

## DANVILLE, PA.

Aug. 3--This article is concerning a small, one day trip that we took along with two of my friends, to my former boyhood home area, the Kishacoquillas valley.

Let me start at the beginning. It came to pass, due to extenuating circumstances beyond my control that it was necessary for us to leave the Old Order Amish faith and I have always felt that since the valley is like a yard with a fence around it, with the mountains, that it would be charitable for those who do not need to use the horse for transportation, if they would move out of the valley, and let those who do use horses to live there.

You may live just several miles from your neighbor, but if there is a thousand foot mountain between you, it is far to go with a horse drawn vehicle.

In Aug. of 1957 we moved out of this valley, and its a nice place to go for a visit, but I never regretted the move.

The two friends that went with me on this trip were Amos Hoover from Denver, Pa., the hog farmer, and Daniel Martin, of the same address, the produce huckster. They both have an avid interest in history, and the people that made it, or their ancestors.

Now there was an historical tour made a few months ago, but you cannot do on tours what you can on a small private tour.

We first stopped at the Ezra Kanagy home, the scribe from there. He is a very pleasant type of fellow, who can make friends with about anyone, and his hobby is to attend auctions, and look through the books that are sold. Needless to say if you like old outdated books this is a very interesting hobby.

Let me inject here that Amos Hoover, is looking for old prayer books. Especially what is called Die Ernsht Haftichie Christian flicht, a popular German prayer book. He would like to have one for every edition, of every year they were printed. The oldest one being early in 1700; incidently he will pay up to \$100.00 each.

We also stopped at the home of the sect called the Nebraska church. There are today four different districts, they live at the northend of the valley almost exclusively to themselves. The way this is done, if there is a farm for sale, by one of their own, they see to it that one of their own get it. There was a case where a man inherited a farm, but he was just not born a farmer and it was not profitable for him, so the church moved him off and he works for others, and they rented the farm to someone who could make a go of it.

There are those who insist on being dressed in a distinctive way different from society. But if a little helps a little why would not more help more? The Nebraska folks is the place to be for that. They have the mode of dress that is right if age counts.

If dress in any way helps to gain the favor of God, then is it not only reasonable that we go all the way, and be real plain like they are and not just everywhere in between.

They are called the Nebraska folk because at one time when the plain dress was in question they obtained bishop help from the state of Nebraska. And to my mind they are the old original sect of the valley, the rest are all offshoots from this, especially when it comes to dress that is different.

Something else that is different, they are not in the rat race. I asked an 18 year old who works farm labor, as to his wages, he gets \$3.00 a day, or \$18 a week plus his board, just what I used to get about 38 years ago. Where he worked they milked 11 cows, ground their feed with a hammermill, that was run by an old John Deere engine, and to hear that putt, and the song of the mill, and see the revolving belt, gave me a case of nostalgia. Now if you want the simple life that is the way to do it. You don't have to move out of this nation to be simple.

By Divine providence this trip took place on the very same day that a public meeting was planned at the Beachey Amish church; in the eve., where a man from Russia spoke. He could only speak in high German, and the only time in my life that I ever heard a man preach in high German, that was unmixed.

He is a Russian Mennonite and was imprisoned much of his life for preaching the gospel. He spoke of those who come over here who are members of the registered Russian Mennonite church, who like to tell us there is religious freedom in Russia, but he said there is only religious freedom for those who bow to Communism.

He said those who are conscientious objectors in Russia are taken out a shot, they don't mess with them. In Russia if you are a real believer it costs you something, and the people who say they are born again, then later go back to their old, life is almost non-

existant, for there, conversion is real, not just a game.

But he was not discouraged by that, for he said in America, you have a very poor quality of Christianity, for its popular to be a Christian, it helps you in your business, and social life. In Russia the Devil goes about as a roaring lion, and here he comes as an angel of light, and it is far more dangerous to live in America, than in Russia, if you want the real religion.

In America you can get bout what you want, and at the price you want to pay for it, no sacrifice, just join up with some denomination, and do what they tell you, and you are promised a ticket to heaven. Of course nobody knows for sure whether they will ever set foot inside the pearly gates, you just hope so if you're good deeds outweigh your bad ones. This is the popular Christianity that prevails in America. But in Russia you don't dare to be identified with the Way, the Truth, and the Life, unless you are sincere.

John Renno

## DANVILLE, PA.

Aug. 18--We need mountains on our earth to cause the streams, and rivers of water. The rain falls on the mountains and the waters run to the sea from whence they came.

So the Budget scribes and their friends had a mountain top experience Aug. 16th, for on that day at Mt. Hope, O., (incidently a very fitting place to meet, the mountain of hope). This was the second such meeting in the 90 odd years of the existance of the Budget. Back in 1959 we had a similar one. But it is now tentatively proposed to have such every 5 years.

The value of such a meeting, hopefully will produce the same results as the rain falling upon the mountains, streams upon the dry ground, after the rain stops.

Mt. Hope, O. is a small town in Holmes Co., O. the largest settlement of the Old Order Amish in the World as far as I know. But there are 7 different divisions religiously, they will not commune together because

of some technical variation and interpretation.

The Budget scribes meeting was held at the new auction barn, it did not even smell like an auction.

Even the weather cooperated, a little cool and clear.

There were nearly 300 people there, I suppose and we first met in the hall below the arena, and got acquainted, or renewed old acquaintances, personally, then filed past tables laden with delicious food and got what you wanted, but you also filed past the cash register with that familiar ring to it, but the price was not unreasonable.

After having obtained your portion we sat at tables and ate, very leisurely and talked to those beside you or across etc., very interesting.

I also met the editor for the first time Mr. Sylvester Miller, an interesting character full of enthusiasm, having a pleasant smile, and profitable words. A grey head of hair, thinning just a bit, denoting a man that can take it all in stride.

The fact that he is editor of such a unique paper, the only one of its kind in the world, where over 300 people share their views every week, and he has been associated with it for many years, says that he does not get easily disturbed, nor loose much sleep over seemingly unsurmountable difficulties. But he is a man of faith and character, not in it for what he can get out of it, but for what he can contribute toward building a durable society.

He is a Lutheran by denomination and not just a nominal one, but actively engaged toward building it up.

Such is your editor he has your welfare at heart. He of course can't please everyone, but he tries.

After having eaten the meal and discussed issues we went to the arena, with the editor at the auctioneers booth down below. He introduced his staff which

helped to make the physical aspect of the Budget possible. These likewise seemed to have the appearance of high moral quality and last but not least he introduced George Smith, the former Budget editor, he likewise had a big smile and an optimistic appearance, is now retired but still useful.

After this he called the names of the scribes that had registered who had 5 or more years at writing. These were permitted to stand and say a few words. The more recent scribes were asked to stand and be identified. It was interesting, streams in the desert.

We then all went to Sugarcreek, about 10 miles and were introduced to the techniques of putting the Budget together. They just get the columns in order and the ads in place then have it printed by those who do that.

Wed. morning when the 17,000 copies come back folded they start at 5 a.m. and label them and put them in the mail bags.

I met Truman Helmuth at this meeting, a man I have been looking for, for 30 years. He is one man that I remembered, having visited at my parental home when I was a boy. He along with Nickalos Stoltzfus and David Yoder met my father, a leading church man, and tried to get something started toward the Amish doing something about those who have never heard the gospel.

They of course did not accomplish their objective, but their efforts were not in vain, when you view it from the long range vantage point. No honest effort is ever futile, in the day when God will judge the secrets of mens hearts according to the gospel. The thought of it should inspire us, streams in the desert.

John Renno

## DANVILLE, PA.

Aug. 23--A few reflections which the latest trip to Ohio brought to pass, now that things are back to normal.

My traveling partner this trip was Henry Foreman, he is not a Budget scribe, but a very avid reader; in fact a much more thorough reader than I am. My eyes are failing, and to read the fine newsprint is not too easy, I will soon have to begin using a glass. Henry is the son of a former Czechoslovakian immigrant, who came to America to escape the military. He became introduced to the Mennonite Faith in the Franconia area. They had one son, that's Henry.

Our first stop was at the home of Malva Shetler in Wayne Co., Ohio; he is a former Amish preacher, but changed to the faith of the John Holdeman people, and has been active in that ever since.

