

THE AMISH MENNONITES.

A SKETCH OF THEIR ORIGIN, AND OF
THEIR SETTLEMENT IN IOWA,

WITH THEIR CREED

IN AN APPENDIX.

BY

BARTHINIUS L. WICK, A. M.,
FELLOW IN HISTORY, STATE UNIVERSITY OF IOWA.

IOWA CITY, IOWA:
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INTRODUCTION.

IT is the purpose of the author to trace briefly the origin and growth of the Mennonite movement from its first appearance in the valleys of the Piedmont to its consummation into a creed in Holland—and its story as it has been recorded in America, and in later years in Iowa.

In church history the Netherlands figure as the home of religious freedom.

It was in the struggle against the terrors of the inquisition, that Menno Simon¹ began to proclaim the doctrine of peace, declaring that the Christian church had no right to defend a creed on the field of battle.

The Mennonites² look upon the Waldenses as the founders of their creed.

¹Simon did not claim to be the founder of the sect that bears his name, but simply the expounder of that form of non-resistant belief, which can be traced back to Apostolic times, and since held by people known by various names—Disciples, Believers, Christians, Saints, Brethren, Albigenses, Waldenses, etc., all professing to follow, as nearly as possible, the plain teachings of Christ and the Apostles.

²See Dr. Ypey, *Geschichte der Hollandischen Baptisten*, cited in Cassel, *Geschichte der Mennoniten*. Van Bracht in his *Martyr's Mirror*, takes this view; also Schyn, Maatschoen, Mehring and Roosen, the foremost historians of the Society. Ten Cate, the Dutch historian, discusses the matter at length in *Geschiedkund onderzoek naar den Waldenzischen of sprong van de Nederlandische Doopsgezinden*. He claims that the Waldenses, who were weavers, fled to Bohemia and Flanders, where they began their trade of weaving; that many of them came to England and there laid the foundation for the largest spinning industry of the world. See also Pennypacker's *Historical and Biographical Sketches*, pp. 20, 41, 47 and 160.

THE ANABAPTISTS.

The Anabaptists were the forerunners of the Mennonites and from their ranks came many of the followers of Menno Simon. The word is a term applied to sects who deny infant baptism, but in church history it denotes a sect which took an active part in Germany and the Netherlands during the Reformation.¹ In Germany, the Anabaptists were known as Taufers, and in Holland as Doopsgezinde. In England the Taufers were called Baptists, while the Doopsgezinde were known as Mennonites. In Moravia the Anabaptists called themselves "Apostolical" and by their practices carried religion to its extreme limit, as regards mere formality; to imitate the Apostles they went barefoot, held a community of goods, dressed in black, had gloomy views of future judgment and mortified the body in all manners of self-infliction, in order to be more acceptable in the eyes of God. Dorner speaks of "Anabaptism as a malady of fanaticism which spread like hot fire over all Germany." It is true that religion manifested itself in the Anabaptists in forms, other than in any other sect. Their views as to the true constitution of the church and its relation to the state, and the efforts they made to maintain their opinions, is a great problem. If you look at the lawlessness of the leaders, you call it fanaticism; but if the other side is studied, we see nineteenth century ideas of tolerance, of freedom of worship.² It seems that the Anabaptists wished to carry the reforms which Luther pleaded for to their limit, without reflecting on the outcome of such a course. The story of their brief career is short, covering only a few years, but if we should enumerate the events that transpired, and apply their meaning and import to later history, it would cover an interesting epoch. If we turn to Switzerland, they fight for liberty and virtue, and win success; in Germany they are blinded by enthusiasm and misled by prejudice, still there is much to admire in their actions, for they saw no other way

¹Schroeckh, *Christliche Kirchengeschichte*, vol. 5, p. 429.

²Burrage, "Anabaptists in Switzerland."

to attain spiritual freedom, than by "demolishing the castle and destroying the church." In Holland they were equally heroic, although many of them, especially the Mennonites, refused to resist by force, or defend by the sword the creed they found in the well-thumbed Bible.

THE RISE OF THE MENNONITES.

"The word Mennonite, like Calvinist and Lutheran, is a term used to designate, not the opinions of an individual, but the modes of religious doctrine of the person whose name it bears, as an eminent expounder." Thus the name forever linked with the Mennonite Church is Menno Simon, the contemporary of Luther, Melancthon, Calvin, Zwingli, Bullinger and Bucer, the great theological giants of the sixteenth century. They represent antipodal characters. Luther was a Machiavellian, Melancthon was a shrewd, self-controlled, modest believer; Zwingli and Calvin were blunt and impetuous, who sought to invoke religious reform even by burning heretics and gagging thought. Simon is less known than these, for his work was not quite so extensive, still the large society that he organized gives ample testimony to his worth; and the bold utterances imbued with "Erasmian culture" that he made use of, to defend his course, fit him well for a worthy antagonist among these reformers. Protestantism owes him undying gratitude, although in his life-time he received from its hands nothing but disdain and dishonor. The influence that he exercised among the discontented Christians who really belonged to no sect but were at outs with all of them is extensive and worthy of commemoration.

Menno Simon was born at Witmarsum, a village near Bolswert, Friesland, 1492¹ and was thus ten years younger than Luther and five years older than Melancthon. Little is known

¹The date of his birth is variously given at from 1492 to 1505, and of his death at from 1559 to 1561. The last investigation made by J. G. de Hoop Scheffer, Professor in the Theological Mennonite Seminary at Amsterdam gives the date of his birth at 1492, and that of his death at 1559. See Cassel, p. 39.

of his early life except that he was educated for the priesthood in the Catholic Church and took orders in his twenty-eighth year, when he began his labors with much activity in the field that he had vowed never to renounce. While he was priest at Pingum, he happened to be at Leeuwarden when an Anabaptist by the name of Sicke Snyder was beheaded for being re-baptised. This act of cruelty Simon could not reconcile with the tenets of his creed. He consulted the Scriptures but could find nothing concerning infant baptism. The reading of the Bible gave him new food for thought. He says, "I had been a priest several years, but had never read the Scriptures, spending my leisure time in feasting and carousing."¹ In 1524, he withdrew from the church and gave himself up to study and meditation. It was some years after this that he joined a small sect called Obbenites, who held that while on earth, true christians had to suffer persecution, were non-resistant, and hoped for no millenium. In 1535, a number of Anabaptists had taken refuge in a monastery at Bolswert. As they were unwilling to renounce their faith, nearly all of them were put to death; among the number was Peter Simon, a brother of Menno. This cruel sight made such a deep impression upon his mind that he was joined by a few, who had escaped the gallows, and lived in seclusion, praying and meditating.² Desiring to know the grounds for infant baptism, he consulted Luther, who replied, "that children were to be baptized on account of their own faith." As this did not satisfy this inquiring seeker after truth, he then sought Bucer, the great Strasburg reformer who held "that baptism would cause those who had the training of children in charge, to bring them up in the way of the Lord." Bullinger was next consulted. He pointed "to the covenant and the circumcision," which Simon could not substantiate by Scripture.³

Afrer much travel in search of light, he returned home in a

¹ Works of Simon, p. 3.

² See Carl Roosen, *Life of Simon*, pp. 25-29; also, Cassel.

³ Simon, *Renunciation of the Church of Rome*, p. 4.

worse state of mind than when he left, waiting for "the inward light" which the schools and the scholars were unable to furnish him. He felt that religion had become a mere formality. Simon wished to make religion less a matter of external forms and more an affair of the inner life, to strike at the root of the evil by making the ministry free; to establish a free altar where all could worship in spirit and in truth, without the reading of mass, or the listening to sermons delivered by a paid hierarchy.

In public discussions, by books and pamphlets, Simon used all the resources of a subtle mind in the cause of humanity and in obedience to convictions which he felt were just before God. His was the ascetic rule of obedience to the inward monitor, which reproved the penitent sinner in the quiet council chamber of the soul.

It was while Simon was hiding, and engaged in meditation and writing in the little village of his birth in Northern Holland, that eight pious, persecuted followers of Christ came to him, asking that a society be organized. This was in 1536.

"For the sake of those pious souls, who were of the same mind and spirit with themselves and with me, the eight with much solicitude, kindly requested me to act as their spiritual adviser."¹

Such was the origin of the first so-called Mennonite Society² composed of a few peasants in a country, where so many bloody battles had been fought for religious opinions.

To avoid persecution, this little company worshiped in the open fields. They were a people earnest and honest, with immovable faith grounded on the Bible, their only guide. They suffered persecution without complaining, submitted to suffering with pious resignation which adds such a charm to the

¹ *Renunciation of the Church of Rome*, p. 5.

² Dr. Keller writes in the *Badische Gemeinblatt* that the word "Mennonite" was not used for a century. The members called themselves "Society of Christ, or Society of God, or Anabaptist Society of God." First in 1665, was the word Mennonite used, and then but once. As late as 1759, a certain H. Funk used the term "Society of Christ in His Will." Cassel, p. 296.

Christian life, and forgave their persecutors, feeling that "God doeth all things well."

Between the Mennonites and other Protestants there soon arose a bitter feud, the latter seeking religious freedom by the sword, which method the former considered inconsistent with Bible teaching.

That the seceders from the church of Rome would have accomplished their end without so much blood-shed, is now conceded by many. But those were troublesome times; too often enthusiasm took the place of reason, and apparent success many a time became a harder test than misfortune, and a prosperous condition obtained by arms brought nothing but corruption.

The first convention that the Mennonites held, seems to have been at Buckhold, Westphalia, in the year 1538, when a creed was drawn up by Simon, Dirck Philip, Battenburg and David Joris.¹ The first work in defence of the creed here drawn up was a pamphlet against John of Leyden, in which Simon with much force exempts his followers from the approval of such methods. His next work appeared in 1539, and is still looked upon by the society as its true apology, being called "The Fundamental Book of the True Christian Faith." The Antipedobaptist view that the convention adopted Grebel and Manz had already accepted at Zurich in 1525, having organized a society there, having for its basis of faith, baptism upon confession.

Hermann Schyn, the Mennonite author, asserts *that they never were* Anabaptists, still the first congregation had allied themselves to that body and many of the views of that sect have been introduced into the Mennonite creed.²

The persecution against Simon was doubly severe. He had been a prominent priest and now he became the acknowledged

¹ Carl Roosen "Life of Simon," p. 32.

² Dr. Ypey, Professor of Theology in the University of Groningen, and Dr. J. J. Dermot, court chaplain in Holland, both Mennonites, or at least such by descent, do not hold this view. See also Schroeckh; Barclay, Religious Societies; Buck, Theological Dictionary; and Cassel, p. 38.

leader of the Anabaptists (Taufgesiten) which name was as much hated and as terrible throughout Europe, as the word anarchist is to-day. Whether the adherents of Simon belonged to one society or another, matters little; certain it is that when they assembled under Simon's leadership, they were as law-abiding as before they had been lawless; no more ranting, no more extravagance. Says the leader, "I am not a follower of Munzer or any other seditious sect, but have been called unworthily to this office by a people, who were ready to receive Christ."¹

The little congregation that began so unassumingly spread with considerable rapidity over Holland, Switzerland and Germany. The progress being due no doubt to Simon's exertions, both as a writer and as a preacher. But, as soon as proselytes became numerous, the leader was hunted like a criminal, a price being put upon his head, and a person being put to death for giving him shelter without knowing it to be a crime.²

At last Simon and his followers were compelled to flee from Holland, when Philip II, in 1555, assumed control, and by arbitrary measures, sought to destroy heresy. Although persecution was directed against all Protestants, the Mennonites being non-resistants, suffered most severely.

Martin relates that three thousand Mennonites suffered martyrdom in Swabia, Bavaria, Austria, and the Tyrol, and six thousand under the reign of Philip II.

There were nearly as many martyrs among the Mennonites in the city of Antwerp alone as there were Protestants burned at the stake during the reign of "Bloody Mary."³

Simon and some of his followers fled from their retreat among the dikes of Holland to Hamburgh. When the inhabitants, who cared more for trade than for religion, were threatened with the loss of their Hansa rights, Simon was

¹ Preface to his Works.

² Martyr's Mirror, p. 382.

³ E. K. Martin, Pamphlet on Mennonites.

compelled to flee to more hospitable quarters, which he found with a German, Count Van Vreesenburg, of Oldeslohe in the duchy of Holstein, where he was permitted to print his writings and where his followers secured protection by the payment of one dollar each.

Here Simon labored assiduously till the close of his life, in 1559.

