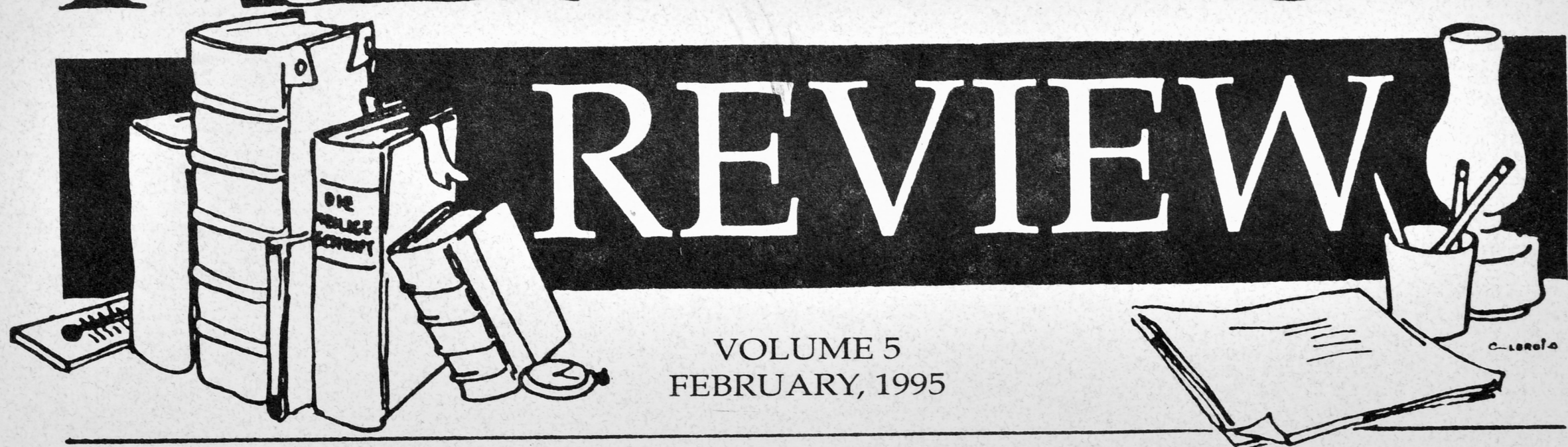


HERITAGE



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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. Memberships to the Ohio Amish Library are \$20 annually. Single copies of The Heritage Review are available.

A Parable₁

by Peter Riedeman

Many trees are in a wood. All alike are God's creation and good for bulding a house, but nothing will come of it unless they first endure the master builder's work: they must be cut down, squared, planed, and prepared according to the master's pleasure, and then joined together as a house. Thus many people are alike good creatures of God, made for His praise, and all made to serve as God's house in which He wants to live.

But the house of God will not be made of everyone, but only of those who accept God's working and discipline: they must be hewn down from all vanity and wickedness, cut with Christ's circumcision, purified in their hearts, and truly surrendered to God the Father to follow Christ. These will be united in the bond of love as a house of God in which he lives. As it is written, "You are the temple of the living God." And again, "I will live and walk in them, and I will be their God, and they shall be my people." We are taught by this and other parables that when we have transgressed, we should submit once more in obedience to God and suffer and bear the discipline by which He makes us fit and pleasing for Him to live in.

In all this we see the power of God: how He redeems all His own at the right time; how wonderfully He leads His saints and teaches them what faith has worked in them and what God's power is, and how we should truly rely upon and trust the Lord.

1. From *Love is Like Fire*, translated and edited by the Hutterian Brethren.

Anabaptist Historiography:VIEW OF HISTORY₁

-by William R. McGrath

You might wonder, what does history have to do with theology? Everything! Christianity is a preeminently historical religion. The Bible itself is over half books of history, divinely preserved along with prophecies (which are the writing of history in advance), the poetry, the law, the proverbs, and the epistles.

Jesus Christ is a historical Person, or He is a myth! To turn the so-called "historic-critical method" against the Bible, and throw out Genesis as 'legend' and Matthew as an 'erroneous' account, is a juvenile approach. No other book can compare with the Bible. No other person can compare with our incomparable Jesus! He is the Lord of history, and history is His-Story. Without Him, it is a tale told by an idiot, full of sound and fury, signifying nothing. This is our theology of history.

The Anabaptist movement was pre-eminently a historical event that shines through the gloomy halls of history. In a time when bloodthirsty 'religious' governments, both Protestant and Catholic, were slaughtering one another's inhabitants by the millions, the Anabaptists were a voice of sanity in an insane world. The so-called Thirty Years War killed 13 million in Germany alone, as Protestant and Catholic armies raged up and down Europe, leaving heaps of dead and burning towns, all in the name of 'religion'. But true Anabaptists never killed a soul, never burned a house, never cursed or swore an oath, never tortured a child.

In a time of insane nationalism, they held up the ideals of a heavenly citizenship, with religious freedom of conscience for all men. In a time of war and slavery, they fought no man, and enslaved no man. Because of Christ in their hearts, they were a bright and shining light in history.

From the start, the Anabaptist movement was pre-eminently history-conscious. They read the sacred history of the Book of Acts, and asked: **"What became of the Early Church, with its power, its missions, its miracles, its peacemaking?"** They read avidly in Eusebius and others of the history of the Early Church, and they discovered how the degeneration set in

with the 'conversion' of Constantine. The church had converted to the world, and the world became churchly, and true Christians went underground. Anabaptists were also avid readers of Josephus, whose history of the Jewish people and sects at the time of Jesus, made them further conscious of the lessons of history.

Early in the Anabaptist movement, they developed a theology of history to explain how the True Church carried on the Light of the Gospel through the Dark Ages. Their goal became NOT the reformation of a corrupt state-church, but **the restitution of the New Testament church of Christ!** As F.H. Littell points out in The Anabaptist View of the Church they denounced the fall of the church under Constantine and demanded its restitution to the original New Testament model.

They eagerly searched the annals of church history, to discover the names of the martyrs of the underground churches. With Tertullian, they flung in the face of the persecutors their own freedom from fear: "The more you mow us down, the more we multiply! The blood of the martyrs is the seed of the church!"

They eagerly read of the many witnesses throughout church history. They followed the accounts of the Early Christians triumphing over the ten terrible persecutions of the Roman Caesars. They traced the story of the earliest Apostolic Christians, the Cathari (Puritans), the Tertullianists, the Donatists, the Priscillianists, the Paulicians, the Bogomils, the Albigensians, the Waldensians, the Lollards, the Hussites. They began to write history over again, from the perspective of the churches of the martyrs, instead of from that of the persecutors. They rejected the Constantinian compromise with politics and persecution, warfare, and worldliness, luxury, and licentiousness.

At first, every Anabaptist scholar had only two books : the Bible and a concordance. They soon added two more, a Eusebius, EARLY CHURCH HISTORY, and Sebastian Franck's CHRONICLE AND WORLD HISTORY.

1. From CONSERVATIVE ANABAPTIST THEOLOGY, chapter IX, used by permission of author

Fascinated, they read about the heroic martyrs who were defamed and tortured as so-called heretics, but were really the salt of the earth and the light of the world! Franck was a spiritualist humanist but one who was among the first to collect the stories of the so-called 'heretic churches', and point out how they outshone the dark deeds of the persecuting Constantinian state-churches.

In the year 1531, Sebastian Franck published his 1,000 page CHRONICLE. He published the thrilling story of the great heritage of the nonconformist and nonresistant Christians through the ages, crushed but not forgotten, hated but not hating. Franck himself stated: "I for myself would rather bear the fate of an heretic condemned by the popes, than that of a saint figuring in the calendar of the popes."

