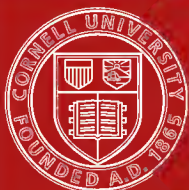


HISTORY OF THE CHURCH
OF THE BRETHREN
IN AMERICA
FROM 1707 TO 1840



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A History
of the
Church of the Brethren

Northeastern Ohio

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Dedicated
to
the memory of all who have in any way
contributed to the development of
the Church of the Brethren
in Northeastern Ohio

INTRODUCTION.

A general sketch, a short history of the Church of the Brethren from the earliest settlement in Northeastern Ohio to the present time is no easy task, because of the sealed lips and the old trails of travel having become obscured with time, yet it is a matter of interest to know that fifteen counties of Northeastern Ohio were sold to the New England people. These counties were settled for the most part by emigration from Pennsylvania, Maryland and Virginia. Some Brethren as early as 1800 emigrated to these counties in primitive modes of travel, some on foot, others on horseback, and still others following the ox-cart. This country was a thick network of timberland; roads had to be cut out as the demand of travel required. These early settlements in the various parts of Northeastern Ohio were visited by the ministers from the older churches in Pennsylvania, Maryland and Virginia, the brethren coming on horseback, riding for days to visit and preach to the brethren and sisters who sought homes in what was then known as the new country. The place of preaching in the winter time was in the cabin houses, and in the summer time in log barns. Generally the brethren traveled two by two, following the example of the Master when he sent out the twelve and the seventy to preach the Gospel.

As emigration continued, here and there would be formed a nucleus of members, who were soon

organized into churches with officers who had the zeal and courage to develop the work of the Master.

About thirty-five years ago Elder Samuel Sprankel was sent out by the Home Mission Board into Ashtabula County to look after a few scattered members in some of the northeastern townships of the State. Here he found one of the old trails the pioneer brethren used to travel on horseback, in coming into this new country to break the Bread of Life to the members in those new homes. On this trail an aged sister was found that came from Virginia, who had her home twelve miles north of Warren, Preble County. She came from the above-named State on horseback, taking the Indian trail for her road, and settled on a farm of heavy timber, which was naturally infested at that time with wild animals. Her home became a stopping place for the brethren when they would pass through to go to these mission colonies, as they were called. Brethren Hogue, Showalter, Karns, the Snyders, Kurtzes, Henry Davy, James Quinter and the Mishlers visited these members upon occasions, whose presence brightened their hope, and strengthened their faith, resulting in the multiplying of organizations.

The first Annual Meeting held within this territory was in 1822, eight miles northeast of Canton, near by a village that was called Harrisburg, later known as Berryville.

In 1864 the first District Meeting was held in Northeastern Ohio, one and one-half miles southwest of Hartville, in the barn of Jacob Brumbaugh. Since then District Meetings have been held an-

nually, with varying interest and inspiration, looking forward to the development of the work of the District.

It is a further note of interest to know that peace and union and harmony have prevailed throughout the District with but slight variations from the earliest advent of the brethren into the Northeastern territory of Ohio.

In the early days of the church, about one and one-half miles southwest of New Berlin, there lived a brother by the name of Funk. His zeal for the cause of the Master was shown in the large log house he built from the stately timber then densely covering the country. The upper part of his house was all in one room, where regular services were held for some time. This place grew to such importance that it was known far and near as the Dunkards' headquarters. What is said of this place may be said of many landmarks all over the District. The reader will note with interest these beginnings which prepared the way for the organization of churches, and the larger work of the Master later on.

PREFACE.

To write a history of a religious movement, tracing out all the paths of travel and noting the incidents by the way, is no ordinary task, even though all the material pertaining to the movement should be easy of access; but when the matter comes to hand in its crude state, to be reduced to a form of beauty as well as sound and reliable information, the task becomes more difficult.

To gather, compile and edit matter concerning the church of Northeastern Ohio, a new path of travel must be marked out. The libraries in the homes and those collected in schools and colleges do not contain those records that are of special interest to our fraternity, hence we have to visit the old and saintly homes of the brethren and sisters who were pioneers in the westward movement and draw from their rich memories those events that have ever been sources of joy to their waiting souls. Though this source of information reveals many preserved factors of the early doings of the churches, yet much of vital interest and importance has evaporated from these repositories of past events. We are pleased to set forth what we have been able to gather from different sources, hoping that it may generate such an interest on the part of the membership in the various churches to continue gathering matters of historic worth, that the volume may in due time be revised and become a greater source of valuable information.

This work of developing the history of the Brethren of Northeastern Ohio should become a matter of serious concern, because no religious sect is so little understood and so persistently misrepresented as the Church of the Brethren. Her name, belief and history are all unknown to the general reader. Even scholars who attempt upon occasions to make reference to the faith and practices of this body are so wide of the mark that it becomes necessary to be diligent in setting forth our claims, that all may run and read.

This history will become valuable to those who attend our District and Annual Meetings, who participate in the deliberations and join in the making of history for Christ's people. If they are ignorant of the facts of the work of the churches, they become weak instruments indeed in inviting the onward progress of that body of people that have survived the wreck and debris of ages, and whose westward move has been irresistible against every opposition. By acquaintanceship with the records of the churches we are enabled to become consistent not only in faith but also in practice.

The aim of this work (which was ordered by the District) is to make as complete record of the organizations of the churches as is possible and to use this record as a defense of primitive Christianity as believed and interpreted by the Church of the Brethren.

The collection of the material has been a labor of increasing interest. To find a new fact; to uncover a lost record; to gain an additional event in the chain of events, has been a sustaining power in many an hour of weary toil with a desire that this

volume may quicken our love for the church and that it may be the means, under God's blessings, to do some good for the cause of the Master.

Those who have contributed in making this volume possible are too many to mention personally. But may it be said that first and last and all through the years that data have been accumulating for this book, Brother Simon Garver, of Orrville, Ohio, has been the live wire through whose persistent agitations among the Brethren at District Meetings, love feasts, and wherever he would meet with those who would lend a listening ear, has the District Meeting been made willing to authorize the forward move that the archives of memory may be searched and the faith, hope and love of those who pioneered for Christ's sake may be whispered to our souls who are working on the superstructure of their splendid foundations. Brother Garver's has been a self-sacrificing effort all the way through, sparing neither means nor time that the rich treasures of the past may be brought to the knowledge of present readers.

Brother Albert Harrold, of Columbiana, Ohio, has been a faithful and wise counsellor. He has not been sparing with his time and means that the churches in the eastern part of the District might be well written up, and the lines of pioneer development may be clearly set forth; for through his part of the District were the first trails made into the larger Northeastern Ohio.

As to myself, I would better make an apology rather than say anything complimentary. On account of heavy school duties my editorial work on the manuscript which came to me has moved along

with tiresome slowness. But by the untiring efforts of my associate committeemen and of my ever-faithful wife has the heavy load been sufficiently lifted that the last item of interest could be incorporated.

The reader will not find perfection in style or in the content, for data in a great part have come to my desk somewhat fragmentarily and there were many overlappings that were in some measure conflicting; hence in some instances the reader may remember the events a little differently from what is shown on these pages, as gathered from local informants. We have used only what has been reported to us as facts.

But few names of contributors appear because much of the matter coming to hand suffered such reconstruction that it would be no more than right that the editor should bear all responsibility for inaccuracies, and whatever other defects are found.

However, this beginning could not have been made without the generous contributions which have come in from all over the District. There is a rich mine of data of the churches yet to be explored, and that is: the inner workings of the congregations; the real life of the members. The present effort could not get into that rich field, but had to be content for the most part in following dates, organizations, elections, ordinations, and scraps of descriptive matter.

With malice toward none, but affection for all, and my humble pardon of any who may be offended, this volume is given to the public.

T. S. Moherman.

Northeastern Ohio

Comprises a very large area of nature's richest gifts. If you will turn to your map of Ohio containing all the counties, beginning at the northwest corner of Lorain County, and pass along the west boundaries of Lorain, Ashland, Knox, Licking, Perry, Morgan and Washington Counties, you will have the line that divides Northeastern Ohio from the Southern and Northwestern Districts. There are twenty-nine counties in all, viz.: Ashtabula, Trumbull, Mahoning, Columbiana, Jefferson, Geauga, Portage, Carroll, Harrison, Monroe, Belmont, Summit, Stark, Tuscarawas, Guernsey, Noble, Cuyahoga, Medina, Wayne, Holmes, Coshocton, Muskingum, Lorain, Ashland, Knox, Licking, Perry, Morgan and Washington.

The map of the Church of the Brethren comprises the following counties: Ashland, Knox, Perry, Medina, Wayne, Holmes, Coshocton, Summit, Stark, Tuscarawas, Portage, Trumbull, Mahoning and Columbiana. Churches in Ashtabula and Belmont Counties have been disorganized, which leaves less than half of the counties of the District unoccupied by churches of the Brethren. This map also shows that the westward move was through the central counties of the District, and so far as the records show, but few attempts have been made to spread into the counties to the

north and south. The answer to this rather peculiar phenomenon is that the Brethren pushed straight on into the western parts of the State, Indiana and Illinois. Too, the soil and type of people played some part in not indulging in more expansive movements within the District.

The natural resources of this church District cannot be excelled in their variety and richness. It is the most populous part of the State, its cities are large, and its manufacturing interests are great producers. Its educational system provides for the education of every youth, and all Protestant churches are represented in the moral and religious training of the public. Steam roads and electric lines are the transportation conveniences of every rural community.

Why should not the faith of the Brethren of Northeastern Ohio move into these counties unoccupied by our people, and become a power of God unto salvation to them who do not know Him? The material resources stand for comfortable homes and a substantial support to the cause of Christ. The culture and large-heartedness of the people of this part of the State are a great invitation, and a home mission field that should enlist our young brethren and sisters for Christ. By engaging our Home Mission Board in opening up missions in these populous centers, the District would not only increase its strength at home, but become a greater power in reaching those who are in heathen darkness in foreign lands. By keeping the home base an ever-growing and expanding power, enables it to become a dynamo of greater accomplishments.

From this the reader will see that there is a great home field, and great resources in the home churches for great accomplishments; a great treasury of truth in the Gospels to be taught; and the great avenue to realize these great opportunities is through a great Home Mission Board, with a great and consecrated ministry at its service, great congregations, great Sunday-schools, great Aid Societies and Christian Workers' organizations.

IMMIGRATIONS AND EARLY SETTLEMENTS.

As late as the middle of the nineteenth century, Ohio was considered as belonging to the Great West by those who resided east of the Allegheny Mountains. Its dense forests, rich soil, and water supply became quite an inducement to those who had the courage to make the venture of a trip into the new country.

The earliest migrations encountered many perils due to the newly beaten trails over precipitous mountains and through turbulent streams, and the irate Indians who were driven ruthlessly from their happy hunting grounds on the eastern slopes. The means of travel were: The ox-cart, stage-wagon, horseback and afoot. Homesteads were taken up rapidly on easy terms, and deeds given bearing the signatures of the Presidents of the United States. Soon the original trails became well established thoroughfares with frequent residences all along the way, thus removing many of the dangers incident to the earlier days.

The earliest immigrations of the Brethren into Northeastern Ohio were along toward the close of the eighteenth century, settling for the most part in the first and second tiers of eastern counties. The trickery of land agencies, Indian invasions, and homesicknesses made the first settlements very embarrassing. However, there was a deep-seated faith in the future of the new country, and the spirit of peacemaking in the midst of contending factions soon triumphed. The more healthful conditions brought new recruits from the East, and by the time Ohio became a State in 1803, immigrations of Brethren from Pennsylvania, Maryland and Virginia were growing quite common. "Birds of a feather flock together" was carried out only in a measure by the Brethren from the East. While there was some tendency to settle in colonies, yet there was a marked disposition to move into new sections of country, easy of access, however, for spiritual fellowship. From this the reader will note that the planting of the faith of the Brethren in the virgin section of the State was quite apostolic. The churches took on marked growth through the able preaching of the Word and shepherding of the flocks.

The first preachers were known as circuit riders, because of their much traveling from place to place on horseback to fill the appointments. Their work was ably supplemented at times by ministers from Pennsylvania, Maryland and Virginia, who made their trips over the mountains mostly in the saddle, spending in some cases several weeks, visiting the churches, pointing them to the ideals of peace, har-

mony, plainness and a faithful walk in the footsteps of the Master. Their farewells to the brethren before leaving for their homes were full of tenderness and love.

At a certain point in the history of these pioneer churches their growth was retarded, due to the heavy migrations to Indiana and Illinois, incident to the opening of those promising lands to settlement. This movement gave these congregations a chance to become mothers of churches. Not a few churches in the farther West owe their organization directly to the excellent and strong-faithed members who took advantage of home-getting on easy terms.

The early settlements of Brethren were all farmers, and they have maintained the reputation of developing the finest agricultural districts in the State. From this you will note that the Brethren occupy a unique position in the prosperity of the country, because it is through a right handling of the soil and its treasures that there can be success in any line of human well-being. This agricultural instinct has been well maintained by succeeding generations.

The preaching of the Word and the shepherding of the pioneer churches was carried forward without expense to the congregations. The ministers and their families practically bore the entire burden of spreading the Word to a dying people, yet they were prosperous and almost invariably headed the subscription lists for the erection of churchhouses, and any other expense incident to the carrying forward of the work.

For a quarter of a century all preaching was done

in the houses of the members. The meetings were all-day services, with a noon luncheon furnished by the family entertaining the meeting. This taxed the finances of some of the members to the utmost, because of the long distances many of the members had to travel for spiritual nourishment. They had to be entertained for both lodging and meals, and that in a time when the house was but a cabin, and the means of gaining a living were primitive. Yet, those were good old days, so faithfully occupied that our cup of joy might be made full.

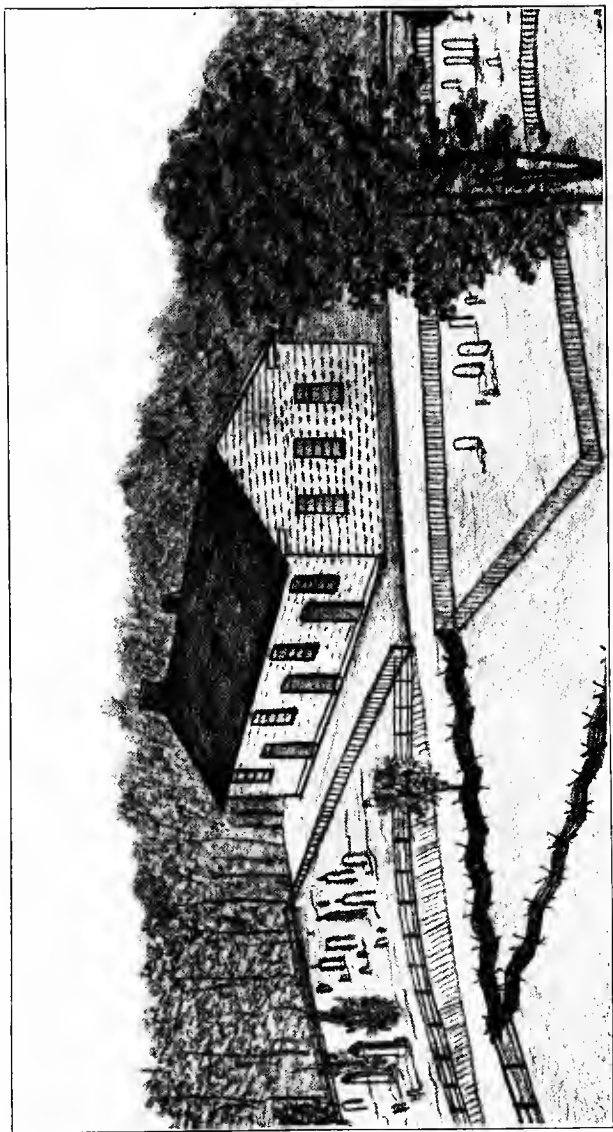
Through the well-wrought work of the churches of Northeastern Ohio, she has both directly and indirectly become identified with every modern activity and progress of the general Brotherhood. This is as it should be. The Lord and Master has called us to a great work, and let the churches erect the superstructure of that which has been so nobly done, into citadels of faith, where "Glory to God in the highest, and on earth peace and good will to men" might become immortal.

NIMISHILLEN CHURCH.

John Gans, Bishop Gans, as he was then called, moved into Nimishillen Township, Stark County, Ohio, in 1804.

He cut his way through the woods from Columbiana County, and moved on a farm about one mile south of Harrisburg. He was the first minister and elder of the Nimishillen church of the Brethren.

He did not live to a great age, but in his will there



BRICK CHURCH, EAST NIMISHILLEN, NEAR HARTVILLE
Built in 1856.

can today be seen a clause which forbade the use or presence of liquor at his funeral and sale.

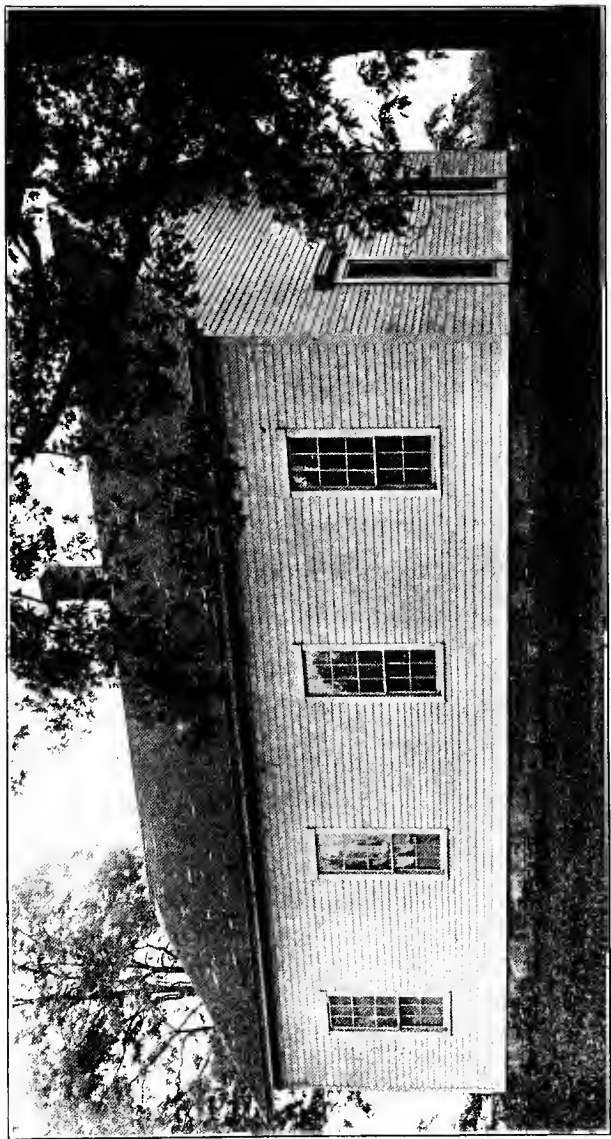
He was buried on the Matthias farm near Harrisburg, but his wife became very old and is buried in the East Nimishillen cemetery, three miles south of Hartville. On her tombstone can be read that she was the wife of Bishop Gans. The definite location of Brother Gans' grave cannot be determined at the present time.

The Nimishillen church of Northeastern Ohio was therefore organized near Harrisburg, soon after the year 1804.

John Gans, Michael Miller, Sr., Ulrich Shively and Michael Dickey were its early ministers.

William Hoover, Isaac Karn, George Hoke, Joseph Showalter, Michael Miller, Jr., George Shively and Elias Dickey followed in the order named.

For some years previous to 1825 its regular meetings were held in the houses and barns of the following-named members: David Snyder, David Ebie, John Sheidler, Jacob Snyder, Joseph Schneider, George Swinehart, Daniel Brown, Michael Flo-ry, John Hershey, John Thomas, Jacob Bauer, Daniel Markley, Joseph Showalter, Conrad Brumbaugh, William Hoover, Peter Ebie, Martin Houser, Widow Thomas, Andrew Crist, Jacob Funk, Widow Lieser, David Bixler, Jacob Replogle, John Garl and Daniel Bowser. Big-hearted people they were! These members living in widely different parts of the large territory embraced in this church, and the meetings being held only once in two weeks, they would come around only about once a year. The members would therefore go to meeting many miles



CHURCH NEAR CONGRESS LAKE, STARK COUNTY
Built in 1874.

on horseback and in heavy wagons over rough roads, through a then rough and wild-looking country.

In the year 1825 this church was divided by organizing the Canton Church out of its territory. The organization of the Canton Church left the Nimishillen congregation with John Gans, Wm. Hoover, Isaac Karn and Joseph Showalter as ministers. Bro. Showalter had been called to the ministry in 1819.

In 1822 the first Annual Meeting was held in Ohio in the bounds of the Nimishillen Church, eight miles northeast of Canton, near the village of Harrisburg, now called Barryville.

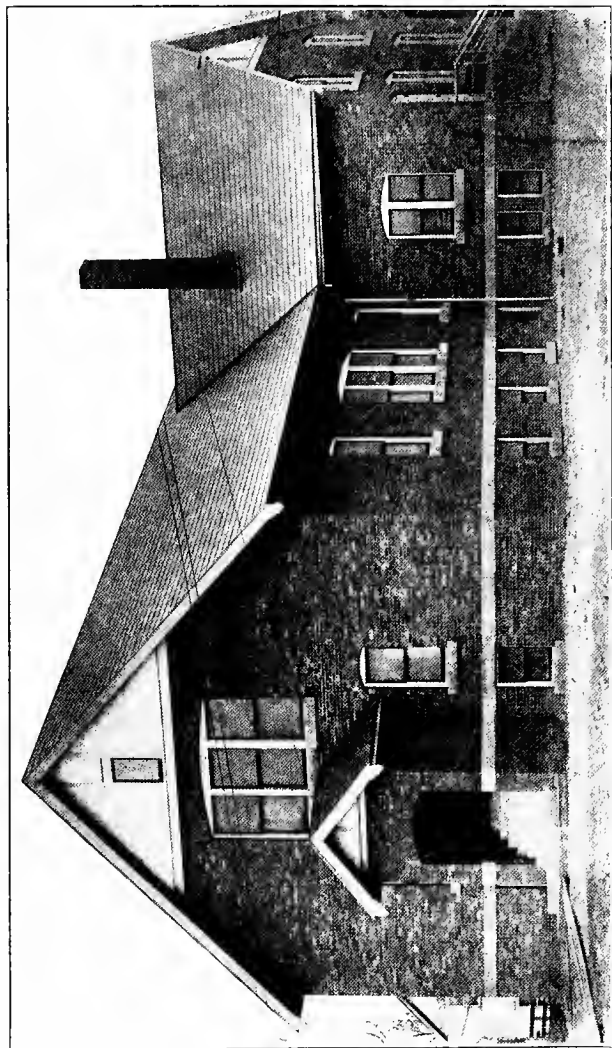
In 1840 George Hoke moved from the Canton Church into Nimishillen. Previous to this Brethren Gans and Hoover had died, and Brother Karn moved west.

In 1850 Daniel Fry moved to Illinois.

Menno Stouffer was called to the ministry in 1860 and soon afterward moved into this church, and in 1866 moved to Indiana.

About the year 1852 Brother Hoke moved to Ashland County, this State, and in 1858 Brother Showalter moved out of the congregation and the oversight of the church was left in the care of Joseph Mishler, who soon after became quite infirm in body and mind, and died in 1867.

In 1858 David Young and John B. Mishler were elected to the ministry. In 1864 the first District Meeting of Northeastern Ohio was held in the barn of Bro. Jacob Brumbaugh, one and one-half miles southwest of Hartville. The meeting places were continued among the members until 1856, when a



HARTVILLE CHURCH, STARK COUNTY

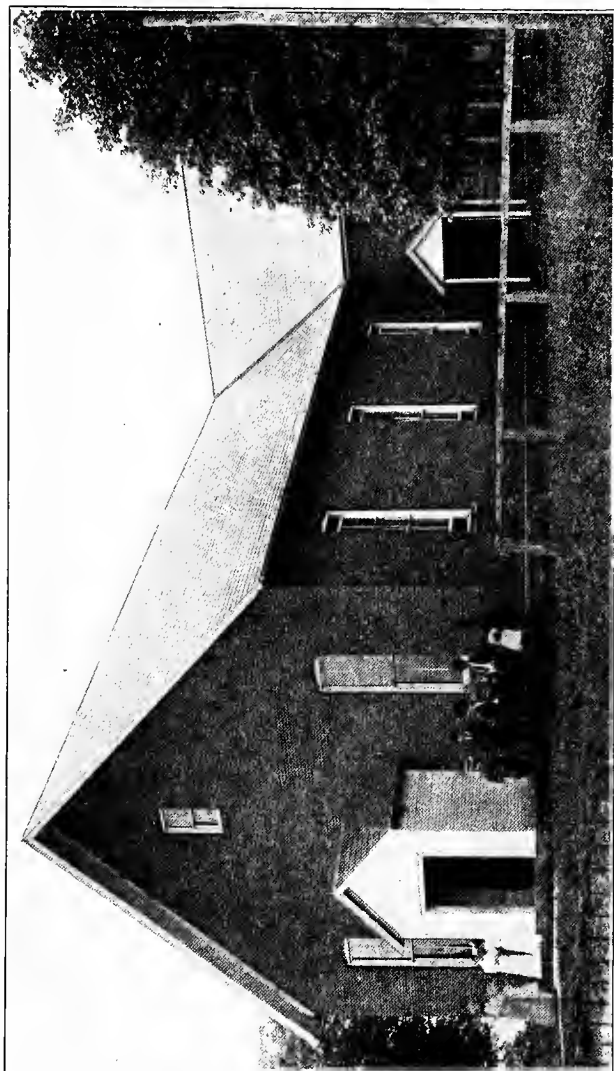
brick church was built three miles south of Hartville. Then some meeting places were abandoned in the near-by territory and continued at other places till 1868, when the Nimishillen territory was divided into East Nimishillen, West Nimishillen and Springfield congregations. The ministers at this time were Henry Browant, Henry Brumbaugh, David Young, John B. Mishler; and deacons, John Culler, Henry Young, Abraham Kurtz, Jacob Mishler, Isaac Mohler, Thomas Hill, Manasseh Holl and Cyrus Witwer.

East Nimishillen.

Henry Brumbaugh was the only minister in East Nimishillen at the time of this division, and John Culler, deacon, with the churchhouse as a place for meetings.

In 1869, John Kurtz and Samuel Markley were elected deacons, and David Bowers and Joseph Hoover were elected to the ministry.

In 1871, Andrew Carper and Andrew Brumbaugh were elected to the deacon's office. In 1875, John Kurtz was elected to the ministry. In 1876, Charles Kinsley, John Bair and Daniel F. Ebie were elected deacons. In 1880, Charlie F. Kinsley was called to the ministry. In 1890, John Kurtz was ordained to the ministry and in 1892, Eld. Noah Longanecker moved into the congregation. The brick church that was built in the Nimishillen congregation in the year 1856 was torn down in 1899 and rebuilt as it stands at the present time, about three miles south of Hartville. In 1874, a frame meetinghouse



PRESENT BRICK CHURCH, NEAR HARTVILLE, STARK COUNTY
Built in 1899.

was built on the farm of Lewis Brumbaugh about one mile northeast of Hartville, with Andrew Brumbaugh, John Bair, Daniel Feller and Ephraim Brumbaugh on the building committee. The present brick church was built with John Wolf, Andrew Carper, Isaac Brumbaugh, Samuel Markley and Josiah Kurtz on the building committee. Bro. Joseph J. Hoover was the first clerk in the congregation. He resigned his office on April 30, 1875, and was succeeded by Andrew Brumbaugh, who served in this office until 1900. He was succeeded by Solomon Shoemaker, who served in this office until 1910, when he was succeeded by Edson W. Wolf.

In 1876, Sister Margaret Gans donated \$500 to the church for the purpose of paying traveling expenses of ministers visiting the church.

John Kurtz was the first treasurer of the church. He served until 1877 when he resigned and was succeeded by Andrew Carper who served until his death in 1900, and was then succeeded by Lundy Miller.

May, 1901, Henry Kinsley and Edwin Steffy were elected deacons.

May, 1902, William Eshelman and Solomon S. Shoemaker were elected deacons.

November, 1902, S. S. Shoemaker was elected to the ministry.

August, 1904, Geo. Goughnour and Uriah Kurtz were elected deacons.

In 1896, Joseph Kimmel moved into the congregation, having received the ministry in Oregon.

The elders who have presided over the congregation are: Henry Brumbaugh, John Kurtz, Noah

Longanecker and Charles Kinsley. Our present ministers are: Noah Longanecker, Charles F. Kinsley, Joseph Kimmel and Solomon S. Shoemaker.

Our present deacons are: Daniel F. Ebie, John Culler, Isaac D. Brumbaugh, Henry Kinsley, Edwin Steffy, Wm. Eshelman, Uriah Kurtz, Cyrus Young, George Carper and Edson W. Wolf.

Present Treasurer, Lundy Miller.

Present Clerk, Edson W. Wolf.

Soon after the present brick church was built, five deacons whose lives were useful and agreeable died. They were, namely, Andrew Carper, Henry Hubley, Andrew Brumbaugh, Samuel Markley and Samuel Young. Michael Gehman, an influential aged deacon, moved into the Canton Church at this time.

Our Sunday-school was organized in 1890, with Daniel F. Ebie as our first superintendent.

Other superintendents were: C. T. Kinsley, Noah Longanecker, Joseph Kimmel, Solomon S. Shoemaker, Edson W. Wolf, Andrew Kinsley, Geo. Goughnour and Anthony Kinsley.

The church membership at present is 220.

The Sunday-school enrollment is about 150.

A Christian Workers' Meeting was organized in 1911 under the direction of our ministers.

The reader will be impressed with the accuracy with which this church keeps its records, and the fruitfulness of the original Nimishillen Church, when once it is seen that four strong and well-organized churches remain to pay tribute to their ancestor; and also one grandchild, viz., the Canton City Church, can look back and call her blessed.

Elder Noah Longanecker.

1839——.

The subject of this sketch was born in Columbiana County, Ohio, Oct. 1, 1839. United with the church June 6, 1858, when he was but nineteen years old, which was somewhat unusual, because very



ELDER NOAH LONGANECKER

few in those days united with the church so young—there being no Sunday-schools to prepare for church membership.

He and J. H. Kurtz were elected to the ministry

Aug. 30, 1861, under the supervision of Elders Henry Kurtz and James Quinter, in what is known as the Mahoning Church. A considerable sentiment prevailed at that time, that two brethren should not be elected to the ministry at the same time, for fear that they might become jealous of each other. If such was the tendency we have in these brethren a pleasing exception. Brother Longanecker, being only twenty-two years old when he was called to the ministry, was for a long time known as the boy preacher, for elections in those days generally sought men of middle age, who were thought to be better fixtures in the church.

He was married to Susanna E. Stenger, step-daughter of Elder J. K. Z. Swihart, Sept. 20, 1866. Theirs was always a happy home; seven children came to gladden it at intervals—one son, who died in infancy, and six daughters.

His ordination to the eldership occurred in May, 1881, in the Tuscarawas Church, Stark County, Ohio, under the fostering care of Elders J. H. Z. Swihart and Conrad Kahler. These elders had no fears, when they were calling Brother Longanecker to associate with them in carrying the responsibilities of the church, that they were getting too many elders, for there was considerable sentiment in those days that when the number of elders was increased, trouble was also augmented. Here we have another happy exception to the prevailing feeling.

In 1891 he moved into the East Nimishillen Church. Here he labors together with Elders C. F. Kinsley, J. T. Kimmel and S. S. Shoemaker, all being on an equality so far as the oversight of the

church is concerned. From this it appears that these elders and the church are faithful to Acts 14: 23 and Titus 1: 5. Since being called to the eldership, his ability was much sought to take the oversight of churches which he has repeatedly refused, presumably on the grounds that elders should be resident in the churches over which they have charge, and to more nearly conform to the idea of the Scriptures.

Brother Longanecker has been sought much in matters of counsel, and his name has become proverbial as a wise counsellor. He served on a number of committees to adjust differences throughout the District. At District Meetings he served as writing clerk often, and as moderator ten times, and several times as assistant moderator. His services on the Standing Committee number eight different times. In his younger days he did some evangelistic work. This was a little exceptional, because the evangelistic idea as now understood was not very much solicited.

Though his much-loved companion has gone on before him into the glory world, Brother Noah is still nestled in the love and fellowship of the District as one who is tried and true. His voice has ever borne messages of divine truth, and his pen has instructed thousands of readers through the columns of the *Messenger*. Peace and harmony were the inspiration of his soul in all his labors, thus making effectual the angels' song to the shepherds: "Glory to God in the highest, and on earth peace and good will to men."

MAHONING CHURCH.

Mill Creek.

When Ohio was yet classed as a "Western State," when the primitive forests still covered her hills, when the wild beasts of nature were contending with the primitive hunter for supremacy, while the echoes of the "Red Man's" warwhoop were yet echoing upon her eastern border; before his footsteps had been obliterated from her friendly bosom, immediately in the wake of the intrepid "hunter" and "Indian fighter," in company with the "prospector" and "speculator," from beyond the mountains of Pennsylvania came the sturdy "Pennsylvania Dutch" pioneer to seek a home where he might rear his family, worship his God and peacefully end his days in luxury.

With these first settlers of Eastern Ohio, in 1808 came a few families of Brethren who settled ten miles west of the Pennsylvania State line, and a few years later formed the "Mill Creek" Church, so called in honor of the creek upon whose hills and valleys they settled. From data recorded by Elder Henry Kurtz, we are informed that among the first settlers here are the names of John Summer, John Shoemaker, his son, Philip Shoemaker, Abraham Myers and Brother John Myers, with their families. They settled in Springfield, Beaver and Fairfield Townships, then all of Columbiana County, but the two former were later ceded to Mahoning County.

These Brethren had occasional meetings conducted by ministers from a distance. They flourished to such an extent that a few years later choice was



MAHONING CHURCH, ZION HILL HOUSE, COLUMBIANA COUNTY
Erected in 1872.

held for officers, when George Hoke and Joseph Mellinger were elected to the ministry, and John Collar and Abraham Hiestand to the deaconship. The church prospered, increased numerically, and others came in from Pennsylvania until there were four ministers located and the church fully organized. A discussion arose between two of the newly-arrived ministers from Pennsylvania, so that in 1820 the church sent a query bearing upon the doctrinal point in question to the "Big Meeting" (as it was then called), which was held that year in Lancaster, Pa. The two contending parties did not accept the decision and "troublesome times" ensued, until the church deposed both of them from office. Immediately following, elections were again held and George Hoke was elected to the office of bishop, and David Shumacher and David Summer to the ministry. The church took on new life and prospered until it had a large membership. About this time, or strictly stating, Feb. 4, 1822, Brother John Myers and Susannah, his wife (the great-grandparents of the writer), donated and conveyed by deed two acres of land to the trustees of the church, for the purpose of a churchhouse, a graveyard and a Brethren schoolhouse (the latter, however, has never been constructed). The trustees appointed to receive this gift were Henry Myers, Abraham Stouffer and Daniel Crumbacher. The ground is occupied by the Zion Hill house and is in Beaver Township, Mahoning County. (See cut.)

A few years prior to this Brother John Summer, then quite old, donated to the church a half-acre tract of land in Springfield Township for a burying

ground, where rest many of the church's loved and respected dead.

In the year 1826, Elder George Hoke moved into the Canton Church district, where he labored many years, but retained the oversight of the Mill Creek Church for some time until his successor was elected. About this time, almost a general exodus occurred on account of the United States land laws, which then existed, and which were that not less than one section (640 acres) of government land could be sold to one person. This necessitated the poorer members either to venture into debt or lease from others or buy land at a second price from individuals at a higher figure. A large number moved away and some emigrated to Indiana and perhaps other States.

In the interval from 1826-1835, Elders David Shoemaker, David Summer and Brethren Joseph Mellinger, Abraham Myers and Abraham Hiestand migrated, but the most of them located in the western end of Columbiana County, near the village of North Georgetown. There they founded a new settlement and a new church, afterwards called the "Sandy" Church, including the east end of Stark County, where already some members resided. This materially reduced the membership and left the work in the hands of David Summer, Jr., and Richard Brenneman, ministers of the first degree.

Sometime between the years of 1837 and 1840, Henry Kurtz came to Eastern Ohio from Western Pennsylvania and, being dissatisfied with the church he was serving in a ministerial capacity, earnestly searched for more light. He met with Elder Geo.



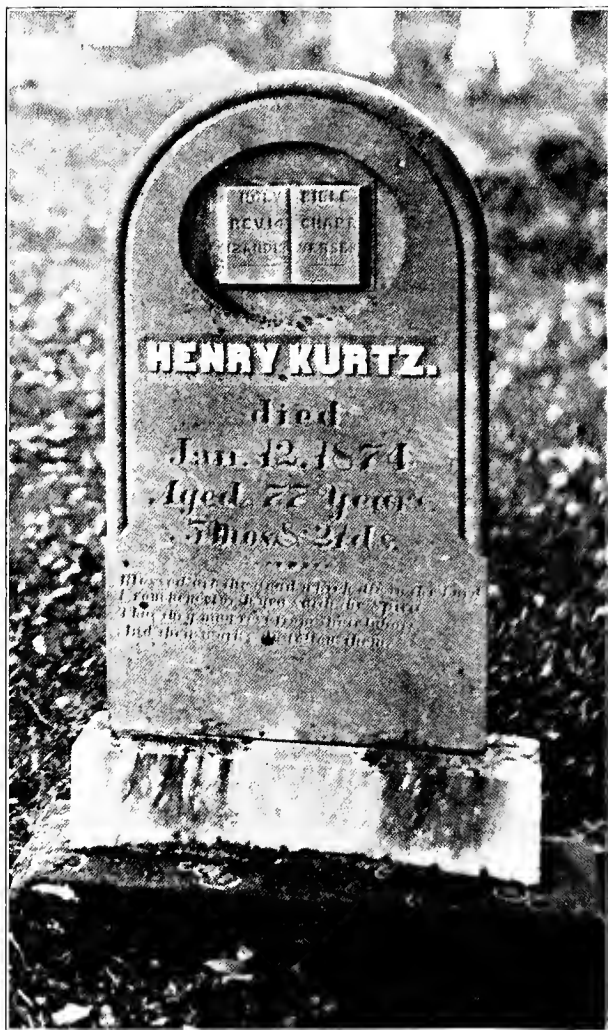
MAHONING CHURCH, BETHEL, HOUSE, MAHONING COUNTY
Erected in 1873.

Hoke, of the Canton Church, and was by him baptized and received into the church. This baptism took place under a large maple on the bank of the creek, upon the Royer farm in Stark County, which tree is still standing, and under whose stately branches and cool shade others have received the sacred rite. In 1841 Brother Kurtz, having been elected to the ministry, was appointed by Elder Hoke to serve the "Mill Creek" Church in her appointments every four weeks. This he faithfully did, making the trip of about forty miles on horseback once a month, until in the spring of 1842, after a revival in which ten were added at one time. He with five others were added by letter, including Philip Rottenberger and wife, who became special friends of Brother Kurtz.

In 1842, after a special visit to the members by the adjoining elders, pending difficulties were settled and a general reconciliation obtained. The congregation was then reorganized as the "Mahoning" Church, with Henry Kurtz as overseer, while yet in the second degree. He was ordained Sept. 26, 1844; David Summer and Richard Brenneman were assistant ministers; David Hardman, Jacob Shoemaker and Conrad Hauger, deacons. There were fifty-five members in all. Additions in the thirty years, or to about 1870, numbered 122; removed by death, forty-six; migrated to other parts, sixty-nine. There then remained but sixty-two members. Here is a church that had more than doubled and yet shows only a net gain of seven. We here quote Brother Kurtz's words of comment upon this matter: "But we grieve not, as we know our loss was the gain of

our sister churches, and the faithful dead are with God, waiting for us, and with us for the glorious day of the Lord and for the first resurrection of all the saints." The church prospered under the care of Elder Kurtz and by the help of such other ministers as were called by the church from time to time. Among these we also note the moving in of Brother James Quinter, who came from Fayette County, Pa., in the spring of 1856; he identified himself with Brother Kurtz's new publishing enterprise in the springhouse loft, near Poland, Ohio, which had been started sometime before.

Brother Quinter's ability and zealous activities gave the church such prominence and prosperity that has not been experienced by many other of the Northeastern Ohio churches. In June, 1857, the office of the *Gospel Visitor* was removed from Poland to Columbiana. With it came the families of both Quinter and Kurtz. The interests of the church centered about this little village, and in the year 1872 the present "Zion Hill" house was erected and the first services held Nov. 3. The following years "series of meetings" were conducted by E. L. Yoder, P. J. Brown and other notable ministers of the church; accessions resulted and interest continued until the 1882 "division." The church was also greatly helped by visiting brethren from the adjoining churches, among whom were Elders Swihart, Kahler, Shoemaker, Glass and others. In the year 1873 a new house of worship was built at "Bethel," the old one built at the same place in 1849 being inadequate to serve its purpose any longer. This house is still standing (see cut) and



This memorial is important because it marks the last earthly resting place of one who was the beginning of the modern publishing interests of the Church of the Brethren.

in its regular services are being held. Soon after Brother Quinter's removal from Columbiana to Covington (in 1866), Elder Henry Kurtz remained and gave most of his time to the church and her work. Here he closed his eventful and good life after a service as overseer for thirty years. He died Jan. 12, 1874, and his body was laid to rest near the place where he had given life to the publishing interest of the Brotherhood. After his death other elders were invited to the oversight of the church. The 1882 division soon followed, causing a lack of interest, and while not many members were lost to us, yet the work suffered and the church did not gain much numerically. During these troublesome times the church was visited by George Shiveley, Jos. Showalter, Samuel Garver and some of those previously mentioned. The members were much encouraged and very materially assisted.

At a council meeting held on Aug. 30, 1861, Jacob H. Kurtz (son of Elder Henry Kurtz) and Noah Longanecker, then a resident here, were elected and installed into the ministry. Both were advanced to the second degree, Nov. 9, 1867. After serving faithfully for some years in the Lord's cause, Brother Longanecker moved away and the burden of the work fell upon Bro. Kurtz, his father being enfeebled somewhat by age. Bro. J. H. Kurtz was ordained to the full ministry Sept. 24, 1881, and on Nov. 18, 1883, was called to the oversight of the church. He gave faithful services, conducting the stated appointments at both houses of worship. He died Feb. 10, 1912, aged seventy-five years and eighteen days.

Bro. Lewis Glass was closely identified with the church and held the oversight from Oct. 4, 1874, to Oct. 19, 1878, at which time Elder Samuel Garver was chosen, and served the church until Sept. 2, 1882, when he resigned. The District Meeting of October, 1878, was held at the Zion Hill house and again at the same place in October, 1909. During



Over this spring, near Poland, Mahoning County, Ohio, stood the house in which Elder Henry Kurtz first printed the "Gospel Visitor" in 1851. Here the revival of printing in our Brotherhood took place. The grave of Brother Kurtz is also located near here.

these years brethren were chosen to the office of minister and deacon. The majority served faithfully, but a few failed and drifted. We append a list of the names of these officials at the close of this chapter.

Many successful revivals were held and souls added to the church, so that the membership in 1900 numbered about 135.

On Aug. 22, 1891, A. W. Harrold, the writer of these lines, was called to the ministry. He and his wife were immediately installed, advanced to the second degree Sept. 3, 1893, and ordained to the full ministry Oct. 31, 1903. He was called to the oversight of the church at the first council after the death of Elder J. H. Kurtz in 1912. He with his collaborators (noted later) are caring for the congregation, filling its appointments and assisting elsewhere.

The church has now about 175 members, one elder, one minister in second degree, three ministers in first degree (who are now attending school), nine deacons, two churchhouses, both fitted for communion meetings, and cemeteries adjoining. It also maintains two evergreen Sunday-schools, one Christian Workers' Association, one Teachers' Training Class and holds two love feasts annually. While her ship is not always sailing upon smooth waters, while the skies are not always clear, yet we are encouraged and look forward to and hope for greater things, as great opportunities present themselves in the large scope of territory belonging to us, the thrift of our people, the educational facilities, railroad conveniences and many other advantages found

here. Among those who have labored here, besides those already mentioned, are the names of John Clement, Aaron Shiveley, J. J. Hoover, D. M. Irvin, D. N. Workman, J. F. Kahler, Ed. Loomis, N. Longanecker, S. Sprankel, Geo. Worst, Simon Stuckey, J. Nicholson, G. Bollinger, C. Holdeman, I. D. Parker, Peter Stuckman, Wm. J. Swigart, J. J. Shaffer, S. Z. Sharp, Wm. Kieffer, J. B. Mishler, David Byers, J. L. K. Swihart, Moses Weaver, F. B. Weimer, T. C. Wieand, A. I. Heestand, T. S. Moherman, Josiah Keim, Wm. Johnson, Jesse Calvert, E. S. Young, John Kurtz, John Metzler, R. R. Shroyer, Wm. Desenberg, D. R. McFadden, and many others rendered valuable assistance. This church was not slow in calling in help to assist in keeping the altar fires burning.

Ministers and Deacons Elected in the Mahoning Church from Its Beginning to August 1, 1913.

Ministers.

1. George Hoke.—Elected, advanced and ordained. Removed to the Canton Church in 1826, where he resided until about 1844. Removed to the Nimishillen Church and afterward to another church, where he died of old age. He baptized, installed, advanced and ordained Elder Henry Kurtz, who said of him, "A useful man, a servant of God, a loving member of a meeting for many years. Peace be to his ashes!"

2. Joseph Mellinger.—Brother-in-law of Elder Hoke and elected to office at same time. Removed to the West where he died.

3. Abraham Myers.—Moved in from western Pennsylvania some time prior to 1820; he also removed to the West.

4. Abraham Heistand.—Elected late in life and soon removed to Knox Township, Columbiana County.

5. David Shoemaker.—Before conversion a United States soldier of 1812 and a captain of the State militia. He became a worthy brother. Advanced, ordained and moved to the Sandy Church, where he labored faithfully. He excelled in the Word. Removed later to Indiana.

6. David Summer.—Elected and advanced with Brother Shoemaker. Also moved into the Sandy Church, where by a fall he was crippled for life. He and his wife died suddenly with supposed cholera.

7. Henry Kurtz.—Appointed overseer while a member of Canton Church in 1842, while yet in the second degree. Ordained Sept. 26, 1844, and reappointed in full charge, becoming the successor of Elder Hoke. He served the church faithfully for thirty years and died Jan. 12, 1874, aged seventy-seven years, five months and twenty-one days.

8. Daniel Summer.—Elected, advanced and moved West.

9. Richard Brenneman.—Elected, advanced, ordained and died within our bounds at the time when he was the oldest in years and youngest in office. From *Gospel Visitor*, 1855, Vol. 5, page 48, we quote: "Died Jan. 15, 1855, Richard Brenneman, an exemplary and well-beloved minister of the Word. Aged seventy-four years. Was buried next

day in our own little church, Mahoning County, Ohio." The first minister to die here.

10. Philip Rottenberger.—Elected, advanced and moved to Indiana, where he was ordained.

11. James Quinter.—Removed from Fayette County, Pa., in the spring of 1856, as minister in the second degree; was ordained here by request of Annual Meeting. Served with great efficiency and removed to Covington, Ohio.

12. Jacob H. Kurtz.—Elected May 30, 1861, and advanced Nov. 9, 1867. Ordained Sept. 24, 1881. Died Feb. 10, 1912.

13. Noah Longanecker.—Elected May 30, 1861, advanced Nov. 9, 1867, ordained Sept. 24, 1881, and is now living at Hartville, Ohio, within the bounds of the East Nimishillen Church.

14. Jonas Hoke.—Elected Oct. 3, 1875; advanced Jan. 25, 1879. Lived near Leetonia, and died April 14, 1908, aged seventy-three years, one month and four days.

15. Daniel Frank Longanecker.—Elected Oct. 4, 1879. Served acceptably and faithfully. Died Aug. 11, 1880, aged twenty-nine years, ten months and one day.

16. Edwin Ruhlman.—Elected Oct. 4, 1879. Installed and gave several years of faithful service. He drifted and left the church.

17. Albert W. Harrold.—Born May 18, 1860. Baptized May 11, 1890. Elected Aug. 22, 1891, advanced Sept. 3, 1893, ordained Oct. 31, 1903. Located on a farm near Columbiana, Ohio, near Zion Hill house, and has the oversight of the church at the present time.

18. Jonas Horst.—Elected Oct. 13, 1900, installed some time later and advanced. Is living on a farm near North Lima, Ohio, and is ably serving the church in her regular appointment.

19. Harry W. Rohrer.—Elected Oct. 15, 1905. Removed his certificate of membership to Huntingdon, Pa., where he took a course in Juniata College and is at present engaged in temperance work in Pennsylvania.

20. Harvey A. Brubaker.—Came from Virden, Ill., a "Bethany Bible" student. Elected June 16, 1913. An efficient and faithful worker, and with his wife is now preparing for the foreign mission field at North Manchester College.

Deacons of the Mahoning Church.

John Collar.—Date not known. Moved to Stark County.

Abraham Heistand.—Also later elected to the ministry. Moved to Sandy Church.

Daniel Hardman.—Died here February, 1867, aged seventy-nine years, one month and twenty-seven days.

Courad Haugher.—Died here March, 1857.

John Shoemaker.—Moved to the West.

Jacob Shoemaker.—Moved to the Sandy Church, and later farther west.

Jacob Summer.—Elected Sept. 23, 1843. Died in December, 1855.

Jacob Longanecker.—Elected Sept. 23, 1843.

Matthias Haas.—Elected Oct. 1, 1856. Died June 16, 1869, aged sixty-nine years, two months and eight days.

Jacob H. Kurtz.—Elected May 18, 1860, afterwards to the ministry.

George Grove.—Elected May 18, 1860. Moved west.

John B. Summer.—Elected May 18, 1860. Moved to Canton Church.

Jonas Hoke.—Elected July 7, 1867. Later to the ministry. Deceased.

Fred W. Kohler.—Elected July 7, 1867; also District Meeting Treasurer many years. Deceased.

Levi Summer.—Elected October 13, 1870.

Alfred W. Longanecker.—Elected Oct. 13, 1870. Resigned in 1912.

Eli H. Ruhlman.—Oct. 10, 1876. Moved away, drifted. Deceased.

Solomon Esterly.—Elected Oct. 10, 1876. Still acting at advanced age.

D. F. Longanecker.—Elected Oct. 10, 1876, later to the ministry. Deceased.

Simeon Longanecker.—Elected Oct. 16, 1886. Still active.

Amos Harrold.—Elected Oct. 16, 1886. Moved away, united with other denominations.

Joseph Harrold.—Elected Oct. 12, 1889. Still active.

George Miller.—Elected Oct. 12, 1889. Still active.

D. Newton Garver.—Elected Oct. 13, 1900. Still active.

John H. Basinger.—Elected Oct. 13, 1900. Still active.

C. S. Lehman.—Elected Oct. 13, 1900. Moved to Lima, Ohio. Elected to the ministry.

Henry Rohrer.—Came from the West where he was elected. Still acting.

H. F. Kohler.—Elected June 19, 1910. Still acting.

Wm. G. Kurtz.—Elected June 19, 1910. Still acting.

The reader will please notice that this is one of the real pioneer churches of Northeastern Ohio,—a veritable incubator of men of worth, who with their families moved into other localities, and with their zeal for the Master became the nucleus of not a few of the well-organized churches of the District.

Death of Elder Jacob H. Kurtz.

1837-1912.

On the afternoon of Feb. 10, 1912, after an illness of four days, with valvular heart trouble, occasioned by a bad cold, Elder Jacob H. Kurtz, of Poland, Ohio, closed his eyes in sleep to all that is earthly, and his body is now resting beneath the sod and snow, while his spirit has taken its flight to his Maker. His voice is stilled. His place is vacant, and we will see him no more, in this active, busy world.

Brother Kurtz was born Jan. 20, 1837, and was, at the time of his death, seventy-five years and eighteen days old. His entire life was spent in the country, engaged in rural pursuits, except during the time in which he assisted his father, Elder Henry Kurtz, in the publishing business as typesetter. He began that work in the year of 1852, when the office of the *Gospel Visitor* was located in the spring-house loft on his father's farm, when he was but fifteen

years of age. He followed his father and the printing press to Columbiana, Ohio, where Elder James Quinter identified himself with the *Visitor*. Brother Kurtz remained with the office until the spring of 1864, when, having married Harriet Stump, he returned to the old neighborhood and engaged in farming. There he remained until his death.

During all this time he was active in the work of the church. He was called to the ministry Aug. 30, 1861, advanced to the second degree Nov. 9, 1867, and ordained to the full ministry Sept. 24, 1881. For a long time he was the only active minister in the Mahoning Church, filling the appointments in both houses of worship. He had the oversight of the church since Nov. 18, 1883.

During his career, while not robust in body, he always remained faithful, despite the conflicts of discouragement. He stood steadfast, and earnestly labored to the best of his ability.

From our earliest recollections we think of Brother Kurtz as being associated with the movements of the Church of the Brethren. In our first endeavors in Sunday-school and church work Brother Kurtz had a prominent place. While he was not great, he was good; not brilliant, but zealous; not eloquent, but faithful; not educated, yet scholarly; not a disciplinarian, but an exemplar; not aggressive, but earnest. He leaves behind him a faithful companion, who stood by him in the conflicts of an elder during fifty-four years of married life; also two sons, three daughters, one brother and a number of grandchildren and friends.

His body was laid to rest beside that of his vener-

able father, close to the site of the old spring-house which was the beginning of our great publishing interests.

