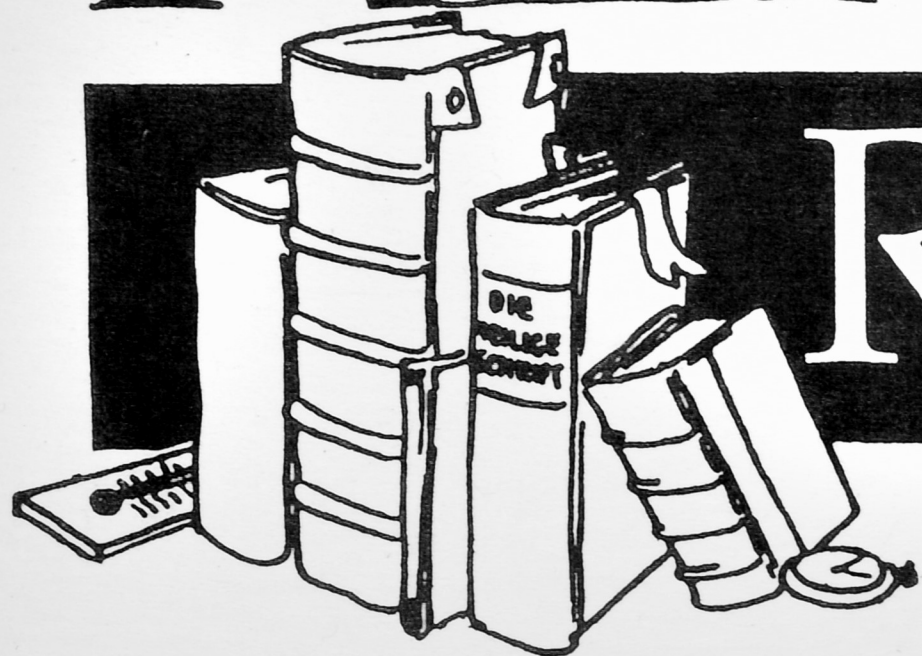


HERITAGE

REVIEW



VOLUME 1
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The Heritage Review is an annual publication of the Ohio Amish Library, 4292 SR 39 Millersburg, Ohio 44654. It is intended to provide information, past and present, about the Amish and Mennonites, especially in Ohio. We invite articles and information from our readers. Memberships to the OAL are \$20 annually. Single copies of The Heritage Review are available.

Why Study Church History?

- by Martin Ressler

The question is oftentimes asked, of what value is Church History? This is a valid question to which there is a valid answer.

God, through Old Testament leaders, had pillars of stone erected as a memorial to certain events in their pilgrimage. The pillars served as an historical marker to future generations to remind them of His dealings with their fathers.

In Job 8:7-10, we read, "Though thy beginning was small, yet thy latter end shall greatly increase. For enquire I pray thee, of the former age, and prepare thyself to the search of their fathers: (For we are but of yesterday and know nothing, because our days upon earth are a shadow:) Shall not they teach thee, and tell thee, and utter words out of their hearts?"

Did you ever wonder why God included such lengthy lists of genealogies in the Scriptures? Why did He include such a comprehensive record of the nation of Israel? Why did He mention specifically the name of Ruth, a Gentile, when He identified only a few women in the ancestry of Christ? Try to imagine how much smaller our Bible would be if the writings that are basically history would not have been included. Apostle Paul reminded the Corinthian Church in his first letter to them that the things written about the nation of Israel were written as an example to us that we need not fall where they fell. (I Cor. 10:1-11)

The statement, "The only thing we learn from history is that we never learn anything from history," finds no good support to rest on. It is true that history does not change human nature. It is also true that there are people that will follow the vices of former generations no matter what history (cont. on next page)

(cont., Why Study Church History?) records about the consequences of their acts. However, there are many people who benefit by paying attention to past records.

It may be helpful to cite three examples. When our forefathers came to this country, they learned by experience that the bite of certain snakes was poisonous, and without proper remedies it usually meant death. As time passed they learned which ones were poisonous, and they passed this knowledge on to their children. Today, few of us would be so foolish as to subject ourselves to the attack of poisonous snakes because history has told us what the end result will be. Two other examples would be smallpox and polio. We know by past records that these diseases can be controlled by vaccination and none of us would dispute these records.

In the book, Studies In Hymnology, Sarah Crosby Adams has included these words, "All sound thinking for things to come, must spring from deep-rooted respect for what has lasted and served well through past generations." This excellent statement is illustrated in the following: The history of a church or nation can be compared to a rear view mirror of an automobile. The area for our backward look need not be nearly as large as that which we need to look ahead, but to know how to make turns more wisely, and reach our destination more safely, we need to take an occasional backward look.

History is also a vital channel to keep us aware of our goodly heritage. God reminded the nation of Israel of the danger of forgetting Him after they had received that for which they did not labor. We also will do well to heed these words since we are the beneficiaries of our faithful pioneering fathers, who endured suffering and hardship that we might live in peace.

THE WHOLE TRUTH

There are folks today, who will try to say
That some scriptures pass us by,
That the world has changed, has been rearranged
And the old rules don't apply:
That Apostle Paul didn't know it all
And James just wasn't inspired.
For the things they wrote, are considered remote,
And it's long since they've expired.

The Amazing Grace, to the human race
Carries still a wide acclaim,
But the way of the cross has been almost lost
In today's religious shame.
"Praise the Lord" they cry, "Glory by and by,"
And "The Lord is on our side;"
But the narrow way that is preached today
Is much like the broad and wide.

Many churches now, are being built somehow
That they look much like a gym.
Why, we're respected folks, we must be like oaks
Standing tall and fit and trim.
But good honest toil, and tilling the soil
Just isn't the refined way.
By the sweat of the brow, is no longer how
A success is made today.

They no longer feel, that we ought to kneel
When we pray to God up there.
After all, we're dressed in our Sunday best
"Let us rise and stand for prayer."
True submission's spurned by the wise and learned
Ultra modern "Christian" wife.
She must have a job, she must not be robbed
Of the luxuries of this life.

That there be one wife in a man's whole life
Is an ancient theory too.
So they say, Of course, you may now divorce
And be married to someone new.
They will tell a man, God will understand
For his love is just so great.
But on Judgment Day, they will have to pay,
And it will be just too late.

Well, the promise of God's abiding love,
Is true as ever before;
And our heavenly home, where in peace we'll roam
With the saints forevermore.
And the moon's still there, high up in the air;
Nature has the same old law.
And the stars so bright, shining in the night,
Are the same that Adam saw.

So pray tell me please, how they can with ease,
Single out some of God's Word,
And the rest dismiss, as were it amiss,
And "by all means so absurd?"
If they'd searched and found, the whole truth profound,
Then the truth would not seem strange.
For the Gospel stayed, it was they that strayed;
No the Truth will never change.

John Paul Raber

Thoughts on Immigration

The rigors and dangers of traveling across the ocean were a profound experience for our immigrant forefathers, such as the Christian Schlabach family in this issue. Besides saying good-bye to their community, friends, and native land, they were often at the mercy of circumstances as they traveled. They often had long waits at seaports while the ships loaded, while the weather turned favorable, and their papers were processed. They were subjected to unscrupulous dealers and sea captains who often took many more passengers than their ships were built for. Food was often scarce on the voyage, and if it was prolonged by adverse winds as it often was, the lack of food and clean water caused much sickness and death. There was the danger of pirates and of diseases which were uncontrollable. The death of a child or partner meant burying them at sea. These hardships were patiently endured through a strong faith in God in a true spirit of “Gelassenheit”. The desire for more religious freedom for their children and descendants spurred them on. The following verses, taken from a journal kept by Daniel Swartzentruber, Jr. of Holmes Co., son of immigrant Daniel, Sr., give us a glimpse of the faith and patience that the immigrants had.

Zufriedenheit ist mein vergnügen
Das andern aber lasz ich liegen
Und liebe und liebe und liebe die Zufriedenheit.

Contentment is my delight
The rest I will lay aside
And love and love and love contentment.

Wann alle Unglücksquellen brausen
Und alle Stern am Himmel sausen
Alsdan vertrau ich meinem Gott.

When all misfortunes break forth and rumble
And all the stars of Heaven tumble
Then will I trust in my God.

O Liebe Seele, sei zufrieden
Was dir der Himmel hat beschieden
Und liebe und liebe und liebe die Zufriedenheit.

O beloved Soul, be contented
With what heaven to you has granted
And love and love and love contentment.

Folgende der obige verse würden gesungen von meinem Vater Daniel Schwartzentruber und seinen Kameraden als sie im Europa in einem Seestadt lagen und warteten auf ein Schiff im Martz in Jahr 1819.

The above verses were sung by my father Daniel Schwartzentruber and his companions in a maritime city in Europe as they waited on a ship in March of the year 1819.

Edward Kline

Found in “Descendants of Daniel Swartzentruber, Jr.” by Joe Yoder and Henry Erb.

“It is to be hoped that history will be studied, not merely for the sake of knowing what has happened but rather that we may have something whereby to profit in our future work.” -Chester Graybill-
(1960 Menn. Research Journal)

The Christian Schlabach Family comes to America

- by Henry L. Erb

In 1802, Christian Schlabach (1751-1840), a farmer residing on the Richenroth estate, near Jesburg in Hesse, Germany bought a New Testament printed at Frankfort and Leipzig in 1790. Inside on the first flyleaf he wrote his name and the date, plus a statement of what the book contains (or had it written for him). Later, in 1807, he bought a copy of an undated European AUSS-BUNDT. This time he signed his name and the year on the flyleaf at the back of the book. Today these two books remind us of the far-reaching consequences of the decisions of their owner.

Twelve years later, in 1819, Christian Schlabach was still living on the Richenroth estate, but had weighed the possibility of sending several of his sons to America. We assume that most of Christian's family was also employed on this farm which likely was owned by a prince. Most of the farms of that era were owned by nobles and princes who leased or rented out their estates to the laboring classes, especially to the Anabaptist people. These peace-loving people had a reputation of being good farmers and were honest, dependable workers.

One must wonder what made the Schlabach family think of moving to America. Were they suffering economically? Could they not make a living on the Richenroth farm? This does not appear to be the case, since later they had money to pay for their passage to America. Christian was already approaching his 70th year. By this time he likely was the overseer or manager and his sons did the hard physical labor. What would it have benefitted Christian to move to America? In a financial and spiritual sense, probably very little. Old Christian was more concerned about the future welfare of his children. Could they survive economically and spiritually in Hesse, Germany? Perhaps the mandatory military conscription laws weighed heavily on Christian, whose youngest son, Daniel, was approaching the draft age of 18 years old. After the Napoleonic Wars ended in 1815, Europe was experiencing a recession. This created uncertainty. Perhaps another reason was the Amish population of the Jesburg area was slowly dwindling, and all of the Schlabach sons were still single. Land ownership was forbidden to Anabaptists in Hesse at that time, and the reports from America were attractive. There anyone could buy and own land and there was freedom of religion. People did not have to answer to anyone where they went to church.

One wonders how they decided which of the sons to send to the new land to see if conditions were favorable for the rest of the family. There were eight children in the family: John (b. 1782), Marie (b. 1784), Jacob (b. 1786), Catherine (b. 1791), Christian (b. 1793), Magdalena (b. 1795), Anna (b. 1799), and Daniel (b. 1802). Only two of the daughters were married. Catherine had married Johannes Gingerich and Marie had married Daniel Oesch.