Franck gave a sympathetic picture of the Anabaptist brotherhoods, who were everywhere else slandered. His book became condemned and he was exiled for publishing it. He praised their love, their sharing, the simplicity of life, their fearless freedom from fear. He described accurately their nonresistance: "No Christians should ever go to war....Christians have the ban, not the sword, among themselves." But as a humanist, he did not agree with their separation from the world. He never joined them himself, but remained an individualistic pietist.

Over the next decades, Franck's CHRONICLE had great influence on Anabaptist circles. The learned scholar who edited the Hutterite CHRONICLE stated that its entire historical introduction is nothing but an elaborate excerpt from Franck's CHRONICLE. Soon other Anabaptists were writing martyr books giving the history of the persecuted churches, as Franck had done. In the Netherlands, they put together the first edition of the MARTYRS' MIRROR, and enlarged it over and over again, until it became the standard church history of the Anabaptists for 330 years.

The Anabaptist church histories traced the fall of the Early Church under the compromise of Constantine and the rise of the corrupt state-church of the Dark Ages. They gathered the testimonies about believers baptism and nonresistant Christians. They exposed the rise of infant baptism and war-making churches. Today, we also use such books as E.H.

Broadbent's The Pilgrim Church, C.J Cadoux's The Early Church and the World, and L. Verduin's The Reformers and Their Step-Children.

Sacred history, the history of God's people down through the ages, is fascinating and inspiring to Christians. Many ministers have told me how they were inspired as children by reading the MARTYRS' MIRROR. It is better to walk the halls of martyr history than waste your time cruising the malls to buy vain fashions and vulgar music.

Our Anabaptist forefathers highly prized the 1540 Thessalonian Confession of Faith, because it was their contact with the Early Church which had been founded by the apostle Paul. They loved to read about the Hussites and Waldensians, kindred spirits who also loved and served Jesus Christ. But they never taught the "lineage theory" where these churches were said to have 'started' the Anabaptists. They organized their own churches, from the Bible model.

They rejoiced to read the translations by Erasmus of the writings of the Early Church fathers. The books of Menno Simons, Dirk Philips, Pilgram Marpeck, the MARTYRS' MIRROR, Hubmaier, and the rest are full of quotations from Tertullian, Cyprian, Origen, Augustine, Eusebius, and other Patristic writers. Unlike the modern "Anabaptists", who are often totally ignorant of the great writers of the Early Church, and feed on trashy popular pietistic books of our time, the Anabaptists were devout students of church history and the writers of the past.

Americans are a people addicted to the daily newspaper and the television and the radio. They know practically everything about what happened yesterday, and practically nothing about history and what happened down through the ages. They read reams of 'news' and sports scores, and cannot interpret what is happening all around, because **they lack the perspective of history!**

Happy is the man who is conversant with the history of the past 2,000 years. He walks with the martyrs of history instead of the musical idols of the moment. He has that precious possession, **historical perspective**. It is a treasure to be valued above all the cheap entertainment of television and radio.

If you are a true descendant of the Anabaptists, you will spend more time with two books than any others--the Bible and MARTYRS' MIRROR (or some other great church history). They help to give perspective in a time of blindness and blundering in darkness.

How sad that so many modern Mennonite scholars are ignorant of the history and writings of the Early Church, and even critical of those Mennonite historians of the past who loved and promoted the Anabaptist vision.

Each generation must renew its loyalty to the Biblical call to not forget the lessons to be learned from our forefathers.

"Moreover, brethren, I would not that ye should be ignorant how...all our fathers were...for they drank of that spiritual Rock that followed them: and that Rock was Christ."..."Now these things were our examples...Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." (I Cor. 10:1,11)

An Account of a Church Division in Holmes Co. in 1922

-by Roy M. Weaver

In the time period of 1913-1917, there was some difference of opinion among the Amish in Holmes-Wayne Co. area, concerning avoidance of members who leave the congregation, and also some points of the 'ordnung', (although noticeable differences did not come about until a number of years later). The bishop of the more conservative faction was Sam E. Yoder. He was born in 1872, ordained minister in 1903, and ordained bishop in 1904. He died in 1932.

In March of 1917 and again in October there were ministers meetings, in attempt to maintain unity. Sam Yoder was withdrawing his group to a certain extent, by not communing as freely as desired by the ministry. The 'Versammlungen' did not stop the gradual division and by 1919 three bishops interviewed the ministry of the Sam Yoder and Dan Wengerd congregations.¹ The separation of the Sam Yoder group must have been quite pronounced by this time.

There were approximately 100 families that originally aligned themselves with Sam Yoder. But sometime before 1922 (possibly as early as 1919), Dan Wengerd and approximately 50 families quit communing with Sam Yoder and the other approximately 50 families. One main reason for this was the way Yoder went about to investigate an accusation of immoral conduct concerning his daughter.

Daniel M. Wengerd (DBH 2977) was the son of Bishop Mose C. Wengerd. He was born

January 13, 1862 and died December 13, 1935. He was married to Sarah Hochstetler (DJH 4782) on December 28, 1881, at Mt. Hope by Bishop David S. Miller. They had eight children: Moses, Solomon, Magdalena, Noah, Andrew, Amos, Sarah, and Joseph.. He is buried on the Noah R. Troyer farm, north of Mt. Hope. (*Cemetery # F-15, Cemetery Directory-Beachy*)

By 1922 Dan Wengerd and his followers requested a ministers meeting to help them resolve their differences with the main group. The Dan Wengerd group did still associate, to a certain extent, with the main group of Holmes-Wayne Co. Amish. The 'Versammlung' was held at the Isaac I. Miller home on November 29 & 30, and December 1, 1922. This was a large group to feed and house, although probably many went to other homes for the night. The Millers had two young girls come help with the baking and cleaning. Eli Hershberger's daughter Susie, (wife of the late Noah Troyer of Fountain Nook) did the cleaning and Anna, daughter of Levi J. Miller (Mrs. Abe J. Keim) did the baking. After this meeting the division of the Sam Yoder group from the main group was final.

According to Mrs. Noah Troyer (Susie), the first time Dan Wengerd's group had church services, they were at the Solomon Miller Home. This was immediately after the 'Versammlung' of 1922.

1. Eine Untersuchung-Gingerich, page 16

The following ministers were with the Dan Wengerd group, though not all at the same time: Dan Wengerd, ordained minister in 1909 ; Dan Yoder, ordained minister in 1906 ; Eli Hochstetler, ordained minister in 1900 in Kansas (or Colorado) ; David R. Gerber, ordained minister in 1913 ; and John J. Hershberger, ordained deacon.

The Dan Wengerd group never had their own bishop. Bishops from the main group of Amish helped them at communion and baptismal services, etc. Bishop Robert Troyer helped them at their first communion. According to Joe Wengerd of Walnut Creek, they had a church vote to ordain a bishop. Bishop Byler of Crawford Co. Pa. came to help with the ordination. On the morning of the scheduled ordination, one of the ministers backed out, so they never had the ordination. Perhaps this is one reason the group did not continue.

According to Simon D. Miller of Mt. Eaton, another ministers meeting was held in 1934. The presiding bishops were : Ben Beiler, (home community unknown) ; Christ Kauffman, Geauga Co. ; Eli Byler, Crawford Co. Pa. ; and Joe Swartz, Nappanee, In. The Holmes Co. bishops also attended as well as any lay members who wanted to. Before the counseling, there were preaching services. After Dan Wengerd and others had explained themselves to the four bishops, they counseled among themselves. Ben Beiler then came in and told the Holmes Co. bishops they have some advice for them. "Sam Jake's Sam" Miller reportedly said, "We asked for help, not advice!" After counseling together several times, it was decided that the Dan Wengerd group be disbanded. The members were to attend the church districts of the main group, where ever they lived, without crossing the lines of the districts.

