



OMHGS Newsletter

OREGON MENNONITE HISTORICAL AND GENEALOGICAL SOCIETY

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The four following papers are the texts of the memories told by individuals at the Spring Meeting of the OMHGS at Lebanon Mennonite Church, coinciding with that church's 40th Anniversary. Following the memories, Jeanne Kauffman Hershey tells the story of her parents.

LEBANON MENNONITE CHURCH 1956-1966 40th Anniversary -- March 16, 1997 by John Willems

Beginning with the early prayer meetings it was a blessing to worship and work with others as the Lebanon Mennonite Church became established.

At an early meeting, Brother Allen Erb, our Pastor, reported that he had requested permission from the surrounding Mennonite ministers and bishops to begin this church in Lebanon. He told them we would have only Sunday morning services. I can still see Brother Erb slap his leg (a characteristic habit!) and with a broad smile say, "You don't mean it! Well, I'll have to go back and ask them for this." He was very pleased to do so and again they gave their approval. We met for the first time as a "church" on October 7, 1956.

When we began Sunday School, as a group we asked Stella Erb (Allen's wife) to be the teacher of the one adult class. She did not know what to say because she had not taught men before and at that time it was not generally looked on with favor for women to teach men. She wanted to pray about it. She did accept and said Allen told her, if you feel called to it and the church has asked you to do so, then by all means you should. This was probably somewhat unique for the 1950's. Since two-thirds of the persons in the church were women, we used them freely as song leaders, ushers, and for many other tasks.

Well before it was the environmental thing to do, Stella recycled all her bits of paper. She wrote her notes for class and almost everything else on used envelopes and small pieces of paper. Only when all available space was written on would it be discarded!

When we discussed a name for the new church, 1 Corinthians 16:22 in the King James Version played a part in the selection process. "If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha." The word "Maranatha" was being strongly considered until one person raised the question why we would want our church to have a curse on it! "Anathema" means "let him be accursed" and "Maranatha" means "Our Lord Come!" This person had confused the two words. Brother Erb immediately said, if there is even a hint of confusion about the name we certainly do not want it. We quickly dropped that name and by pooling our creative abilities, decided on the very creative name of "Lebanon Mennonite Church."

The small rental building on Main Street was a good beginning place for worship. My wife, Dora, and I were the first youth sponsors and the only place to meet was in the small basement that was the furnace room. Here was a large wood burning furnace and the wood storage. We restacked the firewood to make a tiny place behind the furnace for about 7 or 8 chairs. We could not stand up in this space since the heat pipes were very large and low. We had to crouch down in a sitting position to slide into our chairs! But what a great time we had with that MYF made up of Kauffman and Walker youth! We were a close group behind the furnace as well as when we hauled them in our Volkswagen bug!

It was a great day of gratitude and praise to God for leading us when on May 8, 1957, we organized with 32 charter members. We were a small group but an excited one! We came from nine congregations and five states. There were 30 church letters, one baptism, and one by confession of faith.

One of the early baptisms was Wells McQueen, an older man in the community. Brother Erb told later of how a tear from Wells fell on Allen's cheek and he felt that was a very precious moment.

On September 1, 1957, we began renting space in the Lebanon Seventh Day Adventist church building. In the days following, plans were made to build our own building.

It almost seemed a lonely spot when we broke ground for the first building. We built it with the plan to add to it but did not realize how large the building would eventually become. We broke ground May 18, 1958. There were no other houses or buildings close by. We felt God led us to this spot and the building was born in the middle of a stubble field!

The total membership had grown to 41 by this time. However, with only 11 men in the church it was no small task. Men, women and children all helped. Claude Buerge and his Construction Company was very valuable to us as he shared equipment and Lester Kropf as overseer. But alas in two to three weeks Lester was needed on other jobs and overseeing the building was left to the Chairperson of the Trustees — myself. With the good help of Al Nofziger and Ray Wittrig, the other members of the trustees, together it was accomplished. It goes to show that God still provides miracles when needed!

We had our first service in the new building long before it was completed. Who needed doors or windows — they could be added later — we were in our "own building"! We financed the building primarily with the Braodway Plan Bonds. In denominations of \$50.00 and higher, many persons were able to bless this work by loaning money.

For the dedication service of the new building we borrowed some chairs from a sister Mennonite church. Al Nofziger, Ray Wittrig and I went to get the chairs with Ray's car and trailer. As we were crossing the railroad tracks north of the church on Second Street, we were watching very carefully to make sure we did not lose any chairs. Suddenly Ray sped up very quickly and I thought we would dump them all right on the tracks! We were all so concerned about the chairs we forgot there just might be a train coming and there was!

When Ray saw it he did not waste any time getting us across the tracks. We did not lose any chairs either!

The coming of Millard and Joyce Osborne and their family was another highlight in these first ten years. They arrived in September of 1959. The night they were to arrive, they called from Bend, in the later part of the evening, to let us know they were going to drive on in. They arrived considerably later than they had anticipated. In the meantime, they had become well acquainted with the slow curves through the Cascades! Up until this time Allen Erb served as our pastor with George Kauffman assisting him. Both were on marginal time. Being a small congregation we felt it was a good match to share Millard with the Lebanon Community Hospital as Chaplain. These two positions were intended to each be one-half time, but I am sure it amounted to two full time jobs! This was a boost for our congregation and God blessed the church through the Osbornes.

In August, 1962, the next addition was begun. This added more space which was a welcome addition as the church needed classrooms for Christian Education.

It was at this time that I felt God calling me more clearly into the pastoral ministry. In sharing this with Millard Osborne and Allen Erb, they were very encouraging and suggested the church help us test this calling. The church affirmed the calling which was very heart-warming for me. It seemed premature to me but the suggestion was made that I be ordained before leaving for school. Allen Erb felt it would be a blessing as I prepared for the ministry and indeed it was. Ordination without assignment was unusual but one valley bishop said if it would help keep young ministers in the conference he would approve it (it took nine years for me to return!). The ordination was May 24, 1964, and for some time afterwards I felt I should have let my hair grow for the occasion instead of having a butch! Time overcame that feeling!

I have many personal, fond memories of our time in Lebanon Mennonite Church. God, through His people, helped us grow in our Christian faith. May God continue to bless this church and bless others through it is my prayer.

OMHGS NEWSLETTER

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1967-1976

by Ike Kauffman

Today we celebrate 40 years of service to our Lord and Saviour Jesus Christ. Celebrations can take many avenues. Remembering our past can help us shape our future. Sometimes if we dwell on the past too much we become just that, "the past," and provide little good to ourselves in the present. It is much like study in the Bible. We can read all there is about the Bible, but if we don't put our knowledge into action, we gain very little from our study.

