



OMHGS NEWSLETTER

Volume 17, Issue 2

August 2004

OREGON MENNONITE HISTORICAL AND GENEALOGICAL SOCIETY

HISTORY OF THE SWEET HOME MENNONITE CHURCH AND THE EMMERT FAMILY

The First Sweet Home Mennonite Church Building

A simple building on cement blocks, a place to worship the Lord!



Historical Highlights of the Sweet Home Mennonite Church

In 1938, the Mennonite community in Sweet Home was established with the arrival of five of the six Emmert Brothers and their families. Several of the brothers formed Emmert Bros. Logging Co. and they soon began to hire other young men from surrounding communities.

On Sundays, they first met with other congregations or went to their home churches to worship, but they soon felt a strong desire to begin worship together as a group and to see a distinctly Mennonite church with its accompanying faith and practices established in their new community.

In 1939, they began meeting in their homes or sometimes out of doors, conducting their own services. Melvin Schrock and Henry Gerig frequently drove to Sweet Home from Albany to assist with these services.

In June 1940, this small group of believers petitioned Pacific

Coast Conference to organize a congregation at Sweet Home. The Conference responded favorably to their request. On June 7, 1940, they met in a grove of trees in George Emmert's back yard, across the highway from the site where the church was later built, to officially organize. Brother N. A. Lind and wife were among the charter members. We were so blessed to have our own pastor.

The "original" congregation at Sweet Home Mennonite was made up of Mennonites from surrounding communities like Molalla, Sheridan, Hubbard, Albany, and Harrisburg of those who worked in the woods for Emmert Bros. The membership book shows that in the early 1940s they were also joined by families from Nebraska, Idaho, Kansas, and Colorado. Some were families already established with several small children, and others were singles who were "looking!"

How was this facility built without the aid of committees, budgets, fundraisers, and years of offerings being designated to the "Building Fund"? Red tape and building costs were not what they are today, so the answer was amazingly simple: take an offering, purchase and build what you could; take another offering and do the same until you have what you need!

Ben Emmert, father of the Emmert brothers, with a little help from Menno Roth and Walter McDowell did most of the construction. Ben was in his early 70s by this time, and the ladies were concerned about him working alone so they would go and help as often as they could. Ben passed away October 14, 1942. Remarks in the church membership book say, "Very brief illness. Heart attack. Large funeral and the first funeral in the Sweet Home Mennonite Church which Bro. Emmert mostly built himself." Ben was buried at Hopewell Cemetery at Hubbard, Oregon.

Memories of the early unfinished church building were: The big pot-bellied stove in the back of the church, no restrooms inside the church, a yard full of walnut trees (which blew down in the Columbus Day storm in 1962), and very small anterooms in which to conduct motherly duties.

OMHGS FALL MEETING - Sunday, September 19, 2004

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Zion Mennonite Church; 6124 S. Whiskey Hill Rd., Hubbard, Oregon:
Located approximately 4 miles East of Hubbard.
Church phone: 541-367-2848

What Drew the Birky and Troyer Families West
Birky Family—Nick Birky
Amos P. Troyer Family—Christian Good Yoder
For more information or if you have questions,



The first Vacation Bible School was held in July 1941 with 165 children. Classrooms were partitioned by hanging curtains on wires. Plywood was laid on benches for tables. It was half days for two weeks. On the last Friday night we had a big program.

In July 1941, God spared the young church a major tragedy. A fire had started by lightning just south of the Green Peter Mountain fire lookout station, and the Mennonite men were called out along with others to build fire-stopping trails. Among them were: Cliff Wolfer, Adolph Johnson, Amos Brubaker, Wilbert Lind, Lyle King, Max Yoder, Ivan Emmert, George Emmert and Howard King. The wind had picked up causing the fire to 'crown' as it burned uphill swiftly. Lyle King on a 'Cat' was attempting to save some of the logging equipment by burying it, and the men rode the 'Cat,' wetting down their shirts for Lyle's head so he could stand the heat. They made their way to a rock pit with fire and smoke singeing their hair. Word soon reached town and Vacation Bible School that the men were trapped in a rock pit. George Emmert, who had just returned home, immediately got into his new Pontiac, raced up to the site, drove through smoke and over burning logs, 6-8 inches in diameter, to the rock pit and brought to safety 14 men, inside the car, hanging on the outside of the car, and in the trunk. There were many thankful hearts that day, and the story has been told and retold many times over the years with the same sense of thankfulness to God for sparing their lives.

1941: The first wedding in the new church was Willis and Elsie Emmert on June 8, 1941.

1941: The second wedding was Amos and Opal Brubaker on July 27, 1941.

Early 1940s: World War II—Sweet Home Mennonite Church had boys in Civilian Peace Service (CPS) camps doing alternative service. The boys did not receive financial support from the government. They were to be supported by their home churches. Numerous offerings were taken, canning done or gifts given to show their love and support of their boys.

1942: It was decided that a cemetery was needed and a Cemetery Committee was appointed.

1943: Archie Kauffman moved to Sweet Home.

1943: Willard Stutzman ordained as deacon.

1941 Sweet Home Mennonite Church
First Vacation Bible School
July 1941



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Sweet Home Mennonite Church, First Vacation Bible School, July 1941

1944: We held Vacation Bible School and Sunday school at the Cascadia school.

1946: It was decided to build a church. Workers from the Sweet Home church were appointed to help in Sunday school and the worship service.

1946: It was decided to not make the tie an issue of church membership.

1948: Willard Stutzman was ordained as a minister.

1949: The Sweet Home Mennonite Church wanted someone from the church to move into the Cascadia community. Amos Brubaker volunteered to do this as he had been driving there to church for some time. Archie and Willard took turns at pastoring the Cascadia Church. Later Willard moved to Cascadia.

In July 1951, a meeting was called to decide upon repairs and remodeling that the church building needed. A decision was made to put a full basement under the current facility and the Committee reported that \$2000 was needed for the materials (labor would be donated). Each family turned in a slip of paper to the treasurer stating how much they could contribute in money and in labor.

By July 1951, the work had begun by taking out some trees and digging a basement in back. By August 28th the church had been moved onto its new foundation. While the church was in the process of being moved and the building was on plywood core rollers, church was held as usual. Bro. Archie Kauffman said we could be called "Holy Rollers!"

About the middle of September, a carpenter was hired to build on the front rooms and by November, they were using the rooms for Sunday school. They now had inside restrooms and a basement.

In 1955, N. A. Lind's resignation was accepted and the Committee recommended to the congregation that Brother Archie Kauffman be called within the congregation to give temporary ministerial leadership. Nick Birky was appointed Bishop to provide further oversight to the Sweet Home congregation.

Bishop Nick Birky and N. A. Lind recommended to the congregation that a church council be formed to "deal with congregational problems and activities and present them to the congregation for further action." They also began church bulletins and a nominating committee working in advance of the business meetings instead of having nominations from the floor.

In 1957 Brother Archie Kauffman became pastor.

