the descendants of old Deacon Jacob Peachey.

The groom was my brother Eli's son, who is also called Jake, and his bride is the daughter of Jake Kanagy, the son of Levi Kanagy, and the grandson of preacher Levi Kanagy, long deceased.

It is very interesting that old Deacon Jake is the great-grandfather of Jake Renno on his mother's side, and his bride is the great-granddaughter of Jake's sister Lizzie, who was the wife of Levi Kanagy. In other words Jake Peachey had a sister Lizzie, and now his grandson has a wife from the same stock and is also called Lizzie. Jake and Lizzie are together in the same family again. Now as husband and wife,

Most of you know who the John Holdeman people are, but for those who don't, their official title is the Church of God in Christ Mennonite. And they had their beginnings in the year 1858, when a young man by the name of John Holdeman 25 years old had church services in his own house, and a congregation of 11 people. He spoke for two hours, his first subject was that God had called him to preach, and the second the old Mennonite church had drifted from its foundation.

He was a member of the old Mennonite Church, where Abraham Rohrer was Bishop; and at this time he did not plan to begin another group, but hoped his church would recognize his call of God, and let him preach what he knew to be the truth, and he would try to reform the then existing church. The same ambition that Martin Luther and many other who found themselves in similar circumstances had.

In case you wonder about the authenticity of my statements they are documented in the book Entitled Mennonite Church History, by J.S. Hartzler, and Daniel Kauffman. Published by the Mennonite Book and Tract Society, in 1905; but now out of print.

The Holdeman sect began their services at Belleville in the year 1959, 101 years after its original beginning, and for about the same basic reason, the adherents felt their former church setting had somehow shifted off the old foundation. Nuff said.

Now to the wedding itself. Well let me go back to the practice of courtship of these people. It is a good practice, for them finding a life partner is serious, and not for amateurs. Hence they do not make a practice of (chasing the girls) but in the quietness of their own heart seek the will of the Lord, and when they have found it they take actions accordingly. Sometimes asking the girl to be a life companion and never having dated together before.

Another coincident; it has been the practice for the Belleville boys to go west to look for companions, since all of these are closely related. And Jake went to Kansas too, but what he found was a girl from Belleville, who had gone to Kansas to work for the same reason, to look for greener maternal pastures. They say this was the will of God, and who will argue?

Now the wedding. It was attended by about 200 guests, from many different places and walks of life, on Sunday eve. at 6:30.

You would not have known it was not a regular church service, for their were no frills, the bride was not dressed for the occasion, you hardly knew she was there, and no pictures taken, (no blitz kreig). It was a nice somber religious service. Their was very little doctrine

proclaimed, and very little scripture, it was a practical message.

And believe it or not the preacher Romaine Peters had his lines correct. He made a difference between male and female. He said if the man is not the head of the house their is very much unhappiness. In fact it is the root cause of most unsatisfactory marriages.

The wife is supposed to obey her husband in everything, even as the church is subject to Christ. Their is no trial to see who is the most capable of leadership, but it is right where God put it at the beginning. The man at the head. Not because he is any better, or worth more but because God has made it to function that way. And the husband is to love his wife as Christ loved the church, and gave himself for it. If these rules are obeyed, the marriage will work, it has the Divine promise to it, there is no question about it.

I know; who is sufficient for such a high calling? The answer, no one. But help is promised for those who ask in faith.

John Renno

DANVILLE, PA.

Nov. 5-An appendix is an added feature. In literature it is like a P.S. added on for more information.

All humans have an appendix in their eliminatory tract; but unfortunately I have not been able to come up with a reason for its presence.

In this community we had quite an experience with appendicitis. It comes closer to me personally because it happened to one of the members of one of my friends, and as an appendix to that statement let me add that friends come in different circles to each.

Harold Seigrist is one of my close friends. Their whole family became ill, and they assumed food poisoning, but they all revived, but one 8 year old son.

He complained he has severe pain in his abdomen, and carried this pain for about 4 days, and they consulted a doctor, who incidently is a brother-in-law of Harold's for they are married to sisters.