And so it is with our celebration today. We may recall many events that took place here at Lebanon Mennonite. Over the past 40 years many lives were touched by members of this church. Recalling some of those events allows us to thank many of the people who helped us along the way. Some of those people are with us today, but for many of us, many of those people are not alive any more and it is too late to say thanks. Those people are now with the Lord and although we think of them many, many times, we will have to wait until we too join them in heaven.

One of those special people in my life was Emil Dykast. I will always remember his special humor and the faith that he had in his Saviour. Emil, if you are listening in today, many thanks for being the special friend that you were to me.

My assignment today is to recall some of the events between 1967 and 1977. 1967 was the year that our church launched its second major building program. The first building of approximately 2100 square feet was started in 1956. Much credit needs to be given to those first members who saw the need to have their own church building. The first building was soon too small and a section of classrooms was added to the west. This addition served the church quite well until 1967 when it was decided to build a new sanctuary to the north. This addition brought our total square footage to approximately 8,000. The cost of this addition was approximately \$30,000. Part of the financing was provided by the Mennonite Aid Plan of Reedley, California. The addition of the new sanctuary also provided a much-needed fellowship hall and a pastor's study and a library. The sanctuary was designed to hold approximately 250 people.

Soon after the completion of this addition, the

church decided to have a full-time pastor. Prior to this time Millard Osborne was serving the congregation on a one-half time basis and the other one-half was serving as chaplain at the Lebanon Community Hospital. This arrangement had served the church quite well in its early years. In 1968 the hospital employed a full-time chaplain, Donald King, and this addition allowed Millard the opportunity to become a full-time pastor at Lebanon Mennonite. In 1970 Millard felt the call to move to the Hesston, Kansas, area to become the conference minister for the Southwest Conference.

The void of a pastor was soon filled, however, when Dan and Catherine Longenecker moved here from Pennsylvania. Dan and Catherine served the church well for three years, but at the end of their three-year term the Longeneckers felt the pull to return to their native Pennsylvania.

Soon after the Longeneckers' leaving it became quite evident that the church did not need to hire an outside person to fill the need of pastor. Through the work of many members and the Holy Spirit, it became known that Dick Headings felt the call to become a pastor. He wasn't sure that this call involved Lebanon Mennonite. Dick had been teaching in the Lebanon area and had lived in the area for quite some time. The members decided that Dick's call was real and they pledged their support for Dick to return to Hesston for pastoral training. There was a commitment from this support that Dick was expected to return to Lebanon after his training. Toward the end of that school year it was felt by many, including Dick himself, that Lebanon Mennonite would be his first pastorate. Dick was installed as pastor in 1974 and served in that capacity until he, too, like Millard, moved to Hesston to become conference minister of the Southwest Conference.

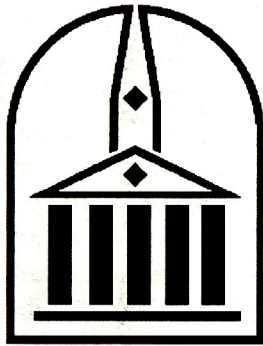
People like Millard and Joyce, Dan and Catherine, Dick and Dorothy bring many happy memories to many of us here at Lebanon Mennonite. I would personally like to recognize these six people and thank them for the many contributions to us over the years. So, Millard and Joyce and Dan, if you would please stand, we would like to recognize you at this time. Thanks to all of you for your service to Lebanon Mennonite.

Earlier I mentioned the building of the new sanctuary that was completed in 1967. That building is still in place today even though in 1991 we added another 8,000 square feet to our building. In fact, most of you are sitting in that building. If you look straight up, you will see the roof is still as it was in the '67

addition. The pulpit was at the north end. The east wall was removed and the roof is currently supported by a massive beam between the two posts. Someone asked me at the dinner last night if we had a master plan from the beginning, as they were impressed how the current plan evolved from the earlier buildings. My response was, "No, we did not have a master plan, just lots of good ideas when we put together the plans that comprise the current building."

There are many more stories that were lived in the sixties and early seventies. Some of you will remember some that I missed. Some of you will remember again some events that happened as you browse through the notebooks on the tables in the foyer.

In closing I would like to thank many of you in the audience for all the help and support you have given to Lebanon Mennonite. Lebanon Mennonite is the people who gather here weekly to worship God. I am truly thankful to be a part of such a wonderful church family. God bless each one of you.



1977-1987: The Growing Years

by Mike Baker

- The Holy Spirit begins to touch many
- Worship styles begin to change
- Many PCC congregations stumble in trying to follow the Holy Spirit
- Jimmy Carter and Ronald Reagan serve as presidents
- The Iran hostage situation happens
- Central America becomes a focal point of U.S.-Soviet Union confrontation. The Church in Central America, particularly through MCC and sister organizations, expands ministry as a refugee crisis arises.

During these years the generation of persons born near the beginning of Lebanon Mennonite Church begin careers and/or get married: Jim Miller, Mark Nofziger, David Horst, Patti Baker, Karen Gregory, Vicki Williams . . . It is a time of rapid growth as well.

Many others came to Lebanon to "get some nurture" during this time: Paul and Kathy Toews family, the Grossman family, Dana and Karen Reed family, Ken and Kay Fouts family, Dave and Teresa Neuman family, Donna and Stan Medena family.

Worship styles and Dick Headings' leadership

From an average attendance in '77-78 of 137 to an average of 224 in '84-85, we were excited by God's growing Kingdom at this congregation. However, the sanctuary was packed during the 1982-1986 years and we struggled to know what to do. Double services, add a pastoral staff person, start a building project . . . ?

This congregation is not, I repeat, not, a congregation that makes hasty decisions. While we were deciding what to do, the "crowding" corrected itself as over 50 adult members or regular attendees left during the years of 1984-88.

As we entered the period, our budget was \$50-60,000 with total congregational giving about \$10,000 higher. However, the budget grew to over \$100,000 and congregational giving averaged over \$135,000 during the last two years of this period.

1986-87 was a crossroad for the congregation as we struggled with what to do. By the close of 1987 our average attendance had dropped below 200. We approved an associate pastor job description, began working on plans for two services, and completed a congregational evaluation which resulted in a pastor's vision that said we were to: (The Vision, excerpts from a letter to the congregation by Richard Headings, ca. 1887)

- . . . experience church growth in spiritual, relational and numerical values by strengthening the ministry of evangelism/outreach and prayer.
- . . . become a congregation of 300-350 spiritually vibrant, warm, caring, friendly, community-oriented people.
- . . . have a facility and pastoral staff (2 pastors minimum) which would accomodate 300-350.

- . . . plant another church when we reach approximately 300. (Our mission would be to plant churches rather than grow beyond approximately 350.)