By 1959, Archie Kauffman was in poor health and the congregation accepted his resignation on October 25, 1959. Merle Kropf was living here at the time and he assumed pastoral leadership for about one year. Up to this point, all the pastors had been self-supporting, but by 1957, with Sweet Home Mennonite Church having a membership of 125, recommendations were made to give their upcoming pastor at least partial support. The Council, in a recommendation to the congregation, asked that, "Each member should answer as to his willingness to support both the spirit of the move and the financial need."

In 1960, Orie Roth from Albany was called to the Sweet Home congregation as their pastor and received part-time financial support. He also managed a trailer court next to the church.

1961: A group of members (hoping to get a parsonage for the pastor) bought the trailer court adjacent to the church. They sold the trailer court and kept the house. This was added onto, making room for the Pastor's study on the ground floor.

A Place of Worship 1940 to 1980

In 1951 the building was moved back and placed on a basement. Classrooms, restrooms and entry added onto the front.



In 1965, Glen Birky was asking to resign as Deacon. A meeting was called to elect a Board of Elders to assist the pastor in leadership. Elected were: Glen Birky, Amos Brubaker, who had moved back from Cascadia, and Clayton Wolfer. Orié Roth gave his resignation in 1968. In July 1969 the Committee recommended that Eugene Garber from International Falls MN be invited to visit. On August 31, 1969, following Orié Roth's final sermon, Eugene Garber was officially installed as the new full-time pastor.

Another tradition we began in 1969 was that of the annual church camp-out. Church campout holds a very special place in our memories.

1970: The issue of divorce and remarriage was addressed, and it was decided to "not withhold membership from a person caught in the divorce problem under some circumstances.

By 1978, a decision had to be made on whether to enlarge the current facility or begin over in a new location. A Building Committee was appointed, George Emmert, Harvey Reeser and Ron

Stutzman. On May 29, 1979, a decision was made to purchase 8.7 acres on 44th Avenue for a new church.

In January 1980, work began at the site of the new church building. Much of the work was done with volunteer labor. The church approved the sale of the property on Highway 20, the church and the parsonage (minus 19 benches, one communion table and pulpit) for \$135,300.

The last service in the church on Highway 20 was a very special one. On April 27, 1980, the Sweet Home congregation invited its many past participants and friends to celebrate its 40th anniversary. The church was filled to capacity as memories were shared and acquaintances renewed. It was with some sadness and a great deal of excitement that the "old" was ended and the "new" begun.

While the new church was being constructed, services were held at the Seventh Day Adventist Church. On September 7, 1980, the first service was held in the new church with Brother Garber as pastor. On October 12, 1980, the building was formally dedicated.



Cascadia Mennonite Church
Our Mission Outreach to the Cascadia
Community

In 1981, pastoral leadership again changed. Max Yoder, who was a member of the church in 1942-43, came back as a retired pastor and served as our interim pastor while we searched for new leadership.

In 1983, Larry Sloan accepted the call to pastor the Sweet Home church, and an installation service was held on September 25, 1983. More "non-Mennonite" names than ever appeared on the church roster.

Pastor Larry Sloan began to teach evangelism as a way of life to the Sweet Home congregation and introduced "Evangelism Explosion," teaching others to share their faith in a very real way. There were many testimonies of the thrill received from sharing the gospel and seeing people of the community receive Jesus Christ into their hearts.

Like most Mennonites, singing has been a vehicle for expressing praise and thanksgiving to God. Quartets and other groups have flourished as the fundamentals of 4-part singing have been

passed from one generation to the next. Until 1972, musical instruments were not used as accompaniment and all music was a cappella. As children grew, they sat by their parents and "learned" to sing the harmony.

In the late 1990s a worship team was formed to help with the leading of songs in our Sunday morning worship time. The church has a rich history of hymn singing and some were concerned with losing that to singing choruses. We have found a way to blend hymns and choruses in our worship to God.

Western Mennonite School has played an important role in the life of the church at Sweet Home, Through the 50s, 60s and 70s, Sweet Home was well represented and active at Western. A bus was purchased in the late 50s, for the purpose of transporting the students back and forth each week. Not only did many of our members receive a Christian education and make many acquaintances while at Western, they also found a mate! In later years



Cascadia Vacation Bible School 1949

East Linn Christian Academy has also played a similar role.

The Sweet Home congregation has, at times, walked through some dark valleys. The same industry that brought about the birth of this congregation was also responsible for death and serious injuries. Tobe Yoder, Phil Johnson, Ralph Emmert and Victor Brewer lost their lives in logging accidents, and Amos Brubaker and Marvin Emmert were both seriously injured. Amos spent almost 20 years in a wheelchair before his death in 1988, and his life was an inspiration to many. Early in the church accidental deaths also took the lives of two of the young people, Ellen West and Jerry Birky.

Other accidental fatalities have impacted the church family. In 1984 the lives of two young adult sons of Pastor Larry Sloan were taken in a car accident. Toddler Trenton Schultz, son of Paul and Charlene Schultz, lost his life in a drowning accident in 1992. Young Mandee Emmert, daughter of Roger and Angie Emmert, touched our lives with her example of trust in God through health issues and a tragic accidental death in 1995. In 1997 Harvey Reeser, a member of the church for 51 years, lost his life in a boating accident at Green

Peter Reservoir. Many of these families will tell you what a blessing and outpouring of support they received from their church family during these times.

The mission of the Sweet Home Mennonite Church, the commitment to God, a strong sense of family and working together to accomplish the work of the church, is just as important today as it was when the church began in 1940.

For many years this church has reached the community through ministries such as sending members to start a church for the community of Cascadia, Vacation Bible School, many different mis-

sion projects and other church events. We knew we could get to heaven only by making Jesus Lord and Savior of our lives. However, we seemed to struggle with sharing our faith one on one. How do you open the subject without offending? How do you tell an unchurched person how to ask Jesus into their heart? Through the ages the church in general has not always done a good job of communicating how to have a right relationship with God and receive the gift of eternal life. Evangelism Explosion training classes

Cascadia Vacation Bible School 1953



in recent years have taught us how to share our faith with on-the-job training. Now, we can confidently answer, when asked, "What does the Sweet Home Mennonite Church believe?"

"We believe heaven is a free gift. We can't earn it nor do we deserve it. We have all sinned. God is merciful but He must punish sin. Sin separates us from God, but He solved this problem with Jesus Christ. He died on the cross and rose again to pay the penalty and purchase a place in heaven for us. We can receive this wonderful gift by faith in trusting Jesus alone for salvation. The Sweet Home Mennonite Church believes you

can know for sure you will go to heaven by confessing your sins and transferring your trust to Jesus."

In the early 1990s something happened in the Sweet Home Mennonite Church that was difficult for many of us. The church split. It could be likened to Paul and Barnabas in the Bible. They had served the Lord together and then a dispute came between them. Paul and Barnabas separated but each continued in missionary work. God continued to lead and bless them, but the separation must have hurt. Many of those who left now worship at a Mennonite church in Sweet Home called River of Life Fellowship.