He was buried in his garden as was customary among early Christians. No monument has been erected to his memory.¹

His work continued for a quarter of a century, during which time he traversed Germany, Switzerland and Holland. His ministerial labors were attended with remarkable success, and large additions were made to his followers. From Eyfelt to Moravia, there were fifty churches, comprising each from six hundred to one thousand brethren.

At a conference held at Strasburg, there were present fifty elders and several hundred delegates.

After Simon's death, the society grew with increased vigor. Privileges were granted them by states formerly hostile, for the members, by their industry and economy, proved themselves prosperous and model citizens.

In many of his views, however, Simon was in advance of his age. In the last years of his life, discussions arose concerning the nature of the ecclesiastical ban, but were kept under by the personal influence of their leader. After his death, they were renewed and for the next half century were more destructive than were external oppressions. Hugo Grotius remarks that "their divisions were so numerous that they could hardly be numbered."

The Mennonites were not the only ones thus rent with dissensions. All Protestant societies suffered alike. The States General finally summoned a Synod at Dort in 1618. This settled the contest between Calvinism and Arminianism, after six months deliberation.

¹The church in which Simon preached in 1536, was rebuilt in 1828(?) and was abandoned in 1876. A large stone church has been erected to his memory at Witmar.

In 1626 the Mennonites made specific reply to charges made by their enemies. Four years later they held a Synod at Amsterdam, which was followed in 1632 by a Synod at Dort, which adopted a Confession which has since that time been the creed of the Mennonite Church. (See appendix.)

THE AMISH MENNONITES.

The Amish or Omish Society, dates back two centuries, to the reformer, Jacob Ammon, who in 1693 separated from the congregations which to some extent had deviated from the articles of faith drawn up and adopted at Dort, in 1632. In Europe his followers were called Upland Mennonites, to distinguish them from the Lowland Mennonites; also irreverently denoted as Hookers, because they wore hooks and eyes on their clothes instead of buttons. In this country they have been called Amish, after the person who, in a great measure, materially *re-established* their form of belief.

Of the founder we know but little more than that he was a native of Amenthal, Switzerland, but had taken up his abode in Alsace. Perhaps he had been driven from his native country on account of the religious persecution in 1659, when many of the Mennonites were compelled to flee, and on the borders had to sign an agreement to which the government was a party, that they should never return. This extreme severity on the part of the government reached the ears of members in Holland, who drew up a petition which was sent to the burgomaster of Rotterdam, who became so much affected by the inhuman treatment of the Swiss brethren that he sent an ambassador to Switzerland to intercede for them. His mission resulted in establishing religious freedom.¹

Ammon was a minister and elder, spending much of his time travelling in Alsace, in Switzerland, in the Palatinate and in Holland. Everywhere he sought to extend virtue and piety, to uphold a standard of strict morality which even enemies have associated with his memory. His mission seemed

¹See E. K. Martin.

to bring about a revival of the old faith, to bring back to the Society the spiritual exuberance of Simon's earlier work; to direct the earnest seekers after heavenly manna to accept the "spirit of Christ in their own hearts."

But dissensions were frequent where creeds were taught and but few books on the subject of belief. Consequently the teachings became as numerous as there were ministers and districts. Some held to the letter of the creed, and to the teaching of Simon; others taught more in harmony with the drifting tendencies of a sceptic age. Slowly strife, schism, separation began to make themselves felt in the scattered communities. The greater number seemed to favor more *worldliness*, more freedom in their religious belief. Nevertheless, a few led by Jacob Ammon, adhered rigidly to the ancient ordinances and the Confession of 1632. The rigid party asserted that the Society had violated the ordinance, by letting it remain a dead letter without even a faint attempt to enforce it. One of the principal points of controversy was about the shunning of expelled members, according to Scripture passages, 1 Cor. 5, 9-11; 2 Thess. 3, 14; Titus 3, 10.¹ This Ammon's opponents understood to mean shunning expelled members at the communion table only.

In 1690, Ammon and Christian Blank, both elders, began a series of examinations to investigate the matter of faith in Switzerland and in the Palatinate. The results were, that as the accused did not appear, they were expelled by Ammon and his coadjutors. This act was too harsh and hasty, although his views were based on Scripture authority. The accused, who also had a following, disowned Ammon and his followers. This was the course of events for some time until a final separation became inevitable.

Ammon, the leader of the conservative branch of the Church, although without the scholarship of Simon, was a person of varied attainments and a leader of men. Beneath a rough exterior there beat a warm heart, but he could be stern,

¹ See article 17, Confession of Faith.

severe and resolute when required to yield to a majority whom he thought to be wrong.

His preaching was powerful and penetrating; his arguments were often unanswerable. At the same time his compassion for the suffering and his hatred of tyranny were as strong as in the sympathetic heart of Simon himself.

THE MENNONITE CREED.

Since the organization of the first Mennonite Church, three centuries and a half ago, composed of hardly a dozen members, there have, in course of time, sprung up as many divisions as at first there were original members. Strange as it may seem, all of them look upon the Confession of 1632 as the fundamental doctrine of their faith; their differences have been mostly touching disciplinary matters and have led to two divisions, conservative and liberal, and the questions decided on have been mostly what practices shall be prohibited and what old customs shall be retained. It may be mentioned that the Mennonites have never professed any separate theological or historical creed, but have held to the letter of the Bible as closely as possible, and thus they have abstained from formality, either as part of worship or as a condition of membership. The great mysteries of our faith, free-will, predestination, election, reprobation, although constantly discussed in every church gathering on the continent, the Mennonites have refrained from taking part in these discussions which generally lead to ill feeling and hatred, instead of to any practical results. However, they have always rejected the doctrine that "the promises of God to His church, as recorded in Holy Scriptures were the exclusive possession of any outward, objective corporation of men." Their creed has not been philosophical, but practical, not devoted to empty theories, but to real things, to reach the sinner and to have him come to a knowledge of his sins. "Bring men immediately to Christ" has been their doctrine.

Their most striking differences from other Protestant Churches are these: Their views of baptism, their objections

to oaths, to military duty, to office-holding, and to a paid ministry. In doctrine of grace they hold that Christ died for all; and in regard to the communion agreeing with Zwingli; the practicing of feet washing; the shunning of expelled members; rejecting all revenge; denying the moral right of going to law in settling differences, and disbelieving in divorce.

"Ours is the faith once delivered to the saints," is the Mennonite saying; consequently their church government is very simple and is administered by three orders. The first order is the elders, or bishops, who preside and administer the sacraments of baptism and the Lord's Supper. The second class is that of the ministers who take part in worship and instruct the young. The third class, called deacons, are chosen from both sexes and are ordained to care for the poor and the infirm, to assist in administering the sacraments, and in the absence of ministers to take their places. The elders and ministers are installed by public prayers and the laying on of hands.

The manner of choosing officers among the Mennonites is unique, and may be mentioned in this connection. After an appropriate sermon has been preached by an elder and the minister has offered prayer to the effect that the members may be guided aright in the matter, the officers then retire to an adjoining room, whence the members pass through one by one, naming the person they believe the best qualified for the place. If the choice is unanimous, the person thus chosen is after a rigid examination installed, but if there has been a number of persons suggested for the office, a day is named on which to choose by lot one of the persons thus suggested. On the appointed day, any one can suggest the name to which his mind has been drawn. After a season of prayer that God may rightly select the proper person, the deacons take as many hymn books as there are candidates for the position and they place in one book a slip of paper on which has been written, "Herewith God has called thee to the ministry of the gospel," or "the lot is cast into the lap, but the whole dispos-

ing thereof is of the Lord." The books are all alike in appearance and placed on a table. Each of the persons nominated then takes a book, and he who gets the volume containing a slip of paper, is regarded as the divinely selected minister. Other officers are chosen in the same manner.

The meetings are divided into districts, each district appointing delegates to meet at stated times for consultation. In church affairs the Mennonites resemble the Congregationalists in this, that each meeting has the right to regulate its own affairs. In their business meetings they never vote on any question, orally or by ballot, but in cases where opposition is shown, a delay is had until unanimity has been obtained. This often retards important business and must as a consequence leave much unfinished business that can never be disposed of; however this singular method seems satisfactory to all.

The Mennonites, like the Baptists, Arminian Brethren, Dunkers and Campbellites, reject infant baptism. The general body of the Mennonites and Amish baptize by sprinkling or pouring only, not by immersion. The various divisions look upon water baptism merely as an outward sign of admission into church membership, and reject the theory that its administration confers some spiritual benefit on the one that receives it. This was a long stride in advance of the theories once held. They also hold that infants are saved through the mediator with an everlasting salvation. Truly a comfort to parents who bury their children in infancy.

The communion is looked upon as an outward act commemorating Christ's sufferings and death. It is administered only twice a year—in the spring and in the fall. Each intending participant is examined concerning his spiritual life several days before participating in the rite. If his manner of life has not been what it should be, he is denied the precious privilege. After the communion feet-washing is observed, small tubs being used. The sexes perform the office among themselves, each in turn washing and wiping the feet of his brother or her

sister and giving at the same time the hand of fellowship and the kiss of peace, each partner saying to the other, "May the Lord wash and cleanse us." to which the other responds "Amen."

The Mennonites, like the Quakers, believe that "the true gospel ministry is not the result of a theological education, but that it is a gift bestowed by God and not conferred by any human authority." From the very beginning they have taken their stand against a "hireling ministry," and the payment of tithes—two things, which in the eyes of the world were essential requisites for a religious organization, and for such bold assertion they have suffered untold hardships. Of late years the question of a hireling ministry has been much agitated, one party favoring such a step, claiming it to be in harmony with our times, while a stronger party has repudiated the new doctrine, being fully satisfied with the old. Still the society has expended large sums in the mission field, and the traveling expenses of the ministers have always been borne by the society. The ministers in addition to their spiritual work do manual labor, financially being as well-to-do as the others, while their sermons which we have had the privilege to hear, have been above the average.

The Mennonites were among the first non-resistant sects, and the first who strenuously opposed the taking of an oath which had made perjury common. The members for refusing to do what they thought was wrong, were imprisoned, beaten and publicly put to death, on the very scaffold admonishing those about them to be steadfast, facing death without a shudder, clinging to the tenets of their faith with all the tenacity of their race. This first party of peacemakers has grown to a mighty power in the world; the faint echo which resounded from the low marshes of Holland less than four centuries ago, has since re-echoed in every civilized country. What was then a new doctrine has been recognized by leading statesmen—that there is a better way to settle differences than by war, which necessarily means that "might makes right."

Evil speaking is prohibited, and perhaps in no other society is this rule so rigidly enforced; no language, either reproachful or untrue concerning others is indulged in, so as to injure any one, still it must not be understood that ministers and others may not admonish, both privately and publicly, if it be necessary.

The Lord, they think, reveals to each one who seeks Him, whatever such person needs. Madam Guyon's words have also their spokesmen in these people "That which you seek without you, you have already within you."

Excommunication is founded on natural rights which all societies have of excluding members. This rite is very severe among the Amish especially. Nothing will be tolerated of an expelled member, unless he acknowledges his error and is reinstated. In the shunning of expelled members, they even go so far that the accused party cannot eat at the same table with the others, no matter if it be wife, husband, or child, that has erred. Another party is not so severe and holds that the shunning should only be enforced at the communion table.

To be good in little things, they claim is the christian's duty, and to do anything that would be dangerous to the moral character one of another is wrong. To do as you would be done by has been their motto. Early they began a warfare against slavery, the use of intoxicating liquor, the use of tobacco, and extravagance in dress; and this warfare has been kept up to the present time. Their mode of dress to-day is essentially the same as that of the Dutch peasant of the first half of the sixteenth century. Among the Amish the beard is worn long, and shaving is forbidden. Other Mennonites mostly shave; the leaving of the beard in spots upon the face, keeping it waxed and variously trimmed, must be sinful. The same opinion is held in regard to hair-braiding, the wearing of jewelry and of showy colors. In build-ings they may expend large sums for comfort, but discard every ornament. Whatever a person takes a secret pride in they think should be avoided, as it may lead a person astray

from the path of duty. We know of one instance where a woman was very successful in the cultivation of flowers and became noted throughout the neighborhood where she lived. She spent more and more of her time in the flower garden that should have been spent in other more pressing duties as a housewife, but she was susceptible to flattering compliments paid her, which made her proud. One day as she was neglecting her other duties and working in her much prized garden, it suddenly appeared to her that it was wrong to waste so much time, just to gratify her sense of pride. While thus musing about her past conduct, she destroyed all her plants, being fully convinced that God would surely some day call her to account for the hours wasted—hours that might better have been spent in some other occupation. This little incident goes to show, how in all things, the members wish to live God-like lives. Truly to be good in little things is not a bad lesson to learn.

THE MENNONITES IN AMERICA.