He said if the boy is not better by tomorrow, bring him over, which they did, and he was immediately admitted to the hospital, for the X-ray revealed inflammation of the bowels, but no signs of appendicitis. But he did not get better, he could keep nothing in his stomach, and he was bloating up. They eliminated this with tubes, which helped but did not cure him.

They finally took him to the Geisinger Medical Center where they are more sophisticated than at Lewisburg. There they took tests and more tests but none revealed that his appendix was at fault. By this time the boy was almost dead; so they performed an experimental operation and found that his appendix was indeed blocked and had burst and spilled that strong solution into his abdomen, and peritonitis had set in.

Just about all hope for his life was gone by then, but at this point he is still alive and may pull through. We don't know.

The boy has been without food and water for many days, although he is kept alive through intravenous feeding, he has much to suffer, most of us would gladly take his suffering upon us if that would alleviate him from bearing it. And besides there will be a tremendous hospital bill to pay. Harold is the school teacher for the church school. Hence he is not near earning what he is worth, in social life.

Now as an appendix let me add a portion of a letter I've received in response to the offer of my sending literature to anyone who requests it concerning my ecclesiastical adventures.

I now quote - I always read your letter in the Budget with great interest and I appreciate your high moral and Christian emphasis. Your letters are very interesting, and I feel it is a source of information and knowledge for many of our people, who otherwise have no source to learn of some very important scriptural and doctrinal interpretation for our day and time. End of quote.

John Renno

DANVILLE, PA.

Nov. 20--The independent steel haulers, which means those who own their own rigs, and operate under lease to a company that has the rights issued by the Interstate Commerce Commission, to haul such commodities, are on strike this week. Many of these have banded together, and formed a private Union which they call the Fraternal Association of Steel Haulers, better known as FASH.

Now not near all those who are independent operators belong to this organization, but some do, and they wish more would, but there is nothing they can do about it. Because if you are independent, you may do as you please in such matters.

The teamsters also have a union, and many more of the independent operators belong to the Teamsters. These two union are quarreling with each other, and that's what the strike is all about, FASH wants the power to make their own bargains, which prior to this the Teamsters have always had a hand in it. For it is a power struggle, which is very common today, even in religious circles, trying to find out who is the greatest among us.

William Hill is the president of Fash, and he called for a strike. He is trying to close down every steel mill from the Mississippi to the east coast. It is incredible how a little band of men less than 500 in number could do that, while they realize that the powerful Teamsters are opposed to them. I personally do not think they will achieve in getting what they want; but meanwhile I am not running the roads, because those who form this strike may get violent, and they terrorize the rest so that they will stay at home.

Many of these have new trucks which they bought on payments up to \$1000 per month payment, and if they do not run they will get behind in their payments. We will see what happens.

I had a vacation and attended the local auctions, and did things around home that needed to be done. I got away from it all, and went back into history. We had sweet corn in the garden, and I had cut the fodder off and set it on shocks, and this week I tore down the shocks, just like I used to do years ago, and tied up the fodder. Remember how that was done? It brought back fond memories. And I carried all the fodder into the barn two at a time. Was very tired after that flexed some muscles, that were not used to being so used. Dug a grave in the garden and buried cabbage, and turnips, and salsify. Now we are ready for winter. After a nice long fall.

Eli Zimmerman and I went to Lancaster County the land of his nativity. He is the son of Dan Zimmerman, here in Union Co. He has been gone from there almost 20 years, but has much relations there.

We visited Titus Nolt, a victim of M.S. sits on a wheelchair, but is not dejected, seems to have a good outlook on life, he files saws to keep active, but says it is affecting his hands somewhat.

We also stopped to see Big Amos Martin, the dealers in steel roofing, etc. also a historian, and has a lot to talk about.

And we also stopped to see the Budget scribe from Laurel Mountain, A.M. Shirk. Now I was warned about going there I may not get away in time, because the conversation goes in such a steady stream that its like reading a good book, you just can't put it down. Well I was a victim, for my wife suggested I be home for supper, but it was 11 p.m. till I got back.