The church family was called to fasting and praying concerning staying or leaving the Pacific Coast Conference. At this time the Pacific Coast Conference (Old Mennonite Conference) was pending a merger with the General Conference. Our concerns were two-fold. One was the issue of women in a pastoral role. The other was the issue of homosexuality in the church. In 1992 the church voted to pull out of the Pacific Coast Conference by an 81% vote. We have remained as an independent Mennonite church. We believe in the ordination of men in pastoral roles and the godly love for mankind but the disapproval of the homosexual lifestyle.

In 1984 the Cascadia church property was deeded back to the Sweet Home Mennonite Church. We gave permission to American Missionary Fellowship to use the building for services. In 1994 the group wanted to remodel and put in restrooms and wanted ownership to do so. Sweet Home Mennonite Church sold the building for \$1 under the



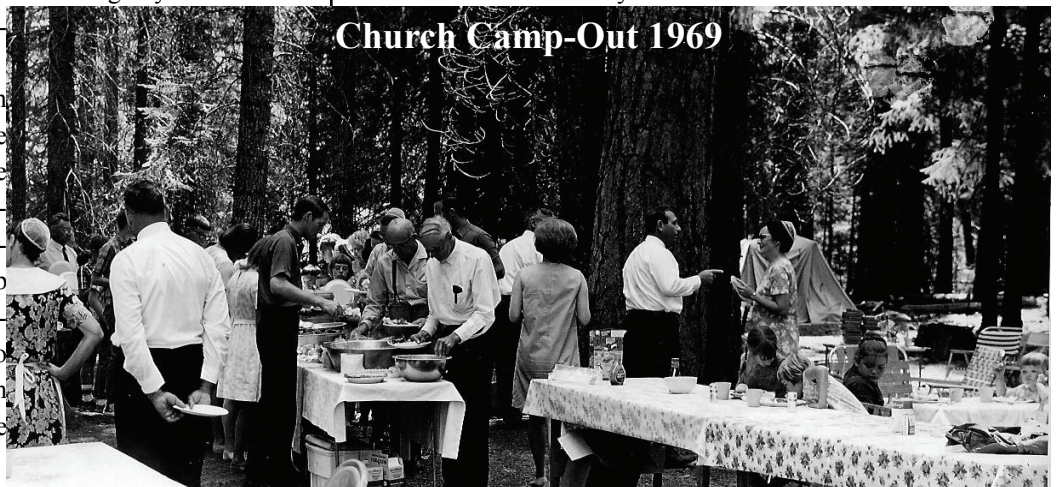
**Church
Camp-Out
1969**

conditions that it would be used as a church and returned to us if it was not used as a house of worship. Today the church building remains much the same as in the early years with no restrooms.

A motion was passed in 1989 to build a multipurpose building. Arnie Brubaker and Rod Wolfer served as the building committee. Our people did most of the construction. As time allowed for work the funds came in and the building was completed without borrowed money. The building was dedicated in 1995. The Fellowship Center includes a gym, fellowship room, many classrooms and a large kitchen. The sanctuary was altered to add a large nursery, offices, library and an overflow room

A caretaker's home was added to property on 44th Avenue in 1996.

In the 1990s a nursery class was started for the babies and toddlers. Not only does this give parents the option to worship without distractions but the "Wee Little Worshipers," learn about Jesus. In 1996 children's church was organized to teach other children during the sermon part of the adult service on Sunday mornings. A special children's church for the Wiggly Worshipers, ages 4 and 5 was started in May of 2001.



Church Camp-Out 1969

One of the highlights of the Sweet Home Mennonite Church is Vacation Bible School. One week each summer is set aside for an action-packed morning of Bible stories, missionary stories, memory verse learning, singing and crafts. About a hundred children come out for this. The children enjoy the competition of the penny drive for mission work. It is boys against girls for who can bring the most pounds of pennies. Of course, it is the recipients of the mission funds who really win. In 2003 the pennies rounded out at 1000 pounds! This equaled about \$1832. For a number of years, Church Council has approved matching the funds. A total of over \$3600 was sent to Wycliffe Bible Translators last year for a Bible translation project in Peru. In previous years funds have been used to send Bibles to China, missionary work in the Philippines, prison ministry literature, etc.

"Tie for Pie," a WMSC sponsored family event, is held each fall. Families come out to tie comforters for the homeless. A meal is served and topped off with some good Mennonite pies. Other activities include quilting and craft projects for benefit auctions, dinners, banquets, making of school kits and collecting soap for relief work and a sock drive at Christmas time for the homeless in Portland.

Home Bible study groups are held for those interested. There is a young married group, a new believers group, a day time ladies group, a few 'one on one' studies and other mixed groups. Some of the ladies have been active in Good News Bible Clubs for the local schools.

Our leadership consists of two pastors, five elders and a board of councilmen.

The church has been active in mission work. We have sent

workers and funded work in Mexico, Dominican Republic and local ministries.

Under Pastor Larry Sloan's leadership, baptism and membership became a separate occasion. Also during this time new believers were given the option of being immersed or baptized by pouring as the church had done for many years. We believe baptism is a representation of what has happened already in the heart and life of the believer and is a public commitment to Jesus. Although a portable baptistry was purchased in 1997, many baptisms are held at Wiley Creek.

In 2002-2003 and again in 2004 the pastors and wives organized a Servant-hood Banquet for the church family. This is an evening of entertainment and catered meal. Pastor Pete Kauffman has encouraged us to be servants for God, devoted and obedient to Him for His purpose. This banquet is a time to honor those who serve at the Sweet Home Mennonite Church.

Records of members' names through the years have been documented in a worn book in the church office. Two of the forty three charter members, who were both teenagers when the church began, are worshipping here now as part of our senior citizen group. They are Ethel Yoder and Opal Brubaker.

The Pastors Who Served

Each pastor who has served the Sweet Home congregation has contributed to the life and growth of the congregation in his own unique way.

N.A. Lind was a farmer as well as a pastor. He was highly





Ben and Anna Emmert - First Child - Jess

respected and was a very compassionate man, and often spoke with tears in his eyes while preaching. When he prayed during the service, Bro. Lind believed in kneeling, and would have the congregation follow this method of reverence to God.

Archie Kauffman, who was pastor at the Molalla church where many of the early members were from, came to Sweet Home by 1943. He worked for Emmert Bros. Logging and in 1955 was called to give the Sweet Home congregation temporary ministerial leadership. He taught on tithing and also that pastors should have financial support to be able to give more time to pastoring.

Merle Kropf had been ordained for a Sacramento CA rescue mission. When that work closed, they moved to Sweet Home and he served as pastor in 1959. His sermons could hold the interest of the congregation!

Orie Roth was the first pastor who was supported financially. His well-prepared sermons will be long remembered. He was also active in teacher training and encouraged Bible memory work. In 1962, nine young people memorized 300 verses and he encouraged more to participate. He also had numerous positions of leadership in the church conference and acted as Oregon's

only 1-W Service Counselor. He left in 1969 to return to school, and the ties to Orie and Ina are still strong today.