The first time church services were held in the Sam Mast district after the 'Versammlung', Bishop Noah Beachy came from the Walnut Creek area to see that the bishops' counsel was explained correctly. Each district was to have this done. Dan Wengerd took the main part in Sam Mast's council services, soon after coming back. Dan was glad to be back with the main group, but he did not live very long after this, dying in 1935. According to Roman D. Troyer, the first time Dan Wengerd attended communion with Sam Mast's congregation, after his group was disbanded, was when Andy J. Weaver was ordained minister. While visiting

with Andy, he told me he felt rather out of place to walk ahead of old Dan Wengerd. Andy's parents had gone to Dan's church when Andy was a boy. Mrs. Noah Troyer, as a young girl and then also when she was married, attended Dan Wengerd's church. She said she found Dan to be a likeable man.

Following are some of the families (besides the five ministers listed above), who were part of the Dan Wengerd congregation:

1. Ben E. Weaver
2. Joni Wengerd
3. Levi Miller
4. David Yoder
5. Andy J. Yoder
6. Joni J. Hershberger
7. Isaac I. Miller
8. Isaac Y. Miller
9. Dan P. Weaver
10. Peter E. Miller
11. Eli D. Hershberger
12. Joni C. Yoder
13. David C. Yoder
14. Abe C. Yoder
15. David K. Troyer
16. Noah D. Wengerd
17. Andy E. Wengerd
18. Isaac M. Wengerd
19. Albert M. Wengerd
20. Simon M. Hershberger
21. John P. Weaver
22. Joe C. Yoder
23. Jake C. Yoder
24. Ben Summy
25. Jake Wengerd
26. John Yoder
27. Emanuel Wengerd
28. Enos D. Wengerd
29. Noah B. Weaver
30. Eli D. Weaver
31. Emanuel D. Yoder
32. Dan E. Yoder
33. Dave Mast
34. Abe J. Miller
35. Abe J. Miller
36. Adam E. Yoder
37. David Kaufman
38. Manas Hershberger
39. Dan Swartzentruber
40. Andy C. Yoder
41. "Mike Abe" Miller
42. "Red" Abe Yoder
43. Eli E. Hershberger

The author and O.A.L. welcome more information or corrections to this article from readers.

Historical Profile

PETER P. HERSHBERGER ESTATE SETTLEMENT RECORDS

-by Henry Erb

Peter P.Hershberger (HB 419,Gingerich-Kreider), was born 4-28-1817 in Somerset Co. Pa. to Peter and Anna (Beachy) Hershberger, being their youngest child. Peter came to Holmes Co., probably after he came of age in 1838. In about 1840 (exact date unknown), he married 19 year-old Leah Hochstetler, daughter of deacon Henry (HS 18) and Sarah (YR 2355) (Yoder) Hochstetler of near Farmerstown, Ohio. She was born 10-17-1821.

Where they first lived after their marriage is unknown. In 1844 he bought 80 acres from Nicholas Nussbaum located east of Charm, OH; Section 7 , E.½ of N.E. quarter section. Nicholas had acquired this land in 1834 from John Troyer who in turn had bought it from Christian Hendrick, also in 1834. Christian Hendrick was deeded this land from the government on 3-29-1828.

Peter and Leah already had three children when they bought this farm. The rest of their twelve children were born and raised here. The terrain of this farm is very hilly. Here Peter built a new house in 1858. Carved in a sandstone above the basement door of this house is: P.HERSH.
1858 There is a strong water spring in the basement,with chipped and shaved sandstones laid up neatly around it. A long hollowed-out sandstone water trough is located alongside the north wall. The current owner informed me that this water is good-tasting and runs year-round. Peter also bought more land. He acquired 120 acres in Section 8, N.W. Q.S., which lay directly east of his 80 acres. It appears they were quite prosperous.

But on July 14,1876 Peter Hershberger died at the age of 50 years,2 months, and 16 days. The settlement of the estate went through probate court. Because of this detailed record was kept of the proceedings. These records are still available and are the basis for the following lists. The spellings are as they appear on these records.

On July 29,1867 Elias Stutzman, Benjamin Helmuth, and Moses H. Hochstetler were appointed by the Holmes Co. Probate Court Judge, James Estill, to appraise the estate of

Peter Hershberger, of German Twp. On the same day, Noah H. Hochstetler (a brother to Peter's wife Leah) was appointed administrator of the estate, under \$4000 bond. Moses H. Hochstetler and Jacob Fisher were also appointed co-administrators. On October 2,1867 the appraisal was conducted. Elias Stutzman was replaced by Simon Miller, who was appointed by Christian Fisher, Justice of Peace, as the third appraiser.

The appraisers set aside the following items from the estate for the widow, Leah Hershberger, and her minor children:

½ barrel salt	1.50
½ barrel molasses	10.00
Lot of lard	5.00
80 bushels wheat @2	160.00
Small beef	12.00
11 shoats	50.00
Money	162.00

The following articles were selected by the widow and were exempt from administration:

4 spinning wheels	
one weaving loom and geers	
4 stoves-used by family	
one family Bible	
25 books-used by family	
one cow	
12 Sheep	
lot of flax	
the wearing apparel of Family	
12 Bedsteads and bedings	
Lot of cooking utinsels and other	
personal property	100.00
1 Iron kettle	4.00
1 copper kettle	15.00
1 washing machine	8.00
small copper kettle	3.00
lot barrels and tubs	4.75
churn and tub	.25
old iron kettle	1.50
30 crocks	3.00
sieve and jugs	1.00
7 pigs	3.00
1 table	1.00
dough trough & bake pans	2.00
12 baskets	3.00
12 Bags	3.00

Caupbard Queen wis sink	
and water buckets	35.10
1 table	2.00
2 clocks	8.00
1 rocking chair	.50

A public sale was held on Oct.2,1867 with Stephen Troyer crying the auction. Following are the items listed, who bought them, and their price as recorded by the clerk. Again, the spellings are as the clerk recorded them at the auction. Some of the items present a challenge to figure out what they were. Do you know what a 'span saw', or a 'painter or fire plain', or a 'frow',or a 'stilygard',or 'flax huckles', or 'sythe sneads', or 'scantling' is?

Basket with nails	Taken by widow	25¢
Basket & fork	Jacob Lint	26¢
Basket & old iron	Isaac S. Miller	40¢
Lot corn choppers	Taken by widow at app.	20¢
Suringletree	Michael D. Miller	12¢
Box of old iron	Benedict Klei	40¢
Keg of old iron	David Lentz	16¢
Box of old iron	Jacob Lint	10¢
2 iron rings	Wm. Thompson	18¢
Keg and lamb black	David J. Miller	06¢
keg and lamb paint	Jonas D. Troyer	10¢
Frow	B. Helmuth	55¢
Span Saw & Iron	Moses Beachy	16¢
Crow & whetstone	Elias Miller	26¢
chisel tongues	Michael Erb	95¢
2 compasses	Levi Frey	45¢
Lot brace bits and brace	Taken by widow	1.00
Lot nails	Wm. Bast	18¢
chisels & pincers	Michael Erb	50¢
Match plains	M.H. Hochstetler	1.00
Match plains	Christian Gingerich	70¢
Hand saw & draw knife	Taken by widow	70¢
2 squares	Wm. Thompson	1.00
2 Draw knives & inshave	Dan Schrock	75¢
3 cooper draw knives	Christian Gingerich	70¢
4 augers	Taken by widow at app.	1.50
4 augers	Shneberger	50¢
2 painter plains	Henry Baker	25¢
1 Fire plain	Jacob Lint	12¢
1 Jack plain & hatchet	Taken by widow	1.00
stone pick,hoop jack	N.H. Hochstetler	60¢
Lot copper hoops	Emanuel Hershberger	55¢
2 Flax huckles	Taken by widow	1.00
Drum Wedge & Hammer	Taken by widow	25¢
Old anvil	David J. Schlabach	1.35
Stilygards	Taken by widow	2.00
Cross cut saw	Taken by widow	2.00
1 ax	Taken by widow	25¢
barrel with barley	F. Shneberger	35¢
keg with peas	Joseph D. Troyer	40¢
29 Sugar buckets @17½¢	S. Troyer,Esq.	5.08