On May 24, 1987, Pastor Richard Headings made a very bold call: "God wants to see regular conversions happening among us, " and regular means weekly. God wants this to come to pass in three to five years. So we are to prepare and purify. We need renewal — in spirit, in vision, in His Lordship, in Kingdom building, in stewardship, in our availability. We need to have a prayer ministry. We need to be fluent in sharing Jesus! (Notes from Les Yoder, report to Associate Pastor Search Committee, 5-30-88.)

1988 to Present by Leslie Jensen

It is my privilege to share with you some perspectives about the last ten years of history of Lebanon Mennonite Church. The years were filled with hard work, some struggles, a lot of laughter, music, sharing and prayer. It was encouraging and exciting for us as a church to finish the construction of new classrooms, fellowship hall, sanctuary, a wonderful parking lot. If you doubt that these Mennonites like to eat, take a look at the kitchen! If there was ever a dream kitchen for a church, this one's it.

The last years have seen strong youth groups with good leadership. There was a mixture of coming together for fun, helping those in need and learning about the faith. Several groups have worked on relief and work projects in Portland, Oregon, San Francisco and San Jose, California, and Hesston, Kansas. Good-sized groups have attended national youth conventions, the closest being the one held in Eugene, Oregon. I peeked a look in one of the youth's rooms at convention (my son's and friends' to be exact) and if the condition of the room was any indication, as well as learning, they had a great deal of fun into and through the nights. There were more pizza boxes in that one room than you would find in any "pizza hut" on a given day.

Our church sponsored family retreats in the spring at Drift Creek. Just a little hint if you haven't attended a Mennonite church for long or been to Drift Creek Camp that often. Pay attention to the roads if

someone else drives you because, you see, there are two Drift Creeks in Oregon on the Oregon coast. One is north where all "paying-attention Mennonites" should be. The Mennonites that are the "non-paying attention" ones can ride with friends and family but never remember the road's turns and scenic sights to the correct Drift Creek. The other Drift Creek is south, near Waldport, about 30-40 miles back west into the hills where the roads are only "yea" big, so that when you drive, the tree branches hit along the side of your car. My youngest son and I finally came to the conclusion we were in the wrong spot when we were parked in a flowing stream bed in the middle of 50-100 cows!

One of the projects targeted at reaching out to the neighbors and community surrounding our church has been the live nativity scene and activities each Christmas. There's soup plus treats, picture taking in costumes, children's activities plus the nativity with live animals. It is a true miracle when some of the men in this church can get a mule, a llama, two big sheep and several small ones into a space 2 x 2 x ? peacefully.

We've been blessed with good Sunday school teachers and classes, well-run vacation Bible schools, and musicals that make you cry, they're so good.

We started out ten years ago with the pastoral team of Richard and Dorothy Headings, then to Norman and Virginia Derstine, followed by Leo and Ernestine Schlegel and in 1993, Brent and Debbie Kauffman.

A lot has been said about Richard Headings. I knew Dick many years before coming to this church. He was a friend of my family; both families owning Volkswagens, we shared a lot of tools and advice back and forth. It was encouraging to me to watch him grow in faith and the Lord's stability.

Norman Derstine was with us for such a short time before a heart attack claimed his health and he could no longer serve. I missed his and his wife's compassionate smiles when they left.

Between the leaving of the Derstines and the coming of Leo, there was a miracle that occurred in this church. I'm not even sure anyone noticed it as a miracle other than the fact it required hard work, dedication, loyalty and sacrifice. For this period of time, a year, maybe a little more, our congregation was held together by the lay members with no pastor at the helm. They carried on the finances, building plans,

Sunday school programs, pulpit supply, and we held together. I often wondered how our secretary had any patience or hair left during this time. The fact that it happened is a tribute to our Lord, to the training for leadership from previous years and to these lay members that served so well.

Leo Schlegel was our next minister. He was short, cute, somewhere around 65-70 years old, with a mischievous twinkle in his eyes. The man's only fault was that he was an Oregon State Beaver fan, and to Oregon Duck supporters, that is a fault of magnitudinal proportions. Despite this — he shared God with us, he gave of his knowledge and experience freely and his sermons were straight to the heart.

In 1993 Brent Kauffman came to us from Hesston, Kansas, and his ministerial training. He is enthusiastic, eager to see revival and wants only God's best for us. If any person were to ask me what in Brent's ministry was important to him, I would answer "prayer." If anyone asked me what does Pastor consider vitally important for our church, I would answer "prayer." He's modeled it, preached on it, written about it, had banners made on it, and encouraged programs about it. Never will a person that has sat under Brent's ministry these last two years be able to say, "Is prayer that important?" He wants us to pray for ourselves, our families, our church, our needs, and those we know that are walking outside the Kingdom. It is my earnest prayer that we love our pastor, encourage him, pray for him, give him hundreds of words of praise before we utter the one of criticism.

Compassion is a thing of beauty,
Caring is an arm of strength.

If, as a newer member of Lebanon Mennonite Church, I was asked to sum my church up in one word, it would be "graciousness." Not long after my family and I began to attend this church I asked God why I was here, why this church? Why such a change for me to a church with a different history and some differences in doctrine? My grandfather was brought to salvation through the works of Mennonites and went on to help establish some community and Mennonite churches in Nebraska and Kansas. But why, God, would you bring me back to a Mennonite church with Anabaptist history and not a church with Wesleyan history? The answer came that I was here to learn to be "gracious," to be tolerant, to be accepting. The word gracious comes from the word grace, which means undeserving or unmerited favor and to be gracious means to give out, bestow from me to you and you to me, unmerited

favor, undeserved love, undeserved caring, undeserved help, undeserved understanding; which is something I have been given in this church beyond the truckload — and in return it is important to my Lord that I learn to extend it to others.

I do this by learning to listen, not always talk; pray, not criticize; stand firm for the tenets of my faith, not the peculiarities of my doctrine. I do this by accepting and appreciating the history and background of others, by realizing peace is the better way even when I want to fight and struggle. I do this by being a part of the church even though my name is not Miller, Nofziger, Stutzman or Hochstetler. I do it because my church teaches it — and because my Lord approves. My church is gracious, filled with gracious people receiving and giving God's grace. How thankful I am.



The George and Pearl (Shank) Kauffman Story

by Jeanie Hershey

George Milton Kauffman and Catherine Pearl Shank were married March 31, 1934 at the home of her parents, Eli and Esther Shank, Kalispell, Montana.

The morning of the wedding, the family awoke to a foot of fresh snow on the ground, causing the family to question if guests would be able to travel the roads to get to the wedding. The guests did get there and it was a very special day.