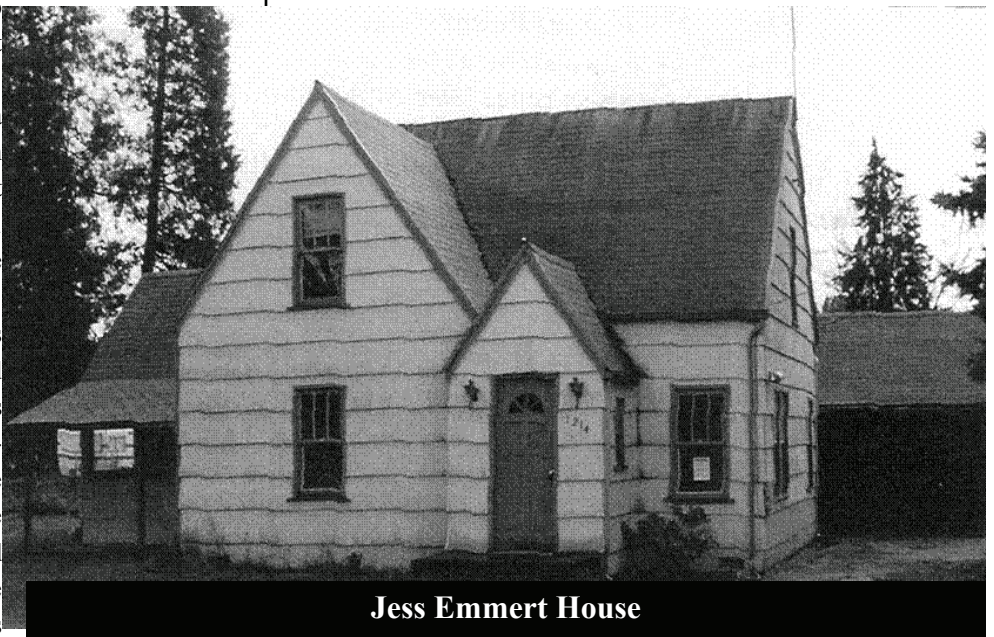
Eugene Garber pastored the church from 1969 to 1981, and will be remembered for stressing good stewardship of our time, talents and money. He emphasized evangelism and visitation and encouraged the congregation to invite others. During his pastorate members were involved in the "Lay Institute for Evangelism" and were encouraged to personally preach Christ to those with whom they came in contact. It was also his vision that began "Bookrack Evangelism" throughout the Mennonite church. This ministry places Christian books on racks in grocery stores and other public places.

Max Yoder was interim pastor from 1981 to 1983, and the congregation benefited from his many years of pastoring. The search for a permanent pastor was going on during this time, and Bro. Max very adequately "shepherded" the flock while they searched and waited for a permanent pastor.

Pastor Larry Sloan came in 1983. He is remembered for his "shepherd's heart" for each of his "flock," and for his desire to reach the unsaved for Jesus Christ. Brother Larry looked for opportunities to witness and he also taught his people how to witness and share their faith through teaching "Evangelism Explosion." One of his trademarks that his church family teases him about is his unending supply of peanuts, which he shared!

Pete Kauffman began serving in the church as a counselor in 1990. In 1992 he became our part-time Associate/Youth Pastor and in 1993 he came on as full-time.

In 1995, Pastor Larry Sloan who served us faithfully since 1983 announced that he would be resigning February 1, 1996. At the request of the Elder board, Youth Pastor Pete Kauffman carried the responsibilities of the Senior Pastor as the church sought the leading from Christ. After much prayer Pete was affirmed as Senior Pastor in August of 1996. Pastor Pete has continued to equip the church and expanded on Evangelism Explosion training. We are



Jess Emmert House

thankful for the support of his wife, Jodi, and his four boys.

Someone once said of his preaching, 'No matter what Pete may be preaching about he always brings it back around that you need to know Jesus.' He challenges each of us to a deeper intimacy with Jesus through the indwelling of His Holy Spirit within us. Someone else has said that he never preaches a poor funeral service. He always gets it in how to get to heaven.

Eugene Garber pastored in Iowa after leaving Sweet Home. He was welcomed back in 1986 and gave leadership to the senior ministry. He also volunteered in the church office. He started the monthly senior breakfast and the free Thanksgiving dinner to community seniors.

The church congregation called Louis Lehman to half-time work at the church as Associate/Visitation and Senior Ministry pastor. We will remember the wonderful Easter program that Carmen and Louie directed. Carmen shared Louie's love of music and was an asset to his leadership. He began his ministry here in September 1997. He cut back to part-time due to health issues in September 1998 and resigned his position in December 1998.

Jeremy Pearce did an internship from May 1999 to September 1999. After a year at Ecola Bible College he returned as our part-time Youth Pastor from May 2000 to August 2002. He left for a full-time teaching position at Fairview Christian School. His wife, Laura, was very supportive of his vision to serve the Lord.

Pastor Theo Wilson came to minister to our young people in 2003. As Pastor of Young Life Ministries, his vision is to equip our youth to reach out and do Christ's work. Theo and his wife, Kyndria, have a lot of drive and are very organized.

After many years of serving the church as an elder, Cal Emmert requested to not be reaffirmed. However, he did not resign from serving the Lord. He continues to teach a Sunday school class, lead a home Bible study and has taken leadership of the ministry to seniors.

THE EMMERT FAMILY

A number of people contributed to this effort. Gerald Emmert from Gresham, Oregon, put together the story of Leonard and Catherine Emmert a couple of years ago. He was unable to present this history for us so a cousin, Don Emmert, was asked to make the presentation but at the last minute, other things came up and he, too, was not available. Cal Emmert of Sweet Home was the pinch hitter and



1911; Ben, Jess, Ivan, Albert, George, Floyd, Anna (Ralph not born until 1912)

gave an interesting talk at our meeting in March 2004. We have taken information from Gerald's research and Cal's talk and put together the following story.

The Emmert name is likely of German origin. The earliest mention found of the name dates back to the year 1308. Family lore has the Emmert family of Oregon with origins in England or Ireland before it was in Germany. We begin with our family of interest with the birth of Leonhard Emmert on June 11, 1832 in Wittenberg, Germany, most likely in the province of Hesse. There seems to be no information about Leonhard's parents, siblings or early growing up years.



1915: Jess, Albert, Floyd, George, Ben, Ralph, Anna, Ivan

He arrived in New York City on November 24, 1856, in the company of a Johann Emmert, likely a brother. They had sailed from LeHavre, France. Again, the family seems to have no further record of Leonard until his marriage in Holmes County, Ohio, to Catherine Eash on April 14, 1861.

Catherine was the daughter of Jacob and Mary Schrock Eash, both born in Pennsylvania. Catherine was born August 13, 1840 in Cambria County, Pennsylvania, near Johnstown, and was young when the family moved to Holmes County. She was of Amish Mennonite parentage and a member of the church from her youth. We do not know Leonard's church background but both were long-time members of the Mennonite Church at the time of their deaths.