It was John, the elder son, and Christian, Jr., the third son, who were sent to America. They left their homeland in March of 1819, arriving in New York in September. From there they made their way to Somerset county, Pa. Christian brought along his church letter (zeügniss brief). Together with his passport it has been handed down by Christian's descendants and is in their possession yet today.

Word was sent back to Hesse that conditions were good enough for the rest of the family to immigrate to America. Tradition has it that John and Christian were not totally in agreement as to whether or not to send back a favorable report. It is said that Christian finally, in secret, sent the favorable report.

In 1820 the Schlabach family (except for Catherine, married to John Gingerich, who came later, in 1831) prepared themselves for the journey to America. They boarded the ship, "James of Bremen", in April of that year. Four months later they arrived in New York. After a short layover they sailed on to Baltimore where they disembarked on September 30, 1820. From Baltimore they traveled to Somerset Co., Pa. An oral report passed down through the generations says that John and Christian were working in the fields when the immigrants arrived there from Baltimore. Old Christian went out to see his sons. From a distance the two brothers saw a man walking toward them, and John wondered who it might be. Christian replied that it walked and looked like their father except for his strange hat. To John's great surprise, it was their father, wearing a new straw hat which he bought in Baltimore to replace the one he lost at sea.

For six years they lived in Somerset Co., Pa., most likely as renters or as boarders, since no record has

been found indicating that they owned any land. During their six-year sojourn there, three of the sons married: Christian, Jacob, and Daniel. The latter two married sisters: Barbara and Catherine (Katie) Yoder, the daughters of Henry and Katherine (Detweiler) Yoder. Henry Yoder was a prosperous farmer in Somerset Co. In 1817, 1818, and 1825 Henry purchased three Quarter Sections of land in Holmes County, Ohio. All were located in Section 4, Township 8, Range 5, just northeast of present day Charm, Ohio. It is reported that Henry Yoder let it be known that whoever married his two remaining daughters will also inherit these three sections of frontier land. This caused the whole Schlabach clan to come to Holmes Co.

By this time Christian, Sr. was 75 years old. He lived another 15 years, dying on March 22, 1840. Magdalena (Swartzentruber) Schlabach, Christian's wife, died on October 29, 1843. Thus ends the life of Christian Schlabach, a truly remarkable man, whose life spanned parts of 2 centuries and 2 continents. Christian and Magdalena are buried in the family cemetery on his son Jacob's farm. Their descendants are today scattered across the Americas.

Two of the children, John and Anna, remained single. John was a landowner on two different occasions. The first recorded transaction was in 1827 when he bought 160 acres in Berlin Twp. NW Quarter Section 23 Twp. 9, Range 5, northwest of Saltillo. In 1836, he sold this acreage to Henry Miller. In 1837 John again bought land: the west half of Quarter Section 7 Twp. 8 Range 5, from Christian Aische. This land is northwest of Walnut Creek, Ohio.

Land owners of the original Schlabach farms:

Jacob and Barbara (Yoder) Schlabach's inherited land:

Jacob Schlabach received from Henry Yoder the S.E.-QS.4 and one half of the N.E.-QS.4. Jacob sold this land to his son, David Schlabach, who then divided his 1 1/2 quarter sections to three of his children. Joas got the north half of the S.E.-QS.4, on which was the Schlabach cemetery and the old homestead. Later owners were Rudy J. Yoder (Joas' son-in-law), and the present owner (1990) is Jonas R. Yoder.

David's daughter, Catherine, married to Peter C. Troyer, got the south half of S.E.-QS.4. This was later owned by John P. Troyer and today's owner is David J. Troyer.

Levi D. Schlabach got the east half of the N.E.-QS.4 in 1882. He then sold it to his son-in-law Dan J. Schlabach. (Dan descends through Jacob D. Schlabach and married his second cousin). Dan sold this farm to his son-in-law, Roman D. Hershberger. Roman then sold it to his son-in-law, Willis D. Yoder, the present owner.

Daniel and Katie (Yoder) Schlabach's inherited land:

Daniel Schlabach received from Henry the N.W.-QS.4 and the west half of the N.E.-QS.4. Daniel eventually sold to his son, Daniel Jr., the 80 acres in the half N.E.-QS.4 plus 40 acres of the N.W.-QS.4. The latter 40 acres contained the old Daniel Schlabach homestead. The remaining 120 acres of N.W.-QS.4 went to another of Daniel's sons, Joseph D. Schlabach.

In the middle 1800's Joseph sold out to Adam B. Miller and moved to northern Indiana. Since this sale, this part of the N.W. Quarter Sec. is no longer in the Schlabach family. Adam B. Miller sold to his son, Yost A. Miller, who in turn sold to his son-in-law Bishop Melvin A. Raber, who sold to his son, Henry Raber, the present owner.

Daniel D. Schlabach, Jr. sold his acreage to his son-in-law, Mose L. Yoder. Some years later Mose sold approximately 40 acres to his neighbor to the east, Dan J. Schlabach, who owned the 80 acres of the N.E.-QS. which had originally belonged to Jacob Schlabach. Later Mose sold the rest of the land to Eli S. Mast, who was no relation to the Schlabachs. Eli sold it to his son Jacob E. Mast, who owns the farm today.

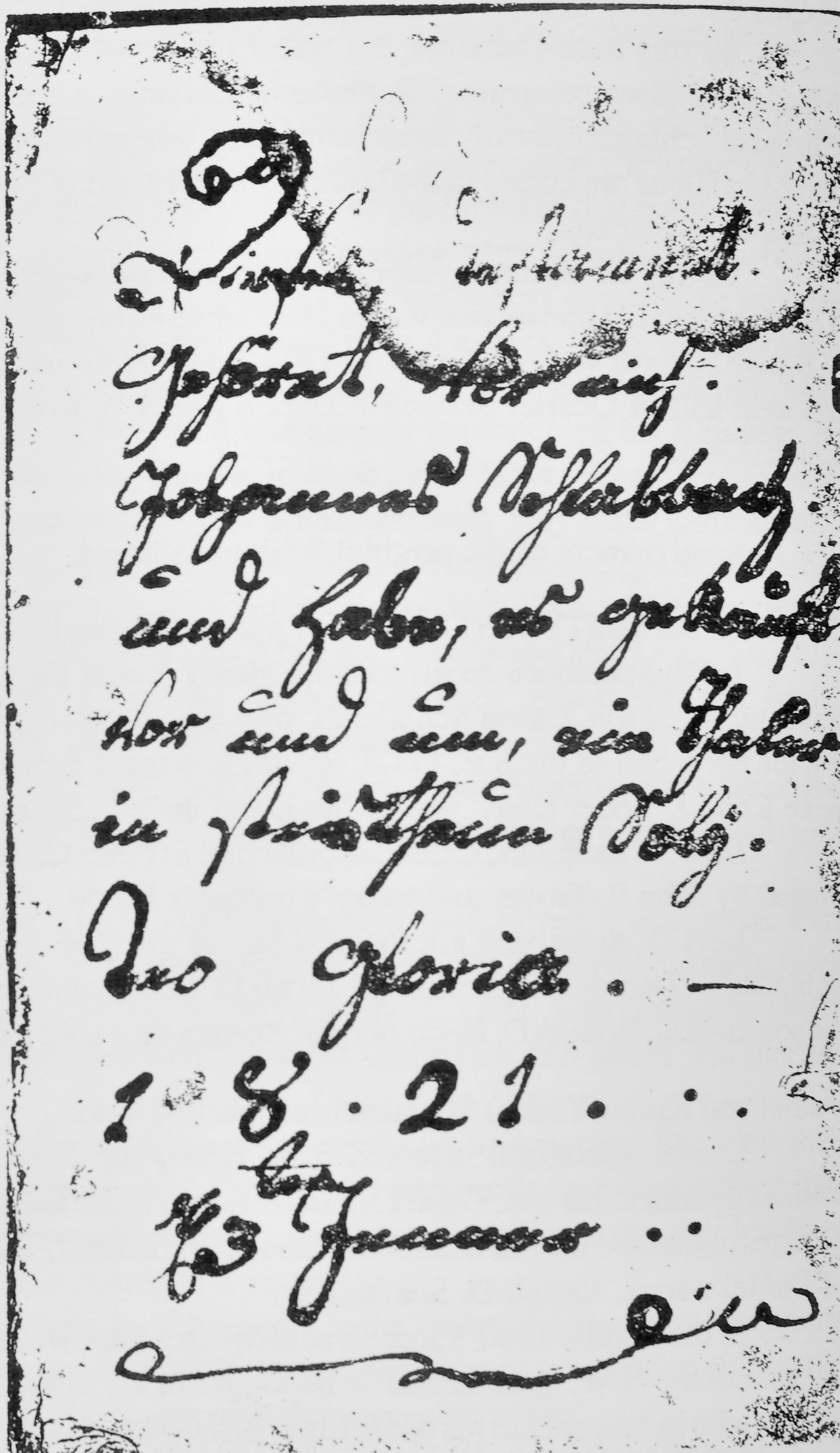
In looking over these transactions, we see that all of Jacob Schlabach's land holdings are still owned by Schlabach family descendants. In contrast, none of the original holdings of Daniel Schlabach are owned by Schlabach descendants except for the 40 acres sold by Mose L. Yoder to Dan J. Schlabach.

The two books mentioned at the beginning of this writing were brought along to America and have been passed down through the generations. Both have only in the last few years been discovered after being stored

in trunks for long forgotten years. Neither of the owners had been aware of the historical significance of their old books. Both are in very good condition. A New Testament which belonged to John, Christian's oldest son, is at the Ohio Amish Library. It is an 1814 edition, printed in Somerset, Pa. where John apparently bought it during the six years they were there.

John's New Testament,
printed in Somerset
by Friedrich Goeb 1814

Dieses Testament
gehöret vor mir
Johannes Schlabach
und habe es gekauft
vor und um ein Thaler
in Stiestaun(?) Solg(?)
Deo Gloria
1821



Dieses Testament
gehört, vor mir
Johannes Schlabach
und habe es gekauft
vor und um ein Thaler
in Stiestaun(?) Solg(?)
Deo gloria.
1821.

The flyleaf in John's Testament

There are several genealogies which give different details, information, and photos about the Christian Schlabach story, which were sources for this article. Among them are: "The Handclasp" by Ivan I. Miller, "Descendants of Jacob D. Schlabach and Magdalena Miller" by Abner J. and Virginia Glass Schlabach, and "A Brief History and Genealogy of the Christian Schlabach Family..." by James A. and L.N. Miller. These are at the Ohio Amish Library for anyone who is interested in looking at them.

Das
Ganz Nüm
T e s t a m e n t
Unsers
Wern Jesu
Christi,
Recht grundlich vertütschet.



Frankfurt und Leipzig.

Anno 1790.

Dieses Testament
gehöret
Christian Schlabbach
zu Richenroth
Anno 1802
den 17ten October

Diss ist das Buch der
gebotten gotts, und
das gesetz, das evig
bestehet, alle die es an-
nehmen, werden zum
Leben kommen, die es
aber verlassen kom-
men zum todt.

Dieses Testament .
gehöret
Christian Schlabbach
zu Richenroth
Anno 1802 .
den 17ten October
Diss ist das Buch der
yn gebotten gotts, und
das gesetz, das ewig
bestehet, allen die es an-
nehmen, werden zum
Leben kommen, die es
aber verlassen, kommen
zum todt.