I had called the Shirk residence before going there, and he said his wife is up to her elbows in chicken grease, and

that we should come on over for supper, and I thought very well we'll have chicken for supper. But no such luck, they offered them to me raw, but that would be very unpalatable. We had to settle for oyster soup, plus other things, but it was sufficient. I'm trying to keep my weight down.

It was well worth our time, for you know how much money and time is spent by people in getting an education. Well, here you can get a good education by listening to the lecture for several hours, and it is informal. I am reminded it may be somewhat like going to hear King Solomon. For Mr. Shirk is a very well versed man, and besides he is a very wealthy man, not only in this world's goods, but he has his treasures laid up in heaven where thieves do not break through and steal. He says he wasted the first half of his life; even though he went to a plain church, with black clothes, a black hat, a black horse and buggy, everything was plain and black. He said how he used to go to church, and the preachers spoke right down to where he lived, and he half believed his wife was informing the preachers of what kind of a man he was, but later discovered it was the Lord knocking at his heart's door.

Now he is very rich, because he is so contented, by listening to him all his needs are provided for, he does not have a worry in the world, for he has learned in whatsoever state he is therein to be content, even his children rise up and call him blessed.

John Renno

DANVILLE, PA.

Nov. 23--This is written the day after Thanksgiving, and we plan to be in Ohio over the weekend, thus it is written early.

We spent the day at our son William's house. The women were busily engaged in putting away apples for winter, and we cut a load of wood, then spent the rest of the day resting. Shortly after dinner our reverie was interrupted by the daughter-in-law saying there is a Ring-neck Pheasant outside in the garden. Willie quickly checked the game-law book, and it revealed that hunting season is for this week yet. So he got the gun and went back of the house. The bird saw him and ran away, but made the mistake of standing behind the bushes to watch him; and he got it. We had killed two Bantams earlier, and after the beautiful feathers were off the Ringneck, it was about the same size.

The real Thanksgiving celebration meal was held in the evening when the elder son came over too.

Thanksgiving day was held this year exactly 356 years to the day, after that boat load of 102 souls landed at Plymouth. They had planned to land on the Virginia coast, but through a mistake in navigation they landed at Cape Cod bay, which is now Massachusetts.

These people were called Puritans, because back in England they tried to purify the Church of England, which is today the Episcopal Church. This church was wrapped up in religious rituals which these people thought unnecessary, and they were urged on by Robert Browne, who preached without being ordained by the church. This, of course, did not work, and he had to flee for his life.

These Puritans did not want to leave the church, but just rid it of the many useless things, which were not really important to the true worship of God. Such

things as Priestly vestments, elaborate ceremonies, statues of men, of the past, and colored glass windows, and religious music. Some of them followed the teachings of the French reformer John Calvin, and claimed their views on church organizations came from the Bible itself, and from the practices of earlier Christians, and they also held that the clergy should not be held in higher esteem than any common man.

They did not even believe that a bishop church should be free to choose its own pastor, and be independent from any higher authority of men. This discontent with the status quo began in the late 1500's and was opposed by the church, and by the government, which was then under the control of the church. But some of the ideas finally won for themselves a victory. That is where Oliver Cromwell comes into the picture. He was a great religious man, who took the sword to free the people from religious oppression, and succeeded.

King Henry the 8th took away much of the religious powers from the church but not enough to satisfy the Puritans, whose aim was a pure church. Seeing they could not do this they broke away from the church, and this is when the Congregational church began, led by Robert Browne. Because they would not conform to the church they were persecuted by the church whom they disobeyed, and they

left England, and went to Leiden, Holland, but that was city life, and they did not like that, and they also feared another war between Holland and Spain. They just longed for religious and ethical freedom and upon hearing that there is an undeveloped country across the Atlantic and being aided by some English merchants who financed the trip, they sailed for America, and now they knew they were Pilgrims.

But they landed in the late fall, in a north country, and by the next spring the half of them were dead. But they kept on going. When the going got rough, they did not quit, and by the next fall they had quite a crop to gather, and aided by the Indians, they decided to bring honor to God, who had led them all the way. They held a feast but the first day was a day of worship, and the next two days were spent in feasting.