Leonard and Catherine were the parents of 11 children including a set of twin boys, Samuel and John; a son Daniel lived only two hours but the remaining ten reached adulthood and married. The children were all born in LaGrange County, Indiana.

By 1884 the family was living in Michigan, near Midland, where daughter Mary was married. Son Ben at the age of 18 years was living near Eugene, Oregon in 1888. Leonard and Catherine with at least daughter Martha (Mattie) came to Oregon in 1896. Mary and John with their families moved to Oregon later. Not all the children were Mennonites.

Leonard and Catherine died in 1900 and 1921, respectively, and are buried in the cemetery of the Hopewell Mennonite Church east of Hubbard, the resting place as well of several other family members.

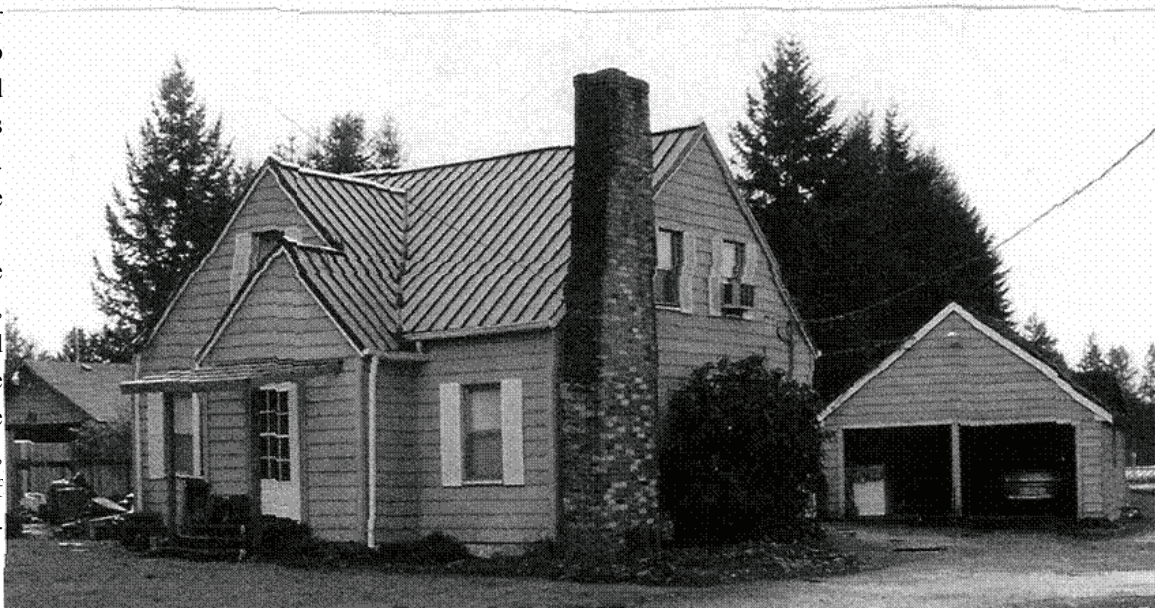
Ben Emmert

The family Bible re-



Floyd Emmert House

corded his name at birth as Bengemen, likely the German spelling. He was born September 4, 1870 in LaGrange County, Indiana, near Shipshewana. He came to Oregon in 1888, settling near Eugene. In 1891 he was baptized and became a member of the Mennonite Church. At that time Mennonites were living west of Eugene. There were two groups: the Fern Ridge Amish Mennonite Church and a congregation of so-called Russian Mennonites who had settled in the area after living near Dallas, Oregon for a number of years. Both groups were small and their young people intermingled. And of course, the inevitable happened and marriages occurred between members of the two groups. Thus it was that on



Ivan Emmert House

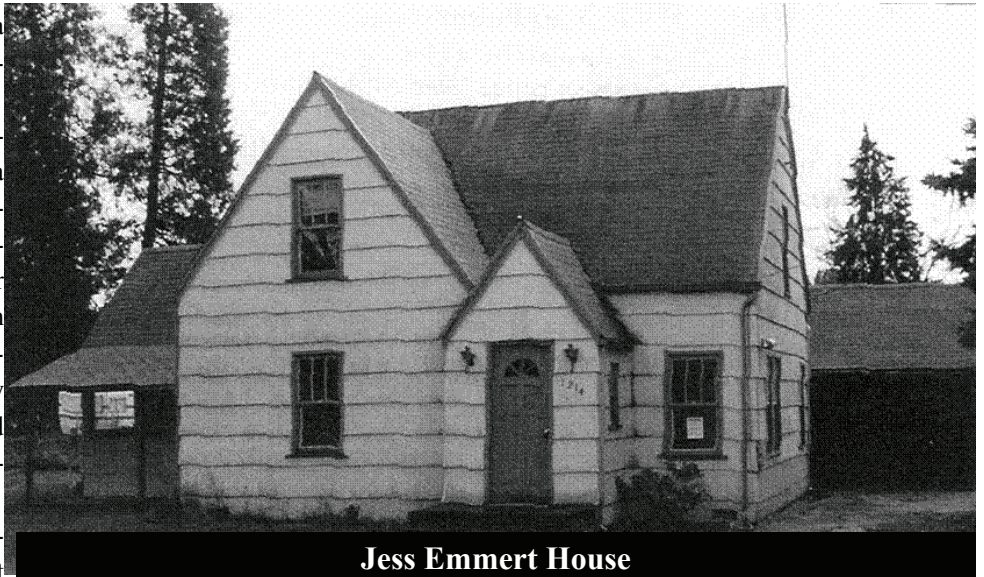
November 20, 1895, Ben Emmert and Anna Schrag were one of three couples to be married that day in a triple wedding.

Anna was born August 1, 1875, in Dakota Territory to Joseph and Barbara (Graber) Schrag who had earlier immigrated from Russia, seeking religious freedom and a better way of life. Anna and her family had moved to the Dallas area in 1882. The father was not well and the family was beset with much illness and many hardships. Seven of the 11 children died and Anna was the oldest of the four surviving daughters who reached adulthood.

Ben and Anna commenced housekeeping in the Eugene area. Here their first child, a son whom they named Jess, was born August 19, 1896. Conditions in the Elmira area where the Emmerts and Anna's parents were living were not the best for farming so before long both families decided to move back to the Dallas area. It was here that the second son, Floyd, was added to the family on June 25, 1898. It wasn't long until Ben and Anna along with a couple of other families decided to cast their lot with the flourishing new Hopewell congregation east of Hubbard where several families from the Eugene area had recently settled. They were living near Hubbard in 1900 when Ben's father, Leonard, died in their home.

Sometime after the move to Hubbard, Ben Emmert took up carpenter work and built many houses in the town of Aurora as well as elsewhere during his lifetime. After the move to Hubbard four more sons were added to the family: James Albert (Albert or Bert), August 23, 1902; Ivan, February 27, 1905; George, October 17, 1906 and Ralph on March 8, 1912. There were no girls; only the six sons always referred to as "The Boys" for the rest of their lives.