HOWEVER much the Mennonites accomplished in Europe, their proper field of action seemed to have been on this side the Atlantic. However many the names of great worthies of Dutch, Swiss or German stock they can point to, as having made the Society so eminent in the old world, the new world can point to scores of descendants whose ancestors had been burned at the stake because of their faith. It was Pennsylvania that reaped the greatest reward from these people, and its present prosperity can, in a great measure, be attributed to the thrifty, economical peasants and their descendants who settled at Germantown more than two centuries ago.

Willem Rittenhouse was the first Mennonite Elder in

America. He came from Amsterdam in 1688. His ancestors had been paper manufacturers at Arnheim for several generations and he himself had learned the trade. Only two years after his arrival in this new country, he erected the first paper mill in America.¹ The first book that the Society had published was an English translation of the Dort Confession of Faith, which was published in 1712. The first printing office established was at Germantown, in 1738, by Christopher Sauer, nine years after Franklin had begun his *Gazette* at Philadelphia. Sauer printed the Bible in German in 1743 and it was for forty-three years without any English rival (the first English edition being the Aitkin Bible printed in 1782). Of the first edition was printed one thousand copies, of the second, appearing in 1763, two thousand copies, of the third, appearing in 1776, three thousand copies. By 1749 the "*Martyr's Mirror*" was published in English by the Ephratah community. It is said to have required fifteen men three years to make the paper, translate the work, set the type and print the book.²

The incessant wars brought on by the ambitions and rivalries of the Spanish, German, and Austrian princes were destructive to national prosperity. Property, life and limb were never safe. The peaceful, non-resisting Mennonites suffered most in this respect, for as a rule they had more property than the others, being more thrifty and making no efforts to conceal their valuables nor to retake them after they had been carried away. Their cattle feeding on the adjoining hills were driven away by the marching armies, and if any were left, these were taken by marauders and plundering bands that followed the armies. However much these peaceful dwellers hated to see their property disappear representing to them years of hard work and all they had to rely on in their old age, still the loss of all their property with death and starvation grimly staring them in the face was not half so

¹ See Cassel.

² See Cassel; *Herald of Truth*, 1887.

heart-rending as to see their young men taken from their homes by force and compelled to fight in the ranks which disease and the enemy's fire daily thinned. Nearly all of these depredations took place in the valley of the Rhine, which, since the days of Charles the Great, has been the camping ground of armies and the battle field of nations, so it was not to be wondered at that these quiet tillers of the soil early sought for another home where intolerance and ravages of war were unknown.

Thus as early as 1662, twenty years before Penn arrived in the new world, a small party, consisting of twenty-five, under the leadership of Cornelius Plockhay from Zurichzer in Hoorn, had founded a little colony which was named Hoorn-kill, near Cape Henlopen, Delaware. The infant colony prospered beyond expectation and more immigrants were expected, when on a sunny summer day in 1664, Sir Robert Carr, in the name of England, put an untimely end to all their hopes and expectations, by leveling to the ground their huts and carrying away persons and property much in the same manner as the Acadians were treated a century later. What became of them is not known only that the leader made his way to the Germantown settlement in 1694, after various adventures, in all his travels being unable to find his ill-fated companions.¹

The misfortune of the first colony perhaps dampened the ardor of those that were left behind, but in no wise was the thought of a western home abandoned. However, it might have taken many years before another attempt at colonization would have been undertaken, had not Quakers begun a proselyting career about this time. Quakers were numerous in Holland from 1660 to 1700, and it was among the Mennonites especially that they made their converts, their doctrines being nearly the same. Sewell, the Quaker historian, came from Mennonite parents, who shortly after his birth joined the Friends,—they being the first Quakers in Amsterdam.

¹ Cassel, p. 60.

Princess Elizabeth, Princess Palatine, and the Countess of Hoorn, of Herford; Anna Maria Schurman and the Sommerdykes of the Hague; the Countess of Falkenstein and others of the nobility, most of them adherents of the French ex-Jesuit de Labadie, became adherents of the Quakers. Two English Quakers, John Stubbs and William Caton were in Holland as early as 1654, establishing meetings in that country. In 1663 the latter gentleman and Stephen Crisp again extended their creed, and in their zeal to spread the same, came into contact with Dr. Abraham Galenus the founder of one of the Mennonite sects.¹ The records of the Yearly Meeting of Holland, held at Amsterdam in 1693, mention this visit of Caton and Crisp in 1663 as being so fruitful in obtaining converts. They visited the Palatinate, Krisheim, Crevel and several other places along the Rhine. Penn made his first visit to Holland in 1671 and seemed to have been instrumental in establishing Quaker meetings at several places. In 1677 he made an extensive tour of the continent, accompanied by George Fox, Robert Barclay, the author of the *Apology for Quakers*, George Keith, George Watts, John Furly, William Talcoat, Isabel Yeomans, and Elizabeth Keith.² It was on this trip that Penn sought settlers for his intended land purchases having already become interested with Robert Barclay as trustee in a New Jersey grant to members of that sect. Penn had great influence in Holland—his father, Admiral Penn, being well acquainted there, having married into an influential family of Zinspinning of Rotterdam.

Penn's proposals were accepted by the people, especially the Mennonites and Quakers, who no doubt were more oppressed than the others. Although toleration had by this time been granted, it had by no means become universal and

¹For facts concerning the spread of Quakerism in Holland see: Sewell, *History of the Quakers*; George Fox, *Journal*; William Penn, *Travels in Germany and Holland*; The Penns and Peningtons; Penn-Logan Correspondence; Barclay, *Religious Societies*; Friends' Library; J. G. Bevan, *Life of Barclay*; T. Chalkley, *Works*; Thomas Story, *Journal*.

² Sewell, *History* vol. 2, p. 259. Penn, *Travels in Germany and Holland*.

the impressing of the young men into the army was even more certain than formerly. Pennypacker, citing Ten Cate, p. 72, states that, there had been put to death in Rotterdam seven persons, on account of their faith, in Haarlem ten, in The Hague thirteen, in Antwerp two hundred and twenty-nine in one year, thirty-seven in another and the same number in a third year.¹ And these acts of cruelty were committed as late as the beginning of the seventeenth century, the customary method of procedure being to burn the men and drown the women.

When a few years later Penn had obtained his province, he was not slow in advertising his schemes to obtain settlers. Says Bancroft, "the news spread that Penn, the Quaker, had opened an asylum for the good and oppressed of every nation and in the name of humanity went through Europe gathering the children of misfortune." The London newspapers contained column after column about the land of Penn, about the climate, the productiveness of the soil, the Indian tribes, dwelling especially upon the liberal government that the founder expected to give to the colony. A great many of these articles were translated and printed in the Dutch newspapers which were largely circulated, it seems at the expense of the founder. As a probable result of this advertisement, William Penn conveyed by deed, March 10th, 1682, fifteen thousand acres to Jacob Telner, of Crefeld (a little village on the borders of Holland), then engaged as a merchant at Amsterdam, Jan Streppers, and Dirck Siepman, all three sharing equally. Telner visited Penn's colony the year previous and was very much impressed with the country and its tolerant laws. He later moved to London, where he acted as a dual agent it seems both for Penn in procuring settlers and in obtaining free passage for his Mennonite brethren. The next year the Frankfort Land Company was formed, purchasing near Philadelphia, fifteen thousand acres which was afterwards increased to twenty-five thousand acres. The

¹See Cassel; Penn-Logan Correspondence.

members of the Land Company were nearly all Pietists, followers of Jacob Spener, whom Penn visited in his continental travels and in favor of whose adherents he drew up a petition circulated among the rulers to the effect, that they should be more lenient with the people who held different views from their own,¹ stating "that the French Huguenots whom the government exiled, coming to England established factories there, which at once put that country at the head of the list as a manufacturing country; that the people that are now imprisoned in your jails are manufacturers, and if continued to be thus treated will leave for more hospitable climes."² The original purchasers included Jacob Van de Walle, Jacob Schlutz, J. W. Ueberfeldt, F. D. Pastorius, Daniel Benagel, Casper Marian, George Strauss, A. Hasvoet and the wife of Dr. Johan W. Peterson, one of the first Inspirationists in Germany and a person to whom the members of the Amana Society in Iowa look as one of their early leaders. None of these stockholders came to America but Francis Daniel Pastorius, a native of Windsheim, a man of learning and culture, who by extensive travel and in the German Universities had stored his mind, and who was about to become a man of the world, being the son of a judge, but becoming acquainted with the doctrines of Spener, he renounced the fashionable circles of which he was the center, and cast his lot with these people. Whether the father ill-pleased with such a step of the son, which to him seemed to lead to no earthly promotion, wished to banish the apparent wayward son, or the youth himself preferred the unknown existence that awaited him on these inhospitable shores to the vexation of the sire, is not known. As in those days, there was no intercourse between the continent and the new world, the emigrants were compelled to go to London to obtain passage. On July 24th, 1683, thirteen families under the leadership of Pastorius and Op den Graff secured passage in the ship Concord, owned by

¹Barclay, Religious Societies.

²The petition is given in full in Sewell, vol. 2, p. 355.

a London Quaker merchant, James Claypoole, arriving in Philadelphia, October 6th.

From this time on, great numbers of Mennonites, Quakers, and Pietists came every year from Crefeld, Muhlheim, Kriesheim, the Rhine Valley and other places that Penn, Fox, and Barclay had visited, showing that their work, as land agents at least, had been successful. On June 13th, 1683, Penn conveyed another tract of land to Govert Runke, Lenart Orts, and Jacob Van Belber, all of Crefeld, a thousand acres to each on condition that it should be settled, which was done shortly afterwards, thirty-three families arriving before the end of the year. In 1698, large numbers set out for America, having been assured by Penn, "that if they would only bring their Bibles they could leave their weapons at home."

George Fox and Alexander Barker made a religious visit to Holland in 1684. As the former had traveled extensively in the new world, we may be sure that he employed every legitimate means in his power to win colonists for his fellow-worker, Penn.¹ And sure enough in the next year, the first emigrants set out from Kriesheim, led by Peter and Isaac Schumacher, and Gerhard Hendricks. Some time after this Thomas Story, of Philadelphia, made a visit to Holland in all probability obtaining emigrants.² At the beginning of the seventeenth century, Thomas Chalkley, a Philadelphia merchant, while on a business trip, held religious meetings among the Mennonites at Leeuwarden, Groningen and Haarlem. He says, "I know not that I ever met with more tenderness and openness than here. These are a great people whom they call Menists, who are very near the truth. The fields are white unto harvest among divers of them, spiritually speaking."³

While Penn was busy with his province and financially embarrassed, he still found time to think about, and even

¹ Fox, Journal.

² Story, Journal.

³ Chalkley, Journal, pp. 93-99.

assist his Mennonite friends with small sums of money. He writes to James Logan in 1709, "herewith come the Palatines whom use with tenderness and love and fix them so that they may send over an agreeable character, for they are a sober people, divers Menists, that will neither swear nor fight."¹

It seems that nearly all of the Dutch emigrants that came over from London, were financially assisted by the English Quakers, whether out of sympathy for their religious tenets for which they were willing to suffer, or simply to assist their chief to obtain good citizens for his model colony, is not known. The London Yearly Meeting for 1709 contributed fifty pounds to the Mennonites, mostly Amish, who had fled from Switzerland.² They seemed to have secured free passage on Quaker merchant vessels, which constantly plied the Atlantic. Among these Swiss exiles may be mentioned the Herrs, Kendigs, Mayhews, Millers, Oberholtz, Funks and Bowmans, whose descendants up to the present have taken such a leading part in perpetuating the Society's simple faith. From 1711 to 1735, five hundred families at least settled in Lancaster, Berks, and adjoining counties, and in a majority of cases English Friends assisted with free passage and other pecuniary help. At last the number coming to London for help was so great that they were unable to assist all those who applied and a commission was appointed whose duty it was to render help both in London, and in Philadelphia on arrival, but even this committee could not always assist, being in straits for money.

Benjamin Furly was Penn's agent at Rotterdam, and Jacob Telner acted in the same capacity both at London and Amsterdam. As early as 1717 a commission was organized at each place, which lasted for nearly a century, composed in England of Quakers, and in Holland of Mennonites, to assist the needy with passage money to America. A commission was also retained in Philadelphia to take care of the members.

¹ Penn-Logan Correspondence, vol. 2, p. 354.