As Harold Kauffman stood beside George and her sister, Ruth (now Landis) stood beside Pearl, they promised each other a lifetime of commitment and love to each other and to the church which they faithfully honored until their deaths.

Each of them brought special qualities to the team they became that day. They always complemented one another in many ways. Dad's heritage offered a strong sense of justice, great practicality and yet visionary, a long line (from 1600's) of preachers and church leaders. Mom's heritage offered the love of beauty, enjoyment of music, gifts of poetry writing, and most gracious entertaining in a home always tastefully decorated even though a simple lifestyle. Her grandparents, Emanuel and Nancy Lapp, were also church leaders in their work at Roseland, Nebraska congregation.

Dad's Swill background includes stories about Michael Kauffman who in 1653, at 33 years of age, as a son of a Mennonite, led the Peasants Revolt. Michael's son, Isaac, was one of the leaders of the newly formed Amish church. On September 24, 1737, Isaac's son, Isaac, and two sons (one of them another Isaac!) arrived in Philadelphia, Pennsylvania in response to William Penn encouraging those who had suffered from religious persecution to come to the new world to be free.

Dad's maternal side of the family came to New York from Germany in 1709, setting sail on Christmas Day, as a part of 10 ships carrying nearly four thousand Germans. Antonius Scharf, later known as Sharp, was among those who were transported some distance to manufacture tar and raise hemp to repay cost of their passage which had been furnished by British Parliament. England hoped to use the products manufactured by the immigrants to build a secret stockpile of naval supplies. Instead of finding freedom, they found unjust treatment and persecution for some time.

From records about the Christ Snyder (a brother of my mother's grandmother Nancy Lapp), family, mom's heritage also goes back to Switzerland. In 1534 the family adhered to the Anabaptist tenet and during the Reformation, they were severely persecuted and fled through many European countries. They later met up with Menno Simons and embraced his theology of believer's baptism and nonresistance. Thus, becoming Mennonites, a heritage that has continued to my generation.

It appears that the Schneider (later Snyder) family also responded to the invitation by William Penn to come to America and did so in the mid-seventeen hundreds. They settled in Franconia District in PA and continued to adhere to their original principles of simplicity and obedience to God. Mom's great-

grandfather, Christian, was the first resident minister to use the English language rather than German. This caused some difficulties but the church held two services for a number of years.

I do not have information regarding the Shank side of the family. Of interest is the fact that three Shank boys married three Lapp girls so mom had many double cousins.

George started his life in Kenmare, North Dakota, on March 27, 1907, as the sixth child born to Levi C. and Rebecca (Becky) Sharp Kauffman. In addition to the death of his oldest sister, Pearl, who died after giving birth to her first child, he faced the loss of three infant siblings. Even in his 80's he still felt the grief he experienced at 9 years old of losing his youngest brother, six month old Manuel. This loss, and his brother Archie's decision to become a Christian, influenced him to dedicate himself to God. In a 1989 letter to his daughter, Sharlene, he shared that between 7 to 10 years old he vacillated between wanting to be "good" and wanting to be "bad." After this decision, he held firm to his faith.

Pearl, as she was known, started life in Roseland, Nebraska, on December 9, 1911, as the first child of five children born to Eli and Esther Lapp Shank. She also was deeply affected by the loss of a sibling in her early twenties. After high school graduation she had gone from Idaho to Oregon and worked in Portland as a maid. I remember her story about the woman she worked for who loved to sit and play the piano for mom as she worked. Mom reflected that she would have preferred that the woman help her out with the housework rather than play the piano.

While she was in Portland, Dad went to Oregon to find work. When in Portland, at a gathering at Joel and Minnie Roth's, Mom and Dad first met. There are other stories of him first seeing her as she led music at the Old Portland Mission. Their courtship was carried on by correspondence and one visit in the next year and a half.

In the winter of 1932-3, Dad received a letter from Bishop S. I. Mast asking him to consider being minister at the Bloomfield, Montana, Redtop congregation. Then he remembered his feeling when younger that some church responsibility would come his way. At age 21, which was several years earlier, Bishop Lind was at conference and mentioned that they were seeking a pastor for Red Top from their own conference. Something struck Dad like a thunderbolt that that person would be him. And then he had forgotten about it.

At the time of the letter from Bishop Mast,

Dad had different ideas. He had met the Pearl of his life and was thinking seriously about their sharing life together in Oregon. Dad responded to Bishop Mast saying that he would consider going to Montana after spending some time in Oregon. He spent time in Idaho with Mom for a short time before receiving the official call to Bloomfield.

It was not easy for Mom to consider marrying a minister. I have a copy of the letter that she wrote to her parents requesting their guidance about "doing such a thing." The church was important to Mom, as well as to Dad, but she thought there were many issues about being a minister's wife that would be hard for her: style of dress required, the extra pressures in raising children, church rules to uphold, the awareness of demands there would be on Dad's time which would take him away from the family, and the extras she would need to do for the family while he fulfilled church responsibilities.

She did decide to become a minister's wife and was always gracious in fulfilling that role. Even her wedding dress became a cape dress. I think that the bonnet may have been one of the more worrisome aspects to deal with! As a young child, I remember the time when the bed was loaded down with coats of guests in our home. Somehow, her bonnet got crushed. I'm not sure that she yelled, YEA!, but I know that I sensed her wish to do so. And, she never replaced it. End of bonnets for her. Dad was supportive of her and later had his own struggle regarding adding a tie to the regular lapel jacket he had started to wear instead of a plain coat. That was one of his hardest life decisions but he was so glad that he made the choice to wear the tie.

Dad began ministering in 1933 with ordination on September 10, 1933. After their marriage in 1934 they ministered together at Red Top until 1938. Mom's diary from that time indicates that there were many extras in her life by being a minister's wife. Dad filled in at Coalridge, 120 miles away, at times as they didn't have a minister and conducted Bible School there in the summers. Her diary for those years includes repeated entries about guests for meals and overnight. Other entries mention that she pumped gas at their service station that day so that Dad could be at a church meeting.

This was but the beginning of a life of ministry for Mom and Dad: church planters ahead of their time. In 1938 they received a call to help in the ministry at the Albany, Oregon congregation

along with N. A. Lind as bishop. After two years at Albany, he was given pastoral responsibilities which he did for about seven years. Dad and Mom continued to be involved in the Albany congregation after Paul Yoder came as minister. That was church home for our family while we were children and the folks' membership remained there until they became charter members at Lebanon. Some of the time we drove to the Logsden Sunday School and spent most of the day with those who attended there. In 1955 the family again commuted to Logsden for a year.