But I noticed a change come over him, the aging process has made him mellow, he has learned how to grow old gracefully. What I have in mind is the calm attitude he has, he is not militantly religious anymore, but seems to be content to allow everyone his own opinion. He seems to be content to give a reason to anyone who asks the reason for the hope that is within him; but does not force his own opinion to those who do not ask.

It was this home where we met Mr. and Mrs. Daniel Martin, who used to live in this area, but from here moved to Brazil, South America. They want to remain citizens of America, but live in Brazil, they are also of the Holdeman faith, and attend a church of that denomination there. They do not have much choice there if they prefer a plain group, for their nearest neighbor, churchwise, is 300 miles. While

in Wayne Co., there are now seven Old Order Amish groups that do not commune with each other, plus all the other groups who have exactly the same confession of faith, but the interpretation varies.

Dan likes to visit and exchange views, and its about time he exercises his mental abilities, for his physical abilities are on the decline, havin reached the age of threescore and six.

After having attended the Budget scribes meeting, of which was previously reported; we went south to Martinsburg, Ohio, where dwells a former acquaintance, and also a Budget scribe, the Sam Gingerich home. Here lives a man formerly from Geauga Co. Amish, and still carries that religious title.

There are at present two Amish church districts there. They preach and teach the assurance of salvation, because it is soley by faith, and not by what we do, or think, or manipulate. The preaching is

all in German, and you sit on backless benches while you listen. To me this was thrilling, for it is the religion and activity of my childhood and youth. But let me say it has absolutely nothing to do with Divine righteousness, God is the author of one language as well as another, and none is superior to another. The thrill it gave me was all sentimental, and human; but the words that were spoken, was the word of God, and it is that which gives life to the soul, and the language in the which it is spoken has nothing to do with the content.

I am a man given to nostalgia, and the future upon this earth is not near as long as my past, so you naturally meditate upon the past, the future is unknown, but the past is not, so you must look upon the past as a gauge to guide your steps. You learn to make sound judgements, because you have learned from a hard teacher, the school of hard knocks, and those knocks come from bad judgement.

Needless to say, the love of God breaks down all walls, of harsh judgements, and criticisms and you must admit whatever the other man's view point is he may have a point, unless you are sure that you are absolutely perfect. Therefore we had a very good time of fellowship at the Sam Gingerich home, and at the religious service. The time was all too short, but time and tide wait for no man, we had to say we hope to see you again and continue this fellowship. And because we know not the future, no date has been set. God holds all things in his power, so we yield to providence, and say what he does is well done.

John Renno

## DANVILLE, PA.

Sept. 31-Recently we visited a Hindu commune, that is located in Juniata County, near Port Royal. They purchased a large farm from Jake Zook that was suitable for their venture.

We call them Hindu's, but they are not that really. They just espoused this religion. And this religion is much older than Christianity. It was around perhaps a thousand years before God became man. I was much impressed by several notable things. They are devoted to their religion to the extreme. How many of us think enough of our religion to get up at 4:30 every morning, and go to the temple to worship; and worship to them is not just sit and listen; although they do that, each one has a long string of prayer beads, made of wood, and each bead means something. They have to handle each one separately and chant as they do; Harry Krishna, Harry, Harry, Harry, or so it sounds. It is in a foreign language that even many of them do not know what they are saying. At this worship service, they do not sit on backless benches, but cross-legged on the floor. They have to go over each bead 16 times each day. I have not been able to discover just how they keep track, as to which round they are on, but it has to be 16.

In their temple, we had to take off our shoes, lest we defile the place. There along the wall is a huge throne, and on it the image of a man, sitting with his legs crossed, in deep meditation. To his right is another throne, and on the wall back of it the picture of the man who is in charge of the whole operation. And to the left of the image is an empty throne for a visiting dignitary should one come. For this is a very large religion with many millions of followers in many countries, but chiefly in India, for the religion stems from there.

It is not only the down and out folks who are attracted to this commune, it's the up and out too; those who see no purpose in life like lawyers, engineers, and men of high positions; they are willing to surrender everything, and amalgamate into this group and just become a figure. Why, do men do this, give up which is the envy of most men? They want to get away from it all! And they succeed in just that, they get away, for without any bother you have nothing; and the more things you have the more trouble, so to get away from trouble, just get away from things. Oney Bautter hat man nix.

Don't they have things yere? Yes, a few, but it's the responsibility of the master to control. He has all the trouble, you go free. All your needs are provided, your housing, everything; sure you have same thing could be said about a prison. All your needs are provided for there too.

These folks do not believe in eating any meat, nor eggs. Just think of what that would do to our economy, if we all stopped eating meat or eggs. No cattle, and pork growers, no poultry farmers, no need for the weekly cattle auction, no meat markets.

They plan to eventually live off the land, and farm with oxen. They even now have two teams of oxen, and that is simple. No harness needed, just a yoke, to pull, and the driver walks along side giving directions.

And their dress, if you like plain dress, this is what you want, for this dress standard was used in Bible times, and the women, just ear a piece of cloth 18 feet long, and six feet wide wrapping it around, with a corner covering the head. They are covered from heat to foot. The men wear about the same, only theirs goes only to the waist. Above they wear normal clothes, except the working man; he must wear trousers, for you could not very well wear flowing garbs if engaged in manual labor.

They have many converts to this faith, with a waiting list of those who want to join. How many churches have waiting lists of those who want to join but they have no room.

They believe in reincarnation of the human soul. If you do not do well in one life you will be put through another cycle, until you are good enough to dwell with God.

Possibly many will shake their heads, and say how terrible for such people with such a religion to thrive in America. And I admit that they are not in accordance to scripture, according to the truth. But remember Jesus said that he is the only way and the

that narrows it down to only one way, and not many ways leading to the same place. What I want to say is that if any man is not in Christ, it really makes no difference whether you belong to this Hindu religion or a plain Mennonite or Amish religion, all will end up banished from God.

This religion comes from India, but the people are Americans mostly, and just trying to find in life what every man is looking for, freedom from want, freedom from fear, and the promise of life that is beyond this one; and this religion promises them this.

They place great emphasis on being good and kind, living a Godlike life, loving everyone; and every Sunday you can go there and get a free meal, and not only that but you can bring your containers along and they will fill them up for you to take along home. If religion that works for time is what you want, there are few that equals this. And it is under strict control by those who are in authority. This is the only way to have a man made religion that works well. If it's man-made it must be controlled by man.

John Renno

## DANVILLE, PA.

Sept. 8--We have had some rain now but the very dry ground has taken much of it up, but the grass has begun to grow again. There was not much lawn mowing done this summer, and those who are in that business as a profession, did not fare so well. The overall crop loss in Penna. is told to be in the hundreds of millions of dollars. Although it is not a real loss, for if you never had something you cannot loose it; but the money spent for fertilizer, and tillage is scarcely returned, but that is the way of life, sometimes you gain sometimes you don't.

The bugs and insects are not near as bad this summer as at times, for I sleep mostly out in the open in the summer time in my business, and the mosquitoes were very easy on me. The unusually hot weather may have something to do with it.

Then it has also been reported that the Russians have used the technology, which we have taught them, and have shot the high atmosphere full of electrical charges, and changed the jet streams so that it rains over there, but not here. I personally do not believe this; but man may influence the weather somewhat.

My business took me to Utica, N.Y. this past week, and this is only about 15 miles from where my brother Crist, lives, with some of his family. They moved up there from Belleville, Pa. There is now fair Amish settlement there, about 9 families. Mostly young couples who like to farm but the chances of gaining their objective in a large settlement is very slim, and the land is so expensive that it is not financially feasible to buy it, and expect a reasonable return on your investment.

In this area of N.Y. state where there are no plain folks the land is not so high yet, but will be in a few years; when the natives learn that the Amish pay a high premium for the advantage to live near the others they naturally lay on the price.

This settlement is north of Herkimer, about 9 miles, and lays on a plateau, and this summer was very well watered, they had an abundance of rain; the crops look well. But the farms are large, and to farm with horses takes longer, and they are not yet oriented to live like the Amish do. Their religion does not allow them to use bulk milk tanks, and this is not a place where canned milk is acceptable. But the farms mostly had bulk tanks on them that went with the farm sale, so they devised a means to make the tanks legally acceptable. They moved them to a central location, and set them up to hold the milk until the bulk truck can pick it up. They have to haul their milk to this location and wash the cans but it is a way to get by.

This means they have to hire a man to work at the receiving

plant, and also they have to work in co-operation with an (English) man who does not mind having an electrical operation for to steam the cans and keep the milk they must have electricity. They don't get quite as much for their milk but, but its a way to get by, and make it legal.