old sythes	Jacob Stutzman	48¢
Sythe sneads	G.Schneberger	05¢
Old neck yoke	Michael Miller	28¢
4 hoes,ax spade, & shovel		
	Taken by widow at app.	3.00
2 old axes	Peter Miller	25¢
2 old axes	Seth Troyer	20¢
Pick-hand ax	Adam Alpeter	75¢
Spade & Maul	Noah Mishler	45¢
Bucket	Michael Erb	60¢
3 mowing sythes	Taken by widow	1.50
Grind stone	Taken by widow	3.00
Grain Cradle	Noah Harman	15¢
Grain Cradle	Jacob D. Miller	31¢
Span saw	Jacob Mullet	10¢
Grind stone	Adam Alpeter	25¢
Sausage cutter	David J. Miller	1.00
Fat press,sausage stuffer		
	Taken by widow at app.	75¢
Work bench	David J. Schlabach	25¢
Work bench	Taken by widow at app.	75¢
Lot old mettle	Levi Frey	1.20
2 Barrels	David S. Troyer	2.70
2 Barrels	Adam Miller	3.80
1 Barrel	Jonas D. Troyer	1.80
Meat Tub	Noah Mishler	75\$
2 small kegs	Benedict Klei	60¢
2 Iron Pots	Simon Lahm	1.00
1 Iron pot & skillet	N.H. Hochstetler	50¢
2 jugs	Michael Erb	05¢
Evaporator	Solomon S. Miller	6.00
Craut cutter	Emanuel Hershberger	37¢
Coffee burner	Michael Erb	10¢
Water bucket	N.H. Hochstetler	25¢
Iron Kettle	Francis Hochstetler	1.50
Barrel with 20 gallon Elder wine		
	David Gerber	5.50
Barrel Malasses 45 gal.	Michael Erb	36.00
3 barrels with whiskey-25 gallons		
	taken by widow at app.	70.00
49 gallon malasses & barrel	Adam Alpeter	36.75
32 gallon malasses & barrel	Adam Alpeter	24.00
Half barrel vinegar	David J. Troyer	3.00
4 gallon & keg elder wine	Jonathan Infield	2.10
1 keg applebutter	Stephen Mullet	5.00
1 keg applebutter	Levi Frey	4.60
Jug with elder wine	Moses I Yoder	1.00
Jug with elder wine	Elias J. Yoder	1.00
Jug-1 gallon whiskey	Daniel Erb	2.05
Keg apple molasses	John G. Straits	50¢
Funnel & quart & pint measure	Adam Alpeter	70¢
Coffee boiler	Benj. M. Miller	50¢
Lot boards & scantling	Taken by widow	50¢
2 old sleds	Taken by widow	50¢
Corn plow	Michael Erb	75¢
Double Harrow	Taken by widow at app.	8.00
Harrow & double trees	"	2.00
2 Iron plows	"	10.00

Combined Reaper & mower	Taken by guardian	50¢
1 sleigh	Taken by guardian	3.00
1 sleigh	Michael Erb	10¢
Bob sleds	Taken by guardian	5.00
50 bushels ear corn @ 45¢	Michael Wietrick	22.50
" " " " @46¢	Jonas D. Troyer	23.00
" " " " @47¢	John Deetz	23.50
" " " " @48¢	d.o.	24.00
" " " " @47¢	Isaac S. Miller	23.50
" " " " @48¢	more or less John Deetz	
4 sheep pelts (1.28)	John Bretzins	5.12
Tongue chains	Taken by guardian	50¢
old mettle, single tree	Michael Yoder	9.00
Little waggon	Michael Erb	9.00
2 cultivators	Taken by guardian	5.00
1 cultivator	Simon Lahm	1.00
New buggy	Taken by guardian	90.00
Two plate stove	Daniel Raver	6.00
Barrel cider	Jacob Bretzins	1.25
Cain mill	Seth Troyer	28.00
Small waggon	Michael Erb	12.00
2 Horse waggon	Taken by guardian at app.	40.00
Big 6 wheel wagon with ladders	" " "	60.00
Grain drill	" " " " "	65.00
Grain cradle	" " " " "	75¢
Hay rake	Jacob J. Miller	8.00
Large rope	Michael Erb	1.20
Buggy pole & Brest straps	Taken by guardian	3.00
4 plank	Taken by guardian	1.00
Clover striper	" " "	20¢
Grubing Hoe & forks	Jacob Lint	10¢
Hay knife	Taken by guardian at app.	1.00
2 Hay forks	" " " " "	1.00
2 Dung forks	" " " " "	1.00
Scoop shovel	" " " " "	50¢
6 Hay rakes	" " " " "	50¢
Straw cutter	Samuel Hershberger	30.00
Fanning mill	Taken by guardian	8.00¢
40 bushels oats @53¢	Peter Barkman	21.20
40 bushels oats @59¢	Moses Troyer	23.60
Big fork, rope & pulley	Taken by guardian	8.00
10 bu. spring wheat @2.07	Casper Kempf	20.70
Half Bushel	Taken by guardian	25¢
Large Box	" " "	1.00
55 bushel wheat @ 2.31	Michael Erb	127.05
55 " " @2.29	Conrad Schuler	125.95
55 " " @2.30½	Michael Erb	126.78
35 " rye @1.00	Samuel Muzer	35.00
35 " rye @1.01	Charles Fair	35.35
2 " old wheat @1.85	Casper Kempf	3.70
Lot screenings	Taken by guardian	2.50
1½ bushel Flax seed	David Lantz	2.50
37 bushel barley @ 86¢	Jacob Stutzman	31.82
38 bushel barley @ 87¢	Benjamin Troyer	33.06
2 shaking forks	Taken by guardian	50¢
Lot hay on mow	" " "	18.00
Lot hay on mow	" " "	80.00
Stack hay-about 2½ tons	Moses Hochstetler	29.50