Ben and Anna lived in their house a bit south of the old Ninety One School from 1899 until 1917 when they moved to a place closer to Hubbard and on the other side of the Hopewell Church. They lived there until 1925, when they moved back to Sheridan. The family was active in the Hopewell Mennonite Church and that is where the boys grew up. Perhaps the move back to Sheridan was made in order to help in the emerging Sheridan Mennonite congregation. The four oldest sons were married by the time Ben and Anna returned to Sheridan and George married soon after, to Eva Voget from Hubbard. That left only Ralph with the parents. Ben and Ralph worked in local sawmills there and Ben also did some carpenter work.



Jess Emmert House

The Emmerts were people of integrity. Cal told a story about his parents. His mother had been engaged to be married but broke the engagement because the man was not a Christian. Floyd didn't know if he should go with her because she had been engaged to another man so he went to the church leaders and asked if it would be alright. They told him it would be. On the first date his horse misbehaved, reared and broke the singletree. He had to tie the horse to a tree and he and Grace began walking to Hubbard until his uncle Dan Shenk came along and gave them a ride. After Grace was home, Floyd walked from Hubbard back to where the horse was tied to the fence and rode the horse home bareback. He told Cal, "When I got back I was mad and that horse took quite a ride going home."

By 1929 Jess, Floyd and George had moved their families to Molalla where they had bought a trucking business from Henry Lehman, Ivan's father-in-law. They also had a feed store. In 1934 Ben and Anna also moved to Molalla. Soon after the brothers had made the move, the country was in the throes of the



George Emmert House

Great Depression and neither the trucking business nor the feed store fared well. So the Emmerts became involved with the logging business.

By 1938 the Emmert brothers started moving to Sweet Home where there was an abundance of timber and better opportunity for the logging business. All of the families with the exception of Albert and Cora and their family made the move to Sweet Home and Ben and Anna went along as well. Ben was now 68.

While living in Molalla the families had been active in the fledgling Molalla congregation and comprised a good portion of the membership. Their departure for Sweet Home dealt a severe blow to the congregation from which it never fully recovered and finally disbanded in 1951.

At age 68 Ben was still actively building houses. He built houses for his boys and also one for himself as well as doing most of the work on the Sweet Home Mennonite Church building. He did excellent work, using only hand tools.

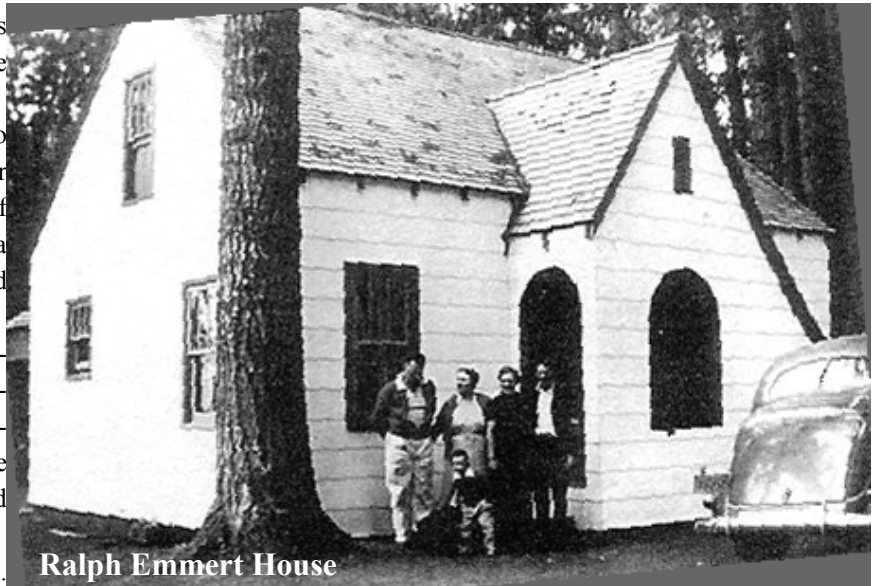
The Emmert boys enjoyed hunting. Ben had never gone with them but was pleased finally to be asked to go along deer hunting. He was successful and delighted at having killed his first deer. The Sunday evening after the hunting expedition, he became very ill and died. He had suffered with a heart condition for some time so likely his death was not the result of the excitement from his hunting success. Quoting from his obituary in the *Gospel Herald*. "He had suffered a heart attack in June, after which he had to be very careful about his work. On Sunday, October 18, he attended church both morning and evening, and remarked how well he felt and how happy he was. He awoke about midnight with sharp pains around his heart and before his family could be called he went to be with his Saviour." Ben died on October 19, 1942, at age 72 years. Anna lived another 20 years. Both are buried in the Hopewell cemetery at Hubbard.

Ben and Anna were folks who shared their home with others. The mothers of both of them lived their last years with them. Cal, in his talk, had the following comments about Ben and Anna and their hospitality and personalities.

"Mary and Ralph lived with Ben and Anna (Schrag) at Sheridan when they were first married because they were so poor they couldn't live anywhere else. Mary made the comment that Ben always treated his wife well. Opal asked, 'Do you suppose that had a bearing on the other boys?' And she said, 'Absolutely.' All the Emmert boys treated their wives well because of the heritage they had from their dad.

"They said Ben Emmert had a deep bass voice and they could hear him singing all over the church. He would wake up in the morning singing. I told Bev "that's where I get that." Heredity, I guess.

"I've never heard a bad word about Ben Emmert. He built a lot of houses. He had a lot of friends. Never drove a car, that I know. His



Ralph Emmert House

real love was steam engines. Clayton Wolfer tells the story that they had an old steam donkey down on Clark Mill Road that could hardly put the logs on the railroad car. They brought Ben down to tune it up and it had lots of power. He did some the same type of work for the public road department, taking care of the steam engines."

Stories: Emmerts and their activities after the move to Sweet Home

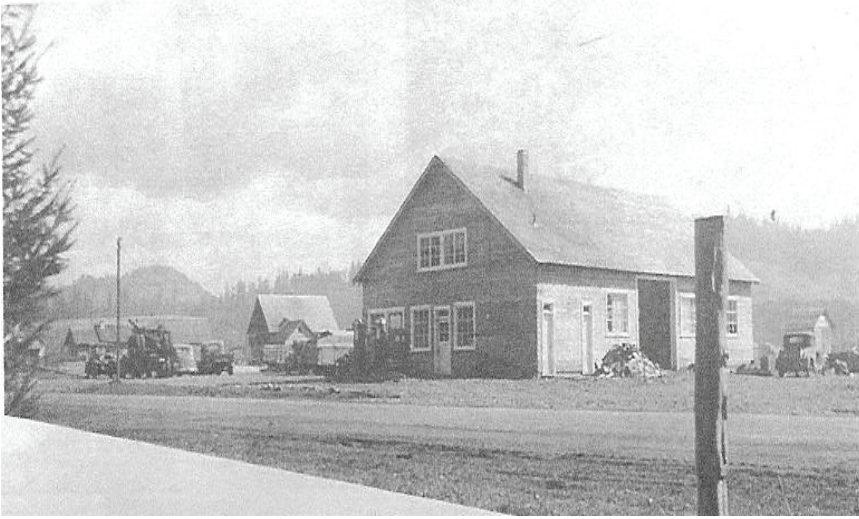
(The remainder of this article is taken from the talk given by Cal at the meeting. It was transcribed from the tape made of the meeting, rearranged somewhat and edited.)