When the Lebanon congregation had its beginnings in 1957, Dad and Mom were charter members and Dad gave ministerial leadership along with Allen Erb to the congregation until Millard Osborne came as pastor. There were many persons that Dad and Mom deeply admired, but Allen Erb was certainly one of the most revered. The folks always experienced him as so very humble despite his many gifts, always supporting and encouraging.

In 1974 Dad and Mom served interim in giving pastoral leadership at the Logsden congregation. Following that time they served at Corvallis for six months. They returned to Prince of Peace at Corvallis for 2 1/2 years in 1976-79.

In addition to these congregations, they were influential and helpful in the congregations of Plainview and Ranch Chapel. The love, time and support that they invested in the Ranch Chapel congregation was returned to Dad as he spent the last 1 1/2 years of his life with his daughter Jeanie and her family and participated in the Ranch Chapel congregational life.

There are five of us children. As oldest, I was born March 4, 1936, in Bloomfield, Montana at a birthing home. I married Lyn Hershey, of Paradise, Pennsylvania, on April 1, 1958. Our residence is now in Payette, Idaho. Our children are Mark, Daniel, Terry, Ronald and Lynette. We have 9 grandchildren with another one due in May.

Donna was born February 23, 1938 at Casselton, North Dakota. She married Delmar Miller on June 18, 1966. They live in Oregon City, Oregon and have two girls, Katrina and Kim.

Marian was born January 16, 1941 at the family farm home in Albany, Oregon. She married Dennis Miller August 11, 1967 at Wichita, Kansas. They now live in New Ulm, Minnesota and have a son, Nate, and daughter, Kay Ann.

Myron (Mike) was born January 16, 1941. The folks did not know they were going to have

twins and so the new wash basket Mom had just bought became his crib. He married Joy Hawkins on July 29, 1973, and they live in Eagle, Idaho. Their children are Chip and Kapi.

Sharlene was born April 21, 1948 at Lebanon in the old hospital. She married Gary Yordy November 8, 1975 in Indiana. They live at Shipshewana, Indiana, with their children, Matt, Chad and Kristine.

The folks had 14 grandchildren and 10 great-grandchildren who were great delights to them. They richly blessed their grandchildren by love, support and encouragement. They modeled a life style that has influenced each of them.

The folks provided each of us a great legacy — not financially, but in the lives that they lived: values of caring about others, gracious hospitality, the gifts of encouragement, a readiness to take on risks such as start a Christian bookstore or Dad go into real estate in his late fifties, the way they faced hard times yet remained graceful and grateful, and their love of family and friends.

Mom smiled her last smile that cheered so many through life on December 6, 1990, at Mennonite Home after a lengthy battle with diabetes. Dad died on February 5, 1993, in my home with his four daughters, two son-in-laws, and 9 grandchildren surrounding his bed, just the way he had wanted to be able to go. As in his life he had been surrounded with family and friends, so he wanted to be at time of death.

Bethaus, Meetinghouse, Church

The Mennonite Historians of Eastern Pennsylvania will host BETHAUS, MEETINGHOUSE, CHURCH, an international conference on the Architecture of the Anabaptist-Mennonite worship spaces and places, at the Mennonite Heritage Center, 565 Yoder Road, Harleysville, Pennsylvania, October 16-18, 1997.

The aim of the conference is to understand original Anabaptist-Mennonite “places and spaces of worship” on three continents, especially those built or adapted after long periods of hidden or home meetings and those built by immigrant communities using their own skills and designs.

Address inquiries to: Mennonite Heritage Center, 565 Yoder Road, Box 82, Harleysville, PA 19438; by phone (215) 256-3020 or by e-mail: mennhist@pond.com.

We are in need of more help in the Archives and Library. Specifically, I would like someone to work with me on organizing and cataloging archival materials — someone who is willing to spend at least one day a month at the task, more if possible. It is a situation of learning as you work. It is a very interesting job as you work with conference materials, private collections and congregational collections. Also one receives a great deal of satisfaction as you see boxes of materials organized so that they are available for researchers to use.

A second specific need is for someone who enjoys books and reading and is interested in library work to help our librarian, Charity Kropf.

If you are interested in helping in either of these areas, contact me at home (503) 873-6406, or come to the Archives and Library on one of our regularly scheduled days, the second and fourth Tuesdays of the month, 9:00 a.m. to 3:00 p.m. Thank you.

—Margaret Shetler

From the Archives and Library:

In the last several months we have received personal collections, including books and some photographs, from the families of both Lloyd Lind and Norman Lind. The large Paul Yoder collection has been organized and cataloged and is on the shelf available for use. Paul E. Yoder was Selective Service Coordinator for Oregon and his files contain a wealth of information regarding the Selective Service and the 1-W program: information from Selective Service Headquarters, from Mennonite Central Committee, listings of men serving their 1-W assignments and information of Oregon registrants during that period of time. This collection will be a valuable resource for anyone doing research on that phase of our history.

The OMHGS Fall Meeting will be held on Sunday, September 21 at the Kingwood Bible Church, 1125 Elm NW, Salem. Jerry Barkman will be the main speaker.

OMHGS Executive Committee Meeting

The OMHGS Executive Committee met on July 22, 1997 at 4:00 p.m. at Salem Mennonite Church. Jerry Barkman, Larry Eby, John Fretz, Charity Kropf, Sue Roth and Margaret Shetler were present.

Margaret reviewed the minutes of the March 25, 1997 meeting, and mentioned hearing that many had enjoyed the dinner meeting in April with speakers Les and Gwen Gustafson-Zook.

Financial status was reviewed, and it was determined to purchase the history books by Delbert Plett of Steinbach, Manitoba, relating to the Kleine Gemeinde Mennonite group which came out of Russia.

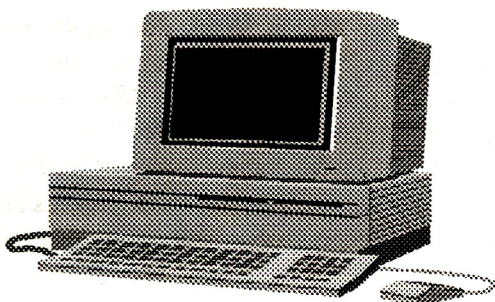
The September program will be at the Kingwood Bible Church in West Salem. Larry Eby will chair the meeting since Jerry is the speaker.

We discussed our March 1998 meeting, and it was decided to have a panel discussion featuring people who were raising children during the Depression and have valuable information to give us about their experiences. Various members of the board will be asking a number of people to participate.

John reported on a recent visit with Ivan Kropf regarding his barn.

There was discussion of the need for further space for the archives and library.

The next Executive Committee meeting will be September 23 at the Salem Mennonite Church at 4:00 p.m.