This Testament
belongs to
Christian Schlabbach
of Richenroth
Anno 1802
the 17th October

This is the Book of the
commandments of God, and
the law, which stands
forever, all those who
embrace it, will come
to Life, but those
who forsake it, come
to death.

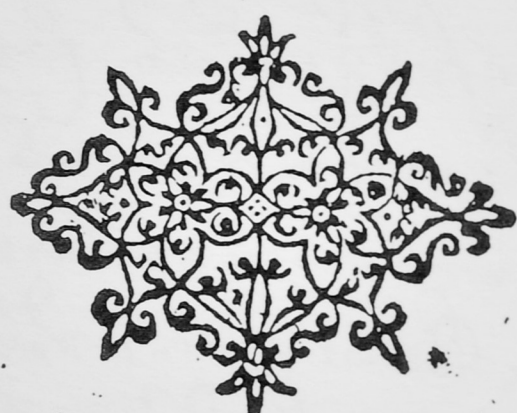
Auß Bundt,

Das ist:

Ettliche Schöne

Christenliche Lieder, wie
die in der Gefängnuß zu Passau
in dem Schloß von den Schweitzer
Brüderern und von anderen rechtgläu-
bigen Christen hin und her
gedicht worden.

Allen und jeden Christen welcher Religion
sie seyen unpartheyisch vast.
nützlich.



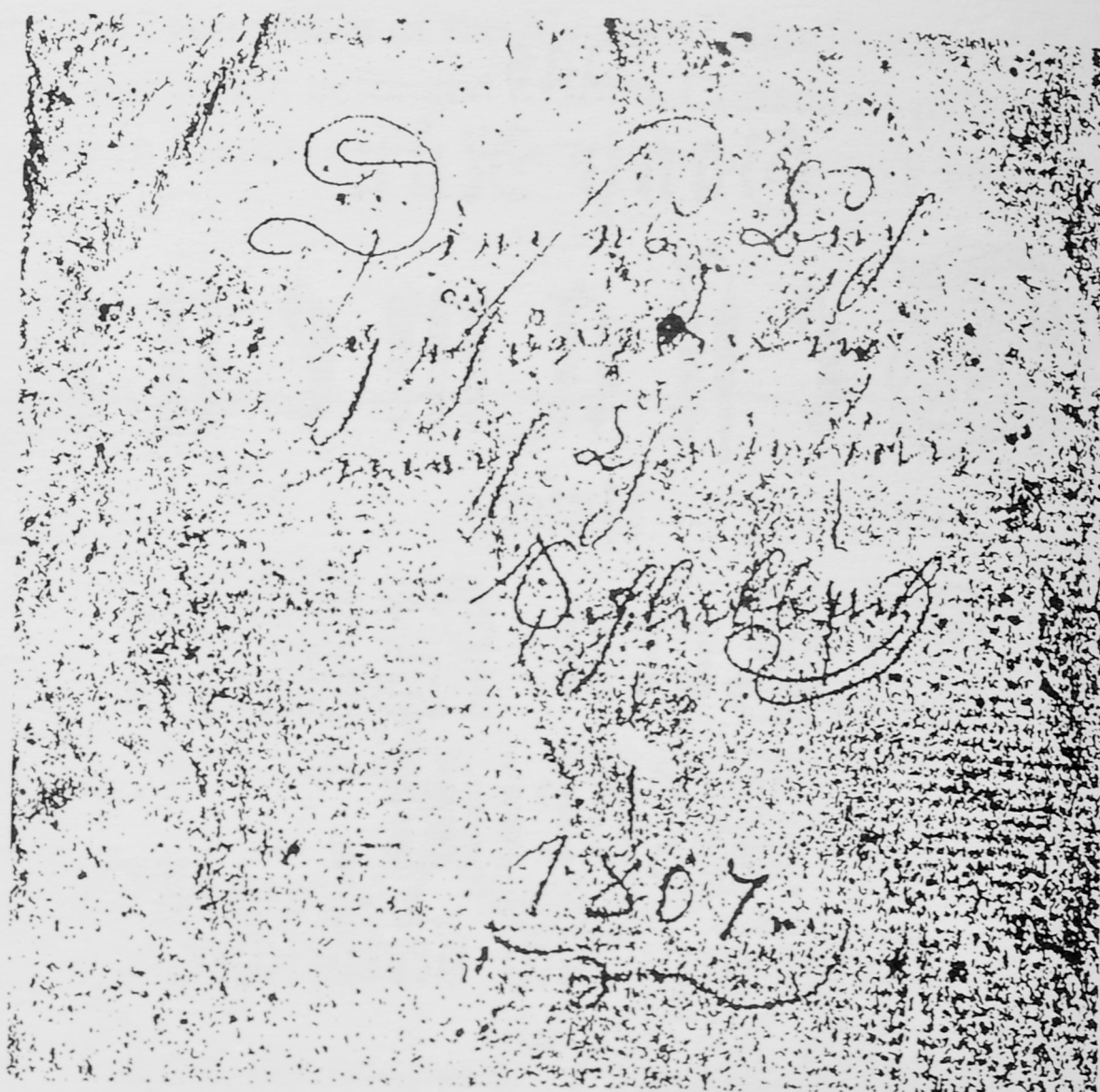
The back flyleaf

Dieses Buch gehört zu mich
Christian Schlabbach
1807

The first flyleaf

Dieses lieder buch gehöret
mir Jacob Schlabach und
habe es geerbt von meinen
Vatter im Jahr Anno 1834

Dieses lieder buch gehört
mir Simeon L. Miller
gekauft im jahr 1863



The flyleaf at the back of Christian's Ausbund

Dieses lieder buch
gehöret mir Jacob
Schlabach und habe
es geerbt von meinen
Vatter. im Jahr
anno 1834.

Dieses lieder buch
gehöret mir Simeon
Miller gekauft
im Jahr 1863

The first flyleaf of Christian's Ausbund

Simon L. Miller is believed to be ML-6263 in Gingerich & Kreider. He was a brother to Catherine, wife of David J. Schlabach, the next owner. It appears that Simeon bought the Ausbund (at a public auction?), though he wasn't of Schlabach lineage. It also appears that Simeon gave it to David Schlabach, as David says he 'received' it. The dates show a time span of about 3 years after Simeon bought it until it was again returned to the Schlabach family. (One wonders under what circumstances it was returned.) Simeon L. Miller moved to Elkhart Co., Indiana in 1875 and died there on March 12, 1876.

The second flyleaf

Dieses lieder buch
gehert mier David j.
Schlabach Ich hab es
bekommen in Jahr 1866

Dieses lieder Buch
geherd mir Johanes D.
Schlabach bekommen den 14
Dec im jar 1916

Simon L. Miller
gekauft mir
Schlabach Ich hab
es bekommen
im Jahr 1866

Simon L. Miller
gekauft mir
Schlabach Ich hab
es bekommen den 14 Dec
im jar 1916

The second flyleaf of Christian's Ausbund

INFORMATION REQUEST

We would like to have information concerning the influenza epidemic which occurred here in Holmes Co. during 1918-1920. If anyone has information how it started, or knows about personal experiences during that time, or how other communities were affected, please send your information to Ohio Amish Library - 4292 SR 39, Millersburg, OH 44654.

John Dillinger's Link with Holmes County

- by Paul A. Kline

The notorious outlaw and bank robber, John Dillinger, who lived in the Midwest during the 1920's and 1930's can trace his roots to the Amish of Holmes Co., as his father was raised in an Amish foster home until he was 18 years old. It is a sad story involving murder.

Apparently Dillinger's grandfather died young, leaving his widow and one son. They had been residing in Indiana at the time. The widow then married one Henry Mosenbach who was a German and could not speak English. How or where he met her is not known, but they moved to Holmes Co. and at the time of our story lived in a cabin about 200 feet south of the roadside park on State Road 39, one mile east of Berlin, along the line fence of the Eli Hershberger and Emanuel Yoder farms. Henry was a day laborer and worked for the local farmers who liked him as he was a good worker, not being addicted to strong drink. They had a child born to them in October of 1875 and after that they seemed to have difficulties in their relationship as Henry appeared to doubt her fidelity to him.

The account of what happened has been found in the Holmes County Farmer. The February 17, 1876 issue gives this account of the murder.

MURDER IN BERLIN TOWNSHIP—In November, 1874, Henry Mosenbach, his wife and a child about five years of age, came from Baltimore and located in Walnut Creek Township, where they lived a short time and then settled two miles east of the town of Berlin, in Berlin Township. Mosenbach is a German, being unable to speak the English language. He worked as a common laborer, was not addicted to drinking, and seemed to be making a comfortable living for the family. Mosenbach and his wife seemed to get along happily together until a few weeks ago, when he began to suspect her fidelity to him, and since then they have had frequent quarrels. On the 13th of October last, they had a child born. On Sunday last, Peter Eddling (Ettling) called at Mosenbach's house and there seemed to be trouble on hand between Mosenbach and his wife, but there were no violent demonstrations in his presence. Eddling went from there to the residence of Emanuel Beechy and told him that he feared something was wrong at Mosenbach's. About 11 o'clock Mr. Beechy went to the house to see whether all was right, and upon going to the door found the little child four months old, on the floor crying. He called to the woman but receiving no answer went into the house and to the bed where the woman was lying and found her dead. He then went to Berlin and gave the alarm. A number of persons went to the house to see the woman, and at once they suspected that she had been killed by her husband who was absent. Upon questioning the little boy they found Mosenbach had gone to the woods. They divided themselves into parties and went in search of him and soon found and arrested him. He confessed to beating her with a round of a ladder: says he did not intend to kill her but supposes his violence caused her death. He was brought to Millersburg Sunday night and lodged in jail, and will have a preliminary examination before A. J. Bell, J.P., on Thursday of this week, at 9 o'clock, A.M.

On Sunday, Coroner Gonser was sent for, but being absent from home, J. Fugate, Justice of the Peace, directed I. D. Snyder, constable, to summon a jury of inquest and he selected D. B. Wise, M.D., D. W. Yoder, Samuel Hoover, W. B. Deets, George A. Black and D. M. Bevington, who proceeded to investigate the matter and after making such examination returned the following verdict:

We, the undersigned jurors, impaneled and sworn on the 13th of February (Sabbath) in the year 1876, in the township of Berlin, in the county of Holmes, by J. Fugate, Justice of the Peace, in and for the township of Berlin in said county (acting as Coroner for the time being) to inquire and true presentment make in what manner and by whom Mary Mosenbach, whose body was found at her home on the 13th day of February 1876, came to her death. After having heard the evidence and examined the body, we do find that the deceased came to her death by violence perpetrated by her husband, Henry Mosenbach. The marks of violence are three, viz: One upon her forehead produced by a blow from a stick found in the room. Second, bruises upon the back, arms and legs, supposed to be produced by an axe-helve. Third, finger prints upon the neck, indicating death by strangulation, as the ultimato of abuses received at the hand of the aforesaid Henry Mosenbach.

Given under our hands at the time and place of said inquisition above mentioned.

*D. B. Wise, D. W. Yoder, W. B. Deetz, Samuel Hoover, George A. Black, D. M. Bevington.