Thus closes the short chapter of a long life, and we turn to the work in hand, sadder and more lonely, profiting by his example and endeavoring to discharge our grave responsibilities in such a way that we may follow him to that haven of bliss and glory that lies beyond the sunset of life.

Funeral discourse by Bro. D. R. McFadden, assisted by Brethren J. F. Kahler, Jonas Horst and the writer.

A. W. Harrold.

Columbiana, Ohio.

JONATHAN CREEK CHURCH.

The Jonathan Creek congregation, one of the first churches organized in Northeastern Ohio, takes its name from Jonathan Creek, a tributary of the Muskingum River, flowing into it a short distance below the city of Zanesville. The Brethren, in the early migrations, you will remember, followed the Ohio River from the East into the West. Following the historic Zanes Trace, which was then the only line of travel to the West; crossing this stream and being attracted by the fertility of the soil and the picturesque scenery, the Brethren made settlements on its banks more than a century ago. Others came, and in 1817 the organization was effected. Just where this took place is not definitely known, but about this time it is traditionally known that a house of worship was erected out of hewn logs on

the site now occupied by the M. E. Church in the village of Mt. Perry.

Here the Brethren worshiped for some time, but gradually the membership was gathering about two other points, one to the east, where now stands the old Goshen churchhouse, and one to the west, where a house of worship, long known as the Helser house, now Olivet, was erected.

For many years prior to the erection of these houses the congregation worshiped in dwelling houses and barns.

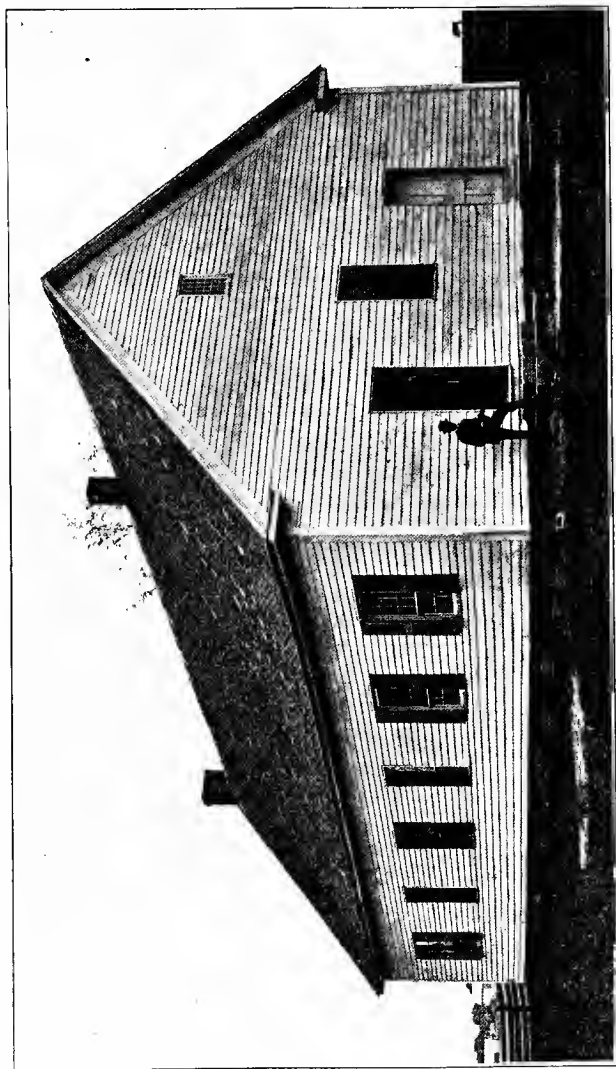
At the time of the organization in 1817, there were in the territory about twenty-five members.

The chronicler was unable to get the data concerning the elders and ministers present at the time of the organization, but traditionally the honor and pleasure of attending and taking part falls to Eli Stoner, Whitmore Arnold, F. A. Bradley and Samuel Orr.

The church flourished under the ministry of its pioneer preachers. The membership grew in numbers. A house of worship was erected about the year 1878 where the Greenwood house now stands, four miles northeast of Glenford. The tract of land where the church now stands was formerly owned by Mr. John Defenbaugh, and sold to the Brethren for the express purpose of erecting a churchhouse, and for the small sum of \$35.

The great undertaking was begun by Brother Samuel Orr and his wife, Sarah J. Orr, who were the first to originate the plan of erecting a churchhouse, and were also the first to subscribe money.

The Brethren contributed liberally, but Sister



OLD CHURCHHOUSE, JONATHAN CREEK CHURCH, PERRY COUNTY

Hannah Cover was the most liberal donor of all, giving \$200.

In the year 1878, June 23, the organization of the above church was effected and the house was dedicated and set apart for the services of God, by Brother James Quinter.

This house was destroyed by fire Sunday, May 17, 1896, having accidentally caught a spark from a near-by clearing.

A new house was immediately erected and dedicated Aug. 31, 1896. The dedicatory services were conducted by Quincy Leckrone, assisted by Samuel Orr and Elijah Horn.

Brother Orr was baptized by Brother W. Arnold, of Somerset, made a deacon in 1876, and appointed to the ministry in 1878, which office he held until he departed this life in 1904, Sept. 22.

In the year 1883, about one hundred members withdrew from the church and identified themselves with the Progressive movement. This division greatly crippled the church as to members, but stimulated the remaining members to greater activity.

The territory of the church being very large and the membership much scattered, though centered about three principal points, it was unanimously agreed at a council meeting, called for that purpose at the Greenwood churchhouse, May 8, 1901, to divide the territory into three separate congregations, to be known respectively as the Jonathan Creek, the Greenwood, and the Goshen Churches.

The Jonathan Creek Church included the members residing south of the Jonathan Creek and west of the Muskingum County line.

The Greenwood Church included the members living north of the Jonathan Creek and west of the Muskingum County line.

The Goshen Church included the members living in Muskingum County.

Liberty was given those members living near these lines to choose in which church they would hold their membership. A number availed themselves of the privilege.

There were at this time in the entire territory 213 members. Of this number 126 fell to the Jonathan Creek Church, forty-nine to the Greenwood Church, and thirty-eight to the Goshen church.

Each of these divisions had in it a churchhouse and each one a resident minister, except Greenwood, which had two, viz., Samuel Orr and Quincy Leckrone. At Goshen was Elijah Horn, and at Jonathan Creek, Whitmore Arnold.

After this division each of these congregations chose Quincy Leckrone to be their pastor, he having already served all of them for about ten years, or since Oct. 4, 1891, during which time there had been added to the church by baptism eighty members, and about ten by letters. He continued to serve the Greenwood and Jonathan Creek Churches until Sept. 20, 1904, and the Goshen Church until August, 1906.

At the time of the division Elder Samuel Sprankel had oversight of the church. After the division he was retained by the Jonathan Creek Church as elder, which relation he sustained until Sept. 7, 1912.

In 1904 A. W. Dupler was elected to the ministry

and served the church for a number of years, during which time, in 1906, a new and commodious churchhouse was erected on the site of the old one.

W. A. Wiley, of Ashland, was pastor for one year. Later the work was taken up by Elder Rufus Wyatt, who continued in charge until Sept. 7, 1912.

The Greenwood Church was without an elder from the time of its organization until 1910, when Elder Edward Shepfer was chosen to take the oversight, which he still retains.

In 1911 Frank Hochstetler was chosen to the ministry and is at present serving the congregation.

The Goshen Church has been without an elder since its organization. Though few in number and very much scattered the church has steadily gone forward. Through the zeal and generosity of Brother W. W. Printz, a churchhouse was purchased in the village of White Cottage, remodeled and dedicated Aug. 4, 1901. The dedicatory sermon was preached by Quincy Leckrone, who was assisted by Elijah Horn and local ministers of other churches. The principal services of the congregation were then held at that place. The old Goshen house still stands, marking the place in sacred memory of the early activities of the Brethren on Jonathan Creek.

The elders and ministers of the church before the division of the territory were:

Elders, John Roberts, Daniel Snider, Eli Stoner, Silas Hoover; ministers, Jacob Eversole, Elijah Schofield, Daniel Bowman, Elijah Horn, Whitmore Arnold, Franklin Bradley, Samuel Orr, Quincy Leckrone.



JONATHAN CREEK CHURCH, PERRY COUNTY

Missionary Activity of the Church.

In the earlier days many appointments were filled by the local ministers in outlying places within the territory belonging to the congregation. This territory was large, having practically no limit on the east or west and extending south to the Bremen congregation and north to the Owl Creek and Co-shocton congregations, some fifty or more miles.

One of these mission points was in Fairfield County, northeast of Basil, to which Whitmore Arnold made periodical trips for a number of years. Another was northeast of Glenford, resulting in what is now the Greenwood Church. Later, in 1896 and 1897, the church maintained a mission in the city of Zanesville, resulting in gathering a number into the church.

Sunday-schools.

As early as 1868 a flourishing Sunday-school was conducted at the Helser (now Olivet) house. The New Testament alone was used in the advanced classes, and primers from which the children were taught to read. This school was held only in the summer time.

After an interim of several years the school was again organized in 1885 and has continued ever-green ever since.

Sunday-schools were also conducted from time to time in the Goshen branch of the church as well as at Greenwood, where the school has continued ever-green since about 1896.

Debates.

The church being much isolated and surrounded by strong denominations of other persuasions caused the ministers frequently to be called upon to defend the doctrine declared by them as maintained by the church. This led to a number of public discussions. Of the earlier of these we have no authentic data.

In February, 1886, a discussion lasting four days was held in the Helser house between Elder Silas Hoover, then pastor of the church, and Rev. Rufus Zartman, D. D., of the German Reformed Church, on the subject of baptism. The meetings were attended by large audiences and much interest was manifested in the discussion.

The last discussion was between Quincy Leckrone, then pastor of the church, and Elder Thomas Martin, pastor of the Disciple Church. This debate was held in the Disciple Church in Mt. Perry Oct. 12 to 14, 1897, two sessions each day. The subjects discussed were: Trine Immersion, The Lord's Supper, and Feet-washing. The sessions were very largely attended by all denominations and much interest taken in the subjects discussed.

In all these discussions the doctrines of the church were ably maintained and favorable impressions made, which has resulted in much good to the church.

Other Activities of the Church.

The church at the Helser house was for many years the center of musical activity in the com-

munity. This was in a large measure due to the efforts of Benjamin Leckrone, a deacon, who for many years taught the old-time singing school and led the congregation in the public services. The influence of the talent then developed is still felt in the church and in the community.

The church, though much isolated from other congregations of the Brotherhood and seldom visited by members of other congregations, has nevertheless maintained its distinctive doctrines and stamped indelibly its characteristics of the simple life and uprightness of character upon the community at large. And never in its history was there a more promising field opened for aggressive work than at this present time.

SUGAR CREEK CONGREGATION, BALTIC, OHIO.

The history of the Sugar Creek congregation dates back to some time near 1805, being one of the pioneer churches of the Northeastern District of Ohio.

The early arrivals of this section (which was then a part of Muskingum County) came mostly from Westmoreland, Fayette and Somerset Counties of Pennsylvania.

Among the early arrivals we have the family names:

Domer, Burger, Shutt, Neff, Hostetler, Miller, Long, Penrod, Cherryhomes, Garver, Showalter, Franz and Olinger.

Being without a church in which to worship, they

held the preaching service in the homes of the brethren in rotation. Among these were: Frederick Domer, Joseph Cherryhomes, George Mizer, George Harshinan, Michael Domer, George Domer, John Burger, Gabriel Neff, John Sheidler, Abe Hixson,



SUGAR CREEK CHURCH, TUSCARAWAS COUNTY

Built in 1898.

Jacob Domer, John Penrod, George Garver, Barney Miller, Daniel Liub, Jacob Burger, George Long, John Frantz, Peter Neff and Amos Hixson.

These were the good old pioneer days; many of the services lasted almost the entire day. Love

feasts were held at the homes of the brethren, but alternating among a much smaller number of members.

Later services were held in a Mennonite church north of Shanesville. Also in the Union church at the south end of Rowsville (Baltic), which was built about 1858.

In 1871 the brethren felt the need of having a church home in which to worship. Brethren John Burger, Michael G. Domer and Peter Neff were appointed as a committee on building. Bro. Domer acted as foreman. Through their earnest efforts they secured ground and built a neat little church about one and one-half miles north of Rowsville (Baltic), on what is known as the Christian Fisher farm.

Love feasts were again alternated, being held in barns (those of Jacob Burger, Michael G. Domer and John Burger). Those were feasts of spiritual things, joyous occasions long to be treasured in memory.

Brother William Johnson (now of Wichita, Kans.) moved from Fayette County, Pa., in 1875, within the bounds of this congregation. He was here instrumental in organizing one of the first Sunday-schools in that part of the District, in 1877 or 1878. The first series of meetings was held about the same time, on which occasion eighteen young men and women were added to the church.

The Union Hill Church was built in 1878. Here the United Brethren, Amish, Mennonites, Winebrennerians and Brethren worshiped. The Breth-

ren at that place were served by Brethren Wm. Johnson, Josiah Hostetler and Michael Shutt.

June, 1875, Brother Josiah Hostetler was elected to the ministry. Services were conducted at times in schoolhouses about Berlin, Ohio. For two years services were conducted in the Presbyterian Church of Berlin. Meeting with considerable opposition, Brother Hostetler succeeded, with the help of the brethren, in building what is known as the Bunker Hill house, in 1884, about one-half mile north of Berlin.

This branch of the church has been under Elder Hostetler's faithful care. Some twenty years ago the Brethren bought the Methodist Episcopal Church at Ragersville, Ohio. Services are conducted there regularly, and they have a zealous band of workers.

Regular services are held in the Union Church at Sugar Creek, Ohio, since 1904. This is the home of Elder Edward Shepher. A loyal number of workers attend services at that place and the time may not be far distant when the Brethren may have a church home of their own in which to worship.

The Brethren also maintain regular appointments at the Mt. Healthy Church, three miles east of Dundee.

Elders who have served the congregation:

Jacob Domer, Sr., Conrad Kahler, Wm. Johnson, F. B. Weimer, J. K. L. Swinehart, Gabriel Neff, Sr., Michael H. Shutt, Samuel J. Burger:

Other resident ministers:

Peter Showalter, John Nicholson, George Long, Jacob Keim, John Neff, Peter Long, Josiah Hos-

tetler, Edward Shepfer, Jacob Summers, Jacob Domer, Jr., Eli Steele, Jacob Snyder, Jacob Kaub, Eli Holmes, John Yoder, W. D. Fisher.

Some who have served in the deacon's office :

George Garver, George Domer, Peter Neff, Ben Burger, Eli Burger, John Shutt, Benjamin Speicher, John Burger, Jacob H. Domer, H. A. Hostetler, C. R. Marshall, George H. Domer, Joseph Moomaw, John Garver, Michael G. Domer, Jacob Keim, Isaac J. Miller, Eli Hershberger, Martin Moomaw, Simon Harshman, Wesley Rennecker, Wm. Lantz, Wm. Shutt, Wm. Horner, Isaac Olinger, David J. Shafer, Edwin M. Domer.

Through the untiring efforts of Elder Michael H. Shutt, who was ordained to the full ministry and given charge of the congregation in June, 1884, the membership increased and in 1898 the present church home was built. The location is an ideal one for a country church, being about one-half mile north of Baltic, surrounded by a grove of hickories, oaks and maples. They now have a spring of pure, cold water in the yard. The seating capacity of the church is about eight hundred. They have all the conveniences for love feast occasions. Brother Quincy Leckrone preached the dedicatory sermon.

Elder Samuel J. Burger, who was ordained in 1908, has presided over the congregation since Elder Shutt's death.

At present there are three elders, one minister (second degree), ten deacons, about 225 members, and five preaching places.

DANVILLE CHURCH, KNOX COUNTY, OHIO.

This church was organized in 1822 with fourteen charter members. The first services in this territory were held in the members' homes. These becoming inadequate, two houses were built, the first one in 1850, located one-half mile south of Danville; the



OLD NORTH BEND CHURCH, KNOX COUNTY

second one, known as North Bend house, was built in 1870, six miles north of Danville. From these dates you will notice that this church was without a permanent place of worship for a period of twenty-eight years. Yet the fires were kept burning, the church grew until larger accommodations were necessary to provide for the ever-enlarging spirituality and zeal of the membership. In 1881 quite a number of

members united with the Progressives; these lived for the most part in the vicinity of Danville, thus leaving that part of the church territory with but few members who remained true to the church. The old house near Danville becoming unsafe, it was abandoned in the year 1892 and the small house four miles south was built.

The names of the elders who served this church in former years and have now gone to their reward are: Elders Schofield, John Mulsbaugh, Henry Davy, Morgan Workman, J. J. Workman, James Workman; with Peter Conkle, Isaac Ross and John Nicholson as ministers in the second degree.

The present official board is: C. J. Workman as elder, J. T. Workman, minister in the second degree, and O. H. Elliott, Alf. Helser, B. B. Workman, Jay Workman, C. A. Workman and Rufus Young as deacons.

While this church suffered a loss in a number of her members going with the Progressives, it is remarkable that she has only lost fifty by death in the last thirty years. The present membership of the church numbers one hundred and twelve souls.

The picture presents the North Bend house which was torn down in 1910 and was replaced by a new and modern-built house of worship in which the songs of Zion are sung anew and the Sunday-school is accommodated so it can do more efficient work.

The North Bend Sunday-school was organized in 1870 by Brother James Workman acting as superintendent, who continued from year to year. In 1892 Alfred Helser was chosen superintendent. At this time the school decided to use certain chap-

ters in the New Testament as a basis for the lesson study. In 1893 J. T. Workman was elected superintendent, serving faithfully until the year 1897. During this time there were some lesson helps introduced into the school especially for advanced classes, the primary classes still using the New Testament. In 1897 Brother Clem Kindy was



NORTH BEND CHURCH, KNOX COUNTY

elected superintendent; at this time the school became evergreen, which advancement it has been able to maintain to the present time. A number of names of others that served in the capacity of Sunday-school superintendents might be given, space forbidding, saving the mention of those who served when certain departments in the work were intro-

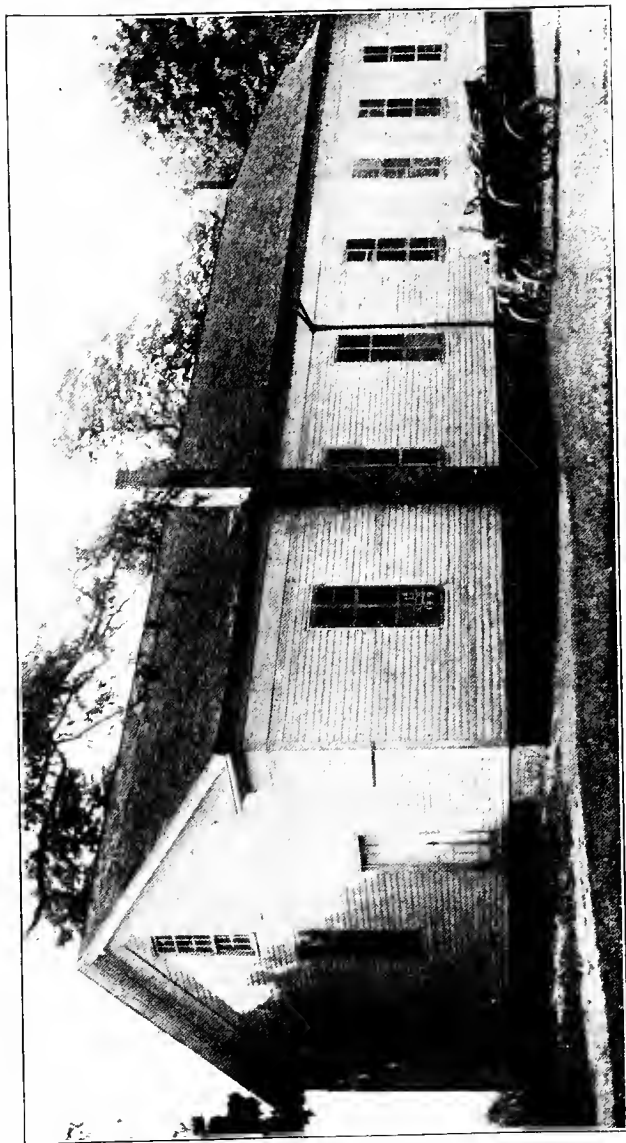
duced. It might be added that during the last fifteen years there have been introduced into the school a number of practical Sunday-school helps, so that all departments of the school are well provided with that literature that will help into the best understanding of the Book of books. The Sunday-school supports a Cradle Roll and a Home Department. The enrollment of the school at the present is 100; Home Department, twenty-four; Cradle Roll, nineteen.

Supplementary to the above Sunday-school records, we are pleased to chronicle the organization of another school within this territory, about ten miles south of the North Bend Church, where a small body of members reside and a cozy little churchhouse has been built to accommodate the people. This school has an average attendance of thirty, with growing interest, and Brother Howard Workman as its energetic and faithful superintendent.

READING CHURCH.

In the western end of Columbiana County, with Knox Township as the center, in a rich agricultural community, is located the present Reading Church. This is an offspring of the old "Sandy" Church, and for worshiping purposes is now using the house and grounds formerly occupied by its renowned parent (Sandy) and has adopted for church name the term previously applied to the house alone (Reading).

The church stands prominently among her sister churches, because of its age and the prominence of



READING CHURCH, COLUMBIANA COUNTY

her early members, her own prosperity and the large number of members she has given to other parts of the country.

Her history begins somewhere in the years 1820 to 1825, with about fifty members, who removed to this part of the State from the Mahoning Church, lying to her eastern border, and from various parts of Pennsylvania, Virginia and Maryland. Prominent among these were Abraham Heistand and family, who came to this locality from the Mahoning Church and located upon the farm surrounding the present church grounds. Brother Heistand being an able and aggressive church worker, and by the able assistance of others, a community was created that grew into a populous and prosperous church where many foremost ministers and elders loved to visit. Prominent among these was Elder John Cline, who made frequent horseback trips from Virginia through Pennsylvania, into parts of Ohio. Among the names of those residing here, we find Brethren Heistand, Summer, Stouffer, Shoemaker, Brenneman, Byers, Bowman, Shively, Weaver, Hoffman, Clement and others. These were men from the best of Pennsylvania's Dutch stock, excelling in industry, honesty, frugality, thrift and virtue. These qualities were richly bestowed upon the community, and time has not been able to efface them.

The membership in 1861 is reported as being 249, with a strong ministerial force. A very few of the old records and documents remain to tell us of the struggles, obstacles and discouragements or of the pleasures, successes or victories. Hence our

history of her earlier days must be brief, as our desire for accuracy admits of no guess work. The church has always, as well as now, occupied a strategic point, being favorably located as the social center of a large community, and being on a line of travel between the East and the then *new* West. The neighborhood has been augmented by people of Swiss descent, Quakers, Mennonites and others. The people are kind, sociable and religious, very few people living here who do not belong to or attend church services somewhere. Hospitality and helpfulness are characteristic of this locality as well as of most parts of the District.

The keeping of the records of the church was not brought about until the year 1870, when Elder Lewis Glass accepted the oversight, being assisted by Elder John A. Clement, S. B. Stuckey and Aaron Shively, second degree ministers; and Eli Stroup, B. F. Bowser and C. Hiner in the first degree. During these years the cause was greatly benefited by the timely visits of Elders Conrad Kahler, David Young, Geo. Irvin, Geo. Worst, Geo. Kollar, Samuel Garver and others of the earlier days. All went well till about 1882, the time of the division in the Brotherhood, when clouds gathered thickly at places. This church was seriously affected and many were lost to the Progressives. The clouds finally cleared away and the altar fires rekindled, souls were born into the kingdom, letters were granted members who moved into other districts, and letters were also received from those who desired to move into a real live church. Thus has the good work continued.

In going over the minutes of the councils, which are reasonably complete, since 1870, we find the following names of those who seemed to have carried the burden of the church work: they are Brethren Stroup, Shidler, Sanor, Thomas, Hahn, Benner, Roose, Burson, Yeaghley, Riceley, Stump, Keim, Bush, Myers, Newcomer, Neupher, Coyle and Unger. The records also show that many of the sisters were just as active as the brethren in the care of the interests of the church. Among them we find the names of Sisters Ella Weaver, Rachael Shively, Martha Shively, Avarilla Hoover, Clementine Heestand, Etta Unger, Amanda Culler, Emma Hoffman and others whose coöperation with the brethren in office has been of inestimable value.

The existence of saloons, public dances, county fairs, secret societies, within the church community in the early days, gave the congregation no little concern in keeping the lambs of the fold from contamination. At times these enemies were a formidable foe and some losses were sustained. But with all these troubles, the church bravely contended and gave to us a clean, moral and intellectual community, and has performed her part well in shaping the lives and destinies of her members.

Among the evangelists who were called to assist at intervals, we find the names of J. K. L. Swihart, Jesse Calvert, Peter Stuckman, I. D. Parker, ——— Pollard, I. J. Rosenberger, F. B. Weimer, N. Longacker, S. Sprankel, R. R. Shroyer, Q. Leckrone, Edward Loomis, T. S. Moherman, G. S. Strausbaugh, Wm. Bixler, John F. Kahler and many others whose names we could not learn. One of the first

ministerial meetings in the district was held in this church May 6 and 7, 1892. A high standard of spirituality and inspiration for better care of souls was set for succeeding meetings. The large church-house afforded ample room for gatherings of this kind. The first minutes actually kept bear date of Aug. 8, 1883, and were written by B. F. Bowser, clerk at that time, who removed and was succeeded by Brother Samuel Heestand, who was succeeded in turn by Brethren John R. Hoffman, O. C. Hahn and Walter Stouffer. The church for the most part has maintained a strong force of deacons, and among those reporting as having been on the annual visit, which has been strictly attended to, are the following: John Weaver, Wm. L. Myers, D. E. Bowman, D. S. Bowman, David Shiveley, Peter Stouffer, A. Wyman, Eli Thomas, Frank Weaver, A. Heistand, James Benner, Levi Heestand, Samuel Stouffer, John Culler, and the following, of whom some were not deacons but assisted them on the visit: J. W. Glass, Edward Reese, Joseph Hahn, Joseph Shidler and James Burson.

Brother James Benner served the church as treasurer many years and was succeeded by W. W. Stroup May 6, 1893, and he by Hiram Heestand in 1912. The finances of the church have been skilfully cared for and large sums have been spent in caring for her poor and for local expenses. She replenishes her treasury by a system of taxation based upon tax duplicates, less bona fide indebtedness, and by voluntary donations. The church received from David Morentzest the sum of \$500, but on account of reverses of someone, not much, if anything, has

been realized therefrom. Another gift of real estate from the Dr. Trollinger estate, valued at several hundred dollars, was realized. Also a less amount from the estate of Eli Stroup was received.

In the early history of the church we find the name of Elder David Byers, of whom no authentic account as to where he was from could be found, but his presence at many of the councils and the part taken by him, as shown by the records, indicate the importance of his work. He later removed to an adjoining congregation, but often visited here and assisted in her councils. The list of elders in charge are Elder Abraham Heistand, of 1825, and many years afterward Elder Lewis Glass accepted the oversight, holding the position until he asked the church to be relieved, which was done by the consent of elders of District Meeting of 1889. Elder Edward Loomis was selected for this position on Dec. 3, 1890. He labored efficiently and attended all her councils except three, until succeeded by Eli Stroup, who was ordained and appointed bishop on Nov. 17, 1894, which position he held in honor to himself and to the church until his decease, which occurred early in the year of 1899.

In all this time Brethren Aaron Shiveley and Joe J. Hoover assisted efficiently in the work and in the adjacent churches of the District until the decease of Brother Shiveley and the removal to the West of Brother Hoover and family, their letters being granted them Feb. 16, 1901. Brother Simon Stuckey, another worthy brother, identified with the work from 1861, was much appreciated throughout the district because of his ability to lead worship in

song. He often visited the adjoining churches at communion meetings. He became a leading worker in the Freeburg Church, to which his later history would properly belong. He was quite popular in his community, conducting many funeral services and in the solemnization of marriages. He was elected to the ministry in 1876, advanced and ordained Nov. 25, 1900. He died Sept. 21, 1904, aged seventy-one years, four months and twenty-six days. He came to Stark County, Ohio, with his parents when but eleven years of age and lived his entire life in the county.

Brother M. W. Hahn, son of Joseph Hahn and Rebecca (Haas) Hahn, also a minister and worker at Reading, but later belonging to the Freeburg, was elected Nov. 18, 1893, and advanced Nov. 24, 1900. He labored faithfully for some years and moved with his family to the State of Delaware, where he at present resides. Since all these changes have taken place, the ministerial help has been obtained from adjoining churches, Elder N. Longacker often assisting in council and in the regular appointments of the church, and is often invited to her aid for advice and admonition.

Elder John F. Kahler, formerly from the Canton Church and now of the Canton City Church, has supplied several terms and served for more than a year as pastor while residing at Mt. Union. At present the pastoral work is supplied by Elder A. W. Harrold, of the Mahoning Church, who now has the oversight.

The church maintains a weekly Sunday-school, Christian Workers' Meeting, Teacher Training Class, and has church services every alternate Sun-

day. She has a faithful membership of more than 150 members. The outlook is bright. Praise God for his blessings of Mercy and Grace!

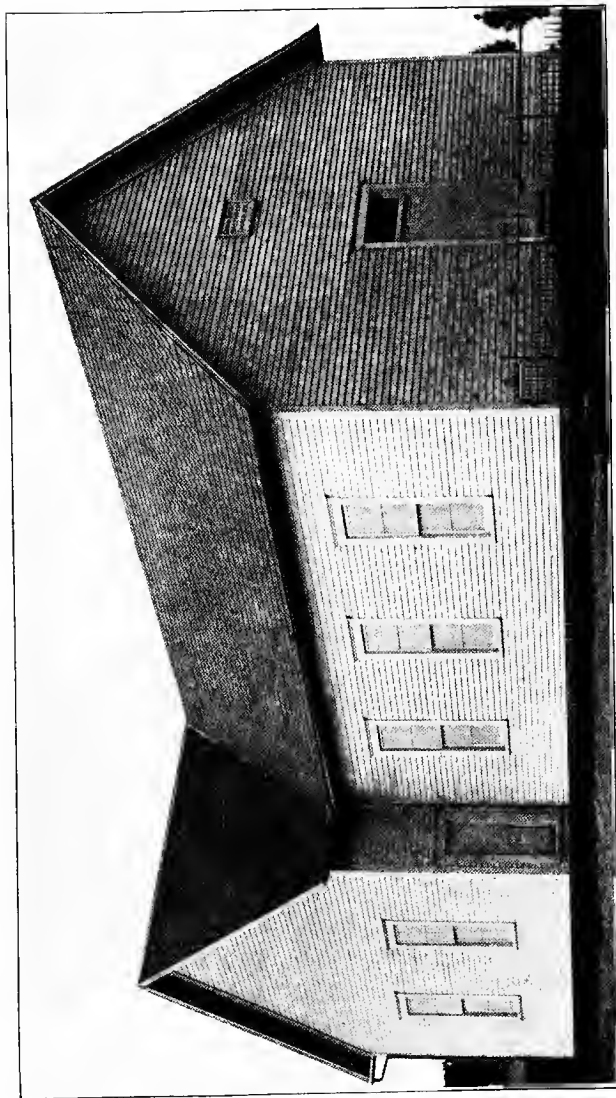
A. W. H.

OWL CREEK CONGREGATION.

How this church got its peculiar name is not found in print, nor is it treasured in the memories of the people. This place of worship is located one-half mile north of Ankenytown, Knox County, Ohio, on a beautiful knoll overlooking the surrounding country. Its organization was somewhere about 1823. The early membership for the most part came from Bedford County, Pa. This being perhaps the fifth church organized in the District, its territory was necessarily large. The field indeed was large but the laborers were few. Its present area is only about one-half the original on account of other congregations being organized and taking charge of their respective fields.

It was at the home of Brother Henry Hess, soon after the Civil War, that committees from the different parts of the State met and located the division line that now divides our State Districts.

We are indebted to Brother Henry Hess for many of the data that this church has produced. Brother Hess (deceased March 3, 1913) lived within the bounds of this congregation since 1839. His untiring interest in the growth of this part of God's domain contributed much toward the fine church-house they now worship in, and the beautiful



OWL CREEK CHURCH, KNOX COUNTY

cemetery, begun in 1846, where 325 memorials testify to broken homes and hearts that human sympathy could not comfort.

The first place of worship was built in 1854. Prior to that time services were conducted in private homes and in schoolhouses. At the meetings in the homes both men and beasts were fed, and the hospitality upon such occasions was a well springing up unto everlasting life. The love feasts in the early days were held in homes, barns and on lawns. The conduct of the visiting neighborhood was not very commendable upon some occasions; civil officers had to be called in to keep order. The reader will pause long enough to note that the Sunday-school, Christian Workers' Meetings and Bible classes were not in operation in those days. In 1899 the old churchhouse was replaced by a new and commodious one which was dedicated Oct. 22, 1899. Twenty-five new and well-built sheds reflect the humane spirit that enriches the hearts of the worshipers. The cemetery is under a self-supporting management. Our chronicler has not informed us as to what adjoining churches were the product of the zeal and fidelity of this one.

It seems that the members did not at all times see things alike; peace and harmony were put to a test upon occasions. In September, 1858, at the regular council meeting, twenty members became dissatisfied and withdrew from the church. This sect was commonly known as the Leedyites. In 1881 thirty-five members withdrew and united with the Progressives. The reader will readily see that it re-

quires a strong body of believers to survive such losses.

The financial side of this church was reinforced by Brother Daniel Hetrick and Elder Maltzbaugh, who willed liberal sums of money for the support of the poor.

Sunday-school work was launched in 1870. Twenty-nine years later it became evergreen. It has been a potent factor in the development of the character of both young and old, and many have been directed in the way of holiness through her agencies. The school at the present is enjoying her greatest prosperity. The teachers, some of them, have graduated from the Teacher Training Course. They use modern methods of teaching. The Home Department and Cradle Roll come in for full consideration. The school is a supporter of missions.

A Christian Workers' Society was organized in February, 1905. It has continued with varied interest till the present. The hungry have been fed, the sick visited, and the Gospel has been preached by the perseverance of this little band of workers.

The elders and ministers present an interesting picture. The first in the list is John Maltzbaugh, who presided till his death on Sept. 14, 1858. Jacob Garver, a minister, moved here from the East, died in 1845. The church's membership at that time was about 200. In 1841 Henry Davy and Abraham Leedy were called to the ministry. Soon after this the Delaware Church was organized; Brother Davy, living in that locality, became their minister. In 1858 Abraham Leedy was ordained to the eldership.

He had charge of the church till his death in November, 1869. Morgan Workman, of the Loudonville Church, was then called to the bishopric of this congregation, which duties he faithfully performed till 1873, when Brethren Henry Keller and William Murray were ordained to the eldership. These men, joined together in the bonds of peace and harmony, knew their flock by name, and the sheep and lambs did follow them. Elder Murray, after a time, removed into the Ashland Church, Ashland, Ohio. Brother Keller, however, moved steadily on with the work till his death, Aug. 31, 1903. His was a life of true piety known and read by all men of his community, as one in whom the Christ spirit dwelt richly. He was a preacher of great earnestness, whose messages were full of personal experiences with the truth he was teaching. Elder Samuel Montis lived within the bounds of the church from about 1892. Being isolated the greater part of the time from the main body of the church, and not being able to get to her services very often, he could not assume very much of the responsibility of the flock. He always had words of encouragement for the church when in attendance at her services.

Upon the death of Elder Henry Keller, Columbus Workman, of the Danville Church, was chosen to shepherd the flock, which he faithfully did for the space of six years. Brother Workman, finding the charge of more than one church at a time too heavy, resigned. The church reluctantly accepted his resignation, and proceeded at once to call Brother

Aaron Heestand to their leadership which he very acceptably performed.

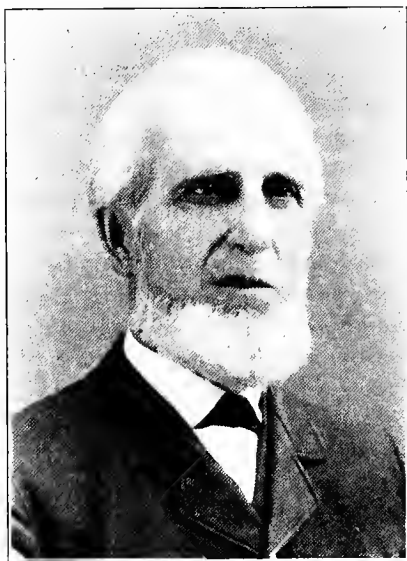
While the last two named elders had charge, we wish to call the reader's attention to two young brethren, whose strength and courage and rich stock of truth has been the means of bringing much new life into this eighty-eight-year-old congregation, viz., Walter Keller and George Strausbaugh. Walter was born both physically and spiritually within the bounds of the congregation. He was advanced to the second degree of the ministry in a short time, graduated in both Science and Bible courses, called to the pastorate of the Hagerstown (Md.) Church in 1906, the Washington (D. C.) Church in 1909, and to the Ashland congregation in 1911, which charge he is still serving. The good Lord brought Brother George Strausbaugh into the bounds of this church through love's highway in April, 1906. He married one of her fair daughters. Besides the domestic felicity which he much enjoys, he is engaging himself in a self-sacrificing service for the church. Though a young man, the responsibility of the eldership was placed upon him October, 1906. Not for years has this congregation been so prosperous. Brother Strausbaugh, prior to his coming to the service of the church, spent a number of years in higher education.

The half has not been told, yet we feel to inform the reader that this church has been a heavy contributor to the general growth of the Brotherhood in her means, and members who have moved into other parts to perpetuate the faith of the faithful.

Henry Keller.

1829-1903.

Elder Henry Keller was born in Knox County, Ohio, April 14, 1829, died in the same county July 31, 1903, aged seventy-four years, three months and seventeen days. He was the son of Benjamin Kel-



ELDER HENRY KELLER

ler, a minister in the River Brethren Church. His boyhood days were spent on his father's farm in the county in which he was born.

Like many of the children of his day, his opportunities for securing an education were limited.

He went to school only six weeks after he was fourteen years old, and never studied history, grammar, geography or any of the more modern branches, except during the last six weeks he was in school.

Early in life he began serving as an apprentice in an old-fashioned tannery and continued at this trade until he became an expert tanner. He often remarked that he learned the multiplication table while he was grinding bark in the tan shop. As an apprentice, it was his duty to fill the hopper of the grinder with oak bark and then see that the horse kept moving. Later he built a tannery of his own and followed that trade until the more modern methods made it unprofitable, after which he took up the occupation of farming.

Brother Keller was united in marriage to Elizabeth Grubb Nov. 18, 1850. Four children were born to them. At the time of their marriage neither had accepted Christ. His wife having been raised in a Brethren home she came in touch with the teaching and practice of the Church of the Brethren. These being somewhat different from his early teaching it was difficult, when conviction came, to decide with which church to unite. One of the main points which perplexed him was the purpose of baptism, whether because of the remission of sins or for the remission of sins.

Seeking the True Light he began searching the New Testament. In due time the Light came and he chose to be baptized for the remission of sins, uniting with the Church of the Brethren. In the autumn of 1858 he and his wife were baptized in

the bounds of the Owl Creek Church by Elder Abram Leedy, and lived and labored in this church until called home.

Soon after his baptism the church recognized Brother Keller as a faithful and willing worker, hence called him to the ministry. Although feeling keenly the responsibility and his inadequate preparation he went to work to do the best he could. He made the Bible a constant study, even studying and memorizing Scripture while working at his trade, placing the open Bible on a small shelf before him. Thus he became well acquainted with God's Word and gathered a rich store of Scriptural quotations which he used with effect in both private conversation and public speaking. Following the advice of Peter he was always prepared to give a reason for the hope that was within.

The exact dates of his election to the ministry, advancement and ordination are not known. He had the oversight of the Owl Creek Church for about twenty-five years. At the time of the division in the Brethren Church he had many trials and discouragements to meet, but he remained loyal to the church. He was conservative and firm, yet patient and kind, always exercising much charity and forbearance toward others. His advice was sought much in the councils of the adjoining congregations. He served the District as member of Standing Committee at the Conference at Naperville, Ill.

During his ministry he performed many marriage ceremonies and was called upon to preach many funeral sermons.

As a public speaker Brother Keller made no attempt at oratory. While his sermons were not eloquent they were clear, spiritual, comforting and abounded with Scriptural quotations.

He was a man of implicit faith and was especially gifted in prayer. He believed that there was much power in prayer and each morning all in the household were called around the family altar.

In appearance and action he was meek and humble and won the respect and confidence of all within the circle of his influence.

Brother Keller made many sacrifices, financially and of personal comfort, for the church and the cause which he so much loved. Although he is gone, yet his influence still lives.

Elizabeth Keller.

1829-1909.

Elizabeth (Grubb) Keller was born in Bedford County, Pa., Sept. 11, 1829. At the age of four years she came with her parents, Mr. and Mrs. Daniel H. Grubb, to Pike Township, Knox County, Ohio, where she lived the remainder of her long and useful life. Nov. 18, 1850, she was united in marriage with Henry Keller. She was a faithful companion and helpmate, performing well her duties of wife and mother in the home, and doing much to encourage her husband in his ministerial labors.

Their home was blessed with four children, two sons and two daughters, all of whom are living.

In 1858 she united with the Church of the Breth-

ren, and continued a zealous and faithful member until called to her reward.

She was a widow for nearly six years, during which time she continued to live on the homestead with her younger son. On Sunday, May 2, 1909,



SISTER ELIZABETH GRUBB KELLER

Sept. 11, 1829, May 5, 1909.

while at the home of her daughter, Mrs. J. R. Beal, at Ankenytown, she was stricken with paralysis, and on Wednesday morning, May 5, her spirit took its flight. She was aged eighty years. She is dead, but her words and works still live in the lives of those who knew her.

CANTON CHURCH.

The torch of faith was kindled in Nimishillen, Osnaburg and Canton Townships some time in the first quarter of the nineteenth century. This church territory was originally a part of the old Nimishillen congregation. This was a rich agricultural community, and the best of people early settled it, and realized great possibilities for their families, not only in material things, but in schools and churches. The most populous centers were Osnaburg, Louisville and Canton:

The church took its name after the county seat: "Canton." As to the circumstances which led to the cutting off this valuable territory from the original Nimishillen congregation, the individuals who were present, the songs sung, the prayers offered, the first meetings under the auspices of the new congregation, and the place or places of worship, are a bit of sealed history in the archives of the spirit world. The early days of the church, dating from 1825, must have been fruitful ones, because of the splendid body of believers which grew up on foundations laid in pioneer soil of only fifteen souls. The church grew and in 1868 enjoyed the pleasure of dedicating its first house of worship, and in a short time adding another substantial structure about four miles north of where the Center house now stands. Later a mission point was maintained in the city of Canton, which grew into what is known as the Canton City Church. The details of this



CANTON CENTER HOUSE, STARK COUNTY

citadel of faith, so far as we have been able to gather from memories yet active, begin with Elder Hoke, whose valuable services began, however, some time on this side of the pioneer days of the church. Following Brother Hoke, about 1852, Brethren George Shively and Jacob Snyder were the feeders of the flock, Brother Shively acting as bishop, who, in 1857, moved to Indiana. After Brother Shively's departure to a new field of service, Brother Jacob Snyder faithfully cared for the church till his death. Associated with Brother Snyder in the ministry were Jonas Umbaugh, who moved West, John Cross, who was considered a very able speaker for that time, and Daniel Peck, who also proved himself faithful to the cause of Christ. Brother Peck married a daughter of Elder and Sister Snyder. Soon after the death of Elder Snyder, Brother Peck, in 1865, was ordained to the eldership and placed as overseer of the flock. This took place at a regular business meeting held at the home of Moses and Lydia Keim, in Osnaburg Township. At this same meeting Josiah Keim was called to the ministry of the church. Brethren Jacob Garber and Conrad Kahler were the visiting elders to assist in the foregoing installations.

Some time between 1856 and 1860 Brother Daniel Clapper was called from the deacon's office to engage in the larger work of the ministry. He was a faithful servant of the Lord, and closed his labors some time near 1898. Elders Peck, Clapper and Keim were colaborers for a number of years. Upon Brother Peck's death, some time about 1870, John

B. Shoemaker, of Smithville, Ohio, became the elder of the church for several years. When Moses Weaver moved from Ashland into the Canton Church, Brother Shoemaker resigned his charge in favor of Elder Weaver, who, after a few years, moved to Michigan. Benjamin Bolinger was elected to the ministry in 1871, who, after a few years, also moved to Michigan. After a short vacancy in the matter of a housekeeper, Elder Conrad Kahler was chosen to preside over the flock. Feeling keenly the need of living among those whom he would serve he moved from the Sandy Church and became a lively and untiring keeper of the saints of God. During his oversight the membership had a leader who knew and loved every one, and who never spared pains to make the work of the church prosper. During his ministration Brethren Jacob Weirich and John F. Kahler were called to the ministry. In the 1882 division in the Brotherhood Brother Josiah Keim withdrew with the Progressive Brethren, and organized a church in Louisville.

Upon the death of Brethren Kahler and Clapper the feeding of the flock fell to the lot of John F. Kahler and Jacob Weirich. These brethren filled the full measure of the second degree of the ministry in their love for the cause of Christ. Brother Samuel Sprankel, of the West Nimishillen congregation, by the voice of the Canton Church, joined with the above named brethren in the care of souls as their spiritual adviser.

In 1904 the Canton City Mission was organized into a separate church with a full set of officers, and

a membership whose zeal is invincible in meeting and overcoming obstacles that would prostrate others to the earth. With this organization the membership of the church for the most part is confined to the country.

Supplement to the Canton Church.

Elder Daniel Peck, one of the pioneers of Northeastern Ohio, who figured prominently in the organization of many of the churches in the eastern part of the District, and a man who was ever ready to take hold of new methods to perpetuate the work of the church, is much revered in the Canton Church for the valuable services he rendered especially to the local congregation. It was by his untiring efforts that the Sunday-school was organized at the Center house, in the days when opposition was expected. So appreciative have the church and Sunday-school been for the part he played in the organization of the latter school that an endowment fund has been raised to keep his grave in excellent condition.

In December, 1911, Brother Jacob Weirich, was ordained to the eldership, Adam H. Miller advanced to the second degree, and in May, 1913, Milton M. Taylor was called to the ministry. The present deacons are Brethren Michael Lehman, Peter B. Snyder, John H. Miller, Wm. Horner, Henry Royer, Wm. B. Royer, Jacob Keim and Wm. Mohn. The church is in a harmonious condition and willing to sacrifice for the cause of the Master.

Elder Conrad Kahler.

1819-1892.

Brother Kahler began life in Frankfort, Germany, on Oct. 29, 1819. But very little of the Germany childhood experiences were handed down to his posterity. The little boy Conrad, the eldest of a family of three children, passed through the trying experiences that come to not a few children when once they realize that they have to tear away from their playmates and many other endearments, never to see or visit them again excepting through the quiet whisperings of memory. When he was ten years old everything was gotten ready for the voyage to the New World, as it was then called. Certain personal property was disposed of, but Conrad saw to it that some of the little treasures of his tender life were snugly packed away among the things that were to be brought along. Affectionate good-byes were said and the voyage begun. The trip across the Atlantic was reported as being very stormy, taking six weeks before they landed at New York. The reader will note the hazards that trip must have had to keep the minds and hearts of the passengers in a constant state of tension.

After a few days at New York the Kahler family removed to Bolivar, Ohio. Economies were needed to be practiced, hence Conrad at once sought employment among the farmers, working in the summer time and going to school in the winter. He did this till he reached eighteen, when he hired out as a regular farm hand. He worked a number of consecutive years at Elder Yant's, and it was at this

home the seeds of truth were sown and cultivated which inclined him to the faith of the Brethren.

Jan. 13, 1844, he was married to Elizabeth Arnold, who with her parents had moved from Rockingham County, Va., to the Bolivar community. Theirs was a happy home to begin with, and was kept a



ELDER CONRAD KAHLER AND WIFE

growing happiness all the way through. Many sacrifices and hard struggling were bravely endured in order to make secure the home and its comforts. They wrought two years before they became seriously impressed that the Savior was needed in their home to perfect its joys, hence in 1846 they

made application to be received into the fellowship of the Brethren. They made strong their vows of obedience to the commands of the Scriptures and the time-honored usages of the church. Their faith and love for the Master became growing pillars of true devotion to God, and the uplift of their fellows.

To them were born seven children: three of them died in youth and four are still living who have brought into the church the zeal and love of their parents. John F. Kahler, the only son, was soon called to the ministry and is now pastor of the Canton City Church. The daughters who are still living have expressed their love for the Master as ever-zealous workers in the church, and in bringing up children who are especially known by their devotion to the better things of life.

In 1849, just five years after their marriage, Brother and Sister Kahler were called upon to receive the will of God through the voice of the church to engage themselves in the work of the ministry. This they did unfalteringly. Though not extensively endowed with an education, yet their faith soon brought them to the front ranks of service in Northeastern Ohio. They truly magnified the office, and in 1865 Brother Kahler was ordained to the full ministry. It was by his labors while in this office that he proved his greatest ability as a wise counselor and a leader among those of his class. He was called to his eternal reward in 1892. The churches of Northeastern Ohio lost a true and devout leader in Brother Kahler, yet the fruitage of his labors is still with us to cheer us on upon life's highway.

Elizabeth, the companion and mother, will never be forgotten, for her labors and faithfulness to every call to duty in the home, community and the church will ever be kept fresh and lively oracles on the tablets of memory of those who knew her. Upon the death of the husband and father she kept the altar fires burning and the children instructed in the ways of the Lord. Hers was a home that never turned the most unfortunate away unwarmed and unfed. Theirs was a true church home where every member felt perfectly welcome to come and talk of their joys as well as the more serious things of life. Her talks in councils had special weight, for not a few times were the members led out of the mists into the light her mind would shed upon the situation.

Sister Kahler joined her husband in the glory world at the ripe age of seventy-six. Though dead yet she liveth in the rich memories of the lives of those who survive her.

· MOHICAN CHURCH.

This church was organized about 1830, being the first church organized west of Stark County at that time. It took its name after a beautiful stream of water that flows through the community.

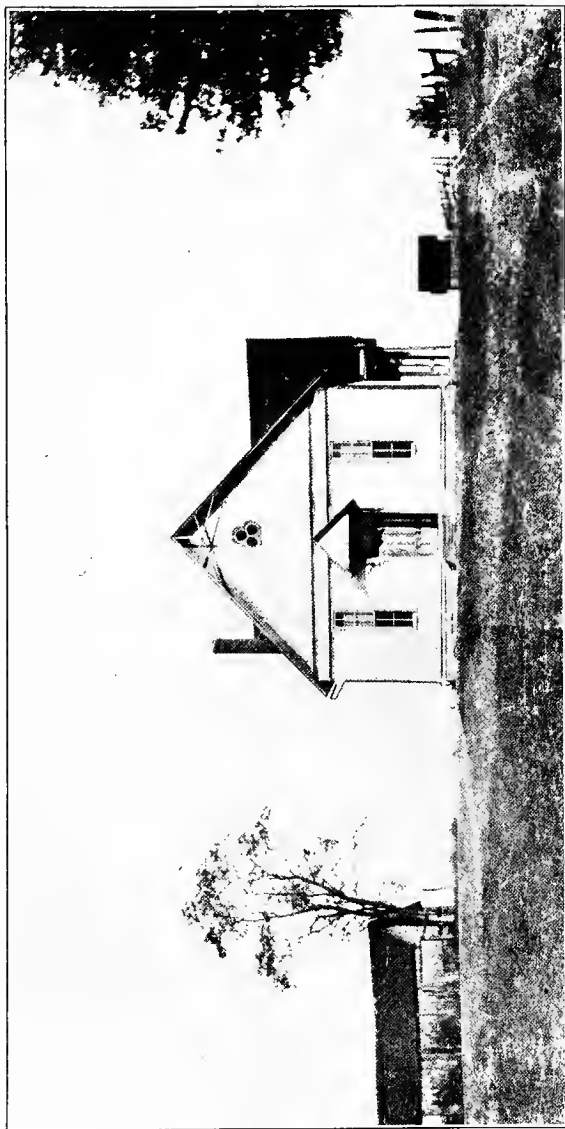
Twelve members in all gathered at the home of Brother John Shoemaker. After songs were sung and fervent prayers offered they proceeded at once to resolve themselves into an organization that they might more perfectly carry on the work of the Master, which they so much loved.

The harvest was great and the laborers were few

and their territory at that time extended from the lakes to the gulf and west to the Pacific Coast. Not all the names of those present at that occasion have been preserved. We will give a few that have been handed down by tradition: John Shumaker and wife, Dr. Echer and wife, David Garver and wife. During these early days the meetings were held in the homes of the members, meeting every two weeks. The preaching was in the German language. This continued for a long time, when there was a growing demand for preaching in English; the German then naturally dropped out. The singing was conducted on the style of the minister lining two lines and the congregation singing them and then lining two more and singing them, until the entire hymn was sung.

The list of elders who faithfully served the church from its earliest organization down to the present time are the following: John Shumaker, John Martin, Jacob Garver, Elias Dickey, Joseph Rittenhouse, P. J. Brown, Henry Worst, D. N. Workman, Tobias Hoover, Samuel Sprankel and James Murray. Elders Joseph Kessler and David Worst being recently ordained are doing faithful service for the church.