² Barclay.

on arrival, to secure houses for families and work for the others the very hour they landed. Cassel claims that by 1732 more than three thousand emigrants had been assisted from the Palatinate alone, most of these being Amish. Martin says, referring to the Amsterdam commission, "the struggles of this good-natured committee and their endeavors to tighten their purse strings when their hearts were wide open, is one of the finest tributes in history to the genuine Dutch benevolence and Dutch liberality. One cannot help smiling when he reads over remonstrance after remonstrance, and declaration after declaration, that this was the last dollar that they would pay, that their funds were exhausted and their patience too, and then finds a new ship-load, and a fresh cargo invoiced in their name from the land of trouble and tyranny, to the land of peace and plenty."

On arrival on American soil, the meeting house was erected simultaneously with the dwelling house, and the stated times of worship were as carefully observed as the daily hours of toil. Germantown became the centre of their spiritual and intellectual life, and here the German sage and lawyer, Pastorius, began his first school, in 1781, having already thirteen years earlier, drawn up a memorial against slave holding, which was adopted by the Germantown Quakers and sent to the Monthly Meeting and thence to the Yearly Meeting at Philadelphia.¹ Richard Frame alludes to the Germantown settlement in the following stanzas;²

"The Germantown of which I spoke before,
Which is at least in length a mile or more,
Where lives high German people and low Dutch,
Whose trade in weaving linen cloth is much,—
There grows the flax, as also you may know
That from the same they do divide the tow.
Their trade suits well their habitation.—
We find convenience for their occupation."

Pastorius on his arrival in America became a Quaker, and

¹ Memorial against slave holding published in *The Friend*, vol. 18, no. 16.

² Poem called Description of Pennsylvania.

was on intimate terms with Penn, Logan, Story and Lloyd, but he was equally the spokesman of the Mennonites and Swedes who intrusted to his care measures they wished to have passed.¹ It is to Pastorius, Whittier refers in his "Pennsylvania Pilgrim," a poem which pictures the early life of the Dutch colonists so admirably:

"I sing the Pilgrim of a softer clime
And milder speech than those brave men who brought
To the ice and iron of our winter time
A will as firm, a creed as stern, and wrought
With one mailed hand, and with the other fought.
Simply, as fits my theme in homely rhyme
I sing, the blue-eyed Spener taught.
Through whose veiled mystic faith the Inward Light,
Steady and still, an easy brightness shone,
Transfiguring all things in its radiance white.
The garland which his meekness never sought
I bring him; over fields of harvests sown
With seeds of blessing, now to ripeness grown,
I bid the sower pass before the reapers' sight."

Early in the history of Germantown, it was very difficult to elect civil officers, as the Mennonites refused to serve, and there were but few others. It is recorded that in 1703, Paul Engel was elected burgomaster, but refused to serve, so a Quaker was appointed in his place to fill the vacancy. The principal names of the Germantown settlers were, Rittenhouse, Herman and Abraham op den Graff, Jan Luken, Jan Leusen, Pastorius, Cassel, Shoemaker, Pennypacker, Bokanogin, Frick, and Miller.

George I. seeing the great success Penn had with the Dutch colonists, concluded that it would be to his advantage to at least obtain a share of the thousands who are flocking to Penn's dominions. A circular was issued in 1717, beginning in this language, "that since Christians, called Baptists or Menists, have been denied freedom of conscience in Germany, Switzerland, etc., the King offers them a habitation west of the Alleghany mountains in the colony of Pennsylvania, but

¹ Professor Oswald Seidensticker in "Der Deutsche Pioneer," and "*The Penn Monthly*," give full accounts of the life of Pastorius.

not belonging to that province. The King offers to each family, fifty acres free, and for a period of ten years the privilege to till as much land as any one wishes without payment of any rent. After that period the rent for land such held, shall be two shillings for every one hundred acres."

From Germantown the Mennonites spread into Bucks, Montgomery, Lancaster and Lehigh counties, North Hampton and Chester. The Amish settled mostly in Lancaster, Union, Mifflin, Somerset, and Lawrence counties. It was the Amish who in 1718 addressed a petition to William Penn, stating their differences in belief from that held by the other Mennonites. Penn himself was at this time very ill and died during the summer of that year, so the council acted upon it and granted the privileges asked for, namely: excuse from attending courts of law, from taking parts in elections, and from holding office, civil or military. Cassel says that in 1711 Penn held a conference with the Indians in Lancaster county, who had not been on friendly terms with the new settlers; he told the red men to treat the Amish with respect, as they were friends of Onkas (Penn)—presents being given to bind the treaty. As no deprivations are recorded in that part of the Pennsylvania colony, the treaty seems never to have been broken. This date given by Cassel cannot be correct, as Penn was not in America after 1701, when he was called home to answer serious charges heaped upon him by the House of Lords in regard to his relations with James II. Either this meeting must have taken place earlier, or else Penn was represented by Logan, the chief justice and the founder's true and trusted servant. After Penn's death, the Amish sent a memorial to the government to this effect, that as he was instrumental in opening their eyes to appreciate the splendors of America, they wanted to show some regard to his memory. "We were invited to come to this land of Penn. We came to Pennsylvania to seek an asylum from persecution to which we were subjected in Europe. We knew the character of William Penn and rejoiced that God had made such a man." Thus reads the memorial.

The Mennonites early appreciated the freedom from military duty, granted them by the proprietary government, but during the Revolution many were pressed into the service. The war of 1812 and the Mexican war were so short lived that drafting became unnecessary. In the Civil War the Mennonites, Quakers, Dunkards and other non-resistant sects suffered considerably for their religious opinions. Influential Quakers aided by such men as Senator Anthony, Secretary Stanton and others, were instrumental in passing a bill in Congress in 1863, to the effect that members of religious societies holding testimonies against war should be exempt from draft upon payment of three hundred dollars into the United States Treasury, the money to be used for hospitals and in supporting the disabled soldiers. Most of the non-resistant sects availed themselves of this law. In the South, where the non-resistant sects were fewer in numbers and where the demands for soldiers were more severe, Quakers and Mennonites suffered untold trials, without an instance where any changed their faith, even after the most cruel persecutions that the ingenuity of man could invent.¹ In South Carolina, several of the Friends were shot for refusing to bear arms, and a great many suffered untold miseries in southern prisons for the same reason. When these cruel acts became known to the people such outcry was made that the government finally took notice of the matter. Many of those opposed to war accepted government positions, such as mail carriers, and postmasters, to escape the draft; others deeming this method of escape from the draft unchristian, preferred to suffer without complaining. The Quakers, Mennonites, and Dunkards were all anti-slavery men and Republicans, and this opposition the confederates thought did not mean so much conscientious scruples against warfare as a hatred of the slave-power itself. Drafting began early in the South and as early as May, 1861, a draft was made in Virginia in which old men and young boys were included. In the Shenandoah Valley, a

¹See Haydock's Testimony against War.

large number of Mennonites and Dunkards were taken to Harper's Ferry and there court-martialed for refusing to carry arms, but were finally given their liberty. Several drafts were made to fill up the ranks, which were continually thinned in battle and by disease. While the Southern power decreased, their vindictiveness increased and they squandered all their men and money recklessly on the lost cause during the last days of the confederacy. During this trying ordeal, many escaped to the Northern States. About a hundred Mennonites and Dunkards attempting to escape were captured and brought to Richmond for trial. The Mennonites brought forth their Confession of Faith, the Dunkards quoted passages from the Bible, while the Quakers who had come to assist their friends relied on Barclay's Apology for facts to maintain their position in the course they had chosen. Algernon S. Gray, an eminent lawyer, pleaded their cause. This inhuman treatment that these people had been subject to, became known to members of the Confederate Congress, and a bill was introduced by a member from Virginia, to the effect that Friends, Mennonites, Dunkards, and Nazarinians should be free from military duty on payment of five hundred dollars confederate money. Thus, in the halls of a Southern Congress, in the midst of war, and of legislative excitement, Barclay's Apology and the Mennonite Confession of Faith were first made known to the people and the contents of those two documents were literally quoted by the friends of the bill who won the day. The law no doubt was of inestimable value and great numbers were saved from the wretched prisons of which the Union soldier can give so many touching examples, but for all that, these people suffered terribly from famine and disease, which the marching and countermarching armies left behind. One example of the cruelty of those days will suffice. In the Shenandoah Valley, General Sheridan commanded his troops to burn every thing for ten miles in circumference, as a revenge for the supposed murder of civil engineer Meigs. And within this radius the Mennonites were included, a people

who treated friend and foe with the utmost kindness. Again on Sheridan's retreat in 1864, he burned mills, barns, and houses, and carried away the provisions that nothing might fall into the hands of the rebels.

Such was the sad experience of the Mennonites during the Rebellion, but if we take a hasty glance at their treatment in other countries, they cannot but consider themselves fortunate in living under the stars and stripes of this free republic of the West.

In America the draft in case of emergency has been the only thing imposed upon them, while in Europe they have to this day been subject to severe laws which they could not observe, believing it to be right to follow the word of God rather than the dictates of man. Although William of Orange granted them privileges, it was not till 1672 that they obtained full religious freedom. During the seventeenth and eighteenth centuries, persecutions were common both in Switzerland and Germany, the fugitives fleeing to Holland where the Mennonites in 1750 numbered one hundred and sixty thousand. Since then the Mennonites have decreased in number, due perhaps to emigration, and at present there are only about fifty thousand in the Netherlands, who still worship according to the formality laid down by Simon. Empress Catharine, that far-sighted ruler of the Russians, early saw the pecuniary value to her country at least it would be to induce the Mennonites to immigrate, where, along the valleys of the Volga and the Dnieper they could by their thrift, and economy, not only teach the natives by their example, but by turning the virgin soil into a garden, they would become a source of wealth to the state. Catharine, being a native of Stettin, undoubtedly was acquainted with the Mennonites and therefore knew something of their sterling qualities. This invitation was extended in 1783, and on the strength of the invitation a few of the leaders visited several places in Russia, but it was not until 1800 that the real emigration set in, when the ambitious Empress had been dead four years. Paul,

who succeeded her, granted the Mennonites freedom of worship and freedom from military duties. The latter were imposed again in the seventies and this led to the large emigrations to America, when nearly all of the Russian Mennonites, numbering many thousands, settled in Kansas, Nebraska, and in South Dakota, where they have in a few years changed those endless prairies into fertile farms. In Moravia the Hussites early became Mennonites and at one time there were seventy thousand members in that country alone. The Hanseatic cities of Hamburg, Bremen, Dantzic, Stettin and others, early granted them liberties on account of their commercial value, they being weavers, their goods being called Mennonite goods. It was not until the Revolution of 1848 that Germany granted them religious freedom, and then with much reluctance, for even as late as 1858, in Hanover, an election for Representative was annulled because the candidate worshiped with the Mennonites. In Canada, full freedom was early extended and now there are no less than twenty-five thousand in that country, while the census of 1890 gives the Mennonite population in the United States at forty-two thousand; this number does not include any below sixteen years of age, so that the birthright membership would not be far from one hundred thousand.

THE EMIGRATION TO IOWA.¹

The tempting offer of the King of England, in 1717, may have been the first thought that the Germantown settlers had of a western wilderness, feeling for the time being, that they were far enough west for comfortable purposes, although many availed themselves of the advantage to obtain cheap lands, it was not for a century that Mennonites could be found outside of Pennsylvania. A few crossed over into Maryland by the close of the Revolution, and by the end of the century

¹ The brief sketch of the settlements in Iowa, is chiefly from manuscripts furnished by Samuel Guengerich, and from long conversations had with Elder Frederick Swartzendruber, both old pioneers.

the advance guard of the Amish took up their abode in Ohio, but their frontier life was far from agreeable; the Indians drove away their cattle, picked their corn, and made short work of anything they could find. Then the war of 1812 broke out, and parts of the State became a desolate wilderness. For another half century new settlements were made, but mostly in Pennsylvania. By 1840, long enough to revive from the financial crash of '37, new life set in, and the undeveloped west became the Mecca for the young and ambitious from all classes of society. It seemed that all had taken Greeley's advice and were going west to grow up with the country. It was the general army of land-seekers that an exploring party of Amish followed, consisting of Joseph Miller, a minister, Daniel Miller, John Smyly, and Joseph Schrock, who set out from Somerset county in the summer of 1840, to seek for a desirable place for an Amish settlement, beyond the ill-fated scattered communities of Ohio. These members, by forced marches, reached the Ohio River and then taking the steamboat, had for a few days a life of ease. At the mouth of the river another steamer was boarded and the speed was much less on account of going up the river, but the beauty of the surrounding country was no less picturesque and inviting even if the speed was slower. Reaching Burlington, Iowa, then one of the foremost trade centers of the vigorous, enterprising territory already knocking for admission into the sisterhood of States, the party set foot on Iowa soil. Our land-seekers, after such a life of idleness, as they must have considered a steamboat ride in those days, from the Pennsylvania borders to an Iowa town, concluded that now they would walk the rest of the way. They traversed nearly all of eastern Iowa and seemed best pleased with the neighborhood around Iowa City, then the capital of the Territory. From Iowa City they proceeded to Cedar Rapids, and by way of Clinton to Chicago. At this place they tarried a while, and made several trips in various directions, looking for a location. But the swampy condition of the land, and the prev-

alence of malaria at that time frightened even the most enthusiastic of the company, and they bid the west good bye and turned towards home. Coming to Elkhart, Indiana, the land fever once more struck some of the party and after much discussion a site for a settlement was decided upon near Goshen. In the following spring Joseph Miller, Daniel Miller, Joseph and John Barntreger, with others, were the first Amish settlers in Indiana. While Iowa lost her first party of explorers, the name became familiar to the old settlers in Ohio and Pennsylvania; and it seems before the end of 1840 an Amish settlement had been made at West Point near Keokuk, Iowa. The names of these hardy sons of toil, who in spite of danger crossed the vast prairies to find homes for themselves and their children, might be mentioned in this connection, as they and their descendants have assisted materially in making the State one of the foremost agricultural regions in the Union, simply by their thrift, perseverance, and economy. These Amish pioneers were John Rogie, Christian Kinsinger, Christian Werrey, Andrew Hauder and Christian Reber, all from Butler county, Ohio; Joseph Ries from Canton, and Adam Vornwald from Wayne county, with Christian Schwartzendruber, as the first elder, coming all this distance at the advanced age of four score years. As at Germantown in 1682 the first thing was to organize their church affairs, so here meetings and religious work went hand in hand with their daily toil, which was a struggle for bread. By 1846, a good sized meeting was held with Christian Schwartzendruber and Joseph Goldsmith as overseers.