Researching Genealogical Sites on the Internet by Suzanne Roth

For those with Internet access, researching genealogical sites on the Internet can be an informative and fun process. I thought that perhaps it would be helpful for those with such access for me to document

my own attempt at finding such information, using the America Online search engine.

I began by using AOL's NetFind to look up the classification "Mennonites." AOL brought up a listing of titles, most of them followed by the legend [More Like This], and each title was listed according to the percentage of web sites on that topic. I got booted offline at that point, but determinedly came back to the same spot. The first topic listed was Mennonites in Canada in 1996, and AOL told me that 68% of the web sites listed under "Mennonites" were on this topic. I clicked on the title with my mouse and information from a web site that included such topics as "Mennonites in Canada — an Overview" and "Origin of the Mennonite Church" was transferred. Again I got booted offline but immediately came back online and found the same spot again. (If you have AOL, some persistence may be necessary!)

After I had come back to the Mennonites in Canada 1996 web site, the fact that "Origin of the Mennonite Church" was written in blue letters told me that I could click on it to obtain further information and I did so. I then received information from a web site that contained a one-page article about the beginnings of the Mennonite Church in Switzerland, Menno Simons, and persecutions, with the mention of **Martyr's Mirror**. I printed out the page to keep.

On the top of the AOL Internet legend there is a button marked "back", and I clicked on it to get back to the Mennonites in Canada 1996 home page. I noticed another bit of blue writing that I thought could contain to genealogy — "Colony Mennonites from Mexico" — and clicked on it. Information on that web site was transferred and it was an article that talked about the Colony Mennonites who have come to Canada from Mexico since the mid-1970's. They are the children and grandchildren of Mennonites who left Manitoba and Saskatchewan in the 1920's due to restrictions on their religious freedom.

I clicked "back" to get back to the Mennonites in Canada 1996 home page and then once more to get to the AOL NetFind listings. I didn't see anything more in the first 10 listings (all that were contained on the first page of titles under "Mennonites") but there was a button that said "Next Results 11-20" at the bottom and I clicked on that.

In the next group of titles, I found "Genealogy Resources" and I clicked on it. The web site that was transferred listed Canadian Sources and I could click on such titles as "Introductory article on Russian

Mennonite genealogy” and “Manitoba Mennonite Historical Society.” Also included within the text in blue, indicating that they could be clicked on to obtain further information, were the words “Conrad Grebel College Library” and “genealogical finding aid” and “libraries” and “archives.”

One of the headings was U.S. Sources, which included (in blue writing) “Mennonite Library and Archives.” I clicked on this and received information on the Mennonite Library and Archives Home Page at Bethel College, North Newton, Kansas. The visitor can click on “Archival Finding Aids,” “Registration of German Alien Enemies Index,” “The Mennonites; A Brief Guide to Information” and others.

I clicked on “Archival Finding Aids” and an article called “Overview of the Archives” came up. I could click on “General Conference Mennonite Church,” “GC District Conferences” and other Mennonite denominations, Mennonite-related and non-church-related organizations, congregational records, and so forth.

I clicked on “Congregational Records” and it gave a list of the congregations for which Bethel College has records.

I went back to the Genealogical Resources page and found a list of Canadian Mennonite names in blue, indicating they could be accessed. They were Bestvater, Brenneman, Burkholder, Gingerich, Hagey and Hunsicker. I clicked on “Gingerich” and received the Olive Tree Genealogy Home Page. This contains information on the web site author’s ancestors, including Gingerichs, Hersheys, Burkholders, and Hunsickers. I printed this information out.

This took a total of 40 minutes.

On my second trip online for the purpose of obtaining genealogical information, I did not keep track of my time. This time I tracked through more listings under the “Mennonites” heading, finding a listing for a RAND Genealogy Club which said when I accessed that site that it included information on Mennonites. I found that this site has a Genealogy Lady who answers questions sent to her by interested persons.

I went back to the Mennonites titles list and found “We Have a History,” about Mennonite Brethren, a site for the “Mennonite Historical Society of Canada,” and the “Manitoba Mennonite Historical Society Newsletter December 1996.” This latter contained an article on the Russian census from 1795 to 1858 and an article on the Zaporizhya archives and where to write in Russia for information on ancestors.

I noticed a note to the side of the screen saying that by clicking on the [More Like This] legend after a listing, a researcher could access similar sites to the one listed before it. (This is witness to the fact that the researcher needs to give themselves time to learn all the features of their own particular search engine.) I went back to “Genealogical Resources” and clicked on the [More Like This] words just after it. I received a more comprehensive listing of resources, including “Cyndi’s List of Genealogical Sites on the Internet” and the “Mennonite Historian.”

I pulled up “Cyndi’s List of Genealogical Sites on the Internet” and noted that it had a comprehensive listing of sites in blue lettering that could be accessed. I tried to print it out but received a fault error message and was booted offline. Tenaciously, I came back to the web site and noted a few of the topics she has listed. The site is copyrighted and so I wasn’t able to list them here verbatim, but they pertain to information on the Amish and Mennonites, the California Mennonite Historical Society, the Lancaster Historical Society, the Menno Rec Roots Mailing List, and the Wenger Home Page, among others. The legend following the Wenger Home Page listing states that it contains a database with the names of over 78,000 individuals.

The process of finding genealogical information on the Internet is like peeling the layers of an onion within an onion within an onion. The researcher starts at the most general outer layer and moves on to a more specific layer, generally one of several choices, and then even further to a more specific layer which is also one of several choices. The researcher has the option of going as far as one particular pathway of choices takes him, or going back to previous sites and trying other pathways.

Many interesting hours can be spent online, researching genealogical information or finding sources from which further information may be obtained through writing a letter or visiting. My admiration goes to those who have compiled this data and placed it online for researchers to use. And I wish those of you who have online access many hours of happy hunting!

Notes from the book "Mennonite Church History"

The following data is excerpted from the

notes written in the book, Mennonite Church History, by J. S. Hartzler and Daniel Kauffman, 1905, which was donated to the Archives and Library. The book was owned by Joseph and Caroline Birky. Caroline Birky moved to Sweet Home, Oregon, in March 1952 and spent her remaining days there. She died October 29, 1955.

Historical Data, pages 3, 4 and 9 (other pages have been cut out):

Decatur Co. Kansas — first addresses were Oberlin, but soon a post office was started nearer which was Lund P.O. near to the congregation when the church was first built.

First settlers — John C. Birky, Andrew D. Birky, Christ Birky and Joseph H. Birky (all brothers); some others came. First had S.S., and Bishop Joseph Schlegel of Milford, Nebraska had charge of congregation. Came to give communion, perform marriages, etc.

Son John C. Birky was ordained minister (by lot). Later Joseph H. also ordained.