Besides those who have had charge of the church at different times, we have a list of very interesting names who have been helpful in the ministry, whose lives and personal service for the church have counted much in establishing the faith and perpetuating its influence in the moving-westward spirit: George Fleck, George Worst, Henry Jacobs, Christian Hol-



MOHICAN CHURCH, WAYNE COUNTY
Built about 1884.

terman, William Keiffer, George Kessler, David Worst, Silas Weidman, Samuel Bolinger.

In the deacon's office the chronicler has found the names of twenty-three who have served faithfully in all the departments of their work. Space will not permit the record of these names; suffice it to say that these have felt the call of the Master and have responded without equivocation and performed the duties of their charges as men feeling themselves responsible to the eternal God for their stewardship.

This church has had the pleasure of entertaining the 1843 Annual Conference, held at the home of Brother John Shoemaker. The Conference was remarkable in the number attending it and the means of transportation at that time, the brethren and sisters for the most part coming from the east traveling on horseback, afoot and in wagons. This occasion is still a matter of vivid memory in the minds of many of our older brethren and sisters, who found it an occasion of spiritual uplift, intensive fellowship and inspiration looking to a larger brotherhood that has surely followed. These early Conferences built better than they knew. In laying these foundations they were sufficient to support the superstructure which we trust will never cease rising into higher worth.

This church enjoyed its first Sunday-school organization in 1869. Its organization was attended with considerable opposition, but through patience and prayer this soon ceased and commendable work was done from year to year. As an evidence the most of her membership has been received into the church through the Sunday-school.

The Sisterhood of this church should receive special commendation for the successful work they are doing in their Aid Society. Many homes have been blessed through their painstaking work. The membership of the society is small; their good work largely makes up for this deficiency.

Another matter of historic importance should be mentioned at this place, and that is, this church, perhaps, more than any other in the Northeastern District of Ohio, suffered from the 1882 division in the Brotherhood. All her ministers as well as some of the deacons withdrew to the Progressives. Were it not for the energetic, persistent and executive ability of Elder D. N. Workman, who came to their rescue, the church would have suffered irreparable loss, but through Elder Workman's sacrifices as well as faithfulness to those who remained true to the church, the lamp of faith was kept burning and continued to be a contributor to the ever-growing Brotherhood.

Supplement to the Mohican Church.

A few belated notes may be of interest to many readers. The first services in this church were conducted in the German language, Elders John Shoemaker and John Martin doing the preaching. Soon there was a demand for English preaching; then Elders Jacob Garver and Henry Worst did the English preaching and the former two brethren the German.

Elder John Martin moved from Bedford County, Pa. Elder P. J. Brown moved into this congrega-

tion in 1862. He practiced dentistry at Congress, Ohio, when not engaged in ministerial duties. Henry Jacobs and Christian Halterman were elected to the ministry in 1873; William Keiffer, in 1874. Brethren Brown, Jacobs and Keiffer withdrew with the Progressives in the 1882 division of the church.

The church received a severe shock in the sudden death of Brother Shoemaker. Elder Shoemaker was hauling some lumber for the building of the first meetinghouse of the Brethren in this church. On his return home he stopped in Lattasburg a few moments to transact some business. In his starting from the village he attempted to get up into the wagon by stepping upon the doubletrees; his foot slipped, entangling him in the lines and singletrees; the horses became frightened and ran away, injuring Brother Shoemaker so that he lived only a few days.

The esteem in which Brother Shoemaker was held is seen in the very large funeral that was held over his remains. One hundred and eighty wagons, a few other vehicles and many on horseback followed him to his last earthly resting-place. The Mohican cemetery was consecrated by his being the first one buried in it. His work was suddenly ended, but what great work followed him in the church!

Elder Jacob Kurtz of this church also lost his life by accident. The chronicler was unable to give the details of his death and funeral. For two prominent elders to lose their lives so suddenly within the bounds of the same church is quite uncommon.

Elder Jacob Garver.

1800-1879.

Elder Jacob Garver was born near Hagerstown, Md., June 16, 1800, moving with his parents to Westmoreland County, Pa., in 1802, and in 1812 to Fayette County, Pa. Aug. 22, 1822, he was united in marriage to Mary Lucas, and in 1827 he and his family moved to Wayne County, Ohio, in the bounds of the Mohican Church. In 1830, he and his wife united with the Church of the Brethren and soon thereafter Brother Garver was elected to the deacon's office. In 1837 he was called to the ministry, and in 1855 ordained to the eldership, serving the church in that capacity until his death, May 14, 1879.

Brother Garver donated to the church the land on which the Mohican Church and cemetery are now located. Coming into this part of the District when there were but few members and no opportunity for holding meetings, save in members' houses, caused Brother Garver to become very anxious for the erection of churchhouses in which to worship. Some of these churches were first seated with benches without any backs, which were not satisfactory to Brother Garver, he contending for seats with backs. Some of the brethren opposed this, but through continued effort all the churches were provided with seats containing backs. Brother Garver was a man of strict integrity and faithful in the various duties he was called by the church to perform. Through his continued efforts the church prospered and the members loved and re-

vered his name. He was of a very sociable and pleasant turn of mind and had a good word for everybody, and Sister Garver was a real mother to the whole community.

Brother and Sister Garver brought up a family of sixteen children. They labored on for many, many years together for the upbuilding of the church, and the advancing of pure Christian piety in the community in which they lived. Their house was always a Brethren's home. It may be said of Brother and Sister Garver: "Inasmuch as you have ministered unto the least of these my brethren, you have ministered unto me." Two sons of Brother and Sister Garver were ministers in the Church of the Brethren: Samuel, of the Black River Church, and George, who moved on a farm near Dayton, Ohio.

Mary Lucas Garver.

1802-1881.

Mary Lucas Garver, wife of Elder Jacob Garver, was born in Fayette County, Pa., in 1802, living with her parents until married to Jacob Garver, Aug. 4, 1822. In 1827 they decided to go west. Loading their belongings on a large, four-horse wagon, they started out to try their fortune in the then wild west of Ohio, landing in Chester Township, Wayne County, on the farm where the Mochican Church and cemetery are located. Sister Garver was a strong, courageous woman, not afraid to endure hardships and willing to do her part toward clearing the forests away that they might produce something on which to live. It is said of her

that she could use an ax as well as a man and that she with her son, Samuel, then a boy at home, cut the timber off and cleared the land on which the Mohican Church and cemetery are located. With the bringing up of sixteen children and caring for



SISTER JACOB GARVER

Of the Mohican Church, Wayne County. Sister Garver helped to chop down the trees and clear up the ground where now stand the Mohican church and cemetery. Few men could cut a large tree down as quick as she.

an invalid sister-in-law, she yet found time to look after the welfare of the church and to study her Bible, and enjoyed more than anything else to converse therefrom. Full of the Spirit, full of love, she did what she could for the church and her God.

Her spirit took its flight in the month of June, 1881, at the age of seventy-nine, to dwell with him who gave it.

TUSCARAWAS CHURCH.

This church was organized between 1836 and 1840. Brother Abraham Yant, pioneer from Pennsylvania, minister and elder, settled in Bethlehem Township, Stark County, Ohio, two miles north of Bolivar. His was a pioneering for the Lord.

Prior to the organization, services were held in private homes and schoolhouses. Much interest was taken in these services, which resulted in the organization and the building of places of worship. This territory originally was quite large; two churchhouses were built, the first known as the Zion, erected in 1865, and an addition built in 1871; the Eden house was erected in 1873. The former is five miles north of Bolivar and the latter five and one-half miles southwest of Canton.

The records of the membership of this church from its earliest organization seem to have been lost. Present membership is about forty.

Those who followed Elder Yant in the care of his church were: John K. L. Swihart, Conrad Kahler and Samuel Sprankel; the latter holds the oversight of the church at the present time. Other ministers of the church were: Martin Reely (German), Henry Bender, George V. Kollar, Noah Longanecker, Reuben Shroyer, Jacob Mishler, Howard Helman, none of whom are now living within the bounds of the church.

The records of the deacons can only be traced back to 1855. They are as follows: George Helman, John Yutzey, Jos. Snively, Chas. Buchman, David E. Garber, Stephen Kocher, Elias Gerber, A. W. Yutzey.

This church was quite flourishing for a number of years and a few names may be mentioned as contributors in a special manner to the progress of the work, whose zeal and earnestness left indelible impressions upon the memories of those who survive. Brother and Sister Henry Bender were noted for their zeal and liberality; Brother and Sister Conrad Kahler for their fatherly and motherly care of the tender lambs of the fold; Brother and Sister Martin Reely, who remembered the church financially by bequeathing quite a nice sum of money; Brother and Sister George Helman were untiring and faithful, and were present at all services; Brother and Sister Daniel J. Yutzey for the part they played in the Sunday-school and other features of church work; Brother and Sister John F. Kahler were shining lights and contributed much to the encouragement and prosperity of the church.

A little bit of reminiscence of Elder Conrad Kahler, who held the oversight of this church, will be read with interest. He emigrated from Frankfurt, Germany, with his parents when eleven years old. They settled in Bolivar, Tuscarawas County, on a little farm one mile north of the village. Elder Conrad worked as a farm hand at Abram Yant's place for a number of years; there he learned the doctrine as taught by the Brethren. He also formed the acquaintance of Elizabeth Arnold, whose par-

ents came to Ohio from Rockingham County, Va., in 1840, and in 1844 they were married. In 1846 they united with the Church of the Brethren; in 1849 Brother Kahler was chosen to the ministry and in 1865 ordained to the eldership. To him much credit is due for the early growth of this church. He held the oversight until he removed to the bounds of the Canton Church in 1882. He closed his labors on earth in 1892. He had the joy of seeing all his children unite with the church.

The first Sunday-school in this church was organized in 1879 with considerable opposition. Through patience and perseverance opposition abated and the work was carried on with commendable zeal and success under the leadership of such men as D. J. Yutzey, Reuben Shroyer, William Fetters, A. W. Yutsey, D. F. Helman and John Studer. The number of scholars upon its organization were fifteen. A few years later a Sunday-school was organized at the Eden house. Number of scholars at this organization were twenty-five; the superintendents were the following: John F. Kahler, Abram Sniveley, William Rohn, A. W. Yutsey, William Sniveley, Elias Gerber and Daniel Lantz.

In 1874 this church was divided into two divisions: the southern part was called the Mt. Zion congregation. This division was on account of the large territory and the difficulty of the members getting back and forth to the different places of worship. While this church has not sustained the strength of its original membership, yet it has produced within its borders a number of ministers and influential members who migrated to other churches

and became pillars in building up the faith of the Lord where they did the greater part of their life's work. What is the loss to the Tuscarawas Church was gain in other places.

BLACK RIVER CHURCH.

The history of the Black River congregation dates back to about the year 1846, when Brethren Ephraim and Joseph Swinehart with their families located near Black River, Chatham Township, Medina County, Ohio. Other immigrant members were Brethren John White in 1849 and Joseph Rittenhouse in 1850, who with their wives were included in the first membership. The territory at first was a part of the Mohican congregation in Wayne County, of which Brother Garver was then presiding elder, assisted by Brother John Shoemaker. Sept. 30, 1855, the congregation was organized at the home of Brother Joseph Rittenhouse, at which time he was elected to the ministry and Brethren Ephraim Provant and John White were chosen deacons. Elders Elias Dickey, of Ashland, Ohio, and Joseph Showalter, of Stark County, Ohio, conducted the organization.

Among the charter members we find Brethren Joseph Rittenhouse, John White, George Heestand, John Robinson, Jacob Provant, Ephraim Provant, Ephraim Swinehart, Gideon Bollinger, Samuel Garver, Frederick Dague, John Werts, their wives, and Sister Mary Pittenger and Brother Nathaniel Rittenhouse.

Brethren Samuel Garver and John Werts and

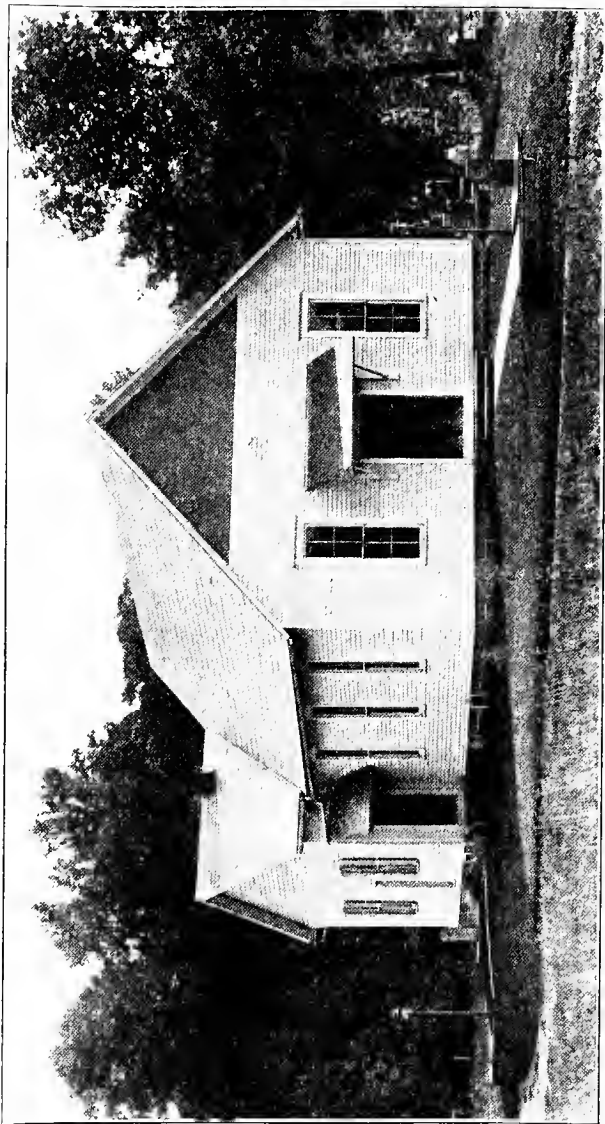
their wives, Nathaniel Rittenhouse, Frederick Dague and wife were baptized the day of the organization.

On the evening of this memorable day a love feast was held in the same house, which is still standing. Brother Jacob Garver had the oversight of the Black River congregation until about the year 1867, when Brother Joseph Rittenhouse was ordained and given charge of this pioneer flock.

The first members baptized in this part of the state were John Robinson and his wife, Elizabeth (Rittenhouse) Robinson. This occurred in the summer of 1855. Less than two months after the organization Mary Rittenhouse, aged nine years, was also baptized. It is to be observed that this church did not question the fitness of children to enter the Kingdom and be trained for the Master's use.

During the first years the meetings were held in the houses of the brethren; when these were too small, the barn was soon put into condition for services. The families took turns in entertaining the meetings. It was quite common to serve all who attended the meetings with dinner; in this case services were conducted in the afternoon also. Can the reader imagine what spiritual feasts were had upon those occasions? True, it took work, but the grandmothers knew how to do that.

Before the organization the following ministers kept the lamp of faith burning. Notice what an elect lot they are: Jacob Garver, John Shoemaker, John Martin, George Flack, Emanuel Bughly, of the Mohican Church; Elias Dickey, Isaac Smucker and Moses Weaver, of the Ashland Church; Chris-



BLACK RIVER CHURCH, MEDINA COUNTY

tian Wise, of the Richland Church; John Shoemaker, Sr., of the Chippewa congregation; and Jacob Kurtz, of Stark County. Brethren Henry Davy, of Knox County, John Wise, then of Pennsylvania, Peter Nead and James Quinter held series of meetings before there was any churchhouse in which to worship. The membership grew rapidly, and it was but a short time till the zeal of this newly-organized church spread over many townships. They did in those early days what is now known as church extension work. Soon the Gospel was being preached in Troy and Sullivan Townships, Ashland County; in Huntingdon, Harrisville, Chatham, Spencer, Litchfield and Westfield Townships, Medina County. Will the reader pause to think how the ministers and their wives would make these appointments regularly?

The writer remembers with much pleasure how glad we children were when we would see the Brethren ministers coming on Saturday afternoon, before the Sunday meeting. They often came on horseback when the roads were bad, fifteen or twenty miles, or more, and how we enjoyed listening to the conversations on Scripture and religious subjects during the evening; and the evening and morning worship, consisting of Scripture reading, singing hymns, exhortations and fervent prayers.

Sister Robinson, in writing to me about the meetings held in our parents' home and of the one busy day when the congregation was organized, the election, the baptisms and love feast, says, "That was a 'Glory' meeting."

In 1867 Joseph Rittenhouse was ordained elder

and given charge of the church. Also at the same meeting Jacob Shook and D. J. Myers were elected to the deacon's office.

A few years after the organization Brother Samuel Garver, son of Jacob Garver, was elected to the ministry. In 1870 Gideon Ballinger was called. He served faithfully until 1880 when he moved to Missouri. May 3, 1873, Brethren Tobias Hoover and John Pittinger were called to preach the Gospel. They were advanced to the second degree Aug. 8, 1874. At about this time Brother Samuel Garver was ordained to the eldership and placed in charge of the church, Elder Rittenhouse having moved to Eastern Maryland. Brother Garver kept the oversight of the church until 1904, when Tobias Hoover, who was ordained in 1893, was placed in charge of the flock which he faithfully shepherded till his death, Jan. 26, 1907. The membership was largest just prior to the 1882 rupture in the Brotherhood, when 132 souls were counted. The division seemed to be more severe here than at a great many places. Fourteen went with the Old Order Brethren, twenty-five with the Progressives, leaving ninety-three who remained loyal to the church. The effects of the division continued till 1896, when the membership numbered only about fifty. The lamp of the church could not be extinguished, however; with zeal and Christian determination the fires of faith were rekindled and a brighter day dawned upon that which was so beautifully begun.

April 7, 1883, Brethren William Shoemaker and Tobias Prowand were elected deacons, the latter not accepting the responsibilities of the office till

three years later. Nov. 7, 1887, Brother Charles Woods was called to the ministry. He did commendable service for a number of years. Nov. 5, 1892, Brethren Isaac Myers and George Hart were elected deacons. Two years later Brother Hart was killed accidentally. May 1, 1897, Henry Kilmer was elected deacon. From 1896 until 1905 the church grew by receiving nineteen members by immigration and twenty-four by baptism. Levi Dague and Henry Heestand were called to the deacon's office Oct. 14, 1899, and A. B. Horst to the ministry. Brother Horst was advanced to the second degree the following year. Brother John Yoder, who had moved into the church, was advanced at the same time. Sept. 24, 1904, Brethren M. Clyde Horst and S. M. Friend were called to the ministry and installed by Elder T. S. Moherman. The reader will note the part a well-replenished official board plays in piloting a church through turbulent waters.

The first meetinghouse was built in Homer Township in 1867. In the 1882 division this edifice was given over to the Progressives. A second house was built in 1868 in Chatham Township, on a corner of the farm then owned by Joseph Rittenhouse, he donating the land for the churchyard and cemetery. This house remained unchanged until 1900, when it was remodeled, and an addition built for communion purposes. See picture.

The Sunday-school record of the church dates from 1868 to 1869 with Joseph Rittenhouse as the first superintendent, succeeded by the following brethren: W. F. England, Henry Homan, John Dague, J. B. Wine, Tobias Hoover, John Pittinger,

Charles M. Woods, Simon Garver, S. M. Friend and Henry Kilmer. Brother Charles M. Woods directed the work of the Sunday-school for sixteen consecutive years. Why should these names be given? Simply because the work of the Sunday-school is an important department of the church. This was one of the first Sunday-schools organized in Northeastern Ohio.

October, 1902, a Missionary Reading Circle was organized with Sister Mary R. Hoover as local secretary. This circle soon merged into the Christian Workers' Society, which is still an active unit in the church.

The church suffered from a few emigrations along about 1906-8. Brother A. B. Horst was ordained in the fall of 1905, and later moved to Bellefontaine, Ohio, to take charge of the first city church. John Yoder moved to Canada. M. Clyde Horst was called to the First South Bend Church, which pastorate he still serves. This big field then fell to Brother S. M. Friend, who was ordained in 1908. He has been assisted in the care of the flock by Brethren A. S. Workman, of Loudonville, and James Murray, of the Chippewa Church. In 1910-11 twenty-one members were baptized. Brother A. B. Horst returned to this field of labor in 1912.

A few elders' names who served in times of special crises of the church deserve special comment.

Brother Joseph Rittenhouse, the first resident elder, was a man full of the missionary zeal, was always a liberal giver to the finances of the church, spent much time in laboring for her interests, and always went at his own charges. During the Civil

War, largely through his efforts, money was raised (\$300 each) to save a number of Brethren who had been drafted, from going to the army. The money was raised by taxation, each paying according to his worth. 2 Cor. 8: 12 was Brother Rittenhouse's favorite scripture. Brother and Sister Rittenhouse returned from Maryland in 1876. In the 1882 division he took a stand with the Old Order Brethren. He died at the age of eighty-two, New Year's Day, 1892, and his wife at the age of eighty-three, 1893. Both are buried in the Black River cemetery.

Elder Tobias Hoover served the church a number of years as helper. His zeal and wisdom as counsellor soon brought him into much of the responsibility of the church. He and his wife attended regularly three places of worship, two of them eight miles distant. It was but a few years after his ordination when he was called to the oversight of the Mohican, Ashland and Maple Grove Churches, and to be assistant elder of the Loudonville Church. He served on the Annual Meeting Standing Committee a number of times. His was a service for the good of the church and the glory of God. His last years were made distressing by the dread disease, cancer, which ended his life Jan. 26, 1907, at the age of sixty-five years. He died at the Oncalogue Hospital, Philadelphia, Pa. His remains were brought home and laid to rest in the Black River Cemetery.

Brother John Pittinger was a kind and loving husband and worker in the church. His wife being an invalid from rheumatism for a number of years prevented him from engaging in much of the work. His service was largely through his liberality which

the church so much enjoyed. He survived his wife twenty years, living for the most time with his daughters, Mary and Clara. He died in November, 1907, at the age of eighty years and was laid in the Black River cemetery. Thus in one year's time three of Black River's faithful elders who had labored together for over thirty years were called to their reward. This sudden loss was a hard blow to the church, but their labors do follow on.

"Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Tobias Hoover.

1841-1907.

Brother Hoover was born on a farm near Smithville, Wayne County, Ohio, Oct. 2, 1841. He was the son of Martin and Elizabeth (Miller) Hoover. He was the second of a family of fourteen children.

While in his teens he learned the carpenter trade and worked at it until after his marriage, when they settled on a farm.

Oct. 23, 1862, he was married to Mary Rittenhouse. To this union were born four children, one son and three daughters. His married life was spent in Medina County, Ohio, with the exception of five and one-half years spent in Indiana. He united with the Church of the Brethren at the age of nineteen, and was always an active and faithful member.

The first morning after establishing their home the family altar was instituted and was kept up as long as the home lasted.

May 3, 1873, he was chosen to the ministry; Aug. 1, 1874, he was advanced to the second degree, and in 1893 was ordained to the eldership. He was faithful in his calling. He was presiding elder in his home church (the Black River Church) from Feb. 4, 1904, until his death. He also had the over-



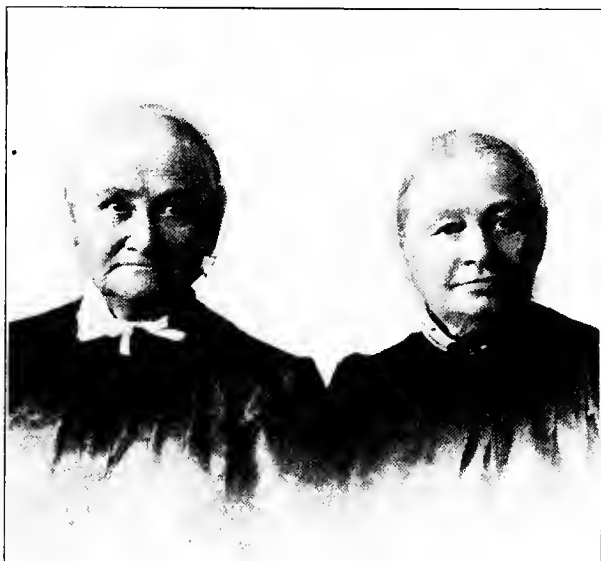
TOBIAS HOOVER

sight for some time of the Mohican, Ashland and Maple Grove Churches, and was assistant elder in the Loudonville Church.

He served as a member of the Standing Committee at the Annual Meeting at Lincoln, Nebr. He was often delegate to Annual Meetings, was several

times Moderator at District and Ministerial Meetings, and served on a number of important committees. He was a member of the District Mission Board for a number of years.

He was loved and respected by the entire com-



SISTER MARY RITTENHOUSE HOOVER

Hers was a zeal for the Lord, always abounding in good works. No sacrifice was too great for Sister Hoover to make for the extension of the Kingdom.

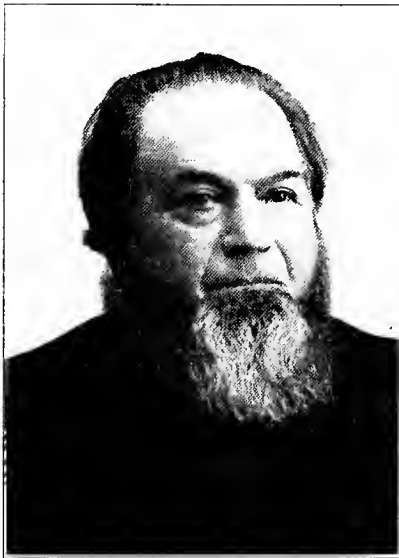
Sister (Rittenhouse) Robinson, to the left in the picture, is an older sister of Sister Hoover. She too abounded in deeds of love for the Master.

munity in which he lived and was looked up to as an honest, Christian man. He died Jan. 26, 1907, at the age of sixty-five years.

Elder Samuel Garver.

1825-1907.

Elder Samuel Garver, son of Elder Jacob Garver, was born in Fayette County, Pa., Oct. 8, 1825, moving with his parents to Wayne County, Ohio, in 1827. In 1847 he married Sarah Rice. In 1849 they



ELDER SAMUEL GARVER

moved into the bounds of the Black River Church and in 1854 united with the Church of the Brethren, being charter members of the Black River congregation. In 1857 Brother Garver was called to the ministry and later was ordained to the eldership.

efficiently serving the church in that capacity until near the end of his life, which occurred May 13, 1907.

Brother Garver was ever ready to assist in any movement taken by the church which had in it the uplifting of others or the advancing of Christ's kingdom on earth. The Bible was his principal study, in which he was very proficient. Much of his time was spent for the church he so much loved.

He was a man of sterling worth in the church and the community where he resided. Brother and Sister Garver's home was an ideal one, and a hearty welcome was given to everyone who came.

Sarah Rice Garver.

1823-1891.

Wife of Elder Samuel Garver, was born in Chester Township, Wayne County, Ohio, Nov. 30, 1823, and died Feb. 22, 1891.

Sister Garver was a woman of few words. Her life consisted principally of what she could do for her family of eight children while Brother Garver was out working among the churches, and to help look after the welfare of the home congregation.

She was a devoted wife, a loving mother and a faithful member of the Brethren Church. Grounded in righteousness, her voice rang out in no uncertain sound for every good thing. Her Bible was her companion, and in her last days it was her sure comfort, support and stay. How sweetly along life's road have this father and mother traveled their happy way! Self-sacrifice, the rarest flower that

blooms, crowned and glorified their lives. Their work is done but yet lives on as a monument well built through a life of service and love.



SISTER SAMUEL GARVER

**LOUDONVILLE CHURCH, LOUDONVILLE,
OHIO.**

This church was organized in 1856, at the home of Morgan Workman. The elders present at the organization were Elias Dickey and Joseph Smoker. The organization was effected with four charter members. Prior to the organization the services were held in the barn of Elder Morgan Workman

every four weeks. Four of his sons—William, Joshua, David and Arthur—became ministers of ability in the church. The membership built up quite rapidly under Elder Workman's management and powerful preaching. He could hold his audiences with unabated interest from one to two hours. The membership at his death was 150.

Associated with Elder Workman in the ministry were: David Brubaker, W. T. Workman, Daniel Peck, J. J. Workman, Lincoln Allenbaugh and A. S. Workman. Associated officials in the deacon's office were: Samuel Allenbaugh, George Roseborough, G. V. Smith, M. Teeters, William Bowman, J. H. Fisher, Eli Roseborough and Alonzo Workman.

This church has two places of worship and interest in a Union house. The Plum Run house, located two and one-half miles east of Loudonville, was built in 1863. The Honey Creek house, seven miles northwest of Loudonville, was built in 1873. The Union, or McFalls, house, three miles west of Loudonville, was built in 1870. All these churches at one time were strong and very influential and maintained the highest standard of Christian piety in their several communities.

Elder Morgan Workman, the prime mover in the organization and development of the church, deserves special mention. He and his wife were received into the church at the 1854 Annual Meeting, which was held in a barn of Elder Elias Dickey, five miles southeast of Ashland, Ashland County, Ohio. Through their energy and great love for the cause of Christ they were the means of the organi-

zation of the Loudonville Church. After the death of his wife in 1863 he laid off ground from his farm for a cemetery and churchhouse and in the same year erected a churchhouse, bearing two-thirds of



ELDER MORGAN WORKMAN

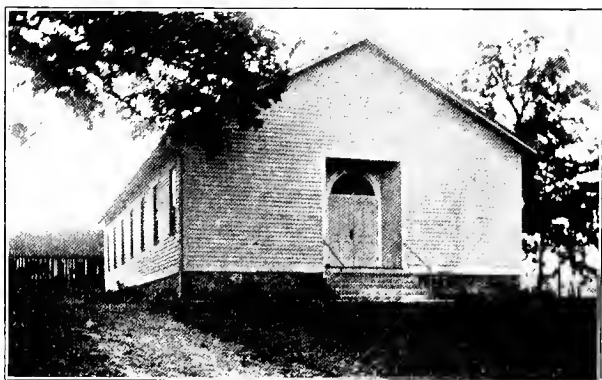
He and wife were baptized at the 1854 Annual Meeting. They pioneered the southern end of Ashland County, building up the Loudonville Church. At his death there were three well attended preaching points within the congregation.

the expenses himself. This house is still used for worship and stands as a monument to one whose heart overflowed with love for God and his fellow-men. He was financially prosperous; he gave liberally to the poor and the cause of Christ. At his

death, in 1886, David Brubaker took charge of the church and served until his death. This church has maintained a Sunday-school for a number of years with varying success. The church has suffered reverses the same as many others. Through internal troubles and through migrations, predominantly through the latter, the membership has been wonderfully decimated. A few members still convene upon occasions to sing the songs of Zion, and their contemplations of heaven, to comfort each other's souls in that faith that rises above the gloomy scenes of earth beyond the chilly skies to the haven of eternal rest whence there shall be no parting.

MAPLE GROVE CHURCH, ASHLAND, OHIO.

Along in the forties and fifties the spirit to go west brought a number of very fine families from different parts of Pennsylvania who settled in the beautiful and rich valleys of Ohio. From among them a number settled in Ashland County, ranging from the extreme south to the north. For a number of years this territory was in one congregation, with mission points at Maple Grove, the Dickey Church east of Ashland and the Loudonville, or Plum Run, as it was more familiarly known. These points were well taken care of by able ministers. They grew until it became advisable to divide the territory into three churches, namely: Maple Grove, Dickey, or Ashland, and Loudonville, or Plum Run. The services at these mission points were held in



MAPLE GROVE CHURCH, ASHLAND COUNTY



MAPLE GROVE PARSONAGE

private homes and the love feasts in barns; these were some of the good old days when Christian fellowship augmented Christian faith, and those good old brethren increased the Kingdom with courage and zeal.

The Maple Grove Church was organized in 1860. The elders present upon that occasion were Elias Dickey, of the Ashland Church, Jacob Garver, from Mohican, Joseph Rittenhouse, from Black River, and Morgan Workman, from Loudonville. These were the leading brethren who performed the duties which usually fall upon adjoining elders in the organization of churches. Other elders and ministers present were Joseph Showalter, Isaac Smoker and Moses Weaver. Elder Elias Dickey was chosen the first elder in charge, Jacob Garver succeeding to the oversight of the church upon the death of Elder Dickey, June 2, 1864. Elder John Brillhart, from Crawford County, succeeded Elder Garver, upon the latter's resignation. Three of the resident ministers at this time were called to the eldership, namely, William Saddler, Alpheus Dickey and George Worst. William Saddler was chosen to the oversight to succeed Elder Brillhart; upon the death of Elder Saddler, Tobias Hoover, from the Black River Church, did faithful service for five years and upon his request to be relieved, due to increasing responsibilities elsewhere among the churches, Elder W. L. Desenberg was called to the oversight, under whose direction the church has had a commendable growth in all departments of her work. The church is in a flourishing condition.

Other ministers residing in this territory for short

periods were Isaac Rudy, who continued until death, Ely Horner, Elder William Murray and David Snyder. Charles Helm was called to the ministry in the nineties, but his educational work soon called him into other fields of labor. W. A. Wiley was also chosen to the ministry in this church. His has been a zeal for the Master. Perhaps the pioneer minister and elder was John B. Myers, who moved from Somerset, Pa., in 1853. Meetings were regularly held in his home until the first churchhouse was built. In 1860 the members felt that they ought to have a place of worship that would accommodate the growing membership and the interests of the community to a better advantage than their private homes. The ground upon which the churchhouse now stands was given by John Myers; the cemetery was given by Jacob Beeghly. An addition was built to the original house for communion purposes, the barns being inadequate for the care and keeping of the Lord's house as the brethren felt that that service should be observed.

The list of deacons who assisted the elders and ministers in their work, visiting the sick and paying the annual visits and serving in every possible capacity, were the following: John Beeghly, William Ramsey, Jacob Cart, Peter Deshong, Martin Hogue, and George Shideler, all of whom are now dead.

The present deacons are: Jacob Beeghly, Joseph Beeghly, Abram Myers, Daniel Martin, Jerry Bowman, William Switzer, Aaron Umbaugh, Zep Shelly, L. C. Hostler and John Beeghly. Samuel Beeghly and John Seibert moved away soon after their call to the deacon's office.

The services in the earlier days of this church were attended by the membership from different parts of the country. As high as eight or ten ministers were present upon single occasions. The services in the private homes were about every four weeks; finally, after they moved into the church, they were held every two weeks, and now services are held every Sunday. The older members will remember the long table behind which the ministers would sit; the deacons in the long bench in front of the table would open the services by reading a chapter from which a number of ministers in turn would speak. These were the good old days. The services were usually divided between the English and German-speaking brethren. The singing was conducted by lining the hymns, two lines at a time, and then sung by short or long meter tunes.

The Sunday-school was among the first organized in the District. The date of the organization was not preserved. Elder Alpheus Dickey, now of Oregon, was the first superintendent and Samuel Beeghly, now of California, the assistant. These directed the work of the Sunday-school for a number of years. No Sunday-school helps were used the first ten years. Chapters were read from the New Testament. In fact, this Sunday-school, in all its history, prides itself in having a good, up-to-date school. The first Children's Day exercises were in 1882. In these exercises not many of the children took part. Sister William Shidler read an essay on "Influence"; Sister Joseph Beeghly, an essay on "Friendship"; Sister Kate Shidler, an essay on "Sunday-school." Several speeches were made

by the brethren, among whom D. N. Workman, from the Dickey Church, gave an interesting talk. The song book used in those early days was entitled "Imperial Harmony."

The present Sunday-school, under the superintendency of W. H. Gerber, supports a Home Department numbering seventy members; Cradle Roll, thirty-three; officers and teachers, sixteen; pupils in the main school, 175; average attendance, 140. This is the second largest Sunday-school in the District. The school has been evergreen for years. The Sisters' Aid Society of the church is in a most excellent condition and has extended its influence to homes of the community, especially where there is help wanted. They are generous givers and contributors to calls for help from large cities. This church has built a parsonage and is supporting their pastor.

Maple Grove Aid Society.

A Brief History of the Sisters' Aid Society, of the Maple Grove Church, Ashland, Ohio.

In the year 1894, while husband and I were on our return home from evangelistic work in the Middle District of Iowa, we visited at the home of Brother and Sister Tully Moherman, at Mount Morris, Ill. There I attended my first Aid Society in the old Sandstone. Being impressed with the good work and the much good that was being done at that place, we secured their constitution and by-laws. In January, 1895, we met at Sister Catherine Shidler's and organized as a band of workers. At this

meeting the writer was chosen President, Sister Mell Beeghley, Vice-President. To the best of my knowledge this was among the first Aid Societies organized in the Church of the Brethren in Northeastern Ohio.

Our aim from the beginning was to help in the mission at home and in foreign lands. The Maple Grove Society has supported two orphan children in India until they were married and have now gone out as workers in their home-land. We feel that the Lord has blessed the work of this Society and has been the means of making many a soul happy. God has removed some of our number by death, others have moved to other fields of labor, and still the work of the Society goes on.

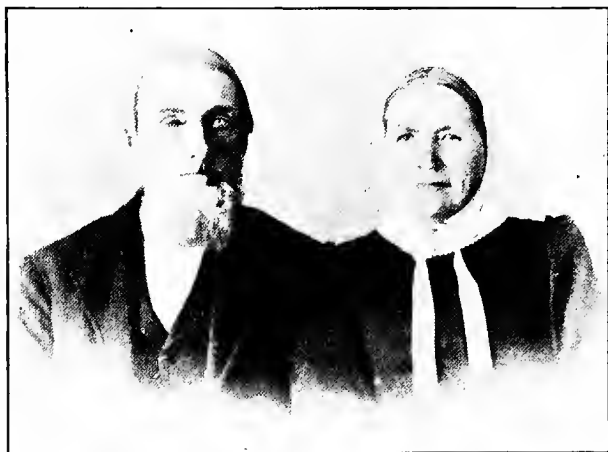
Mrs. W. L. Desenberg,
Ashland, Ohio.

Uncle George and Aunt Kate Shidler.

The pictures below are household countenances in the homes of the Maple Grove Church. Though not being blessed with children of their own, yet they dearly loved them, and spared no pains at all times to make them happy and useful whenever opportunity afforded the occasion. Uncle George was born in Washington County, Pa., Oct. 9, 1823; married Catherine Shopbell July 27, 1854; was elected to the office of deacon in 1882, and died Dec. 4, 1911. Brother Shidler was one of those who went about doing good in a quiet way, and whose judgment was considered good counsel by

all who knew him. He played no small part in making it possible for his wife to do the great work she did in the church. They both united with the Church of the Brethren Oct. 30, 1859, being baptized near the Ashland (Dickey) Church by Isaac Smucker.

Aunt Kate Shidler, as she is familiarly known,



UNCLE GEORGE AND AUNT KATE SHIDLER

was born in Ashland County, Feb. 22, 1834. Soon after their marriage, she and her husband became seriously concerned about their souls' welfare and went about earnestly to search the Scriptures and get light on the subject. Being raised under different persuasions the matter of where to pitch their spiritual tent became a question of great concern. Aunt Kate, of course, consulted her father, and he

too was interested in getting them his way. So earnest were they that they sat up till after midnight to clear up the subject of baptism. Her father finally, after failing to find the convincing argument, told her to do as she thought best, that he would not oppose her any longer.

Sister Shidler has ever been a leader in Sunday-school work. She was superintendent of the Maple Grove Sunday-school for two years, and taught in the primary department regularly for thirty-seven years. Her teaching was an earnest and unflinching concern for the soul's welfare of her pupils. Her voice was sweet in spiritual songs, her prayers were persuasive and touching, and her whole soul was an expression of the love of the Savior that every one be saved. No children's program was complete until her part was said and done. Her talks at Sunday-school meetings were tender and full of hope and inspiration.

Her home was a model in its hospitality, piety and devotion to all that was good. Everybody loved to go to Aunt Kate's.

The Aid Society of the Maple Grove Church was organized in her home in January, 1895, this being among the first organized in the District. She has been a tireless worker in this and in missions, the left hand never knowing what the right one was doing in her contributions to help the helpless. Though she is past eighty years, she is still active in all movements that make for the betterment of mankind.

ASHLAND (DICKEY) CHURCH.

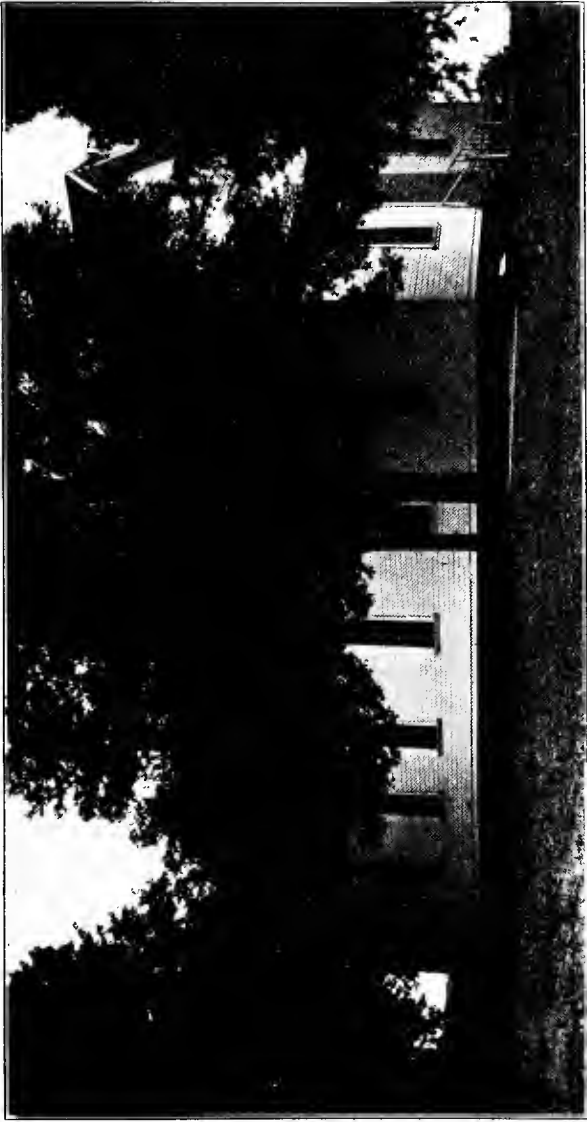
Situated in one of the most beautiful and productive stretches of country in the State of Ohio. Migrations into this expanse of country (then called the "wild and woolly West," with the Red Man in control) became somewhat active in the latter half of the eighteenth century. And in the first half of the nineteenth century the earlier settlers, desiring to realize profits on their partially-improved lands and go farther west, made it possible for the more conservative to find possessions and settle down as permanent fixtures on the soil. Migrations were mostly from Lancaster County, Pa., some few from Maryland, and later a number of excellent families came from the eastern part of Ohio; viz., Stark and Columbiana Counties. The first families of Brethren came into the county somewhere between 1800 to 1825.

The families moving into the community from the East, making up the nucleus and foundation material of the church (whose reputation has become a lively oracle in the Brotherhood), are for the most part the following: the Hesses, Witmers, Kilhefners, Planks, Fosses, Burkholders, Dickeys, Roops, Stones, Clarks, Baums, Brubakers, Myerses, Deshongs, Willises, Pecks, Showalters, Workmans, Mohermans, McQuates, Hersheys, Thomases, Hillers, Scotts, Zimmermans, Weavers, Weidlers, Gaults, Harpers, Roops and Frantzes. The history of these families for the most part traces back into the pioneer days of the church. By their thrift and uprightness they soon became fixtures in the com-

munity; some few of them identifying themselves with the church after some years of settlement.

During the real pioneer days of the church (which then included the entire county) preaching services and love feasts were conducted in private homes; they were generally all-day meetings with a luncheon furnished by the family where services were held. The services at first were many weeks apart, due in most part to the distance the members lived from each other and the difficulty in traveling. The preaching in those early days was done by men full of the Holy Ghost, who traveled to their appointments on horseback, in some cases taking two days to make the trip, and as long to go home again. They were known as "horseback preachers." The work was well done, for it was not long till three promising mission points were established, viz., in the Loudonville, Maple Grove and Dickey communities. These points soon became officered by immigrations and elections, which gave the work much encouragement. As the field of work became enlarged in these communities by the opening up of new places for preaching in the near-by school-houses, and the difficulty of travel from one main center to the other due to the increased number of appointments at each, it was thought best to divide the entire membership of the county into three congregations, which was done in the spring of 1860 (excepting Loudonville, organized in 1856), the three churches taking their original names as mission points: Loudonville (or Plum Run), Ashland (or Dickey) and Maple Grove.

The Ashland (Dickey) Church then begins as an



ASHLAND (DICKEY) CHURCH, ASHLAND COUNTY

organization in 1860, with Elders Elias Dickey, Jacob Garver, Joseph Rittenhouse, Morgan Workman and some ministers of the second degree present to complete the terms of formal division of territory. Elder Elias Dickey was chosen as the first house-keeper. This newly-organized body of believers soon felt the added responsibility. They took up the work with new courage, placing into official position those among them that showed zeal and an unbending faith. The Word was expounded with power, and for many years German preaching was kept up to accommodate those who could not understand the English so well. This shows that the earliest membership was largely German. Practically half of the singing also was done in German. The last sermon in the German tongue was preached at the church in the fall of 1887 by the late Elder J. B. Light, of near Fostoria, Ohio. This terminal of German preaching occurred at a love feast occasion.

The first churchhouse was built in the summer of 1853, just seven years before the organization. This house was a rectangular building forty by sixty feet. There were two entrances from the south side—one for the women and the other for the men. Each was expected to take his own side of the house, excepting in cases of marriage, when the young husband would sit with his wife upon their first time coming to the services. After that the husband would usually take his own side of the house again. Two large posts stood near the center of the building to support the ceiling and roof. Two box stoves for burning wood heated the house

—one on each side of the house. The pulpit was on a level with the rest of the main audience room, and a table about sixteen feet long, three feet wide and about three feet in height, served the purpose of the modern pulpit stand. The elders and ministers sat to the north side of the table facing the audience, and the deacons sat on the other side of the table facing the elders and ministers. It was quite common for the deacons to read the Scripture text for the basis of the preaching which was soon to follow, he himself frequently making comments on the same. When the preachers would be unexpectedly absent to fill other engagements the deacons then would take full charge of the services, including the preaching. The preaching services were usually quite lengthy, because each preacher, from the oldest to the youngest, was expected to say something, not forgetting that a part of the preaching and singing had to be in German. The singing was nearly all according to the long and short meter tunes. The minister would line the hymn, two lines at a time; the congregation would then follow with the singing. The music was sweet and lovely. Few if any protracted meetings were ever held in the old churchhouse, but when neighboring ministers would come along the elders in charge would never fail to announce a limited number of appointments for them.

The resident ministers who did service in that sacred tabernacle were Elias Dickey, Joseph Showalter, ——— Peck, David Witmer, George Hoke, Isaac Schmucker, James Tracy, George Witmer, Henry Kilhefner, Moses Weaver, David N. Work-

man, I. D. Parker and Isaac Kilhefner. The worth of these men in the pulpit and community is best seen by the exceptional standard of morality that prevails throughout the church territory and the growing congregation which has succeeded their days. The things specially emphasized in the preaching and daily living were: a close observance of the Gospel doctrines and to keep oneself aloof from worldly contaminations, such as shows, fairs, drinking, using tobacco, divorce, secrecy, dances and all places of questionable amusement. It is remarkable how clean the membership kept along these lines. When any one made application for church membership, the entire membership was called to one side for consultation to ascertain if all were willing to receive the applicant into church fellowship, or if any one knew of any reasons why the candidate should not be received. Where there was no dissenting voice the applicant was received by the usual order. If there were any financial matters yet unprovided for, or any unsettled dispute with any neighbor or others, then baptism was postponed until full satisfaction would be made. This all goes to show how cautious our forefathers were and how anxious they were to keep the church "unspotted from the world." We have indulged in this much detailed description because it indexes quite well the general custom prevailing all over the district; also to serve the good purpose of reviving the memories of the older membership now living, of those good old days, when you were new in the service, when wells of living water welled up within your souls giving you refreshing for your faith and

work, thus in a measure making you young in the Master's service again; and those of you who think those customs of former days were somewhat peculiar and strange, remember that you now may be wedded to some custom that will look just as strange to the next generation who will read after you. Let us pray and work that we may serve our day as well as they did theirs.

The first Sunday-school in the church was organized in the Old House in April, 1873. Elder D. N. Workman and I. D. Parker were the first superintendents. Only a little opposition was encountered in getting the consent of the church that such a work should be installed. The school run only the summer months during the first years. The summer of 1877 no Sunday-school was conducted because of the building of the new house and the tearing down of the old one. Throughout the entire history of the school it has been well officered and a splendid corps of teachers has been maintained. In recent years it has the reputation of being one of the largest and most up-to-date country Sunday-schools in the State.

The new churchhouse was built in the summer of 1877. It is forty by eighty feet, containing five rooms, a cellar and a furnace room. The ceiling is high, the acoustics good and nearly the entire space can be thrown into one auditorium upon special occasions. The windows are high, affording splendid light. Large rolling doors separate the main audience and communion rooms. Few modern-built houses in the Brotherhood have the conveniences for all church purposes as this one has. The latest

improvements to the church property are the heating and lighting by natural gas, and the installation of a baptistry.

Elder James Quinter preached the dedicatory sermon to a densely-packed house, the entire building being turned into one auditorium. The following winter the first real revival meeting in the history of the church was held. Brother Jesse Calvert, of Warsaw, Ind., did the preaching. Sixty-five souls in this Pentecost were gathered into the fold, a remarkable percentage of whom became pillars in the Kingdom, due in large measure to the splendid care taken of them. Frequent pentecostal showers have been the joy of the church in subsequent years.

The ministry called to the services of the church since the erection of the new house are the following: W. F. England, now in California, and T. S. Moherman, both elected at a special meeting in October, 1886, advanced in 1894 and ordained in 1904.

David Weidler was called to the ministry in October, 1897, advanced in October, 1903, tendered his resignation in April, 1906. The church reluctantly accepted the same.

S. U. Snavely, of Republic, Ohio, served the church as pastor for two years.

Elder W. D. Keller, of Ankenytown, Ohio, is now serving the church as pastor, with T. S. Moherman as elder in charge. The church is in a most prosperous condition. Peace and harmony is a golden thread weaving together the hearts of the membership into one purpose, that the Kingdom of God might fill the whole earth with its praise and power.

No work succeeds without the aid of women.

The sisters of the church have played no small part in the history of her work. They were always more numerous than the brethren, hence the finer elements of spirituality. Their service resolved into a special organization in 1894, in the form of the Sisters' Aid Society. Sister T. S. Moherman having come in contact with a similar work while attending school at Mt. Morris, Ill., upon her return she talked it up among some of the members. It was only a short time till sufficient interest was aroused and an organization effected. The constitution and by-laws were in a measure original, that this new feature in church work might better accomplish its purpose. This has been one of the strongest arms of the church in serving the interests of the community and distant points, and in preparing material for church membership. To increase the scope of their work a second society was organized in January, 1913, in the city of Ashland, for the special accommodation of sisters who could not get to the country meetings. It is doing a splendid work. Nearly the entire Sisterhood of the church is identified with aid society work through these organizations.

The cemetery is a beautiful and well-drained plot of ground where lie many of the heads of the best families that have come to the community. Some of the prominent ministers of the Brotherhood are lying there also, such as Elias Dickey, David Witmer, D. N. Workman, I. D. Parker, George Hoke and Joseph Showalter. Important improvements are now being provided for and an endowment for the perpetual maintenance of the same.

The present membership is upwards of 250 souls. A vigorous work is being carried forward and the annual expenditure for all church work, both at home and remote, are near the one-thousand-dollar mark. No severe storms have ever struck this Citadel of Faith. The Lord has been a constant Protector and Keeper of the flock. His name be praised!

Subscription List of the Ashland (Dickey) Church.

“ Ashland, Ohio, May 1, 1877.

“ For the building of a new meetinghouse in the summer of 1877, for the German Baptist Society. Said house to be erected on the lot where the house commonly called the Dickey Meetinghouse now stands. Also said house and graveyard attached thereto to be open and free on all funeral occasions.

“ We, the undersigned, herein agree to pay for the above-named purpose the several sums annexed to our names. Said amounts to be paid in two installments. The one-half to be paid when the building is commenced, and the balance when it is under roof.”

The entire neighborhood, both in and out of the church, were willing contributors, including many of the business men of Ashland. The entire cost of the building was near \$4,000.

Elias Dickey.

1808-1864.

My first knowledge of Father Dickey (born Aug. 24, 1808) was in Stark County, Ohio, from which place he moved to Ashland County, Ohio, in the

year 1844. He first settled on the farm, southeast of Ashland, previously owned by David Roop. A few years later he bought and moved onto the farm then known as the Brubaker Farm, where he lived until the time of his death, June 2, 1864.

He was a strong man physically and a farmer by occupation. He cleared up three farms and erected five sets of buildings. He was a self-made man, without a school education, save three months of German school and thirteen nights English schooling. He could neither read nor write when married. He was known as a man of unusually strong mental powers. He was able to grasp and comprehend a situation, however, and reason logically along lines tending to solve the problems of life as they came before him. He was a good organizer and a natural-born leader, yet always seeming disposed to keep himself in the background, and endeavored to mould sentiment that would reflect his convictions of right and propriety.

Early in life he, with his wife, Elizabeth (Hoke) Dickey, united with the Church of the Brethren and both continued faithful and active members of the church until removed by death. He was early called to the ministry and was soon advanced to the full ministry. Soon after his removal to Ashland County, Ohio, much of the work of the ministry in that locality devolved upon him. He kept account, the greater part of one year, of the distance traveled by him in his own private conveyance, it amounting to over 5,000 miles, in church work.