The object of settling in Iowa was two-fold. First, the desire to obtain homes of their own which was getting more and more difficult in the East for persons in limited circumstances, land in Pennsylvania selling at ten dollars per acre, while in Iowa the best land sold for only one dollar and twenty-five cents per acre. Second, it was to form communities wherein worship could be better observed and where labor could be better carried out on the community plan.

This community method has been of great value and has been one of the means of obtaining their wealth by united efforts, working in harmony. The two classes, rich and poor have been mostly confined to our large cities, but it is now fast becoming as bad in our farming communities, the large farmer by means of modern machinery, can work more land with less expense than the small farmer, and can sell his produce to a better advantage, the small farmer being compelled to sell in the cheap market to pay his debts and in failure of crop must give up his farm to the mortgagee, and after a life of toil must go further west, to begin over again, and perhaps once more become subject to a similar misfortune. This wide gulf between rich and poor is not found among the Amish. There are no rich landlords who have grown fat by the sweat of their neighbors; neither are there any that may be classed among the poor, but all are in nearly similar circumstances and this fact can be explained only from the communistic relations existing among them. The mutual insurance, the gratuitous help rendered each other, the funds constantly on hand to assist the less fortunate in buying homes, the practice of charging only a small rate of interest on money, and the financial help extended during sickness; all these advantages derived from such a quasi-community system have materially assisted in making that universal distribution of wealth which is found among them.

By 1845, Daniel P. Guengerich from Ohio, and Joseph J. and Peter Schwartzendruber, from Maryland, being encouraged by their respective communities volunteered to go in search of land. Hearing of the success and satisfaction of the infant Iowa settlement, they made straight for that place and were received with open arms by the settlers, who were anxious that more would come of their own persuasion. They were pleased with the West Point settlement, but were afraid to buy land, since the tract of land they had settled on was claimed by the Indians; it being the long disputed Half Breed Tract. For this reason the land-seekers pushed further

north in search for the spot that the first party had picked out five years earlier, but had been afraid to settle upon, on account of the distance from their old home, and the apparent hostility of the Indian tribes, having heard so much of their acts of cruelty among the Amish settlements in Ohio. The land was all that the first party had declared it to be, even better; and as they were afraid that such rich and beautiful land would be taken in a short time, they were not slow in inscribing their names on all the linden trees near the present site of Amish, twenty miles southwest of Iowa City, afterwards going all the way to Dubuque on foot to have the land put on record, after which they returned to their respective homes, and made preparations to emigrate the following spring.

The site was well chosen; besides a fertile soil, there were running water, plenty of timber and stone quarries near by, and it was not far from mill and market.

In the spring of 1846, Daniel P. Guengerich, Wm. Wertz and Joseph J. Schwartzendruber with their families, emigrated to their selected location, by steamboat from Zanesville, Ohio, to Muscatine, Iowa, where they landed about the 10th of April and were thence conveyed by wagon to Iowa City.

In November, 1846, Peter Miller, from Knox county, Ohio, came on and joined the other families.

During the summer of 1846, ELDER JACOB SCHWARTZEN-DRUBER, from Maryland, made a visit to the new settlement. He was well-pleased with the country, and in 1851 he and his three sons also emigrated; and the same year organized the church, over which he faithfully presided to the time of his death, in 1868.

Log huts were erected and breaking done, and for awhile everything was favorable to prosperity, but hard times came then, as now, and the ambitious hopes of brighter days vanished; soon the malarial fever with its grim visage made itself known in the thinly-settled community; a few died and with sickness came also financial ruin; wheat was selling at thirty cents a bushel and corn was offered at ten cents. But in

spite of such a trying ordeal, none felt like giving up and returning to their old home. Times changed, the malarial fevers subsided, and good prospects drew from the east scores of new settlers. The early settlers of other nationalities were at first afraid of these people, some thinking that they might become a burden to the county. They seemed not to understand English well; then their mode of dress was objected to—the bonnets of the women and the short coats of the men, the long hair and the broad brimmed hats. But these people who thus made such bluster about the Amish must be excused for their ignorance of the German character for thrift and economy. If one of these strenuous opponents of forty years ago would travel through one of these settlements to-day, he would see their large well-kept farms with massive buildings, he would find, much to his astonishment, a neighborhood of plenty instead of want, a "Fifth Avenue" instead of "Five Points," as he might have expected. It is to be feared that those who made such strenuous objections to the Amish settlers on their first arrival in Iowa have come much nearer the county poor house than the thrifty lot of enterprising farmers in Johnson county, who still wear their short coats and broad-brimmed hats, from choice, and not from necessity. It was not long after they were assured that the Germans could take care of themselves, that these same enemies laid other charges against them, that they were clannish and imposed upon the rights of others, and they even set a time when the Amish should be driven out by force. But the quiet, unassuming ways of the people and their grounds for doing what they thought was right won popular regard and the plan was given up, and since then no trouble has ever existed.

Since Daniel Guengerich was the first Amish settler in Johnson county, we shall give his life more in detail. He was born in 1813, near the village of Mingerhausen, in the principality of Waldeck, Germany. His father died when he was an infant, his mother marrying Jacob Swarzendruber. This marriage was blest with four sons and one daughter, all

of whom are now living in Iowa. All these sons coming of military age, it was thought best to emigrate to America, in order to escape the draft. This was the first emigration from Hessen and on their arrival they were hissed in the streets when it was made known from what part of Germany they came, as the Hessian mercenaries in the Revolutionary War had not been forgotten. They sold all their possessions for 1,800 thalers, and were compelled to leave 500 of this sum with the government in case they should return without means. In the summer of 1833 they started from Bremen, then, and much more so now, the emigrant emporium for Germany, Poland, and Bohemia. After a tedious voyage, lasting seventy-two days, the worn-out emigrants were landed in Baltimore, glad to breathe the air of freedom, denied them at home.

The greater part of the Iowa settlers were from this part of Germany, and nearly all had the same trials to go through. They first stayed long enough near the seacoast to make a little money, and then go as far inland as the money would carry them, and after several such movements they arrived at the place of final destination. Such has been the history to a large extent of the Yoders, Millers, Hostetlers, originally from Switzerland, of the Planks, Rebers, Kinsingers, Benders, Guengeriches, Schwartzendrubers, Schoettlers, Brennemanns, and Werreys, whose descendants now can survey their broad acres and call them theirs, while their fathers were scarcely able to pay for a ferry across the Mississippi.

The Lee county settlement, on account of the litigation which ensued about the land titles, lost many of the members who would not enter into lawsuits about their claims, but who went away, taking land further north. Thus the first settlement was doomed. Although as early as 1855 the church membership was more than fifty, by 1870 the last member moved away, and all their property was sold to strangers who knew little or nothing about their mode of worship or their sturdy qualities as citizens. From Lee county most of them

went to Henry, Davis, and Johnson counties. The Henry county settlers were originally from Alsace, stopping long enough in Ohio to earn enough money to come to Iowa, which State they reached penniless in 1852. Some of the most prominent pioneers were Daniel Conrad, John and Peter Roth, A. and John Hostetler, J. Garber, and Jacob Lichty. Among the younger generation who, both in church and in other matters, have a front rank, have been Benjamin Eicher, S. M. Hage, J. Goldsmith, J. Schlegel, and S. Gerig. This community early held liberal views and have held apart from the others. The membership is 220.

The Amish village and surrounding settlements in Johnson county became the first, and is now the largest and most important center of Mennonites in the State. The settlement embraces an area of about twenty miles in length and ten miles in width, composed nearly altogether of Amish families. For church purposes, the community is divided into four districts—Upper Deer Creek, Lower Deer Creek, South Sharon, and North Sharon, or Sharon Center districts, with a population of 965, of whom 421 are communicant members; those under sixteen, with few exceptions, have not been admitted into church membership. The assessed valuation of personal and real property, as given by the county treasurer for 1891, is as follows: Upper Deer Creek—land, 5,379 acres; value, based on $33\frac{1}{3}$ per cent of its actual value, \$60,595; personal property, \$9,405. Lower Deer Creek—land, 5,642 acres; value, \$78,745; personal property, \$37,695. South Sharon—land, 3,302 acres; value, \$57,134; personal property, \$14,866. North Sharon—land, about 5,000 acres; value, \$75,000; personal property to the amount of \$20,000. In this neighborhood there is also another more liberal branch, presided over by Elder Werrey, comprising about 200 members, with about the same ratio of property. Other Mennonite communicants are found in several places within the State, but they are few in numbers, therefore we have been confined mostly to the settlements

that have been most numerous and active. The census bulletin for 1890 gives the following statistics by counties: General Mennonites, in Carroll county, 8; in Mahaska, 7, and in Page, 13. The Amish, in Henry county, 250; Washington, 104. The General Conference Mennonites, in Davis county, 150; Lee, 227; Washington, 132. The Mennonite Brethren in Christ, in Page county, 14.

The strife that manifested itself among the early religious devotees on the other side of the waters has, in the centuries that have passed, not become extinct, but, on the other hand, has rather assumed larger proportions; in this State alone there are no less than six or eight different branches, with twelve branches in the United States, in which there are 42,000 communicants. Early trouble arose and a little meeting was set up within a meeting, and often the children would attend one, while the parents would worship at the shrine of another. Where the cause lay is difficult to say, but if these troubles could have been avoided the strength of the church would have been very different. One reason may have been in this, that the early settlers came from various parts of the east, and some from various countries in Europe, and being thrown together, each one wanted to introduce the customs and usages of his own locality, and these differed, as did the characteristics of the races and countries they represented. Then, again, ambition, lust for power, made itself prevalent here, as everywhere else, as it is human, if not Christ-like, to climb the ladder of fame. Again, contention arose when a party wanted to build meeting and school houses; the other party, from tradition as well as from writing, showed that this was at variance both with custom and Scripture. The young, full of new ideas, bright and intelligent, had a secret desire for office, which the sires resisted. Then, again, Gentile neighbors, of whom the Amish could not be rid, stirred up many to rebel from the strict rules laid down in the creed. Matters came to a crisis in 1878-9, when open separation came, feeling that it was better to dwell

apart than together with enmity in the heart. The fight was mainly between a progressive and a conservative element, the one, imbued with liberal ideas, feeling less constraint, wanted to increase church work by making it more popular; the other held on to the old, and to the letter of the creed, asserting that church work and its success could not be counted by the number of members, but by the humility and spirit in which they wrought.