There was soon a good sized congregation but on account of drought all left and the church house was disposed of. Cemetery nearby still remains and being taken care of.

Deacon Joseph Birky from Hopedale, Illinois from the same congregation as these Birkys above named, moved to the same settlement with his family February, 1887[.]

First settlers of Plum Creek Church, Beaver Crossing Co., Nebraska.

First Amish Mennonite family was Jacob Oswald. (His wife was Lizzie Ropp before marriage.) They settled near West Point, Cuming County, Nebraska.

Next came Jacob Birky and family. (His wife was Emma Martin before marriage) and Joseph Birkey (a cousin to Jacob Birky) and family (wife was Amelia Caroline Lund before marriage.) These 2 families traveled together; Joseph Birky with 2 wagons (one covered). Jacob had one wagon and a covered two-seated buggy. That was September 1894. Both families lived near Wisner, Cuming Co., Nebraska for awhile, then moved to near Beemer. Joseph Birky resided awhile in the town of Beemer. The above families came from near Lund Post Office Decatur County, Kansas.

Soon other families came from Decatur County, Kansas — namely Nicolas Martin and

family, (the Martins were the parents of Jacob Birky's wife), Joseph Litwiller and family, Joseph H. Birky and family, (he was a minister). Christian Stoltzfus and family (Stoltzfus' wife was also a daughter of the Nicolas Martins) and some others. Had Sunday school and church in a schoolhouse a few miles from Beemer, Nebraska.

Bishop Joseph Schlegel of Milford, Nebraska had charge of the congregation.

In 1895 the above named Jacob Birky was ordained minister in the home of Joseph and Amelia Caroline (Lund) Birky near Wisner, Nebraska. He was ordained before Sunday school and church was held in the schoolhouse.

Back fly leaf:

Joseph Birky husband of Amelia Caroline (Lund) Birky died near Albany, Oregon October 5th, 1935, buried in Knox Butte cemetery October 9.

Mary Magdalene Lund (Daughter of August Eric and Barbara (King) Lund) buried in Decatur County Kansas, cemetery near Lund P. O. Died August 25, 1892.

August Eric Lund and wife Barbara, the above named, died near Beemer, Nebraska 1909. Buried in Beemer, Nebraska cemetery.

David Solomon Lund, son of the above, died in Gladstone, Oregon, December 23, 1929, buried in Oregon City cemetery.

Josephine Augusta (Lund) Wittrig died December 24, 1949 in Beemer, Nebraska. Buried in the Beemer cemetery.

Pasted on back cover:

Amelia Caroline Lund (now Birky). At perhaps the age of eleven or twelve years heard Bishop Samuel Coffman of Rockingham Co., Virginia when he preached at the Cullom, Illinois church in the year 1880 or 1881 and also the sermons near that time by John S. Coffman — son of the above named. I was greatly impressed by the messages of both and caused me to think more of accepting the Lord by joining church (but thought I was too young); but did not join church until nearly fifteen years of age (June, 1884). Was baptized into the Pleasant Grove Amish Mennonite Church — a few miles from Tremont, Illinois, by Bishop Ropp — think he was from Mackinaw. Later Amish merged with Mennonites.

By A. Caroline Birky

Continuation of Diary of Daniel J. Kauffman

by Beulah Roth Fretz

In the February 1997 issue of the OMHGS Newsletter, we presented an article written by Beulah Roth Fretz about Daniel J. Kauffman. This is a continuation of the information Beulah contributed, beginning with Notes for the Diary below and then featuring illustrations from the diary, dated 1895-96.

Notes from the Diary

January 23: C. Burket = probably the Burket family that lives on the Woodburn-Molalla Road west of Meridian Road.

January 27: Joseph Yoder = Amish; father of Henry Yoder; grandfather of Joe and Leo Yoder and Leona Kauffman.

Henry Deetz - married to Rebecca Kauffman; a brother-in-law to the writer.

January 28: T. Yoder = Tobias Yoder; Amish.

February 1: D. C. Shrock = Daniel Shrock; a neighbor; may have been part of the Amish community yet. The family later went to the Church of God and are still active there.

February 3: A. C. Johnson = Alfred Johnson; son-in-law of Daniel D. Miller; m. to Anna Miller; Amish.

February 4: M. Berkholder = Mose Burkholder (also spelled Borkholder); Amish; later moved to Canada

February 8: C. J. Slabach = Chris J. Schlabach who came to Oregon as a young man; returned east and married; came back to Oregon permanently in 1919; father of Al Schlabach of Hubbard

February 9: Gertrude Ransdel: probably a neighbor

February 18: Sol King (also S. King on the 24th): Sol King; father of Myra, Mrs. John Kropf, and Sadie King.

March 8: I. S. Miller = Isaac Miller, who had a sawmill and other businesses on the present Miller Road where Needy Brick and Tile/Oregon Plastic Tubing is located; Omar Miller was a son.

March 10: Wigans = probably Wiggins who were neighbors.

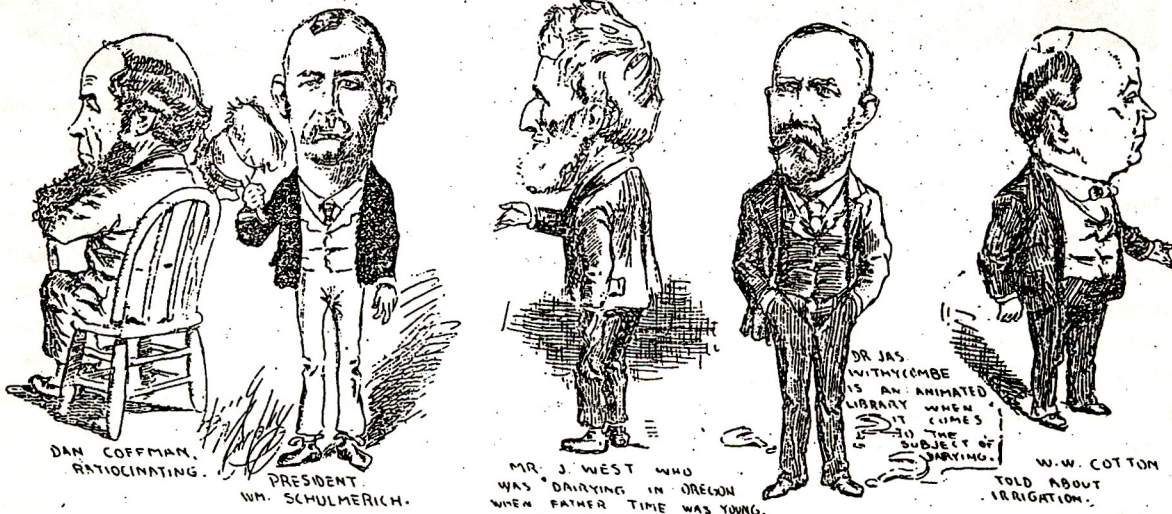
May 6: Jacob Roth and D. Erb (Daniel Erb): probably the ministers with those names from the Fairview A. M. congregation near Albany.