He was a strong advocate and an able defender of

the plain principles and doctrines of the Bible. He worked in harmony with the methods of the church for the application of these principles, so long as he felt that conditions justified his so doing. Although strictly loyal to the church, yet being of an aggressive nature, he was always ready for any movement that would lead to more effective work for the Lord and the church. He was one among the first to set on foot and encourage protracted effort in the way of holding series of meetings at one place, which meetings proved to be successful in gathering many souls for Christ. On one occasion, while a series of meetings were in progress and a number of souls were being gathered into the church at Ashland, a report of the meeting reached Indiana. Some of the elders there looked with some suspicion upon the movement, fearing that "wild fire" had gotten among the brethren at Ashland. One of their prominent elders, an able minister, unexpectedly came into the church one evening just as the meeting was about to open. He was asked to participate but refused. He continued in attendance for several meetings until convinced of the propriety of the work, then stated the reason for his silence, after which he joined in and assisted nobly. Brother Dickey being an able counsellor and adviser, his counsel was sought for by many brethren in the consideration of difficult problems that came to them. In his council meeting work in his home church, when trouble or difficulty arose between brethren, he was disposed to take a portion of the blame upon himself, when it was possible for him

to do so, even though he was entirely innocent. He thereby gained much sympathy and confidence from all.

His companion was a noble helper to him in all the work of his ministry. She taught him to read, which he could do understandingly in the Bible and hymn book, but in nothing else could he read intelligently. She always stood by him and encouraged him in his work for the Lord and the church, however much additional responsibility and labor would devolve upon her. Their Christian home was always open for the brethren, many of whom often met there for counsel and social interview.

(Furnished by L. H. Dickey.)

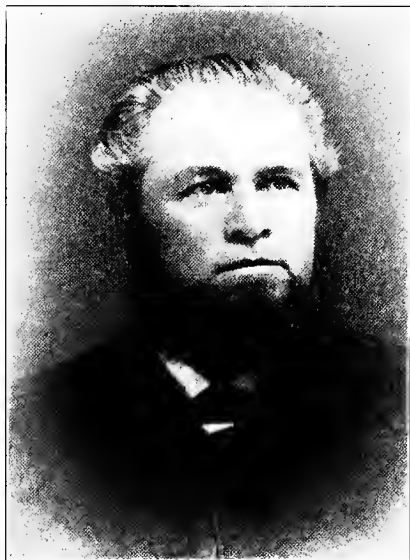
Elder David Workman.

1840-1894.

Elder D. N. Workman was born near Loudonville, Ohio, in those days when school privileges covered only about three or four months during the winter sessions. His was a remarkable mental acumen, quick to apprehend a situation and untangle complex problems in a practical and common-sense way.

Brother Workman married Lavina Dickey Dec. 23, 1860. These were days when the cost of starting a home had to be reckoned with. This young and happy pair lived near Loudonville for three years, during which time energy and thrift placed them in a position to venture the purchase of a home for themselves. They bought the Dickey farm lying one mile south of the church bearing the

same name, and where the 1854 Annual Meeting was held. After about four years of agricultural success they sold the farm to Calvin Parker. Of all the choice lands in Ashland County, none seemed so attractive as the Isaac Schmucker farm near the Ashland (Dickey) Church, four and one-half miles



ELDER DAVID N. WORKMAN

from Ashland. In this home Brother Workman spent the remainder of his life. The large farm soon became known as one of the best and most beautiful farms in the county.

Both Brother and Sister Workman united with the church before marriage, which was quite un-

usual in those days, for there seemed to be a general sentiment in the church that after matrimony was soon enough, because young people naturally became more settled then and would make better fixtures in the church.

Brother Workman was elected to the deacon's office in 1866. He accepted every opportunity to expound the Scriptures, as did the deacons in the Apostles' times. He was even asked to instruct applicants for baptism. His go-forward disposition would not long leave him in this limited field of service, hence in June, 1870, he was called to the ministry at a love feast held in the barn of Austin Moherman, where a large body of members were present to welcome him and his wife into their new field of responsibility, accompanied by the usual right hand of fellowship and salutation. The work of the ministry was taken up at once, and his growing ability in expounding the Word, and his unswerving purpose, soon placed him in the second degree of the ministry, where he became a valuable assistant to his seniors in office, in words of counsel and pushing the work of the church.

He was made bishop in the fall of 1880 by order of the church, the installation services being conducted by Elder R. H. Miller, who at that time was president of Ashland College. The oversight of the church soon fell to his responsibility, which he faithfully bore till his death.

He had the pleasure of seeing some of the fruitage of his years of service, in the strong sentiment the

church had built up in the community for righteousness, and a church with business ability, working together in peace and harmony.

He also was among the pioneers of the Brotherhood in evangelistic work. Along in the seventies



SISTER LAVINA D. WORKMAN

One who bore faithfully with her husband the heavy responsibilities incident to the care and keeping of many churches in Israel.

was the real transition period in the Brotherhood relative to evangelistic work. It had been looked upon as a worldly notion, and individuals would be brought into the church without due consideration of the step they were taking, hence would soon

become subjects of church discipline. Then, too, as was thought, it would have a tendency to bring into the church those who were too young to know the step they were taking.

Brother D. N. was among the few who threw themselves into the work with a genuine love for souls; and by his forceful exposition of the Word, and demonstration in the power of the Spirit, proved to the cautious that the days of Pentecost were not at an end; that men everywhere should get into the Kingdom and do the work of the Master. His work as an evangelist, for the most part, was done in the Shenandoah Valley of Virginia, in Maryland, Pennsylvania, Ohio and Indiana. His evangelistic work covered only a few years, due to the pressure of his home and surrounding churches for his services in the care of souls.

Brother Workman was a baptizer of rare ability. His joy was a full measure while engaged in that work.

He was also a pioneer in Sunday-school work, when opposition had to be won over to an appreciation of its spiritual worth. He acted in the capacity of superintendent of the first Sunday-school in the Ashland (Dickey) Church.

His earthly remains now lie in the beautiful cemetery near the church where his life's work was mainly done. The truth he expounded, counsels given, and his life still live in the community, blooming and bearing luxuriantly.

Isaac Dillen Parker.

1847-1910.

Born on a farm near Loudonville, Ohio, Jan. 22, 1847, the seventh child of a family of eight children. His parents, brothers and sisters were staunch members of the Baptist Church, while his maternal Grandmother Priest was a devoted member of the Church of the Brethren, for whom her ministers held occasional meetings in the home and neighborhood, through which the subject of this sketch was led to accept his Savior. He entered into the fellowship of the Brethren Church at sixteen years of age.

His church relations differing from those of his parents made him a close and careful Bible student early in life, which was an invaluable help to him in the busy years that followed. However, be it said to the credit of his people that although they did not see and believe alike, yet they never seriously opposed the son in his convictions of right.

His parents came from that substantial pioneer stock that was able to endure hardships and to impart vigorous life and hardy ideals which developed sterling character.

This youth lived and worked on the farm and attended the public schools until he was seventeen years old when, having a burning desire for an education, he asked for his freedom, so that he could save up his earnings to use toward a higher education. This was granted him and by push and perseverance he began teaching school at nineteen years of age, continuing teaching and studying for

several years, always, as was often remarked, the most diligent student in the school. A strong determination served him well in this as in many other experiences that came to him later on. He gave his best energies to the interests of the church in



ELD. I. D. PARKER

its various lines. Especially was he interested in Christian education under the guidance of our own people, to which cause he bestowed with a liberal hand, besides giving largely of his time free. In the enlargement of our publishing interests, and in

the placing of the church paper in every home of the Brotherhood; and in the largest possible endowment of our general missionary work are seen evidences of his arduous and successful endeavor, and his personal provision.

Because of his advanced ideas on some of the more important phases of church work he was sometimes severely criticized, but he pressed on. He was aggressive, yet ready only for such new advanced methods as conformed to the spirit of the Word of God. When Sunday-school sentiment was being created he was among the foremost to push it to the front, likewise when the opportune time came for the Christian Workers' organizations?

He was superintendent of one of the first Sunday-schools organized in the Northeastern District of Ohio, which was held in the Ashland Church. Having no denominational or international lessons, he worked out the lessons to be studied. He was also chairman of the first Sunday-school convention held in the District; also encouraged District ministerial meetings and District mission work.

He held one, and in many congregations several, series of meetings in nearly every church in the District, besides his extensive evangelistic work in other fields. God blessed these efforts with abundant fruitage, and he has many spiritual children doing efficient service in the home and foreign fields. He had no greater joy than the fellowship of his brethren and in the public worship, as in the various councils of the church he was always there on time, alert and interested in all and desirous of the greatest good to the largest number. So eager was

he to understand and do efficient service for his Master that he seldom lost an opportunity to attend District and General Conference or committee meetings, where he could sit at the feet of his elder brethren and learn of them Bible Theology and Church Government applied. He had the courage of his convictions and was a strong advocate of the principles of the Gospel as understood and practiced by the Brethren. This was evidenced by his standing as one of two souls in the congregation voting in favor of loyalty to the Brotherhood at the time of the lamentable disruption at Ashland College. Being an optimist he looked on the bright side and always saw something brighter ahead. While he deplored any irregularities that might arise in the fold he sought to save erring souls rather than destroy them. He had a great and tender care for the weak and erring and was concerned for the lambs within the fold. But his greater concern was for the unsaved, and no message of his closed without a tender appeal to them; while in personal work he was especially instrumental in leading many into the higher life.

His manner of doing his work won for him the admiration even of those who did not always agree with him. His shepherding care was wanted and his counsels sought after and followed, and his heart was large enough to count it not too dear to spend and be spent for the good of others. The young sought his tender, helpful care. The bereft turned to him for words of comfort and healing. The troubled came to have all clouds removed, or find the way to surmount them. He was frequently

placed on important committees and served them well. In church government he was mild and charitable to the erring, yet never sacrificing principle which appealed to the better judgment of all. He met the most difficult problems with firm and unwavering faith in the right prevailing in the end.

In many things Brother Parker lived in advance of his day. Yet he was not disposed to grow impatient when his views were not accepted. He could *labor* and *wait*. One of his favorite texts was, "I can do all things through Christ who strengthens me." Another, "All things work together for good to them that love the Lord." Better still, "We are saved by grace through faith." He sometimes said that the one thing better than the many precious promises of God was to get ourselves in line with God's plan so that we may claim them as our own.

As a husband, he was kind, helpful and indulgent. He lived for those who knew him best, yet he never forgot his higher calling and the larger circle for whom he lived and labored.

As a preacher his discourses were forceful, logical, fresh and interesting. He studiously avoided getting into ruts, "studying to show himself an approved workman, rightly dividing the Word." He sought wider fields and newer pastures for his flock to feed upon. To sit under his ministry was to feel that you had been well fed.

As a pastor he was a gentle shepherd. No lamb, however erring, was dealt with harshly; personal effort was generally effective.

Brother Parker was a man with a vision of great

things. Before the church had Sunday-schools he believed the time would come when they would be enjoyed in every congregation. He saw and labored for larger possibilities for our publishing interests; advocated church control and fostering care of our schools, larger endowment for the schools and the general missionary work; a larger circulation and more intelligent knowledge of our church work and of her ministry by her laity—much of which he lived to see as the consummation of his hopes.

He was an interesting conversationalist, ready to listen and always ready with a story or illustration to fix the points he made.

Born, baptized, married, called to the office of deacon and in a short time to the ministry. Later he was called to the eldership in the Ashland Church, after which he spent twenty years of his ripest and best efforts in faithful pastoral and evangelistic work in other fields, as traveling secretary for our church papers, endowment solicitor for the general missionary work and solicitor of funds for the saving of some of our schools.

It was but fitting and natural that the Father should lead him back home to the church and District of his youth as the evening shades of life were so unconsciously closing the sable mantle about him. Many said he was taken before his time. The Lord knows all. Though his years were few, as men measure life, yet they were fruitful and a blessing to the world. He gave his best thought and strength to the church that she might be purer, stronger and holier for his having lived.

The end came May 21, 1910.

MOUNT ZION.

This congregation is situated a little to one side of the main group of churches in the District. The real beginnings of this body of believers the chronicler was unable to secure, because "they are not left to tell the story." Their pioneer days were contemporary with other leading denominations, hence quite a bit of commingling in their services. They joined with them in union Sunday-school work as early as 1866, hence securing for themselves the honor and pleasure of being the first in the District to engage in that most important service.

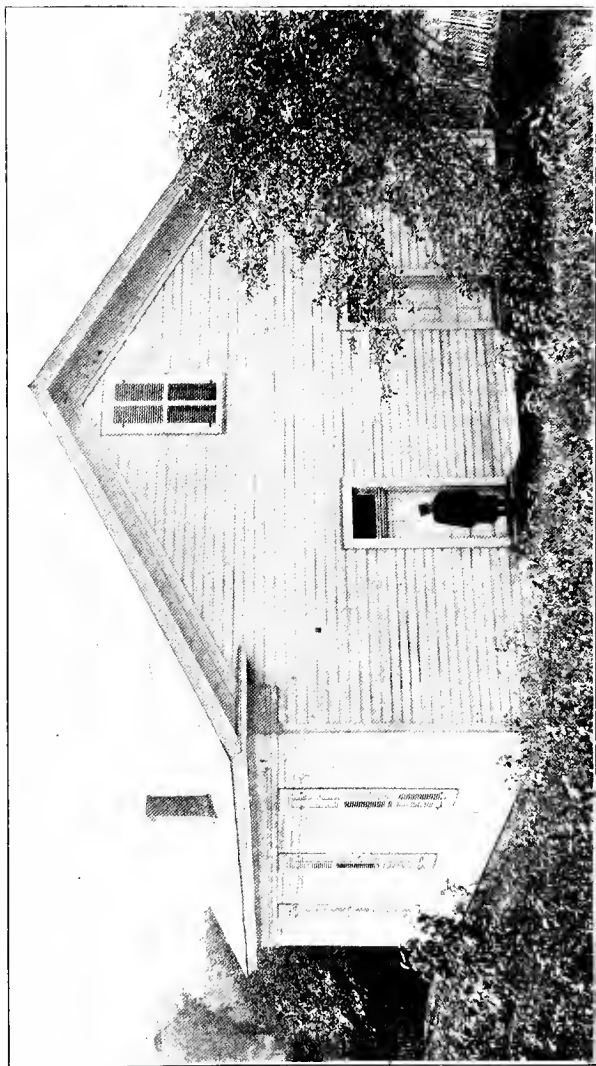
The church seems to have been fully organized about 1874. There are about fifty members who meet regularly every two weeks. It is no uncommon thing for members to come on horseback fifteen and twenty miles to attend the services and enrich their souls in spiritual fellowship with each other.

The ministers who were most instrumental in breaking to this membership the Bread of Life were: Elders Conrad Kahler, J. K. Swinehart, Geo. V. Kollar, Peter Kollar and Edward Loomis. All the ministers and deacons of the church are reported to have been very faithful to their calling. Elder Geo. V. Kollar was their first resident elder.

The Mt. Zion house was purchased of the Methodist Episcopal Church along about 1868. It is situated in West New Philadelphia.

The following contains some interesting reminiscences:

At the present time there are only three deacons



MOUNT ZION CHURCH, NEAR NEW PHILADELPHIA, TUSCARAWAS COUNTY

living: David Secrist, Henry Paulus and Edward Schwarm.

Hugh Kelley died over fifteen years ago.

Brother Adam Renneker, considering his age and physical debility, is quite active in all lines of church work. He is the oldest living deacon.

Brother Paulus is quite exemplary and faithful in his official duties, but is not favorably situated to attend all the services of the church.

David Shively has been superintendent of the Sunday-school for many years, is quite active and faithful to his charge. He and his family are quite active in missions, having contributed quite liberally to the India work.

Brother David Secrist is prompt and regular in attending church services; has shown commendable zeal in Sunday-school work, is superintendent of the New Philadelphia school, has been quite helpful in sacred song, and can adapt himself to the young people better than many. He also is a liberal contributor to the Lord's work. It has been wisely said, that when we are old we should consider we were once young.

Sisters Amelia Boone, who died thirty years ago, and Rachel Herstine, about six years ago, are much missed in social life and our public services. Also Sister Sarah Shively, of pleasant and precious memory, departed this life Dec. 1, 1914.

The mainstay of this congregation has been Elder Edward Loomis, whose life is interestingly sketched in his autobiography.

The seed-sowing done in the territory of this congregation constitutes a fruitful field for future work.

Margaret Secrist.

1819-1907.

Margaret Kollar Secrist was born March 31, 1819, in Fairfield Township, Tuscarawas County, Ohio. Died Dec. 26, 1907, aged eighty-eight years, eight months and twenty-five days.

Her husband, Brother Elijah Secrist, preceded her to the spirit world a little over forty-two years, not only leaving her to mourn the loss of a devoted and faithful husband, but greatly increasing her care and responsibility. Wisely and faithfully were these obligations met. What a wonderful debt of gratitude do children owe a devoted, faithful mother!

The school privileges enjoyed by the subject of this sketch were very inferior, yet she had a special thirst for intellectual culture and the acquisition of useful knowledge. She heeded the exhortation of the wise man: "Remember thy Creator in the days of thy youth." Her profession was adorned with a godly walk and a chaste conversation in possession of a meek and quiet spirit, a very rich ornament, which in the sight of God is of great price. About seventy years of this noble life were devoted to the glorious work and blessed service of her divine Lord and Master, appreciating very highly the one thing needful of which she could not be dispossessed, cherishing the gladsome thought that

“Godliness is profitable unto all things, having promise of the life that now is and of that which is to come, believing none of our labor in the Lord shall be in vain, that in due season we shall reap if we faint not.”

I think it not extravagant to say there was not one woman in a thousand could quote from the Sacred Record as readily and correctly as this devoted student of the Bible. Another reference to this well-directed life was her ability to quote from eminent prose writers, also from the sacred poets. Another phase of this exemplary life is worthy of mention—the promptness and regularity given all the public services of the church; her pew was invariably filled. This is to be regarded a hearty response to the rich, inspiring promise, “Where two or three are gathered together in my name, there am I in the midst of them.” This consecration also showed profound regard for Paul’s exhortation: “Forsake not the assembling of yourselves together, as the manner of some is.”

Another commendable trait in this worthy life was her ardent desire to have the last and probably the greatest command of our divine Lord and Master obeyed: “Go ye into all the world and preach the Gospel to every creature.” It is a pleasant reminiscence of the writer that in response to an appeal for the Gospel to be preached beyond the sea, this spiritually-minded mother in Israel gave nearly \$100, and was ever a liberal response to all worthy calls. The sympathies and charities of this philanthropic sister were not confined to her own home or

fireside. Many were the poor orphans and destitute children whom she helped to clothe and feed. She freely responded to the sacred injunction: "Do good unto all men, especially to them who are of the household of faith." The unfed beggar tottered not from her door.

It is gratifying and consoling to those who have to surrender these saintly, loved and highly appreciated ones that it is "gain to them that depart, and to be with Christ is far better." "Though dead, they yet speak," and "to live in hearts we leave behind us, is not to die."

"I heard a voice from heaven, saying unto me, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." How august, sublime and inspiring the immortality of the influence of a godly life. It lives on and on, lengthening and widening till the Angel whom the Revelator saw "standing upon the sea and the earth, swore by Him who liveth forever and ever, who created the heaven, earth and sea and the things that are in them, that there should be time no longer."

"Dear Mother and Sister, thy holy warfare is o'er,
The foes of righteousness and truth shall meet thee no
more.
With your dearest Lord and the bloodwashed ever to
dwell
In that bright and happy clime where they never say fare-
well."

Written by Edward Loomis.

George V. Kollar.**1821-1908.**

George V. Kollar was born Feb. 14, 1821, died Sept. 14, 1908, aged eighty-seven years and seven months.

He was a man of far more than ordinary intellect. His school privileges were very meager; school-houses were poorly constructed; terms of school very short and most of the teachers very incompetent. There were only two boys in his father's family who grew to manhood, and he being several years older than his brother, and his father having a large farm, much of it heavily timbered, the clearing and cultivation of the homestead kept him at home much of the time that these short terms (about three months) were in session. His intellectual attainments were commendable, considering the obstacles that confronted him. The writer thinks he never studied any textbook on the principles and usages of language, yet he was more correct in the use of language than many who had studied such books. He was a careful and diligent reader, a deep thinker and a close observer; his memory and reasoning faculties were far more than ordinary.

I think Brother Kollar was about forty years old when elected to the Christian ministry. His diligence and zeal in this high and holy calling were quite commendable. I think he was advanced to the second degree of the ministry about four years later, and presume he was about fifty-five years of age when ordained to the full ministry. His zeal and

faithfulness in these varied ministerial relations were commendable.

His wife (Sister Eliza) was truly a helpmate to him in his great and responsible work. Brother Kollar said to the writer that he once had a certain appointment assigned him. The circumstances associated with this service were of such a discouraging nature that he felt he could hardly go and fill it. At this critical juncture Brother Kollar did a wise thing: he unbosomed his troubles to his wife, who was an important part of himself. He said, "Eliza, I don't see how I can fill that appointment."

"Why, George, I don't think I would be afraid to go if I had such a Friend as you profess to have."

He had no trouble to interpret this reply. It fathomed his blunder, that he had been leaning on the puny arm of flesh, his faith not seeing the Savior's all-sufficiency that sustained Paul, who said, "I can do all things through Christ who strengtheneth me." The power of an Omnipotent Helper cannot be limited.

The subject of this sketch at one time was in favorable circumstances financially. But being very sympathetic and generous, and I might add compassionate and merciful, he could be readily touched with the reverses, misfortunes and afflictions of his fellows. This led not a few to impose upon this kind and generous brother. He paid not a little bail money, assumed the indebtedness of others, made presents to not a few who were needy and destitute. The writer distinctly remembers his con-

tributing about \$1,500 toward the erection of a church in his own congregation. He also assisted in building other churches in the Brotherhood and helped other religious fraternities to build churches. He donated the Brethren's publications to many not able to buy; contributed much to the support of Brother Balsbaugh's pen ministry.

There was a prominent business man in New Philadelphia, the county seat of Tuscarawas County, who was intimately acquainted with "Uncle George" (as he was familiarly called), who said to us: "Your neighbor, George V. Kollar, is more like Jesus Christ than any man I ever met." It was said of the Savior that "he became poor that we through his poverty might be rich." This truly eminent man did a vast amount of physical as well as mental labor. This noble man adopted Paul's motto, which was this: "For me to live is Christ." Only three days intervened between the deaths of this saintly pair.

Paul, in writing to his Thessalonian brethren, exhorted them not to be ignorant concerning their pious dead; that they need not sorrow as the hopeless did, for "the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And so shall we ever be with the Lord." So may it be!

Written by Edward Loomis.

Peter Kollar.

1829-1913.

Brother Peter Kollar was born March 16, 1829, in Fairfield Township, Tuscarawas County, Ohio; died May 20, 1913, in the republic of Mexico, aged eighty-four years, two months and four days. He united in early life with the Church of the Brethren, was elected to the Christian ministry in 1874, two years later to the second degree and in two more years to the full ministry, and took an active part in the work of the church. For several consecutive years he superintended the Sunday-school and was quite active in ministerial service in the home church, and in adjoining congregations; also in different States. He was easy and fluent in his address and quite sociable.

He was preceded to the spirit world several years by his beloved wife, Sister Emma Kollar. To this union were born four boys and five girls, all of whom are still living.

Whilst the dear brother had gone beyond the eighty-fourth milestone of his life, his death seemed to be somewhat premature. He had a remarkable use of both mind and body. He had not the stooped form, the furrowed brow, the feeble tread and the palsied hand so common to those of his advanced age. He made a hand in the harvest the summer before he went to far-off Mexico. His departure for this far-away, southern clime was much regretted by all his friends; yet it is very probable he was sincere and conscientious in this last and apparently unfortunate undertaking.

Brother Kollar had a remarkably good use of his mental faculties. He could quote Scripture very freely and readily; could refer to many events that had fallen under his observation during his protracted pilgrimage. He was next to the youngest of a family of ten children, and the last to depart this life.

Written by Edward Loomis.

Edward Loomis.

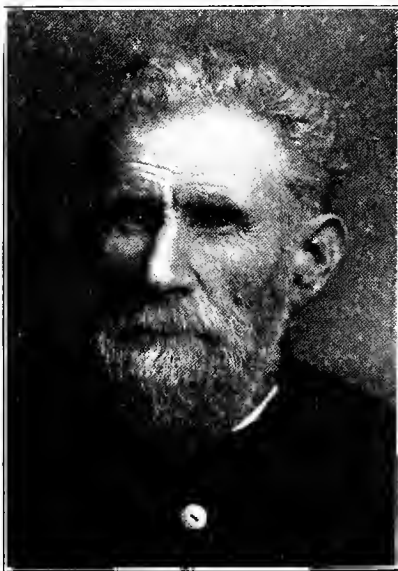
1839——.

I was born in Knox County, Ohio, Jan. 24, 1839. Came with my parents to this county (Tuscarawas) when about seven years old and have resided in the last-named county ever since, with little exception (about nine months in Indiana). I received most of my education in a common district school, a few terms in New Philadelphia high school. Began teaching when in my twenty-second year; was thus engaged for about twenty years, mostly during what was called winter terms, and taught only one summer term.

Received my first religious impressions from the United Brethren Church, services being held close to my father's home. United with this church in my twenty-second year. Up to this time I had attended the services of only three churches: the United Brethren, Methodist Episcopal, and Lutheran. The first of the three was then opposed to secret orders, to slavery, and not a few of their congregations practiced feet-washing; however, I was informed that the observance of this rite was left

optional. I thought they were a plainer people than either of the other two I referred to, hence my choice.

In 1865 I was married to Martha Jane Sechrist, a member of the Brethren Church. I then began to read their literature, frequently heard them preach and also commenced to read the Bible more care-



ELDER EDWARD LOOMIS

fully, prayerfully and understandingly, which led me to conclude that it would be a wise thing to identify myself with the Church of the Brethren. Yet I was foolish enough to fight my convictions; it was not the least of the great conflicts of my re-

ligious life; the weighty interrogation of the Master became irresistible: "Why call ye me Lord, Lord, and do not the things that I say?"

I am glad my environments in early life were as good as they were, but they might have been far more favorable, for few of my associates were religious. I was never in a Sunday-school until past ten years old. I think I was twenty-nine when I united with the Brethren Church.

In 1874 I was elected to the Christian ministry and think about two years later I was advanced to the second degree and two or three years later to the full ministry. (I kept no diary at this time and hence cannot be so positive as I would like.) My ministerial life has been somewhat busy, but it does not seem to be fraught with as favorable results as desirable. I never could think I was adapted to revivalistic or evangelistic work. I think I ever tried to preach the Gospel. I believe I have held series of meetings or helped in nearly all the congregations of Northeastern Ohio. I have been with the Maple Grove Brethren, but not in a series of meetings, but entertain the high hope that I may be with them in a short series this winter. I have been with several congregations in Indiana, held one series of meetings in Illinois and probably one in Michigan and several in Northwestern Ohio. I kept a diary part of the time; by consulting it I find one year I traveled by rail about 3,000 miles; tried to preach 185 times. This I think was one of the busiest years of my ministerial life. I have solemnized not a few marriages, have preached many funeral discourses; a large proportion of

these have been for the Methodist Episcopal, United Brethren, Lutherans and Presbyterians, yet I never thought I was adapted to this kind of ministerial labor. However, I always tried to go when practicable.

I was with one of our New Philadelphia editors a few days ago who asked about my pending birthday—where I was born and how long I had lived in the county, if I was an ordained minister, and a few other questions which I answered as best I could. These answers furnished a few data for a brief mention of my little life. He hastily penciled a few notes and got a few things not quite right. One of the slight mistakes is that at one time I was pastor of a congregation of ours in New Philadelphia. If I ever was I still am, as I am the only minister in our congregation at the present time.

The Seventy-fifth Milestone.

Last Saturday was the seventy-fifth birthday anniversary of Rev. Edward Loomis, who resides in Fairfield Township, about six miles northeast of New Philadelphia. Mr. Loomis was born in Knox Co., Ohio, but he removed with his parents to Fairfield Township, Tuscarawas County, when he was but eight years of age, where he has since been a resident.

Rev. Loomis is a farmer by vocation and he has always supplemented his physical labor with thoughtful intelligence. Having received a liberal education he has been a student all his life. Many years since he was ordained a minister of the Church of the Brethren and for some time was pastor of a church of that denomination in New Philadelphia.

Rev. Loomis has been so long such a careful, industrious student of the Bible that there are few, if any, ministers or

laymen of his age who are so familiar with the wonderful Book. He possesses a fine perception of what a Christian should be; therefore, he practices what he preaches and is the exemplification of living up to the teachings of the "Golden Rule."

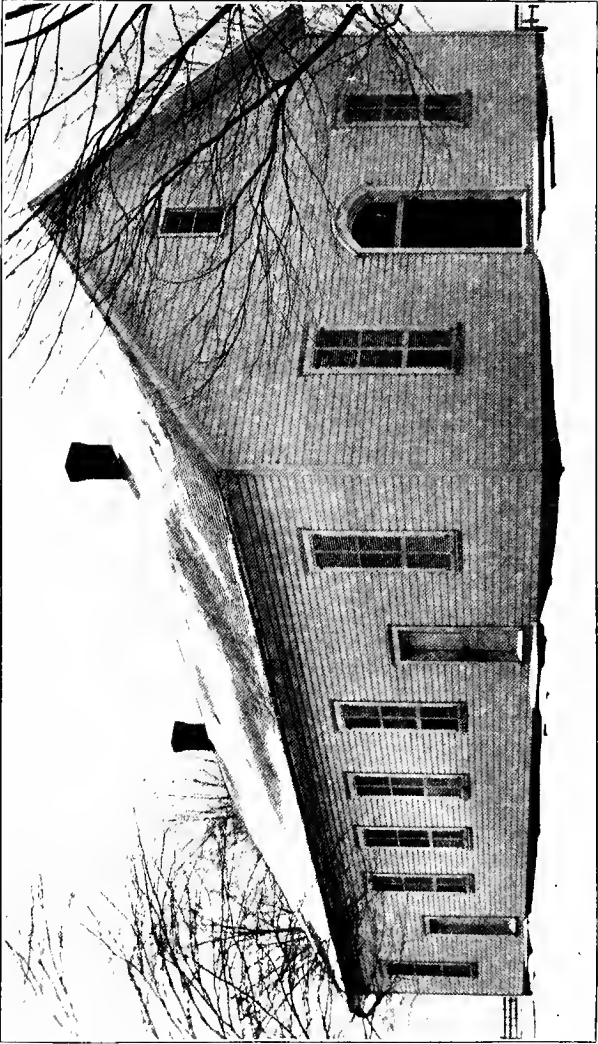
Aside from the weight of his years, which have stooped his shoulders a little, and a slight defect in his hearing, Rev. Loomis' other faculties are alert and vigorous. Besides the great pleasure he gets out of the great truths in the Bible, Rev. Loomis finds entertainment and an uplift in reading the productions of the best writers of the world in prose and poetry. He is also a great lover of nature. He delights in pure, fresh air, green fields, trees, running water, and the songs of birds. By indulging in nature's gifts he has kept his heart young and full of cheer and his mind filled with pure, ennobling thoughts.

The evening of Rev. Loomis' life is one of happiness and contentment. His home life is beautiful and he finds great pleasure in contributing to the joy of others, ministering to the sick and comforting the afflicted, and his presence is very welcome in many homes.

The Advocate-Tribune felicitates Rev. Loomis upon passing the seventy-fifth milestone in life's pilgrimage and trusts the future has in store for him many years of happiness and useful, helpful service.

WEST NIMISHILLEN CHURCH.

The chronicler of the events of this church has found the following: This organization had its beginning with Henry Browand as minister and Thomas Hale, Isaac Moyler, Manasseh Holl, Cyrus Witwer as deacons, these all living at that time within the present church territory. A little later William Murray moved into the church from Pennsylvania. In 1871 Michael Schrantz was elected to



WEST NIMISHILLEN CHURCH, STARK COUNTY

the ministry and Samuel Sprankel, Humphrey Mohler and David Shumake to the deacon's office. In the spring of 1873 Samuel Sprankel was called from the deacon's office to the ministry, and in 1881 Henry Young and Humphrey Mohler were elected to the ministry. In 1886 Isaac Holl and John Eby were elected deacons and soon after Alonzo Holl and Abraham Horst were installed into the same office. In 1901 the deacon's office was recruited by the church calling Samuel J. Holl and Cyrus Young, and a little later, Joseph Snyder and Edward Hane. In 1908 Elder Reuben Shroyer moved into this territory from the Tuscarawas Church. In 1910 Samuel J. Holl was elected to the ministry, and Aaron Beltz and Theodore Myers as deacons. Between 1882 and 1885 some few older members went with the Old Order Church, among whom were two of its ministers: Henry Browand and Humphrey Mohler. After this small exit from the church Brother Samuel Sprankel was placed in charge.

The meetings and love feasts were at first held in the houses and barns of Michael Schrantz, Isaac Mohler, Manasseh Holl, Jacob Witwer, Charles Surbey, Cyrus Witwer, E. T. Wise, Simon Young, Jacob Humbert, Henry Sprankel, Samuel Young and Benjamin Bolinger.

In 1877 the church and cemetery lot was purchased and paid for by Simon Young and deeded to the deacons of the church. A house of worship was then built upon this ground three miles northeast of New Berlin, Ohio, with Manasseh Holl, Henry Sprankel and E. T. Wise on building committee.

In 1880, when the Orrville Church was disorganized, some of that territory fell to this church with half interest in the churchhouse at Sippo, four miles west of Massillon, Ohio. This additional territory added two brethren to the deacon force of the church, namely, Abraham Kittinger and Samuel Martin.

The order and places of conducting meetings for a number of years were according to the following program: The Pleasant Valley house every two weeks; at Sippo every four weeks; at the Sandeville schoolhouse every eight weeks, and at Pinogle, also the Bolinger house, every eight weeks.

In the year 1887 the church elected its first clerk. Prior to that time all of the records were kept in the memory of the members. At this same meeting it elected its first treasurer. Isaac Holl was the first clerk and Daniel Reitter the first treasurer. The properties of the church were first held by the deacons; later trustees were elected, to whom was entrusted the care and keeping of its realty. The first trustees were Manasseh Holl, Simon Young and Henry S. Young, and in 1910, when the cemetery was laid out in lots, Aaron and Christian Rudy were added to the board of trustees.

The first Sunday-school was organized in the congregation June 28, 1885, with E. S. Young as superintendent, who was succeeded by H. S. Young. At this time the attendance was seventy-five. For some years including the present time the superintendency has been under the direction of S. J. Holl, Aaron Beltz, Theodore Myers. The interest and attendance continue good.

The present membership of the church is eighty. Its present ministerial force is Elder Samuel Sprankel, Elder H. S. Young, Elder Reuben Shroyer and S. J. Holl; their colaborers in the deacon's office are Isaac Holl, Alonzo Holl, Joseph Snyder, Aaron Beltz and Theodore Myers.

The organization of the Sunday-school was attended with considerable difficulty. For two or three years the Sunday-school proposition came up in their council meetings, and in each case received a majority of the votes present, but it was thought best to postpone the forward move with the hope that the minority part of the membership might become reconciled to what they considered an innovation. Brother Sprankel and others did much consulting with leading brethren. Finally the pressure of the young people, and older ones, too, came so strong that on one beautiful June day in 1885 Brother Sprankel anounced that at 2:30 P. M. they would meet to organize a Sunday-school. A large group of interested people came together, but they found the church doors locked. A number of benches were soon taken from their storage in the sheds near by, and a most interesting hour was had in organizing the work and studying the Book of books. Two weeks later, at their next meeting, they found the church doors open and the school convened within the sacred sanctuary. The storm cloud passed away and peace and harmony have risen with healing in their wings to bring again a reign of sweet fellowship among the members. The Sunday-school has proven her worthiness to become enrolled among the good works of the congregation.

Samuel Sprankel.

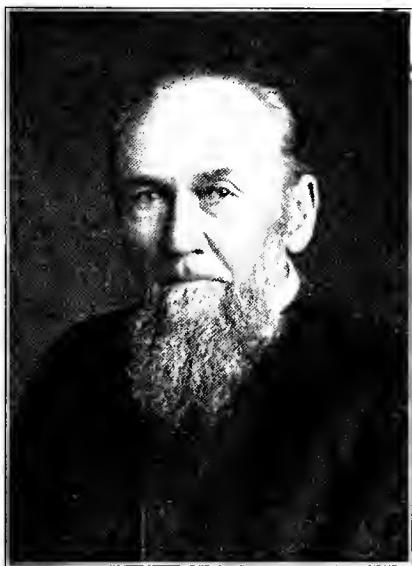
1840——.

The son of Jacob and Rachel Pence Sprankel was born in Jackson Township, Stark County, Ohio, on the farm on which he now lives. This farm was purchased from the government in 1817 by his grandfather, Michael Sprankel. In 1847 it became the property of his father, Jacob, who in 1850 died, leaving this earthly possession to his mother, sister and himself.

The school opportunities were very meager; only four or five months in the year were provided for, and then only in such subjects as reading, writing, spelling, grammar and arithmetic. When his father died, in 1850, the responsibilities fell quite heavily upon this ten-year-old lad, hence the schooling had to be done when the home duties were not pressing so hard. He had a special liking for what was then called declaiming. His teachers seeing this gave him much encouragement in that most useful art which he found to be very helpful in after life. As a side line from his school and home duties Samuel was fond of hunting with a bow gun, and collecting Indian relics. These childish traits became stepping-stones to reach the higher altitudes of his ministrations.

Six years after the death of the father another heavy stroke fell upon this family in the death of the only sister and daughter. The loss of the loving sister forever left its sting in the heart of the brother, who at that age was beginning to look out into the larger world.

The same year his widowed mother married and moved near Wabash, Ind. This opened up to Samuel a field of new experiences. The country was new and many hardships were experienced incident to the newness of the country. The schools were poor, being taught for the most part by ladies and only



ELDER SAMUEL SPRANKEL

for three or four months during the winters. Outside of school hours the ax, maul and wedge were the tools mostly used. These were made good use of, for he could split as good a rail as Abraham Lincoln could any day. Samuel made his acquaintance with North Manchester when but a few stores

and dwellings and no railroads marked the now prosperous town. He made this trip on horseback for some plow points. The trip brought him into acquaintanceship with some of the Brethren living there. The long trips became more numerous, and he sought every opportunity to meet these Brethren and hear them preach. Under the preaching of such men as the Metzgers, Myerses, Barnharts, Karnses and Neffs his early religious impressions were formed, which contributed in no small amount in shaping the future of his life.

After four years in Indiana, in 1860 the subject of our sketch returned to Ohio and lived with his grandfather. The money system being such an uncertain security at that time, the young boy gathered up as much Ohio money as he could so he would not be hindered in his journey when he would pass over the State line. Prices were very low: wages fifty cents per day, wheat forty-five cents per bushel, pork three cents per pound, and other things accordingly.

The Civil War being on and Samuel creeping up to the age where enlistments were made, put him into more serious thinking, hence he took to reading the Bible as never before. The non-resistant principle taught there and the teachings of his loving mother put him on the side of not going to war. But the drafting of soldiers finally reached him. He, with others, was ordered to report at the recruiting station at Mansfield, Ohio. When passing through Canton a riot almost occurred between those who were favorable to war and those who were not. At this place a man stepped up to this

twenty-one-year-old youth and asked him if he was drafted, to which he responded that he was, whereupon he offered to go in his stead. He accompanied him to Massillon, their first camping point, where the bargain was completed.

The war burden being rolled off, Samuel's heart took seriously to the more noble things of life, not however, without meeting occasional tests. One day a war sympathizer met him and asked him, "If some one would come in the night and try to get into the house, what would you do?"

"I told him I could not say what I would do, but would advise him not to try it, though I had no desire to hurt him, but I might be a little dangerous on the spur of the moment."

In the winter of 1863 Brother Sprankel united with the church under the preaching of John Hunsacker. The services were held in schoolhouses and in the homes of the Brethren. Three meetings were held at a place, and by the time the minister got around fifteen souls were baptized. The winter was extremely cold, and at the time of the baptism it was so cold that ice would freeze on the clothes of the baptized a few minutes after coming out of the water. A new life was then opened up to him, and he applied himself faithfully to the things that count for time and eternity.

In 1864 he was married to Sarah Killinger. After two years he was elected to the deacon's office, in which he served for about three years, when in 1873 he was called to the ministry. He said he had no Sunday-school advantages, very little day schooling and only two qualifications: a good mind and a loose

tongue. Three weeks after his installation he was left to fill an important appointment all alone. This severely tested the young preacher. He thought of the fate of Jonah and took courage. As the preaching in those days was mostly in both the German and English tongues, Brother Sprankel had most of the English preaching to do for several years. He was a faithful companion of the Bible and kindred books. He was noted all along his life's work for his punctuality upon all church services. For fourteen consecutive years he missed only two Sundays, and on one of those his mother lay a corpse. He was much called upon to conduct funeral services and solemnize marriages. He conducted as many as two funerals a day and some days it would be a funeral and a marriage. His evangelistic work totals years of warning to sinners to flee from the wrath to come. Some winters he spent all his time in the fields whitening to the harvest. He attended every District Meeting in Northeastern Ohio and forty-three or forty-four Annual Meetings. He moderated many of the District Meetings, and was chosen on the Standing Committee of the Meyersdale and Harrisburg (Pa.) Annual Meetings.

Brother Sprankel's pleasure in serving his brethren is seen further in his untiring efforts in getting railroad rates to both District Meeting and Annual Meeting. He has spent much time and money that the trips to these meetings might be both pleasant and profitable. He also did much for the ministry of the District in the way of securing ministerial railroad permits, when the Passenger Association was about to cancel them for our Brethren on ac-

count of their having other employment than preaching.

Brother Sprankel was one of the pioneers in the mission work of the District. He was a member of the board for a number of years, and was treasurer for about five years. He, with Brethren D. N. Workman and Noah Longanecker, organized the Lake Shore Church and made it a promising field for some time. The care of the church soon fell to Brother Sammy, as he is familiarly known. The meetings were held in a Methodist church for some time. He missed only two meetings in fourteen years and three Sundays in twenty-one years. The first love feast at that place attracted considerable attention. Cleveland not being very far away from his church, Brother Sprankel went into the city and hunted up the members, as many of them as he could find, and preached for them a number of times in their homes. He found sixteen members in all. Upon three occasions he was called there to preach funeral sermons. At a certain place in Geauga County he was called to see a very sick woman. Upon arriving he found that the woman had known something of our people in early life. She requested to be baptized. After preparations were made she was carried from her sick bed to the sleigh and taken a short distance to a stream, then the husband and Brother Sprankel carried her down into the water to be baptized. After baptism she walked out of the water to the sleigh and returned home with joy in her heart and renewed strength in her body. Upon another occasion he was called upon to baptize a sister af-

flicted with cancer. The woman was too weak to sit up. A suitable place for baptism was prepared in the yard. The water was heated and the woman was then carried to the font and baptized. She stood the baptism well, and after a few days went to the glory world.

Brother Sprankel's work is shown also in his opposition to the liquor traffic. Upon one occasion he was called to preach the funeral of a man who had been killed in a drunken stupor while crossing the railroad near his home. The funeral was conducted at a saloonkeeper's home. A large attendance of sympathizers were there, and all were pleased with his fearless and straight-forward sermon.

In the county campaign (Stark) Brother Sprankel was a live wire, working both personally and in public speech-making. He always based his temperance speeches on the Bible. He was careful not to abuse the men who were in the saloon's clutches, but was not sparing with the Dutchman's vocabulary in denouncing the traffic.

The date of Brother Sprankel's ordination the chronicler failed to give, but he was ordained by Brethren D. N. Workman and Noah Longanecker some time in the eighties. He was always at his post of duty, doing the very best he knew at all times. He served on many committees. He served on the Annual Meeting committee to the Western Pennsylvania churches for nine years. His was also an oversight of a number of churches, as many as six at a time. He traveled in the interests of the church in most every State in the Union, and quite

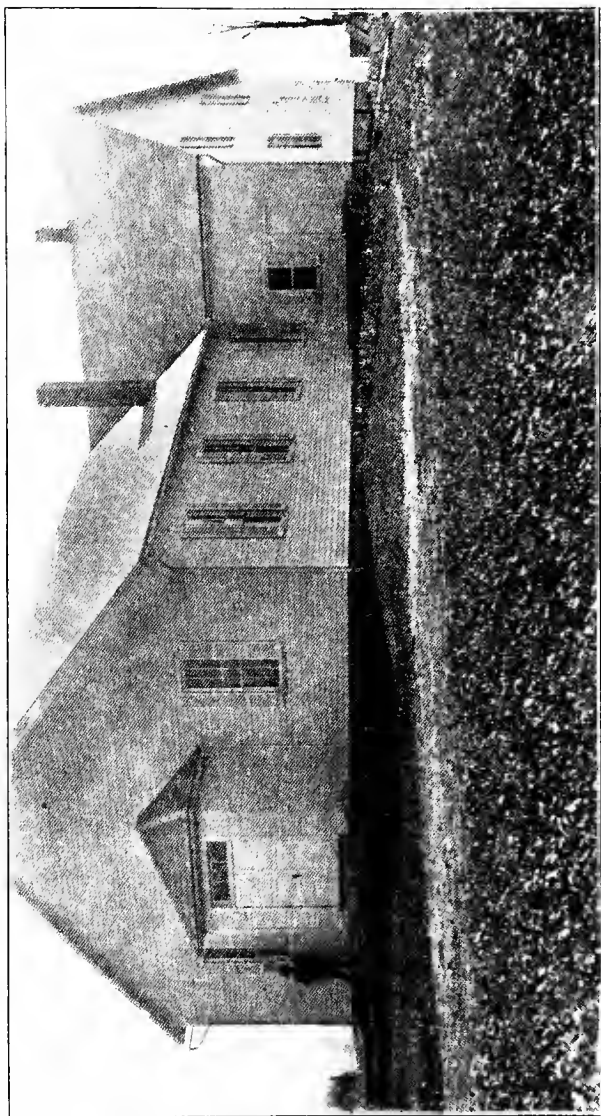
a bit at his own expense, that he might be at charges to no one for the sake of the Gospel. The most of his work has been done in Northeastern Ohio. Though he is creeping up in years at the present time, yet he is full of zeal for the Master and the prosperity of the churches.

SPRINGFIELD CHURCH.

This church was organized in 1868 in what is known as the old East Nimishillen churchhouse. The elders present upon the organization were Daniel Peck, Jacob Snyder and Henry Kurtz. In the early days the services were held every two weeks in the following homes: John Royer, John B. Mishler, Henry Young, Frederick Young, Solomon Kiser, Joseph Mishler, Jacob Kurtz, and in school-houses.

The following elders in their respective periods were faithful shepherds of their flock: Joseph Mishler, Jacob Garver, John B. Mishler, David Young, George Carper, David F. Eby, Jacob Mishler and James Murray.

The associate ministers elected by the church were: John B. Mishler, David Young, George Carper, Jacob Mishler, William Bixler, M. S. Young, S. A. Kreiner and Charles Kurtz. Their assistants in the deacon's office were the following: Solomon Kiser, Henry Young, Jacob Kurtz, Jacob Mishler, Sr., Abraham Kurtz, Jacob Mishler, William Lutz, S. C. Young, Eli Holl, Joseph Mishler, Samuel Carper, Henry Weaver, Reuben Young, Henry Kurtz,



SPRINGFIELD CHURCH, SUMMIT COUNTY

Alvin Holl, Alonzo Holl, Eli Hershberger, John F. Young, Alvin Young, Eli Mishler and Harvey E. Kurtz. A more substantial body of men, faithful to their charge, can be found nowhere. The chronicler from this church has succeeded in finding biographies of some of the principal ones that figured in the early and later work of the church.

Joseph Mishler, Sr., was born in Pennsylvania, came to Ohio with his parents, living at New Berlin a few years; from there he and family went to Dayton, Ohio. After several years he returned to the Springfield Church. He served the church faithfully for a number of years as elder. His successor in office was Jacob Garver, from the Mohican Church, who presided until 1875, when John B. Mishler, son of Joseph Mishler, and David Young were ordained and took charge of the church.

John B. Mishler was born in Ohio in 1825; he and Brother Young were elected to the ministry in 1858; four years later they were advanced to the second degree. Brother Mishler was a man of excellent judgment, successful in a financial way as well as in the faith of the church. These brethren were pillars for many years. Brother Mishler died in 1893.

David Young was born in Lancaster County, Pa., in 1828. His education was somewhat limited, yet he was known as an able speaker. He was in special demand upon funeral occasions, being called upon in various towns and surrounding communities to officiate, giving comfort and spiritual direction to those whose hearts needed comfort. He preached

both in the English and German languages, and for several years has been identified with the Old Order Brethren.

George Carper was born in Stark County, Ohio, in 1838; was elected to the ministry in 1872; five years later was advanced to the second degree. Brother Carper was a successful farmer in Springfield Township. He was conscientious and a good leader in the home church and for many years led the song service. In 1896 he was ordained to the eldership and faithfully served the church in that capacity until Oct. 25, 1905, when he was suddenly called home. This event was a great shock to the church and his absence among the members was keenly felt.

David Eby was born in Summit County, Ohio, in 1828, was called to the ministry in Illinois in 1873, was advanced to the second degree the following year, and in less than two years was ordained to the eldership. While in that State he served on a number of committees whose duty generally involves the unraveling of knotty questions. In 1903 he with his wife moved within the bounds of the Springfield Church. He followed the carpenter trade for a living, though in early life he engaged himself at times in the teaching of vocal music, and later became a leader in sacred song, and edited the song book entitled "The Echo." In 1908, on account of his failing memory, he resigned from active church work.

Jacob G. Mishler was born in 1843, in Suffield Township, Portage County, Ohio. He followed the

occupation of farming during his early days. He served the church as deacon for several years, after which he was elected to the ministry; was advanced to the second degree in 1896 and ordained in 1907. He had charge of the church less than a year when he was called to his reward. Elder James Murray, of the Chippewa congregation, was then called to the oversight, which duty he performed with fidelity and untiring zeal.

In 1902 Brethren William Bixler and Menno S. Young were elected to the ministry and advanced in 1905. Brother Bixler's birth dates from 1848, and a number of his early years were devoted to teaching school. He enlisted in the war of 1861, and since being called to the ministry has spent some time in evangelistic work. He now lives within the bounds of the Akron Church. Menno Young's life dates from 1875; he united with the church at the age of sixteen, and served in the capacity of Sunday-school superintendent for five successive years. Spent five successive years in school-teaching.

Samuel A. Kriner was born at Mogadore, Summit County, Ohio, in 1864. He had formerly belonged to the Disciple Church. He united with the Church of the Brethren in 1902, was called to the ministry in 1906. For two years he served in the capacity of Sunday-school superintendent, and was advanced to the second degree in 1909. He is a painter by trade, but at present is engaged in farming.

Charles Kurtz was born in 1889 in Portage County, Ohio, and united with the church when fifteen

years old. He, too, served as Sunday-school superintendent for a few years. He was called to the ministry in 1910. His occupation is farming.

The first churchhouse erected in this congregation was in 1871, about a mile southwest of Mogadore; it was remodeled in 1910. In 1904 another house was built in Kent, Ohio. This church at present is composed of about 190 members. Until recently the preaching was divided between the English and German tongues.

The first Sunday-school was organized in 1887 with considerable opposition, so much so that it had to be organized in the schoolhouse near by where the exercises were conducted for some time. Brother William Bixler was superintendent and Israel Young assistant. Happily this opposition soon gave way and the work of the school was admitted to the church where it has been a potent factor in the onward progress of the congregation in bringing its young people into the fold of the Master. The present enrollment of the school is 184. The Christian Workers' Society of the church was organized in 1910.

P. S.—The Sunday-school in the schoolhouse across the road from the church was organized by Brother Simon R. Garver before he was a member of any church. He was teaching school at that place, and after consultation with some members of the church led out in its organization. Brother Garver of course became its first superintendent. The Lord can work in various ways to accomplish his purposes.

CHIPPEWA CONGREGATION, WAYNE COUNTY.

(All records previous to the division of the old Chippewa congregation are lost.)

Before the church was built the services were held in private houses, barns and schoolhouses. The following are the names of some of the private families: Daniel Correll, Adolph Pinkerton, Peter Hoff, Sr., Peter Hoff, Jr., Andrew Yoder, Emanuel Yoder, Thomas Abie, Manuel Martin and John Smith, the members taking turns.

The first series of meetings were held in the house of Rudolph Pinkerton for only a few days.

Jacob Kurtz was then the elder in charge of the Chippewa Church which embraced a very large territory. Geo. Irvin, John B. Shumaker, James McMullen and William Murray were colaborers with the above-named elder.