It is not the place of the historian to spin fine theories how causes might have been prevented, but to tell facts, letting the reader formulate his own unbiased opinion. The Iowa adherents of Simon at least might have had another tale to tell, if there had been less strife and more forbearance with the shortcomings of others. "What can be done?" we have heard many ask. It is a difficult question to answer. Will Simon's creed spread or will it remain stationary? Shall the future chronicler tell of its fall or of the decay averted? Shall the Mennonite spirit of aggressiveness of two centuries and a half ago yet arise, Phoenix-like, from its ashes, learn lessons from past errors, or is it doomed to comparative decay? To the author, as a casual observer, it seems that more of the aggressive spirit of former days is needed. The young members should be labored with early, and be given part of the church work to do, thus being made to feel the responsibility in youth. There should be no disownments for trivial offenses; the grounds for Christian fellowship should be widened; "Unity in essentials, and liberty in non-essentials," should be maintained, and then "Let charity prevail over all."

THE AMISH AND AMANA SOCIETIES.¹

A COMPARISON.

A brief comparison of these societies would perhaps not be out of place in this treatise. The members of both came to Iowa at about the same time, settling side by side with equal advantages. Both hold similar religious views, and have in their "veins the blood of those wonderful survivors of long ages of persecution and oppression." Both are of the same race and emigrated about the same time and for the same cause—the wish to worship God according to the still small voice within, which tells the earnest seeker where to find the path of duty. There is this marked difference: The Amana Society practices communism and looks up to the primitive church as the model, where, in Acts ii, 44-45, it is said "that all who believed were together and had all things common; and sold their possessions and goods." The Amish Society may be called a quasi-community, as they have much in common, mutual insurance, funds to assist the needy in buying homes, and gratuitous help rendered each other constantly. At present both societies are strong financially, but as to the future, the one seems doomed to break up sooner or later under its existing form, for communism seems foreign to our free institutions, and its many noble qualities, its simplicity of religion and customs must give place to other customs more in harmony with our age. The other society may continue, but it, too, no doubt, will be compelled to accustom itself to time and place. Such seems the present outlook; still, for a member of neither, it may be preposterous to prophesy, for, although he may live for months among them as a visitor, he can only observe the best side, and is unable to comprehend the inner workings, the tendencies of the young, the various pitfalls they are subjected to, things which only the older heads understand, and are unwilling to discuss.

¹See the State University of Iowa publications: "History of the Amana Society," by Professor William R. Perkins and Barthinius L. Wick.

The purely communistic life, viewed from the standpoint of an imaginative believer, has endless charms; a world free from trouble and from the sins of mankind. However, if it shall be studied from the practical, every-day standpoint, then it is wholly different. There is a great deal of self-sacrifice necessary in order to give up all for the benefit of the masses. Altruism can be beautifully portrayed on paper, can be pathetically told from the pulpit, but when it comes to be put into practice, how different. If we bear in mind what a person in a communistic society has to give up, only then can we first comprehend what it means to renounce the world.

The supreme doctrine of the communists is that "Sorrows, hopes, rewards, and failures are borne by all, and not by one." This, philosophically speaking, divides the burden, making it easier to bear; it may be true to a certain extent, but try to be comforted when some one has unjustly wronged you; try to be consoled when the heart wishes to be alone for communion with the departed friend whose spirit has been taken to the other world, and its failure will appear. Is it not the very essence of life to battle with the world? It is self-reliance that makes the full man. "The strongest man is he who stands alone," says Ibsen.

In a communistic society this is lost; the highest faculties of man cannot be exercised; there is not that wide freedom and range to excel, for the arrangement is more like that of a body of men in a large factory where one is under another up to the highest; and he is restrained by the board or indirectly by all the members. Of course the door is open; privileges are given to rise in any line of work, but it is a slow and long life of drudgery, while outside the person can put forth all his powers, real or imaginary, and although he may not succeed as well, he can only blame himself, while within the society jealousy, envy, preference, are brought to bear against him, and his abilities, however great, must molder away, self-consumed, barred by circumstances and powers over which he has no control.

Still a communistic society offers many advantages which cannot be obtained outside. All evils can be easily checked in a community where public sentiment will not allow it, while in a settlement like the Amish, where it is free for all to locate, people of immoral character may be found next door, and it is impossible to get them away; the old can shun their society, but the young are not so discreet, and they will mingle among them and are bound to learn perhaps unconsciously their first lessons in vice. At Amana, strangers can not remain without permission, and the hired laborers are kept apart from the members and their actions watched closely. Thus it would seem that communal life must develop a stronger moral character. Communism relieves a person from the thought of overworking himself, in order to have something laid up for a rainy day for the family, for here he counts only the years he has left to work when the society will reward his early labor with a life of ease and plenty. Members of a community waste no time going to town, there are no idle days, for work is so planned and adjusted in such a manner that there is always moderate work, never any rush, still every thing is done at the right time. The members of the Amana Society do not toil hard, seldom more than ten hours a day in the summer. The Amish on the other hand work harder, put in longer hours, and undoubtedly get much more work done, still they are ignorant of the Colony motto, "to make work a pleasure, not a pain." The Amana members live longer than the others, being so regular in their habits, rising and retiring the year round by the sound of the bell, living on plain and good food, besides being relieved of all care and nervous strain which is America's besetting sin.

A corporation like the Amana Society, is disliked by the masses, for it drives out the middle class. Every thing is bought at wholesale which cannot be produced by themselves, a saving of thousands of dollars annually. You will often hear the remark made, that "the Colony is of no use to the State, for they buy cheaper and sell dearer than any one else,"

which, in a certain sense is correct, a corporation having that advantage.

It is often said that a communistic society must break up on the death of its founders. This is not always true, for in Amana it is more prosperous under the rule and guidance of the sons and grandsons of the founders. As far as wealth goes, the Amish, from statistics, have prospered better than their communistic brethren, but then the Amana Society was not organized for the simple purpose of acquiring wealth, if we heed the preamble of their constitution which says "this Society is organized in order to live better lives in the fear of the Lord." The Amana Society have enjoyed more comforts and a vastly greater security against moral depravity on account of its healthy surroundings; better schools and better facilities for the old and infirm. This security offered to the aged against all want and misfortune has been a strong inducement to hold the members in the society.

The Amana Society offers a diversity of employment to its members, which has kept many of the young men at home while among the Amish, outside of tilling the soil, there has been nothing to hold the ambitious young man in the society, and he has exchanged the homestead for the city to take up a trade or learn a profession. If these men could have found congenial employment at home, they would have made the society stronger and could have borne the burdens which the old men for want of help had to carry alone.

Variety of mechanical employments broadens the faculties, and nowhere has this been so well demonstrated as in the Colony, where ingenuity and mechanical dexterity have been wonderfully developed. I asked a young colonist one day "why so happy?" as he was joyfully whistling an old tune his mother no doubt had taught him. A smile came over his face as he looked up from a mechanical contrivance he held in his hands and which had taken up all his attention, and replied with the joy of a boy just out of school "I have made a discovery, I don't need to work in the field any more, I can

now be a mechanic." This had been the desire of his life—now it was assured and he was happy. This diversity of employment, of choosing a line of work, with the approval of the trustees, who judge whether or not the applicant is gifted for such a position, has been a valuable move in keeping down much hard feeling that might otherwise arise.

The two societies hold contrary views in regard to marriage, the Amish encouraging early marriages; the colonists like all societies having for a basis a community of goods, discouraging early marriages, and even holding that celibacy is a higher religious state. The Amish give as a reason for their views that it keeps the children in the neighborhood, who if not bound down early might begin a roving life, makes them steadier, and early, from necessity, if not from choice, teaches them economy.

In Amana the visitor will see many grey-haired bachelors and an equal number of devout old maids pulling through life in single harness. Are they happy and content with their apparent lonely condition? Is it a life taken up from choice or from other motives? This would be difficult to answer, but true it is, St. Paul notwithstanding, "that in advanced life, when age has weakened and bent the body, when time has stunned the mind, the old man knows no happiness like that of being loved by a woman." Of course the community is one family on a large scale. Each one shares the joys and sorrows of the entire family. Self is lost sight of, it is all for us; the interests of the community must be my interest.

In private and social life both excel, the simplicity of one comparing well with the plainness of the other. By honesty, temperance, industry and thrift, both societies have succeeded and by their fair dealings have won the respect of all. Both hold with Molinos that "Christian perfection consists in sweet repose of all mental faculties in God, and in indifference to all actions of the body." It seems that religion is essential to harmony in a communistic society. All must be of one mind. This deep rooted religious faith has cemented hearts where

discord existed, has kept out gossip and scandal which so often creep into societies of this nature, where your business is everybody's business. With many, communism would be unbearable if it were not for this solace in a religious faith. "Bear ye one another's burdens," are the words of our Christian Philosopher, and nowhere else is this divine rule more forcibly exemplified, than in the community life where it is the fundamental principle to bear with the shortcomings of others, to patiently suffer without murmuring, to subordinate the individual's will to the general interests of the community.

Filth is unknown in either place, and this is the reason that these places look so cheerful to a stranger entering their gates coming from the enterprising but dirty cities, where no one takes time to sweep. Among the Amish, cleanliness is due to a secret sense of pride to outdo a neighbor, while among the colonists the leaders early saw the necessity of making the place attractive in order to retain the members, and cleanliness is one of the means that draws, so much so that even the casual visitor on departing must tear himself away, for the cleanliness and the attractiveness of the place possess so many magic charms. Peace and quiet are found among both, and to the stranger coming from the busy hum of the city, it seems that eternal Sabbath reigns. Both are simple in their mode of dress, holding no exalted views of humanity, also alike in rejecting instrumental music, a hired ministry, and a paid choir. Amusements of any kind are undervalued and hence the boy is early put to work to make him steady; thus his action and walk resemble more the old man than the youngster just let out of school.

The colonist, though a model citizen, takes little or no interest in politics, still the right of suffrage is denied no one. On county and State elections they vote sometimes, when it would be to their interest, but scarcely ever on a national election. As a society organized upon christian principles, they wish to steer clear of party strife as much as possible, for even here as in other places, if politics should be discussed,

disagreement would be a natural result, and party enthusiasm would bias the judgment, and would lead to disruption and disunion. The Amish have also held as the primary principle of their faith, that to partake in politics would be inconsistent with true religion. This view is not held by all, but a few go to the polls; still outside of township elections, only a few votes are cast. But if it be a moral question that comes up, they deem it a duty to take part, and when the prohibition question came before the people some years ago, nearly every Amishman felt it his duty to cast his vote in favor of the law. The Amish will neither accept office nor sit on a jury, nor will they settle their disputes in the courts, however much a party may be injured. It is said that among the Chinese the custom prevails that the court physician is paid a large salary to keep the emperor in good health, but as soon as the remedies fail, the salary is stopped and the blundering physician's head is cut off to save the rest of humanity from coming under his care. The colonists have adopted the same rule in regard to their law affairs, and pay one of the best attorneys in the State a large salary to keep them out of litigation and in the course of half a century, in a corporation with a capital of at least two millions engaged in agriculture, manufacturing and in wholesale as well as retail trade, in all these transactions that have taken place, and in this long period of time they have scarcely ever had a lawsuit on their hands. But a contract, however simple, has never been entered into, a land deal never closed without first consulting their legal adviser, who well knows the consequences if he should make but one mistake.

APPENDIX.

THE DORT CONFESSION OF 1632.

ARTICLE FIRST, OF GOD AND THE CREATION OF ALL THINGS.

Whereas it is declared, that "without faith it is impossible to please God" (Heb. 11, 6), and that "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him;" Therefore we confess with the mouth, and believe with the heart, together with all the pious, according to Holy Scripture, in one eternal, almighty, and incomprehensible God, Father, Son, and Holy Ghost, and none more and none other; before whom no God existed, nor will exist after him. For from him, through him, and in him are all things. To him be blessing, praise, and honor, for ever and ever. Gen. 17, 1; Deut. 6, 4; Isaiah 46, 9; 1 John 5, 7.

In this one God, who "worketh all in all," we believe. Him we confess as the Creator of all things, visible and invisible; who in six days created and prepared "heaven and sea, and things that are therein." And we further believe, that this God still governs and preserves the same, together with all his works, through his wisdom, his might, and the "word of his power." Gen. 5, 1, 2; Acts 14, 15; 1 Cor. 12, 6.

Now when he had finished his works, and had, according to his good pleasure, ordained and prepared each of them, right and well, according to its nature, being and quality, he next created the first man, Adam, the father of all of us, gave him a body formed "of the dust of the ground, and breathed into his nostrils the breath of life;" so that he "became a living soul; created by God in his own image and likeness," in "righteous and true holiness" unto eternal life. Further he regarded him also in particular, above all other creatures, and adorned him with many high and excellent gifts; put him into the garden of Eden, and gave him a commandment and interdiction. Thereupon he took a rib from the said Adam, made a woman out of it, brought her to him, and gave her to him as a helpmate and housewife. Consequently he has also caused, that from this first man, Adam, all men who "dwell on all the face of the earth," have been begotten and have descended. Gen. 1, 27; 2, 7, 15, 17, 22; 5, 1; Acts 17, 26.