About 3 tons in old house	Daniel Erb	1.50
Shaking fork	Taken by guardian	50¢
Bay horse	Michael Erb	100.00
Bay horse	Jacob Raver	110.00
Black Mare	Taken by guardian at app.	75.00
Mare & colt	" " " " "	110.00
Sorrel-2 year colt	" " " " "	90.00
Bay horse colt	" " " " "	65.00
Brindle lind-back cow	Jonathan J. Miller	22.00
Spotted cow	Taken by guardian	25.00
Red cow	Jacob C. Stutzman	40.00
Young red cow	Taken by guardian	22.00
1 Bull	J.G. Stutzman	15.00
Red Heifer	Taken by guardian at app.	20.00
Spotted Heifer	" " " " "	20.00
Pale red heifer	" " " " "	20.00
Red steer	Jacob Wibich	17.00
4 calves	Taken by guardian at app.	25.00
34 head sheep @2.23	Jonas A. Kaufman	75.82
34 head sheep @1.12	Wm. Lawhead	38.08
2 Hogs	Wm. Deetz	26.50
3 Hogs	" "	33.00
3 Hogs	" "	31.50
3 Hogs	" "	27.00
1 Sow	David J. Troyer	12.00
Corn plough	Taken by guardian at app.	5.00
Wheel barrow	" " " " "	1.00
5 cow chains	" " " " "	2.00
2 cow chains	Tobias Kuhns	80¢
3 cow chains	" "	1.20
Lock chain	Curad Shuler	60¢
3 Swingle trees	Simon Lahm	50¢
Dung Hook	Jacob Stutzman	15¢
Dung hook & fork	Charles Seigle	15¢
Scraper	F. Schneberger	90¢
Old Hogshead	"	25¢
Lot horseshoes	David S. Troyer	40¢
300 bushels oats	Taken by guardian	120.00
Set old horse geerse	Michael Erb	1.05
4 set horse geerse & fly nets	Taken by guardian at app.	25.00
1 set horse geerse & fly nets	J.G. Straits	40¢
Man saddle	David J. Miller	9.00
Set horse Geerse	Wm. Bast	1.00
Horse collar	David Gerber	1.85
Spreders	C. Stutzman	75¢
Log chain	Taken by guardian at app.	1.50
56 sheep	" " " " "	85.00
Old wagon	C. Gingerich	30.50
1/3 of seperator waggon and clover huller	Christian Gingerich	101.00
Spreader & swingletree	Taken by guardian	75¢
1 Still kettle, & worn 2 tubs	Seth Troyer	27.00
1 Still kettle, & worn 2 tubs	Noah Stutzman	35.00
1 Hogshead	Solomon S. Miller	3.50
1 "	Cunrad Schuler	3.70
1 "	d.o.	3.10
1 "	d.o.	3.80

1 Hoghead	Peter Luke	4.00
1 Hoghead	Curad Schuler	4.00
1 "	Jonas Hershberger	4.30
1 "	Noah Stutzman	4.30
1 "	Michael Erb	4.65
1 "	Noah Stutzman	4.85
1 "	Noah Mishler	4.60
1 "	C. Schuler	3.15
1 "	d.o.	50¢
1 "	Noah Stutzman	50¢
1 "	Christian Gingerich	4.00
1 "	C. Shuler	3.00
1 "	Noah Stutzman	3.70
1 "	David A. Troyer	4.00
2 Barrels	David S. Troyer	1.60
1 "	N. Hochstetler	2.50
1 "	V. Schenberger	15¢
1 "	Joseph Yoder	75¢
1 small tub	Noah Stutzman	1.25
1 small tub & pump	" "	4.30
Iron Pot	N.H. Hochstetler	30¢
2 Tin pipes	Noah Stutzman	30¢
Small Keg	N.H. Hochstetler	1.00
Tub	Jonas Beachy	15¢
Box with rye	S. Troyer	1.80
Hoghead	Joseph Troyer	1.25
2 kegs	David S. Troyer	35¢
Gallon Measure	David S. Troyer	30¢
2 pulleys & poker	Daniel Erb	40¢
Hoghead	Joseph Troyer	1.80
Liquor gauge	Noah Stutzman	1.00
1 bees & hive	David J. Schlabach	4.00
1 " "	Noah Hershberger	9.50
1 " "	d.o.	3.00
1 " "	Taken by guardian	6.00
Lot straps	Joseph Troyer	1.00
Shoe bench	Taken by widow at app.	50¢
Rench	B. Helmuth	10¢
3½ acres corn	Moses Yoder	45.05
2 " "	Taken by widow at app.	40.00
9 " "	" " " " " "	145.00
Skinner	C.S. Troyer	37¢
3 lamps and dish	Jonas Beechy	10¢
2 coffee pots & dish	Alex Hochstetler	05¢
2 coffee pots	d.o.	01¢
2 sheep skins	Taken by widow	1.50
1 sheep skin	Simon Miller	20¢
1 Table	Taken by widow at app.	1.00
Bureau	" " " " "	6.00
Desk	" " " " "	5.00
Sewing Machine	" " " " "	40.00
14 chairs	" " " " "	7.00
2 chests	" " " " "	2.00
14 lbs. Harness leather	@36¢ B. Helmuth	5.04
9 " "	@32¢ Noah Hochstetler	2.88
11 " "	" Taken by the widow	4.40
6½ " "	@37¢ Isaac S. Miller	2.50
Dog Leather	Taken by widow	75¢

Side horse leather	David J. Schlabach	50¢
Side horse leather	N.H. Hochstetler	1.10
Stilyards	Moses I. Yoder	75¢
Stilyards	Taken by widow at app.	1.00
Clothes cupboard	" " " "	5.00
Rifle gun & pauch	Ch. Hershberger	5.00
Blank book	David J. Schlabach	50¢
Pocket book	N.H. Hochstetler	50¢
Pocket book	Alex Hochstetler	91¢
Half bushel Flax seed	Taken by widow	1.00
Man saddle	" " "	6.00
Lot of hay	" " "	9.00
Lot cooper wood	not sold	
Pick and iron wedge	Jonas Beechy	52¢

I hereby certify the foregoing sale bill to be correct.

Benjamin Helmuth, Clerk

Following is a list of assets and money collected by the administrators which was owed the estate:

Cash on hand at time of death of P.	
Hershberger	92.19
Rec'd from public sale of chattel	3678.48
Rec'd from Jacob Raver on settlement	9.64
Rec'd from Jacob Berkel	41.00
Rec'd from Jonathan Infield-book acc't	6.25
Rec'd from Leah Hershberger	100.00
for bay horse not sold at sale	
Rec'd from Elias Mast	1.75
Rec'd from Isaac J. Miller	6.20
Rec'd from David J. Troyer-book acc't	9.00
Rec'd from Jacob Schlabach	.75
for 7 quarts of whiskey	
Rec'd from Daniel Yoder-1 gal. whiskey	3.00
Rec'd from Elias Stutzman, threshing	29.20
Rec'd from Moses H. Hochstetler	60.00
for 6 months work @ \$10 per month	
Rec'd from Moses H. Hochstetler	2.75
renting mowing machines	
Rec'd from Moses H. Hochstetler	.75
helped butchering 3/4 day	
Rec'd from Elias Stutzman-forthreshing	8.80
Rec'd from Philip Bentz-on settlement	2.37
Rec'd in interest on notes	12.17
TOTAL ASSETS	\$4063.80

Following is a list of names of people who held notes against the estate, and which were paid by the administrators:

Probate court Judge	Voucher #1	7.50
Moses H. Hochstetler, Appraiser	#2	2.00
Stephen Troyer, Auctioneer	#3	19.15
Jacob E. Stutzman-threshing	#4	3.64
Jonas Troyer-coffin	#5	6.00
Alexander Hochstetler-24 days labor	#6	28.40

Benj. Helmuth-1½ days appraising and clerking sale	#7	5.00
Christian Fisher clerking appraisal and sale	#8	6.00
Matty Hochstetler-2 weeks labor @1.50	#9	3.00
Probate Judge Fees for inventory and sale bills	#10	16.80
Peter Nisly Loan co-signed by Levi P. Hershberger	#11	68.20
Jacob Burkel woodwork for two new buggies	#12	44.00
O.G. Seldon & Son D.V. visit and medicines	#13	2.75
Francis Baker-\$100 loan + interest	#14	102.50
Stephen Kiser	#15	2.00
C.S. Vorwerk-Treasurer real estate taxes	#16	38.85
R.K. Enos,I.R.S. collector,excise tax	#18	60.00
Daniel Fair-Farmerstown Store ₁	#19	18.92
Peter Wise	#20	10.58
Christian Fisher-attorney	#21	7.00
J.C. Hance-attorney,Tusc. Co.	#22	25.00
Solomon Farver ₂ -shoes & repairs	#23	10.46
Jacob Cherryholmes - Taxes	#24	32.70
Simon Miller-appraiser	#25	2.00
Francis Hochstetler- labor	#26	7.42
Reinhart & Fiscer	#27	1.50
Eli P. Hershberger loan to P. Hershberger	#28	8.15
Emanuel Hershberger- threshing and cutting wheat (dau. Elizabeth worked 3 days @ 25c per day)	#29	4.18
Edwin Kaser woodwork on 2 buggy boxes	#30	16.25
Sarah Hershberger-loan to P. Hersh.	#31	69.30