My brother Crist is 58 years old, and just at the age when he should begin to take life a little easier, and use his mind more than his back; but he denied himself these privileges, and relinquished the old farmstead, where he lived about all his life; (for my Uncle Ezra had no sons, and my father gave him Crist to raise as his own son) to leave home and go out to an unknown community, and begin life over again, takes more than ordinary fortitude. But he did what duty demanded of him, to help this fledgling Amish community get started.

They do not have a resident pastor as yet, and for a layman who is not ordained to speak, among his own people, is just about unknown among the Amish. Some of them can speak well enough when in an informal gathering; but to speak as a Divine mouthpiece without formal authority from your religious superiors, in a religious meeting is not done. They only gather for public worship once every two weeks, and have practically no other religious services, it is not much clerical work for a man to be a preacher, but he must have formal authority, and this takes time to delegate such an one, he must first be approved, by living in the community, and be fairly well settled, and all this takes time.

Now Samuel T. Peachey, who has daughters living in the area has moved up temporarily, for several months, and he is an ordained man, and has aided this group with his presence, and there are also other communities within 250 miles that like to take trips, and they also supply preachers, so that their routine services are not hindered too much.

They have good success in selling produce, and there is very little competition, for most people are too lazy to grow much sweet corn, and beans etc. They could not combat the weeds, and it demands hard work to raise these, but the Amish are taught to work hard, and they can do with ease what is thought unbearable. I saw at least three different vehicles out selling in town and along the roads, and a Swarey family make their living baking homemade bread.

John Renno

#### DANVILLE, PA.

Sept. 14--In some areas of this county the corn crop is rated at 15 bushels per acre; and it is counted a disaster area. So that you can say your corn normally produces 150 per acre, and now its only 15, you can collect money from the federal government for the balance; therefore, making money by the drough. This is what you call socialism, the daughter of communism.

According to the Jewish callendar it is now 5741 years since the Lord spoke the words, 'let there be light'. This past week was the Jewish new year, the political year, that is, they also have a religious new year, which comes in April, the feast of the passover. If the Lord replenished the earth in six days, and a thousand years are as a day, then it is yet 59 years until the 6000 years are up. And the thousand years of rest begins, when nation will not lift up sword against nation, neither shall have learn war anymore. One of my friends told me that word nations means denominations, and the thousand years is right now, and the christian denominations do not war with each other. Is that so???

I have recently learned that varicose veins are caused by, the valves in the blood veins in the legs not working right. The blood is pumped through the arteries, by the heart, but it is supposed to flow back to the heart through the veins by muscular action. The veins in the legs have valves in them, that only allow the blood to flow up when it is pushed by the muscles. But if some of these

valves do not work, then the blood can go backwards and the veins get too full, and they spread out, like a balloon. This is a weakness in some people, and it found often in those who do a lot of standing at one place, or those who sit a lot; the blood is pushed back up to the heart by muscular action, and when you walk you work the muscles, and this causes the veins to work normally, and you won't get varicose veins. Not only that but walking is very good exercise, especially for those who have lived for half a century, and more; you cannot run and jump any more, but you can walk, and you should do much of it. Walking makes your heart beat faster, and things function much better, it even seems to sweep the cobwebs from your mental capacities, and you can think better when you walk.

I was at the New Stanton, Pa. service area, on the Penna. turnpike, and having driven about 200 miles I needed a relaxation. And wanting to get away from the traffic, for the busy highway is not a good place to walk; so I went thru the fence that surrounds the area, where there was such an opening, and walked up over the hill, an old field lane, very secluded, and rocky, not being used anymore, grown up with brush.

I walked about a mile, to the top of the hill, and I looked down a very steep hill, and down there was an old farmstead, it was going the way things do when not kept after, the boards were about all off the barn, and a few cattle, and chickens running around, I could see somebody lived there; and my curiosity was aroused.

I like to meet old fashioned folks, so I walked down a steep winding path that used to be a

road. If these folks wanted to get away from it all, they must have taken it all with them, for just about everything was there, bits and pieces of the past and present. Cars, trucks, tractors, and very many parts, almost like the description of the world, in the beginning, without form and void, or as the German puts it veesht und leehr, ugly and empty.

I spoke to the hired man, he worked there for his meat, and milk and eggs, he was 10 years older than I. He was trying to nail a board on, to keep the calf from going out and sucking the cow, and rob him of his milk. The calf was half grown. But the board was a piece of maple, and very hard, he could not get a nail through. I told him he will have to drill that, so we went back to the shop to look for a drill, and he said how do you find what you want in here? It was a repair garage, with a grease pit, but not in use anymore, and things all around, not even a walking space.

He could not find the electric drill, but he found an old hand drill, a brace and bit, so we took that down, and he tried to drill, but he made no progress, the board was very hard, the drill very dull.

I said let me try it, I need some exercise. I had more strength; and pushed it through. He was 10 years older than I.

He said his name was Walter Vincent; and when he was a boy, he wanted to get a job but needed a social security number, so they looked for his baptismal papers, at the church, he was baptised as an infant, and knew that, for he knew who his god-parents were. (God-parents are those who make the baptismal vow, for the infant because it cannot, they promise to keep it faithful to God, when it grows, and is responsible; a very old practice) but they could not find his name in the roster. His parents had come from Poland; and their Polish name was Wingzym, and his name was recorded as Walatzlov Wingzym; that is where he

found his identity. In Polish as in German, the W is pronounced as a V in English.

The folks living on the farm were brother and sister, unmarried; and getting old. The barn likewise was sliding away from the hill the post underneath were leaning, they were trying to circumvent the action, by jacks, but it won't be long until gravity will win.

It was a very interesting diversion for me and by the time I had walked the mile back to my truck, I was rejuvenated, revived, and had my historical interests replenished. I thought perhaps you might be interested.

John Renno

## DANVILLE, PA.

Sept. 26—It has been my good fortune to be able to attend a quarterly meeting of the Lancaster Conference Mennonite Historical Society, of which I am a member.

This particular meeting appealed to me because the speaker was supposed to be Therone Schlabach. I know this man only casually, having spent one night in the same home with him, and having heard him speak.

Also at this meeting there was a native of East Germany, from the vicinity of Martin Luther's birth place, as an added attraction. His name is Bruno Schultstat. According to him, there is religious freedom in East Germany, for he said every Sunday morning 4000 Evangelicals find their way to church. 400 of these are members of the Mennonite faith.

Having spoken to him privately afterwards I challenged his statement of religious freedom in a communist country, because of what I heard from a native Russian. He said there is a vast difference between Russia and East Germany, which is controlled by Russia. I asked him about the barb wire fence and the guardtowers on the border of the land. If conditions are so pleasant, why must people be prevented, by force, from leaving. He could not answer.

Theron Schlabach is one of the men presently engaged in writing a 4-volume Mennonite experience encyclopedia of Mennonites in America. He has

already written a book entitled *Gospel Verses Gospel*, which relates the Mennonite Mission work experience. I have not read it yet, but apparently he compares the Mennonite Gospel with another Gospel according to the title.

The meeting was a quarterly affair, but Theron spoke of writing history, so in reality it was a writers conference. The basic requirement of a history writer is honesty, and humility is a close second. This means what you write will be read, and you will be misunderstood, then if you are honest and humble you will take full responsibility for what you have written. Being honest means you do not write with the intention of getting even with someone. The same as a preacher cannot throw stones from the pulpit. (Not only is this true for a writer of history but also for those who write to the Budget. It makes the job of the editor much easier if he does not have to look for stones and eliminate them from articles).

Theron said, Mennonites historically have been custodians of their faith, which means they guarded it very carefully lest it change from the Proven Path.

John Renno

## DANVILLE, PA.

A beautiful time of the year this, not too cool, not too hot and although the crops did not produce normally, there has been more than at first believed. Also there are apples, and fruit from trees, for those who do such growing.

For myself I am not involved in such employment, but in the field of transportation. And in such an engagement I received a very rude awakening one morning. The truck I drive is a cab over engine model, and the cab more than 4 feet off the ground. There is a ladder along the side for you to climb up and down. But this particular morning, I don't know what I did wrong, but the first thing I knew I was lying on top of a concrete wall along side of the truck. Usually I go down backwards, but this time I did not get turned around, but my feet slipped out and I hit the bottom of the cab with my buttocks, and that sent me for a bounce out from the truck, and I landed on top of the curb about two feet off the ground. It was not the fall the hurt, but the sudden stop. I heard the joints crack in my neck, as I hit the wall, with my head out over like a chopping block.