ARTICLE SECOND, OF THE FALL OF MAN.

We believe and confess, that, according to the purport of Holy Scripture, these our first parents, Adam and Eve, did not long remain in the happy state in which they were created; but did—after being seduced by the deceit and "subtility" of the serpent, and envy of the devil—violate the high commandment of God, and became disobedient to their Creator:

through which disobedience "sin entered into the world, and death by sin;" so that "death passed upon all men, for that all have sinned," and thereby incurred the wrath of God and condemnation. For which reason our first parents were also driven by God out of Paradise, to cultivate the earth, to maintain themselves thereon in sorrow, and to "eat their bread in the sweat of their face," until they "returned to the ground, out of which they were taken." And that they did, therefore, through this one sin, so far apostatize, depart and estrange themselves from God, that they could neither help themselves, nor be helped, by any of their descendants, nor by angels, nor by any other creature in heaven or on earth; nor be redeemed or reconciled to God; but would have had to be lost forever, had not God (who pitied his creatures), in mercy made provision for their fall, and interposed in their behalf. Gen. 3, 6, 23; Rom. 5, 12-19; Psalm 47, 8, 9; Rev. 5, 3; John 3, 16.

ARTICLE THIRD, OF THE RESTORATION OF MAN THROUGH THE PROMISE OF THE ADVENT OF CHRIST.

As it regards the restoration of the first of mankind, and their descendants, we believe and confess: That God, notwithstanding their fall, transgression, and sin, and although they had no power to help themselves, did nevertheless not wish to cast them off entirely, or permit them to be eternally lost; but that he again called them unto him, comforted them, and showed them that there were yet means with him for their reconciliation; namely, the immaculate Lamb, the Son of God; who "was fore-ordained" for the purpose aforesaid "before the foundation of the world," and who was promised to them and all their descendants, while they (the former) were yet in paradise, for their comfort, redemption, and salvation; yea, who was given to them thenceforward, through faith, as their own; after which all the pious patriarchs, to whom this promise was often renewed, longed and searched; seeing it at a distance through faith, and expecting its fulfilments—expecting that he (the Son of God), would at his advent, again redeem and deliver the fallen race of man from their sins, their guilt, and unrighteousness. John 1, 29; 11, 27; 1 Pet. 1, 19; Gen. 3, 15; 1 John 2, 1, 2; 3, 8; Gal. 4, 4, 5.

ARTICLE FOURTH, OF THE ADVENT OF CHRIST INTO THIS WORLD, AND THE REASON THEREOF.

We believe and confess further: That "when the fullness of the time was come," after which all the pious patriarchs so ardently longed, and which they so anxiously awaited,—the previously promised Messiah, Redeemer, and Savior, proceeded from God, being sent by him, and, according to the prediction of the prophets and the testimony of the evangelists, came into the world, yea, into the flesh, so that the word itself thus became flesh and man; and that he was conceived by the Virgin Mary (who was espoused to a man named Joseph, of the house of David), and that she bare him as her first-born son at Bethlehem, "wrapped him in swaddling clothes, and laid him in a manger." John 4, 25; 16, 28; 1 Tim. 3, 16; Matt. 1, 21; John 1, 14; Luke 2, 7.

Further we believe and confess, that this is the same One, "whose goings forth have been from of old, from everlasting; who has "neither beginning of days, nor end of life." Of whom it is testified, that he is "Alpha and Omega, the beginning and the end, the first and the last." That this is also he—and none other—who was chosen, promised, and sent; who came into the world; and who is God's only, first, and proper Son; who was before John the Baptist, before Abraham, before the world; yea, who was David's Lord, and who is God of the "whole earth," "the first-born of every creature;" who was sent into the world, and himself delivered up the body prepared for him, as "an offering and a sacrifice to God for a sweet smelling savor;" yea, for the comfort, redemption, and salvation of all—of the whole human race. Micah 5, 2; Heb. 7, 3; Rev. 1, 8; John 3, 16; Rom. 8, 32; Col. 1, 15; Heb. 10, 5.

But how, or in what manner, this worthy body was prepared, or how the word became flesh—man itself;—as to that, we content ourselves with the declaration which the worthy evangelists have given and left in their description thereof; according to which we confess with all the saints, that he is the Son of the living God; in whom consists all our hope, comfort, redemption, and salvation; and which we are to seek in no one else. Luke 1, 31-35; John 20, 31.

Further, we believe and confess by authority of scripture, that when he had ended his course, and "finished" the work for which he was sent into the world, he was by the providence of God delivered into the hands of the unrighteous; suffered under the judge, Pontius Pilate, was crucified, died, was buried, rose again from the dead on the third day, and ascended into heaven; where he now sits at the right hand of the majesty of God on high," whence he will again come to judge the living and the dead. Luke 23, 1; 23, 53; 24, 5, 6, 51.

And that thus the Son of God died, "tasted death for every man," shed his precious blood, and thereby "bruised the head of the serpent," destroyed the works of the devil, "blotted out the hand-writing," and purchased redemption for the whole human race; and has thus become the cause of the eternal salvation of all these who from the time of Adam to the end of the world, shall have believed in him, and obeyed him. Gen. 3, 15; 1 John 3, 8; Col. 2, 14; Rom. 5, 18.

ARTICLE FIFTH, OF THE LAW OF CHRIST, WHICH IS THE HOLY GOSPEL, OR THE NEW TESTAMENT.

We also believe and confess, that Christ, before his ascension, established and instituted his New Testament, and left it to his followers, to be and remain an everlasting testament; which he confirmed and sealed with his own precious blood; and with which he has also so strictly charged them, that it may not be altered either by men or angels; nor any thing taken therefrom or added thereto. Jer. 31, 31; Heb. 9, 15-17; Matt. 26, 28; Gal. 1, 8; 1 Tim. 6, 3; Rev. 22, 18, 19; Matt. 5, 18; Luke 21, 33.

And that he has caused this testament (in which the whole counsel and will of his heavenly Father, in so far as these are necessary to the

salvation of man, are comprehended), to be proclaimed, in his name, through his beloved apostles, messengers, and servants (whom he chose and sent into all the world for this purpose),—to all nations, people, and tongues; these apostles preaching repentance and remission of sins. And that he consequently caused to be declared in said testament, all men without distinction, as his children and rightful heirs, in so far as they, as obedient children, through faith, follow, fulfil, and live according to the precepts of the same; having thus excluded none from the precious inheritance of eternal salvation, except the unbelieving and disobedient, the head-strong and unconverted; who despise such salvation, and thus by their own actions incur guilt by refusing the same, and “judge themselves unworthy of everlasting life.” Mark 16, 15; Luke 24, 46, 47; Rom. 8, 17; Acts 13, 46.

ARTICLE SIXTH, OF REPENTANCE AND AMENDMENT OF LIFE.

We believe and confess, that, as the “imagination of man’s heart is evil from his youth,” and consequently inclined to all unrighteousness, sin and wickedness: That, therefore, the first doctrine of the precious New Testament, of the Son of God, is, repentance and amendment of life; Gen. 8, 21; Mark 1, 15. Therefore, those who have ears to hear, and hearts to understand, must “bring forth fruits meet for repentance,” amend their lives, believe the gospel, “depart from evil, and do good,” desist from wrong, leave off sinning, “put off the old man with his deeds, and put on the new man,” which after God is created in righteousness and true holiness.” For neither Baptism, Sacrament, nor Communion, nor any other external ceremony, can, without faith and the new birth, a change or renewal of life, help us—can so qualify us, that we may please God, or receive any consolation or promise of salvation from him. Luke 3, 8; Eph. 4, 4, 22–24; Col. 3, 9, 10. No. But on the contrary, we must go to God “with a true heart, in full assurance of faith,” and believe in Jesus Christ, as scripture speaks and testifies of him. Through which faith we obtain the pardon of our sins, become sanctified, justified, and children of God; yea, partakers of his mind, nature and image; as we are born again of God through his incorruptible seed from above. Heb. 10, 21, 22; John 7, 38; 2 Pet. 1, 4.

ARTICLE SEVENTH, OF HOLY BAPTISM.

As it regards baptism, we confess that all penitent believers, who through faith, the new birth, and renewal of the Holy Ghost, have become united to God, and whose names are recorded in heaven, must, on such scriptural confession of their faith, and renewal of life, according to the command and doctrine of Christ, and the example and usage of the apostles, be baptized with water in the reverential name of the Father, the Son, and the Holy Ghost, to the burying of their sins, and thus become incorporated with the communion of saints; whereupon they must learn to “observe all things whatever the Son of God taught, left on record, and commanded his followers to do. Matt. 3, 15; 28, 19, 20; Mark 16, 15, 16; Acts 2, 38; 8, 12, 38; 9, 18; 10, 47; 16, 33; Rom. 6, 3, 4; Col. 2, 12.

ARTICLE EIGHTH, OF THE CHURCH OF CHRIST.

We believe in and confess, a visible Church of God, consisting of those, who, as before remarked, have truly repented, rightly believed, are rightly baptized, are united with God in heaven, and incorporated with the communion of the saints on earth. 1 Cor. 12, 13. And these, we confess, are a “chosen generation, a royal priesthood, an holy nation;” who have the testimony, that they are the “bride” of Christ; yea, that they are children and heirs of eternal life,” a “habitation of God through the spirit,” built on the foundation of the apostles and prophets, of which “Christ himself is the chief corner-stone”—the foundation on which his church is built. John 3, 29; Matt. 16, 18; Eph. 2, 19–21; Tit. 3, 7; 1 Pet. 1, 18, 19; 2, 9. This church of the living God, which he has purchased and redeemed through his own precious blood, and with which he will be—according to his own promise—for its comfort and protection, “always, even unto the end of the world:” yea, “dwell among them, and walk among them,” also preserve them, that no “winds” nor “floods,” yea not even the “gates of hell shall prevail against it,”—may be known by its scriptural faith, doctrine, love, and “Godly conversation;” as also by its useful career, its practice and observance of the true ordinances of Christ, which he has strictly enjoined on his followers. Matt. 7, 25; 16, 18; 28, 20; 2 Cor. 6, 16.

ARTICLE NINTH, OF THE OFFICE OF TEACHERS AND MINISTERS—MALE AND FEMALE—IN THE CHURCH.

As it regards the offices, and election of persons to the same, in the church, we believe and confess: That, as the church cannot exist and prosper nor continue in its structure, without offices and regulations, that therefore the Lord Jesus has himself (as a father in his house), appointed and prescribed his offices and ordinances, and has given commandments concerning the same, as to how each one should walk therein, give heed to his own work and calling, and do as it becomes him to do. Eph. 4, 11, 12. For he himself, as the faithful and great shepherd, and bishop of our souls, was sent into the world, not to wound, to break, or destroy the souls of men; but to heal them, to seek that which is lost, to pull down the hedges and partition wall, so as to make out of *many, one*; thus collecting out of Jews and heathen, yea out of all nations a church in his name; for which—so that no one might go wrong or be lost—he left his own life, and thus procured for them salvation, freed and redeemed them; to which blessing no one could help them, or be of service in obtaining it. 1 Pet. 2, 25; Matt. 18, 11; Eph. 2, 13, 14; John 10, 9, 11, 15.

And that he, besides this, left his church before his departure provided with faithful ministers, apostles, evangelists, pastors, and teachers, whom he had chosen by prayer and supplication through the Holy Spirit, so that they might govern the church, feed his flock, watch over and superintend the same; yea, do in all things as he left them an example, taught them, did himself, and commanded them to do; and to teach the church to observe all things which he commanded them to do. Eph. 2, 11; Luke 6, 12, 13; 10, 1; Matt. 28, 20.

Also that the apostles were afterwards, as faithful followers of Christ and leaders of the church, diligent in these matters, namely, in choosing through prayer and supplication to God, brethren who were to provide all the churches in cities and on circuits, with bishops, pastors, and leaders, and to ordain to these offices such men as took "heed unto themselves and unto the doctrine" and flock; who were sound in the faith, pious in their life and conversation, and who had—as well within the church as "without"—a good reputation and good report; so that they might be a light and example in all godliness and good works, might worthily administer the Lord's ordinances—baptism and the sacrament—and that they (the brethren sent by the apostles) might also, at all places (where such were to be had), appoint faithful men as elders, who were able to teach others, confirm them in the name of the Lord "with the laying on of hands," and who (the elders) were to take care of all things of which the church stood in need; so that they, as faithful servants, might well "occupy" their Lord's money, gain thereby, and thus "save themselves and those who hear them." 1 Tim. 3, 1; 4, 14-16; Acts 1, 23, 24; Tit. 1, 5; Luke 19, 13.