1. Following are listed some items that Peter Hershberger bought at Farmerstown Store:

March 16,1867 - 7 yards chambry @ 28c per-	1.96
March 16,1867- 10 sheets cap paper @1½c	- 15c
April 8,1867-5 yards calico @ 10c	- 50c
" " 1½ yards green calico @20c	- 25c
" " 4¼ yards (seconds) muslin @22c-	1.08
June 5,1867-14 lbs. nails @ 9c	- 1.26
June 25,1867- loaned from me,cash	-10.00
July 10,1867- 1¼ yard silk @ 50c	- 88c
The total due came to	\$59.43

March 16,1867 Peter Hershberger brought eggs- 72c
On April 24 - eggs 2.07
More eggs and cash are listed as paid in 1867
The final balance showed as owed by the estate- \$18.92

2. Several items listed by Farver are: 4-2-67 Making 1 pair shoes-95c; 5-18-67, pair of half soles on shoes-25c 5-24-67, making 1 pair shoes-95c; 7-27-67,one toe piece on shoe-8c; 9-13-67, make 1 pair shoes-1.60

Catharine Stutzman loan and interest,dated 1859	#32	30.75
Sarah Hochstetler-Loan at 4% interest	#33	64.40
Leah Hershberger,widow-support	#34	100.00
Leah Hershberger,widow-support	#35	647.00
Leah Hershberger,widow-support	#36	62.00
Lydia Hershberger-Heir	#37	114.00
Noah Hochstetler-Sawing	#38	10.10
Commission of sdministration	#39	60.00
Commission of administrtion	#40	122.00
Probate Judge-account & advertising	#41	12.75
TOTAL PAID OUT		\$1925.10

Following is the final account of the Peter Hershberger estate, filed on 1-4-1867:

Paid Leah Hershberger	393.00
Paid Leah Hershberger-guardian of Noah, Eli, Sarah,Peter, John, Seth, Joseph	1462.23
Paid Samuel P. Hershberger-heir	208.89
Paid Lydia P. Hershberger-heir	94.89
Paid for Revenue stamps	8.08
Paid Probate Judge,acct. & advertising	4.86

Between 1867 and 1883, ther were about a dozen transfers of this farm between the children and the widow Leah, who remarried to Christian Farmwald, Jr., around 1875. In 1883 it was transferred to Seth P. Hershberger. He sold to Andrew J. Troyer in 1902. Andrew Troyer sold to Levi D. Yoder in 1917. Levi D. Yoder sold to Albert L. Yoder in 1930. Albert L. Yoder sold to Roman J. Troyer one half interest in 1965, and the other half interest in 1982. Roman Troyer still owns this land.

Leah (Hershberger) Farmwald died on 1-14-1898 at age 76 years, 2 months, and 27 days. She is buried beside her first husband in Cemetery O-17 (*Cemetery Directory of Eastern Holmes Co.-Beachy*) on the home farm. Her second husband, Christian Farmwald, Jr. died May 21, 1902. He was first married to Katherine Troyer.

Hold fast to the Bible as the sheet-anchor of your liberties; write its precepts in your hearts and practice them in your lives. To the influence of this book we are indebted for all the progress made in true civilization, and to this we must look as our guide in the future. Righteousness exalteth a nation; but sin is a reproach to any people

Ulysses S. Grant

GRAFTING

THE ART AND PRACTICE

-by David R. Schlabach

Grafting is an ancient art of propagation dating back to Bible times. It is mentioned in Romans 11 as an illustration of how the Gentiles were grafted onto the original (Jewish) olive tree.

The process of grafting is used to maintain true varieties of plants such as trees, shrubs, grapes, and roses. A cutting or twig can be taken from a desirable tree and then placed onto a rootstock that feeds and bears it. As the cutting continues to develop, it will eventually become the main plant.

Actual procedures may vary but the basic principle remains. The shoot or scion must receive sap flow from the rootstock. Cuts are made on both so that they fit together tightly. Each part must be cut or shaped to accommodate the other. Wax, tape, or some emulsion is needed to seal off the exposed cuts to prevent drying and to keep the sap flowing to the new shoot.

Childhood Memories

I have fond memories of grafting with my father, Roy L. Schlabach (1915-1991). Dad used to say, "When there is pleasant, sunny plowing weather, then is the time to prepare to graft". I can never recall grafting on a blustery, cloudy day. On one of those first earth-warming, sunny afternoons after Easter, he would go into the shop and take down a peculiar looking metal can that hung by its handle on a spike. It was the wax heater. Then he would open its tiny door and light the small oil lamp heater inside. The heater would melt the wax that was in the compartment in its top. How I loved the fragrance of beeswax and rosin! Sometimes several chunks of beeswax and paraffin were added to the already melting wax to ensure that there would be ample supply.

As the wax was softening, Dad would go to one of the back rooms in the basement and dig out some twigs from a little box filled with sand. He had taken off these twigs on a sunny

February day and buried them there to retain their dormancy. At times when growth was at its proper stage, we would take fresh shoots off trees and graft them on again immediately. Cherries and stone fruits were grafted earlier than the apples. Walnuts and hickories often had small leaves before we grafted them.

Sometimes we would take the grafting bucket and head for one of the neighbors, but more often we would simply go to our own orchard and find a volunteer seedling that had sprung up from a root. Occasionally we would graft one along a fencerow, and if it grew, we would transplant it into the orchard a year or so later. At other times we would cut off a branch from an already bearing tree and add yet another variety.

Once the rootstock was determined, I watched with amazement as the entire tip of the tree was whacked off with a saw. Only a mere stub of a foot or so, 1/2" to 1" thick, remained. Then the cleaving tool would be placed on top of the stub and with a short quick tap of the hammer the stub would be split. Any excess sap would be tapped off the scionwood and with several slanted swipes of the Barlow knife a wedge-shaped scion would emerge. This was then inserted into the pried open crack of the rootstock and as the pressure to keep them open was released, the scion would be clamped tightly between the cracks. It was important to match the outer edges of the bark, for that is where the sap flowed through. Then came the exciting part as the wax was applied to the cut areas with a little brush. Sometimes I was permitted to help at this point, while Dad was preparing a strip of cloth to wrap around the grafting area. A strip of 1" wide cotton cloth was used for this. The purpose of this was to keep the bees from carrying away the wax on warm days that followed and to prevent the sun from cracking the wax. After the cloth was completely wrapped around the graft union, another coat of wax was smeared over the cloth for a finishing touch. Compared to some of today's streamlined propagation methods such as chip

budding and microculture, this was a cumbersome and involving process. Yet today's stalwart trees attest to the fact that this procedure was successful. In later years as Dad's hands became shaky and unsteady from Parkinsonism, he would coach me as I tried to duplicate what I had seen him do when I was the fascinated spectator.

Grafters of Yesteryear

Dad learned how to graft from his father-in-law, Amos Mast. Grandfather Mast had maintained two active orchards. He never sold much fruit. His motive was to have fruit for his family and others in need. But it was Grandfather's interest that activated my father's and also from whom he learned the basics of horticulture.