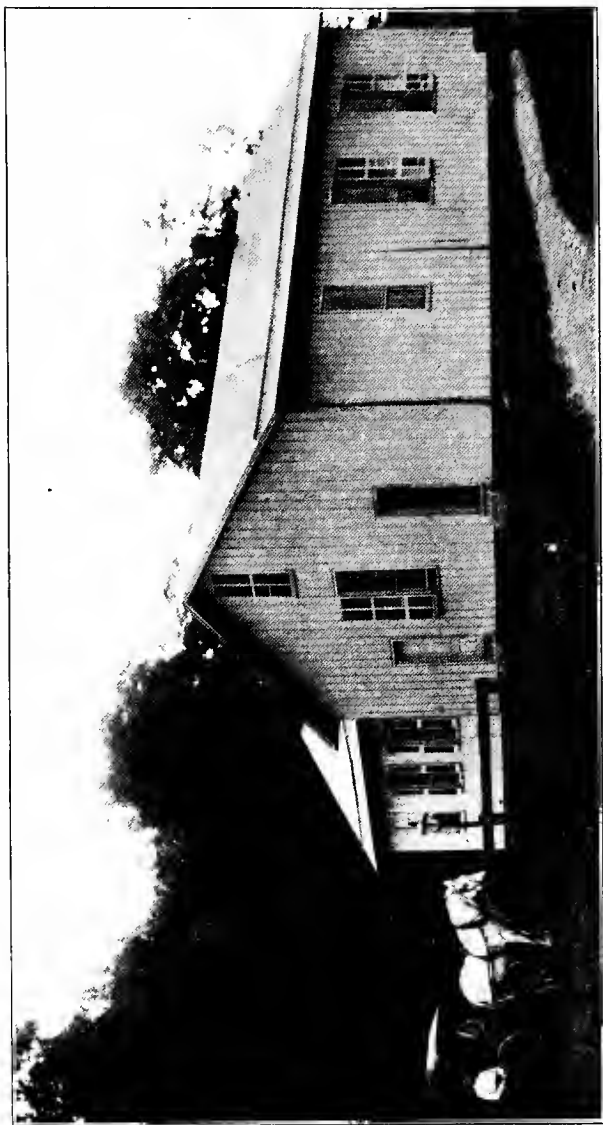
Owing to the large territory and other conditions it was thought best to divide the field into three local districts, the Wooster and Orrville forming the two new districts. Said division took place May 29, 1877.

John B. Shumaker was given charge of the Orrville Church, Cyrus Hoover of the Wooster and Geo. Irvin of the Chippewa.

May 29, 1877, the division was made at the Union meetinghouse, Paradise.

Elders present, Morgan Workman, Moses Weaver, Conrad Kahler, John Swihart and Samuel Garver.

The old congregation was divided into three parts. The southeast part includes all that territory east of Sugar Creek, following the branch of that creek



OLD BEECH GROVE HOUSE, WAYNE COUNTY

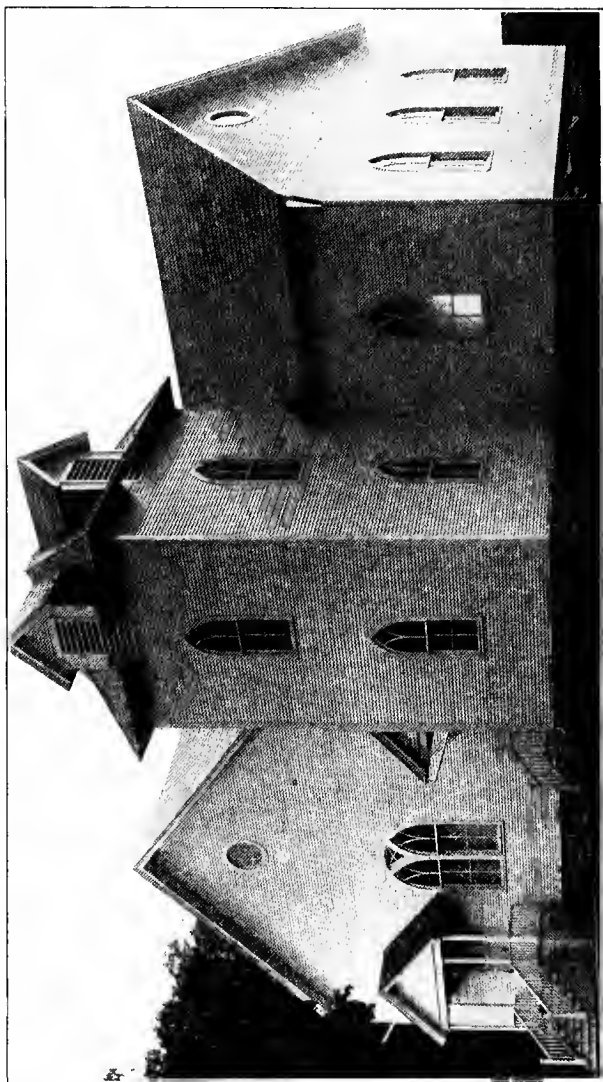
north of Smithville and south of the township line road between Milton and Green Townships.

The Wooster congregation includes the territory south of the center of Wayne Township and west of Sugar Creek, and the New Chippewa congregation includes the territory north of the line passing through Madisonburg, east and west between the Harrisville road and Sugar Creek and west of the little branch of Sugar Creek and north of the township line between Canaan and Green Townships, containing, on day of division, 131 members. Geo. Irvin was the bishop, E. L. Yoder, minister in the second degree; David B. Hoff, Jacob B. Hoff, Simon Winter, John Brenizer, Daniel Correll, Wm. Lichtenwalter, deacons.

First council meeting held by the New Chippewa congregation was at Beech Grove meetinghouse, Wayne County, Ohio, August 18, 1877.

Geo. Irvin, elder in charge. The following officers were chosen: Trustees, David Wieand, Isaac Winter and John Correll; Treasurer, Samuel Smith; Auditing Clerks, A. B. Lichtenwalter and T. B. Orr; Recording Clerk, Eli L. Yoder. Also resolved to call Brother S. H. Bashor to hold a series of meetings at the Beech Grove house.

The Chippewa congregation has ever been ready to engage in every good work for the uplift of its members and the advancement of the cause of Christ, as on Aug. 10, 1878, she decided unanimously to open the Beech Grove house for the first Sunday-school Convention in the District, and as early as 1886 organized a Sisters' Aid Society. However, owing to the ruling of Annual Meeting, it was dis-



NEW BEECH GROVE HOUSE, WAYNE COUNTY

banded after a few sessions; yet, soon after Annual Meeting gave the permit, the work was reorganized.

She was in the hardest of the conflict when the division of the Brotherhood occurred.

Feb. 8, 1879, a request came from the Black River congregation for a change of territorial lines, which was granted. Instead of running north between Canaan and Green Townships, the west line was extended north on the Harrisonville road to the county line, thence east as far as the east line of Westfield Township, Medina County, and thence north.

The Orrville Church was disorganized May 6, 1880. Aug. 12, 1886, part was taken into the Chipewewa congregation and part into the Wooster congregation. This made a change in the territorial lines.

The line running east and west through Madisonburg was extended east to the county line and thence north and east.

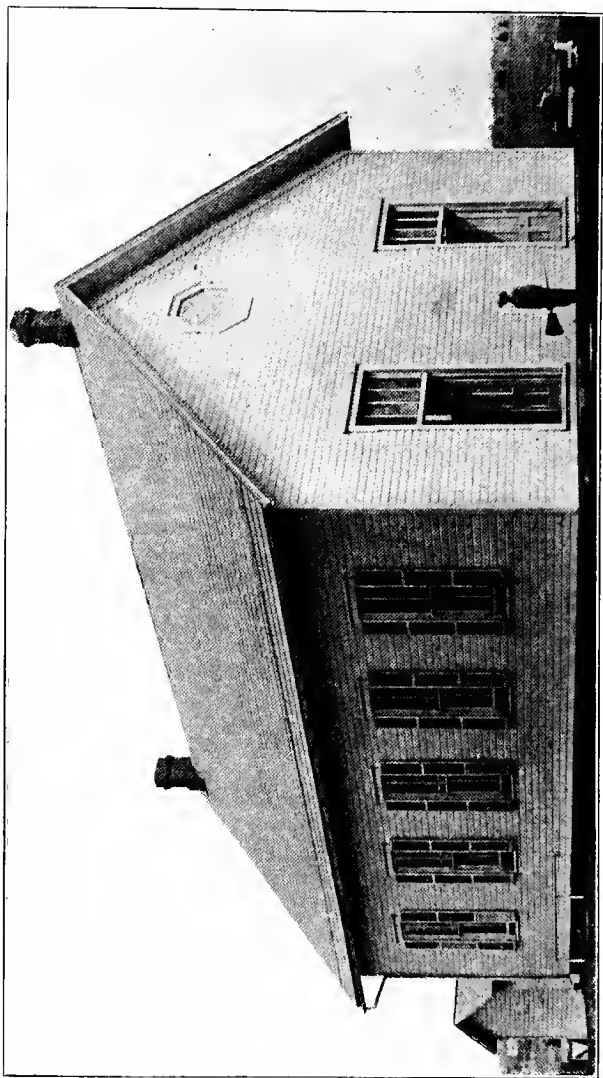
The last change was made Aug. 13, 1910, when the Akron Mission was granted the privilege of organizing as the first Church of the Brethren and the boundary line to be the county lines between Summit on one side and Medina and Wayne on the other, and by this act ten members were transferred to the Akron congregation.

The following were called to the office of deacon, with time of installation:

May 10, 1879, Alonzo B. Lichtenwalter, David Wieand and Eliza.

Nov. 10, 1883, Peter Smith and Phoebe, Jacob C. Stucky and Nancy, Nov. 8, 1884, Simon Z. Griner and Sarah, Solomon J. King and Mary, Nov. 2, 1886.

June 13, 1895, Miron C. Lichtenwalter and Anna,



EAST CHIPPEVA CHURCH, WAYNE COUNTY

Hezekiah M. Hoff and Flora I., Jacob Miller and Mariah, Urias C. Royer and Lizzie.

June 7, 1902, Daniel Shafer and Ida, Peter J. Weighley and Minnie S., Clark M. Pletcher and Sadie, James Miller and Lizzie.

To Ministry and Eldership.

Aug. 14, 1880, Edward Mason, first degree.

Aug. 12, 1882, David Lytle, second degree.

May 13, 1882, T. Calvin Wieand, first degree.

Nov. 8, 1884, T. Calvin Wieand and Ella M., Nov. 20, 1886, advanced to second degree.

Aug. 13, 1896, T. Calvin Weiland, advanced to eldership.

Oct. 3, 1890, Frederick B. Weimer and Julie Ann, eldership.

Nov. 11, 1893, Albert C. Wieand, first degree.

Aug. 11, 1900, Charles A. Helm, second degree.

Nov. 14, 1903, Aaron Heestand and Emmeline, eldership.

May 13, 1905, James Murray and Susan, eldership.

May 13, 1905, David R. McFadden and Florence, first degree.

Nov. 11, 1906, David R. McFadden and Florence, second degree.

Nov. 8, 1913, David R. McFadden and Florence, eldership.

Oct. 26, 1912, Floyd M. Irvin, first degree.

Sept. 13, 1913, John B. Wieand and Viola, Nov. 8, 1912, first degree.

Nov. 8, 1913, Simon A. Showalter and Nora, first degree.

Places of Love Feasts Held in Barns.

June 12, 1878, at Brother David B. Hoff's.

May or June, 1880, at Brother David B. Hoff's.

May 9, 1882, at Brother Jacob Eshelman's.

June 15, 1883, at Brother Wm. Lichtenwalter's.

June 10, 1884, at Brother Geo. Irvin's.

The Beech Grove house was built in 1868. Elder Geo. Irvin was the boss carpenter and David Lytle with some others helped on the work of the building.

Aug. 9, 1884, a request was granted for a change in Beech Grove house so as to make it convenient for love feast purposes. Said change was made during 1885, and Sept. 20, 1885, at 4 o'clock P. M., was held the first love feast in the churchhouse. Ever after the place has been the scene of many a joyous feast till 1910.

Feb. 8, 1890, it was decided to built the East Chippewa house and the following constituted the building committee: Jacob C. Stucky, Urias C. Royer, Andrew Yoder, and S. J. King as treasurer.

After the dissolution of the Orrville congregation the brethren had meetings at what is known as the Leisure Church, in Georgetown, to accommodate the members living in that section, and this was continued until the East Chippewa house was under construction. At a special council, March 22, 1890, it was decided to discontinue regular preaching at the former place.

In 1910 necessity required that something be done with the Grove house, as the old building was giving way; so a committee was appointed to investigate

the cost of remodeling or of building new. After the report of the committee it was decided to build new.

Feb. 11, 1911, a building committee of five was chosen as follows: Samuel T. Baker, foreman, Hezekiah M. Hoff, secretary, A. Wesley Rennecker, David M. Hartzler, Jacob Miller, and James Miller, treasurer.

July 21, 1912, was set for the dedication of the house, but the day was so rainy that it was postponed until July 28. Sept. 7, 1912, at 10 A. M., was held the first love feast in the present building.

Elder Geo. Irvin requested that he be relieved of the care of the church, whereupon Brother F. B. Weimer was ordained as assistant elder Oct. 3, 1890. April 23, 1892, Elder Geo. Irvin died, after which Brother F. B. Weimer was elder in charge until Dec. 12, 1913, when he also was called to his reward. Feb. 14, 1914, Elder David R. McFadden was selected to take the oversight of the Chippewa congregation and Elder Jacob Murray assistant.

Jan. 1, 1914, the membership of the Chippewa congregation was 212.

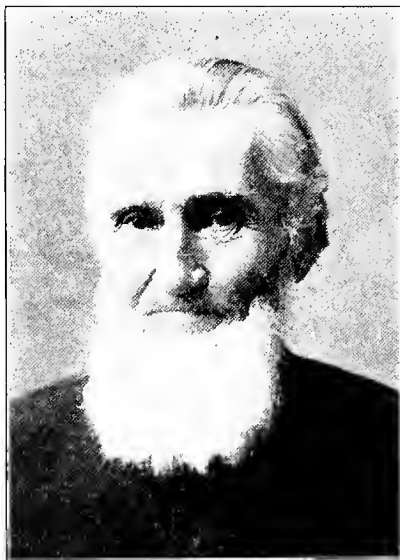
Elder George Irvin.

1816-1892.

George Irvin, fifth child of a family of ten children of George Irvin, Sr., and Rebecca (Kemper) Irvin, was born April 1, 1816, in Ephrata, Lancaster County, Pa.

Here, in this rich belt of country among these plain people, he spent his boyhood days.

When eighteen years of age he moved with his parents to near Berlin, Stark County, Ohio. He remained with them until twenty-one years of age, then went to work at the carpenter trade with his brother David, hiring for twelve dollars per month in summer and five in the winter months. The next year



ELDER GEORGE IRVIN

he continued the same trade in Medina County, and the following year in Richland County, also Ashland County, working with Brother Tracy until 1841, when he was united in marriage to Lydia Garver, daughter of David Garver and wife.

The following year they united with the church

in the Mohican congregation. Later they moved to Ashland County, thence to Cedar Valley, Wayne County. In the spring of 1850 they located near Golden Corners, and while living there he was elected to the office of deacon in 1853. During these years he worked at his trade in the summer and in winter run a saw mill.

In the spring of 1854 he bought a quarter section of land near Golden Corners, at which place he resided till death.

In 1859 he was elected to the ministry. On March 4, 1864, his beloved companion was called away, leaving eight motherless children. He afterward married Isabella Garver Ruse. In 1869 he was ordained as an elder. In 1870 he with Brother David B. Hoff made a prospective trip to California, but returned satisfied to spend his remaining years in the field of his earlier activities.

He was very ambitious, both in temporal and spiritual affairs. Many mornings in his younger days he was up at three o'clock and by the aid of a tallow candle lantern would work up enough wood to keep the family going until his return home on Saturday evening. The Lord blessed the labor of his hands so that he had a comfortable home.

He was a strong believer in the maxim, "Early to bed and early to rise"; for you would scarcely ever find him in bed after 4 A. M., and 8 P. M. was his regular time for retiring.

He would arise, build the fires and spend some time in reading, of which he did a great deal. His Bible was foremost, yet he did much reading from other good books, Spurgeon being his favorite au-

thor. He was well posted, also, on affairs of state, but much regretted that his education was so meager, and determined that his children should have a better education than he.

This they did, yet in real executive ability he had no child that could compare with him.

In church work he was counseled with a great deal and was elder in charge of the Chippewa Church from 1877 to the time of his death. His first work in the ministry was begun in his home neighborhood at the Golden Corners schoolhouse. From the time he was first called to the ministry till 1868 the services or meetings were held at the members' homes and schoolhouses.

He was the head carpenter of the first church building in the Chippewa congregation and also gave liberally for the erection of the same. He was a firm believer in missions and the first to open his "purse strings" when a call was made. In his broken way he often urged the members to respond to the requests of the church, if they believed in her doctrines.

Nothing save sickness ever kept him away from the sanctuary, although he had five and one-half miles to church.

Of a family of twelve children all united with the church save one.

At times during the last years of his life he had palpitation of the heart, which would hinder him for a few days; otherwise, he scarcely knew what it was to be sick. Ten days prior to his decease he contracted pneumonia and on April 23, 1892, passed

away, strong in the faith he had espoused in his young manhood.

He will be remembered in the Chippewa Church as a man of strong character and sterling worth.

Flora I. Hoff.

Mother Irvin.

1833-1914.

Isabella Garver, fourth child of a family of eleven children of Brother Joseph and Sister Jane Garver, was born on a farm near Mt. Pleasant, Westmoreland County, Pa., Aug. 16, 1833.

Here she remained in this mountain home until she grew to womanhood.

It was only by the strictest economy that the family was kept together. The mother did weaving while some of the older ones would assist. Climbing the mountains in search of herbs and roots for the village physician gave activity to limb and developed strong bodies for the children as well as added a little to the support of the family.

On May 9, 1856, she was united in marriage with Henry Ruse, of Bryan, Ohio.

To this union were born five children, four of whom died in infancy, one surviving. Some time after the decease of Brother Ruse she came to Wayne County, Ohio, and on May 18, 1865, was married to Elder George Irvin, of Golden Corners, Ohio.

To this union were born four children, all surviving. Besides these, in the home of Brother Irvin, were eight children by a former marriage to

be mothered. With all the family to see after she was very neighborly and when any one was ailing in the community, Sister Irvin was sent for. Here her early knowledge of herbs came in nicely.

She united with the Church of the Brethren in her



SISTER ISABELLA IRVIN
Wife of Elder George Irvin

early teens, being baptized by Elder James Quinter, in the Jacob's Creek Church, Oct. 28, 1847.

She was full of zeal for the Master from her youth up, and was ever found engaged in serving him. Having inherited the gift of song from her mother, she was well versed in nearly all the meters of our

old hymn books; and if Sister Irvin was in the congregation when a hymn was announced, none need fear another would have to be selected because no one could "raise the tune."

In the morning worship around the family altar the writer well remembers hearing Father Irvin announce such hymns as these: "Early My God Without Delay," "Lord, in the Morning Thou Shalt Hear," "Awake My Soul and With the Sun," and while Mother Irvin, with her clear, strong voice, would lead the song the rest of the family would join in, after which there was a season of prayer. Thus was the day begun and so were the days of the years of their pilgrimage, on through twenty-seven years, until the husband was called to his reward.

She attended, with Brother Irvin, many Annual Meetings, as well as District Conferences, and was with him at all regular meetings as much as possible.

To be in the Sunday-school surrounded by the primary class was her chief delight. She was a ready talker and a lover of children, hence was often called on to address the schools where she chanced to be. After the death of Elder Irvin she remained a few years at the old homestead near Golden Corners; she then went to the home of her daughter, Mrs. Hezekiah Hoff, near Wooster, Ohio. Here she made her home, but visited much among her children. She also spent many happy hours visiting the members of the Chippewa Church, as well as the surrounding congregations, where she was al-

ways received with much respect and treated as a mother in Israel.

In August, 1913, she attended the series of meetings conducted by Brother D. R. McFadden in the home church, and frequently she led in prayer and would go from place to place in search of lost ones, praising God for health to yet be of service to him.

The last few months of her life were spent in failing health, and before the end came she called for the elders and was anointed with oil in the name of the Lord.

Dilatation of the heart with a complication of diseases incident to old age caused intense suffering during the last few weeks of her life, but on March 27, 1914, she peacefully fell asleep in Jesus at the home of her daughter, Flora, at the ripe age of eighty years, her husband having preceded her nearly twenty-two years.

She will long be remembered by her kind words and pleasant smiles.

Flora I. Hoff.

Elder James Murray.

1855-1913.

On the afternoon of July 31, 1913, after an illness of about a year and a half—but becoming alarming only about five months before—the subject of this sketch quietly fell asleep in Jesus. Bright's disease had been stealthily developing, unknown until about March 1, at which time he had a severe attack, being bedfast for several weeks. He rallied from this attack again about April 15, and was able to be about his home and do light choring. On June 18

he had sufficiently recovered so that he undertook a trip to the Springfield Church to attend the District Sunday-school and Christian Workers' Meetings which were in session there.



ELDER JAMES MURRAY

This trip taxed his strength severely, and the writer will never forget the deep impression of rapidly-failing physical strength received that evening when father stopped to rest over night with his "Akron children" on his way back home. It was then plainly apparent that the weakened body would soon succumb to the inroads of the disease; and so when a few weeks later,

word was received that he had taken a cold which was rapidly developing serious complications, we began to realize fully the meaning of the words passed between the writer and his wife that last morning he spent in our home, when we said, "Father will not be with us much longer." And yet the end came even sooner than any one expected. And though suffering acutely much of the time, yet he bore it all with patient fortitude, seldom making any complaint.

He was born March 19, 1855, in Greene County, Pa. When about fourteen years of age, the family

removed to Northeastern Ohio, he and a friend making the trip on horseback. With the exception of about four years spent in Iowa and Kansas in his early manhood, this State and this District has been his permanent earthly home.

On Thanksgiving Day, 1876, he was married to Miss Luie Hess, of Fredonia, Kans. She died Aug. 4, 1879, leaving him with one son, who is now one of the "Akron children" previously referred to. Shortly after the death of his wife he returned to Ohio, making his home with his parents for a number of years. In 1884 he was married to Miss Susan Bechtel, of Blair County, Pa. To this union were born four children—two sons and two daughters, who, with their mother, half brother, two grandchildren, a brother and two sisters, survive him.

Although but few educational advantages were available in his time, he acquired sufficient in the country schools, with a term or two at a Normal academy located at Perrysville, Ohio, to enable him to qualify as a teacher for eleven terms. He was very fond of reading, and this, with a good memory and keen powers of observation, combined with natural tact and evenness of disposition, made him an acknowledged leader of men.

He became a member of the Church of the Brethren July 8, 1877, being baptized by Elder Sidney Hodgden, in Neosha County, Kans. He was elected to the ministry Oct. 11, 1878, while a member of the Fredonia Church, Wilson County, Kans. After returning to this State, he located in the Ashland Church, Ashland County, where he was advanced to the second degree of the ministry Nov. 11, 1883.

In the spring of 1892 he removed to the bounds of the Chippewa Church, Wayne County, where he resided until his death. He was advanced to the full ministry Nov. 14, 1903.

Elder Murray was quite active in church work, was well known throughout the District, and also in several other sections of the Brotherhood. Until compelled to stop on account of failing health, he was active as an evangelist. From records he had kept up to August, 1909, he had baptized forty-five persons. Whether he baptized any since that date cannot now be determined. His record also shows that he had solemnized thirty-one marriages. The District considered him especially efficient as a counsellor, and he was frequently called to attend council meetings in the various churches. He also served several churches as elder in charge for a number of years, and at his death still retained charge of the Akron and Springfield congregations. He served a number of times as moderator at District Meetings, and represented the District on Standing Committee in 1906, 1908 and 1911. From statistics published in the *Gospel Messenger* a few weeks prior to his death, it appears that he is the first member of the "Bicentennial Committee" to cross the river of death. At the time of his death he was serving his second term as a member of the District Mission Board, of which he was the Chairman. The beautiful Akron Church, pictured on another page of this volume, will long remain a visible monument to his interest in the missionary work of this District. He had also been elected to represent the District on the Committee of Arrangements for Annual Confer-

ence of 1913 at Winona, but because of his affliction, was unable to take any active part in the work, having been present at only the first meeting of the committee.

Brother David R. McFadden conducted the funeral services at the Beech Grove churchhouse in the presence of a large concourse of sympathizing friends and coworkers; the ministers—David Worst, A. B. Horst, A. F. Shriver, M. S. Young, S. A. Kreiner and Chas. Kurtz—of the churches in which he had been the presiding elder, tenderly bore his mortal remains to their last resting place beside his father in the quiet cemetery near by. Text, Philpp. 1: 21.

“ Quietly sleep, beloved one,
Rest from thy toil, thy labor's done;
Rest till the trump from th' opening skies
Bids thee from dust to glory arise.”

Claude H. Murray.

Elder William A. Murray.
1824-1910.

The subject of this sketch was born in Fayette County, Pa., March 12, 1824, and died in the Chipewa Church, Wayne County, Ohio, April 14, 1910, aged eighty-six years, one month and two days. In November, 1846, he was married to Miss Eliza Jane McEnteer, with whom he lived up to the time of her death in June, 1900. To this union were born ten children, six of whom have preceded him to the spirit world. The four surviving at the time of his decease are James Murray, of Sterling, Ohio; Isaac M. Murray, of West Salem, Ohio; Mrs. Susan Holl,

of Payette, Idaho; and Mrs. Lizzie Hiller, of Homer-ville, Ohio.

In March, 1902, Elder Murray was married to Mrs. Louisa Gore, of near Sterling, Ohio, with whom he lived until death called him home. Besides those already named, four brothers—James Murray, of Alleppo, Pa., aged ninety; Samuel Mur-



ELDER WM. MURRAY

ray, of Jefferson, Pa., aged eighty-eight; Jeremiah Murray, of Boyd, Okla., aged seventy-eight; Jacob A. Murray, of Smithville, Ohio, aged seventy-six; and three sisters—Mrs. Peter Lohr, of Mt. Pleasant, Pa., aged eighty-two; Mrs. Sarah Otto, of Sterling, Ohio, aged eighty; and Mrs. F. B. Weimer, of Sterling, Ohio, aged seventy, still survive him.

You will note that this is an exceptionally long-lived family.

Elder Murray united with the Church of the Brethren in his youth and was soon called to the ministry, in which he has been very active. He spent much time in evangelistic work, attended a number of Annual Meetings, and was a constant reader of the church periodicals, having taken all of

them, from the *Gospel Visitor* to the *Gospel Messenger*. He spent nearly sixty years in the ministry, preaching up to a few weeks before his death. He found his greatest pleasure in being about his Master's business. He came to the Northeastern District of Ohio shortly after the close of the Civil War, living at various times in Stark, Richland, Ashland and Wayne Counties, laboring with the churches located in those counties.

He had been sick scarcely a day during his entire life, and on the night of his death went to bed as usual. Some time after retiring, his wife, hearing a slight disturbance in his room, went to see what it was and found that his spirit had flown. So in life and in death he was spared a knowledge (in experience) of that suffering through disease that falls to the lot of many of us.

Appropriate burial services were conducted by Brother D. R. McFadden. Text, 2 Tim. 4: 1-9. His remains quietly await the last trump, reposing in the Beech Grove cemetery near the church where his final efforts in response to his Master's call to service were put forth. Claude H. Murray.

David B. Hoff.

1819-1910.

David B. Hoff was born in Milton Township, Wayne County, Ohio, June 17, 1819, died at Orrville Dec. 25, 1910, aged ninety-one years, six months and eight days. He was buried in Beech Grove Cemetery, which lies just across the road from his homestead, where he spent sixty years of a long and

useful life. His last illness, dating from an accidental fall in which he fractured a hip, lasted eleven weeks. Pneumonia contracted during this illness finally brought the end.

The history of Grandfather Hoff's life is the history of the settlement and growth of a community from almost aboriginal wilds to the populous and peaceful occupation of twentieth century civilization. His has been the fortune to have lived during a progress such as the world at his natal day had never dreamed. He was one of the last real pioneers of Wayne County.

Two weeks after his father and mother, Peter and Sarah Hoff (nee Blocher), had found the spot in Milton Township where they decided to make their home, Grandfather Hoff was born, in a log cabin hurriedly hewn out of the virgin forest. After a long and dangerous journey from Pennsylvania they said, "Here will be home."

And here Grandfather Hoff resided with his parents until the age of twenty-one, when he married Susannah Shaffer, a native of Pennsylvania. Just across the line in Canaan Township he selected the home for himself and his bride. It was virgin land. The hand of civilization had not yet disturbed the deep and fertile mold of its acres. James Monroe, president of the United States, was the signer of the deed, and the farm had never left his possession until given by him a few years ago to his grandchildren.

Here he lived fifty-four years with his wife until her death in 1896. After her death he continued to live here six years longer, under the care of his granddaughter, Mrs. Chauncey J. King (Irvin),

making a total of sixty years. One child was born to the marriage, Sarah, who married Rev. D. M. Irvin. Her death occurred Jan. 18, 1874. Grandfather Hoff's descendants from his marriage are the children of Sarah Irvin, viz., Mrs. T. E. Steiner, deceased; John Irvin, north of Wooster; Mrs. Chauncey J. King and Dr. George H. Irvin, of Orrville. Since the marriage of Mrs. King, Mr. Hoff had resided with them—three years at Smithville and eight years at Orrville. Two younger brothers survive—John Hoff, of Los Angeles, Cal., and Peter Hoff, of Dallas Center, Iowa.

Grandfather Hoff's early education was meager, consisting of a few months of such schooling in the winter as those early days afforded. But he was a great reader, particularly of religious works, and an extensive traveler in the United States. His education and training was that obtained from mature experiences, reading and travel; it was useful and served him well. He was a man of unswerving character, a liberal giver to causes that appealed to his sense of worthiness, governed by a religious mind. His beneficence was always ruled with a modest desire that it should be quiet, unaccompanied by display.

He accumulated a considerable fortune, and according to his own statement at the time, becoming tired of its possession gave it to his grandchildren and his church, the German Baptist Brethren (Dunkard). At his funeral, which was largely attended, one of the ministers said: "No one can remember that Grandfather Hoff ever uttered an un-

kind word, and it is certain that he never uttered a profane one."

Grandfather Hoff's name is not written large upon the scroll of fame, but now, as the mantle of immortality is folded about him, at the gate where all mortals are equal, his works in the eyes of Him who is the arbiter of all deeds will weight great in the balance, and now he will hear the words, "Well done, my good and faithful servant, come up higher."

ORRVILLE CHURCH.

This church was organized in the year 1877 from the eastern division of the Chippewa congregation. Within the territory there were two places of worship—Sippo and Leisure. Brother John B. Shumaker was the elder in charge. David Lytle, now of Deshler, Ohio, was elected to the ministry. In a short time after the organization the elder in charge moved to Michigan, and Brother Lytle to Deshler, thus leaving this small group of members without any ministerial help. Hence, in 1880, it was deemed advisable to disorganize the church and assign its membership to the adjoining congregations, West Nimishillen taking the Sippo Church, and eastern part; the Chippewa Church, the northwestern division; and the Wooster Church, the southwestern part.

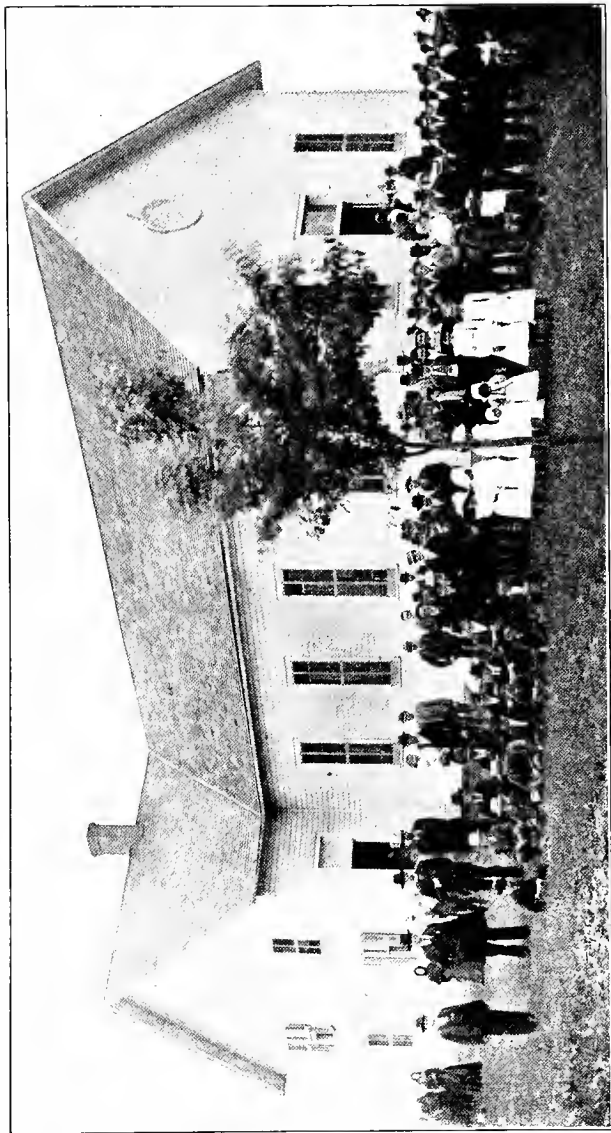
This closes the short chapter of three years from 1877 to 1880 and may we ask, who can measure the worth of these three years? Though the Orrville

Church has been cut out, yet light has caught new radiance in its burning from the candle of adjoining churches.

WOOSTER CHURCH.

This church was organized in 1877, it being formerly a part of the Chippewa congregation. The elders assisting in the organization were Morgan Workman, Conrad Kahler and John Swihart. There were about 100 charter members, among whom were two ministers, namely, Cyrus Hoover and D. M. Irvin. Their place of worship was known as the Union Paradise churchhouse.

In 1880 this church increased her membership materially through the disorganization of the Orrville congregation. At the beginning the services were held every four weeks; from 1901 to 1907 the services were increased to every two weeks. From that time the services were held three Sundays out of each month (the River Brethren, who had an interest in this house, using one Sunday each month). Services were held in the Moscow Baptist Church once in four weeks for about two years, when in 1879 the church purchased their house of worship, which was named the "Fountain Hill Church." Here services were held every two weeks until the autumn of 1906, when it was considered advisable to discontinue them, as the condition of the house was such that it could not be heated comfortably for services in the winter. The church did not think it expedient to rebuild at that point, hoping that in the near future a house of worship could be built in



WOOSTER CHURCH, WAYNE COUNTY

Built on the corner of the farm where the Annual Meeting of 1872 was held.

the village of Orrville which would accommodate the members in this locality.

Many series of meetings have been held in the congregation that have been very helpful and encouraging to the membership as well as adding many to the fold.

Morgan Workman was the first elder called to preside over the church. In 1879 Cyrus Hoover was ordained and called by the church to take the oversight, who efficiently served in that capacity until his death in 1901, after which Eli Holmes was chosen to preside and up to the present time is faithfully discharging the duties of a shepherd.

The coworkers, as ministers of this organization, were D. M. Irvin, now residing in Canada, David Smith, D. M. Brubaker, A. I. Heestand and R. M. Moomaw, the latter being the only minister called to the service of the church since its organization. This feature will find its explanation in the fact that a number of ministers moved into the church from other congregations from time to time.

The deacons of the congregation merit special mention in this particular: that perhaps no church in Northeastern Ohio can claim such a faithful body and of such executive ability as these play in the organization of their work.

The present place of worship is one-half mile east of Smithville station; was first built in 1841, a new one built in 1873 and rebuilt in 1898. The present house is commodious and very convenient for its purpose. The congregation at present numbers 110 members; this shows that they are stronger numerically now than when they were organized. This is

commendable when we think of so many other churches that have closed their doors for the last time. This congregation has supported a Sunday-school from the time of its organization, and has continued through the summer months until the year 1900; since that time it has become an ever-green school. The work of the Sunday-school is shown more particularly in this, that nearly all the members that are baptized into the church come through the Sunday-school. Of the Home and Cradle Roll Departments of the school the chronicler failed to forward the data, but we understand that they are wide-awake in pushing out into these lines of Sunday-school work.

The Christian Workers' Society is doing commendable work. Through its faithful and untiring energy it is able to serve the church in materially augmenting its spirituality as well as making the unfortunates of society happy in congested populations with their various gifts.

The Sisters' Aid Society is another healthy auxiliary of the church. It enjoys the pleasure of meeting at regular intervals, and the work done brings joy to the workers, and new hope to the souls of those benefited. Their work is an influence which has already contributed richly to the missions of the Brotherhood.

Wooster Church Supplement.

The June 12, 1843, Annual Meeting was held within the bounds of what is now known as the Wooster Church, in a barn at the home of Elder Jacob Kurtz, East Union Township, Wayne County.

The brethren, on this occasion, came to the Conference afoot, on horseback and in covered wagons, wending their way through dense forests, fording streams, coming for the most part from the east and a few from the west, which was newly settled. Upon reaching the place of the Conference the horses were all turned out into a twelve-acre field, leaving them there to graze until the close of the meeting.

This meeting was preceded the evening before by a love feast, when all the brethren and sisters from different parts of the Brotherhood enjoyed a spiritual reunion and fellowship that has never faded from the memories of those who participated in the same. When death sealed their careers here upon earth, then the joy of eating again around that throne where the Savior himself was pleased to come forth and serve them, made full their cup.

At this Annual Conference everything was free. During the meeting lodging and board for themselves and beasts of burden were generously supplied by the love of the brethren.

Elder Cyrus Hoover.

1821-1901.

The early ancestors of the following sketch were of Swiss parentage, they leaving Switzerland in the days of persecution on account of their religious convictions. They first located near London, England, and after a short period of residence there, decided to come to America with one of William Penn's companies. This hardy family did much in clearing up and improving Lancaster County, Pa.,

soil. Many of them caught the "go west" spirit and took the newly-carved-out trail over the Alleghenies into fertile Ohio.

Elder Cyrus Hoover, representing one branch of the original Hoover family, was born in Lancaster County, Pa., Oct. 16, 1821. At the age of nineteen he moved with his parents to Wayne County, Ohio, locating on the farm where the Annual Conference was held in the year 1872, near Smithville Station. He lived at this place until the time of his death, Jan. 8, 1901. He and his wife united with the Church of the Brethren during the summer of 1853. In a short time thereafter he was elected to the deacon's office. In 1869 he was elected to the ministry, and in 1879 was ordained to the eldership; serving the Wooster Church in that capacity until the time of his death.

In choosing their church home, Brother and Sister Hoover were somewhat at a loss to know what to do, he inclining toward the United Brethren, and she to the Mennonite faith. After due consideration, they decided to unite with the Church of the Brethren, and ever thereafter their home near the church became a lodging place for ministering brethren and others who were pleased to come. Elder Hoover was not so widely known over the Brotherhood, nor considered one of the most active elders, but he was noted for his good judgment, and ability to lead. He was a cheerful giver, a wise counsellor, a lover and leader of sacred song, and ever at his place when the hour for public worship came. The head, heart and life religion ran like golden threads through the everyday affairs of his

life, thus wielding a blessed influence over the lives of others. He made his life and personal influence more brilliant than his speeches. The controlling motive of his heart was to glorify God in every duty of life.

Brother Hoover was not able to lie down for two years before his death, and often during this time at the midnight hour was he heard singing his favorite sacred hymns.

He bore his affliction without a murmur, perfectly resigned to his heavenly Father's will.

He was buried in the Paradise cemetery near his home. The world was made better by his having lived in it.

McMAHON CREEK CHURCH, BELMONT COUNTY.

But very few Brethren of the District will know there ever was a church in Northeastern Ohio by the above name. The circumstances of its organization and brief existence are interesting bits of history.

The beginning of this body of believers is traced to Sister David Snyder (deceased, her husband now living at Selma, Cal.). Sister Snyder, being a member of the Methodist Episcopal Church, was called to Somerset, Pa., August, 1873, to see her mother, who was seriously ill. While there she became acquainted with a number of Brethren. Before returning she requested her father-in-law, Elder Snyder, then living at that place, to send a Dunkard evangelist to Belmont, Ohio, to do some preaching. Elder Snyder carried the request directly to the

Mission Board of Western Pennsylvania. The Home Mission Board sent J. W. Beer, at that time editor of the *Christian Family Companion*, published at Meyersdale, Pa. Brother Beer was accompanied by Elder Adam Wise, of Green County, Va., to Warnack, Ohio, Belmont County.

The first meetings were held in the Presbyterian Church at Warnack, beginning the evening of Dec. 10, 1873. On Sunday, Dec. 13, preaching was conducted in the home of Brother and Sister Snyder, at which time both husband and wife made application to be baptized. After the usual instructions were given that keen Sunday morning of Dec. 13, their hearts full of sunshine and hope, Brother and Sister Snyder, accompanied by Brother Beer and Elder Smith and some few friends, could be seen walking down through the fields to the McMahon Creek (which ran through Brother Snyder's farm) to be baptized. This truly was an impressive scene, for two precious souls were to be born into the Kingdom, a church to be organized, and the pure Gospel preached. Perhaps the first time in the history of Belmont County, and McMahon Creek, was prayer offered as on this occasion, when the silence was broken only by the rippling waters and audible voice of the administrator.

After Brother and Sister Snyder were baptized, and Brethren Beer and Wise felt they had to go back home, they recommended the newly-born babes of the Kingdom (then over a hundred miles from any organized church of the Brethren) to the care of the Home Mission Board of Northeastern Ohio. The Board promptly responded by sending them a

minister every four weeks, preaching three sermons each time. All meetings were held in the home of Brother and Sister Snyder, excepting the mid-week prayer meetings which were held in turn at the members' houses during the lifetime of the congregation. Bible reading was a prominent part of the prayer services. A Sunday-school and Bible reading were conducted both morning and evening during the short history of the church. The work progressed approvingly to the Home Mission Board, and sometime between December, 1873, and 1875, George Irvin and wife, Cyrus Hoover and wife, Samuel Garver and Philip Brown were sent to Belmont County to organize the members into a church. After the reading of the Scriptures and prayer, the organization was effected by calling Brother David Snyder to the ministry, Brethren Joseph Daly and Geo. W. Secrist to the deacon's office. Elder Geo. Irvin was chosen housekeeper. After the installation services a love feast was prepared and all the members, with the visiting brethren and their wives, sat around the Lord's table and broke to each other the manna of heaven. Only those who sat around that table for the first time can tell of the joy of the soul.

The congregation was named after the creek in which the first members were baptized. Twenty-six in all were born into this body of believers. The oldest was eighty years old (having been a member of the Mormons) and the youngest only fifteen. All baptisms took place on the farm of Brother Snyder. Besides the brethren already named, who came to give spiritual nourishment, the following named also gave the Belmont brethren

pastoral care: Gideon Bollinger, John Mishler, John Nicholson, Eli Yoder, David Irvin, Henry Jacobs, George Kollar and John Wise, of Washington County, Pa. J. W. Beer came a second time from Pennsylvania to see how this new planting of the Gospel was progressing. You will remember that the McMahon congregation was the first and only church of the Brethren organized in Southeastern Ohio.

Brother and Sister Snyder, having sold their farm, moved to Ashland, Ohio, April 4, 1880. This left the infant church without a suitable place for meetings; a general exodus took place, and the last chapter of that little volume of history, so beautifully begun, is closed. Not ended, for it still lives in other parts of the Brotherhood. After Brother Snyder's wife died at Ashland, Ohio, he sold out and went to California. He is now eighty-one years old and devotes all his time to church work. Brother Daly, the first deacon of the McMahon Church, went to Parsons, Kans., and from there to Arkansas. He was zealous for the Lord as was Philip. There being no congregation of the Brethren where he moved, he refrained not from preaching the Gospel and baptizing those who believed. Later the church approved of his work.

BRISTOLVILLE CHURCH.

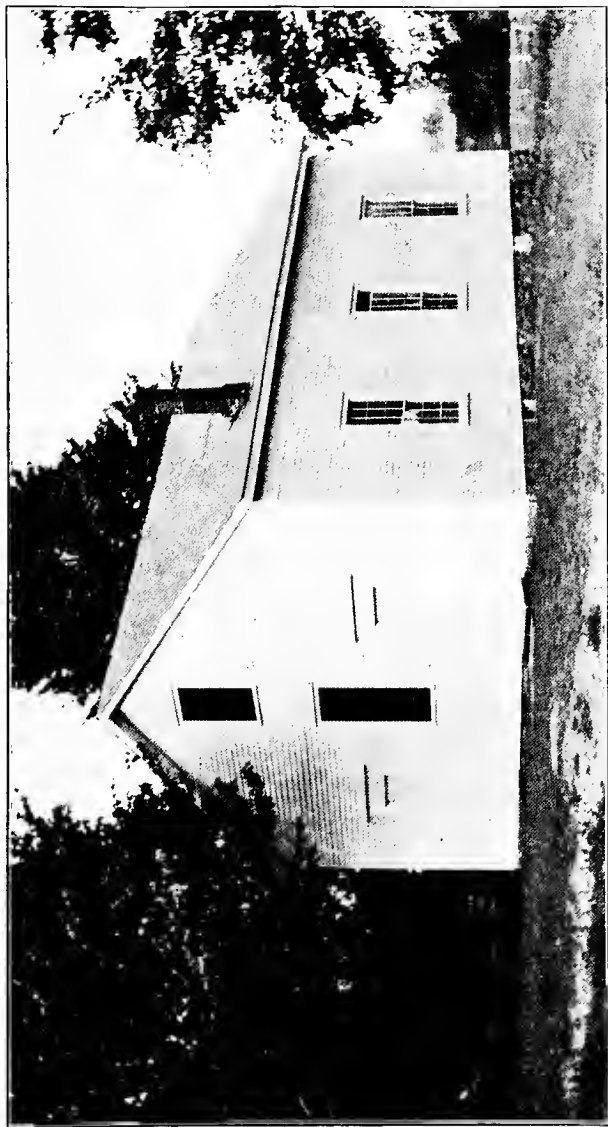
In the year 1837 or 1838, Mr. Henry Kagy, with his family, moved from the Shenandoah Valley of Virginia into what was then known as the "Western Reserve," where he located on a farm in Bristolville Township, Trumbull County, Ohio. How

many were in the party is not known, but among the number was one daughter named Elizabeth, who had previously, while yet in Virginia, united with the Brethren Church. She made the journey of nearly 400 miles on horseback, and although now isolated and away from the influences of the church, "Aunt Betsey," as she was afterwards called, remained true to her profession, and became an important factor in the subsequent work and organization of the congregation.

Other families, bearing the names of Kagy, Barb, Hoffman and others, soon followed and a small community of Virginians was established. The opportunity of this sister, who in the meantime had married Isaac Barb, prevailed on the Brethren as early as the sixties to come and hold some meetings. Brethren Conrad Kahler, Lewis Glass and others came to this settlement and preached the full Gospel of salvation. By these efforts conversions were effected which became the nucleus of the "Bristolville Church."

But, as is usual under such circumstances, the work progressed slowly. About this time Brother John Strom, of sturdy Swiss descent, with his family, moved from the old "Sandy" Church, near North Georgetown, Columbiana County. He became a part of this community, and being a carpenter by trade, was largely responsible for a house of worship being built—a "union" house, erected in 1868, which is still standing and is the present place of worship.

In the year 1879, with nineteen members, an organization was effected, and having no minister, the



BRISTOLVILLE CHURCH, TRUMBULL COUNTY

services were conducted by ministers from the Sandy, Canton and Mahoning Churches. During one of the services an unusual sensation was created in the neighborhood, which came about in the following manner :

An old, decrepit, helpless man, by the name of Abraham Kagy, sorely afflicted with inflammatory rheumatism, made application for membership. It was accepted and arrangements were made for baptism. The entire neighborhood was stirred, and objection was made that he would never stand such an ordeal, the "would-be-wise" shaking their heads, venturing to say, "He will come from the water a corpse," "It will surely kill him." Notwithstanding, preparations proceeded and Elders Conrad Kahler and Lewis Glass carried him into the water and baptized him without difficulty. Brother Kagy came up from his baptism rejoicing, and lived his allotment of days with peace in his soul.

The church grew and in 1881 reported twenty-six members. Elder John Nicholson moved in and took charge of the work. He thereby became the only resident pastor the church ever had. The membership increased to the probable number of thirty-five, when the deplored 1882 division in the Brotherhood occurred. Efforts for awhile ceased. Deaths, removals and driftings occurred until in 1900 only ten members remained; then two additions followed. Afterwards deaths and removals occurred until eight remained. Later some have moved in, plus a few by baptism, until there are at present sixteen members, with meetings once a month, the preaching being supplied from adjoin-

ing churches. Two of the brethren are in the deacon's office. A Sunday-school is being maintained, using the Brethren's literature.

Among those who have labored in this church are the following: Elders Kahler, Glass, Garver, Shoemaker, Byers, P. J. Brown, D. N. Workman, S. Sprankel, N. Longanecker and E. Loomis; Brethren J. F. Kahler, J. Weirick, J. J. Hoover, Wm. Murray, John Clement, D. M. Irvin and A. W. Harrold, who is now elder in charge. Other elders in charge have been P. J. Brown, J. Nicholson, D. N. Workman and Ed. Loomis.

The church is dependent upon the District Mission Board and highly appreciates its help.

Efforts are being made to have a minister locate, which is very much needed. Prospects for future success augur well and it appears to be a promising field for mission efforts. While this body of believers has never been very numerous, yet it has kept the candle of faith burning, and has played its part in a humble way to prepare young people to do their very best in the larger world. Some few of her members moved into other parts of the Brotherhood, and ably engaged themselves in the Master's work. The Lord meets with little congregations as promptly as He does with big ones.

FREEBURG.

Just across the western boundary of Columbiana County, in Stark County, is the territory of the Freeburg congregation. A commodious house of worship having been constructed some years before

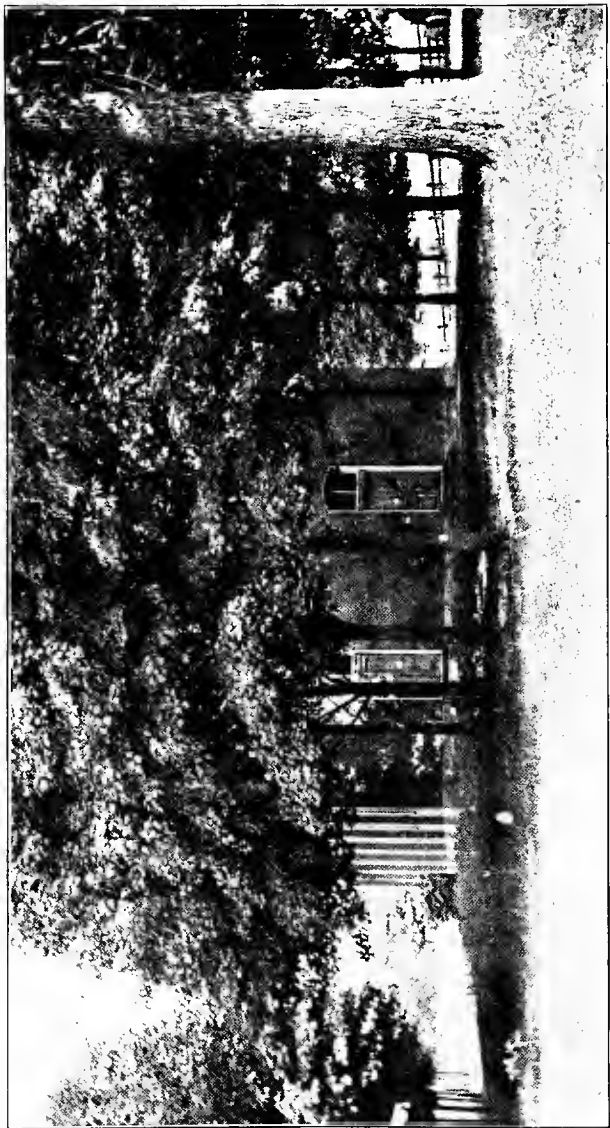
while yet a part of the Sandy, near the village of Freeburg, it is the one place of worship with the exception of some appointments filled at a school-house known as Science Hill.

The time and manner of her birth is best related by a resolution passed at a council of the "Sandy" Church Aug. 17, 1901, with the proviso that a similar resolution be adopted by the newly-created "Reading" Church: "To whom this may concern in the future, this is to certify that we, the German Baptist Brethren Church, called the 'Sandy' Church of Northeastern Ohio, did, in council assembled on the 19th day of May, 1900, deem it best to divide the congregation for the best interest of the church, and on motion the following line was established by a unanimous voice of the churches as follows: All of the aforesaid congregation west of the Stark and Columbiana County line to be called the 'Freeburg' congregation. Furthermore, be it resolved that since the division has been made, that we, the members of the Freeburg congregation, do this 17th day of August, 1901, in council assembled, release and convey all of our right and title of all real estate and church property east of aforesaid line, to the Reading congregation. And we furthermore agree that this resolution be signed by the old trustees of the Sandy congregation, and by them so doing, and a copy of these resolutions to be placed on each church record, shall stand as a record that there is no more a Sandy congregation."

Signed,

S. B. Stuckey, Moderator.

John R. Hoffman, Clerk.



FREEBURG CHURCH, STARK COUNTY

Prior to the passage of the above resolution Elder F. B. Weimer was elected to the oversight of the church, the date given Nov. 24, 1900. He continued to look after the wants of the church until Nov. 26, 1904, when Elder Samuel Sprankel was called to the oversight and is still serving in that capacity.

The church has accomplished much and is filling her place among her sister churches of Northeastern Ohio. Her membership in 1901 is given as 117, and in examining her records we notice quite a number of dismissals, due in part to the aggressive work of the secret orders in that section. Among the ministers assisting her are N. Longanecker, John F. Kahler, R. R. Shroyer, Wm. Bixler and others. As the church thus launched out it enjoyed the leadership of Simon Stuckey in the work of the home ministry, ably assisted by his colaborer, M. W. Hahn, of whom brief biographies are given in the notes of "Sandy" Church. On May 25, 1901, Brother D. F. Stuckey was called to the ministry, and advanced to the second degree May 14, 1904. He has, since his first installation, given his efforts to the church and has filled her appointments very acceptably. He resides on a farm, is enthusiastic in all his work and is faithfully serving the church in all her activities.