Now let us compare our present life with theirs. As far as things are concerned, we have more than they ever dreamed of. By our standard they were still very poor people, but they were thankful, for you see thankfulness is not caused by outward circumstances; it is not something you practice once a year by proclamation of the President.

It is not even a direct act of the will. It is caused by peace of heart, which is brought about by an explicit faith and trust in the saving and keeping power of God.

John Renno

DANVILLE, PA.

Dec. 2--"I don't drink, I don't smoke, and I don't read the Budget", is the testimony of one man who wanted to prove his righteousness.

Another one says, "Keep writing to the Budget, but don't write about me". Still another one said, "Keep writing, tell us the truth, write about the Lord Jesus." This latter one attends church where truth is rare.

I do not have a habit of correcting mistakes, for by the time the corrections gets in print the incident is forgotten. But this may be an exception to my rules, and it is interesting.

I had reported that Romaine Peters preached at a certain wedding. And this makes very little difference to most readers, but the name was wrong, for Romaine Peters lives in Ohio, and he is not even a preacher. I had the last name correct and I thought I had the first name correct for it sounds about the same. It was Maynard Peters who I heard preach, and not Romaine. The two names spell very different but the sound of them is very similar. But, after all is said and done, I could have accused the innocent man of doing something far worse than preaching what is right.

At this point I still am not out running the highways, but I am getting some things done around home that needed attention. It's about 3 weeks now, and it looks like it may be a long dry spell. Many drivers are running anyways and ignoring the strike, and this makes those angry who want to get what they want, and they reek revenge. One man from Ky. was asleep in his bunk when they broke the windows in his truck, and got him out and gave him a beating.

Another one of a more serious nature was shot in the neck. The courts have served an injunction

that it is illegal to hinder the flow of interstate traffic, but what do lawbreakers care about what is legal. It never was legal to shoot a man, or damage his property. And since the small union that is pushing the strike has no bargaining power, and nobody seems to pay much attention to them they react violently.

We were to another wedding recently that should be reported. This one was at Kidron, Ohio and again at the John Holdeman church.

This last wedding was caused by the last single son of Dan Swarey, and his mother is a sister to my wife, the daughters of the late Dan Y. Peachey. He was united by vows to the daughter of Heber Good of Kidron, Sylvan Yoder, who is from McVeytown, Pa. the home pastor of Ben Swarey gave the expose'. It was not a sermon nor a homily but an expose'. I am not telling you what that is for I want you to look it up for yourself.

We traveled out to Buckeye state, in company with Dan J. Peacheys, who is a brother to my wife. We stopped at Harvey Lehman's place near Kidron, and there came two men driving in, looking for converts. They were Victor Stoll, and a Mast, from Tenn. I was glad to see Victor again for I had not seen nor heard from him since I drove his bus from here down to Dover, Del. years ago while he still lived in Central America. He is still looking for the city whose builder and maker is God. He has a few problems keeping his followers intact.

We spent the night at my friend's house out near Ashland. Clayton Nolt, whom I had reported in an earlier version that he may be a wee bit queer; but as the saying goes in speaking of mules, it takes one to know one, I got along good with Clayt. He moved out there from Berks Co. and purchased a farm, and built a nice dairy setup and is milking cows. This

will give his ambitious sons employment and he is not like the man who built a large chicken house, to make work for his sons, but he filled it with all the labor-saving gadgets to make less work. Clayt still does his things the old way, in that he hauls his ensilage in to the cows with a wheel barrow. He does have a modern corn harvester, and a new silo, and a new cow barn. But he was having difficulty keeping a chain on his harvester, and was a bit perturbed about it, for he knew he was getting visitors, and it seems that is the time things go wrong, and are time consuming.

We spent Sunday night at Earnest Weaver's house in Hartville. He has a lot of things to tell, for he was around the world a few years ago. But he also knows a lot about America, and about people. He was raised in the Norfolk, Va. area and moved down there with his parents while yet young. Remembers when they still preached in German there, and saw the rapid change take over at that place, but 20 years ago he found a wife from Ohio, and lived at Hartville.