*This perhaps should be S. P. Wise

The next week's issue of Feb. 24, 1876 gives the long account of his hearing and the testimonies given...

THE BERLIN TOWNSHIP MURDER.

A MOST BRUTAL AFFAIR

The Woman Beaten and Choked to Death

MOSENBACH CONFESSES HIS GUILT AND IS WILLING TO HANG

**Full Notes of the Testimony,
Taken in the Examination Before
A.J. Bell, Justice of the Peace.**

Last week we gave such particulars of the murder in Berlin Township as we were able to obtain at the time. On Thursday the examination took place before Esquire Bell, at the Court House, and lasted most of the day, resulting in the commitment of the murderer.

Our jail being unfit to keep a prisoner in, Mosenbach was taken to Mt. Vernon for confinement in the jail of Knox county, until the April term of our Court of Common Pleas.

The following is the testimony taken before the Justice:

PETER ETTLING—Resides two miles east of Berlin. Farmer.

I am acquainted with defendant; have been since last spring. Was acquainted with his wife, now dead, the same length of time. Was at Mosenbach's house last Sunday February 13th at about 10 o'clock. Was there about 20 minutes. Defendant lives about a quarter of a mile from where I do. No person with me when I went to the house. Mosenbach's family contained, besides the parents, one little boy five or six years of age, and a child five or six months old. While I was in the house, Sebastian Zimmerman, of Berlin, came in. He went away with me. When I went to Mosenbach's house, he came out to the fence and invited me in. Went in and took a chair. He had a little whiskey in a bottle standing on the table, and asked me to take a drink, which I did. I told him his wife looked sick. He went to the bed, lifted the covers, and showed me a spot on her hip. It was all black and blue, and there was a black spot on her left cheek bone. The child was crying and he told her to give it some nurse. She tried to do so, but appeared as though she could not very well. He told her again to give it nurse and then she opened her breast and gave it some. Then Zimmerman came and said good morning and asked the defendant, "how does it go." Defendant replied "first rate." Zimmerman said: "Your wife is sick." "Oh," Mosenbach said, "she is sick for a man." Zimmerman said: "I don't think that, you are a young stout man, it can't be so." Zimmerman was invited to drink. He at first refused, and afterward took a little. Mosenbach put a little whisky in the glass and gave it to the boy to give to his mother, but she did not drink it. He wanted the little boy to go to Berlin for some cheese, and Zimmerman said he was going to Carlisle and would bring him some. Mosenbach gave him money to get a pound. Mosenbach took the ax and made some shavings and told his wife to get up and sweep the house. She made motions as though she would get up. He put shavings in the stove. She did not get up. The bed was in the same room. There is but one room in the house. He lighted the fire and again told her to get up, and said he would make her get up or he would kill her. She did not get up while I was there. He made shavings the second time, and when we got back to the house in the evening they were still in the stove. Zimmerman said he must go. He wanted to get to Carlisle and back. We got up and started for the door. Mosenbach filled a bottle of whisky out of a jug and wanted us to drink, but we refused and the bottle was set on the table. We then went Zimmerman in the lead. I told Mosenbach when I was about to go that my wife and me would come up that afternoon. He told me to bring up a piece of sausage. Told him I would. Zimmerman and me then went down to Emanuel Beechy's, about a quarter of a mile. I told Beechy how the woman looked; that she looked more like a dead person than a healthy one. I told him somebody must do something for the woman. He said he would go up after dinner. I told Beechy that I would go along up, but I must go home and attend to my horses first. Went home. Had visitors. Didn't get back to go with him. He went. I went up about 4 o'clock in company with Bernart and Geib. Found others there. The woman was lying in the bed dead. A bottle of whisky was laying by the side of her head. When first there I noticed an ax-handle standing at the head of the bed. The one here shown is the handle. It was standing close to the bed. Noticed nothing else. When I was last there the bottle of whisky was by the side of her head. The small child had been taken to my house; can't tell where the other child was. Did not examine the woman after dead.

CROSS EXAMINED.—The Bruises on the face were the same in the evening that they were in the morning.

SEBASTIAN ZIMMERMAN.—G. Gerber, interpreter—Working in Berlin and lives about a mile from Berlin. Have known Mosenbach five or six months. Was at his house last Sunday between 10 and 11 o'clock A.M. I came to the house, knocked at the door and Mosenbach told me to come in. I asked him how

he was; said he was doing good. His wife was in bed, and I asked him if she was sick. He said she wasn't sick, but wanted another man. I told him I did not believe that, that he was a young man yet. A bottle was standing on the table with but little liquor in it, and he invited me to drink. Wanted me to drink out of the bottle, but I refused; said if he wanted me to drink he should give me a glass. I took the bottle and glass and drank a little. I handed the glass back and Mosenbach drank about half that was in it if not more. He then kindled a fire, and told his wife to get up and clean up the room. She said she couldn't get up. Mosenbach then said, "if you don't get up I will kill you!" He gave me two ten-cent pieces to buy cheese. Mosenbach then said to his wife, "Get up, or I will pound you to death!" She said she couldn't do it. Mosenbach then said he had more liquor in the house. Mosenbach took the flask, went in under the stairs and got a jug. The flask held about a quart. He filled the bottle not quite full from the jug, and invited me to drink again. I told him I did not want to drink any more as I was going to Carlisle. I went out and met Ettling, who said to wait and he would go along. After I went out I told Ettling to bring testimony. That was all I saw and talked there. Couldn't say whether Mosenbach was drunk or sober. When I came in, a gun was hanging behind the door on the wall, held by three or four nails. Did not see any axe-handle there. Went back about 6 o'clock the same day. Saw two marks on her face in the morning. On the one eye was a blue mark and the other had a lesser mark. Did not look on the body for marks the first time I was there. The Doctor was there and showed the marks on the body. Dr. Wise from Berlin was the physician. Her body was black and blue from her waist to her stocking on the right side.

EMANUEL BEACHY—Acquainted with the family of Mosenbach. Have known him eight or nine months. Was at his house last Sunday between 12 and 1 o'clock. Mosenbach was not there. Went there, knocked at the door, look in and asked where Henry was. Heard no voice and got no answer. Went out shut the door and went to David Yoder's. David Yoder and me went to Samuel Weaver's and found Christ Yoder. Us four then went to Mosenbach's. Went in, look at the woman and found her dead. She was lying well in front of the bed, covered to the neck. Saw two or three black marks on her face. Could not say much about them. Did not look at her body. Was not long at the house, and then I went to Berlin. When we went to Mosenbach's house we found an ax-handle lying on the floor. It was a straight handle. Identifies the one exhibited now. There was another stick there with a piece about six or eight inches broken off. It was a piece of a hay rick. Identifies the one here presented.

SAMUEL WEAVER.—Not acquainted with defendant. Was at his house last Sunday. Emanuel Beechy, David Yoder and Christ Yoder went with me. Found Mosenbach's wife dead. She was lying on the front of the bed with one arm hanging down over the front of the bed. Saw a mark under each eye. Didn't look at her body. Toward evening a good many folks came and I went away. Mosenbach was not there. The child was in bed with the woman. The boy was not about. Saw the weapons here exhibited on the floor. They were near the foot of the bed. Left a little before 5 o'clock.

JACOB WILHELM.—Know defendant. Was at Berlin on Sunday. Beechy came in and said Mosenbach had killed his wife. John Zehnder, Jacob Swoveland, William Hott and myself and others, went out. Found the woman lying in bed dead. She was blue in the face; notice one eye blue; bruised about the mouth; blood standing in the corners of the mouth. Did not see her body. Saw the ax-handle and what I took to be a piece of ladder. The weapons here exhibited look like the ones. The ax-handle was lying close to the foot of the bed. The little boy, on being asked by me where his pap was made a motion across the field, north. He could talk well. I remained at the house while I. D. Snyder, Henry Hall and others, went to hunt Mosenbach. They brought him in during the afternoon. I talked to him when he was brought back. We took him in the house. I asked him what was wrong here. He said you need not blame anybody else; it was me that did it. I wanted some of the boys to go for a warrant, but I told them we could take him without a warrant. I asked him on the road to Berlin why he did it, and he said she did not altogether act right. Took him on up to Berlin and took charge of him. On the way to Millersburg he talked about the same. Said they always got along well enough together until the last four months, when she had the child and then one of the Straights girls came to do the work and then the devil was in them. Bill Straights come to the house and misused his wife and he caught him; that they were together four times that he knew of. He said, on the Saturday week before the killing, him and his wife went to Straights' on a visit. Remained until some time in the afternoon 'til he thought it was about time to start home; she did not want to go along; wanted to stay all night; went away and left her; she did not get home until about noon on Monday.

JACOB SWOVELAND.—Am not particularly acquainted with Mosenbach. Was at his house last Sunday. The news came to Berlin that Mosenbach's wife was dead. We went to the house and found the woman

dead in bed. The boy was not there; had been taken away. Seen blue marks on her face. Mosenbach was not there, but was down in the woods north of the house. I was one of those who went after him. We found him sixty or eighty rods north of the house in the woods. When I saw him first he was walking up towards the house. I was present when Mosenbach first saw his wife. He said "you needn't blame anybody else; I killed the d—n bitch myself. He said that "Straight's boys had done it to her before, and I done it too her behind, with a club." Wilhelm asked him on the road to Berlin whether he had killed her, and he said he did. After Mosenbach got to Berlin he asked for a rope to be hung right in Berlin. There was an axe-handle lying beside the bed. Had no conversation with him before that day.

WILLIAM HOTT.—Not particularly acquainted with the parties. Went out after Beechy came to Berlin and found the woman dead. Started with four others to search for Mosenbach in Beechy's coal bank. Found Mosenbach skulking around in the woods. He was hiding behind a tree. Six of us went down into the woods, north of the house; when we got into the woods we separated—part going northward and part southward. Wheeler John's and myself went Northward. I saw Mosenbach hiding behind a large tree. I called to John's to come to me; Mosenbach seemed to hear me and came to me. When he came up he commenced talking german but I could not understand it. We started toward the house, the others came up and we went to the house together. Saw the woman between one and two o'clock. Saw a mark across her forehead. Did not look close. Saw the ax-handle and other sticks lying on the floor. Could not describe them. She was covered up to the neck. He was talking all the time, but I could not understand him.

MOSES J. YODER.—I know Mr. Mosenbach. Have known him since spring. Was not at Mosenbach's house on last Sunday. Never saw Mosenbach since, till to-day. I saw Mr. Straights last Monday week on the road. [Objection was here made to the witness detailing the conversation between Mrs. Straights and himself, and a long discussion ensued between counsel. Justice decided testimony improper.]

CHARLES JOHNS.—Not particularly acquainted with defendant. Went to his house last Sunday, in company with Henry Hall. Found a good many people outside. Went into the house and saw the woman lying in the bed dead, covered up to her neck. Saw a mark above her left eye and a lump on her forehead. The lump was raised about an inch. Did not examine the body. Mosenbach was not there. Saw the ax-handle and stick in the house. I went with others in search of Mosenbach. We found him in the woods north of the house. Mr. Hott had charge of him. I heard his conversation. Understood part of it. I understood him to say he had done it and we needn't blame anybody else. I was with him on the way to Berlin. Understood part of his conversation on the road to Berlin. He said we could pay him if we wanted to; that we could hang him if we wanted to. Heard him say at Berlin that we could take a rope and hang him there on the square. Came with him to town. His conversation on the way to town was about the same.