I was born in 1937 and the Emmerts moved from Molalla to Sweet Home in 1938 so all of my recollections are from when we lived in Sweet Home.

When the Emmerts moved up here and started in the logging industry, they built a lot of the roads up Wiley Creek where we live now. They had the old shop down here. There was a body shop and a parts house, a service station and a machine shop. Quite a few men worked there. I remember that when I was just a little fellow, Ernest Garber came over the pass (from Idaho), driving a Chevrolet, perhaps a 1941 model. Somehow it got away from him and rolled down through a pretty good embankment and up the other side and landed upside down on a stump. He came and stayed over night with us and next morning I got to go along to see the Emmert Brothers go up and get his car and bring it down to the body shop where they rebuilt it for him.

The Emmert Brothers' shop had a fleet of old Reo trucks with vacuum brakes on the trailers and hydraulics on the trucks. Some of the loads they hauled with that equipment is amazing to me.

A lot of the men working for Emmert Brothers stayed with us. My mother and her sisters cooked lunch, breakfast and supper for them and there would be a string of filled lunch pails sitting on the kitchen floor for the men who lived with us and worked in the



1940s

Emmert Brothers Garage

2002



in the yarder when he was supposed to.

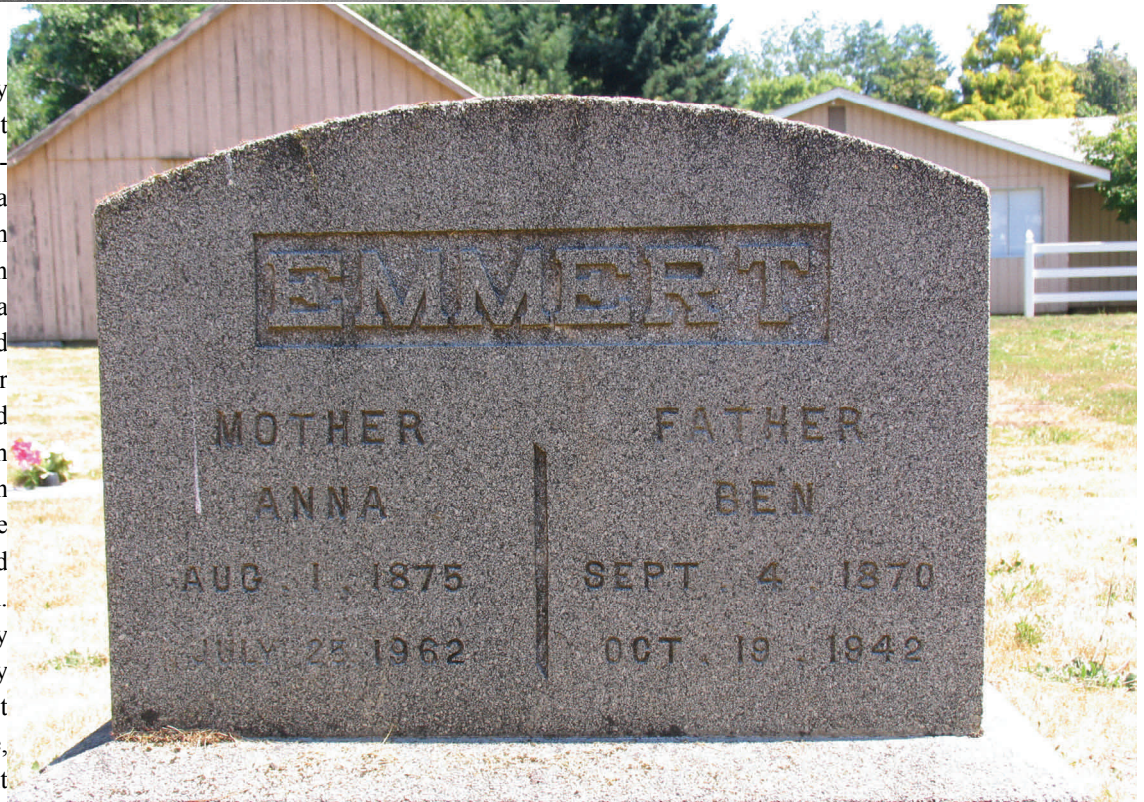
Sam's boy, Billy Bauman, came out when he was 16 years old to work for Emmert Brothers and also lived with us. He worked in the woods and ended up falling timber. Ken Shenk came from Sheridan to be the 'bull buck,' which was the head of the cutting crew and he filed the saws. Ken Shenk said that he was the one that 'made' Bill Bauman because he canned him for breaking too much timber! Ken said that the first day on the job, Billy Bauman walked up to him and said, "I suppose you hear that I am the guy that's breaking all the timber."

Ken said, "No; no, I didn't hear that you were the one breaking all the timber, but I heard you were breaking your fair share of it."

Anyway, Billy Bauman quit cutting timber and ended up down on the Clark Mill Road where the old donkey was and they were loading logs onto the railroad. They were loading with end hooks. Billy was setting end hooks on one end of the logs and he didn't get his end hook shoved in right. He reached back in about the time Clayt Wolfer went ahead on her and just cut all the fingers off Billy's hand. Billy went back to school then and learned to be a bookkeeper. About this time the old steam yarder was changed over to diesel and Sam Bauman needed a job. Billy decided to build a sawmill and talked his dad into going in with him. Bauman's Mill that you see going back toward Lebanon is the Bauman mill that Billy built.

woods.

In about '45 or '46 they built the old steam yarder set at the foot of Buck Mountain. The Emmerts built a road up on Buck Mountain in the forties. Sam Bauman came out from Pennsylvania and worked for us and lived with us. He split wood for the steam yarder. That wood was four feet long. Sam would have to go to work an hour or so early to get the fire built in the yarder and get the heat up for steam. One morning it was foggy and he ended up in Wiley Creek some way. I don't know how it all took place, but he didn't get the fire built





James B. and Mary Mae (Emmert) Andrews



John L. and Elizabeth (Spiller) Emmert



Albert J. and Cora (Schlabac) Emmert

Page No. 12
Supervisor's Dist. No. 2
Enumeration Dist. No. 29

Note A.—The Census Year begins June 1, 1879, and ends May 31, 1880.
Note B.—All persons will be included in the Enumeration who were living on the 1st day of June, 1880. No others will. Children BORN SINCE June 1, 1880, will be OMITTED. Members of Families who have DIED SINCE June 1, 1880, will be INCLUDED.
Note C.—Questions Nos. 18, 14, 22 and 23 are not to be asked in respect to persons under 10 years of age.