There was not any time to sit and gather myself together for there was a group of men waiting on the dock for me to get the bands loose so they could unload. And those who have fallen, you know how embarrassing it is you hope nobody has seen you, and you just pretend it is not so bad.

But I survived, and hoped that there would not be anything for me to bring back down that day; for it happened near Albany, N.Y. But when you don't want it, is when you get it, and there was a load near there for me to get right away, and bring it down to Aberdeen, Md.

That evening I had a slight fever, and did not know how the morning would turn out, but surprisingly, I felt much better by then. Although I was very sore, so that it was painful for me to sit down having hit so hard, I was black and blue, and my neck was stiff, and sore, for the whiplash. But I made it. My good wife admonished me to be more careful; and I will be; but that is the first time I made such a hasty exit after that fashion, after driving truck for 15 years. And these old bones do not take jolts like they used to. I must say it was interesting.

We also attended a church supper nearby recently that was interesting, and thought provoking. It was one of those where you pay for your meal, then sit down at the table and eat all you want. We don't normally attend such things, but it was here in the community, and I like to associate with people. Our numbers were 533 and everybody was put in a staging area, to wait until the tables and everybody was put in a staging area, to wait until the tables were clear after others had eaten. This was the interesting part. The pastor's wife came by and called the numbers that were to go out to the tables. I thought of the great judgement day, when the people of the earth will come to be judged for their works. While we waited in that room, we heard the numbers coming closer for when we got there they were calling 406, which meant that over 100 people have to be called before our number will be up. But our number finally came, and we went and were greeted by the pastor, and asked about our welfare, as is normal, and we sat down and did eat and drink.

There are those who could not consciously attend such a feast where a church sells food to help pay for their program; but my reasoning is that a church building is no more sacred than a sales barn, and many sell food at sales to get money to support their private schools. A church building is dedicated for a different use than a sales barn,

but as far as the building itself goes there is no difference in the eyes of the judge of all the earth. For the days are now here when we do not worship God at Jerusalem, or at Mt. Gerisim, where the Samaritans did, but in Spirit and in truth.

Now for some national views, it looks like perhaps Ronald Reagan will be our next president, unless conditions change in the next few weeks, to sway public opinion. But a good many folks are sick and tired of the promiscuity that is gripping seems to rule the day, and they all feel that the other fellow ought to change his way of living.

Necessity is the mother of inventions, and this atmosphere has given rise to an organization that is called the Moral Majority, it is sponsored mostly by religious groups who are trying, by the power of persuasion to turn this country around, and head it back toward God, and to the principles, on which this democracy was founded. It is sponsored by all kinds of religions, who certainly do not agree on their theology and many other things, but they do agree that we need a national house cleaning, and Ronald Reagan spoke at their conventions, but Jimmy Carter would not. And this movement packs an awful punch, so that it has many of the liberal news medias worried, that they may sweep the country, for people will get on any band wagon, as long as it is exciting, and looks as though it has a chance of winning.

They are accused by their opponents that it is amalgamating the church and state, and the church must get out of politics, but it is not sponsored by any one church group, but by very many, but mostly religious folk, therefore the cry is that it is illegal.

Jerry Falwell from Lynchburg, Va. who is pastor of a 15,000 member church is at the head of it, and is on national T.V. and radio, and has a very large following. This is also interesting to watch and see what develops.

John Renno

## DANVILLE, PA.

Oct. 19—I have lived through quite a few presidential elections, and usually the morning after you know who the next president is going to be for the next four years things go on as usual, there is no great change; but when you think back how it used to be, and how it is now, there has been a great change.

There also have been groups of citizens before who tried to get people stirred up and into action to turn the tide, but not much has ever become of it. This year its the Moral Majority, to which I have alluded last week, and in the meantime I have found out some statistics and I thought you would want to know.

Jerry Falwell, who is supposed to be a country preacher, but he has an audience of about 25 million people daily, by the use of electronics. He is still a country preacher, but he built a city out around him. Down there at Lynchburg, Va. he has a college and is engaged in teaching young folks from all walks of life how to make the best possible use of their practical christianity. He deals with people by the thousands, instead of units.

At any rate, he is the president of the Moral Majority, which really began back in 1973. When the abortion law was passed, and made it legal to kill the unborn. Since that somewhere between 7 and 8 million children were headed off so that they never were born normally. That is a lot of people who will not be around, that normally would have been.

Most major religions say this is a moral crime, committed on a national scale, and they are opposed to it, but could not do anything to circumvent it, except raise a few protests here and there.

There was a certain woman who was quite prominent, in her fight against homo-sexuals, but she faded out of the national limelight. As her own marriage failed. She was afraid of laws being made that would destroy the home, and she was fighting to save it, but her own home failed. It hard to sell something that don't work.

Because of the corruption in our governments local and national, many parochial schools have sprung up. These parents are paying double taxes, for the privilege of controlling the schools their children attend. So that today there are 16,000 non-public schools in the nation, and growing at the rate of one new school every seven hours, or four new schools every 28 hours.

And because of the fact that all religions that have any semblance of christianity are opposed to low morals and all that goes with it, these concerned folk now have a banner to rally round, and Jerry Falwell is at the head of it.

There are also 72,000 ministers involved in this rally, of every denomination. They do not agree on much else, when it comes to Theology, but they are agreed to fight against, the killing of the unborn, and against the pornography, that is promoted in the public schools, and they are in favor of protecting the family unit, from the inroads that are brought about by the national promiscuity. They also are pro-American, and promote a strong national defense.

The scriptures say that when a strong man is armed, he will protect his goods and not suffer

his house to be broken into; and the obvious alternative is when he is not armed, just anyone can come and pilfer his goods. And just so it is with a nation.

There always will be war upon earth as long as men are around with the Adamic nature. Now those who have the new nature, as well as the old, are called saints, and quarreling is opposed to the life of a saint. While there may be saints in the government, as individuals, yet there is no such thing as a Christian government. And there is no power but that which is ordained of God, and they have the Divine mandate to protect the good, and punish the evil. To do this they must have weapons of war, and they must use them if it becomes necessary.

This group called the Moral Majority have registered, or have been directly responsible for having 4 million people registered to vote.

They do not tell them who to vote for, but their argument is, you have no leg to stand on if you are disatisfied with the way the government is run, if you did not help, to get officials elected who stand for the same principles you do. The argument against this is, that we will just pray that God will put the right man in the right place, and that is fine, he will, but God has also ordained the methods by which these officials are elected, and it is by vote. So if you pray, but do not use the ordained method with which your prayers are answered, it is about the same as James says, when we see someone destitute of bodily sustinence; we just tell them to be warm, and eat good food, then you will feel better, but we do not give them any food or clothes, how will our good will benefit?

The other side of that coin is if I vote for a man who is not elected then I have voted against the will of God.

Personally, I am not involved in the Moral Majority, and I am not registered to vote. And I am thankful for the privilege of living in a country where we are entitled to our own opinions, as long as those opinions do not harm anyone else. But regardless of what we do, or leave undone, we are all responsible to God, for the decisions we make. And also, as long as we live upon earth we will always have troubles to face, and issues to settle, this is a Divine edict. We are in this world together, and we'd better make the best of it. If any man lacks wisdom, let him ask of God, who giveth to all men liberally, and does not chide you for being stupid.

John Renno

## DANVILLE, PA.

Oct. 25--This is the kind of day we have been waiting for all summer, a day of rain, with the wind coming from the east. The water table is very low, the municipalities are concerned for water. Perhaps this will now change, but it will take several days of rain.

This year is also the two hundredth anniversary of the Sunday School. It began in Gloucester, England back in 1780; by a man named Robert Raikes; he owned a printing establishment, and saw the need of many children who had need of many children who had nothing to do on Sunday, and they also did not go to school during the week, they had to work. This Mr. Raikes decided he would get them off the street, and teach them to read and write.

The laws in Gloucester were very strict in those days, for a man could be hanged for stealing as little as a handkerchief. And for begging to make a living, or any bad conduct they would tie the offender back of a cart, and whip them as they were driven through the city street.

His school was called after the ragged and Dame Schools, where those who attended were looked down upon socially, it was hard and discouraging work to get women who would teach youngsters.