CROSS EXAMINED.—First said he done it and you needn't blame anybody else. You can hang me if you want to. Could not understand all he said. I am not a german scholar.

ABRAHAM STEELEY.—Acquainted with defendant. Was at his home last Sunday about 2 o'clock. Went with others. Found defendant's wife lying on the bed dead. Saw marks on her face. One below the left eye; saw marks on forehead. Marks were black. Saw the axe-handle and stick lying on the floor. The ones here are the weapons. They lay at the east end of the bed almost against the southeast post. She lay in the front part of the bed, almost on the rails, covered up to her neck. Did not talk to him that day. On Saturday he came to my house to borrow my rifle. Told him it belonged to the boys. Said he wanted the rifle to shoot Straight's daughter. Said she was traveling back and forward home to Berlin, stopping at his house, that he had watched her all day. He said if he could not get the gun he would go elsewhere for one. Did not give it to him. Said if he did not get a rifle he would take the axe. It was about 3 o'clock in the afternoon. Have been acquainted with him eight or nine months. Is good to work; behaved well when he worked for me in September.

CROSS EXAMINED.—Seems to be a civil man. Do not know him to be in the habit of drinking. Think they lived in Coshocton county at one time and then moved in toward Bedford.

JOHN FUGATE, J.P.—Have been manufacturing plows. Am J.P. in Berlin township. I examined the body of Mrs. Mosenbach. Saw that there was a bruise on her right elbow, and one her forehead above the left eye. Her back was completely mutilated from her waist half way down her thigh on both sides. There was a mark on her right cheek. There were three finger marks on her neck on one side and a thumb mark on the other side. The thumb mark was on the right side. I did not see any weapons on the floor. Weapons were handed to me by the jury.

DR. D.B. WISE.—Have been practicing medicine. As one of the jurors was called to examine Mrs.

Mosenbach. Made an examination and found several contused wounds on her body. Found a contusion on the forehead above the left eye, also a contused wound on the left cheek. Her right shoulder was contused, also her right elbow. There was an old scar on her right elbow, an abrasion with scab formed upon it. Don't know what produced the abrasion. Along her spine there were contusions, also across her hips and down her thighs and on her lumbar regions. We were under the impression that there was a fracture of the skull. Found no fracture of the skull on examination. There were three marks on the left side of the neck and one on the right. They appeared to be the prints of fingers and nails. Below the right knee was an abrasion on the front side. The marks on the throat indicated strangulation. The marks on the head I think would not produce death. Not having examined the brain I could not state positively. The marks on the forehead was supposed to have been made by a stick found in the room as there was hair found on the stick. Three hairs were found on the short piece of the stick. The bruise on the spine extended from the right side of the spine to the hip from four to five inches long. The marks on the forehead was from three quarters of an inch to an inch in length. The one on the left cheek might be made from a good many causes. Made the examination about 10 or 11 o'clock Sunday night. Mosenbach stated when he came to Berlin that he "did not want no share in the home." He said that he had done it. He said wanted to go on to Millersburg to jail, or give him a rope. I don't talk German, but understand most of it.

Jacob Swoveland re-called. Did not understand every word defendant said when we found him, but almost every one. I speak Pennsylvania Dutch.

Later, the May 4, 1876 issue of the Farmer had this notice.

MOSENBACH- On Saturday at the close of the term of the Court of the Common Pleas, Henry Mosenbach, indicted for the murder of his wife came into Court and pled guilty to the murder in the second degree, which plea was accepted by the Court, and thereupon he was sentenced to imprisonment in the penitentiary for life. Sheriff Butler will take him to Columbus in a few days.

Henry was released from prison on Jan. 7, 1892, after serving only 16 years. His term had been shortened to 24 years by Governor Campbell and again shortened on account of good behaviour. He was never seen at his cabin after this.

Interestingly, the four men who first went to investigate the crime were Amish neighbors who lived close by. Emanuel Beachy (BC 1912) lived a 1/4 mile east on what is now the Noah Beachy farm. David Yoder (YR 235423) lived where the Amish Farm now is, and Samuel Weaver (WV 65) lived on the Roy J. Burkholder farm.

At the time of the murder it was arranged for the two children to be placed with local Amish families. They were to be kept in their foster homes until the age of 18. After this they were to be given a Bible and a suit then they were on their own. The oldest son was taken into the Simon D.A. Troyer (Davy Sim) (TY c121) home. Simon was the oldest son of Bishop David A. Troyer and lived on the farm opposite of the Troyer Ridge School. There the young boy grew up. It is not know how he dressed while there, or how he related to the Amish people. When he was 18 years old he got his Bible and suit; after that he left for Indiana where he had relatives. He married there and one of his children was John Dillinger. John Dillinger was one of the most famous criminals in that era because of his daring exploits.

A January 28, 1934 newspaper clipping has this to say of him: 'Bank robber John Dillinger and six accomplices are being held in a Tucson, Arizona jail, awaiting extradition to Indiana. Dillinger was wanted for the murder of a policeman two weeks ago during a bank holdup in East Chicago, Indiana. Dillinger and the officer exchanged fire. Dillinger strode off unscathed having worn a bulletproof vest...'

The March 31, 1934 issue again mentions him. 'John Dillinger has blasted his way out of a police trap, firing a machine gun into a ring of officers, leaping into a green sedan and speeding off to parts unknown.'

Again on April 23, 1934 we read . . . John Dillinger escapes two posses near St. Paul; two left dead and five wounded.

He met his waterloo on July 22, 1934 in Chicago. The newspaper account is as follows. 'July 22, Desperado John Dillinger was gunned down tonight in front of a Chicago movie theater. The U.S. Attorney Gen-

eral considered the news "exceedingly gratifying as well as reassuring." Dillinger was public enemy #1, wanted for daring bank holdups, spectacular prison breaks and 16 murders. Dillinger has been in custody in Midwestern jails several times. Last March, while in an Indiana prison, he whittled a piece of wood to fit in his hand, smeared it with shoe polish and waved the instant revolver at guards and other inmates. Later, they were very embarrassed. Dillinger eluded capture through disguise. He grew a mustache and a physician gave him a facelift. He poured acid on his fingertips to eradicate fingerprints. Rumors that he had dyed his hair, however, were disproved at the autopsy.

Tonight, Dillinger chose to see a Clark Gable gangster film. He watched it with a woman who was wearing a red dress. Federal agents surrounded the theater. When he walked out, the show was over. He was shot in cold blood."

Excerpts from Daniel Yoder Ledger

- by Vernon J. Miller

"This book belongs to Holmes County." These were the words of the donor of a ledger to the Brudershaft Library in Lancaster, Pennsylvania. Abner Beiler, the librarian of the Lancaster County's collection of Amish historical documents and related materials, never forgot the words. In 1988 he made mention of the german script ledger to Ohio Amish Library board members and on a later trip to Holmes County brought along a copy of the inside cover with the inscription, Daniel Yoder - Veronica Yoder - 1859. At the time no definite owner of the booklet could be traced that matched with the date. The following year Abner made another trip to Holmes County and brought the Yoder ledger along in hopes of working out a trade. Upon further examination by librarian Paul Kline, the Pennsylvania chronicle did indeed prove to come from Ohio. On page 12 was found an entry of Father Michael Yoder which connected the Daniel Yoder to the immigrant Michael Yoder of 1825. The 1860 to '61 entries were recorded prior to the father's death in 1873. The bottom half of the page gives mention of Mattie and Levi, who were Daniel and Veronica's only two living children.

Daniel Yoder OAG 1720 was born to his German immigrant parents on April 26, 1830 in Walnut Creek Township of Holmes County, Ohio. On January 18, 1852 he married Veronica Miller, daughter of Daniel D. OAG 0690 and Catherine Miller. By 1870 they were living at the northeast quarter of Section 16 in German (Clark) township, southwest of Rabers Bookstore on the present Delbert Erb farm. In 1877 the Yoders bought a farm from Jonathan S. Miller on the southeast quarter of Section 5, which is the present Albert N. Schrock farm lying immediately northwest of Charm. This is a highly important factor to consider concerning the ledger as there is no mention made of the move. The first Jonathan S. Miller entry is found on page 49 and Daniel is paying him on July 21, 1877 for forty-one meals at ten cents each. Five for himself, five for daughter Mattie and twelve for son Levi. Another thirteen are paid for a Kaser which can be related to page 68; on April 10, 11, and 12 Daniel and Isaiah Kaser were paid \$5.00 for their work of 2 1/2 days labor. It would appear here Daniel was doing work on the Miller farm before they moved onto it.

The ledger spans the years from 1859 to 1890, giving an account record of their day to day expenditures, income, borrowing, and lending. According to the volume, borrowing goods was a greatly used practice at this time when money was not as readily available. At butchering time meat was received, then when they butchered it could be returned again, and so on.

Page 4 from 1859-'60 states some prices of produce and dairy products sold. Butter 12 1/2¢ per pound, cream 15 1/2¢ a quart, potatoes 25¢ per bushel, and vinegar 15¢ a gallon. Page 9, almost 1 quart of flax seed oil (linseed oil), 87¢. Page 14, flour 2 1/2¢ per pound, bacon 8¢. Other prices throughout the record include: 2 chickens - 25¢, beef - 4¢, coal - 4¢ per bushel, jug of cider - 25¢, hind quarter beef 6¢ per pound, 4 heifers - \$96.00, coat and pant material - 45¢ per yard, shoes - \$3.00, hat - \$1.00, 2 quarts of molasses - 25¢, 2 hogs - \$5.00, lard

- 8¢ per pound, crock of apple butter - 50¢, 26 sheep - \$100.00, 1 peck clover seed - \$7.50, oats - 33¢ per bushel, 2 bushels of apples - 25¢, 8 bushels of corn - \$2.00, 10 bushels of wheat - \$12.00, mare - \$100.00, cow - \$36.00

Five different towns are mentioned. Millersburg on page 4 - April 26, 1859 - hauled 337 pounds flour to Millersburg for Leidsch Aultman. Page 36 says he gave Daniel D. Miller a note of \$150.00 at Abraham Ruti's. A Peter Barkman account was paid for in Berlin, February 26, 1883, page 83. At New Bedford the doctor got beef in 1875, page 108. From 1869 to 1875 beef hides were taken to "Rauwill", page 106. Rowville, later named Baltic, had leather tanneries at the time.

On page 31 he records, January 30, 1862 Joseph Kaser made a desk for \$5.00. In May, 1860 he got a "biuro" from Joel Yoder, page 34, and May 27, 1862 Joseph Kaser made a "biro" for \$6.00, page 38. It would be of interest to know if this furniture is still among the Daniel Yoder descendants today.

Many changes in home life and farming practices have taken place since the Yoder family was churning butter and tilling the soil. Page 2 from 1860 refers to "gereft," or harvesting grain with a cradle, 1/2 day for 50¢. The first reference to a "riber" (grain binder) is from 1880, on page 79. He is using neighbor Eli Troyer's binder for 20¢ per acre. Page 14, oats "gereft" one day, \$1.25, 1878. A Tim Kaser is shown harvesting grain on page 23. On the third day of work Daniel writes "er hat ausgegeben" (he gave out).