Most older people can well remember of someone who grafted, whether a neighbor, a grandparent, or some other acquaintance. Not everyone attempted to develop this skill or saw the need to do so. Generally there was only one skilled person in a neighborhood or "freundschaft" who was considered the active grafter. Since not every orchard was replanted yearly, one or several persons could easily keep up with the work. Some remembered for this in the Berlin-Walnut Creek area are: Amos J. Mast (1875-1943), Menno Beachy (1882-1944), Gid Troyer (1884-1957), Henry Kauffman (1866-1969), and Abe Schrock (1887-1962). No doubt there were others who exercised the art, but perhaps not as extensively. It would be of interest to know from whom these grafters had learned the skill. The author can refer to existing trees grafted by each of the above-named individuals.

Old Grafting Tools

In May of 1988, I purchased a wooden box containing Abe Schrock's grafting tools which was sold at the auction when the family of Paul Kauffman (1924-1987) had dispersal sale. The box is a simple affair, yet speaks of frugality and ingenuity. It measures 6"x19½"x8". One side reads in upside down letters, "*The Old Reliable Dietz Lantern*" and the other says, "*Don't Smoke Nor Blow Out*". Obviously old crating was used for construction. A flat, worn-out steel rim of a buggy wheel is bent over the top and nailed to the sides to form a large comfortable handle. A metal shelf along the inside rim and small leather pockets at the end serve to keep contents orderly. A divider

at one end provides space for the wax heater. The box shows some signs of use, splotches of wax dotting it here and there. But it also shows that the owner has treated it with respect and care in spite of its humble origin and crude appearance.

The wax heater is an interesting modification of a rectangular one-gallon metal can formerly holding DeLaval cream separator oil. The wax and rosin mixture to be melted was placed into two cuplike compartments fitted with lids flush to the can's surface. Several venting slits are cut into the narrow side of the can. A side door fitted with hinges and a glass window opens to reveal an oil burning heater inside. The glass is chipped but it appears like it was so for a long time...perhaps always...for the edges are smoked as all the rest. The oil burning heater is an old lamp head screwed onto a metal Lipton Cocoa can. Its edges are reinforced and tightly sealed with liberal beads of solder.

The tools in the box are examples of resourcefulness and applied skills, determining what was needed and what was available to fill these needs. One of the cleaving tools, a worn out file, could not be detected as such, were it not for the slightest trace of serrations on the one edge. The hook part is perfect and the edge is beveled flat and sharp. Another cleaving tool is slightly larger and appears more crude. It is also evident that it had been another tool or part of some machinery, but after a treatment at the forge had turned into a grafting essential. The small 8 oz. hammer that is included is also a reworked edition with a hand-whittled oak handle.

It is very probable that these tools have not seen use for the last 35-50 years, and more likely their active use took place 50-75 years ago.

Merits and Purpose of Grafting

It was a respected and helpful gesture when one did grafting. It was not done for pleasure or as a hobby. It was a needed skill to keep the family orchard filled with the right kind of fruit. Few people charged fees. Rather there was a sense of obligation to help each other out. We must remember that then was a time when no enticing, glossy mail-order catalogues loaded with suggestions jammed your mailbox. Local nurseries where one could pick up trees

were few and far between. The solution? Grow your own!

The merits of grafting are multiple. Planting apple seeds is not a reliable method of propagation to maintain a particular variety. Because of cross-pollination, each seed results in a new variety. Hence we see many variations and undesirables in the wild. With grafting it is different. The exact cell formation of the original is retained. This explains why a twig of a named variety placed onto a wild rootstock or volunteer fencerow shoot can become a beneficial tree. Old family favorites or heirlooms could be preserved in this manner.

Grafting was, and still is, an essential part of the fruit propagation process. Grafting, as practiced in yesteryears has become largely unknown. Today it is mostly done in commercial operations. Its earlier importance rated similarly to that of thrashing and butchering, which have also become all but lost arts to many of us. In order to fully understand this, one must take a glimpse into old homestead orchards.

The Homestead Orchards

Virtually every family homestead had its active orchard at the turn of the century. Some Holmes County atlases of the late 1800's show the actual placements of the orchards, giving evidence of their significance. Even into the 1940's and 50's most orchards were maintained and utilized. People depended on their orchards. Still to this day over 75% of original Holmes County homesteads show traces of once-flourishing orchards. Perhaps there is still a tree or two at the original site, now converted to a field. In other places an entire row of old neglected trees remain. Only a small percentage of these trees yield anything of significant value to their owner. The last two generations residing on original farms have not retained the fervor to nurture the orchard and keep the trees in active production. Most older trees have not been replaced.

The original orchards averaged in size of two acres or less. They were usually located to the north or west of the buildings. Frequently this area was slightly more elevated than the buildings and accommodated the windmill and the cistern. The trees were fairly large and

sprawling. Dwarf trees were unheard of. Most of the trees consisted largely of apples and pears. Peaches, plums, apricots, and cherries were less common until in later years.

Importance of the Orchard Crop

To the early farmer the orchard yielded a crop for him and his family to consume. Equally or even more important than having a crib full of corn or oats in the barn was to have barrels heaped with apples, the kegs filled with cider, and the vinegar barrel fizzing. Apples carried by far the most importance because of their versatility and value. Fresh apples, ripening from mid-July to November, could be used in many forms. The high-cholesterol diet of pork and fried dishes was countered by fresh apples. Kept in ground cellars, apples could be stored for winter use until early spring. There was apple sauce, apple butter, snitz, pies, dried apples, jelly, and wine. Making cider was an annual fall routine. Fresh cider was savored as well as the progressed forms of fermentation. Vinegar was indispensable as a preservative for pickling, cooking, and as a cleaning agent. All these multiple uses made it possible to tolerate less-than-perfect fruit, eliminating the need for intensive spraying to produce a blemish-free product.

Old sale fliers and auction listings often list barrels of apples and vinegar as important chattel. It is no small wonder that grafting and planting fruit trees took place before tilling fields. Early records of children's inheritance upon marriage ("Aussteuer") often contained certain amounts of apples or vinegar.

Conclusion

In the light of all this, we can see why there was respect for the men who exercised the art of grafting. They held a special place of remembrance to the generation they served. While many of us will never be able to inhale the aromas of melted beeswax, rosin, and flowing sap of bygone days, the relics we retrieve from those who did can still teach us valuable lessons. It was an instance where man did his part and left the rest to God. There was a true sense of frugal living, careful stewardship, resourcefulness, and responsibility to our fellowman and our Creator.

Song Translations

by Edward Kline

The following song, written by Peter Riedeman, is one of the many by this prolific Hutterite song-writer. Wolkan in his *Die Lieder der Wiedertaufer* lists 29 songs to his authorship. The *Lieder der Hutterischen Bruder* lists more, up to 45. Only three : #2, page 5; #20, page 120; and #37, page 212 are included in the Ausbund. Although Riedeman died a natural death at age 50, he was incarcerated three times for his faith, spending over 8 years in prisons. Wolkan lists this song as found in several manuscripts: *Codex Pressburger 212*, and his own *Handschrift*, with the notation, "zu Schackowitz gemacht".

Riedeman's 12th* Song

*Wolkan

1.

Now I will gladly sing,
And that from my heart,
May God grant me to accomplish this,
To the praise of His name.
His goodness will I count,
Which he has shown to us,
His wondrous works proclaim.
With pleasure I will commence.

2.

In the beginning He did create,
The heavens and the earth,
And did also bring into being,
All that moves therein.
With this He wished to show
His strength and great power,
For through His Word came forth,
The day after the dark night.

3.