The names of the deacons, as found in her records, are Samuel S. Stouffer, Tobias Stuckey and Joseph Shideler. The treasurer from the first has been Emery Shideler, who still looks after her finances. John R. Hoffman was elected church clerk in 1900 and was succeeded by H. E. Stouffer, who is the present incumbent.

The District Sunday-school convention was held there June, 1903. The work of the church is well supported by her members and especially by the sisters, whose names are conspicuous upon her records. A good work is being done, but "More Work" is the motto, so that more may be accomplished for Christ and his Kingdom.

Elder Simon B. Stuckey.

1833-1904.

Brother Simon B. Stuckey, of Louisville, Ohio, died Sept. 21, 1904, aged seventy-one years, four months and twenty-six days. He was united in marriage to Anna Summers April 24, 1856. To this union were born three children, one of whom preceded him to the home beyond. He united with the church in his youthful years and became an earnest and devoted worker. In 1876 he was elected to the ministry, and ordained to the full ministry May 26, 1901. He was not as fluent as some, yet in the spirit of song he had few equals. Many times our audience was cheered and enthused by the help coming through the great gift with which he was endowed. He will be missed by hundreds of our dear brethren and sisters in the Northeastern District of Ohio, and especially in his home church where he was elder for so many years. He was permitted to baptize the majority of the members in his congregation and officiated frequently at the marriage altar. He was also called on to preach many funerals.

He was a member of a large family. His father, Samuel Stuckey, when eleven years old moved with

his parents from Pennsylvania to Stark County, Ohio. Many of our brethren and sisters will read with sadness these lines, but let us earnestly try to meet in the beautiful home prepared for the children of God.

Funeral services were conducted by Elder S.



SIMON B. STUCKEY AND WIFE

Brother Stuckey's was a service of song for the Master.

Sprankel and the writer. The large, commodious house at Freeburg, Ohio, was filled with brethren, sisters and friends who came to show their esteem and mingle their tears with the mother and children.

Louisville, Ohio, Sept. 29.

J. F. Kahler.

THE FIRST CHURCH OF THE BRETHREN, AKRON, OHIO.

The Mission Boards of Northeastern Ohio have been seeking for a number of years to locate in cities. Having visited a number, it seems the Spirit finally led them to the city of Akron, having a population of 69,000 people; only 22,000 making a profession at all, and 10,000 enrolled in the Sunday-schools. This seemed to be a very needful field since a number of brethren and sisters migrated to the city from country churches, which increased the demand for church privileges and spiritual care and keeping.

It seems that a number of members in this city had the true spirit in them, meeting in their own homes for worship and calling in ministers occasionally to give them spiritual nourishment. While they were doing this they did not let the Mission Board have rest until they decided to come and look over the city and see what prospects could be discovered that would indicate the leading of the Spirit. Their findings were reported back to the District Conferences, which gave prompt encouragement. Thereupon the Board took up the work in earnest and a canvass of the District was made in 1911 by Brother G. A. Cassel, of Ashland, Ohio, under whose direction and executive ability the requisite amount of funds was soon raised.

The steps leading up to the organization of this church took tangible form on June 6, 1902, when two members of the Mission Board, with several members of the city, met at the home of Brother

and Sister Hane for the purpose of organizing a Bible study class. As a result of this little meeting, which was replete with Bible reading, prayer and interchanging of anxious wishes as touching the church home, another meeting was appointed for the following evening, June 7, to complete the organization of the class. At this meeting, Sister Sue Dillman was chosen class leader. The private home being inadequate to supply accommodations for the class, later on a hall was rented on South Main



AKRON CHURCH, SUMMIT COUNTY

Street near Exchange. This place not proving satisfactory the class was discontinued after holding a number of meetings; whereupon the work was carried on in the homes of the families again, but largely in the home of Sister Phebe Smith. Many things came in to hinder and discourage. The work was finally dropped; however, the fire already kindled could not be smothered out.

The Home Mission Board continued to make their visits to this prospective field, to encourage the members towards establishing a mission in the city.

Workers were secured and a building rented, and in the spring of 1909 the work was again set on foot. It was a store room at 843 South Main Street, on the corner of Main and Voris. On the first Sunday of April the Sunday-school was organized. This building was leased for one year, and in the meantime the Mission Board decided to purchase the lot on which the present church building was erected.

This last effort proved to be very fruitful, resulting in the organization of the Mission Home, 807 Coburn Street, Sept. 8, 1910, from territory that formerly belonged to the Springfield, West Nimi-shillen and Chippewa Churches. Elders present upon this organization were James Murray and Samuel Sprankel. Fifty-eight charter members and sixteen others who did not hold letters in the above-named churches constituted the nucleus of the church that has a large field and bright prospects of accomplishing much for the enlargement of the Kingdom of Jesus Christ. Officers of this church are the following: James Murray as elder in charge (now deceased), A. F. Shriver as pastor, William Border and Simon Smith, deacons, Claude Murray, clerk, Warren Kriner, treasurer, Harvey Kyle, Edward Shanafelt and William Border, trustees.

The Sunday-school seemed to be one of the chief agents in giving encouragement to the organization of the church. Its smallest attendance in the days of rented rooms for services was nineteen; before the end of the year the average attendance was sixty-four. Much credit for this growth should be given to Brother and Sister Shively, Iva and Emma

Rohrer and Amanda Young, who did much personal work in the homes, doing the Home Department work and enlisting children under Sunday-school age to become members of the Cradle Roll.

This church now enjoys the privilege of worshipping in a home of her own, which was dedicated in January, 1912. The building cost over \$8,000 and is well suited for the work that it is intended to accomplish. May this, the first tangible fruitage of the Mission Board of Northeastern Ohio, throw an inspiration to do like work in all the cities of the entire District.

No one has done more praying for the success of this work than Brother and Sister Shriver. Night and day without ceasing they have been faithful sentinels upon the walls of this new work. The Akron proposition may be considered the first successful city work of the District.

CANTON CITY.

A history of the Canton City Church dates back to about the year 1850, then a part of the Canton Center Church. Several families lived in Canton; among them might be named Goodenberger, Berger, Snyder, Sprankel and others. Services were held at the appointed times in the Roland house in the eastern end of the city—a union house. Conrad Kahler, Josiah Keim and others did the preaching for them as appointments were made. Services were irregular and sometimes far apart. In 1887 John F. Kahler, then living six miles northeast of Canton, by request of the Canton members of the city and

the elder, Conrad Kahler, then living in Canton Center Church, took charge of the work. Services were held regularly every alternate Sunday. A Sunday-school was started in 1897, when J. F. Kahler moved into the city. Sunday-school attendance was from sixty to seventy and membership from forty to fifty. When we say forty to fifty that means in the city, a floating membership—they come and go. At the time a good interest was awakened, the members in the city coöperating with the members in the country. The place of the meetings was changed from the Roland house to a more convenient one, the Bethel house on East Tuscarawas Street. This house was owned by another congregation, they having services only as their minister could come, and then only in the afternoon on Sunday. So the Brethren had the privilege of using the house every Sunday morning and evening. About this time Brother William Quinn moved into Canton and assisted in the work both in the city and country houses. Brother J. F. Kahler had charge of the work in the city from 1887 to 1902, having lived in the city only a part of that time. In the year 1902 Brother E. S. Young moved from North Manchester, Ind., into Canton. The District and city were solicited to assist in building the Canton Bible Institute building. It was hoped by this means to have a permanent place of worship. Along with him came Brother Edson Ulery, who also assisted in the preaching services. About the year 1903, at a council held in the Canton Center Church, it was decided to release that part of the territory contained in the city of Canton, whereupon

the same became a mission of the Northeastern District of Ohio. The District supported the work in part. Meetings were held in the Bethel house until the chapel in the college building was ready to be occupied. In 1904, the school being in progress, the membership was increased and a good interest manifested. About 1904 the Canton City Church was

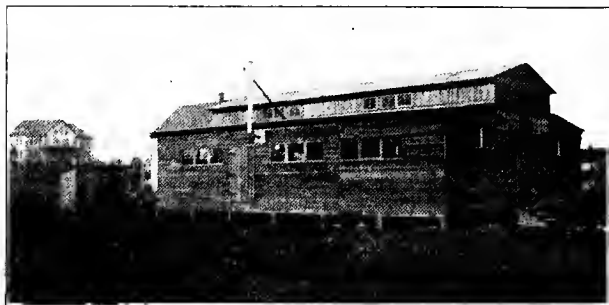


CANTON CITY CHURCH, STARK COUNTY

organized and Brother E. S. Young was ordained to the eldership. After about three years the church ceased to be supported by the District. The Bible School being disorganized in 1907, it became necessary that some disposition of the school building be made, and the same was sold by E. S. Young to the city of Canton and is now used as the North Canton High School. Thus by this deal the Canton

City Church lost her place of worship. Faith will not be defeated, hence a vacant dwelling-house of six rooms, near the college building, was rented and meetings and Sunday-school were held regularly. In the spring of 1911 the church, feeling sorely the need of a better place of worship, solicited among her members, and \$500 was raised to build a temporary building. The size of this building was forty-eight by thirty-six feet. The cut will show the present building, the temporary tabernacle and the Bible School building in the rear. The tabernacle, as it was called, answered the purpose well in the summer months, but during the winter of 1912 the church met regularly and suffered much during the cold weather. However, a regular attendance in Sunday-school and preaching services was maintained. In the spring of 1912 Howard Helman moved to Wooster. At the same time J. F. Kahler moved into the city from the Redding Church where he served as their pastor. In the fall of 1912 Brother E. S. Young and family decided to move to California. Letters were granted them and the work was given into the hands of J. F. Kahler. From September, 1912, to September, 1913, the church increased in numbers and interest, the Sunday-school numbering from eighty-five to 100. Feeling keenly the need of a permanent place of worship, the church was again solicited. A considerable sum of money was subscribed and an appeal to the District through the Home Mission Board was made by the Canton City members. The same was considered by District Meeting, and the Home Mission Board was instructed to coöperate with the Canton

City members, to gather funds and render assistance. The organization of the Canton City church at present is as follows: John F. Kahler, pastor and elder; Conrad C. Bender, superintendent of Sunday-school; Elizabeth Snavelly, superintendent of Prayer Meeting Department; Robert L. Ehman, president of Christian Workers' Meeting; trustees, Levi



Temporary building in which services were held before the new churchhouse was erected in the city of Canton. This structure was familiarly known as the "tabernacle." The large building to the left was formerly the Bible Institute and Canton College, now used as a city high school.

Summers, U. S. Snyder and Conrad C. Bender; deacons, George Goughmour, U. S. Snyder and William Lantz.

This little bit of history will show what triumphs come to those who have a zeal for the cause of the Master in human society. The city of Canton is a great field and naturally more fruitful than any other in the District. It enjoys a national reputation, due to the public spirited men who gave their lives for that which they felt to be for the best interests of our great commonwealth. This asset the

city enjoys will make church work more fruitful of good, because it is the general uplift idea in society that helps a church into its larger possibilities.

The new churchhouse in the city of Canton is the second one to be dedicated in the larger cities of Northeastern Ohio. Brother W. D. Keller, of Ashland, preached the dedicatory sermon to a large and interested audience. It is hoped that the triumph of faith in the Akron and Canton City Churches will soon rear, in the remaining large cities of the District, edifices where precious souls may find their supreme joy and be inspired to go forth as conquerors for the Master.

FIRST CHURCH OF THE BRETHREN, ASHLAND, OHIO.

The Ashland City Church, which held its services regularly in the college chapel, then owned by the Church of the Brethren (German Baptist), was disorganized in 1882 and the city territory was returned to the Ashland and Maple Grove Churches. The storm center of the division in the Brotherhood seemed to have gathered thickly in the above-named congregation. Its seriousness is seen when only two members (Elder I. D. Parker and wife) stood up in council and signified their intention to remain loyal to the main body of the Brotherhood. A number of attempts were made in later years, since quite a few members were moving into town, to reorganize the work, but for the want of sufficient encouragement all hopes were blasted. Not till January of this year (1914) did



FIRST CHURCH OF THE BRETHREN
ASHLAND, OHIO

This church was purchased of the Evangelical people in April, 1914, by the Maple Grove and Ashland (Dickey) churches. The building will be completely modernized for Sunday-school and other religious services. When completed the property will be worth from \$15,000 to \$18,000.

interest sufficiently focalize to call a meeting and discuss the situation. About sixty members convened in the home of Bro. G. A. Cassel Jan. 9, and there seemed to be such unanimity for a church home for the Ashland city members that the necessary committee was appointed to look into the advisability of purchasing the Evangelical house of worship, which was offered for sale. Their report was submitted to the Maple Grove and Ashland (Dickey) Churches, and both encouraged the purchase of the property if it could be gotten at a reasonable price.

Not till the following April did the sellers and buyers of the property come to an agreement. A canvass of the churches was then made and in a very few days was there money enough raised in the two churches to buy the splendid property, and quite a considerable more was given for improvements. The property is held jointly by the two above-named congregations.

From this you will see that it has taken thirty-two years for the members in Ashland to find a place of worship which approximates only in a measure what was lost in the heart-rending 1882 division in the Brotherhood. May this teach the churches that it is their bounden duty to pull together rather than to pull apart. Also it shows what can be done by two wide-awake congregations when once they have put themselves to it. They saw that the members residing in the city needed a place of worship, that it was a very promising field, that they were able to make it go, and by thus doing they would increase the spiritual power of the

helping congregations. More sermons would be preached, more songs sung, more scriptures read, more Sunday-school teachers, officers and scholars would be at work, more pastoral work would be done, and more souls saved. Don't you think this would be a sufficient excuse for church extension?

The sisters of the city are doing excellent Aid Society work. They in fact are the prime movers in the work, not only in personal visitations, but in those material helpfulnesses that tend to call the minds of those who may be careless to the lofty source of all their help.

Steps are already taken to install improvements for communion and Sunday-school purposes. When once completed, another citadel of faith will have been established to increase the services of the Church of the Brethren in Northeastern Ohio.

ANNUAL MEETING OF 1822.

The incidents of this very remarkable Conference seem well sealed up in the archives of the dead. Those who now live, who were in some measure connected in time with those who were the bone and sinew of those pioneer days when the faith of the Brethren was taking root in the then western soil, have very faint memories of the fireside descriptions of those who were in attendance. Perhaps all that is of vital consequence has come on down the road of time and has unconsciously woven itself into the life of the present.

The 1822 Annual Meeting was the first General Conference held west of the Allegheny Mountains.

The decision of the previous Conference to hold this one in the then far west meant more to them, in any way you may wish to view it, than when it was finally decided to hold our first Conference on the Pacific Coast at Los Angeles in 1907. It was a big undertaking, but there were interests of such moment, and the stream of emigration to the new country was so constant and considerable, that it was finally decided to follow up the "go west" spirit with a wholesome Annual Meeting, that proper protection and inspiration might come to those transplantings from the eastern slopes.

This meeting was held about seven or eight miles northeast of the city of Canton, at the home of a brother by the name of Brown. To find the place of the meeting was no easy matter, even for those who were fairly well acquainted with the country, but for those from a distance it required much patience and perseverance. The roads in those days followed the paths of least resistance, and in order that the traveler might not get lost in his journeys from place to place, trees which stood out prominently were blazed, so that the weary pedestrian might know that he was on the main line of travel. Walking and horseback riding were the principal means of transportation to this Conference.

The Conference Year Book shows that many vital questions were up for consideration, which shows that there was an earnest contending for a faithful and pure church, and a freedom from the follies of the world.

The following are some of the questions discussed,

from which you can catch the spirit of the Brotherhood of those days :

Members who were dismissed from the church should be held in avoidance, that is, no dealings should be had with them at all, not even to eat with them at a common meal.

A special regard was held for elders, elderly members and any suffering from bodily infirmities.

Interest should not be taken from brethren.

Any traffic in liquors was placed under the ban.

Any living in adultery could not be received into the church.

Brethren were admonished against going to law under any circumstances.

Brethren could not assign their property to another for the purpose of defrauding.

The use of tobacco was considered a sinful habit.

Peace and harmony were the golden gems sought in all the deliberations. Read the following queries and weigh their worth :

1822.

At the Yearly Meeting in Ohio, 1822, the question was presented, whether such as were not members could be present in our church councils. Considered, as it was at all times considered, that it could not be allowed.

How shall the church conduct itself toward those members that have been separated from the church? Considered, first, when a member is separated from the church as far as from the kiss, breaking of bread, and church council, such ought to be diligently exhorted according to the evidence of the apostle, but could not be called a brother. But when such

would not receive the admonition of love, and should fall into more grievous sins, the church has to put them in avoidance, and have no company with them, according to the word of the apostle.

Whether a brother might be set forward to baptize and break bread who does not wear his beard? It was considered, that according to the image of God (in which man was created), and according to the image of Christ, we ought to (leave our beard undisturbed or) wear our beard (at least in part), and that no brother should be so far advanced who could not deny himself in this matter.

How far should a brother keep house without counseling the church, or members without counseling the housekeeper? It was considered, that the brother who is housekeeper should always act in concert with the church, especially with his collaborators in the church, and just so his collaborators should always counsel with their brother, and a private brother should not undertake to teach or serve until the church calls him to it.

Whether we might have two tables at love feast, and also at other meetings; that is, whether members might prepare something warm for the old brethren, and also elderly and weakly members, besides what is served up for all in general. It was considered, that members should be at perfect liberty to show their love toward their old brethren or weakly members, to set before them what they like; yet we would counsel in love that no bad distinction is made, so that friends and well-wishers are preferred to those who are weakly.

Concerning breaking up in the morning after love

feast, it was considered that members and their children, who stay till morning, should not separate and leave until prayer and thanksgiving unto God is made.

With regard to distilleries (held or carried on by members of the church), it was again testified that it could not be permitted.

If a brother has a vendue, and gives freely strong drink, how is it considered? It was considered that no brother should give strong drink at his sale.

With regard to persons who live in adultery, it was considered that they could not be received into the church as long as they lived in such condition.

When a member is put in avoidance, how far is his companion in wedlock to be held as a member? It was considered that she may be held as a member, yet so as not to break the bread of communion.

Whether a brother may take the liberty to go on the muster ground or take part in the festivities of Independence Day? Considered that no brother should take the liberty to go to such place.

Whether it is right for a brother to take the benefit of the law? Considered that when a brother is so imprudent that he falls under the power of the law, he is not to have privilege to take the benefit of the law, but to seek counsel from the church. Yet it would be always best to seek counsel before a member comes so far.

How is it viewed when a brother assigns his property to another, with a view to defraud his neighbors (creditors)? It is considered that we cannot hold them in fellowship.

Whether it be right for a follower of Jesus to take interest? Considered that neither the law nor

the Gospel gives us such privilege, and that it should not be among the membership.

How is it considered, when members will not heed the counsel of love of the brethren, with regard to conforming to the world in clothing, etc.? It was considered, for the third time in the Great Council, that when a member has been admonished in love once and again, we would not break bread with such. But at this meeting it has been considered that when they will not receive counsel in love, we could not hold such member in fellowship according to the Gospel. Also such who permit those high fashions in their children who are yet under their control, and especially the bishops and ministers in the church, should be examples of the flock.

Concerning the form or proposing oaths in order to save one's conscience for the Gospel's sake, whether we could answer with yea such a form, "And this you do under the pains and penalties of perjury?" It was considered, if a brother were grieved herein, let him counsel whether there was no other form for us.

Whether a brother might serve in a worldly office or as a juryman. Considered that no follower of Jesus can serve in such, and if he could get relieved with money (by paying a fine), he should not serve therein.

Concerning the abuse of tobacco. This has been before the meeting already, and was always considered a shamefully bad habit (German, Untugend), and everything bad, says the apostle, is sin, and sin defileth the body; and another apostle says, that your bodies, together with soul and spirit, shall be holy.

1834 ANNUAL MEETING.

This meeting was held one mile west of Freeburg, Ohio, on the farm then owned by Elder Elias Dickey, Stark County. The 1854 Annual Meeting was also held on the farm of Elder Elias Dickey, then in Ashland County. From this Brother Dickey became twice honored and blessed.

The reader will note that this is the second Annual Meeting held within the territory of Northeastern Ohio. A barn was sufficiently large then for the auditorium. The people who attended were fed and lodged free. Hospitality was an overflow to both members and those who were not. The private conveyance, and other simple means of travel were improvised to make the journey. It was the annual pilgrimage for many then as it is now to meet in a great gathering, to join prayers, songs and discussions on vital questions that the Church of the Brethren may be kept unspotted from the world, and that the unity of the faith might be kept. A sacred past was to be preserved and an uncertain future was to be fortified against, hence the faith that overcame every obstacle that the Brethren might come together in order that the work of God on earth might be properly taken care of.

Since there were but few railroad facilities to accommodate those members who were at a considerable distance from the place of the meetings, the business of the Conferences was largely discussed and acted upon by local talent. On account of this we give a gist of the Minutes of the Annual Meetings held within the District, for they are an expres-

sion in a large measure of the membership residing in Northeastern Ohio and not till some time later was the voting confined to the delegate body, when transportation facilities afforded a more representative attendance at our Annual Meetings.

The following is a brief summary of what the faith, hope and love of the 1834 Annual Meeting produced for the Brotherhood:

It was not considered prudent to sing while the bread was being broken at communion occasions, but quite proper while the cup was being passed.

Work on Sundays was considered quite out of place, and a strong exhortation was given to keep the day in stillness and in the fear of the Lord.

As to whether interest should be taken of a brother, the sentiment was somewhat divided, but it finally prevailed that we should be willing to lend to the poor without interest.

Whether a person could be received into the church who had been immersed once backward without baptizing him again. It was considered, though it had been done before, it was best and the safest way to baptize them right, and hereafter it should not be done otherwise.

Whether a minister could be given a certificate from one congregation to another without paying his debts. In this case special advice was given, but not noted.

A ministering brother being appointed as an executor of an estate cannot use the law without first counselling with the church.

Concerning political offices, it was considered that

brethren should keep themselves clean of them as much as possible.

Concerning high and fashionable clothing and conformity to the world, it was considered a great evil and should not be tolerated in the church.

It was considered proper for unordained brethren to administer the communion when ordained brethren are present. He should always have older ones with him to assist in the work.

Whether a brother could serve on a jury when a man is tried for his life. Considered that it can not be done at all. (Note.—This shows that the Brethren were opposed to capital punishment.)

Should a minister transgress and be relieved of his office, and membership, when he is reinstated he may or may not be restored to his office, it all depending upon the gravity of the case.

Concerning a sister preaching, it was disapproved on the ground that she would expose herself to temptation, and cause discord and disputes among other members.

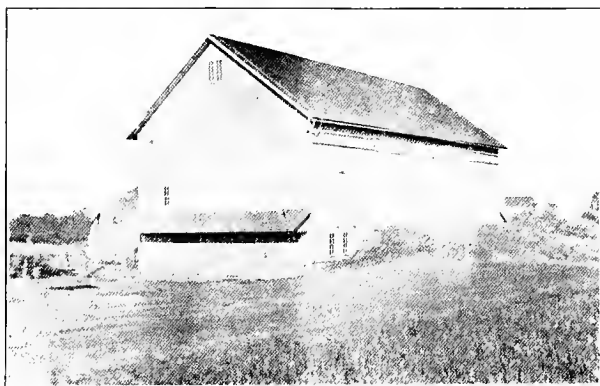
By a careful study of the foregoing it can be easily seen that the Brethren on Northeastern Ohio soil were very jealous of the purity and holiness of the membership; that untried methods of church work should be received with caution, and that there should be a distinct line drawn between the church and the world.

After the last prayer was offered and hymn sung, loving good-byes were said, and the homeward journey was taken, feeling that they had been in a heavenly place, and had drunk deep from the everlasting fountains of eternal life.

THE 1843 ANNUAL MEETING

Held Within the Bounds of the Mohican Church, Wayne County.

This Conference was held on the farm of Elder John Shoemaker, one mile southwest of where the churchhouse now stands. The business sessions were held in a big barn forty-five by eighty feet. The Annual Meetings at that time were held before Pentecost. The reader will remember that no rail-



BARN REPLACING THE ONE THE 1843 ANNUAL MEETING WAS HELD IN

roads pierced this section of the country, and but very few within the State. Hence, private conveyance was the only mode of travel; many walked great distances to the meeting. Our chronicler informs us that those more remote from the place of meeting started from their homes as much as ten or twelve days before the time of the opening of the Conference, that they might be there on time. This

looks like Christian zeal, does it not? You will remember that it took as long to go home as it did in coming to the meeting. As was the custom in those days, all the horses were turned out into a field to graze while the meetings continued. The attendance at the Conference was very large, and on Sunday, to accommodate the people, preaching services were held at three different places on the



RESIDENCE WHERE THE 1843 ANNUAL MEETING WAS
HELD

The original house was destroyed.

farm: at the barn, the house, and in the orchard. Brother Troxel, now eighty-five years old, states that there seemed to be no end to the crowd of people, and that he never saw so many horses together at one time.

At the close of the meeting a love feast was held where all the brethren and sisters from all parts of the Brotherhood would participate, thus binding

more closely fraternal ties, with the hope that the good Lord might give them many more like occasions to consecrate their lives anew for the Master's use. Camp fires, and wells of living waters like those that were had at the 1843 Annual Meeting, played no small part in the further development of the church.

An incident occurred at this Conference that will be read with interest. On account of the big crowd at the meeting, some hucksters from Wooster, thinking that this would be a good place to sell eatables and liquor, pitched their tents a short distance from the meeting grounds. As soon as it was known that they were there selling liquor, some of the young men of the community, not members of any church, protested and ordered the traffickers in liquors to leave the community. They, seeing that these young men meant business, obeyed orders. This speaks well for the kind of young men they raised in that community, and the respect they had for meetings of this kind.

Business of the meeting:

Annual Meeting Minutes.

When a large church, by common consent, has been divided into several districts, and in one of these districts it is found necessary to hold an election for teachers and deacons, whether the members of such district alone are entitled to vote, or whether the members of the other districts have a right to vote also? Considered that when such a division takes place by common consent, for the great-

er convenience of members and of meetings, we understand it that henceforth these several districts are to form so many particular churches, though they may be under the superintendence of but one bishop, and that, consequently, when one of these districts, or one of these particular churches, stands in need of laborers and has to hold an election, it would be as improper for the members of the other districts to vote at such an election as it would be for members of other churches that never formed a part of the old and large district. In case there were no express word for such things, we think we may safely follow the apostle Paul, when he says (1 Cor. 11: 14): "Doth not nature itself teach you" what is proper?

How it might be considered when, at an election for teachers and deacons, absent members do send their votes with other members? Considered that since the promise of our Savior is given, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18: 20), in such important church affairs this promise belongs only to those that are assembled, and not to those that are absent; the Brethren generally have acted upon that ground, and not taken any vote from absent members.

Is it agreeable with the Word of God for a deacon (visiting brother) to stand up in public meeting and exhort, when sufficient time has been spent already? Considered that, according to the Word of God, "all things should be done decently and in order"; and as teaching is the proper office of the teachers, and not of the deacons, they ought not to go any further

than their calling requires them, where it is not necessary, and it would not be advisable for a teacher to urge them (the deacons) any further than duty calls them.

Whether the ordination of a brother can be frustrated, when the whole church is united on the subject, with the exception of one or a few members? Considered that in case the ordination of a brother is judged as necessary and proper by the church, and the ordained brethren from a distance, and there could be no weighty objection made by those that are of another opinion in this matter, they ought to acquiesce in it, and the ordination might go on according to the desire of the church.

Whether a teacher has a right, in his exhortation to prayer, to give liberty to those who do not choose to bow down with us, to rise up in prayer? Considered that we are to exhort our hearers to humility in prayer, and as is generally the case, to bow down on our knees; but where there is no room, or where the ground does not permit kneeling, the brethren could see no wrong in permitting in such, or another case of necessity, to rise to their feet in prayer.

How is it considered, when one teacher commonly consumes as much time as two, three and four hours in one meeting, speaking continually? The unanimous opinion of the brethren was, that inasmuch as God is a God of order, and such long-continued discourses must needs be fatiguing, both to the teacher and the hearers, cause disorder and deprive other teachers of the opportunity to speak, to the edification of the church, this conduct is out of all order,

and ought not to be, and it would always be best not to prolong our meetings beyond the usual time.

Whether a brother may refuse the kiss to a brother who has committed a fault—for instance, getting intoxicated—ere he has been brought and judged before the council of the church? Considered that though a member could not be required to salute a brother with the kiss while in the state of intoxication, it is still our duty, first, to tell the fault to the church, and to await its decision, before we withdraw ourselves from a member.

Whether members may take the liberty to go to prayer meetings, etc., of other persuasions, to take part in them, and to permit and invite ministers of other persuasions to hold meetings in their (the members') own houses? Considered that as we have come into very perilous times, according to the Word of our Savior (Matt. 24: 22-26), and of his apostles (1 Tim. 4, and 2 Peter 2, etc.), and we therefore have the greatest reason to be seriously on our guard; that prayer is an important part of worship, which must be performed in spirit and in truth, in order to be pleasing in the sight of God; that consequently true inward union in prayer with such that are not in one spirit and in the same truth with us cannot be thought of; that, under these considerations, it would be the safest course not to go to such places, nor to take part in such exercises, much less to invite or to receive teachers of whom we may know beforehand that they will not bring the whole apostolic doctrine, in order to hold meetings in our houses. 2 John 10.

Whether a brother is put into avoidance, accord-

ing to the words of Paul (1 Cor. 5), and his wife and children, being members in the church, have company with him, as it happens in a family, how the church has to treat them, or whether there is a difference between the wife and the children, who are yet under the lawful age; and how we are to do when there is a difference of opinion about the withdrawing of the hand from those that are in avoidance? Considered, though we are always truly sorry when such a case occurs, where we must put a member into avoidance, and feel sincere compassion for those that suffer immediately under it, yet we cannot set aside this apostolic ordinance, and do really believe that the more strictly it is observed by all the members, and especially by the nearest relations, the more powerful it would operate to the salvation of the fallen member; but in case a wife could not withdraw from fellowship with the husband to be avoided, it was always considered that such a member could not break the bread of communion while so doing, and we do conceive that children are in the same predicament, either to withdraw fellowship with the parent in avoidance or not to break bread; and in regard to withdrawing the hand, it was considered that when the church concludes to withdraw even the hand, the members should all unite in observing the same.

Standing Committee.

George Hoke, John Brower, John Hart, George Shively, Henry Metzger, Joseph Showalter, Isaac Beery, John Cable, Daniel Miller, John Shoemaker, James Tracey, Henry Kurtz.

ANNUAL MEETING OF 1848.

It was on the 10th of June that the Brethren assembled from the four winds in their Yearly Meeting, as it was familiarly known. It was held at the home of Brother Jacob Kurtz, five miles

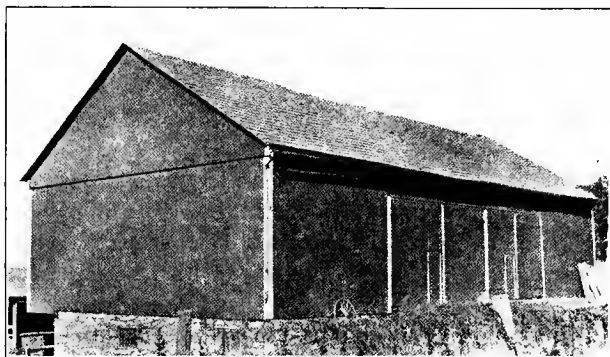


DWELLING WHERE THE 1848 ANNUAL MEETING WAS
. HELD

southwest of Orrville, Ohio, in Wayne County, now in the bounds of the Wooster Church.

Public worship was conducted over Saturday and Sunday, and the business sessions were convened on Monday following. It is stated that the attendance was quite large, considering the difficulties of travel in those days, since there were no railroads in that part of the State. Besides those who came to the meeting afoot and horseback, there were not a few who traveled in covered wagons, which were so equipped with food, cooking utensils and bedding that they made them their homes while attending

the meeting. The horses were all turned into a twelve-acre field to make friends the best they could, and for grazing. The local church entertaining the meeting placed itself at the service of the big crowd of people, lodging and boarding them free of charge. Some few huckster wagons staked



THE BARN IN WHICH THE 1848 ANNUAL MEETING WAS HELD

Located on the farm of Brother Jacob Kurtz, Wayne County, Ohio, within the territory of the Chippewa Church, about six miles southwest of Orrville.

down along the lane leading to the place of meeting, and relieved the feeding situation somewhat by furnishing lunches at a nominal cost.

The accompanying picture is the house, standing as it was at the time of the meeting. It is twenty-eight by forty feet, being built purposely for church services. A kitchen ten feet wide is built to the west side. The balance of the house, twenty-eight by thirty feet, was devoted to church services, having a portable partition through the center, as a convenience for

family use when not needed for public worship.

The house was preserved in its original architecture till in 1907, when it underwent extensive remodeling on the inside.

It was at this Conference that a change was made in holding the business sessions after Pentecost instead of before. Representation by delegates from the various churches was here inaugurated.

At the parting meal Wednesday noon, it was proposed and heartily responded to by all, to recommend every Monday of all future Annual Meetings as a day of general fasting and prayer. As you read the following queries and their answers you will be impressed how careful the Brethren were to keep unspotted from the world, to live closer to the teachings of the Master, and keep peace and harmony among the members. After singing and prayer, the meeting was adjourned. The adjournment was only a prelude to the most tender and heart-searching part of the occasion, when the good-byes were said, and the salutations of love were planted, and the " God bless you and keep you " was uttered. Under some such showering of divine grace the homeward journey was resumed, and in some cases several weeks were required before the old home could be reached, and the loved ones who were left in charge could be comforted in their long and anxious waiting for their return. But they were soon made to feel that their sacrifice of time and money was worth while when the trip, the meetings, the people and innumerable incidents were related to them.

The following is some of the business that absorbed the attention of those in attendance, because they had a faith to strengthen and a hope to brighten:

Annual Meeting Minutes.

Considered that this Yearly Meeting is as anxious and unanimous in the desire of following in the track of the apostles (Acts 15) as our beloved brethren were eleven years ago, at the Yearly Meeting in 1837. We find, however, by experience, that the change of the time of holding the council after public meeting does work well—removing from us the great crowd of strangers. We are also satisfied that the sending of delegates or messengers from all the churches is necessary and proper, as also that all the elders, who come to us, ought to be members of the meeting, whether sent or not. But, as to voting, we hold that it will be best to aim always at unanimity, and dispose of business as hitherto. Should the meeting not be able to agree on any one point, let it be postponed to a future meeting. In addition it was proposed that all the churches should be admonished to use every diligence in sending, every year, two delegates, or at all events, one, to the Yearly Meeting. The above was unanimously adopted.

Lastly, at the parting meal, Wednesday noon, it was proposed and heartily responded to by all, to recommend every Monday of our future Annual Meetings as a day of general fasting and prayer, not only to the members that may be gathered at the place of meeting, but to all the members in every

part of the Lord's vineyard, who yet desire to be faithful, and to see all the household of faith continue steadfastly in the apostles' doctrine, and in fellowship, and in breaking of bread, and in prayer.

Would it not be more consistent with the simplicity of the Gospel not to use the word "delegate" or "representative" in the Minutes? Considered, that as words convey ideas, we should use such as shall best answer that purpose.

Ought not those queries which stand upon the Minutes of 1846, and were considered and decided by the elders in private committee, instead of public council, be repealed? The fact was stated, by impartial witnesses, that the Council Meeting was broken up prematurely, on account of the multitude gathering in on Saturday, so that the elders had to adjourn to a private room, in order that they might give, as they were requested, their sense on queries yet on docket. These queries were read, with the answers given, before this Yearly Meeting, and all were approved of, almost without a dissenting voice.

With regard to the printing of the Minutes of the Yearly Meetings, it was concluded to have as many printed, as to supply each church with two copies, but that on no condition should they be sold to such as are not members.

How is it considered when a part, say a minority, of a church disowns the other part, or a majority of the members, without taking a legal or Scriptural course, and without giving a legal notice to the body of the church, and not showing or informing the disowned member wherein they transgressed?

(The difficulties in this case occupied the greater

part of Monday and Tuesday, and lastly were postponed for decision until Wednesday morning.)

Is it right to admit, or invite, those who do not belong to our church, into our council meetings? Considered that it is not proper to admit, into our council meetings, any person who is not a member of the church.

About the laying on of hands on deacons, it was unanimously considered, to postpone the discussing of this subject indefinitely, until there is reason to hope that it may be done calmly, and without prejudice.

Whether the brethren in Annual Meeting could not adopt a plan, that small churches, which seem to be on a decline, could be better attended to? Considered that such churches should call on the neighboring churches, and these should attend to them; moreover, it is the advice of this Yearly Meeting, that every ordained brother ought faithfully to perform his duty in this respect.

Whether a private brother has a right to speak in public meeting? Considered, that, inasmuch as there is a way appointed in the Gospel to enter into the ministry, those who feel an inward desire or call to preach, should patiently wait until the church sees fit to appoint them to the public ministry.

Whether we should give liberty to preachers of other denominations to speak in our stated meetings? Considered that it would not be allowed, according to the Gospel. (See 2 John 9, 10.)

Can it be considered prudent or profitable, for members to frequent camp-meetings, or protracted

meetings, from time to time? Unanimously considered not to be profitable for members to do so.

Can we receive a member into the church by baptism without a confession; and if not, what is that confession to be? Considered that we cannot receive a member into the church by baptism without a confession.

Ought we to receive any person into the church without baptism, having been baptized by any other order of people? Considered that this Yearly Meeting advise to be very careful in this matter and give it, as their unanimous conclusion, that it would be better to admit no person into the church without first being baptized by the Brethren.

Is the Lord's Supper observed by the Brethren according to the Gospel, or does the Gospel require a supper in holding communion meetings? Considered that we have ample testimony in the Gospel to enable us to conclude that a supper was eaten by the Savior and his disciples in the same night he instituted the communion. And the Apostle Paul, after reproofing the brethren at Corinth for their disorder, in observing the supper and speaking of it as the Lord's Supper, expressly declares that he had received from the Lord what he had delivered unto them, telling them how to observe it in proper order.

Whether the Scriptures require that women, praying or prophesying, should have any other covering than the hair, and whether it includes alike married and unmarried women? Considered, unanimously, that they all should have a covering on their heads.

If a sister marries a man, and gets to know, after-

ward, that he had already a wife, and she immediately forsakes him, has she the liberty to get married to another man, while the first man is yet living? Considered that we submit the case to her own judgment, and advise her that she should, in future, be cautious and take counsel of the church.

Whether brethren, and especially teachers, can, consistently with the Gospel and our holy profession, attach themselves to the Freemasons, and the society popularly called the Sons of Temperance, and if not consistent, how is the church to proceed in such a case? The brethren have always believed, and do still believe, that it is not only unbecoming and wrong, but highly dangerous, for brethren to attach themselves to such secret societies, or any association of this world, and if they should do so, they should be visited in love (as the advice was forty-four years ago, in a Yearly Meeting at Pipe Creek), and admonished to withdraw themselves from such.

How would it be considered if a man be put in the county prison for safe keeping until court, and a brother goes his security for appearance, and releases him out of prison? Considered that a brother ought not to meddle with such matters without church counsel.

Standing Committee.

Geo. Hoke, Joseph Gerber, John Hart, Henry Kurtz, Philip Boyle, Peter Nead, John Kline, ———, James H. Tracey, Michael Moyer, John Metzger, John Molsbaugh, George Shively, Jos. Showalter, Ben. Bowman, John Shoemaker, George

Rairigh, John H. Umstad, Jacob Meyer, ——
 ——, David Shoemaker, Daniel Miller, John
 Snaveley, John Holsinger.

1848 Special Meeting.

George Hoke, George Shively, Joseph Showalter,
 H. Kurtz, Joseph Gerber, P. Nead, Dan. Cripe, J.
 Molsbaugh, D. Miller, J. Hart, H. Metzger, J. Metzger,
 Jacob Brower.

This seems to be a called meeting of the regular Standing Committee for the completion of some pending business. As to the place of the meeting and the character of the business we were not able to secure the information. It will be noticed that only a part of the original Standing Committee was in attendance, and two new names appear in the list.

1854 ANNUAL MEETING.

Dickey Farm, Ashland County.

The 1854 Annual Meeting was held on the farm of Elder Elias Dickey, about five miles southeast of Ashland. This is one of the most beautiful farms in the State. The original buildings still stand, with extensive improvements being made on the barn. It will be remembered that transportation facilities were quite primitive at that time, no railroads being closer than Mansfield, seventeen miles away, and Wooster, twenty-two miles away. Some few were met at these stations by the brethren, some walked, and from every direction great crowds of people came on horses, in wagons, and most any

way that could be devised to make the trip. A ten-acre field south of the barn was reserved for the horses where they were turned loose to make friends as they would. The lodging was free and the farmhouses and barns were taxed to the utmost. You will remember that the bare floor and a knit shawl for a pillow did not bring as much complaint as well-kept-up bedrooms do nowadays under similar circumstances. The dining tent stood between the house and the barn. All help was free as well as all boarding was free. The sessions of the Conference were held in the barn, a building about forty by seventy feet.

The attendance at this meeting was somewhat marvelous, for there is a tradition that stands undisputed that there were 20,000 people. Services were also held in the Dickey churchhouse, about a mile distant from the regular place of meeting. This house was newly built. The road connecting these two places was literally filled at times with people going to and fro to hear the speakers of their choice.

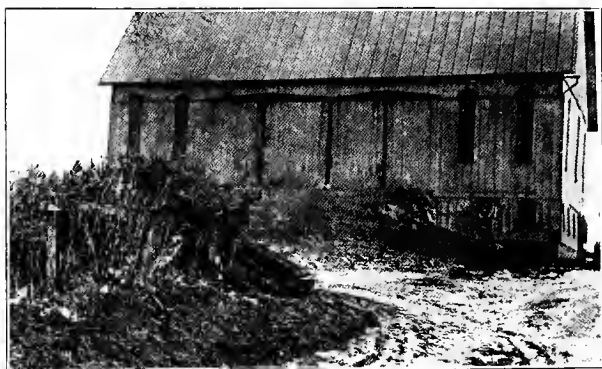
Of all the memories of this meeting, the attendance of Brother James Quinter seems to stand in special prominence. He was perhaps one of the youngest preachers in the Brotherhood at that time. He was smooth-faced, very youthful in appearance, wore a necktie and a high silk hat. The old brethren invited him to do some preaching, which he did with much favorable comment.

The business that was transacted at this meeting has accomplished its purpose in giving wise direction to the future work of the church. The follow-

ing are some of the items of business discussed at that Conference:

**Minutes of the Yearly Meeting of the Brethren,
Held at Brother Elias Dickey's, Ashland
County, Ohio, on Pentecost,
June 4-7, 1854.**

Having again been permitted through the mercy of God to meet in general council, on Monday morn-



THE 1854 ANNUAL MEETING WAS HELD IN THIS BARN

The dining room was located between the house and barn.

ing the meeting was organized by appointing a standing committee of twelve ordained elders, two from each state (Pennsylvania, Maryland, Virginia, Ohio, Indiana and Illinois) represented, and a clerk, who, having retired to a private room, received the messengers and papers sent from the different churches. Churches represented 107, by thirty-six ordained elders, fifty-eight ministers in the second

degree and twenty-one in the first degree, forty deacons and fifteen private members. Ten committeemen were nominated to examine the papers, and report them to the meeting, and on Tuesday morning the council commenced.

The following queries were reported and disposed of in the fear of the Lord:

I. Report of the committee, appointed last year, on the subject of slavery. (See Minutes of 1853, Art. 9.) The question having been, How shall any



HOUSE WHERE THE 1854 ANNUAL MEETING WAS HELD

branch of the church proceed in case an individual wishes to become a member, who is in possession of slaves, and the law of the State in which they live is such that they cannot manumit them in safety without transporting them beyond its limits?

“Agreeable to the ninth query of Y. M. 1853 concerning slavery, the committee appointed to report on the same have had this subject under serious

consideration in the fear of the Lord, and do report as follows:

“First, Under no circumstances can slavery be admitted into the church.

“Second, In all cases, where a holder of a slave, or slaves, wishes to become a member of the church, he be required to manumit all his slaves before baptism, upon the following conditions: The males to go out free at the age of twenty-one years, and the females at the age of eighteen years. All those over and above these ages, when manumitted, are to be paid by their former owner such a sum, either in money or goods, as may be judged right by the church in which the case may occur, which is considered as the best judge, being acquainted with all the circumstances,—as a compensation for their services over age. This will enable the manumitted to migrate to a land of liberty, and will relieve the conscience of the liberator from the burden of taking with him to the bar of God, the wages of oppression.”

This report was adopted after a lengthy discussion by the meeting.

II. Whether it is contrary to the Gospel for brethren to lay out towns?

Considered, that it is not, but that we would at the same time caution our brethren against all schemes of extravagance.

III. Is it agreeable to the Gospel for a brother to give ground for meetinghouses to such that do not preach the Gospel in its purity, and if not, how is he to be dealt with?

Considered as positively inconsistent with the Gospel, as appears from the following testimonies: 2 John 10 and 11; Eph. 5: 11, and 2 Cor. 6: 14-18. And as regards the manner of dealing with such we recommend, that they should be admonished and required to make acknowledgment.

IV. Brother Samuel Lehman was nominated as agent for the Garber Legacy in Northern Illinois in place of Joseph Emmert, resigned. Approved.

V. Brother Daniel Miller, of Preble County, Ohio, was nominated as agent for the same fund in Southwestern Ohio in place of John Brower, resigned. Also approved.

VII. Can a person be reinstated to the church after having been excluded for immoral conduct, and when he holds the opinion that the sisters have voice in church council?

Considered better not to receive such as long as they entertain views contrary to the order of the church.

VIII. Is it expedient for a laboring brother to give liberty to a private brother to exhort or bear testimony at public worship?

Considered as not advisable; brethren should be cautious not to offend the church by showing partiality to individual members.

IX. If a brother is disowned in one church, and moves to another at a distance, and there desires to be received again, showing symptoms of repentance, acknowledging his fault, and being willing to make reparation as soon as he is able; this being made known to the church from whence he came,

repeatedly, but nothing is done, nor any answer given by said church;—can he be received under such circumstances by the church where he lives, or not?

Considered, according to 2 Cor. 2: 6-8, that the church, where a fault has been committed, should act and answer the church where the disowned member lives, without delay.

X. As there is some difference of opinion respecting John 13: 5, the question arises, Whether one and the same member shall perform the double act of washing and wiping the saints' feet?

Considered in the same light as it was in 1849, Art. 39, that the manner of feet-washing could not be amended, inasmuch as the command is fully obeyed in the way we observe it.

XI. If one or more churches would so choose to come together in the evening to observe the ordinances of the house of God as delivered unto us by the Savior, and continue public worship next day, believing that thereby some of the evils might be obviated, which too often accompany our love feasts, would it be considered a departure from the Word?

Considered, no.

XII. When a man who says he is very near the Brethren, but yet finds fault with them, comes and wants to hold meetings among us, what shall we do with him and with such brethren who go with and encourage such?

Considered, that we ought not to receive such as ministers, and brethren who encourage them should

be admonished as those who do not walk consistently with the Gospel. "A house divided against itself cannot stand."

XIII. In case a leading brother in the ministry (ordained or not ordained) would be reported as having committed a gross public fault, and the ordained brethren of an adjoining congregation at the request of some of the members of the church where the fault has been committed, call a council in that church and investigate the matter; have these ordained brethren done right?

Considered that in such case those ordained brethren would have done right, inasmuch as the individual church is, however large it may be, only a branch or member of the body of Christ, and inasmuch as it is the duty of ordained elders to take care of every branch of that body, especially when the leading member is sick or unfaithful.

XIV. Is it consistent with the example and doctrine of Christ and his apostles when brethren write and publish books, and afterward revise and republish them, etc.?

Considered, that brethren should be careful in their publications, and especially of other men's books.

XVI. Is it allowed by the Gospel for a sister, after her husband is dead, to be married to her stepson?

Considered not allowed according to the following passages, 1 Cor. 5: 1; Lev. 18: 8. Churches should be watchful to purge out such a leaven from among them.

XVII. A request for a committee to visit Upper

Conewago Church, Pa. Granted, and Brother Jacob Saylor, of Maryland; William Boyers, of Franklin; John Berkley, of Somerset; Isaac Myers, of Union; and Jacob Hollinger, of Dauphin County, all in Pennsylvania, nominated as such committee.

XVIII. Would it be more in accordance with the Gospel to hold our love feasts on Thursday before Easter?

Considered that the Gospel does not bind us to any particular day.

XIX. Is it not the duty of each church to keep their poor, and not let them become a county charge, or is it right to send a brother to the poorhouse at the expense of the county?

Answer: See Minutes 1851 and 1852.

XXII. A request that the oldest bishop choose or appoint twelve brethren to hold a communion or love feast at the time (and place) of Yearly Meetings, as a model to show us the right order according to the Gospel.

Considered, that Christ with his apostles in that doleful night when he (the Savior) was betrayed, has given a model, and showed us the right order.

XXIII. A request to reconsider query 3 on the Minutes of 1853 which reads thus, "Have we a right to help in making the political government, and to serve as officers, also to put the law in force against any of our fellowmen in any case whatever?"

Considered that this query was sufficiently and correctly answered in 1852. See Rom. 6: 5-8; John 18: 36.

XXIV. Is it more in unison with the Gospel to use a lamb at our love feasts instead of beef?

Considered this query to be answered by the 21st article of the Minutes of 1853.

XXV. Whether the 29th article of the Minutes of 1852 should not be readopted?

Considered to let it remain as decided last year (Art. 2), with the understanding that each query should be written on a separate paper.

XXVI. A request from Coventry Church, Chester County, Pa., for a committee to examine grievances and difficulties there existing.

The request was granted and the following brethren appointed: Daniel P. Saylor and Philip Boyle, of Maryland; John Cline, of Virginia; and Samuel Harley, Jacob Wenger and Christian Longenecker, of Pennsylvania.

XXVII. A similar request for a committee to visit Lower Cumberland Church in Pennsylvania.

Also granted, and Brother Isaac Pfoutz, of Maryland; Brethren Samuel Miller, Peter Long, Andrew Spanogle and David Bosserman, of Pennsylvania, were nominated for this committee.

With regard to next meeting at Aughwick it was stated by letter from our dear Brother Andrew Spanogle, that it will be held at their meetinghouse; that the nearest station on the railroad is Mount Union, from whence it is seven miles to the meetinghouse, and to Brother Samuel Lutz, who lives near it. Letters addressed to Elder Andrew Spanogle, Shirleysburg, Huntingdon County, Pa., will be attended to.

Signed in behalf of the meeting and the Standing Committee of elders:

George Hoke, George Shively, of Ohio.

John Kline, Joseph Arnold, of Virginia.

Philip Boyle, Daniel P. Saylor, of Maryland.

C. Longenecker, John Berkley, of Pennsylvania.

Jacob Miller, George Hoover, of Indiana.

Joseph Emmert, Christian Long, of Illinois.

By Henry Kurtz, Clerk.

The Clerk was charged to add an address on the subject of Yearly Meetings in general, and especially for the purpose to caution our dearly beloved members from increasing unnecessarily the crowd and burden of the same; but time and space failing, something may appear in the *Visitor* hereafter.

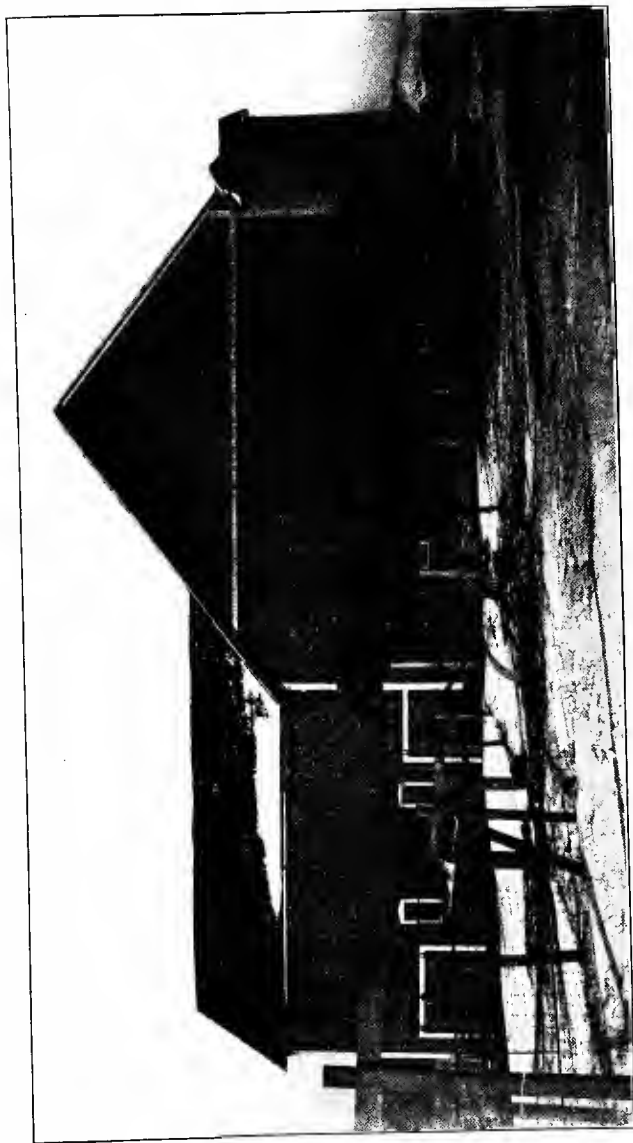
**ANNUAL MEETING OF MAY 21, 1872,
In Wayne County, Ohio.**

Moderator, Henry Davy.