But eventually the work succeeded, and its praise was picked up by John Wesley, and wherever a Methodist Society existed, there they would have a Sunday School.

It is claimed the work of Mr. Raikes transformed the moral conduct of England, and helped to shape the destiny of America.

Mr. Raikes died in 1811, and by that time the Sunday Schools were attended by 400,000 students. In his will, he asked that each child who attended Sunday School and was present at his funeral, be given a shilling, and piece of plum cake.

His work was also the

beginning of the public schools, and responsible for the formation of the Foreign Bible, and religious tract Society. The ability to read, made great demands for the Bible.

In America the Sunday School activity was picked up by William White, and Episcopal Bishop, of Pa., and Benjamin Rush the renowned Physician of Philadelphia.

The first Sunday School in the Mennonite church was begun at Masontown, Pa. It was not help

at the church right away, for there was too much opposition; but a certain Bishop Nicholas Johnson, seeing the need, and the opposition, did not cause trouble, but quietly on his own he began to teach a class in a private home. It was then seen to be advantageous by the people, and brought into the church in 1848, known as the Dogwood Mennonite church, located on Jacob's Creek in Fayeet Co., Pa. A Mennonite Deacon, who was called Squire Civil War, and did not function until 1872. Also Revival meetings begun here in 1872, by John Funk and Daniel Brenneman, which yielded about 40 converts. This again reopened the Sunday School.

I myself had an interesting experience this week, having to do with schools. I delivered a load of steel roof deck, this is what they use after they have put up the bar-joists, so they can pour on top, it looks just like roofing, I picked this up at Beech Bottom, W. Va. and took it to the Sidewell Friends School, on Wisconsin Avenue, in Washington, D.C.

You will notice by the title that this is not a public school, but a school operated by the Society of Friends, also known as the Quakers. A private school. It began in 1883, and by this time it is an enormous complex.

There are not that many Quakers in this vicinity anymore, but the school was begun to fill a need, and is still very much in operation. One of the workers said its mostly for the upper class of people who want a good education for their offspring, and are willing to pay \$3000 a year for it per child.

I also spoke to one of the teachers, she said she is not a member of this group, religiously, but she always went to a Quaker School, and she likes it, consequently she is now a teacher.

I also heard from a man who had been in China. It is still controlled by the Communist party, but they are now allowing the Christian religion to operate in the open.

China always has been a very religious country, and as a result have very good morals, because Confucious was the originator of this religion, and has very good teaching, they also have Buddaism, and Taoism, and these were not as severely restricted when Communism took over back in the early 50's. But Christianity was as good as forbidden. But now they again opened a church, and expected 400 people to come but on the first day there were over a thousand.

They sang the song Holy, Holy, Holy and did not have books, and a certain man was standing by two teen-age girls, and had the words written on paper, and held it over for them to see, but they ignored him, and just raised their eyes to heaven, and began to sing from the heart. He said he never heard angels sing before or since, but thinks he heard them that day.

He said the underground church there never did stop, they continued right on in spite of fire or sword, there is not government on earth strong enough to stop the work of God.

Hudson Taylor was born in 1832, and at the age of 18 years, he felt the call of God to take the gospel to China, a vision which finally materialized, and probably the present day godliness which is still found in China in spite of every opposition which men could invent, is the result of some of the work of Hudson Taylor. He also was a native from England, Yorkshire.

In fact most of the Biblical theology we have today comes from the English.

John Renno

### DANVILLE, PA.

Nov. 2--I had purposed to write an article about human beings, and their nature this week, but an interesting episode changed that for this time, and I will tell you about animals. We have a feed barrel in our barn where we put the feed for the sheep; and in the course of time the feed gets low, and you scrape the bottom.

The barrel does have a lid on to keep the feed fresh, but the lid was not put in place, and the barrel was open. A certain rat came along, and just like people it was trying to make a living, and at the bottom of the barrel there was something she could make use of. She followed her instinct and jumped to the bottom of the barrel, never thinking she was now trapped.

It was in the barrel that this rat was discovered (incidently how would you like to reach into a barrel for feed, and have a rat down there?). The first thought is, kill the rat, but the method was in question, between my son and his mother. They decided they would employ the means nature has provided to keep the rat population down.

They got the cat and wanted to drop her into the barrel, thinking she would make short work of it, but the cat did not co-operate, she showed no interest in the rat, for as soon as the rat

saw the cat she got ferocious, making very threatening noises, something the cat understood, she wanted to get away from the rat.

They used force and cropped the cat into the barrel with the rat, it did not work the cat had one purpose in mind, and that was to get out of that barrel, the rat had another thing in mind she was not going to sit meekly by and wait to get caught. They closed the lid of the barrel momentarily, but nothing happened. They opened the lid to look in, and the cat saw her chance, and made one leap for the top, and got out. The rat also saw her chance and when the cat made a leap, the rat also made one leap onto the cat's back and the power of the cat propelled the rat, and she likewise made her escape to safety.

The moral of the story is this; my wife thought this is the most stupid cat I ever saw, she will not even respond to nature. But the cat responded to a higher instinct; the way to catch a rat is to get her from ambush, or when she is running away, grab her in the back of her neck and she is almost helpless.

In this case the rat was ready for a fight to the death, she was facing the cat and ready to fight for her life, and by instinct the cat knew the rat is strong, and vicious, and if she would have approached her face to face, the rat could have inflicted a serious wound; the cat did not even try, she knew better.

May this be a lesson for us, do not tackle a thing when the odds are that much against you, but ride to safety on the back of your mortal enemy.

Mr. William McGrath had a very interesting bit of philosophy in his article this week, concerning the ideal church situation in Mo., where there is only one church of that particular sect, and no close second, where the churches cannot be cannibalistic, and

feed upon one another's members. This has been a very old and nettling problem; if a church wants to discipline a certain member for violation of certain rules, and the member does not want to yield, they can just go to a sister church, where the rules are not so stringent, and still have the assurance of being in the favor of God. Mr. McGrath calls this cannibalism, where people eat people, only in this case it is one church eating away at another.

But this raises a question in my mind, if you are fortunate enough to be in a setting where there are no rivals that can bless the disobedient members of others, what happens, as is normally the case, that the single church cannot agree, and they divide, then there is no more that one church tranquility. What can you do to avoid such a division, or if it cannot be avoided, should one or the other group then pack up and leave? If so, which one?

Lee Kanagy also made reference to the large gathering in Korea, where 2 million people were at one meeting. This is too much for my imagination, for I was once at a meeting where there were supposed to be 14,000 and that was very difficult, you had to stay with your party, or you would get lost in the crowd, how could two million people get together in one place? What building would be large enough? No I am aware of the fact that God through Moses led about that many, people for 40 years, and fed them, and kept them clothes supernaturally, but it is too much for my power of ken to imagine a gathering of that size, this side of eternity.

Now I have heard of a church in Korea, where one pastor has a membership of 120,000. This also is more than I can fathom, for human nature being what it is, I doubt if I will ever get to know that many people in my entire life time, how could one man such as I be a pastor to that many folks? I must raise my hands helplessly, and say its beyond me; I cannot swim in such waters.

And last, but not least is the armchair travelouge that we took with Melvin Yoder of Gambier, O. That was very interesting, and we are waiting until such a trip is for real, when he will then report it in the Budget. I cannot say that such a trip would be of much interest, to me, I would like to see America first.

I am not so much interested to see the natural wonders of America, but the human wonders, I am always much more interested in the people than in the sights. I wonder why do they do what they do? I have been studying people most of my life, and think I have fewer certain answers now than when I began. Actually I do not even understand myself. No, I am not confused, just astounded!

John Renno

#### DANVILLE, PA.

Nov. 8--Another Presidential election is now history. It was a long and bitterly fought campaign, costing millions of dollars.

When you throw dirt at your opponent, you can only get it at your own feet, & the more dirt you throw the deeper, and lower your own position becomes. Very much of this was done in this campaign, and things were said that should not have been said. They seemed to dwell on the weaknesses of their opponent than on the strength of their own platform.

I heard a preacher say there are three things that are very common among the men of the ministerial profession; they are first, jealousy, you are concerned who gets the honor for any work that gets done; the next evil is laziness, you don't feel like doing anything; & the third thing is boredom. This would be particularly true among those who get a ministerial salary, much more than those who have to get their own living, and provide the spiritual information for their parishioners. This presidential campaign was operated by jealousy; the one is afraid the other will get what he wants.