In 1878 Peter Barkman was digging limestone for Yoder that would later be burned and spread across the fields. Sem Kifer was breaking flax, page 33, which would reveal the fibrous strands of the grain stalk which would then be cleaned and later spun into linen. Page 35, 1866, Isaiah and Isaac Kaser were taking leaves off of broom corn. Page 37 and 40, weaving for John Shetler and Was Kifer. Page 16, 1860, Sam Kiper was splitting clapboard siding and rail fence, 1 1/2 day, 80¢. October 11, 1860; threshing clover seed, page 14, 1/2 day 25¢. Working for David Yoder, page 15, 1860, Daniel reported "res gebuz" (cleaning mill race), 1/2 day 25¢. Such was the work in the 1800's.

It would appear that the Yoders operated a sawmill on their first farm. An entry on page 4 indicates Aultman sharpened a "grosse" saw. Page 6; David Miller paid 30¢ for "seges". Ben Miller helped saw for 1/3 day for 40¢, page 24, and on page 32 Kiper helped cut clapboards, 1/2 day, 25¢, 1862. Numerous other entries state hauling logs and lumber. On page 6 he recorded hauling one load of lumber with two horses and four bigger loads with three horses, which would be equal to seven two-horse loads.

Reference to a schoolhouse is given on pages 20 and 21 for 1873. Daniel apparently was treasurer that year, as he was purchasing window panes, a coal bucket, a broom, and a piece for the stove. In April he received school money of \$1.87. Most likely this would have been the old Chestnut Ridge School which today yet stands near Rabers Bookstore. Their two school-age children would have been 11 and 13 that year.

In 1874 a new hog house was built, page 62-63. A Daniel Kaser was paid \$1.40 for laying the corner stones on April 15th. The 14th he was paid \$10.25 for making 2,100 shingles (wooden).

During the Yoders' farm life, threshing rigs would move from farm to farm threshing the grains that had been hauled into the barn. It took quite a bit of time for the privately owned outfits to travel through the community separating the grains from the straw. Daniel records their services rendered from July into November. In 1877 he paid 2¢ per bushel for oats, wheat - 4¢, and clover seed 90¢, for threshing. Steam engines provided the power for the machines. Straw sheds had hardly been built onto the barns at this time and outside straw stacks were made. The ledger has an interesting log of threshers from 1860 to 1881.

1860 John Kneb - Eli Klinetschmidt
1861 David Beachy - David Miller
1862 Beck - Steve Mullet
1863 Steve Mullet - J. Raber - A. Farver
1864 Jonas Stutzman
1868 Zook - Porr - Mullet
1869 Mike and Daniel Erb - Daniel Oswald
1870 Mike Levengood - Ed Lawer
1871 Jacob Schlabach - Tobias Kuhns

1872 John Frey - D. Miller - Jonathan Miller
1873 D. D. Miller - Jonathan Miller - J. Frey
1874 D. D. Miller - Jonathan - Benedict Miller
1875 Mike Levengood
1876 Jonathan Miller
1877 Brenly - Kerstetler - Kaser - Eli Schlabach
Christ Yoder - Peter Barkman
1878 William Deetz
1879 Christian Farmwald

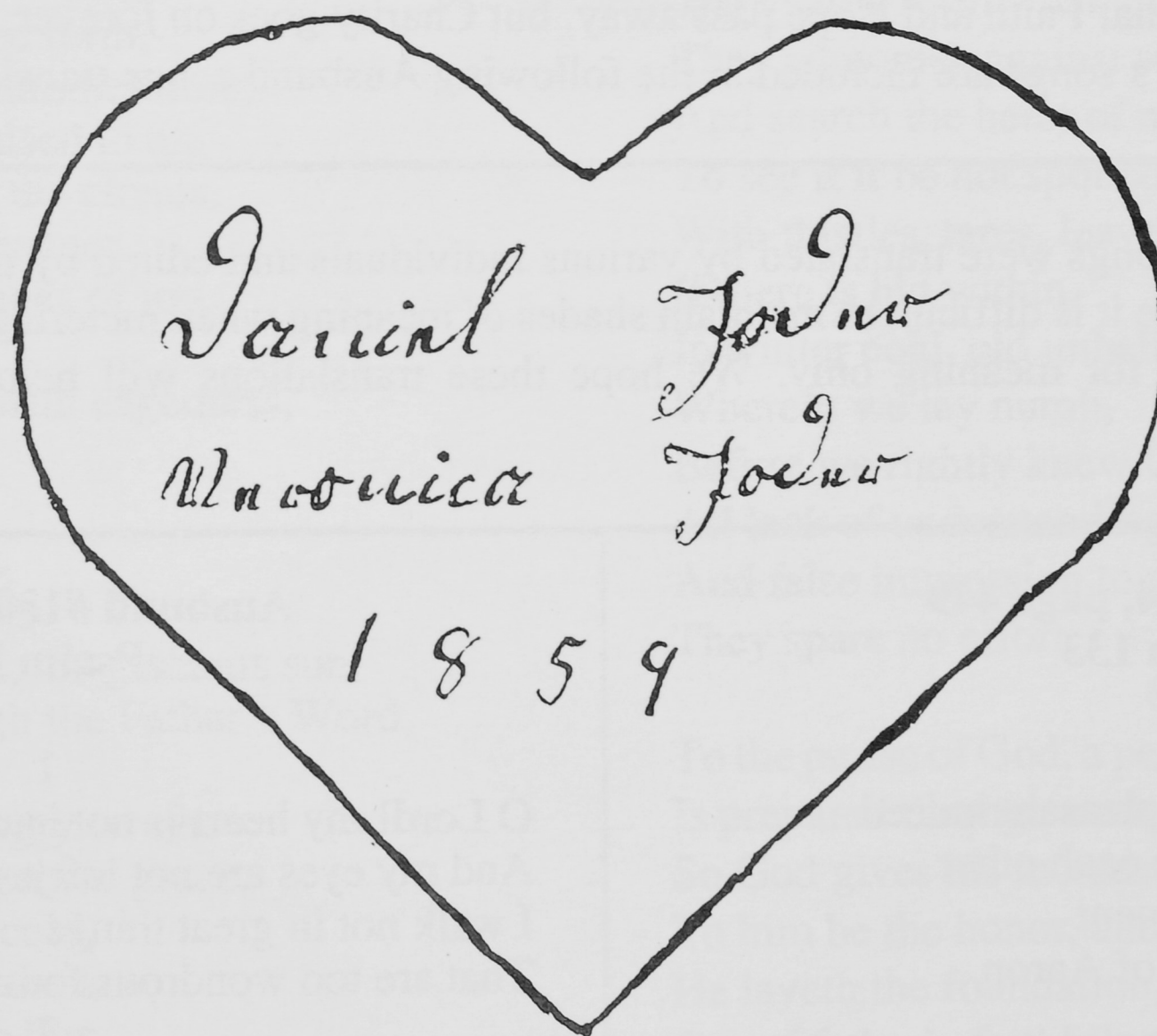
1880 Kaser - Christ Farmwald
 1881 Bill Deetz
 1882 Bill Deetz
 1884 Bill Deetz

1885 Bill Deetz
 1887 Bill Deetz
 1888 Bill Deetz
 1889 Bill Deetz

It is evident throughout the book that Daniel Yoder was raised by an immigrant German family by the totally German wording he is using. Month names appear like Janarius, Jenner, Febuarius, Junius, and Julius. Among others are "abgerechnet" (settled up), "beschlagen" (horse shoeing), "absatz" (shoe sole), "gloffter" (cord of wood), or "kalb" (calf).

The two Yoder children which grew to adulthood were Magdalena, known as Mattie, and Levi, known as Leffy. The father writes their names Meti and Lifi or Levi, respectively. Pages relating to them are - Mattie: 12, 43, 49, 77, and 80; and Levi: 12, 13, 43, 49, 69, 73, 77, 81, 83, 85, 87, 114, and 115. Beyond the recordings of this volume, Levi married Elizabeth M. Yoder on Nov. 18, 1890, and lived on the home farm. Later their daughter Amanda married Tobias M. Yoder who resided there and presently their grandson Wayne A. Schrock, son of Albert and Mary (Yoder) Schrock is operating the farm making this a five generation homestead. Many of the Yoder descendants remain throughout Holmes Co. today.

The ledger is all handwritten in German script and since its acquisition to the library has been transcribed into English letters with the original German wording. The copy made by Vernon Miller was also placed at the library along with a complete name index to the book.



Daniel Yoder
 Veronica Yoder
 1859

Michael Schneider, Poet and Songwriter

- by Atlee D. Miller

Michael Schneider was an Elder of an Anabaptist group called the Phillipites (after Phillip Plener, who ordained Schneider). He was imprisoned at Passua from 1535-1540, where he wrote 11 songs in the Ausbund. With Hans Betz, who wrote 24 songs, these songs form the mainstay of the older part of the Ausbund, beginning with song #81.

In studying history of some of our Ausbund song writers, we find that Michael Schneider was by nature very compassionate and tenderhearted. He wrote with more feeling and insight than some of the other writers. Dogmatic questions or arguments were not his lot. The focus of his writings was on Holy Communion and in following the footsteps of Christ. His soul was filled with total submission to the commandments of God and patience in quietly suffering and enduring for the Lord. In his last hours he prayed for his enemies, for love was his highest virtue.

He warns us against false doctrines of the antichrist which he says is the Catholic church. A lot of these warnings of false doctrines are in song #102, on page 541.

In song #95, on page 501, he sings praise to God for His grace and mercy. In the last verse he honors and praises Him for the gift of His Son and the Holy Spirit and this in all eternity.

In song #103, on page 554, he warns us of the end times and how close it is at hand. He tells us to be ready and have oil in our lamps.

In song #96, on page 504, he pleads to God not to forsake us in this vale of tears. He asks Him to send the Holy Spirit to lead and guide us in His truth so that we might be victorious over all evil.

In song #87, on page 453, he teaches us to love God with all our mind and to love our neighbor as ourselves. He teaches us that Faith and Hope pass away, but Charity goes on forever.

Two of Schneider's songs are included in the following Ausbund songs translated into English.

The following Ausbund songs were translated by various individuals and edited by the Ohio Amish Library committee members. Since it is difficult to maintain shades of meaning when metering and rhyming a song, it was decided to translate for meaning only. We hope these translations will help in understanding and appreciating the Ausbund.

Ausbund #84, page 449 Psalm 133

1.

Behold how fine it is and pleasant indeed
For brethren to dwell with each other
Even as the precious ointment
Flowed down of the head of Aaron.

2.

Which flowed down unto the beard
To the opening of his garments soft
Even like the dew of Hermon
Flowed down upon the mountains of Zion.

3.

Without doubt this pleases God well
Where man keeps peace, love and unity
Therein the Lord bestows kindly
Life and blessing eternally.

Ausbund #130, page 769 Psalm 130

1.

O Lord! my heart is not haughty indeed
And my eyes are not lofty
I walk not in great things
That are too wondrous for me.

2.

If I neither calm nor quiet my soul
So will my spirit become fretful in me
Like one that is weaned
Entirely from his mother breast

3.

The Lord it is who quickens my soul
Who sends all things at the proper time.
Israel, wait on his deliverance
From now on until eternity.

1.