Reading Clerk, John Wise.

Here and there throughout the Brotherhood are to be found historic places, because of the assembling of our conferences, and at these places history is made. There, also, is brought about the energizing of those forces that are supposed to produce more history in the meantime.

I presume about half of our present Brotherhood was then unborn, both physically and spiritually, and it may be of some interest to know how the "Big Meeting" was conducted then, in comparison with now.



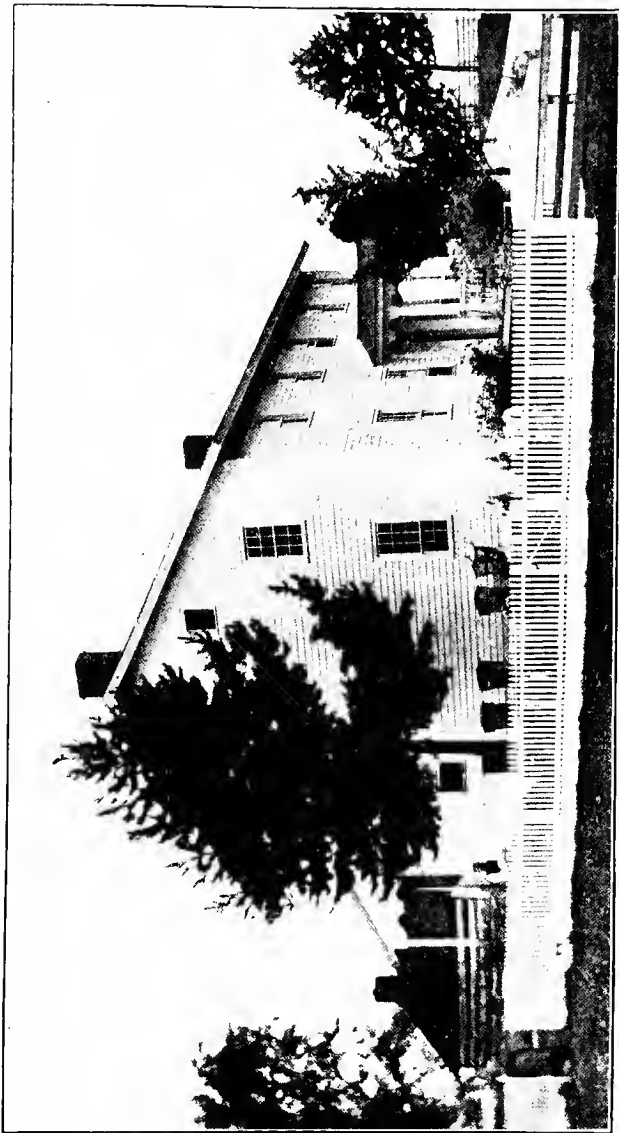
BARN WHERE THE 1872 ANNUAL MEETING WAS HELD
The part to the left has since been added.

Elder Cyrus Hoover and his wife, both now deceased, surrendered all their earthly possessions for the comfort, enjoyment and the spiritual well-being of the church they so much loved. The Pennsylvania Railroad stopped the trains near the meeting grounds for the convenience of the passengers. Half-fare rates over the principal roads were in effect to the Conference.

The tabernacle was two hundred and twenty feet long by eighty feet wide. This big structure was divided into two parts. One part was used for the dining room and the other part for the auditorium. The estimated attendance was 7,000. Lodging was free. The boarding, three meals each day, was free also. That was a day when long distances were traveled by private conveyance, thus bringing together horses and vehicles too numerous to count. These were all taken care of free of charge.

There were no real estate agents, nor colonizers with stacks of advertising matter, beautiful and attractive, specially suited to generate dreams and visions in men's minds. Neither the trafficker in patent rights, nor the dealers in merchandise were found in booths, turning men's minds to carnal things, when they came for spiritual good. Stocks and dividends were not even mentioned. The brethren and sisters seemed to have come together for the purpose of laying the ground work for a larger and more spiritual Brotherhood.

Turning to the year book we find some interesting items, but will give only a few of them. The meeting was organized in the usual manner. The first query had reference to the expulsion of mem-



HOUSE WHERE THE 1872 ANNUAL MEETING WAS HELD

The Standing Committee held its sessions in two of the upstairs rooms. The Conference meetings were held in a tent located between the house and barn. The farm was owned at that time by Elder Cyrus Hoover and wife. Israel Hoover and family are now keeping this sacred landmark of the brotherhood.

bers. The use of tobacco was treated with disapprobation. It was classed with other "vain and useless things." Art. 5, "Is the Gospel a perfect law to govern the church in all things necessary to salvation?" Answer: "It is." The taking of illegal interest on money loaned was dealt with more severely than formerly. In some cases ministers may be restored to their office after falling from grace. No brother has a right to place another brother, or an alien, under bond to keep the "peace."

It was a year of many calls for committees,—nineteen in all were asked for and granted. There were twenty-three delegates on that year's Standing Committee.

The arm of the church that entertained the 1872 Conference is still in a growing condition. Many children have been born into the kingdom since that day, and many trained to do effectual service. The present meetinghouse, just a few rods from the historic grounds of the 1872 conference, is a structure whose taste and comfort will afford a pleasant meeting place for some time to come.

Read carefully the following items of business that were sent forth on their mission from this Conference:

Annual Meeting Minutes.

Has the church a right to pass resolutions and decisions, and enforce them to the expulsion of members from the church without "thus saith" the positive law of the Lord? Answer: The church shall not expel any member without Gospel authority.

Has the church the right to enforce her decisions according to Matt. 18, in matters where the Gospel is silent? Answer: There may be evils of sufficient magnitude to require a resort to the extreme of the course we are directed to pursue in Matt. 18, though those evils for which members are dealt with may not be specified in the Gospel, but at the same time are clearly violations of the principles of the Gospel.

Is it right, according to the Gospel and rules of the Brethren, for one arm of the church to delegate to another arm the power of restoring to the church a member who had formerly been disowned by the arm first named above? Answer: It has the power, by sending the charge with the testimony, in connection with the testimony where the member resides.

Is it according to the order of the Brethren in private council that there be a unanimous consent of the "official brethren" concerning any matter before it can come before the church? Answer: The official brethren should not bring a matter before the church, if they are divided, until they have called the assistance of bishops of adjoining districts.

Which is more in accordance with the Gospel and example of Jesus and his disciples, to close our love feasts in the evening with singing or prayer? Answer: This meeting thinks singing last is more in accordance with the Gospel.

Are members justifiable in refusing to commune with bishops of other churches, who tolerate pride in their churches, when the Annual Meeting makes it their duty to enforce plainness? Answer: Not

until it is understood that the elders who are said to have tolerated the evil alluded to have been admonished, and labored with, to get them in order.

What is to be done with a district of the church that tolerates its members in taking illegal interest for money loaned, after the Annual Meeting has decided again and again that it is wrong to do so? Answer: This Annual Meeting thinks that that church should be visited by the elders of the adjoining churches, to set in order the things that are wanting.

Is it according to the Gospel, and the order of the Brethren, for members of the church to teach instrumental music in public schools, or elsewhere? We desire the dear brethren, assembled in District Meeting, to give us an answer on this subject. Answer: Whereas, we know of no direct Scripture on the subject, we can only give our advice on the query. And as we believe instrumental music to be of the world, and not of the true church of God, we think members had better not engage in teaching it. But we submit our answer to the Annual Meeting. This Annual Meeting confirms the answer.

Whether a brother may go to the legislative assembly, as a representative of the people, agreeably with the Gospel? Considered, that though we look upon the higher powers of the world as being of God, for the protection of the pious, etc., and desire to be thankful to God for the benefit we enjoy under our government, and feel it our duty to pray fervently and daily for the same, we cannot see how a follower of the meek and lowly Savior can

seek and accept an office of this kind consistently with the Gospel he professes. Answer: We re-adopt the answer to the Minutes alluded to, and consider that any brother who suffers himself to be elected to such office as that named, and to serve in it, cannot be retained as a member of the church.

Can the church tolerate a member in the body that is a member of the society or order called Grange or Patrons of Husbandry? Answer: No brother or sister should have anything to do with such an order, it being a secret-bound, and, from appearance, a political association; and members who have united with it, and persist in it, should be dealt with as transgressors.

Will this meeting allow brethren, and especially ministering brethren, to engage in the banking business? Answer: Not advisable for brethren to engage in such business.

This Annual Meeting renews its disapprobation of the use of tobacco, and especially at the time, and in the place of divine worship, and believes it should be classed with other vain and useless things.

Standing Committee.

H. D. Davy, Jacob Garver, John Brown, D. B. Sturgis, Jacob Metzger, R. H. Miller, Samuel Lehman, John Metzger, E. K. Beeghly, Christian Long, Daniel Zook, Wm. Gish, Samuel Mohler, A. Molsbee, Ab. Naff, Solomon Garber, Martin Cosner, D. Long, D. P. Sayler, Jacob Riner, Jos. Hanawalt, J. Wise, J. Quinter.

ANNUAL MEETING NOTES, NORTHEAST-
ERN OHIO.

In Ashland, 1881.

The Conference of 1881 was held in the city of Ashland on the college grounds, then owned and controlled by the Brethren. This was the year before the final rupture in the church, resulting in what was known as the Conservative, Progressive, and Old Order Churches.

This meeting was unusually large in attendance, the weather was very inclement, and the business meetings at times were turbulent. The auditorium was a large tent seating perhaps three thousand people. A severe storm blew it down one night, which caused a delay of about a half day in the regular work of Conference. A large dining hall was erected for the feeding of the multitude. The lodging committee, composed of I. D. Parker and H. F. Hixon, was taxed to its utmost, due to the fact that this was the first year charges were made for lodging; some insisted on the old way. The charges were ten cents per night. It is a fitting tribute to the citizens of Ashland that they threw open their doors free of charge with but few exceptions. The meal tickets were fifteen for \$1. The helpers in the large dining room were from all parts of the District. Their services were free.

This being the Conference immediately previous to the final rupture in 1882, the questions for discussion for the most part had to do with the disorders in the Brotherhood. The discussions were quite heated at times. A redeeming feature of the

meeting was the urgent call from the Denmark and Sweden mission fields by Brother Hope. This call was about to be set aside when Elder D. N. Workman, of the Ashland Church, came to its rescue. He, without any formalities, sprang to the platform and began to call for pledges, beginning with \$100 ones. In a few moments pledges to the amount of \$3,000 were raised. The missions of Northwest Europe were saved, and a new mission fire kindled, lighting the Brotherhood into its present large mission fields. With what commendable features the Ashland Conference has to its credit, the meeting as a whole lowered the prestige the churches of the Brethren had among the church people of the community, due to the fight spirit that broke loose in the discussions at times, instead of the beautiful spirit of peace and harmony that should adorn the assemblies of the people of God. The queries discussed at this Conference were the following:

Inasmuch as Annual Meeting of 1876, Art. 8, forbids members who dress after the fashions of the world to speak in public at our Conference, should not churches and District Meetings be instructed to send only such delegates who dress themselves and wear their hair after the general order of the Brotherhood, and who try to carry out this decision?

Is it right, according to the Gospel and the order of the Brethren, for an elder to get up in Annual Council, and express himself that there are a number of decisions passed at Annual Council that he does not regard at all, and then have such a one on the Standing Committee? Answer: It is not right to do so.

The Southern District of Illinois hereby petitions Annual Meeting to send only such brethren on committees to settle difficulties in churches who are in the general order of the Brotherhood in dress and in the wearing of the hair. Answer: Agreed to by the Annual Meeting.

Inasmuch as Annual Meeting has again and again decided in favor of plainness and uniformity in dress for both brethren and sisters, and recommended to the churches to enforce it, especially upon the ministers, and after all the counsel of the Annual Meeting, there is a great lack of uniformity of dress on the part of some members, ministers and deacons who travel and move from place to place, and do not regard the plain uniformity as recommended by Annual Meeting: the question is, Is it right, according to the Gospel and order of the church, especially for official members, to get a certificate of membership to move from one arm of the church to another, and not observe the authorized decisions of Annual Meeting? Answer: This Annual Meeting decides that we cannot grant a good certificate to such members, especially the officials.

As Paul, in giving the qualifications of a bishop, does not say that he should be the oldest in office, we petition Annual Meeting to repeal that qualification, and confine the qualifications to Scripture only. Answer: The Brethren ordaining elders, do not overlook the qualifications of elders as given by Paul, but the order of the church has been that when ministers are eligible to office, and have about equal qualifications, to ordain the oldest. Provision, however, has been made that, under certain circum-

stances, the voice of the church may be taken to decide which of the ministers shall be ordained.

Is it right for elders to go out of their State or State Districts, ordaining elders without the consent of the adjoining elders? Answer: Not right, and the general Brotherhood will not recognize such proceedings.

What is to be done with a brother or elder who goes a distance of ninety or one hundred miles to preach in another arm of the church, which is under the charge of Elder S., and gives liberty to disowned members who were guilty of railing against the counsel of Annual Meeting, and one who is guilty of gross immorality, to take part in the meeting, and to close the meeting with prayer; although Elder E. knew the circumstances and the relation of said members to the church? Answer: It is wrong for an elder to do so, and we send a committee to get him in order and settle the troubles. And all elders, ministers or members disregarding the council of a church in fellowshiping expelled members, subject themselves to the council of the church.

Brethren that have been called to the ministry, and fail to give evidence of their usefulness after a sufficient length of time, should they then be relieved by the church when they repeatedly request it? Answer: We decide that the church in such a case shall do as it judges best.

As the latter decision of Annual Meeting on the subject of Sunday-schools has caused trouble and confusion, we ask Annual Meeting to consider all its decisions on this subject since 1871, Art. 17, and

readopt the decisions of that year. Answer: We adopt the decisions of 1871, Art. 17, as the best for the peace of the church, but where there is a large majority, or even a minority, who can hold a Sunday-school without interfering with the peace and union of the church, they may have the privilege of such a school.

The Maquoketa Church asks Annual Meeting, through the Middle District of Iowa, how to proceed with a woman that was deceived by a man and afterwards, to get rid of her and the law, he married her by compulsion but never lived with her. She some time afterwards made application and was received into the church, and has lived a very consistent life since, but finally made application for a divorce and married another man. Under these circumstances, can she be held as a member? Remember they never lived together as man and wife after marriage. Answer: If such cannot decide for herself according to Minutes of 1868 and 1880, let her seek the aid of adjoining elders.

Inasmuch as the high schools are causing trouble and confusion by their being called "Brethren's Schools," we ask Annual Meeting to decide that they shall not be called by that name. Answer: Whereas the name "Brethren's Schools" has given offense to some, we decide that the name be avoided as much as expedient, and that they be called after the names of the places in which they are located.

Is it according to the order of the Brethren and elders, or any other brethren, to hold secret or clandestine meetings for the purpose of circulating petitions or any other purpose? Answer: No; and

brethren doing as above stated should fall into the judgment of the church.

Standing Committee.

Enoch Eby, Moderator; James Quinter, Writing Clerk; John Wise, Reading Clerk; Samuel Myers, Doorkeeper; J. S. Flory, C. C. Root, Robert Badger, E. Forney, J. Rife, D. Sturgis, R. H. Miller, C. G. Lint, Samuel Harley, J. Trostle, D. B. Arnold, J. H. Lemon, Isaac Miller, A. Hutchison, J. Thomas, D. E. Wolfe, D. Brower, Jos. Kauffman, Moses Miller, D. P. Sayler, D. Stouffer, Isaac Long, G. C. Bowman and D. Hays.

HOME MISSION BOARD.

The first Home Mission Board was organized in 1875. The history of this organization is somewhat peculiar, changing its membership quite frequently. Home Mission work being practically a new field of church activity, a number of years passed by without any apparent progress being made in establishing churches. A few attempts were made at different times, only to result in failure, yet these attempts were not without their value because they afforded data sufficient to lead into better organization of the work, and the adoption of better methods of carrying forward and establishing churches in new territory. The first concrete success in this line which has taken on permanent proportions was the Akron City Mission which started with but few names, and has now grown to an organized church of upwards of seventy-five members. They

now hold their services in a newly-built and well-arranged house of worship, where the songs of Zion are sung and the Word of God proclaimed. This success has inspired the entire District and there are those who have expressed their willingness and even their anxiety to pledge themselves for certain amounts for a period of five years to build churches in Canton, Youngstown, Cleveland, Orrville and Ashland. When we see the spirit of missions developing to that point of anxiety it becomes a fitting climax to the work of the churches of the District which has covered a period of upwards of a hundred years.

Another feature of the work of Northeastern Ohio worthy of consideration: that as its early membership was made up of emigrants from churches in the Eastern States, she herself in turn has become the mother of a number of churches in the far west by calling into the service young men and women, training them in the faith of the Master, and inspiring them with zeal to extend the Kingdom of the Eternal Father. These have gone into pioneering and the extension of the Kingdom among other people; some to the far west, resulting, through their fidelity and earnestness and love for the Master, in organizations which have grown to large memberships and they in turn extending the work still further. This line of travel and contribution to the extension of the Kingdom of God, shows up the work of the District with special significance.

May the reading of these brief and imperfect sketches guide each earnest brother and sister to fidelity and zeal, that we in these modern times,

with modern conveniences, may not fall short of our fathers and mothers in Israel who have set the pace and marked out the lines of work that enable the kingdom of God to become an institution for the veritable uplift of humankind.

P. S.—For details of the Home Mission Board work, see under the head of "District Meetings."

Sample Report.

Report of the District Missionary Solicitor of
Northeastern Ohio, 1911.

To the District Meeting of Northeastern Ohio—
Greeting: By the favor of our Father and his blessing upon our united efforts the work of gathering funds for the building and equipping of a Brethren Church in the city of Akron, Ohio, has moved forward in the past year in a way that insures the completion of a house of worship by the end of the present year.

On account of sickness I was unable to visit the following churches (though all extended a hearty invitation): Mt. Zion, Greenwood, Loudonville and Ashland (church unfinished).

Miles traveled, 4,110; number of Sundays, twenty-two; number of week days, seventy-seven; total number of days, ninety-nine.

Cost of travel,	\$ 75.50
Printing, postage and stationery,	11.85
Time, seventy-seven days @ \$1.25,	96.25
	<hr/>
Total expenditures,	\$183.60

290 CHURCH OF THE BRETHREN

The following report will show the amount given by the churches of the District, also amount pledged at District Meeting of 1910.

Name of Church	Cash	Pledged	Total	Pledged	Grand Total
Jonathan Creek,	\$ 32.76	\$ 92.00	\$ 124.75	\$ 35.00	\$ 159.75
Canton Center,	42.66	120.00	162.66	25.00	187.66
West Nimishillen,	6.91	178.00	184.91	40.00	224.91
Springfield,	83.70	891.50	975.20	25.00	1,000.20
East Nimishillen,	65.31	449.00	514.31	25.00	539.31
Wooster,	31.00	545.28	376.28	210.00	786.28
Black River,	79.00	102.50	271.50	135.00	406.50
Owl Creek,	174.00	224.00	398.00	135.00	533.00
Danville,	75.00	432.00	507.00	90.00	597.00
Akron, . . . . .	.....	700.00	700.00	130.00	830.00
Reading,	98.25	124.50	222.75	.....	222.75
Freeburg,	28.00	263.00	291.00	20.00	311.00
Mohican,	39.28	56.00	95.28	.....	95.28
Chippewa,	37.75	27.50	65.25	50.00	135.25
Mahoning,	153.56	170.00	323.56	30.00	353.56
Chippewa Later,	52.00	194.00	246.00	.....	246.00
Sugar Creek,	93.00	356.50	449.50	155.00	604.50
Canton City,	36.00	98.00	134.00	.....	134.00
Ashland,	22.75	100.75	123.50	35.00	158.50
Maple Grove,	34.00	274.00	308.00	150.00	458.00
Tuscarawas,	27.00	42.50	69.50	.....	69.50
Mt. Zion, . . . . .	.....	.....	.....	10.00	10.50
Loudonville, . . . . .	.....	.....	.....	5.00	5.00
Greenwood, . . . . .	.....	.....	.....	5.00	5.00
Primary Clas. Rena Swartz,	2.00	.....	2.00	.....	2.00
Northwestern Ohio, . . . . .	.....	.....	.....	.....	.....
Eagle Creek Sunday-school,	5.67	.....	5.67	.....	5.67
J. J. Anglemyer,	1.00	.....	1.00	.....	1.00
G. D. Wenrick,	5.00	.....	5.00	.....	5.00
D. S. Early, . . . . .	.....	10.00	.....	.....	10.00
W. F. England, Cal.,	5.00	.....	5.00	.....	5.00
	\$1,230.59	\$5,551.03	\$6,781.72	\$1,315.00	\$8,096.62

Cost for raising the \$6,712.62 was 2.73 cents per dollar. We found the missionary spirit over the District at a high point, both brethren and sisters, old and young, wishing a part in the great cause, and expressing their pleasure in having the privilege of giving. It was rare, indeed, that we found a person unwilling to help.

With the prayer that this may be a year of unusual blessing in the work of the District, and in the

personal life of all the workers, the foregoing report is respectfully submitted.

G. A. Cassel, Missionary Solicitor.

Motion to accept adopted.

ASHLAND COLLEGE.

Located at Ashland, Ohio, one of the most beautiful and enterprising towns of the State, and surrounded with most luxuriant farming lands.

The launching of this institution of learning was somewhat peculiar. The spirit for a center of higher learning within the District seemed to be somewhat spontaneous with a number of leading members. Brother Asa Packer, of Louisville, Ohio, was in a position to take the field as canvasser and work up the school sentiment in general. The center of greatest interest seemed to gather about Ashland. An educational meeting was held in the Maple Grove Church in March, 1877. A remarkable number of brethren and sisters came to the meeting, some coming from the middle and eastern parts of the District. Prof. J. E. Stubbs, a Methodist preacher and educator and resident of Ashland, being much interested in the proposition, also attended the meeting and made an excellent address, which aroused no little enthusiasm in the brethren to take hold of the opportunity. Allow it to be said here that Professor Stubbs, though belonging to another church, was one of the most faithful and able leaders the school had to pilot it through its formative period. Upon the resignation of Brother S. Z. Sharp as president the middle of the second year, Professor Stubbs

was placed in the presidency, which position he held for two years, exercising his office at all times in the highest interest of the student body, and the church whose responsibility he was serving. He allowed nothing that would militate against the Brethren. The school sustained a great loss when he was called to a larger field of service.

Soon after the Maple Grove school meeting, Brother Sharp, of Tennessee, was called into this newly-awakened field. A meeting of the citizens of Ashland was called in the Old Town Hall to discuss the propriety of taking hold of the proposition. Brother Sharp very ably presented the claims of the new undertaking. As a result of this meeting the citizens pledged themselves to raise \$10,000 to encourage the work. Their interest continued through the first years of the school, as was evidenced in their large attendance at the public gatherings in the college chapel.

The college was chartered in June, 1878. The location originally comprised thirty acres of land affording a splendid view of a large expanse of country. Two large brick buildings were erected on choice locations—a college building costing \$40,000, and dormitory costing \$15,000. These buildings when built were quite up to date in their architecture. The value of these buildings when completed, with the grounds, was estimated at \$75,000.

The departments of instruction were—College of Liberal Arts, Academic, Normal English, Commercial and Music.

Four men were graduated from the department of

liberal arts in the spring of 1881. These men took excellent positions after their graduation.

The interest shown in education at that time, and the reputation the college won even in the beginning of its foundation, is seen in the large enrollment of 105 students the first year and 220 the second year. A summer normal for teachers was added the second year, which also attracted considerable attention.

Elder S. Z. Sharp, formerly from Maryville, Tenn., was the first president. His splendid scholarship and genuine educational enthusiasm were prime factors in launching this institution of learning.

The Board of Trustees were choice and able men of the Northeastern District of Ohio. These men were full of zeal for the Lord, and sought earnestly to establish a safe institution for the education of young men and women.

The first Board was made up of the following brethren:

Austin Moherman, I. D. Parker, Joseph Roop, Alpheus Dickey, H. K. Myers, John Shidler, Richard Arnold and William Sadler, of Ashland, Ohio; Jacob Mishler, of Mogadore, Ohio; George Irvin, of Golden Corners, Ohio; A. J. Hixon; Josiah Keim, of Louisville, Ohio.

While the college started out with bright prospects and a general good will for its success, the storm center of the 1882 division in the church swept down upon this infant institution with an irreparable destruction. A majority of the trustees having once decided to cast their lot with the Progressive branch, so changed the constitution and by-laws

that the institution might be conducted under the fostering care of the Progressive Brethren. Those of the trustees who remained loyal to the original church resigned their several charges, thus effecting a peaceful surrender of the school property to the church which still provides for its interests.

During the first four years an indebtedness of upwards of \$18,000 had accumulated, which became quite embarrassing during the years the division in the church storm was on. While this indebtedness would naturally follow the institution into the hands of its new ownership, yet five brethren of the Board of Trustees, remaining loyal to the Church of the Brethren, contributed upwards of ten thousand dollars to wipe out the original indebtedness. Their names are:

Austin Moherman and Elder I. D. Parker, of Ashland, Ohio; Elder George Irvin, of Golden Corners, Ohio; Elders Cyrus Hoover and Reuben Bookwalter, of Smithville, Ohio.

Some few private donations were given also.

This detailed description is intended to show that large interests were surrendered, involving large financial considerations, to the present incumbents without bitter contention among themselves, and litigation in the courts.

This brief sketch of pioneer work in the field of education in Northeastern Ohio is not intended to chronicle a total failure. The experiences of the brethren in launching this school, and the anxieties attending its periods of infantile diseases were fruitful sources of valuable information for the es-

establishment of schools later on. Besides, during the short period of its management under the auspices of the main body of the church, it became a powerful stimulant in arousing the educational spirit within the District. Nothing is a total failure that does somebody good.

BIBLE INSTITUTE AND CANTON COLLEGE.

In the summer of 1903, Elder E. S. Young secured an option of certain heirs on upwards of sixteen acres of choice land within the corporate limits of the city of Canton, for the purpose of launching a Bible School and such literary work as would be needful for effectual Bible study.

During the life of the option a trial canvass was made among the churches for the sale of lots which would not be needed for school buildings and campus, the profits from said lots to be used for the erection of the necessary buildings and equipment, with the understanding that the school should be run under the fostering care of the Northeastern District of Ohio. The interest the brethren took in the proposition was simply marvelous. The option was lifted, the sale of lots was carried forward with success and the most beautiful spot of the entire tract of land was staked off for buildings and campus. By the fall of 1904 a large and well-arranged brick building with tile roof was completed. Its interior finish was in oak; it was heated with steam, lighted with natural gas, and lavatories were on both dormitory floors.

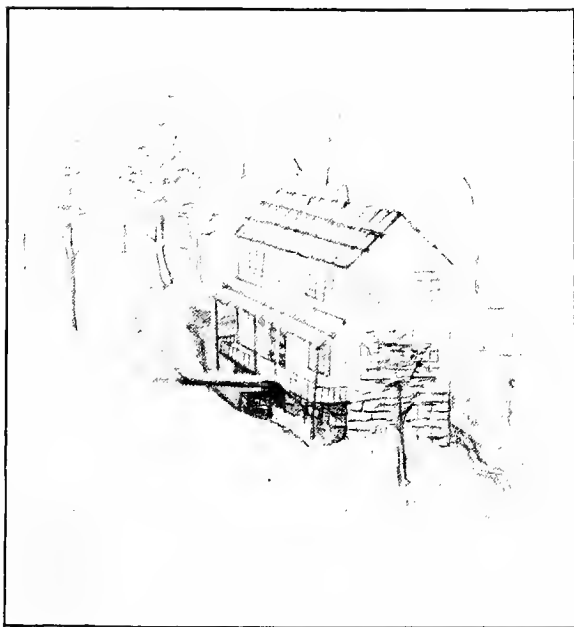
The first two years of the school were illumined

with bright prospects in both local and remote patronage; finally clouds began to gather, and their thickness determined the closing of the school before the close of the third year's session. After the lapse of three more years, the school property was sold to the city of Canton and refitted for high school purposes.

This closes another chapter of school work in the District. Though this was a private school of Brother Young, yet there was a genuine interest in the District for its success, and many were the regrets that it had to go into other hands. The school too was not a total failure to the District; for the three years of its life it was a rich stimulant to the churches along lines of greater work for the Master. Its many students have cast lots elsewhere, and are making good in their several fields of labor.

PUBLICATIONS.

When we take up the work of sketching the printing business in the District, the reader will be impressed that his loved part of the Brotherhood takes a unique position in the development of the great general Brotherhood. Education and the issuing of periodicals came to their birth about the same time, and it was at the advent of these that the church took on new life and expansion. Aside from the dynamic force of education as a means for the uplift of humanity, may it be understood that the revival of printing has given to the church a new brotherhood. It is a point of special interest to know that the mammoth publishing concern of the general



THE OLD SPRING HOUSE
The Gospel Visitor's First Home

This is the old spring house where the publishing interests of the Church of the Brethren were revived in 1851 by Brother Henry Kurtz, of Poland, Ohio, the Gospel Visitor being the first paper printed.

The original spring house in which the printing was done is torn down, and the picture shown here was drawn from memory by Irene Kurtz Summers, granddaughter of Elder Henry Kurtz, and retouched by Mrs. F. E. Moherman, of Ashland, Ohio. Those who saw the original pronounce this one a very good duplicate.

The building was twenty by twenty-four feet, built of logs, two stories, and plastered on the outside. The spring was beneath the front entrance, and the approach to the porch was a log which was long enough to reach to a steep bank to the front. The hill to the front and rear was almost as high as the house. The roof was of clapboards. Northeastern Ohio can well look with pride to this small beginning, which had in it the life elements of such great growth. It is from an acorn to a great oak proposition, and the acorn is no less important than the oak.

Brotherhood had its birth in Northeastern Ohio, near Poland, in a spring house loft, April 1, 1851. Its sponsor was Henry Kurtz. It was christened the *Gospel Visitor* and it made its appearance in the homes of the brethren once a month.

Brother Henry Kurtz was a German scholar of rare ability. He felt if the church is to successfully accomplish its mission the press must be commissioned as an auxiliary of the pulpit for the dissemination of truth. Brother Kurtz began the agitation of the utility of the press as early as 1840, which marks the beginning of a revival of the publishing interests of the church. At first there was great caution and fear, only a few giving encouragement; hence it required considerable time, patience, and perseverance to get the consent of Annual Meeting to go ahead. In 1850 Brother Kurtz appealed to Conference for the privilege to open up a publishing house, but he was asked to wait another year. When the next year came our dear brother was on hand to have his long-cherished desire considered again. This time (1851) Conference told him it would not interfere with his going on with his paper for one year, and if any one found anything printed that was not sound they should file their objections then. Objections were filed at the 1852 Annual Meeting, but that body, considering it a private enterprise, decided it would not interfere.

As before stated, the *Gospel Visitor*, the beginning of our modern publishing interests, was sent out on its trial mission April 1, 1851. Opposition gradually melted away, and the circulation grew rapidly. Since it was printed once a month, there

soon grew a demand for an increase of issues. Brother Kurtz's insistent idea of a church paper proved to be better than he knew. His was an enviable record. It was in his soul that the idea was conceived that made him the initial point of one of the greatest movements in the history of the Brotherhood. Who would not envy a like service to his day and age?

In 1856, Elder James Quinter moved into the District and identified himself with the *Gospel Visitor* as Associate Editor. Brother Quinter's coming into Ohio and identifying himself with the publishing interests, became an epoch-making event to both the District and the paper. New life was infused into the churches and the paper. The circulation grew rapidly. In 1864, because of the infirmities of old age, Brother Henry Kurtz withdrew from the activities of the publishing business. He leased it to his son, J. H. Kurtz, and Brother Quinter. By this time the publishing interests gained commendable momentum. Northeastern Ohio was furnishing reading matter for multitudes of homes all over the Brotherhood. In 1873 Elder J. H. Kurtz sold out his interest in the *Gospel Visitor* to Elder James Quinter, whence it was moved to Huntingdon, Pa.

The Gospel Preacher.

The first number of this paper was issued at Ashland, Ohio, in January, 1879. It was a four-page weekly at \$1 per annum. Its first editors were Elders S. Z. Sharp and S. H. Bashor. After six months Elder Sharp resigned and J. H. Worst iden-

tified himself with the work as Associate Editor. This paper had a wide circulation and was a faithful supporter of Ashland College as well as of the interests of the church in general. The first issue came out with a strong attack upon the Mourner's Bench, which created no small stir among those who were its patrons. The paper was continued up till 1882, when it went out of existence as a periodical under the auspices of the Church of the Brethren.

Our Sunday School.

The publishing house at Ashland grew to be a considerable enterprise. When it took up the work of supplying literature for young people, it opened up one of the largest and most fruitful fields in the Brotherhood.

The first number of the above-named paper was printed March 26, 1879. Its editor and proprietor was Elder S. Z. Sharp. Its purpose was to supply a growing want for literature suited to young people. Its success was marvelous, as seen by the mailing list; by the time of the sixth edition the circulation reached almost two thousand copies. In the fall of '79 Brother Sharp purchased the *Children at Work* and merged it into *Our Sunday School*. In October of the same year the *Young Disciple*, published at Huntingdon, Pa., was brought to Ashland and consolidated with *Our Sunday School*. It remained at Ashland only two years, whence it removed again to Huntingdon.

The Brethren's Quarterly.

The first Sunday-school quarterly published in the Brotherhood had its inception at Ashland, Ohio. This new publication made its advent in 1879. It sought to supply a great need and so it did, judging from the rapid demand for its helpful pages. It only lived at Ashland about two years, due to the 1882 division in the church, whence it became merged with the publishing interests remaining identified with the main body of the Brotherhood.

From these facts concerning the publication of Sunday-school literature, it appears that Northeastern Ohio again occupies a unique position, practically at the beginning of Sunday-school literature, a work which has grown to mammoth proportions, supplying an army of workers, the most formidable force in the ranks of the church for the extension of the Kingdom.

Though these most useful auxiliaries of the church have moved out of the District, yet it has the pleasurable consciousness of having sown the seed which is bringing a worthy harvest for the Master's use. "One may plant, another water, yet the increase comes from God."

WOMEN OF NORTHEASTERN OHIO.

The membership of Northeastern Ohio constitutes a great and important link in the history of the Brotherhood. Without the activities of faith in this territory the historic outlines of the church

would be a quite different chapter from what it is now.

This link has been forged by both man and woman, and we feel to assign our sisterhood as important a part as our brethren in the equation of the extension of the Kingdom. Each has the divine imprint, and for each the destiny is the same. Though their labors vary, yet in their intellectual, social and moral advancement they become one in the work of the Master. Men and women rise or fall together. No people can, with impunity, enslave woman, or hush her voice. In so far as society advances in Christian culture, the veil that has obscured woman's presence and worth has been removed, and we are permitted to see her exercising in self-sacrificing devotion and love in the things that pertain to the purity and uplift of both church and state. She has unfalteringly come up with man, cheering and comforting through all the ordeals incident to the establishment of churches in new territory.

Feminine characteristics are conceded to be of finer quality than those which are purely masculine. Her tenderness and kindness show a bravery and heroism outrivaling that of the battlefield. No woman's voice was heard in the clamor for the life of Jesus. A man betrayed him, one denied him, nine more fled, a man pronounced the death sentence and a woman begged to have his life spared. Women followed him to the cross, shedding tears of sympathy, were the first to the tomb, and the first to greet him after the resurrection.

When we scan closely the structure of the

churches of Northeastern Ohio, we see just such elements of true and tender womanhood as have graced other periods of human history. Feminine touches of beauty, strength and courage are everywhere to be seen in our church organism. With what wonderful fortitude our sisterhood has sustained the overwhelming reverses of society incident to pioneering expeditions! Disasters that break down the spirit of man and prostrate him in the dust, seem to call forth all her energies, giving intrepidity and elevation of character approaching upon occasions even to the sublime.

Nothing can be more significant than to behold our sisters in Christ, whose sphere during all these years has been one of obscurity, submission, and dependence, rise suddenly into mental force and spiritual power, to be more numerous than man in the prayer meeting, to be teaching in the Sunday-schools, to be man's comforter and supporter under misfortunes, and abide with unshrinking firmness the most bitter blasts of adversity. This has been the nature of the reinforcement our brethren have received during the past hundred years in the organization of churches.

When we look for the names of notable women in the District, they seem to be hidden as securely as the names of the women in Bible times. She has been willing that all her labors, sacrifices, joys and successes be recorded under man's signature. She is the silken thread which makes strong the warp and woof of church extension. Allow a suggestive sketch of some details that became strong pillars of support to the superstructure which so gracefully

rose up in the person of the local congregations. With men, the pioneer women were in direct contact with the soil, with comparatively no equipment standing between production and consumption to lighten the drudgery of life. It would appear that pioneering would fall heavier upon man than upon woman, but it seems not to be the case. Man has the freedom of outdoor life, the blue sky to charm and kindle the imagination; the sun with its health-giving rays and an atmosphere filled with the aroma of budding and blooming fields. But the outlines of a pioneer woman's sphere is a little shack with one or two rooms, not only a place to shelter the human part of the family, but it is cheerfully surrendered to anything else of domestic interest. She cheerfully gives up space for the mending and making of harness; blacksmithing is done from the kitchen stove, and implements for farm use are whittled out by the old fireplace. Additional room is surrendered for the storing of grain and seeds awaiting the vision of higher markets. The starving lamb and sick pig are brought to the house to have their ailments attended to; in short, anything of domestic worth seems well pitched over against where the wife and children stay. Yet the good wife through it all kept the altar fires burning, and sang the sweetest songs, looking steadfastly for the fulfilment of her dreams of a larger and more quiet day. Not only so, but she cheerfully gave room in her own humble cottage for church purposes, spending anxious days previous to the meetings that everything might be in readiness, including even refreshments for those who came from a distance. The appointed

day was full of fellowship, every one was made to feel the warm breath of welcome, thus kindling in them a desire to return again. The day of Christian fellowship finding a sweet repose in memory, and the wife's heart rekindled by much well-wishing and keenly conscious of having done God's pleasure, she puts herself to the task of rearranging her house for domestic purposes. This is the nature of our pioneer sisterhood, who have made possible our larger Brotherhood. The feminine elements of our modern membership have drunk freely from pioneer fountains; the grace and beauty and unfaltering devotion of the women who adorned the beginning of our church edifice have been lively influences all along the way. When we see the faithfulness of the ministers in their long journeys to their appointments on horseback, and other primitive modes of travel, we must see the ministers' wives bearing a burden and responsibility equal to and even greater than theirs in keeping the home together in their absence.

Usually woman does not hold very much of this world's goods in her own right, yet she is a philanthropist of the first rank; she gives more nearly than man of what is in her possession to give.

In the "Go ye," our sisterhood stands first in point of numbers now engaged in personal work. She has caused the Star of Bethlehem to appear in the horizon of many souls. She has carved her name upon tables of memory, and her work already wrought is a perpetual invitation to sisters of the faith to join in the work of God that shall eventually fill the whole earth with his praise.

"Where the Spirit of God is there is liberty," has brought our sisterhood remarkably to the front during the past decades. They are the ones who are carrying forward with painstaking zeal our "Aid Society" work, ever solicitous of the health, comfort and sustenance of those in need, and ambitious to be an earning power, that they might be enrolled as faithful givers to the philanthropies of Christ. Our Home Mission Board is extending mission work into city populations with commendable courage and success since the personal worth of women has been enlisted. In the Christian Workers' and prayer meetings her voice in song and prayer evinces a leadership that reaches out after a larger millennium of piety and grace. In the training department of the church (the Sunday-school) our sisterhood has captured the primary classes almost exclusively, proving herself a teacher of adaptability and courage in planting and cultivating the eternal Word, thus giving over to the church a young and vigorous membership.

As civilization is depending upon the kind of homes that are being fostered, we see woman again standing at the threshold of all progress. Within our Fraternity she has with dignity maintained the Christian home, the voucher of good men and women for the Master's service. Her thought is constantly absorbed in the physical, industrial, moral and religious welfare of those whom it is God's good pleasure to give into her bosom. At the altar of her heart, sweet incense of love is perpetually burning, thus giving to our race its sweetest thought.

"Home, sweet home," the guarantee of a larger and more aggressive Kingdom of faith.

May we not sum up the work of our sisters of Northeastern Ohio, the past hundred years, by saying, they have abhorred evil more, loved righteousness more, journeyed more amid perils, suffered more, prayed more, and wept more for Jesus and humanity than their big, strong brothers of the faith?

SUNDAY-SCHOOLS.

Sunday-school work in Northeastern Ohio is an interesting chapter, since all departures from the usual customs of church work tend to arouse questions of propriety and of right and wrong, all, however, in the spirit of sincerity. The Sunday-school encountered its full measure of opposition in most of the churches of the District. The usual argument produced was that it was a worldly move, and that its sanction is not found in the Bible in so many words. At some places the opposition was of such deep conscientiousness that members would not come into the church till after the Sunday-school session was over, since in most places the preaching services followed the Sunday-school hour. The most remarkable thing of it all was that in not a single church in the District did the contention over the Sunday-school permanently impair the peace and harmony of the members. Through singing, prayer, the teaching of the Scriptures, godly living, and loving fellowship of the advocates of the Sunday-school with those who did not see it that way,

was every vestige of opposition soon overcome, and at the present time the Sunday-schools of the District have the distinction of being front rank in the Brotherhood. The peaceful solution of so difficult a situation is what we who are now living should ever strive to make effectual in all of our church work.

The Sunday-school made its advent into the District through the union school; and in other places through our Brethren's children attending schools of other denominations, which soon became a drainage from among our own people. The latter part of the sixties, and the seventies, became the period of great awakening on the Sunday-school question. To organize a Sunday-school was a most difficult thing, for the churches as a rule were not experienced in organization work. The only models that could be had were what was seen in the Sunday-schools of other churches, and those could only be imitated slightly. Aside from the question of organization, was the matter of teachers, how to teach, what to teach, and that without any helps whatever, excepting the Bible and the inspiring Spirit. Those were days when Sunday-school institutes and Sunday-school conventions were not even dreamed of. There were no methods of teaching known excepting those in use in the day schools. No lesson helps other than those published by other denominations, which in a number of instances were adopted. The beginners' classes in many instances were taught from the day school primer, and all others who could read, from the New Testament; the lessons for the most part being selected by the superintend-

ent and teachers. Division of classes according to grades was yet a dream, hence it was quite common to find classes ranging in years from ten to seventy-five. Those were the good old days when both the old and young sat down together and searched earnestly for the truth. It was not uncommon to find teachers with large classes who made no profession at all.

During the first years Sunday-school work was conducted only during the summer months, and not until in the nineties did the evergreen contagion take place. At the present time all the schools of the District are in perpetual session. The largest number of schools at any one time was thirty-six, with a total enrollment of 3,600, and a corps of teachers and officers numbering over 300.

Some time in the nineties Children's Meetings were introduced. But at first the children took only a small part in the programs, the other part being rendered by elderly brethren and sisters. The idea of bringing the children to the front in public programs brought new life into Sunday-school work, because it was doing what the Master did when he put children forward as examples to be imitated by grown-ups.

Teachers' Meetings, Cradle Rolls, Home Departments, and Teacher Training are all products of about the beginning of the twentieth century. Their success is somewhat varying throughout the schools.

The first District Sunday-school conventions held in the Brotherhood were probably convened in Northeastern Ohio. Presumably in the year 1878 the first one was held in the Chippewa Church, 1879

in the Ashland Church, and 1880 in the Black River congregation. The meetings were largely attended by both old and young. The Brotherhood about this time taking an adverse attitude on the Sunday-school convention idea, no more District conventions were held until in June, 1898. The first District Sunday-school Meeting of 1878 being held in the Chippewa Church, it is fitting that the revival of this most essential feature of religious activity should resume its pedagogical activities in the above-named big-hearted congregation. Each year since have assembled from all over the District the young people, middle aged and old ones, too, to seek out the best methods, secure the largest measures of truth, and the greatest possible inspiration to do the work of the Master. These annual occasions have never failed in attracting large and interested crowds.

Music and the discussion of pertinent Sunday-school questions made up the principal features of the programs. Recitations were woven in at times.

At the District Meeting of 1907 a petition was presented asking for an annual Sunday-school Institute in which specialists along lines of Sunday-school education should give instruction that would better systematize the work of the schools, and cause the teaching to be more educational. These institutes in a measure have realized their purpose.

The finances of these institutes are kept up for the most part by assessments from the various schools of the District. As long as these institutes keep within their appointed sphere, they prove to be of great value.

In 1902 the Sunday-schools of the District assembled in the Owl Creek Church and the missionary spirit seemed to run so high that a move was put on foot for the schools to support a missionary in some foreign field. Many speeches were made, an offering amounting to something like \$40 was lifted, and resolutions were adopted asking District Meeting to approve of the move. A committee was also appointed to confer with candidates who may be looking toward the mission field as their life's work. The District Meeting responded with a hearty approval. The Sunday-schools at the present time have on hand something like \$1,200 for said purpose, and are assisting a candidate in her education for the foreign field. The time now seems short till schools of Northeastern Ohio will be actively engaged in the Orient through their representative. It is needless to say that this missionary move has greatly stimulated the schools.

In 1887 was the beginning of the District Sunday-school Secretary idea. Brother John F. Kahler was the first one who opened up that most useful field of service. He was appointed by the District Meeting. At first the Secretary did all his work through correspondence, by gathering statistics and giving occasional recommendations. The work proved very unsatisfactory to the secretaries because of the difficulty in getting reports from the schools, and the want of accuracy in the reports; finally it was urged that the secretary should visit the schools and give personal superintendence in their work. As a result of this personal supervision, new schools

have been organized, old ones rejuvenated, modern and up-to-date methods used, auxiliary departments organized, more money is being raised, more scholars attending and teachers teaching, also more scholars are uniting with the church. In the reports of the District Meetings you will note the names of those who served as secretaries.

Northeastern Ohio Sunday-School Report.

The following report, gotten up by Secretary G. A. Cassel, of Ashland, will prove interesting, not only for the present reader, but for future generations as well. The prominence given to the Sunday-school in the churches of the District may be considered prophetic of the encouragement it will receive in the future. The District in her Annual Conferences occupies but one day in the transaction of all the business that naturally comes to it, but the Sunday-schools in their annual convention and institute fill three days full of busy work. Not a few schools represent with delegates at the State conventions.

(A sample report.)

Number of schools in session 12 months in year	1911	1910		
	29			
Total number of schools in District	31	31		
If not in session 12 months in year	cannot	become	Front	
Line School.				
Schools.	1911	1910		
Holding Children's Meetings	14	17	L	3
Observing Decision Day	3	2	G	1
Teacher Training Classes	8	7	G	1
Members of Training Classes	61	60	G	1
Teachers' Meetings	7	7	G	0
Separate Room for Primaries	22	21	G	1
Having Libraries	13	11	G	2
Contributing to Missions	17	17		0
Amount Contributed to Missions	\$ 685.00	\$ 708.69	L	\$23.69
Total Offering	2041.33	1954.71	G	\$6.62

Number of Officers and Teachers ..	382	330 G	52
Number Cradle Rolls	21	21 G	0
Enrollment Cradle Rolls	115	103 G	12
Number of Home Departments	19	19 G	0
Enrollment Home Departments ...	357	370 L	13
Total Enrollment of Main Schools	2185	2470 G	15
Total Enrollment all departments .	3630	3601 G	29
Average Attendance	1596	1706 L	110
(Loss due to extremely inclement weather)			
Total Membership of Congregations	2606	2145 G	161
Number of Conversions through Sunday-school	121	112 G	9

Our 1912 Sunday-School Standard.

1. School open all the year.
2. Statistics given promptly when called for.
3. Contributions for District work: (a) District secretary, (b) Missionary.
4. Teachers' Meetings.
5. An active Cradle Roll.
6. A working Home Department.
7. A Teacher Training Class, or at least one student or graduate for 1912.
8. One or more organized Adult Bible Classes.
9. Average attendance not less than one-half the enrollment of main school.
10. School represented by delegates at District convention.

We have in the District five Front Line Sunday-schools, nine Banner Sunday-schools, eleven Star Sunday-schools, and six of no standing at all.

If your school has not reached six points be sure to have it do so by 1913. Whatever standard your school may have attained do not fail to have it also attain that high standard of spirituality necessary in every school to reach the goal for which it stands.

Printing, Postage and Stationery, \$9.60.

May God bless you in what you have done for the furtherance of the kingdom, and strengthen you in what you will do this coming year, and help us to do more for him in the future than we have in the past.

"Yield thy poor best, and mark not how or why;
Lest one day, seeing all about thee spread
A mighty crowd, and marvelously fed,
Thy heart break out into a bitter cry,
'I might have furnished, I, yea, even I,
The two small fishes and the barley bread'."

Respectfully submitted,

G. A. Cassel, General Secretary.

SISTERS' AID SOCIETIES.

It was along about 1894 that this style of organization made its advent into the District. From the most reliable sources, it made its first appearance in the Maple Grove Church, and the following year in the Ashland Church. From this small beginning it has become a leavening process in nearly all the churches of the District.

This is the one organization of the church that belongs exclusively to the one sex of our fraternity. Our sisterhood has never been forward in the work of the church; but in the fullness of time her zeal for doing great things for the Master soon formulated itself into a society where her spirit could find free expression in the doing of those little things that become great accomplishments.

In her meetings they fashion useful wearing ap-

parel, make bed clothing and do some work for the poor of the several communities, give gifts to the needy, assist in building churchhouses, and contribute liberally to both home and foreign missions; they talk about good things, read the Scriptures, pray and plan for larger things for the Lord.

Through the medium of their work many homes not of the church have been enlisted, which have in many instances become real leaders in the work, and whose enlistment has provoked some of our sisters to join the busy bees in making honey for those who have never tasted of the sweets of life. In not a few instances have some of these identified themselves with the church, and through their fidelity have become strong pillars in the kingdom of God.

The needy ones of any community are well taken care of by these societies. The altar fires of the church are rekindled by their personal efforts in both material and spiritual things and homes are made to enjoy a new inspiration of love, which the Master bestowed so graciously upon the lost.

Statistics are not at hand to show how many Aid Societies there are in the District. From what reports are at hand it appears that the work of organizing in the several churches did not make much progress till after 1900.

It appears that their work is in such beautiful harmony with the Scriptures, their field of work a veritable harvest field to be both sown and gathered, their courage so invincible, that these organizations have a bright future of possibilities.

The following form of organization will serve as a fair sample of all the organizations in the District.

**SISTERS' AID SOCIETY OF ASHLAND,
OHIO.**

Preamble.

Believing united effort essential in securing more knowledge of missions, greater zeal for the Lord's work and a fuller treasury for carrying on the work, we, sisters of the Ashland (Dickey) Church, organize ourselves into a Society and adopt the following Constitution and By-Laws:

Constitution.

Article I.—Name.

This organization shall be called the Sisters' Aid Society of the Ashland (Dickey) Church.

Article II.—Officers.

Sec. 1. There shall be four officers of the Society: a President, Vice-President, Superintendent, Secretary and Treasurer combined, all of whom shall be members of the Brethren Church.

Sec. 2. The officers shall be elected by ballot at a regular meeting of the Society, to serve a term of six months.

Sec. 3. Vacancies can be filled at any regular meeting of the Society.

Article III.—Duties of Officers.

Sec. 1. It shall be the duty of the President to preside at all meetings of the Society, to preserve

order, to decide what the literary work shall be and who the performers, and to do any other regular duty that may pertain to her office.

Sec. 2. The Vice-President shall perform all duties of the President in case the President cannot serve.

Sec. 3. The Secretary and Treasurer shall record the business of each meeting, collect and keep an account of all funds received, pay expenses when bills are presented signed by the President and present proceeds to such charitable causes as the Society may direct.

Sec. 4. It shall be the duty of the Superintendent with the advice of the President to make all purchases, and to superintend all needlework at each meeting.

Sec. 5. The President, Vice-President and Secretary shall constitute an executive committee.

Sec. 6. It shall be the duty of the executive committee to impose fines, and to provide for waiving that By-Law which requires us to meet the first Wednesday afternoon of each month.

Article IV.—Members.

Sec. 1. Any woman may become a member of the Society by paying a membership fee of ten cents and signing the constitution.

Article 5.—Quorum.

Sec. 1. Seven member of the Society shall be necessary to form a quorum for the carrying on of business.

Article 6.—Amendments.

Sec. 1. Any amendment may be made to this constitution by a two-thirds vote of all the members.

By-Laws.

Article 1.—Meetings.

Sec. 1. The Society shall meet the first Wednesday afternoon of each month from one to four o'clock.

Sec. 2. Special meetings may be called by the President, at the written request of three members.

MINISTERIAL ASSOCIATION.