But President Carter was very noble and honorable when it became very evident that Reagan would win the election, the mud slinging ceased, he said nothing evil about Reagan. He of course seemed hurt by the apparent rejection by him of the American people, as their President, but he was very gracious and kind about it; I thought he even went out of the normal procedures, and chose his words very carefully, and said nothing but good about his opponent.

But then on the other hand it was no surprise to Carter that he lost the election, for even a

week before; right after the public debate, he could sense, that Reagan would win. And when you look for something, even if you don't like it, it is not such a shock.

Personally I am just a bit apprehensive; I know the moral fiber of our country is very low, and because of this God is not in our favor, for righteousness exalts a nation, but sin is a reproach to any people. This is a fixed principle, just as fixed as the law of gravity, if you step off a cliff you will fall, because you violated a very important law of nature. And we as a nation cannot go on indefinitely being blessed by providence, and the same time ignore the very principles that make a nation great. And just to put one man at the head of the nation will not change the evil course we have taken, all that much. It is somewhat like a bad cancer, but you wash it off, and cover it with a band-aid, and hope it will go away. Just to paint the pump, will not clear up the foul water in the cesspool. I know Jerry Falwell, and his moral majority are trying to stem the tide, and they are slowing it down, somewhat, but about all they get done is put a thicker coat of band-aid on the sore.

Our real problem is we have forgotten that the Creator and Operator of this universe is holy, and just and right, and the laws he has set and fixed are just as he is. This goes for all churches too.

There is a fixed triad, that must be kept pure, it is the home; the church, and the nation; just like dominoes, when one falls they all fall down together, the one knocks the

other down. The reason our divorce rates are so shameful, is because we are not afraid of offending God; we have the idea that he owes us his protection, and we get this idea from our preachers, who are supposed to be his representatives. John Gerstnes, a teacher at a seminary has said that 150 years ago, the average farmer, knew as much about truth and righteousness, as the average preacher knows today. In spite of all our religious efforts, we are loosing ground, and the reason is for lack of that One Supreme Being, God. He is ignored.

One man who was a good friend, and long time acquaintance of mine has gone beyond time into eternity. John O. Peachey, the son of Pre. Ezra Peachey, the grandson of Dea. Jake Peachey, was working at an old mill, adjacent to his house. His wife called him for dinner, but he delayed his coming; she waited a while, but he never came, so she went out to look for him, and he was laying on the floor, in a pool of blood, his head broken. Nobody was around to see what happened, but the evidence showed, that he had set up a ladder on the second floor, to go up to grease the elevator wheel up on the third floor; and it appears as though the ladder slipped back, and down the hole, onto the first floor, he is 62.

I feel good about his departure, for I knew John so well, he was easy to get to know, for he had nothing to hide, he was straight forward, and honest, and took his place before God as a sinner who had need of a substitute; and not as the 99 good folks who have no need. He was a member of the Rock Haven Mennonite church, at Belleville, in simple terms he was a member of the Holdeman people, who brought their type of religion to the Valley about 25 years ago. And it was well that it happened so; for it was at this time that many of the Old Order Amish began to question the veracity of the faith which they

had been taught, concerning salvation.

There are three schools of thought concerning this; the first is that nobody can be certain of his salvation, in this life, you just have to wait until you meet the Judge of all the earth, he will judge, based on your record when the books are opened.

The second school of thought is, that he that believeth shall not perish, but have everlasting life. You do the believing, then God will supply the life as long as you keep on, then you can know just how it will turn out.

The third school is that God is the originator, and the sustainer of it, we are just beneficiaries.

Those who left the Amish at that time, then went from the first school to the second, and John as one of those. But he lived by faith in Christ, more than by faith in his denomination, he did not rubber stamp everything he was supposed to, for he walked by faith

John Renno

## DANVILLE, PA.

Nov. 30—Before the days of swift easy travel, in the middle of the 1700's August M. Toplady was a preacher & was walking to a service when a severe storm came up, and in looking for shelter he saw a huge rock jutting out over the side of a bank, and he stood under this shelter until the storm was past; but while standing under that rock, the words of the hymn entitled Rock of Ages cleft for me, let hide myself in thee; were formed.

The true rock of ages has sheltered many a pilgrim from many different kinds of storm. I am now speaking of the storms that come upon you while you are embarked in the sea of matrimony. You know that little dream boat can become into a battleship, but in need not.

It was on Nov. 29, 1945, at the home of Isaac Yoders, Belleville, Pa. that Dan Peachey's dau., Salina, and John Renno exchanged vows to be faithful until death do us part. Levi Stoltzfus as the bish. performed the ceremonies; my father was also an ordained bish., and could have, but he told me to invite Levi, and said I should tell him if he has other obligations for that day he should get someone else to fill his place, as that would not be hard to do. He meant the filling of his place was not hard.

Now there were other couples who were married around that time, and they are still alive, so that our marriage is not unique, but the other wedding that was performed on the same day in Lancaster Co. was that of Andrew Peachey, son of Omar, and he is not alive today.

As I look back over our life I see where pitfalls could have

been avoided, had I known they were there & perhaps I have been warned of them, but you see the glory of young men is their strength, a young man is fearless and feels he knows so much that it is hard to get him to take warnings to heart. It has always been this way. Even our first parents under a perfect environment, with only one restriction, thought that is one too many, and had to learn the hard way. And that is about the only way any of us really learn to make sound judgements, is by reaping the fruit of unsound judgement.

We have been members of 4 different churchs; which perhaps is not anything to be proud of; but I do thank God that I had the opportunity to be reared in an Amish home; they have an unchallenged culture, with excellent results.

One of the precious things that I have learned in my youth is the German language; it has been said if you cannot read Greek, and you want to understand scripture, then German is next best. And one of the songs we sang has helped me very much when the going gets hard, Denk nicht in diner drangsalls hitze, das du fon Gott verlassen siesht, das der nur Gott im schose sitze, der sich mit schtetem, glickie shpeised. De follend tzeit verendered feil, und zetzet yeglichen sine tzel. Which means, when you are in the heat of trouble, think not that you are forsaken of God, or that He sits in the lap of God, who enjoys unbounded success, the continuing time will change much, and set the boundaries of everyone.

When baking a cake, you put all the ingredients together and mix them up and bake them under heat, and the results are something good for food; but if you take only one of those ingredients in your mouth at once they might not be so good, but when they are all mixed together and baked, they are very good.

So is life, especially married life, there are circumstances, that take place that you do not appreciate, and you see faults in your mate that you did not realize, and visa-versa, but you do not judge the whole by only a few ingredients, you wait until time passes and the things get mixed together, and baked under the pressures and heat of life. You must admit, the lines have fallen unto me in pleasant places, yea, I have a goodly (mate). Be thankful, and praise the other, even if you do not feel like it, act as if you did and you are in for a pleasant surprise. If you have a good and kind attitude, it will rub off on your associates, likewise the evil.

None of us like to grow old and try to deny our age, as though we are ashamed of it; for at the end of old age is death; we might as well face it; but God will give those of his own, dying grace when the time comes that they need it; while we are alive and well we need grace to live by, not to die, learn to live with what you have and do not make a practice of trying to cross a bridge before you get there; trust God to give you what you need at just the right time, not a minute too late, nor too early.

Practice getting old while you are yet well, for if you don't then the thoughts and misgivings, and all the evil that was in your mind all the time, which lay hidden for others, will come out for in your weakness you cannot hold them in, and you will become an unbearable burden. This can be avoided, if you remember your Creator, before the evil days come upon you.

John Renno

## DANVILLE, PA.

Dec. 7-I went to a revival meeting yesterday, for many it was an auction, but for me, I did not go with the intention to buy anything except help out a little at the food stand, where I suppose the proceeds went for the school expenses.

It was the last earthly goods of John O. Peachey, whose death I reported earlier.

I am a lover of good men, and like to be in the presence of those who love their Creator. John did not have much by way of earthly goods, for it did not take much to satisfy him. He saw no sense in laying up treasures on earth, while a mansion is being prepared for him in the next world, therefore he was easy to get along with, for he did not covet what you had.