In its course, the sun,
Goes around heaven's circle.
The stars and also the moon,
Obey His commands.
Nothing resists His words,
Everything must proceed of itself,
Appearing in its place,
To the honor of His name.

4.

Herewith He does show,
That nothing is equal unto Him,
And does glorify Himself,
With His gifts so rich,
Which He sends from Heaven,
Through Christ, His son.
In this His wrath ceases,
Mercy now draws near.

5.

Thereof will I now sing,
And joyfully proclaim,
From the heart bring forth eagerly.
How He has chosen us,

To be his own people,
Out of all the world in common
And befriended his children,
Being made pure by Him.

6.

For a long time He has promised
Through His prophets true,
And in the Son does fulfill for us,
His law written truly,
In the tables of the heart.
Through the spirit of his faithfulness
Wherewith he helps us,
Renews us in conscience.

7.

His word He did fulfill,
As He had promised,
And woke us from our sleep,
When death reigned over us.
Then let His word proceed forth,
In a pure maiden,
Did here with flesh enclose it,
A child was then born.

10.

And He did first reveal to,
His disciples all together,
That in Him was the life,
The way to His kingdom.
Whoever would come therein,
And have peace with God,
He must, in short summary,
His word here accept.

11.

Therefore He sent them quickly,
Saying, Go into all the world,
Until the ends of the earth.
My wonders do proclaim,
Speaking the good news,
To all men together,
My counsel in salvation bear forth,
and mix in no other.

14.

Therefore whoever will have communion
With God and His Son,
He must deny himself,
And all His doings,
Mortifying the old man,
With all his desires,
Under Christ in need,
And that promptly, quickly, and soon.

20.

So will He then be made,
Pure unto God the Lord,
Fruitful in all things,
Which are pleasing unto Him.
Like a tree, which is planted
By the streams of water,
Where the truth shines forth,
To the honor of His name.

21.

Therein exercise yourself, ye pious
Honor the Lord indeed,
His grace has come unto you,
From His throne in heaven.
You have embraced the way,
Which takes you into life,
Only be diligent therein,
And walk undiscouraged.

22.

The time is short and limited,
The hour soon comes to an end.
Stand on Him alone,
And strengthen your mind,
That no tribulations weaken you.
In Him undertake the good,
So that the enemy does not
Pull you down with his deceit.

The Hutterites in the 16th century were very zealous to promote their beliefs among the common people of their day. Their *CHRONICLE* speaks of them going to Hungary, Bavaria, Tyrol, Vorarlberg, Salzburg, Poland, Switzerland, Württemberg, Silesia, and Slovakia, hoping to gain as many adherents to their teachings as possible. The following song, sung in the church service when their missionaries took leave of the church, is, according to Wolkan, one of the most moving of their songs. He lists it as found in an old codex at the Graner Cathedral, with the heading: "*A new song, made for the occasion, when Brothers travel throughout the land. In February, in the Schlemmers tune to be sung, 1568*"

Hutterite Parting Song

1.

A song we want to sing,
And to bring forth,
God grant that we succeed
Even that we praise Him.
Always with our mouth,
Proclaim to the multitudes,
His wondrous works and deeds,
As is suitable in every hour.

2.

From God is sent unto us,
Salvation through Jesus Christ,
His counsel through Him is fulfilled,
Having come upon earth,
And redeemed the human family.
Those who receive His instructions,
And follow His teachings,
Will He never forsake.

3.

As Christ was sent out
From God, His father,
So did He confirm
That He did send and command,

His disciples all together,
The gospel message,
To the nations proclaim,
That they will understand.

4.

Still does God likewise send
In this last time,
To turn the nations,
From all their wickedness.
All the people to instruct,
That they all must appear
Unto judgment before God,
No excuse will help them.

5.

They must give account,
Of what they have done,
Always in this life,
Of all their actions,
In many places,
Of every unprofitable word.
O God, help us to regard this
Through your holy Word.

6.

That we take to heart,
And do consider well,
That here no jesting is of value,
Yet rather life.
Preserve, O God, in us your covenant,
That we in every hour,
Do shun unprofitable speech,
Always with our mouth.

7.

O God, so do strengthen us,
That this we may do:
Always faithfully minding,
To seek your honor and glory.
And to admonish men,
From sin to abstain,
That they do work repentance,
Else it will go very badly for them.

8.

No one dare hope otherwise,
Than as is before our eyes.
When God sought to punish men,
So did He in that time,
Warn and admonish the nations.
If they did not repent,
He inflicted the punishment,
And did completely destroy them.

9.

God still sends His teaching,
And admonishes the nations,
That they should be converted,
Though sinners, and go out
of Babel, this world, altogether,
from all their sins impure, heart,
Committing themselves to God from the
Becoming united with His church.

10.

We have also acknowledged,
This is the last time,
It draws near to the end,
Therefore we shall be prepared.
Our zeal faithfully exercise,
With Christ gathering
All His chosen ones,
As He did command us.

11.

Christ himself did say,
And did tell it to us,
That we, in these days,
Have not chosen Him.

He says: I have chosen you,
And thereto accepted you,
That you shall bear fruit,
Which shall endure eternally.

12.

We want to relate a little,
About the worthy brethren,
Who travel here and there,
In wretchedness here on earth.
Thereto being called,
Of God in His church,
To carry precious seed,
The fruit to gather in.

13.

While it is now acknowledged,
After the Lord's mind and counsel,
That we are being sent,
From you to go forth,
Being sent among the nations,
Far and distant in the land;
That the Word and will of God,
Might be known to the people.

14.

This is our desire,
And we pray very much,
That you would beseech,
God the Lord for us,
And pray at all times,
That He would keep us from suffering,
And comfort us with His spirit,
That we might be gladdened.

15.

We take leave from you,
Our beloved brothers and sisters,
With the arms of our hearts, Christ,
To embrace you in the pure love of
We bless you after a true mind,
All you pious, and wife and child.
From you we must part,
Here none may find the other anymore.

16.

God bless you, House of God,
God comfort you at all times
For unto this honor,
He himself has chosen and prepared you.
God bless you in the pure peace of
All the holy Church, Christ,
May God keep you faithfully,
To the honor of His name.

17.

God knows, whether it will be,
O my beloved brothers and sisters,
That we will see you again,
Yes, upon this earth,
And rejoice together with you,
Even in this life.
Do keep us faithfully pious,
O God, in heaven's throne!

18.

Or is it seen thus,
And should it also happen,
That in this life,
We see you no more here,
So comfort us, God, at all times,
That after this suffering,
We see each other with joy,
Even in eternity.

19.

In the kingdom of eternal joy,
Whereupon we do wait,
There will no one separate,
Or rob us of the eternal crown,
If we continue unto the end,
Indeed in a righteous life.
O God, help us reach the goal,
Through Jesus Christ your beloved Son.

20.

Amen, may this take place,
God will perform it,
That you, in this life,
May be to Him an honor and glory,

A comfort to all His children,
And to all the holy Church.
Be dedicated to God from the heart,
He will be with you always.

21.

God will lead and direct you,
Beloved worthy brothers,
He makes you grow and increase,
And to be fruitful upon this earth.
God blesses you like the manna,
And says, there will be many of you,
And you will give him the praise,
With joy overcome until in eternity.

22.

For you, O God, it is worthy,
That you have prepared us,
You want to take us home soon,
Out of this danger.
Come rescue us, your tender children,
That we, in the right manner,
May wade through the Jordan.
Be with us on the passage.

23.

As your Word does tell us,
And we have experienced,
That you want to be with us,
Every day until the end.
For the pious you have prepared joy,
Honor be to you all times,
Praised be your hold name,
Through Christ in eternity.

Amen.