May 10: L. L. Lantz = Levi L. Lantz

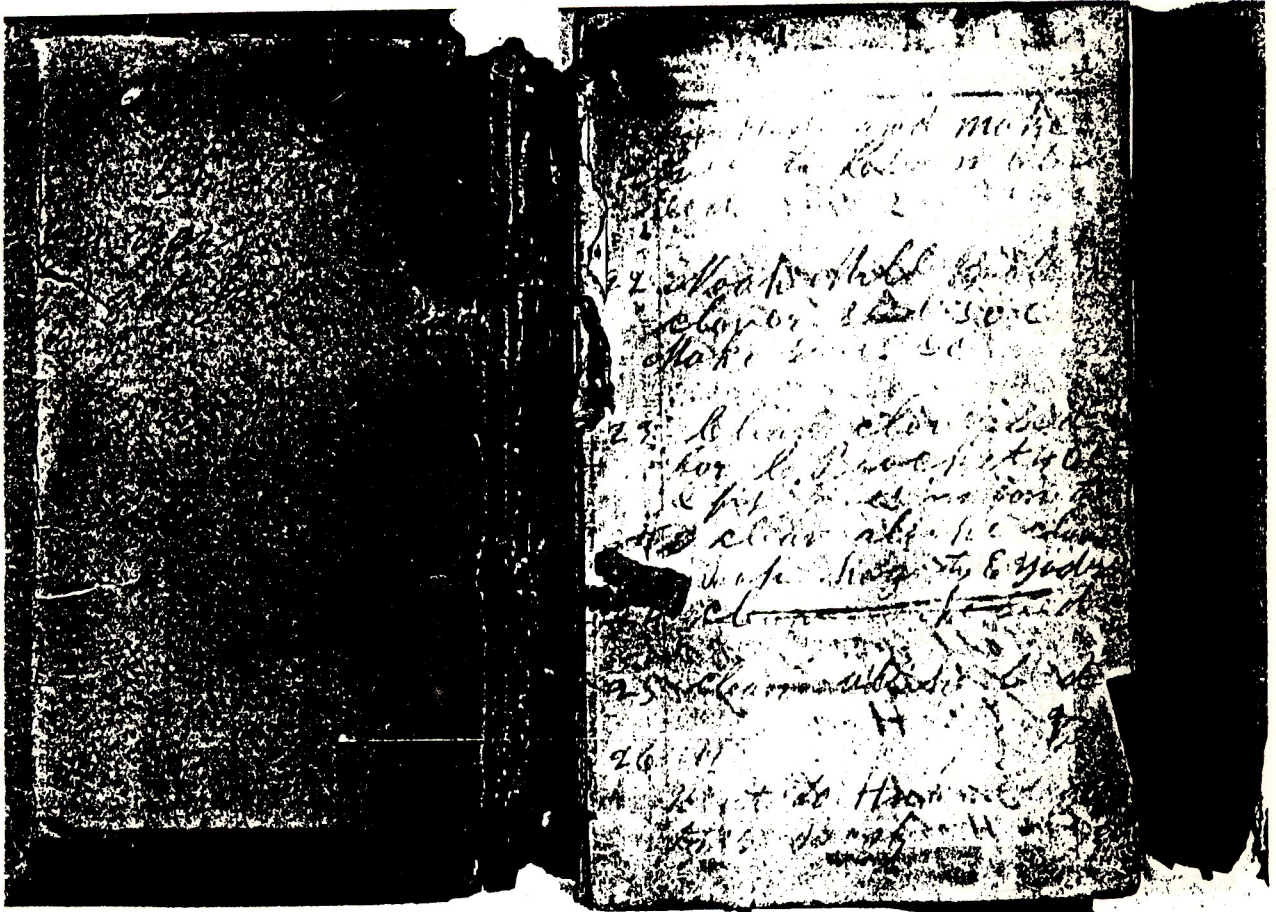
May 26: Noah = his son, who would have been 12 years old.

May 28: Hens = Henry Deetz

ARTIST MURPHY VISITS DAIRYMEN'S MEETING



DJK meeting with other dairy leaders
(his last name misspelled)



21. fix hide and sive to clean clover seed
22. Noah mill to clean clover seed 50c
Make sive &c
23. Clean clover seed for C. Burket 40c
and fix sives in pm to clean alsike
clover Swap hog to E. Yoder
- 24.
25. clean alsike all? d
26. " " 1/2?
Went to Hubbard and got this book

27. Joseph Yoders Henry Dietzes &
 Fathers wer here
 28. Hall wood 1/2. fix engine & start
 T Yoder to clean seed & horse?
 log? got 50c for picket wood
 29. Mending gloves Hall wood and
 split to burn log & stumps.
 30. Hall wood & bark Went to Ed
 Yoders after Hog
 31. Grind steel bar for Hoffman ??
 Burn stumps ??

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Feb 1. Dig out roots and
 Burn Stumps
 D. C. Shrock help
 2. Burn and pile
 logs on roots
 Sunday
 3. Went to Church at
 A. C. Johnsons
 Mon
 4. Pile logs and stumps
 D. C. Shrock & M.
 Berkholder & C. J. Slabah
 & Boys help
 5. Pile logs D. C. Shrock
 & M. Berkholder help
 Wen.
 6. Went to Barlow & Soald
 2 roales Butter 60c 4 1/2 doz eggs 54c
 shugar 1.00 beef .14 shoes 2.50
 Butcher calf.

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<p>7. Hall wood and got 16 1/2 Bu oats from H. Dietz \$4.15</p> <p>8. Pile & burn trash C. J. Slabach & Boys help.</p> <p>9. Fill up holes 1/2 d Went to funeral of Gertrude Ransdel</p> <p>10. Was at home & read</p> <p>11. Fill up holes &c Settle with T. Yoder</p> <p>12. Start Daniel to plow Wright letters. Went to D. Zimmermans Soald 2 calves skins .40? got stamps 50c paid for mending shoes 2.00</p>	<p>13. Grind steel bar for blacksmith Clean oats &c</p> <p>14. Look at clover went to fathers &c 1/2 d Saw and make cart &c</p> <p>15. Went to Williams. got \$40.00</p> <p>16. Wright letter C[lean] wheet & vitriol it trim grapes Boys sow 1 3/4 acres vetches</p> <p>17. Went to church at Fathers</p>
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