This organization had its tangible beginning in the following manner: A number of brethren were informally gathered together at a certain place, and of course the burden of the conversation would run along church lines. The ministerial problem seemed to gain prominence over all others. What can be done to improve our ministry? How can they be best made acquainted with each other's work? These and kindred queries were propounded. Some one said, "Would it not be a good thing if we would have a few ministerial meetings?" At this point the sentiment began to focalize. In 1892 Brother John Kahler, of the Canton Church, drew up a paper, presented it to his home church to approve its passage to District Meeting. The church very gladly endorsed the proposition. The paper simply called for the holding of a ministerial meeting within the District. Without much discussion

the paper was approved by the District Meeting. It was then decided to hold the first meeting in the Wooster Church, Nov. 24, 1892. This first meeting generated so much inspiration that it was decided to continue them. The first meetings were held at separate times from any other District gatherings. Along about 1895 this child of the District attached itself to the District Meeting, giving its program the day before the sitting of the District Conference. Sometime near 1900 this body of workers organized into what is now known as the "Ministerial Association of the Church of the Brethren, of Northeastern Ohio."

Roll is called each session of all elders and ministers. Memorials are drawn up and read of any deceased during the year. A general good feeling is built up through the efforts of this body. The programs are practical and are discussed with commendable ability. It is come to be known that in this meeting the spirit of the brethren is fitted for the weighty work that usually comes up in the District Meeting the day following.

The officers are: Moderator, Assistant Moderator, Reading Clerk, Writing Clerk and Treasurer. The ministers of Northeastern Ohio are noted for the peace and harmony of their work.

TEMPERANCE ORGANIZATION.

Along about 1907 Northeastern Ohio chose to organize more thoroughly to attack King Alcohol. It is not to be understood that intemperance was creeping into the membership of the several churches,

but that the move was inspired by a long-nourished conviction that "my brother's keeper" idea called for every possible diligence that the sons of men might be saved from the drink viper. The keeping of the membership of the churches free from the pollutions of the intoxicating cup has been a faithful and successful effort through all the years of the Church of the Brethren in this section of the State. The general rule has been, through all the years, to tenderly admonish any members who had been tempted, and if they persisted in the habit they would be dismissed from church fellowship. In this way the church has ever maintained a solid membership who were opposed to the drink habit. Thus you will see that the church's energies were used in keeping her membership pure, and through the power of example in wielding a like influence upon the world. But it was seen in the fulness of time that example was not enough; that the putting of this fine example into the field of actual demonstrations and attacks upon the alcohol demon was an effectual way to multiply the power of example. When the District became convinced of this fact she was not long in giving every legitimate encouragement to her forces for a forward move. Hence it was a happy day when the churches met in District Council and unanimously decided to effect temperance organizations in every church.

The committee appointed to do this work was made up of young and wide-awake brethren.

Committee: Dr. H. H. Lehman, Ashland, Ohio, Chairman; D. R. McFadden, Smithville, Ohio, Secretary; W. D. Fisher, Baltic, Ohio, Treasurer.

The committee soon began a serious study of the situation and settled on the following lines of procedure: First, to effect a temperance organization in every local church, by choosing a chairman, secretary and treasurer. Second, that temperance programs be given quarterly, special speakers be called in upon occasions to give addresses, and that temperance literature be freely distributed. Third, that offerings be taken at these special meetings, sixty per cent of which should be used by the home organization to further its work, twenty per cent to be sent to the General Conference Committee, and twenty per cent to be sent to the treasurer of the District Temperance Committee to increase her power to do more work. Along these three channels the work has grown, yet much remains to be done in many places. Strong appeals have been sent out at times to arouse the churches to an appreciation of the supreme opportunities that were theirs to accomplish telling blows against the great evil. The following is a good sample of the kind of live wire the committee is: In the fall of 1912 the State of Ohio submitted to the voters a number of amendments to the State Constitution to be voted on Sept. 3. Here is the letter that was sent out to all the churches:

"We urge that each church give at least one Sunday before September 3 to the consideration of the proposed liquor license amendment. The Christian people and especially the voters of the Church of the Brethren should stand to a man against the proposed amendment. It is not a political question; it is a moral issue of great importance, and needs the support of the whole Christian church. But if the good people neglect their duty on

September 3, when this and other important questions are to be voted upon, there may be added to our constitution such amendments as will greatly hinder the advancement of the temperance work as well as other moral problems.

"We have given your names and addresses to the Anti-Saloon League of the State and asked that literature be sent you, which we hope you will study carefully, then present the question to your congregations so that each may see the great importance of his support in the election on constitutional amendments September 3, for the moral and spiritual welfare of the people of Ohio.

"It is also believed that the adoption of the woman's suffrage amendment will greatly help in bringing about temperance and moral reforms. Of course, the Church of the Brethren should be unanimously in favor of abolishing capital punishment.

"P. S. Please do not forget this, but make it a matter of importance."

The following are the churches now maintaining effectual temperance organizations: Ashland (Dickey), Maple Grove, Chippewa, East Nimishillen, Springfield, Mohican, Akron, Wooster, Baltic, Danville, Black River, Mahoning, Owl Creek.

Who can imagine the results of a perpetual stirring at the forces of the several churches, to keep them wide-awake on these live issues? When precept and powerful doing get after the illegitimate business in good earnest, then something will be sure to happen.

DISTRICT MEETINGS.

When we scan the minutes of the District Conferences, we begin to realize we are taking the pulse of the churches composing the District; we

are made to feel also we are studying a very essential part of church work. It was at these meetings that peace and harmony were made to become the forces that have so gracefully held the churches in the bond of union all these years. At these meetings drooping spirits were made to rejoice in hope, and take on new zeal for the Master. Expansive measures were inaugurated also and sent to the churches, that they might heed the Macedonian call for help. These were veritable feasts of love, and not a few made their annual pilgrimages to these holy shrines to bathe their souls in the pleasure of renewed fellowships, in the forming of new acquaintances and to listen anew to the story of the Cross.

The proceedings of the first years of District Meetings were never recorded. This was due to an order of General Conference to the Districts along in the sixties that District Conferences should not publish their proceedings; hence the first years we are naturally anxious to know the most about are closed chapters. The first District Meeting in Northeastern Ohio was in 1864, and held in the barn of Jacob Brumbaugh, northeast from Canton, in Stark County.

The elders reported to have been present as witnesses to said organization were: Henry Davy, Jacob Garver, John P. Ebersole, Henry Kurtz, Conrad Kahler, Henry Brumbaugh, Henry Browand and Samuel Garver.

Just how the District was formally organized no one remains to tell the story. Not until about 1874 were any attempts made to publish the records of

the meetings. It seems, however, that the first meetings were held in barns, and that the multitudes were fed free of charge. Not until about 1895 did the free feeding of the multitude cease. Below you will find a brief sketch of each meeting, omitting as far as possible minor details.

1874.

This is the first meeting of the District, so far as known, that attempted to record the proceedings of the sessions. From the records we glean the following:

“ Convened in the Springfield meetinghouse May 13, near 10 o'clock A. M.; opened by singing, prayer and reading the first Psalm. Morgan Workman was then appointed moderator pro tem. He then appointed Jacob Garver moderator; Joseph Rittenhouse, assistant; William Shidler, writing clerk; P. J. Brown, assistant; E. L. Yoder, reading clerk.”

The roll call of churches: Rush Creek, Jonathan Creek, Delaware, Owl Creek, Danville, Loudonville, Ashland, Maple Grove, Mohican, Black River, Chipewa, Springfield, West Nimishillen, Canton, Tuscarawas, Sandy, Mahoning, Sugar Creek and Co-shocton, twenty in all, and they paid into the treasury \$62, to cover the expenses of the District for the ensuing year. Two churches were represented by letter, and nine queries on various problems were presented. The following may be of interest: Is it right for members to take part in temperance movements? Answer: We are a temperance people and we teach the Gospel of it. How about organizing singing classes? Would it not be a good thing

to allow each church to send one or two delegates to Annual Meeting and each District one elder on the Standing Committee? Where churches have two meetinghouses, should there be two sets of trustees? Should a church pay the doctor bill of a sister whose husband is not a member? Could not some efficient plan be adopted for the spread of the Gospel?

Brethren Glass, Byers and Clement were appointed a committee to procure a home for a minister in the Trumbull County Church. Delegates also were to solicit their home churches for said purpose.

Elder Jacob Garver was elected a member of Standing Committee and Elder Conrad Kahler as delegate. The Springfield Church gave excellent entertainment.

1875.

In the Canton Church, Stark County, on May 5, at 9 A. M.

The fifteenth chapter of Acts was read this time. Jacob Garver was chosen moderator, Joseph Rittenhouse assistant, P. J. Brown clerk, and William Saddler assistant.

Sixteen churches were represented, with twenty-seven delegates. Four not represented.

Paid into District treasury \$19.

Why hold our council meetings privately, when Annual Meetings are held publicly? Answer: Because our council meetings are more of a personal nature.

How about peddling milk on the Sabbath? Not right.

The use of what was called the "tune book" was discussed and tabled.

An urgent request was made "for an organized plan for having the Gospel preached throughout the District." A board of managers was appointed as follows: George Irvin, Joseph Rittenhouse and Jacob Mishler. The former was to act as treasurer and the last named as secretary. All requests for preaching should be sent to the secretary at Mogadore, Ohio. Each member in the District is requested to pay ten cents quarterly for this special purpose. The reader will note that this is the beginning of Home Mission Board work in the District.

Jacob Garver was elected to the Standing Committee and Conrad Kahler as delegate.

1876.

Held in the Danville Church, May 24, at 9 A. M. Moderator, George Irvin; assistant, P. J. Brown; Clerk, E. L. Yoder; assistant, Josiah Keim.

Eighteen churches were represented; three not represented; twenty-seven delegates were present, and \$22.75 paid into the treasury.

What should be done with a church that is inactive? Answer: Get it in order.

May the home mission fund be used for foreign missions? Answer: No.

A resolution was adopted to zealously encourage good singing, Sunday-schools, prayer, and series of meetings, to be instant in season and out of season, and to both publicly and privately persuade sinners to come to Christ.

A query relative to saluting colored members was sent to Annual Meeting.

A committee was sent to the Delaware Church.

George Irvin was chosen to represent on Standing Committee and P. J. Brown as delegate.

1877.

In the Chippewa Church, May 9, at 9 A. M.

Moderator, Morgan Workman; Assistant, Conrad Kahler; Clerk, Noah Longanecker; Assistant, E. L. Yoder.

Churches represented, seventeen; churches not represented, four; money paid to treasurer, \$31.

One new church appears on the calendar, viz., Mount Zion.

Are we in favor of District Sunday-school conventions? Deferred one year.

Resolution: "We desire that this District Meeting institute vigorous measures to carry the mission work into practical effect." Also, "In place of paying ten cents per quarter as heretofore decided, let every member be urged to pay as the Lord has prospered him."

Conrad Kahler elected to Standing Committee and Morgan Workman as delegate.

1878.

In the Mahoning Church, May 29, at 9. A. M.

George Irvin was chosen moderator; P. J. Brown, assistant; Noah Longanecker, clerk; Josiah Keim and E. L. Yoder, assistants.

Churches represented, nineteen; represented by letter, six.

Orrville, McMahon Creek and Bristolville appear as new churches on the calendar.

Paid into District treasury, \$26.50.

The District Sunday-school question was taken up again and tabled indefinitely.

Sisters were encouraged to exercise in public prayer.

Brethren were admonished against talking against the customs of the church.

A change was made in electing members on the Home Mission Board. One, two and three-year terms were adopted.

The Home Mission Board has a right to say when a body of members should be organized into a church.

Feasting at funerals was discouraged.

It is considered right for a sister to draw pension from the Government.

The members are urged to contribute more liberally to home missions. Quarterly giving was again advocated.

1879.

Held in the Maple Grove Church, May 21, at 9 A. M.

Moderator, Conrad Kahler; Assistant, George Irvin; Clerk, Noah Longanecker; Assistant, E. L. Yoder.

Twenty-one churches were represented; three by letter.

Paid into District treasury, \$43.

Ministers promising sisters the privilege to wear hats were admonished to cease such looseness.

The minority have no right to oppose the majority in questions sanctioned by General Conference.

The Home Mission Board was again reorganized, by having five members instead of three; also evangelists were to be sent out. They were to be in full sympathy with the usages of the church.

It is not right for brethren to take advantage of the Homestead Law to avoid their creditors.

S. Z. Sharp was elected to represent on Standing Committee and P. J. Brown as delegate.

1880.

In the West Nimishillen Church, May 5, at 9 A. M.

Moderator, P. J. Brown; Assistant, Samuel Garver; Clerk, Josiah Keim; Assistant, E. L. Yoder.

Twenty-two churches were represented; four by letter.

One new church, viz., Ashland City, was added to the calendar.

An orphanage and old folks' home received favorable consideration.

A query was sent to Annual Meeting asking that sisters be allowed to wear plain hats.

Permission was given to instruct applicants for membership before the entire congregation.

District Meeting to convene at 8 A. M. hereafter.

P. J. Brown elected to Standing Committee and Samuel Garver as delegate.

1881.

In the Mohican Church, May 25, at 8 A. M.

Moderator, R. H. Miller; Assistant P. J. Brown; Clerk, Noah Longanecker; Assistant, E. L. Yoder.

Twenty churches were represented by delegates, and six by letter.

Paid to District treasurer, \$10.25.

Brethren calling meetings for a certain purpose should not take up personal matters not contained in the purpose of the call.

The District sent a paper to Annual Conference asking for a change from the "double mode of feet-washing to the single mode."

One church reported in favor of the "Orphanage and Indigent Brethren's Home," and ten opposed.

Home Mission Board report: Spent \$85.50; balance in treasury, \$125.09.

This is the first report made to the District.

R. H. Miller and P. J. Brown were both elected to Standing Committee on a tie vote; S. H. Bashor sent as delegate. P. S.: Standing Committee refused to receive the tie delegates. P. J. Brown withdrew in favor of R. H. Miller.

A new line was determined between the Southern, Northwestern and Northeastern Districts of Ohio. Said change threw the Hilliard Brethren of the Scioto Church to Northeastern Ohio.

1882.

In the Tuscarawas Church, May 17, at 8 A. M. Moderator, Morgan Workman; Assistant, P. J. Brown; Clerk, Noah Longanecker; Assistant, J. H. Worst.

Churches present, twenty-three; represented by letter, four.

Scipio appears as a new church on the calendar.

At this conference it was decided to limit the speeches to ten minutes.

Decided that delegates only may vote on questions.

A paper was passed asking Annual Meeting to adopt the delegate system of representation.

It is all right for brethren to buy and ship stock so long as they conduct their work honestly.

The District should be more cautious in sending committees to churches.

All the churches should observe the National Thanksgiving Day.

D. N. Workman was assigned as elder over the Scipio Church, and the Home Mission Board was to give financial aid.

The Delaware Church was entrusted to the Home Mission Board.

George Irvin elected to Standing Committee and Samuel Garver as delegate.

Received by District treasurer, \$10.25; paid out by Home Mission Board, \$55; none received; balance in treasury, \$70.07.

1883.

In the Loudonville Church May 3, at 8 A. M.

Moderator, Noah Longanecker; Assistant, Conrad Kahler; Clerk, I. D. Parker; Assistant, Wm. Saddle.

Churches represented, twenty-one; by letter, four.

The McMahan Creek Church was disorganized.

The Home Mission Board paid out \$53.30. None received during the year. Balance in treasury, \$16.77.

Noah Longanecker was elected to Standing Committee. The usual delegate member was dropped.

1884.

In the Wooster Church, May 21, at 9 A. M.

Moderator, Noah Longanecker; Assistant, Samuel Garver; Clerk, Wm. Saddler; Assistant, J. A. Clement.

Churches represented, eighteen; by letter, six.

Paid into the District treasury, \$17.50.

A motion to unite the factions of the 1882 division in the Brotherhood was lost.

Home Mission Board received \$86.15. Paid out \$44.70.

The Ashtabula County churches were placed in the hands of the Home Mission Board.

Noah Longanecker was elected a member of the Standing Committee.

A vote of thanks was tendered the Wooster Church for the excellent entertainment given.

1885.

In the Owl Creek Church, May 13, at 8 A. M.

Moderator, I. D. Parker; Assistant, Noah Longanecker; Clerk, Wm. Saddler; Assistant, Wm. Workman.

Churches represented, nineteen; not represented, five.

Paid into District treasury, \$19.50.

The Meigs County members were transferred to Southern Ohio District.

The 1881 Ashland Conference deficit was raised.

Assistance was given the Jonathan Creek Church,

to cover expenses in quieting the title on church property.

Brother Sprankel reports fifteen members in Ash-tabula County.

Received by Home Mission Board, \$46.80, six churches contributing; paid out \$76.15.

The Home Mission Board was authorized to make quarterly reports.

I. D. Parker was elected to Standing Committee and Samuel Garver, alternate. This is the beginning of the "alternate" delegate idea.

1886.

In the Springfield Church, June 2, at 8 A. M.

Moderator, I. D. Parker; Assistant, David Young; Clerk, Wm. Saddler; Assistant, Edward Loomis.

Churches present, twenty; churches absent, four.

Paid into District treasury, \$22.50.

The Delaware Church was placed in the hands of the Home Mission Board.

A committee was sent to the West Nimishillen Church.

The churches were requested to assist the Lake Shore Brethren to the extent of the needed shingles, hardware, plaster and paint for the repair of their churchhouse.

Home Mission Board received \$89.37; paid out \$72.25; ten churches contributed.

The membership of the Home Mission Board was changed from five to three.

The Lake Shore Church was duly organized.

David Young was elected to Standing Committee.

1887.

In the East Nimishillen Church, May 18, at 8 A. M.

Moderator, I. D. Parker; Assistant, Wm. Murray; Clerk, Noah Longanecker; Assistant, Jas. Murray.

A committee of tellers conducted the elections.

Churches present, sixteen; churches absent, eight.

Paid to District treasurer, \$39.50.

The Ashland Church asked for the appointment of a District Sunday-school Secretary. John F. Kahler was appointed.

The Rush Creek Church asked to be transferred to Southern Ohio. Granted.

Members are not permitted to join the Grand Army of the Republic.

Annual Meeting was asked to set aside Whitsunday as a fast day.

Received by Home Mission Board, \$166.04; paid out, \$150.90.

Mission work during the year was carried on in Ashtabula, Trumbull and Delaware Counties. Elder Samuel Sprankel was appointed as Home Mission Board solicitor.

I. D. Parker was elected to Standing Committee.

1888.

In the Sugar Creek Church, May 9, at 8 A. M.

Moderator, I. D. Parker; Assistant, Noah Longanecker; Clerk, T. C. Wieand; Assistant, Samuel Sprankel.

Churches present, nineteen; churches absent, five.

The city of Cleveland was considered as belonging to the Lake Shore Church territory.

Each Sunday-school should hold one or two children's meetings during each year.

Received by Home Mission Board, \$124.92; paid out, \$168.90; churches contributing, fourteen; paid into District treasury, \$39.50.

D. N. Workman was elected to Standing Committee.

1889.

In the Ashland Church, May 29, at 8 A. M.

Moderator, Noah Longanecker; Assistant, I. D. Parker; Clerk, D. M. Irvin; Assistant, D. J. Yutzy.

Churches present, twenty; churches absent, three. Paid into District treasury, \$30.25.

The Rush Creek Church transfer to Southern Ohio was completed.

A query was sent to Annual Meeting asking if it is allowable for a sister to act as delegate to Annual Meeting.

Received by Home Mission Board, \$126.60; paid out, \$125.77; balance in treasury, \$0.83.

The local churches are to pay for the Annual Meeting Minutes distributed hereafter.

Collected for general mission purposes, \$175.57, ten churches contributing.

The following is the first Sunday-school report given: Schools reporting, fourteen; officers, ninety; teachers, 116; scholars, 1,024. Average, officers, sixty-three; teachers, eighty-two; scholars, seventy-three. Increase above last year: schools, two; officers, fifteen; teachers, thirty-two; scholars, 117. A number of schools did not report. Several

schools held children's exercises. A unanimous request was received from the superintendents for a Sunday-school convention. The official brethren were urged to take an active part in Sunday-school work.

J. F. Kahler, secretary.

The delegates were requested to urge their home churches to contribute more liberally to the home mission work.

Noah Longanecker was elected to Standing Committee.

1890.

In the Mohican Church, May 14, at 8 A. M.

Moderator, Noah Longanecker; Assistant, I. D. Parker; Clerk, Reuben Shroyer; Assistant, James Murray.

Churches present, seventeen; churches absent, five.

It was decided after much discussion to change the time of holding District Meeting from spring to the first Thursday in October.

A petition was sent to Annual Meeting urging that the Brotherhood do not purchase the Brethren Publishing Company's interests.

Home Mission Board receipts, \$189.65; paid out, \$185.62. General Mission receipts, \$209; tract work receipts, \$28.89; District treasury receipts, \$60.66.

A lengthy report was adopted to better facilitate the raising of home mission money.

I. D. Parker was elected to the Standing Committee.

1890.

In the Chippewa Church, Oct. 2, at 8 A. M.

Moderator, I. D. Parker; Assistant Samuel Sprankel; Clerk, Jacob Mishler; Assistant, James Murray.

Churches present, twenty-three; churches absent, three.

The churches were urged to represent by delegates at Annual Meeting.

It was decided to locate a minister in the Lake Shore Church, and also to start a mission in Youngstown.

Home Mission Board receipts, \$82.96; expenses, \$94.90. General Mission receipts, \$64.05; District treasury receipts, \$47.24.

George Worst was elected to Standing Committee.

1891.

In Canton Church, Mt. Pleasant house, Oct. 1, at 8 A. M.

Moderator, Noah Longanecker; Assistant D. N. Workman; Clerk, Jacob Mishler; Assistant, T. C. Wieand.

Churches present, nineteen.

D. N. Workman was placed in charge of the Delaware Mission.

Canton Church requested that a Ministerial Meeting be provided for. Granted.

A. C. Wieand was appointed Sunday-school Secretary.

Home Mission Board receipts, \$199.89; expenses, \$173.73. District treasury receipts, \$27.24; General Mission receipts, \$197.32; Book and tract receipts,

\$27.44; District treasury receipts (special), \$34.25.

Edward Loomis was elected to Standing Committee.

1892.

In the Owl Creek Church, Oct. 6, at 8 A. M.

Moderator, Noah Longanecker; Assistant, I. D. Parker; Clerk, Jacob Mishler; Assistant, Samuel Sprankel.

Churches present, twenty; absent, three.

Wooster Church asks for a committee. Granted.

Queries for local councils should be signed.

Not advisable to pronounce the benediction at the close of services.

Home Mission Board receipts, \$301.57; expenses, \$198.25; District treasury receipts, \$34.25; General Mission receipts, \$293.73; book and tract receipts, \$80.82.

Sunday-school secretary's report shows only twelve schools reporting. Both the Brethren's and Cook's literature is used. Prizes were offered in some schools for memorizing the Scriptures. Five schools taught the alphabet and reading, instead of Bible lessons. Penny collections were taken in all schools.

Noah Longanecker was elected to Standing Committee.

1893.

In the Jonathan Creek Church, Oct. 5, at 8 A. M.

Moderator, Noah Longanecker; Assistant Edward Loomis; Clerk, Jacob Mishler; Assistant, R. R. Shroyer.

Churches present, twenty; churches absent, three.

The Delaware Church was disorganized. The members, eighteen in number, were assigned to the Owl Creek and Danville Churches.

Churches are to exercise their best judgment in placing their poor in the county infirmaries.

The Sunday-school report shows some improvement. Twenty-eight schools in all, total attendance, 1,490; teachers, 146; amount collected, \$239.64. Donated for missions, \$80.57. Three schools are ever-green, three in session nine months, most schools only six months. There were twenty-six additions to the church from the schools.

Home Mission Board receipts, \$282.95; expenses, \$166.88. District treasury receipts, \$35.64; General Mission receipts, \$168.04; book and tract receipts, \$17.13.

Samuel Sprankel was elected to Standing Committee.

1894.

In the Springfield Church, Oct. 4, at 8 A. M.

Moderator, Samuel Sprankel; Assistant, Noah Longanecker; Clerk, Jacob Mishler; Assistant Q. Leckrone.

Churches present, twenty; churches absent, two.

It was decided that an Old Folks' Home was not needed at present.

The home mission work was boosted to the extent of the appointment of a District evangelist and two elders to be added to the Board; the Home Mission Board to push their work, solicitors to be appointed in each church; all members should pay a

stated amount quarterly; mission sermons should be preached quarterly.

Requested that a Bible school be held within the District.

Lake Shore, Bristolville, Tuscarawas and Coshoc-ton Churches were placed in the hands of the Home Mission Board.

Home Mission Board receipts, \$158.22; paid out, \$149.50. General Mission receipts, \$139.37; book and tract receipts, \$8.31; District treasury receipts, \$28.50.

The Sunday-schools show an improvement along every line. Five thousand one hundred twenty-two verses were committed; five schools are evergreen. The Mt. Zion school at New Philadelphia is the oldest in the District, organized in 1866 as a union school. The older members are urged to take more interest in Sunday-school work.

F. B. Weimer was elected to Standing Committee.

1895.

In the Danville Church, Oct. 3, at 8 A. M.

Moderator, Noah Longanecker; Assistant, Edward Loomis; Clerk, Jacob Mishler; Assistant, Q. Leckrone.

Churches present, nineteen; churches absent, two.

Home Mission Board receipts, \$245.03; expenses, \$228.20. India fund receipts, \$8.38; General Mission receipts, \$165.03; District treasury receipts, \$39.25.

Sunday-schools, total enrollment, 1,566; teachers, ninety; paid to missions, \$71.99; conversions, ninety; evergreen schools, eleven.

The General Missionary Treasury was dispensed with, all home mission money to be paid direct to Home Mission Board, and General Mission money to General Missionary Treasurer (Galen B. Royer).

Tobias Hoover was elected to Standing Committee.

1896.

In the Sandy Church, Oct. 1, at 8 A. M.

Moderator, Edward Loomis; Assistant, Noah Longanecker; Clerk, Jacob Mishler; Assistant, Q. Leckrone.

At this meeting the History of the Credential Committee begins.

Churches present, nineteen; absent, two.

Coshocton Church was transferred to the Sugar Creek congregation.

More unity in church government was urged.

A change was made in the terms of office on the Home Mission Board. One, two, three, four and five-year terms were adopted.

Home Mission Board receipts, \$163.09; expenses, \$170.19. District treasury receipts, \$38.25; expenses, \$40.75.

There are now thirty-three schools, attendance, 1,850. Larger contributions are given for missions. One teachers' meeting. The largest school has 155 scholars, and the smallest, eight. Eight report no discouragements. Sunday visiting is a hindrance. Lena Wieand moving out of the District, Geo. Culter was elected Sunday-school secretary in her stead.

Edward Loomis was elected to Standing Committee.

1897.

In the West Nimishillen Church, Oct. 7, at 8 A. M.

Moderator, Tobias Hoover; Assistant, Noah Longanecker; Clerk, Q. Leckrone; Assistant, Jacob Mishler.

Churches present, nineteen; absent, two; delegates, thirty-three.

The Ashland Church petitioned for the appointment of an annual Sunday-school meeting. Request granted. Note: This will be the first District Sunday-school meeting since in 1880.

The Home Mission Board was again overhauled with a number of resolutions.

A committee of five elders was appointed to set churches in order, which were varying from the usual customs in dress.

Home Mission Board receipts, \$183.92; expenses, \$121.15. District treasury receipts, \$34.75; expenses, \$36.75.

The Sunday-schools show a slight falling off. Samuel Sprankel was retained as railroad agent.

Henry Keller was elected to Standing Committee.

1898.

In the Sugar Creek Church, Oct. 6, at 8 A. M.

Moderator, Tobias Hoover; Assistant, Noah Longanecker; Clerk, Q. Leckrone; Assistant, R. R. Shroyer.

Churches present, nineteen; absent, two; delegates, thirty-three.

The Ashland Church asked the District Meeting to allow churches to charge for meals served during

the various meetings of the District. The sum to be not less than five cents, nor more than ten cents. Any balance to be turned over to the Home Mission Board.

Home Mission Board receipts, \$435.34; expenses, \$167.07. District treasury receipts, \$35.75; expenses, \$34.75.

The Sunday-schools show some improvement over last year.

Schools reported, eighteen; scholars enrolled, 1,286; teachers, 136; average attendance, 923; collections, \$252.39; expenses, \$260.59; mission collections, \$86.83; additions to the church, 108.

M. H. Shutt was elected to Standing Committee.

1899.

In the Maple Grove Church, Oct. 5, at 8 A. M.

Moderator, Noah Longanecker; Assistant, F. B. Weimer; Clerk, Q. Leckrone; Assistant, R. R. Shroyer.

Two churches were absent, leaving nineteen, represented by thirty-one delegates, to do the business.

An attempt was made to disorganize the Lake Shore and Bristolville Churches, but failed.

A query was sent to Annual Meeting asking that the General Conference send a committee to the *Landmark* publishers and ask them to discontinue their publications.

The Home Mission Board was authorized to take out incorporation papers, and proceed to raising an endowment for the furtherance of mission work in Northeastern Ohio.

More safeguards should be thrown around the Sunday-school conventions.

A mission point was opened up at Gambier, Ohio; also some work done at Friendsville, Ohio.

Home Mission Board receipts, \$183.85; expenses, \$181.35. District treasury receipts, \$38.50; expenses, \$35.75.

Sunday-school report: Scholars, 1,363; teachers, 123; collections, \$305.87; for missions, \$151.02.

Thirteen schools are evergreen. Four schools have teachers' meetings.

The secretary reported that he meets with more encouragements than discouragements.

Noah Longanecker was elected to Standing Committee.

1900.

In the East Nimishillen Church, Oct. 4, at 8 A. M.

Moderator, Tobias Hoover; Assistant, F. B. Weimer; Clerk, W. F. England; Assistant, R. R. Shroyer.

Thirty-three delegates were present, and two churches not represented. The delegates paid \$49 for District purposes.

This meeting was interesting from the number of queries and requests that were turned down.

A paper asking for the organization of a Brethren's Insurance Company was returned.

A motion to have the delegates' credentials passed upon in open council was lost.

A uniform method for handling adultery cases in the churches was tabled.

A paper asking for free meals at District gatherings was returned.

A paper asking District Meeting to request Annual Meeting to say who shall have the benefits of the Railroad Ministerial Permits, was respectfully returned.

The above would indicate that departure from that which was established is a difficult matter.

Home Mission Board receipts, \$180.72; expenses, \$188.19.

No Sunday-school report was given.

S. M. Friend was chosen as Sunday-school correspondent.

Tobias Hoover was elected to Standing Committee.

The Gambier Mission was discontinued.

1901.

The minutes of this year are omitted from the minute book.

1902.

In the Jonathan Creek Church, Oct. 1, at 8 A. M.

Moderator, Tobias Hoover; Assistant, W. F. England; Clerk, Reuben Shroyer; Assistant, E. S. Young.

Twenty-nine delegates present from twenty churches; three churches not represented.

The Sunday-school meeting asked the District Meeting to approve of its raising funds and supporting a missionary in the foreign field. Request was heartily granted.

The Danville Church asked District Meeting to urge that the ministers devote more of their time

to the work of the ministry, and that the churches should render support for their services. The request received commendable support.

An attempt to join with Southern Ohio in establishing an Orphanage and Old Folks' Home failed.

The Sunday-school report shows that sixty-two per cent of the enrollment is in regular attendance; fifty-eight brethren are officers, thirty-two sisters, and one not a member. Fifty-one brethren against forty-two sisters are teachers. One teacher a member of another church, and one no member of any church. Fifty-two scholars were added to the church during the year. Fifty-three per cent of the scholars are members.

An apportionment system of paying into the Home Mission treasury was adopted. The valuation of the membership of each church was estimated, and an assessment was to be made from said valuations to replenish the Home Mission treasury from time to time. The plan worked with considerable difficulty.

The Akron Mission appears for the first time on the mission calendar.

The Canton City Mission is growing to considerable importance.

Home Mission Board receipts, \$552.78; expenses, 286.75; District Meeting treasury receipts, \$66.50; expenses, \$35.

The present greatest need to carry on mission work in Northeastern Ohio is a few houses for worship in the cities.

W. F. England elected to Standing Committee.

Edward Culler was chosen Sunday-school Secretary.

Samuel Sprankel continued as railroad agent.

1903.

In the Black River Church, Oct. 1, at 8 A. M.

Moderator, Noah Longanecker; Assistant, W. F. England; Clerk, E. S. Young; Assistant, Edward Shepfer.

The churches were represented by thirty-one delegates.

The Old Folks' Home idea was considered impracticable.

The Sunday-school Secretary's report shows a shrinkage in most every department. This seems to be due in some measure to the indifference of superintendents to forward their reports.

The Canton City Mission appears on the calendar as an organized church.

Home Mission Board receipts, \$341.21; expenses, \$216.60. District treasury receipts, \$33.45; expenses, \$68.17.

C. J. Workman was elected to Standing Committee.

S. M. Friend elected as Sunday-school Secretary.

1904.

In the Chippewa Church, Oct. 6, at 8 A. M.

Moderator, W. F. England; Assistant, Tobias Hoover; Clerk, Edward Shepfer; Assistant, T. S. Moherman.

Thirty delegates answered to the roll call.

Four churches were not represented.

The District asks for the 1906 Annual Meeting.

The boundary lines between Northeastern Ohio, Southern Ohio and Northwestern Ohio were finally adjusted. Beginning at the northeast corner of Franklin County, follow the east county lines of Licking, Perry, Morgan and Washington; and the west lines of Fairfield, Hocking and Athens to the Ohio River.

The District Meeting voted adversely to Annual Meeting changing the church name.

The Black River Church petitions District Meeting to authorize a Christian Workers' Meeting to be held in connection with the Annual Sunday-school Meeting. Granted.

Fuller reports from the Sunday-schools were called for.

More suitable Sunday-school literature was asked for our young people. Petition sent to Annual Meeting.

The Home Mission Board asks for the privilege to employ an evangelist to do work in the District during the year.

New Philadelphia is placed on the mission calendar.

Home Mission Board receipts, \$351.30; expenditures, \$427.17; balance in treasury, \$690.49.

There are thirty-five churchhouses and forty-one preaching places.

Sunday-school enrollment, 1,688; teachers, 158; collections, \$737.80; for missions, \$524.10.

This is a big improvement over former years.

W. L. Desenberg was elected to Standing Committee.

1905.

In the Springfield Church, Oct. 5, at 8 A. M.

Moderator, W. F. England; Assistant, Samuel Sprankel; Clerk, T. S. Moherman; Assistant, Edward Shepfer.

Thirty-four delegates were present to transact the business; four churches not represented.

Motto: "Workers together with God."

It was deemed not prudent to join with Northwestern Ohio in maintaining an Old Folks' Home.

The Home Mission Board, District Sunday-school Meeting, Ministerial and Christian Workers' Meetings may present matter to District Meeting without first having to secure the sanction of a local church.

The Sunday-school Secretary was authorized to visit the schools of the District at least once each year.

A committee was appointed to look into the advisability of building a house of worship in Akron.

Home Mission Board receipts, \$325.35; expenses, \$412.82; balance in treasury, \$527.15.

District Treasury receipts, \$57; expenses, \$56.26.

The Sunday-school report shows an increase in most every phase of the work.

James Murray was elected to Standing Committee.

1906.

In the Sugar Creek Church, Oct. 4, at 8 A. M.

Moderator, Noah Longanecker; Assistant, W. F. England; Clerks, Edward Shepfer and T. S. Moherman.

Motto: "Onward and Upward."

Thirty-five delegates were present and five churches were absent.

The Sunday-school Secretary's expenses in visiting the schools are to be covered by collections from the schools visited. Any surplus is to be turned over to the Home Mission Board. Any deficit is to be paid by the District treasurer.

The committee on the Akron churchhouse proposition reported favorable to building, and offered plans for raising the money.

Credentials of delegates to District Meeting to be the same as those to Annual Meeting.

District Meeting asks Annual Meeting to drop the medical ads from the church publications.

An annual Sunday-school institute was authorized and a committee was appointed to effect the organization.

Committee: Jas. Murray, H. H. Helman and G. A. Cassel.

The Sunday-school report shows an enrollment of 2,023; collections amounting to \$937.76; scholars received into the church, 118.

The Ashland Sunday-school is the banner school in enrollment, Canton in average attendance, and Maple Grove in collections.

Number of teachers' meetings are increasing and five Home Departments are organized.

Home Mission Board receipts, \$269.71; expenses, \$468.83. District treasury receipts, \$61; expenses, \$51.30.

Noah Longanecker was elected to Standing Committee.

1907.

In the Wooster Church, Oct. 3, at 8 A. M.

Moderator, W. F. England; Assistant, Jas. Murray; Clerks, H. H. Helman and D. R. McFadden.

Delegates, twenty-seven; churches represented, twenty-two; absent, two.

The Lake Shore Church was disorganized.

The Ministerial Distribution Committee was urged to locate ministers in the weak churches.

The appointment of a District Missionary Secretary was authorized, whose duty it shall be to visit all the churches and stir them up along mission lines.

The Sunday-schools show a little falling off in attendance, but are above the thousand dollar mark in their collections.

Home Mission Board receipts, \$239.41; expended, \$224.68; District treasury receipts, \$162.81; expended, \$150.70.

Jas. Murray was elected to Standing Committee.

G. A. Cassel was elected Sunday-school Secretary.

1908.

Held in the Canton Church, Oct. 3, at 8 A. M.

Moderator, Jas. Murray; Assistant, Noah Longacker; Clerks, H. H. Helman and D. R. McFadden.

Thirty-four delegates were present; four churches were absent.

All District officers are to be elected by ballot in the future.

A committee was appointed to devise plans for

the purchase of the Bible Institute and Canton College of E. S. Young.

Committee: A. W. Harrold, Quincy Leckrone and G. A. Cassel.

The committee reported later that it was unable to make favorable progress.

The Mohican Church asked for a committee to assist it in settling some local difficulties.

The Sunday-schools show growth in every line of work. Enrollment, 2,239; collections, \$1,217.20.

Home Mission Board receipts, \$555.72; expenses, \$248.42. District treasury receipts, \$58.08; expenses, \$61.

Noah Longanecker was elected delegate to Annual Meeting.

1909.

In the Mahoning Church, Oct. 7, at 8 A. M.

Moderator, Jas. Murray; Assistant, Noah Longanecker; Clerks, G. S. Strausbaugh and D. R. McFadden.

Thirty-two delegates were present and three churches not represented.

The Danville Church petitioned Annual Meeting through District Meeting to receive candidates for membership who have been baptized by trine immersion and for the remission of sins, without re-baptism. The petition was heartily supported by District Meeting.

Non-resident elders should not be chosen to the oversight of churches for a longer period than three years at a time.

The Sunday-school report shows a total enrollment of 3,248. Teacher Training and Cradle Roll departments are new additions to the work. Collections for the year reached \$1,372.76. This is over four times as much as the churches have been contributing for home missions.

Aaron Shriver and wife were chosen to take charge of the Akron City Mission.

Home Mission Board receipts, \$1,392.57; expenditures, \$895.48. District treasury receipts, \$70.33; expenditures, \$92.72.

A. S. Workman was elected to the Standing Committee.

1910.

Held in the Owl Creek Church, Oct. 6, at 8 A. M. Moderator, Jas. Murray; Assistant, T. S. Moherman; Clerks, D. R. McFadden and G. S. Strausbaugh.

Thirty delegates present and six churches not represented, the largest number of absentees in the history of the District.

The local churches were permitted to represent by delegates even though they have not paid their Annual Meeting assessments.

A committee was appointed to write and publish a history of the churches of Northeastern Ohio.

Committee: T. S. Moherman, Simon Garver and Albert Harrold.

A paper was sent to Annual Meeting asking that non-resident elders' oversight of churches should be limited to not more than three years at a time.

The Sunday-school report of this year will be seen on another page in its complete form.

The Akron Mission is doing excellently.

Home Mission Board receipts, \$2,915.52; expenses, \$4,419.29. District treasury receipts, \$59.65; expenses, \$73.47.

A very interesting wave of enthusiasm was stirred at the close of the meeting to raise the necessary money to build the Akron City churchhouse. In a very few moments \$1,335 was pledged.

G. A. Cassel was chosen to raise \$6,000 more to complete the amount needed. Brother Cassel took hold of the proposition with an invincible determination and soon had the churches wakened up to the amount needed.

A District Temperance Committee was appointed to bring the churches to front-line efficiency in that all-important question.

Committee: Dr. H. H. Lehman, D. R. McFadden and W. D. Fisher.

James Murray was elected to Standing Committee.

1911.

Held in the East Nimishillen Church, Oct. 5, at 8 A. M.

Moderator, A. S. Workman; Assistant, James Murray; Clerks, D. R. McFadden and H. H. Helman.

Thirty-three delegates were present; four churches not present.

The committee on ministerial help to the churches

were directed to the Annual Meeting decision on ministerial distribution.

Program committees of Ministerial and Sunday-school Meetings of the District should be more careful as to whom they assign duties on said programs.

The Canton City Church asked District Meeting to assist them in building a house of worship. The request was referred to the Home Mission Board.

Home Mission Board receipts, \$8,096.72.

This amount was raised for the most part by special solicitor G. A. Cassel.

Total expenses, \$4,400.15.

District Meeting decided to raise another \$4,500 to complete the Akron City Church, and G. A. Cassel was unanimously chosen to complete the work.

District treasurer's report shows a deficit of \$63.66.

The first temperance report in the history of the District was given at this District Meeting. Organization of temperance work in each church was urged, and temperance literature to be freely circulated. Collections for the work should be taken at frequent intervals.

A temperance offering was taken, amounting to \$17.82.

James Murray was appointed member of Annual Meeting committee of arrangements.

Noah Longanecker was elected to Standing Committee.

The Sunday-school report shows a total enrollment of 3,601, and total offerings, \$1,954.71. Scholars added to the church, 112.

1912.

In the Chippewa Church, Oct. 3, at 8 A. M.

Moderator, Noah Longanecker; Assistant, G. S. Strausbaugh; Clerks, W. D. Keller and S. S. Shoemaker.

Thirty delegates answered to roll call and six churches were absent.

The ministerial committee seemed to have a great deal of difficulty in getting results from its work.

The Sunday-school Secretary was authorized to secure the total membership of the churches of Northeastern Ohio.

A caution was urged as to the fitness of representatives who appear on the District Sunday-school programs. Only those who are in full sympathy with the order of the church should appear on programs.

The Ashland Church petitioned District Meeting to elect all officers and delegates by a majority vote of all delegates present. Request granted.

The rebaptism question was again sent to Annual Meeting for consideration.

Home Mission Board receipts, \$5,337.88; expenses, \$7,474.92. District treasury receipts, \$118.50; expenses, \$111.56.

The Temperance Committee gave an excellent report. Seven churches to date have organized temperance committees.

A. F. Shriver was appointed as missionary solicitor for the ensuing year.

The Home Mission Board was reduced from five

members to three. Note: the remodeling of the Home Mission Board has taken place a number of times in its history.

Sister Cora Keller was appointed Sunday-school Secretary.

R. R. Shroyer was elected to Standing Committee.

A petition was sent to the State Legislature, asking for the privilege of reading the Bible in the public schools.

This closes the description of the District Meetings. The 1913 District Meeting is not recorded as yet.

What are the inferences to be drawn from the proceedings of these annual gatherings where the paramount issues of the churches were formulated into queries, motions and decisions? By tracing the tendencies that run through the series of years we notice development along some lines, a letting loose on others, and a wavering in some that would prove beneficial. In the list of names that appear, we infer that certain ones have been leaders, though many others have done constructive work in the rank and file of the membership. Considerable business of the meetings was done through committees.

The first years of the District Conferences the business took on the nature of better government in the churches, and a strict adherence to the usages of the church fathers.

When Sunday-schools and mission work came, interest tended to shift from quibbling over queries of only local importance to the development of the more important matters of the kingdom.

The "order of the church" issue was a closely-scrutinized and guarded question all through the years.

The churches whose habit was not to represent at District Meeting tended to remain weak, and in most cases ceased to exist.

Peace and harmony was a striking characteristic through all the years.

The Home Mission Board was a peculiar phenomenon. Many attempts were made to reconstruct it in order that better results might obtain. When the Board took to locating a minister and supporting him, and began to advocate the building of houses of worship, and to actually spend money freely for the extension of the Gospel, the churches wakened up and poured freely into the District treasury.

The Sunday-schools soon outdistanced the churches in the amount of money raised each year.

The amount of money handled by the District treasurer shows a slow increase. This money went to paying the expenses of printing the minutes, sending of delegates to Annual Meeting, and in some cases the expenses of committees to churches.

A notable evidence of the good spirit prevailing in the District is seen in the very few committees that were sent to the churches.

The business of the last years' District Meetings was mostly taken up with mission and Sunday-school work, and occasional queries asking Annual Meeting to adopt more constructive methods in church work.

The greatest growth in the District was had through the medium of the Sunday-schools.

The 1882 division in the Brotherhood fell quite heavily upon Northeastern Ohio. Some of the churches were a long time recovering.

The delegate sent to Annual Meeting in connection with the one elected to the Standing Committee seems to be in accordance with the rule which obtained before the more modern delegate system was adopted. His seems to have been a role of associated service with the one chosen on the Standing Committee. This no doubt grew out of the Gospel idea of sending the Brethren forth two and two; which custom prevailed universally in the earlier days of the Brotherhood, when testimony needed to be corroborated, since no minutes were kept of the councils.

Three clerks were always elected to do the clerical work of the District Meetings. The one called the assistant reading clerk is omitted in this writeup, because the office seems to have been more ornamental than useful.

Future District Meetings will make history as truly as the past ones have, and it behooves them to study well the mistakes and successes of the past, and ever seek to carry the interests of the Kingdom of God along lines of fundamental principle, that the greatest possible growth may come to the Citadel of God. "Peace" and "harmony" are the two greatest factors in associated church work, and when these obtain in every forward move, who can measure the results?

P. S.—John V. Ebersole, Henry Davy and Jacob Garver were appointed as first committee to determine the Northeastern Ohio boundary lines.

CALENDAR DEVELOPMENT OF NORTH-EASTERN OHIO.

(Organizations.)

- 1775 to 1800—Earliest immigrations of Brethren to Northeastern Ohio.
- 1804—Or near this date the Nimishillen Church, Stark County, was organized, the first church of the Brethren in Northeastern Ohio.
- 1808—Or soon after, the Mill Creek Church, in Mahoning County. Reorganized into the Mahoning congregation in 1842.
- 1817—Jonathan Creek Church, Perry County.
- 1805-20—Somewhere between these dates the Sugar Creek Church was organized.
- 1822—Danville Church, Knox County. Fourteen charter members.
- 1820-25—Reading Church.
- 1822—First Annual Meeting held west of the Ohio River. Held within the bounds of the Nimishillen Church. (Note: There were perhaps only five organized churches within the District at that time.)
- 1823—Owl Creek Church, Knox County.
- 1825—Canton Church organized from the Nimishillen congregation, Stark County.
- 1830—Mohican Church, Wayne County.
- 1834—Annual Meeting near Freeburg, Stark County.
- 1835-40—Tuscarawas Church.
- 1843—Annual Meeting held within the bounds of the Mohican Church on the Shoemaker Farm.

- 1848—Annual Meeting held five miles southwest of Orrville, on the farm of Jacob Kurtz.
- 1851—Beginning of church publications by Elder Henry Kurtz, in a springhouse loft, Mahoning County.
- 1854—Annual Meeting, within the bounds of the Ashland Church, five miles southeast of Ashland, on the Elias Dickey Farm.
- 1855—Black River Church, Medina County, was organized from the Mohican congregation, Wayne County.
- 1856—Loudonville Church, Ashland County.
- 1860—Maple Grove Church, Ashland County.
- 1860—Ashland Church, Ashland County.
- 1864—Northeastern District of Ohio, Church of the Brethren, one and one-half miles southwest of Hartville, on the Jacob Brumbaugh Farm, Stark County.
- 1866—Mt. Zion Sunday-school, Tuscarawas County.
(Note: This was the first Sunday-school organized within the District—a “union” school.)
- 1868—The Nimishillen Church was organized into the East Nimishillen, West Nimishillen and Springfield congregations.
- 1868—Jonathan Creek Sunday-school. Discontinued a few years. Reorganized in 1885.
- 1868-9—Black River Sunday-school.
- 1869—Mohican Sunday-school.
- 1870—North Bend Sunday-school.
- 1870—Owl Creek Sunday-school.
- 1872—Annual Meeting held within the Wooster

congregation, on the Cyrus Hoover Farm,
near Smithville.

1872—Ashland Sunday-school.

1873—Maple Grove Sunday-school.

1874—Paradise Sunday-school, within the Wooster
congregation.

1874—Mahoning Sunday-school.

1875—Beginning of the Home Mission Board.

1877—Mt. Zion Church, Tuscarawas County.

1877—Orrville Church. Disorganized in 1880.

1877—Wooster Church, Wayne County.

1877—Wooster Sunday-school.

1877-8—Sugar Creek Sunday-school.

1878—McMahon Creek Church. Disorganized in
1883.

1878—First District Sunday-school Convention held
in Northeastern Ohio, within Chippewa
Church.

1878—Ashland College chartered, Ashland, Ohio.

1878—Chippewa Sunday-school.

1878—Bristolville Church, Trumbull County.

1878—Ashland City Sunday-school.

(Note: 1878 was a busy year within the
District.)

1879—Tuscarawas Sunday-school.

1879—Ashland City Church, Ashland, Ohio. Dis-
organized in 1882. Reorganized in 1914.

1881—Annual Meeting held within the bounds of
the Ashland City Church, on the college
grounds.

1881—Eden Sunday-school, within the bounds of
the Tuscarawas Church.

1885—June 28, West Nimishillen Sunday-school.

- 1886—Chippewa Sisters' Aid Society. Discontinued.
- 1886—Lake Shore Church, Ashtabula County. Disorganized in 1907.
- 1887—Beginning of District Sunday-school Secretary work.
- 1887—Springfield Sunday-school.
- 1889—Rush Creek congregation transferred to Southern Ohio.
- 1890—East Nimishillen Sunday-school.
- 1890—District Meeting changed from spring to fall.
- 1891—Beginning of District Ministerial Meetings.
- 1893—Bristolville Union Sunday-school.
- 1893—Delaware Church disorganized, Delaware County.
- 1894—Maple Grove Aid Society.
- 1895—Ashland (Dickey) Young People's Society.
- 1895—Ashland (Dickey) Aid Society.
- 1895—General Missionary Treasury dispensed with.
- 1896—Beginning of the District Credential Committees.
- 1896—Coshocton Church transferred to the Sugar Creek congregation.
- 1896—Canton City Sunday-school, East Tuscarawas Street.
- 1897—Chippewa Christian Workers.
- 1898—Chippewa Aid Society reorganized.
- 1902—Beginning of the Akron City Mission.
- 1902—Black River Missionary Reading Circle—later changed to Christian Workers' Society.
- 1902—Canton Christian Workers.
- 1902—Mahoning Aid Society.
- 1903—Canton City Church, Canton, Ohio.
- 1903—Tuscarawas Christian Workers.

- 1904—Beginning of District Christian Workers' Meetings.
- 1905—Kent Sunday-school.
- 1905—Canton City Christian Workers.
- 1905—Mahoning Christian Workers.
- 1905—Owl Creek Christian Workers.
- 1906—Beginning of Sunday-school Institutes.
- 1906—Sugar Creek Aid Society.
- 1907—Wooster Church Aid Society.
- 1907—Kent Christian Workers.
- 1907—Jonathan Creek Aid Society.
- 1908—Danville Christian Workers.
- 1908—Jonathan Creek Christian Workers.
- 1909—Springfield Christian Workers.
- 1910—Beginning of District Temperance Committee work.
- 1911—East Nimishillen Christian Workers.
- 1912—Canton City Aid Society.
- 1913—Sugar Creek Christian Workers.
- 1913—Owl Creek Aid Society.
- 1914—Canton City Church dedicated.
- 1914—Ashland and Maple Grove Churches bought the Evangelical churchhouse and organized work in the city of Ashland.

CONFESSION OF FAITH.

The churches of Northeastern Ohio have always been known and read of all men, as believing in the One and Eternal God, Maker of heaven and earth and all life contained therein; and Jesus Christ, the only-begotten Son of the Eternal Father, who came to redeem and save fallen man; and the

Holy Spirit, the Comforter and Illuminator of men's souls.

And baptism into the name of the Father, Son, and the Holy Spirit for the remission of sins, and the answer of a good conscience; the "washing of the saints' feet" in imitation of the example of the Savior, and for the development of the grace of humility in each soul; the "Lord's Supper" for the strengthening of the bonds of fellowship and good will among the membership of Christ, and for the hope that is set before them; the partaking of the "bread and cup," for the renewal of the inner man, by memorializing the emancipation Jesus Christ wrought in his sufferings and death for the souls of men; the salutation of the "holy kiss" as a natural and fit expression of the highest type of love that should characterize the children of the Master; the "anointing with oil, and the laying on of hands" for the raising of the sick; that war, and all forms of conflict, are inconsistent with the message of "peace and good will toward men," as given by the angels upon the advent of our Savior into the world; that worldliness in all its forms is repugnant to the will of God and a direct impediment to human progress; that plainness of attire, and a proper adornment of the inner man is the requirement of the Holy Scriptures; that secret and oath-bound societies are unscriptural, and work an evil in society by retarding the growth of the spirit of universal brotherhood among mankind; that the church of Jesus Christ should preach the Gospel to all peoples, and bring all opposing forces under the power of the Kingdom of the Eternal God; and that the

will of Heaven is that all souls in Christ should faithfully seek to save all souls who are out of Christ, and to build up souls who are in Christ.