John Renno

DANVILLE, PA.

Dec. 9—Many shall run too and fro, and knowledge shall be increased. We have done just that. On Monday morning, Dec. 4 we boarded the Grayhound bus at Sunbury, Pa. and by Tuesday evening we were at Sarasota, Florida. We increased our knowledge too; that was the main motive.

Secondly our nephew Ezra Renno, whom many of you know or have heard about is now interred at the G. Pearce Wood Memorial Hospital at Arcadia, Fla. Why is that? There are a number of reasons, but the main reason is he gets board with life; and to raise some activity, he takes an overdose of the drugs, which he needs to make him acceptable with society, and overdose enough to kill him, then he calls the police or someone, what he has done, and of course they are humane, at least, and do what they can, get an ambulance to take him to the hospital, and get his stomach pumped out, before he died. Quite dangerous, you say? Certainly, but don't you know there is far more excitement when danger is near than with the common ordinary?

He has done this repeatedly, and once when his drugs were controlled he slashed his wrists, with the same results, attention by someone.

Now very many have tried to help Ezra, and have bent over backwards, to do him good, but always with the same drastic results, he will not help himself. Therefore my suggestion is that we just leave him within the confines of a controlled environment, for his case is on the borderline where at times he can be dangerous to society. For the most time he is not, but there are times when, he is, and for those times it is best to have him under legal control.

He signed himself in, and can sign himself out, but only if someone will give him a place to

stay, they will not put him out on the street, someone must sponsor him.

Not only did we go to see Ezra, we wanted to see this much spoken of place of Pinecraft, Fla. and one place in particular is what is called the Liars Bench. Where people of all colors, in life come for the mail in the morn. It's like the well used to be, when women carried the water, and all met at the well, for an exchange of news.

I saw that place, sat on that bench, my knowledge was increased. It was like a week of dreams, it did not seem real, to go from a northerly clime immediately to the land of sunshine and pleasantness.

Pinecraft is just like a great camp meeting, with streets laid out in blocks, and small cabins everywhere. Acres of them. Very many real old people, 75 and 80 seems to be the norm. I'm used to being one of the oldest when I go to church, but there I was called a "Spring Chicken" and church there is; four within walking distance, large ones; and I even attended a prayer meeting at 5:30 a.m.

The Blue Gate restaurant in close proximity to the Post Office. Both operated by Amish, is where most eat their meals.

But why travel by bus, when you own a car? I think that is the way more ought to go. There is excellent service, and for \$69.00 from any where in U.S. or Canada, you can go anywhere the bus goes, if its out of the state where you now live. And buses are not like they used to be. They run on steel belted radial tires, which absorb much road shock. And they have two axles in the rear, to eliminate the bouncing effect, they ride

very comfortably and much better seats than cars, for they are built for people, like you sit on a chair, and not on the floor. You can board the bus in Washington, D.C. about every 4 hours for Miami, they stop only for meals, and change of drivers.

Furthermore on the bus its like a large family, you are dependant upon others, and you need to submit. In a car you may do as you please and go as you please, but on a bus you learn, there are others that have rights too.

The reason for so many church problems today, is because people are too indepent. They do not ride the bus enough and have not learned that there are more people in the world than themselves. They have not learned to listen to conversations and needs of others. Sit beside a stranger for 12 hours in a crowded bus, and chances are you'll get an education. Or better yet, if you can sit beside your wife, on a bus for more than 40 hours in one week, you will discover many things you haven't noticed before. In your own car you can be yourself, but in a bus you must wear clothes.

Do I recommend that everyone should go by bus? Yes, if at all possible, don't go by plane, that's too fast, and the train does not have the service. If you want to have real vacation, go by bus. Smoking is no problem anymore, for they have been put on the last 3 rows of seats only, and the ventilation is controlled, and you smell very little smoke.