The winter cold, raw and without form,
Has turned itself, comes to an end,
This brings man joy.
The lark swings about, its song rings out,
With echoes of joy loudly, everywhere,
Graciously does the sun shine.
To us breaks forth the summer,
With pleasantness so sweet,
That all the fruits of the earth revive,
That man may partake of them.
Plants, leaves and grass, in right proportion,
The trees show forth their blossoms,
The vines produce buds so beautiful,
Their fruit to give.
The fields grow forth anew,
Showing us that summer is here.

2.

The winter time signifies the law,
Wherein was frozen so hard,
The fruit of godly grace.
Cold, raw, frozen through the wrath of God,
Was mankind, in debt and sin,
No fruit could here come forth,
Until the beginning of summer time,
Which was surely promised to us.
The lark wings through the clouds,
With sweet voice and manner.
Through Gabriel, in echoes of joy,
And lovely melodies.
Said to the noble maid with eagerness,
God is with you,
You shall bear a son,
Jesus shall be his name.

3.

From heaven's fountain, the gracious sun,
Christ the refuge through the Father's Word,
In bodily form,
Silenced the Father's angry wrath.
Died on the cross, and gained grace,
Drove away the winter cold,
For Christ is the end of the law,
For whoever believes in him.
Behold, how the summer turns toward us,
With tender gifts,
Unlocks the earth, frozen hard.
The heart and spirit of man,
He softens with grace and love,
And with grace illuminates,
Through which he makes it tender and submissive,
To bring forth good.

4.

First send into his vineyard,
The husbandmen, that they root out
The thornbushes and such like,
Stalks, stones and logs take out of the way,
Let the rolling hills be dug up,
And fill in the valleys.
To hew down those trees,
Which are a hindrance.
Likewise dig to the root,
With all diligence and faithfulness,
If it has sap, and is not damaging
For raising or cultivating the vines,
After this tie up the branches,
The bad thereof
Cut away, which is withered,
And grow all on the new.

5.

The Lord's servants, faithful and righteous,
Are the workers, in the time of grace,
Who proclaim to us salvation;
That first man must have repentance.
They show forth what God will have,
They admonish against sin,
And search the heart of man with diligence,
To see if it be not spotted,
With thistles, tares, leaves and twigs.
If there is hid within,
In winter cold, old unbelief,
Wherein we lay numb,
Before we rightly knew Christ,
All lack of understanding
And false impression to put away,
They spare no effort.

6.

To the praise of God, a person, through very coarse,
Is prepared through such labor,
So God gives his increase,
To him be the honor, and to no other,
He layeth the foundation, their heart and mouth,
Out of fatherly faithfulness,
If we faithfully hold on to him,
And do not defy with our will.
Redeemed from death, comforted through God,
Chosen in Christ,
In him all things became new.
By this a Christian
Is plainly known, he who turns away,
Is born anew, through the Word.

(cont.)

7.

No more to the flesh, but in the spirit,
He lives soberly, brings forth spiritual fruit,
In this time of grace.
Patience with eagerness, greenning forth,
Hope, love and faithfulness, grows manifold,
The summer brings forth such fruit.
Oh Lord God help, that we not slothfully,
Consume the summer time,
But to gather, in all ways.
That we may nourish ourselves,
After a spiritual manner. Praise, honor and glory,
Be to your holy name,
You who have chosen us through grace,
And set forth,
Help that we usefulness and all good,
May accomplish through Christ. Amen.

Ausbund #86, page 452
Psalm 126

1.

When the Lord the captivity of Zion
Again from us will turn
Then we will stand in gladness
And be like those who dream.
Then will our mouth be full of laughter
Our tongue shall glory in this
And be glad from the heart.

2.

Then will man begin the same
To say among the heathen.
The Lord has done great things for them
Therefore we bear great joy;
The Lord has accomplished great things for us.
Oh Lord God, turn our captivity
As the streams in the South.

3.

All those who sow with weeping
Will reap with joy
They carry precious seeds already
And go forth with tears
With rejoicing return again
Beholding their bounteous fruits
And bringing in their sheaves.

Ausbund #93, page 489
By Michael Schneider

1.

I desire at all times,
That I gladly would be with devout people,
Those who apply themselves to faithfulness and
Not letting themselves be drawn away, [truth,
But to remain steadfast,
Unto their God in all sufferings.

2.

Distress, poverty and a fearful life,
Does God often send to his people here,
With this he proves them,
If they honor Him in the truth.
From the bottom of the heart, as with the mouth,
Shall man serve God at all hours.

3.

He who now likewise shall be found,
Has already received evidence,
That he has been rightly believing,
From hell he is already delivered,
He will soon come to all the devout,
This I have understood from the Lord.

4.

Therefore you multitudes all together,
Whether young, old, great or small,
Strive thereafter at all times,
That you here with Christ do suffer,
Also die with him, so shall you inherit with Him,
While the others must perish.

5.

For Christ the Lord tells us,
He who follows me must carry the cross,
If we truly cleave to Him,
God will give us all with Him,
First the suffering, then the joys,
From this the devil can not separate us.

6.

Therefore all you children of God,
You who here are in much affliction,
See that you may be able therein to stand.
Everyone holding firmly onto his crown,
That it would not be taken from him, so will he come
To the Lord with all the pious.

7.

One thing more I have indeed understood,
Whoever wants to come to this joy,
He must first here with Christ suffer,
Do the good and avoid the evil,
From the bottom of the heart at every hour,
Holding fast to God's testimony and covenant. (cont.)

(cont. #93, p. 489)

8.

He who here with Christ suffers,
Who for His Word struggles unto death,
And also will with Him be buried,
He will have a part in the resurrection,
He will also reign with Christ who is first,
In His kingdom He will comfort him.

9.

For that he suffered afflictions,
Sincerely for the Truth he fought,
For this God the Lord will lead him,
Where no more harm may touch him,
Everything that is to say, he will surely have,
His tears will be wiped away.

10.

Therefore we want to let it remain,
The eternal God abide with us.
May He give us his gracious blessing,
And lead us to life everlasting,
He knows all the righteous by name,
This be done through Jesus Christ, Amen.

Ausbund #95, page 501
By Michael Schneider

1.

With pleasure and joy I will sing praises to God,
Unto the Father Good,
My Spirit does strive thereafter.
For He my heart does gladden,
With His grace stands by me always.

2.

O Lord God, you have elected me through grace,
On this earth,
Among your children counted.
Therefore your name is praised,
All my life will I give thanks to you.

3.

Your glory I cannot magnify enough,
That sin, you
Will not hold me accountable for anymore.
You take me on as your child,
For this I thank you with a heartfelt desire.

4.

What shall I give you for this good deed,
That you take me, Lord, out of death into life,
And drives sin from me afar,
Yes, that it will not eternally condemn me.

5.

Lord, I have nothing, it is before all yours,
Prepare your praise, indeed, in my heart.
Make me steadfast in the test,
That I confess your name until the end.

6.

O Lord, that I may honorably thank you
All my life. O God, let me not waver,
Lead me and direct my walk,
Through your Spirit, that my flesh will no more rule.

7.

For I am just a weak vessel,
I am only dust, O Lord strengthen your servant.
Give power that my faith will not fail,
But that I exercise myself forever in your love.

8.

You have received me into your fold,
Therefore we ask,
Make us holy and pure,
So that we may be able to thank you,
For you are Him, who the honor belongs to alone.

9.

You are a King, man shall rightfully honor you,
A great Lord,
Man shall fear you greatly.
You are God alone, there is none else,
Therefore, Oh Lord, leave none else the honor.

10.

Your people that you elect at this time,
To your praise,
Let no one fall away from you.
But let your power be victorious.
Lead your children, Lord, that you alone overcome.

11.

For without you we would already be lost,
The victory is yours,
You chosen Saviour.
So therefore strengthen your people,
Lord, that they praise you forever.

12.

Oh Father God, let us be entrusted to You,
Remember us,
Bring us quickly to yourself.
Give power and strength that no one will waver,
But that your people, Lord, praise you alone.

13.

Glory, honor and praise we bring to God our Lord,
Also to His Son,
The Holy Spirit thereto.
As he was in the beginning and now is,
To Him be prepared praise, honor in eternity,

Amen

1.

God leadeth a righteous judgment
And no one may break it
Whoever does not do His will
His sentence He will declare.

2.

Merciful are you, O Lord, and good
Graciously may you be found
Whoever on earth does your will
You acknowledge for your children.

3.

Through Christ we give praise and thanks
For all his mercies
That he throughout our life
From sin would protect us.

4.

The sinner leads a severe judgment
He will surely be sorry
From sin he will not depart
God warns him with threats.

5.

When He comes in His glory
That He the judgment will hold.
Then will it be sorrowful for them
No excuse will protect them.

6.

He lets His Word now point out
That man shall be converted
Believe the Word and be baptized
And follow His teachings.

7.

Now take heed, oh child of man
Turn away from your sins!
Be not wicked, ungodly and blind
While you may find the physician.

8.

Terrible will it be with the sinner
Who will not let himself be converted
In everlasting pain will God place Him
There he must stay and suffer.

9.

For Lord, you are a righteous God
No one will you disappoint.
Protecting from the second death
Those who love you from the heart.

10.

You are, O Lord, a mighty God
Having cast out hell
And casting therein the ungodly horde
Those who hate your children.

11.

God, your mercy is great
To them who repent
Delivering them of all their sins
Through Christ our Lord.

12.

God bids the whole human race
To fear and love him
Following his righteous servant
Exercising ourselves in His teaching.

13.

The sinner takes it as a mockery
When man tells him to love God
Which will bring him great distress
God will not be cheated.

14.

Antichrist asserts himself with sharpness
Over those who fear God
Oh Lord God, you will see to it that
Your weak vessel be strengthened.

15.

Now have patience dear children
For the sake of my name.
Even though you are hated already
Your sorrows I will appease.

16.

God Father, you will through your faithfulness
Nevermore forsake us.
Daily, O Lord, do renew us
To stay on the path.

17.

Through Christ we call unto you
For through your tender suffering
We know your faithfulness and love
On this pilgrim's path.

18.

Forsake us not as your children
From now until the end
Lend us your fatherly hand
That we may finish the race.

19.

When we have finished the fight
Then the crown is obtained.
Which set for us on Christ already
As on the cross he was hung.

(cont., #5, p. 35)

20.

The suffering was very great and heavy
For our sake it was done.
Help that for this we thank you greatly
And behold you with joy.

21.

Father, by grace have you chosen us
And do not reject us.
Grant us, when our departure comes,
The reward with joy to receive.

22.

For the Lord's supper prepare us
Through Christ your beloved son.
With your spirit do clothe us;
From death and sorrow keep us.

23.

So if we would partake of this supper,
Who will serve us at the table?
This does He, who knows all hearts,
Who does our sins atone.

24.

Blessed are those who are invited
To the last supper,
With Christ abide until the end
Through all afflictions.

25.

As He Himself did suffer
While hanging on the cross,
Thus it goes with the righteous presently,
They suffer under great pressure.

26.

All those who their wedding garment
In no way have violated
For them the Lord has prepared a crown
Which He will set on them.

27.

Whoever does not have the garment on
When the King will come
That one must stand to the left;
The crown will be taken from him.

28.

Man will bind him hands and feet
Because they are not properly clothed
And be cast into the darkness
Away from this great joy.

29.

Oh Lord give us pure love
To walk unwearied
So that when we depart from here
The door will not be locked.

30.

As it went with the foolish
Lord, Lord, they cried
No oil had they taken for their lamps
But they all fell asleep.

31.