That they should also take good care (particularly each one of the charge over which he had the oversight), that all the circuits should be well provided with almoners, who should have the care and oversight of the poor, and who were to receive gifts and alms, and again faithfully to distribute them amongst the poor saints who were in need; and this in all honesty, as is becoming. Acts 6, 3-6.

That we should also choose honorable old widows as servants; who, besides the almoners, are to visit, comfort, and take care of the poor, the weak, the afflicted, and the needy; as also to visit, comfort, and to take care of widows and orphans; and further to assist in taking care of any matters in the church that properly come within their sphere, according to their best ability. 1 Tim. 5, 9, 10; Rom. 16, 1, 2.

And as it further regards the almoners, that they (particularly if they are fit persons, and chosen and ordained thereto by the church), may also in aid and relief of the bishops, exhort the church (being, as already remarked, chosen thereto), and thus assist in word and doctrine; so that each one may serve the other from love, with the gift which he has received from the Lord; so that through the common service and assistance of each member, according to his ability, the body of Christ may be edified, and the Lord's vineyard and church be preserved in its growth and structure. 2 Tim. 2, 2.

ARTICLE TENTH, OF THE LORD'S SUPPER.

We also believe in and observe the breaking of bread or the Lord's Supper, as the Lord Jesus instituted the same—(with bread and wine)—before his sufferings, and also observed and ate it with the apostles; also commanded it to be observed to his memory; as the apostles did also consequently teach and observe the same in the church, and commanded it to be observed by believers in memory of the death and sufferings of the Lord—the breaking of his worthy body and the shedding of his precious

blood—for the whole human race. So is the observance of this sacrament also to remind us of the benefit of the said death and sufferings of Christ, namely, the redemption and eternal salvation which he purchased thereby, and the great love thus shown to sinful man; whereby we are strongly exhorted also to love one another—to love our neighbor—to forgive and absolve him—even as Christ has done unto us—and also to endeavor to maintain and keep alive the union and communion which we have with God, and amongst one another; which is thus shown and represented to us by the aforesaid breaking of bread. Matt. 26, 26; Mark 14, 22; Luke 22, 19; Acts 2, 42, 46; 1 Cor. 10, 16; 11, 23-26.

ARTICLE ELEVENTH, OF THE WASHING OF THE FEET OF THE SAINTS.

We also confess a washing of the feet of the saints, as the Lord Jesus did not only institute and command the same, but did also himself wash the feet of the apostles, although he was their Lord and master; thereby giving an example that they also should wash one another's feet, and thus do to one another as he did to them: which they also consequently taught believers to observe; and all this as a sign of true humiliation; but yet more particularly as a sign to remind us of the true washing—of the washing and purification of the soul in the blood of Christ. John 13, 4-17; 1 Tim. 5, 10.

ARTICLE TWELFTH, OF MATRIMONY.

We also confess that there is in the church of God an "honorable" state of matrimony between two believers of the different sexes; as God first instituted the same in paradise between Adam and Eve, and as the Lord Jesus reformed it by removing all abuses which had crept into it, and restoring it to its first order. Gen. 1, 27; 2, 18, 22, 24.

In this manner the apostle Paul also taught and permitted matrimony in the church, leaving it to each one's own choice to enter into matrimony with any person who would unite with him in such state, provided that it was done "in the Lord," according to the primitive order; the words "in the Lord," to be understood, according to our opinion, that just as the patriarchs had to marry amongst their own kindred or generation; so there is also no other liberty allowed to believers under the New Testament Dispensation, than to marry amongst the "chosen generation," or the spiritual kindred of Christ; that is, to such—and none others—as are already—previous to their marriage—united to the church in heart and soul, have received the same baptism, belong to the same church, are of the same faith and doctrine, and lead the same course of life, with themselves. 1 Cor. 7; 9-15; Gen. 24, 4; 28, 6; Num. 36, 6-9. Such are then, as already remarked, united by God and the church according to the primitive order; and this is then called: "Marrying in the Lord." 1 Cor. 7, 39.

ARTICLE THIRTEENTH, OF THE OFFICE OF CIVIL GOVERNMENT.

We also believe and confess, that God has instituted civil government; and this for the punishment of the bad and the protection of the pious; as also further, for the purpose of governing the world—governing countries and cities; as also again to preserve its subjects in good order and under

good regulations. Wherefore we are not permitted to despise, blaspheme, or resist the same; but are to acknowledge it as a minister of God, be subject and obedient to it; particularly in such matters as do not militate against the law, will and commandments of God; yea, "to be ready to every good work;" also faithfully to pay it custom, tax and tribute: thus giving it what is its due; as Jesus Christ taught, did himself, and commanded his followers to do. That we are also to pray to the Lord earnestly for the government and its welfare, and in behalf of our country: so that we may live under its protection, maintain ourselves, and "lead a quiet and peaceable life in all godliness and honesty." And further, that the Lord would recompense it here and hereafter in eternity, for all the benefits, liberties, and favors which we enjoy under its laudable administration. Rom. 13, 1-7; Tit. 3, 1, 2; 1 Pet. 2, 17; Matt. 17, 27; 22, 21; 1 Tim. 2, 1, 2.

ARTICLE FOURTEENTH, OF DEFENCE.—(BY FORCE.)

As it regards revenge, whereby we resist our enemies with the sword, we believe and confess, that the Lord Jesus has forbidden his disciples and followers all revenge and resistance, and has thereby commanded them not to "return evil for evil, nor railing for railing:" but to "put up the sword into the sheath," or (as the prophets foretold) "beat them into plough-shares." Matt. 5, 39, 44; Rom. 12, 14; 1 Pet. 3, 9; Isaiah 2, 4; Micah 4, 3.

From this we see, that according to the example, life, and doctrine of Christ, we are not to do wrong or occasion grief or vexation to any one: but to seek the welfare and salvation of all men; also, if necessity should require it, to flee, for the Lord's sake, from one city or country to another, and suffer the "spoiling of our goods," rather than give occasion of grief to any one; and if we are struck on our "right cheek, rather turn the other also," than revenge ourselves, or return the blow. Matt. 5, 39; 10, 23; Rom. 12, 19.

And that we are besides this, also to pray for our enemies, comfort and feed them, when they are hungry or thirsty, and thus convince them by well-doing. Rom. 12, 20, 21.

Finally, that we are to do good in all respects, "commending ourselves to every man's conscience in the sight of God," and according to the law of Christ, do nothing to others that we would not wish them to do unto us. 2 Cor. 4, 2; Matt. 7, 12; Luke 6, 31.

ARTICLE FIFTEENTH, OF THE SWEARING OF OATHS.

As it regards the swearing of oaths, we believe and confess, that the Lord Jesus has dissuaded his followers from and forbidden them the same: that is, that he commanded them to "swear not at all;" but that their "yea" should be "yea," and their "nay, nay." From which we perceive that all oaths, high and low, are forbidden; and that instead of them we are to confirm all our promises and covenants, declarations and testimonies of all matters, merely with "yea that is yea," and "nay that is nay;" and that we are to perform and fulfil at all times, and in all things, to every one, what-

soever about which we thus affirm, as faithfully as if we had confirmed it by the most solemn oath. And if we do thus, it is our conviction, that no one—not even government itself—has a right in justice, to require more of us. Matt. 5, 34-37; James 5, 12; 2 Cor. 1, 17.

ARTICLE SIXTEENTH, OF EXCOMMUNICATION OR EXPULSION FROM THE CHURCH.

We also believe in and confess, a state of excommunication—a separation from, of spiritual punishment by, the church, for the amendment, and not for the destruction, of offenders; so that what is pure may be separated from what is impure. That is, if a person, after having been enlightened, has received the knowledge of the truth, and has been received into the communion of saints, does wilfully, or out of presumption, sin against God, or commit some other "sin unto death," thereby falling into such unfruitful works of darkness, that he becomes separated from God, and debarred from his kingdom;—that such an one—when his works are become manifest, and sufficiently known to the church—cannot remain in the "congregation of the righteous; but must, as an offensive member and notorious sinner, be excluded from the church, "rebuked before all," and purged out as a leaven;" and thus remain until his amendment, as an example and terror to others; as also that the church may be kept pure from such "spots" and "blemishes;" so that not for the want of this, the name of the Lord be blasphemed, the church be dishonored, and a stumbling-block be thrown in the way of those "without." Finally, that the offender may not be damned with the world, but may again be convinced of the error of his ways, and brought to repentance and amendment of life. Isaiah 59, 2; 1 Cor. 5, 5, 6, 12; 1 Tim. 5, 20; 2 Cor. 13, 10.

As it further regards brotherly admonition, as also the instruction of the erring, we are to "give all diligence" to watch over them, and exhort them all in meekness to the amendment of their ways (James 5, 19, 20); and in case any should remain obstinate and unconverted, to reprove them as the case may require. In short, the church must "put away from among itself him that is wicked," whether it be in doctrine or life.

ARTICLE SEVENTEENTH, OF THE SHUNNING OF THOSE WHO ARE EXPELLED.

As it regards the withdrawing from, or the shunning of, those who are expelled, we believe and confess, that if any one, whether it be through a wicked life or perverse doctrine—is so far fallen as to be separated from God, and consequently rebuked by, and expelled from, the church; he must also, according to the doctrine of Christ and his apostles be shunned and avoided by all the members of the church (particularly by those to whom his misdeeds are known), whether it be in eating or drinking, or other such like social matters. In short, that we are to have nothing to do with him; so that we may not become defiled by intercourse with him, and partakers of his sins; but that he may be made ashamed, be affected in this mind, convinced in his conscience, and thereby induced to amend his ways. 1 Cor. 5, 9-11; Rom. 16, 17; 2 Thes. 3, 14; Tit. 3, 10.

That nevertheless—as well in shunning as in reproving such offender—such moderation and Christian discretion be used, that such shunning and reproof may not be conducive to his ruin, but be serviceable to his amendment. For should he be in need, hungry, thirsty, naked, sick or visited by some other affliction, we are in duty bound, according to the doctrine and practice of Christ and his apostles, to render him aid and assistance, as necessity may require; otherwise the shunning of him might be rather conducive to his ruin than to his amendment. 1 Thes. 5, 14.

Therefore we must not treat such offenders as enemies, but exhort them as brethren, in order thereby to bring them to a knowledge of their sins and to repentance; so that they may again become reconciled to God and the church, and be received and admitted into the same—thus exercising love towards them, as is becoming. 2 Thes. 3, 15.

ARTICLE EIGHTEENTH, OF THE RESURRECTION OF THE DEAD AND THE
LAST JUDGMENT.

As it regards the resurrection of the dead, we confess with the mouth, and believe with the heart, that according to scripture—all men who shall have died, or “fallen asleep,” will—through the incomprehensible power of God—at the day of judgment, be “raised up” and made alive; and that these, together with all those who then remain alive, and who shall be “changed in a moment, in the twinkling of an eye, at the last trump;” shall “appear before the judgment-seat of Christ,” where the good shall be separated from the bad, and where “every one shall receive the things done in his body, according to that he hath done, whether it be good or bad;” and that the good or pious shall then further, as the blessed of their Father, be received by Christ into eternal life; where they shall receive that joy which “eye hath not seen, nor ear heard, nor hath entered into the heart of men.” Yea, where they shall reign and triumph with Christ for ever and ever. Matt. 22, 30, 31; 25, 31; Dan. 12, 2; Job 19, 25, 26; John 5, 28, 29; 1 Cor. 15; 2 Cor. 5, 10; 1 Thes. 4, 14; Rev. 11, 12.

And that, on the contrary, the wicked or impious, shall, as the accursed of God, be cast into “outer darkness;” yea, into eternal, hellish torments; “where their worm dieth not, and the fire is not quenched:” and where—according to Holy Scripture—they can expect no comfort nor redemption throughout eternity. Isaiah 66, 24; Matt. 25, 46; Mark 9, 46; Rev. 14, 11

May the Lord through his grace make us all fit and worthy, that no such calamity may befall any of us; but that we may be “diligent, and so take heed to ourselves, that we may be found of him in peace, without spot and blameless.” Amen.

Now these are, as before mentioned, the chief articles of our general Christian Faith, which we everywhere teach in our congregations and families, and according to which we profess to live; and which, according to our conviction, contain the only true Christian Faith; which the apostles in their time believed and taught; yea, which they testified by their lives and confirmed by their deaths; in which we will also, according to our weakness, gladly abide, live, and die, in order that we may obtain, one day, together with the apostles and all the pious, the salvation of our souls through the grace of God.

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