He probably did not expect to go so suddenly without warning; (he fell from a barn loft) but I am persuaded that made no difference to him. And his widow, who is ailing somewhat, her sight, and hearing is failing, she will move over on her only son's property. So they had sale to dispose of what they did not need. The property was also offered, but there was very little interest in that; it was bid to 11,000, and later offered two more thousand, but it was appraised at 23,000, so it was not sold. It is a large house with two stories, and high ceilings and hard to heat, with less than an acre of land; but John was a horticulturist, he had fruit trees and a nice garden, he was a lover of nature.

There was an old Raber almanac there, dated 1918, the year of John's birth, which I would have had, and it did not bring much, and was sold with some other trash, so I did not get it. Also there was a roll-top desk there that had allegedly belonged to my maternal grandfather, Joushua Y. Peachey, and sentimentality would have had me purchase

that, but I did not need it; and it brought \$850.00 and was purchased by Kore Bender, who is married to J.Y.'s sister's grandchild, Elizabeth, the daughter of Deacon Levi Kanagy, whose mother was J.Y.'s sister. All these things revived my fond memories, and for me it was a revival meeting. Also a 22 single shot rifle was sold for \$200.00, because of its antiquity.

I did not buy anything whereby to remember John, but he will always live in my memory, and I rejoice in fond anticipation to be reunited with him, forever, on that other shore, where parting is unknown; where there will be nothing that causes evil, or untruth.

I also spoke to many people, and renewed acquaintances. Mark Yoder, the auctioneer, was one; he is the son of Jacob H. Yoder, who lived along the front mountain, and a more honest man was hard to find; and Mark is following in those steps. I asked Mark if he is not tempted to be jealous of other auctioneers, who compete with him; and he said he used to be that way, but that is really childish; and unbecoming for a man of God; He takes a higher path than that.

He and Dan Zook cried the sale, and they decided not to charge anything for their services, under the circumstances, you see that is one way to lay up treasures in heaven.

This sale, for me was somewhat like a funeral, for many of John's friends were

there, and they were all friendly, for each one left there religious rites at home, and accepted everyone, on the basis of his own merit. We even discussed that scripture, which was a favorite of old preacher Sam Peight; which is a quotation by Peter which says, that he is persuaded, that God is not respector of persons, but in all nations, whoso feareth God and works righteousness is accepted of him. And if we know the basis upon which God accepts people, can we do any less who claim to be his children?

Here in this locality, the Eastern Pa. Mennonite church, has held an ordination for bishop, at the Danville congregation. This man is to preside over the three congregations in the area; Danville, and Tower City, and the one at Hartleton, in Union Co. He will be under the direct jurisdiction of the Lebanon district, which is presided over by Aaron Shank, and Sidney Gingerich, under him; but both these men are getting older, and it took a lot of running for them to come up over the hills to comb all the tousley sheep in the area.

There were only two men in the lot for Bishop, namely Paul Ebersol, who stems from Lebanon Co. and has served time on the mission field in Canada; but when the new church began here in Union Co. he became resident pastor, he is 62. The other man in the lot was Alvin Snyder, who lives at, or near Tower City, Pa. and he is the one that chanced to pick the proper lot, he is 36. His religious background is from the group called the Mose Horning people, who succeeded from the Lancaster Conference back in 1927, about the Sunday School, and modern church activities, they still do not engage in such. This Alvin Snyder comes from the

Martindale area; and perhaps before that from the Lebanon Co. area of Annville, where his father is reported to have lived. Snyder is not a prominent Mennonite name, but there are a few. Alvin was ordained to the first ministry in 1969. He will serve the people well in this capacity, as long as he does not take himself too seriously, and remembers that the Sabbath was made for man, and not man for the Sabbath; that the visible organization was made for man's benefit; and not man for the organization.

I am not now a member of this organization, but I formerly was and they have been good to me, and I am interested in their welfare. But since there is no one here of them to report to The Budget, I have taken it upon myself, for I know that many of them are Budget readers. It would be well if they would ordain someone for this ministry also; for what bishop could speak to 10,000 people every week, like a Budget scribe can?

One billion minutes ago, Jesus was upon earth, one billion hours ago, Adam as not yet in existence; but more than 1 billion dollars are spent in Washington every day.

John Renno

## DANVILLE, PA.

Dec. 14—According to biblical analytical observers, the time of the year that Jesus Christ was born was about April, but for the sake of expedience, and going along with Greek mythology the date of his birth is now celebrated in the season of the year when the days are the shortest. Indeed scripturally we have no hint that his birthday should be observed at all; it is his death that is of such importance, and for him to be able to die he had to become as one of us, except that he had no mortogenic cells in his body; that is cells that die, making man a mortal being.

I have just recently obtained a book that has been of great benefit to me, entitled The Seed Of The Woman. I am not selling this book, but I do recommend it for those who like to dig for facts. It cannot yet be obtained at book stores, but only from the publishers which is Doorway Publications, Box 291, Brockville, Ontario, Can. K6V-5V5. The author is Arthur C. Custance, and he did it as a result of 45 years of study. A very brilliant mind, and has made an intense study of the human beings, in a biblical perspective.

As I understand him our bodies were made by God, with the intent that he; God himself would live in a body just like ours forever. When a carpenter builds a house which he himself intends to occupy; he is very specific, as to how it is put together, and with God who is the author of all that is perfection, he built the human body just like himself; an habitation fit for God to swell in.

Adam's body was not mortal, it had no dying cells in it, but was created to live forever, and ever, on and on, never getting any older.

But because he chose to disobey, in the full light of the knowledge that if he disobeyed

he would in that self-same day die; and he being the representative of the whole human race, for we all can trace our ancestry back to the first man, hence we now are all mortal, because the day that Adam disobeyed the mortogenic process began, because he now had a nature that is estranged from its Creator, and wants not a thing to do with him for he is absolutely holy, and we are not, and there is no way that the two can co-exist together.

Was then the all wise Creator defeated, when the perfect creature chose to become mortal? Not at all, for the Lamb was slain from before the foundation of the world, to take away mortality, and set immortality to light by the gospel; since by man sin came into the world it was also by man that it should be exterminated, not by a mortal man but by an immortal man, one who had no mortogenic cells in any part of his body, and one who had the power to keep the law of God perfectly, never failing, not even once. The only way that such a being could come into the world was only through the seed of the woman. Woman cannot reproduce herself, without the aid of man, and when man enters the picture he defiles everything.

And since God himself was the only absolutely perfect being in the whole universe, he had to become man, so that he could reveal himself to man, and to take away his sin. This is why God himself entered that holy thing, which was born of the virgin Mary.

And it had to be that one particular woman, who had the right pedigree, and lived at the right period in history, she was the 76th generation from Adam, the daughter of Heli, who ap-

parently had no sons, and the law said if a man has no sons his inheritance shall go to his daughters. Now it says in Luke 3: that Joseph was the son of Heli, but that means son-in-law, for Matthew says he was the son of Joseph.

Now the number seven is the type of perfection, and Jesus was the 77th generation from Adam, and he was the perfect man. He never apologized, for anything, for he never made a mistake, not once did he utter an untimely word, which he later had to retract. His body was just like Adam's before he disobeyed, to Adam was given the power over the earth, to subdue it; to make nature obey him, just as Jesus could still the wind and waves, and walk on water, he had power over nature; the first Adam lost his power, now we are victims of circumstances, and not masters over them, as Jesus was.

Now there is also no such thing as a natural death, for man was not made to die, and he still does not die naturally, but he gets killed, by some kind of disease.

Jesus Christ died actively, he dismissed his spirit, he died on the cross, but was not killed by it, and he had the power to come back to life again, because he had no mortogenic cells in his body.

The Jews were very anxious for fear lest he would die by some other means other than by crucifixion, for they wanted to discredit his claims of being the Messiah; and the scripture says everyone that hangeth on a tree is cursed of God. So they reasoned if God would permit him to die by hanging on a tree this would prove that he was not the true Messiah, for they reasoned that God would vindicate him if he were the Messiah, by not letting him die on a tree. He was cursed of God, because he bore our sins on that tree, and it was because he hung on the tree that God could legally curse him. Do you see the wisdom of God in all this, there was no possible way for mortal man, and immortal Deity to dwell together, unless Deity becomes man, and because he had an infinite number of lives not only one life as we do, hence his death could take away our sin.

This is the gospel, that Christ died for our sins according to the scripture, and that he rose again the third day according to the scripture. It is important that we know the scriptures, to prove to ourselves that the Jesus we believe in meets the qualifications laid down by Old Testament Scriptures; in the types and shadows, and not an imposter, the product of man's prudential arrangements.