Blessed is he who watches
With the wise virgins,
He will inherit eternal good
And behold God's glory.

32.

When the King will break forth
With the sound of the trumpets
Then with Him will be taken
All the chosen ones.

33.

Therefore Zion thou holy church
Behold what you have received
That keep and abstain from sin
Then you will attain the crown.

Amen.

Ausbund #36, page 209

1.

Eternal Father from heaven,
I cry to you most fervently,
Let me not turn away from you,
Keep me in your truth,
Until my final end.

2.

Oh God, guard my heart and mouth,
Lord watch over me at all hours,
Let me not depart from you,
It be through affliction, fear and distress,
Keep me pure in gladness.

3.

Eternal Lord and Father mine,
I, poor unworthy child,
Do direct and teach me,
That I give heed to your paths and ways.
Thereupon rest my desires.

4.

To walk through your power in death,
Through affliction, martyrdom, fear and distress,
Therein do preserve me,
That I from your love, Oh God,
May never be cleft.

(cont., #36, p. 209)

5.

Many travel upon this road,
The cup of suffering is thereon,
And also many false teachings,
If man be able to lead us astray,
From Christ our Lord.

6.

To you, Lord, I lift my soul,
On you I hope, in all unkindness,
Let me not be violated,
That my enemy be not exalted,
Over me in this world.

7.

By them I lie locked up,
From the heart I wait, Oh God, on you
With exceeding great desire,
When you in your time will arise,
And free your prisoners.

8.

Oh Lord God, unto your kingdom,
Make us like the five virgins,
Who were discreetly careful
To keep waiting on the bridegroom,
With His chosen multitude.

9.

Eternal King from heaven,
Feed and give us to drink eternally,
With your food of truth,
Which does never spoil,
After a spiritual manner.

10.

Where you withhold your food from us,
All is lost and in vain,
Without you we can bring forth nothing,
Through your grace we hope on you,
It will not be a disappointment to us.

11.

In the power of God I doubt not,
Truthful are his judgments.
He will not forsake anyone
Who stands steadfast in faith,
And abides on the right path.

12.

Be comforted, you Christians, and joyous,
Through Jesus Christ at all times,
He gives us love and faith,
God comforts us through His Holy Word,
On which we shall trust.

13.

I commit myself to God and His Church,
He wants to be my escort today,
For His name's sake,
You will reward this, Father mine,
Through Jesus Christ, Amen.

Ursula Hellrigel, a farmer's daughter, the author of this song, was seventeen in 1538, when she was imprisoned for her faith. In February 1544, after six years of imprisonment, she was released. Her song, page 209 in the AUSBUND, has erroneously been attributed to Anna from Freiburg.

As she was a beautiful young woman, for a long time she was chained to the feet of one Jörg Liebich, who was also in prison for his faith, her captors hoping that they would commit sin.

Ausbund #33, page 198

Bilgarden & Casper von Schöneck

1.

Give attention, and take to heart,
How God will visit,
With misery and with pain,
The sinners great and small,
Those who here despise God,
And slander his name,
Their sin they do not consider.
God will someday awaken,
Redeeming his own children.

2.

Give attention to the prophet's teaching,
It is the last hour.
Convert yourselves to me,
Speaks God out of his mouth.
Live according to my will,
Keep my commandment diligently,
So shall you fulfill it.
I will stay my wrath,
Will be your Lord and God.

3.

God is of great goodness,
Longsuffering with his judgment.
Heed yourself from sin,
The devil do not follow.
Trust alone in God,
From the bottom of your heart.
If evil does tempt you,
So will God not forsake you,
In this last hour.

4.

For God is gentle and generous.
With him is grace abundant.
The sinner he gladly pardons,
Who wants to refrain from sin,
Unites himself to Christ,
And calls upon His name.
God will no more remember it of him,
Yes, freely pardon all,
Also give the eternal reward.

5.

Mark well, all you upright,
You children of God together.
Praise God with a loud voice,
Be you great or small.
You who have believed His Word,
Love Him as His children,
So will you not be confused,
Also never more be deprived,
Those who are pure of heart.

6.

Oh God, so rich in grace,
Preserve us, your children,
That we do not depart from you.
Those who are surrendered to you,
That they do not come to shame.
Lead them diligently,
With your right hand,
Into the promised land,
The eternal Kingdom of Heaven.

7.

Glory to God in His throne,
Who has endowed us,
Through Christ His son,
Shares with us His grace,
Through which we confess Him,
With heart and with mouth,
Nor be ashamed of those,
Who confess our Father,
In our last hour.

1.

At one time, I walked to and fro.
In my latter days,
Contemplated how near death was to me,
Then I began to be fearful,
I have now neither day nor hour,
And have committed many sins,
All my days have done nothing good,
God's commandments all neglected,
Death has surrounded me.

2.

Oh grim death, how strong you are,
That no one can overcome you,
You weaken the bones, crush the marrow,
This I perceive indeed
My face you disfigure,
My back you bend with complete force,
You take the hearing from my ears
The eyes of one become red,
Hands and feet you bring in distress,
This I cannot resist.

3.

When I understood the great peril,
I was given to alarm,
As death had embraced me,
Seeking after my body and life,
And I also could not escape,
I cried unto God with heart and mouth,
Give amendment to my life,
Yes, that I may abstain from sin,
Have repentance and also sorrow over them,
Before I must give account.

4.

I thank God my creator,
That He had given me grace,
In love has made my heart pure,
Renewed all my life,
In true faith through Jesus Christ,
Who has become our mediator,
He has taken on himself my debt,
Now nothing can be hurtful to us,
Unless we give our will to it,
From death we go into life.

(cont.)

(cont. #48, p. 269)

5.

I took my rod in my hand,
To church I did sneak,
Here I found God's Word spoken
To the poor as to rich.
They taught out of the Holy Scriptures,
Guard yourselves against human folly and poison,
Man, if you would not be destroyed,
So believe the true Son of God,
Who has done enough on the cross for us,
That we need not die eternally.

6.

Defiance be against you devil, death, and hell,
For you are overcome,
Even though flesh and blood are yet my
Now Christ has bound you, [companions,
And has taken all your power,
All our sins unto the Father He atoned,
Earned eternal life,
Yet the world does fight against us,
A strong faith we must have,
Going about in love and hope.

7.

This, God gives to us through His Son,
And through the Holy Spirit,
That we thank Him from the heart,
He will give us patience,
Henceforth to stay on the path,
That Christ has before prepared,
Sin and vice to avoid,
And all that is offensive to Him,
This help us God, through Jesus Christ,
With Him in eternal joy. Amen.

Praise God

Ausbund #64, page 341

By Johann Walthers

1.

Heartily it gladdens me
The beloved summer time
When God will renew so nicely
Everything for eternity
Heaven and earth
Will God entirely make new
All creation shall become
Completely glorious, fair and bright.

2.

The sun will be new and pure
The moon and all the stars
Shining many times brighter
That man shall be astonished
The entire firmament
Will God also adorn fine
This He will do solely
For the joy of His children.

3.

So shall God make new
Everything so delightfully
Because of beauty it will even laugh
And everything shall rejoice
With gold and precious stones
All things shall be adorned
With pearls great and small
As if it were embroidered.

4.

No tongue can attain
The eternal great elegance.
Man can not compare it with anything,
Words are much too empty;
Therefore we will spare it
Until the last day
Then we will experience
What God is and can do.

5.

Then God will shortly, all of us
That were ever born
Through His trumpet sound
In His Son Jesus Christ
Awaken in our flesh
Unto great glory
And plainly uncover for us
the delight and eternal joy.

6.

Our life He will,
The body with skin and hair,
Completely restore again,
This is certainly true.
Transfigure for us body and soul
Beautiful, bright, as the sun
After longings as we desire
Giving us joy and delight.

(cont.)

7.

His angel He will send
The Lord Christ our comfort
To draw us toward Him
Who through love has redeemed us
Will receive us very nicely
With all the holy multitude
Embrace us in His arms
And gladden us fully.

8.

There we will with joy
Behold the Saviour
Who through His blood and suffering
Has opened up heaven
The beloved Patriarchs
Prophets all together
Apostles and martyrs
With them a great multitude.

9.

They will receive us
As their brothers
Will not be ashamed of us
Will blend us in with them
We will all tread
To the right of Jesus Christ
Worship Him as our God
Who is of flesh like we.

10.

He will at the right time
Encourage us in friendliness
Come you blessed ones
Unto my glory and rest
New you shall inherit
My beloved Father's Kingdom
That I have purchased for you
Therefore you are fellow heirs.

11.

After this God will judge rightly
The ungodly evil world
The fire of hell shall settle
Sin, as with cash payment
The devil and his horde
The hypocrites, servants of mammon
Will God unto shame and scorn
Condemn according to His right.

12.

He will appear quite angry
To them belonging unto the left hand
Passing a righteous judgment
With words so named:
Depart all you cursed
To fire of hell you are sentenced
You wicked and vile
Unto the devil's snares and bands.

13.

So will God redeem
Us completely out of all needs
From the devil and all evil
From sorrow, anxiety and scorn
From grief, woe and lamentations
From sickness, pain and suffering
From heaviness, cares and fearfulness
From all evil times.

14.

Then the Lord Christ will lead us
We who are espoused to Him
With great jubilation
Unto the Father, His bride
He will then adorn us beautifully
And with a friendly, approving laugh
Anointing us with precious balsam
Endow us with adornments indeed.

15.

God will clothe anew the bride
With His own adornments
In golden pieces and silk
In a coat of many colors
Put on a golden ring
As a pledge of the true love
Indeed Her shame also cover
That she would not be known.

16.

God will turn unto us
Setting on each one
A golden crown of honor
And love us heartily thereon
He will press us to His breast
Friendly and fatherly
Adorning us in body and soul
With gifts so pure.

(cont. #64, p. 341)

17.

He will lead us joyously
Into the heavenly Paradise
To prepare the wedding
Unto His praise and honor
Where there will be joy and delight
In true love and faithfulness
Out of God's treasure and fountain
And daily be renewed.

18.

There man will hear ringing
The melody of true music
The art of music will bring
In God much joy
The angels will sing
All the saints of God likewise
Of heavenly things
High in the heavenly kingdom.

19.

No ear has ever heard
No eye has seen
The joy that God bestows
And has prepared for them
Those that will behold God
Of bright countenance
Pleasantly with their eyes
The eternal true Light.

20.

So will God fulfill
Everything through His power
After His people's desire
Through His Spirit and vitality
He will manifest Himself completely
Give unto us abundantly
And manifest to us all his riches
In Christ unceasingly.

21.

With God we will partake of
The eternal supper
The food will not grow stale
At God's table and dining room
We will eat fruits
From the Tree of Life forever
From the flowing fountain of Life
We will drink together with God.

22.

All our desire and longing
Which our heart desires
What we should only wish for
Shall all be granted
We will rejoice over this
Praising God forever
Of true love and faithfulness
Each one shall rejoice.

23.

We will constantly with rejoicing
Before God's seat and throne
All sing with joy
A new song at this time
Praise, honor, glory, power and strength
God Father and the Son
The works of the Holy Spirit
Be given praise and thanks.

24.

With joy will sing
All the children of God
Bringing praise unto the Lord
With joyful sound
Through Christ's Spirit and gifts
It shall nevermore cease
Being much greater than we believe
Before God as a work accepted.