Do not go over the Christmas holidays, things are too crowded. Go before or after, and don't stay more than a few days. And if you don't know anyone, there among the plain folks, and I am writing to plain folks foremost. We did not know anyone intimately either. We made arrangements to stay at the Sheraton Inn, the first night. For if you ride the bus for 32

hours you want a good bed. We knew of Homer Yoders, and called them, they were glad to accomodate us the next 2 days.

We rented a room from Mrs. Nelson Glick for the next two nights, but she would not take anything, for remuneration of the things we have done for her husband in the past.

We came across many Budget readers, and several scribes. But there are many things of which I will not write in the Budget, evaluations, observations, interesting incidents etc. If you wish to know, you may write to me and I will send you a copy of what I will write concerning this trip. No cost to you.

John R. Renno
R. 6, Danville, Pa. 17821

DANVILLE, PA.

Dec. 17--Those of us who are of Old Order extraction know what I am talking about when I mention strange preachers. When strangers came around visiting, and we even had church in their honor during the week, no matter how busy we were in harvest, we stopped everything and went to church, the faithful ones did at least. Indeed this was a test of a man's fidelity to the cause as to how well he attended those special services. Now prayer meetings do the same thing for those of the more modern way of having church.

But what I wanted to say is mention the fact as to how eagerly we looked forward to going to church to hear a visiting preacher.

Well, how would you like to have the same thing every Sun-

day? Looking forward to attending church because you did not know just what to expect, but you had heard that he was good, and that he took his calling seriously, and could preach well. This is what we have at the place where we now attend church.

We also have Sunday school every Sunday morning just like everyone else does of the more modern persuasion; but it is not as so many places are where two or more people are speaking in the same auditorium, and it's hard to concentrate on any one. There are not that many people attending our services. About 70 for an average, and many children, who go to the basement, and have sepearte teachers.

In the main auditorium David Martin has the Bible lesson, and we don't have any lesson helps, put out by the International Lessons. He is at present going through the letters of Paul to Timothy. He has been at that for about two months, and is only to the 3rd chapter. He knows how to get down in and dig for the treasures.

But in every setting, every persuasion, every occupation there are advantages, and disadvantages, things you appreciate, and things you don't.

I have a friend who is looking for that perfect church meeting. He claims the church is good, but it's the people in it that are wrong. Eliphaz, the Teminite, one of Jobs friends said it many centuries ago. Although affliction cometh not forth of the dust, neither does trouble spring out of the ground; yet man is born unto trouble, as the sparks fly upward. As long as we are residents of this planet we will have trouble. We are not wise to try to escape it but, to live above it. And if you have a good solid diet of scripture every week, you are much better equipped to face the issues of life.

The Danville Mennonite Church is flourishing too, they have had a slight set back a year ago but they are gaining now in numbers.

Some come from about 30 miles to attend. Those of the Joe Wenger Mennonites from Union County come over. Indeed of the whole Eastern Mennonite church, just about all of them come from the Jonas Martin Division from the Old Mennonite church back in 1893, when they withdrew from the Old Mennonites to resist the new Sunday school movement. These today still do not have Sunday schools, but during the Brunk Revivals in the early 50's many of them again joined the Old Mennonites and from them the bulk of the Eastern Church originate.

The Danville Church is also taking actions to begin a new work in Union-Snyder County, at Milmont, Pa. This will accommodate the many who desire to come to them. Paul Ebersol, an elderly man, who is at present from Annville, Pa., has now purchased a house in the Milmont area, and will be the resident minister there.

Donald Herrs live beyond that, to the westward in Center County, this will alleviate their driving the 50 miles to attend at Danville.

Then there is Mark Zook who is an Allensville, Pa., son, who was at a mission station in Ky. under the Conservative Conference, but he could not go along with all that was called godliness there so moved up to Juniata Co. They recently purchased a farm at Milmont, from a preacher Yoder, at the Beachey Amish church, who moved to Mercer Co.

Apparently there are also some of the New Order Amish of Snyder Co. interested, for some have attended the recent revivals here at Danville, where Glen Sensenig was the evangelist. So there will be two Mennonite churches in the little town of Milmont. One has been there under the leadership of Norman Yoder formerly of Belleville.

John Renno