John Renno

#### DANVILLE, PA.

Dec. 21—Due to the snowy weather, I did not pursue my usual occupation quite normal and circumstances also fit into the picture.

My friend Henry Foremen, called me and said they have a good Bible teacher at the church, and he wants me to come and hear him, for it is something unusual. So I went, and it was unusual; for 20th century Christianity, no entertainment just good Bible teaching.

This particular church is Baptistic, born in a revival spirit, and by now large enough to accommodate 600 people, but they had trouble agreeing as to who among them is the greatest, so that now there are only a handful left. It takes more than busses and buildings to get the people to come.

Also at the same time they were having the traditional revival meetings at the Danville Mennonite church. We took this in for an eve. This caused me to think back when such meetings were forbidden in the Mennonite church; and I got out my history book, and the findings were interesting.

The Mennonite church began back in 1525, by 3 men, who defected from the reformed church. From the start they were very evangelistic; going out two by two, and preaching their doctrine, for this they were persecuted, and publicly executed, but some of the greatest pulpits were the scaffold, just before being hung, or burned, they would publicly

testify as to their faith. So that public executions were not used for by this many others were convinced.

One of the outstanding Mennonite evangelists was Leenart Bouwens who baptized 10, 378 persons in many different places from Meenen to Danzig according to his diary.

The executions finally had their effect, and the preaching stopped it was too dangerous. By the mid 17th century, it was completely extinguished, and they preached only to their own. They became known as Die shtullen im landie, the quiet of the land, for they were very industrious, and valuable for any economy.

When coming to America they were busy carving out homes from the wilderness, and they insisted on being quiet about their faith, believing that children are safe until the age of accountability, and they did not wish to infringe on other religious preserves, and did not appreciate when someone infringed upon them. Indeed all great soul awakening movements were always done illegally, insofar as the established church was concerned. In 1670 revivalism began in Germany with Zinzendorf, and the Moravians, in England with the Weslyans, in 1738, and in the American colonies with Jonathan Edwards in 1734.

But it left the Mennonites largely untouched because they maintained their Pa. dutch dialect, and many could not understand the English language, so it left them to themselves very much. They resisted the Moravians in their efforts to evangelize. But the German Tunkards later the Church of the Brethren, had their influence in Eastern, Pa. These won very many

Mennonites to their faith, they were Pietists.

But the Mennonite church as a whole successfully resisted the revivalistic influence until the 19th century. The Charles Finney revivals had no great influence, except tearing many individuals from the fold. This happened in 1824 to 27. One of these was a Mennonite preacher, named Martin Boehm, he was ordained in 1753 and ordained bishop in 1759, and came in contact with George Whitefield in Va. in 1761, and was drawn into the great awakening. In 1767 he participated in that famous meeting in Isaac Long's barn in the Conestoga Valley, where he met Otterbein, and brought many evangelistic activities into the Mennonite church illegally, and for this was excommunicated in 1777. The whole course of Mennonite history might be different if Boehm had succeeded in his efforts. It was at this time that the Brethren-in-Christ came into existence, by breaking away from the Mennonite church on account of the revival awakening.

But they could not resist forever, and in the change of their language into English, and the coming of the Sunday School Union, and with the co-operative spirit between John F. Funk, and D. L. Moody in Chicago finally won over, very slowly at first, and the first officially recognized revival meeting was first held in Masontown, Pa., at least first of the eastern Mennonites. And by now strange as it may seem, any Mennonite church that does not have revival meetings is under suspicion.

The Old Order Amish still maintains their distinctive attire, and language, and as long as they do this they can successfully resist the modern evangelistic efforts, for that cannot grow unless you modernize. Once they officially recognize so-called revival efforts they will no longer be Old Order Amish. There are by now many new Order Amish that do have revivals, but it's only a matter of time until they will drop the Amish name.

Revival meetings came with a big bang after World War Two, when the Brunk brother began their tent revivals in 1951, this is when very many of the Hornings and the Wengers in Lancaster Co., who to this day resist the modern revival efforts, the Brunks began to preach against the raising of tobacco, which was a profitable crop in Lancaster Co. but this preaching caused these non-cooperative groups to lose many members, in fact most of the Eastern Pa. Menn. Church today is the result of the Brunk revivals converts.

But it was only a matter of time until these kind of emphasis ran out of steam. Howard Hammer, and Myron Augsburger also tried their hand at this, but it did not long succeed.

There is absolutely no short cut to the life of Godliness; preaching meetings can be helpful, but if they precede over a life of private devotion, they become a disaster; that is why we have so many (born Againer) and so little holiness, of the real kind.

John Renno

#### DANVILLE, PA.

Dec. 28--I was very unpleasantly surprised, to see in the last Budget, that the editor is retiring; it was hard for me to believe I am reading right, and had to read it the second time.

I am not excited about his retiring; and it did not say who will replace him, and I am reminded of what Solomon said, of the man who leaves his things to his son, he knows not whether he will be wise or a fool and squander what his predecessor acquired.

Hopefully God will grant us, an editor who is just as good as Mr. Miller was or even better, if that were possible. And if circumstances will afford it, I would like to have the Millers at our house for dinner some time.

Two Bible smuggling firms, whose business it is to get Bibles into countries where they are not legally allowed; have had a quarrel; each accused the other of slander. Mr. L. Joe Bass the founder and president, of Underground Evangelism. He filed a 1.5 million dollar suit, against William Wurmbrand, founder of Jesus to the Communist World; because he claimed they were slandered by Wurmbrand, and his organization. Apparently they forgot all about the gospel of forgiveness, for Wurmbrand filed a counter suit, for 4 million dollars against, Underground Evangelism. This happened several years ago, and after having time to reconsider, and the foolishness of it all they decided to drop all charges; this is good, but the shame and disgrace that they brought on the name of the God of the Bible will reap its solemn wages, for you cannot sow wild oats then run to a prayer meeting and pray for a crop failure.

Mr. Wurmbrand was at first on the staff of Underground Evangelism, until he formed his own ministry; and I can read between the lines; there probably were some old hurts that refused to heal, because none of these Bible smuggling groups had learned the content

of the Bible they were trying to get to others.

But the news is not all bad, for I was pleasantly surprised by the news of Ezra Kanagy, in The Budget concerning the demise of Bish. Sam S. Yoder, of the good testimony he had of walking with Jesus, and that he was going to him at 6 o'clock. I remember visiting in his home, several years ago, and I asked him concerning to division they experienced in their group; and he could not speak of it without shedding tears.

Another old man in the area died recently, who was also an Old Order Amish bishop. His name was Roy Nissley. What I remember of him most is the testimony of some of the members of his former church of Dover, Delaware, for Roy was bishop there before moving north of here. Those who spoke concerning him were Mose Kanagy's sons, Henry and David; for their father had moved from Belleville to Dover, while they were growing up, and they grew up in Delaware; and when they were grown, before getting married they moved back to Belleville; and we were good friends we (ran around together) and according to them the youth in Dover did not leave much for the

imagination, in their moral speech together; and Roy Nissley was one of the bishops of the 4 Amish church districts of the Dover area.

Incidentally, his grandson occasionally writes to The Budget, from Fisherville, Va., Stephen Nissley.

Another aged man with whom we visited recently, was Abram Zeigler. He is now 83, and lives with his son Abe, who prepared facilities for his aged parents. This was interesting, for Abe left the Mennonite church 50 years ago. He lived most of his life in the Temeson area, near Phila. He was in the Franconia Conference church when the doctrine of Assurance of salvation, and the Pre-millenial return of Christ became preeminent; some believed it and some did not; even on the ministers' bench, one believed and the other did not; and because the negative side prevailed, the one who did not believe it, had the preeminence, and the other one had to watch what he preached; Abe said it got pretty interesting after the church service was over, and each side could freely speak his mind. In fact the after-service was more enlightening than the formal church service.

This was right after the time when the Sunday School, and the English language had been legally adopted in the Mennonite church in that area, and preachers of other denominations, were invited to the area, to propagate these relatively new doctrines; and members of the Mennonite church went to hear. Some were delighted with what they heard, and it seemed to check out with scripture, and they believed it; and began speaking of it to their friends; others said it is not in accord with what we have always believed, and they rejected it as false; so today they have the Grace Bible church in the Souderton area, which is one of the results, of this kind of preaching 50 years ago.

John Renno