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SCHEDULE I.—Inhabitants in Quarter, in the County of Antrim, State of Michigan enumerated by me on the 10th day of June, 1880.

Ruben Wesley
Enumerator.

Table with columns: Name, Sex, Age, Marital Status, Civil Condition, Occupation, Health, Education, Nativity. Includes entries for Benjamin, Elizabeth, and various other families.

Summary table with columns: ID, Name, Sex, Age, Relationship, Occupation, Birthplace, Nativity. Lists details for 109 108 Haarer, Charles and 110 109 Emmert, Leonard.

Billy would come to the folks' and eat supper there, even toward the last. A real fine man.

There are lots of stories one can tell of things that happened in the woods. A few of them follow. There were the Johnson boys, Philip and one they called Bunny. We had a long bench setting behind the table and chairs all the way around, where we ate breakfast. The men would come in and eat breakfast before they would go to work. Philip said one morning that "I don't think I ought to go to work today."

Of course the other men said, "Ho, ho, we all think that." He went up there and for some reason was where he shouldn't have been. The hallback slapped a viney maple and slapped him across the head and killed Philip. I'm not sure why that bothered me, but as a boy I remember that story pretty well.

Other stories were the old trucks. About 1945 logging was going on at the foot of Buck Mountain and the outfit they were logging for said there's no way to get a road up Buck Mountain. Uncle George was always the driving force. (I'm not sure why Dad and George stayed together. Someone said the only thing George and Floyd agreed on was to disagree. I think that was pretty close. I think they needed each other for the fact that Dad kind of smoothed everything over. George was the driving force and Dad knew he needed him.) George said,

"I can build a road up Buck Mountain."

"I'd like to see you."

Well, they did. A terrible road. I mean, to get up, there were switchbacks, steep. They had quite a few different truck wrecks. Some of the trucks were in Emmert Brothers' name and some of them were in individual names. Jess, George and Dad had one truck each in their own name. Dad bought an old long-nosed Jimmy and started hauling off the top of Buck Mountain. Things weren't going real well then and they ended up in some pretty poor timber, logging net scale there in the forties, and the fellow driving that old long-nosed Jimmy baled out of it. The driver broke his leg. That's why we got insurance on those things. Dad went up to Elmo Reeves and said, "Elmo, we just wrecked the old Jimmy."

Elmo gets out the paper work and he said, "Floyd, you never did tell me about that one." No insurance on that truck! I was coming down the hill, just a little fellow, with the Crummy that night. They had old boxes on the backs of the old Reo trucks and a couple of buses that the crew rode in and I happened to be riding in there, just a kid. We went down the hill to look at that old truck. It was just tore all to pieces. They drug it out of there and put it back together with what was left of the pieces.

They had old hand dryers, the old hand saws. I rode up into the woods one day with Dad. I was probably seven or eight years old. We got out of the pickup and I said, "What's that noise?"

He said, "Sounds like a motor boat. Yeah, sounds like a motor boat."

I said, "Where's the motor boat?"

He said, "Must be Indians."

I said, "There must be a lake around here."

He said, "Yes, there must be a lake around here."

I said, "Then I 'm going out to see."

He said, "Just hold her right here; they'll fall a tree on you."

I didn't know it, but they had gotten a motored power saw and they were out there falling a tree with a power saw. I'd never heard of such a thing. We have some pictures of this power saw cutting a tree down. A bunch of people were standing around watching when this first power saw sawed a tree down.

Emmerts ended up going almost broke, if not broke, when they got up there on top of Buck Mountain and got into a bunch of bad timber. They ended up selling the whole outfit to Archie Hessman, shop and all, I think. Then they formed another company and called it Linn-Lane Construction Company. There were half a dozen men on the first one and they cleared the Bon-neville power line up over Brush Creek. That's where they got the Linn-Lane name. It ended up with Dad and George in partnership again but they took on Ralph instead of Jess. Then they started doing some logging and building road again. They moved all over the state of Oregon building road. They moved from Estacada to John Day to Ukiah and back to Bend and different places. We had a job at John Day and Ralph was moving out of that job and they had to tear one of the shovels apart and Ralph was killed in that operation. That was at Ukiah. We had already started the road at Bend, building Century Drive, when that occurred.

Those three were in partnership until Dad retired. He sold his interest to Bill Tolman.

Tobe Yoder from Indiana married Lois Emmert. He was a chicken farmer back there and came out here to work for Emmert Brothers. He had made arrangements to buy a farm here at Sweet Home and was going to raise chickens and was waiting for his money to come from back there. They were shooting stumps and a stump went behind the tree that Tobe was standing behind and ricocheted back and hit him. An odd situation. The money came from Indiana the day he was killed.

A final story, back when the family lived in Molalla yet. My grandmother Emmert, Anna, told me one time that everyone of the boys had lost a child. I don't think that's necessarily right unless there were some miscarriages that took place. Ivan Emmerts had a boy, Dean, that was a year older than my brother Wayne. My brother Wayne died at three, I think. Dean Emmert had been over to the grocery store with a list pinned on him and came home and told his mother that Wayne died. She said, "No-o-o; I didn't hear anything like that." But in fact, he was right. Wayne, my brother older than Marv, had just died. It was less than a year that Dean, the one who came home and told his parents, also died.

Aunt Rolena who died at 94 years told me that story just before she died. She said Dean Emmert was sick and just before he died he said to his mother, "Can you make Bob be quiet?"

"Why?"

"Don't you hear those angels singing?"

She said, "I don't hear any angels singing."

"Well," he said, "I hear the angels singing. Make Bob be quiet."
And then he died. That was real to them.

I was about five years old when my Grandpa Ben died. After his death I remember many Sunday mornings my dad and I would walk up to her house and get Grandma and walk across the street to the Mennonite Church.

EMMERT FAMILY

Information gathered by the Editor on the Emmert Family. Editor does not guarantee the accuracy of all information, but has researched the information to the best of his ability.

Leonhard Godfrey Emmert (Lenhart, Leonard, Lenhart, Lenhart) Born 11 JUN 1832 in Wurttemberg, GERMANY, (according to the 1880 census of Antrim Co, Michigan). Died 07 MAR 1900 near Needy, Oregon. Buried in the 'Mennonite burying ground' (from the obituary in the 01 APR 1900 issue of the *Gospel Herald*); or 'EIB Cemetery' (as quoted from a letter from 'Uncle' Floyd Emmert in "Early Emmert History". Actually the EUB or Gleason Cemetery). Gleason Cemetery is about one mile North of the Whiskey Hill Store. Since the beginnings of the present property of Hopewell Mennonite Church was only a matter of thought and research on 03 FEB 1901, and since Hopewell congregation was using an EUB Church for worship, it makes sense that the EUB Cemetery North of Whiskey Hill is where Leonhard was first buried. Leonhard's body was moved when the Hopewell Mennonite Cemetery was ready (at least by 1908). Leonhard's parents (whom we know very little about) were both born in Wurttemberg, GERMANY according to the 1880 census of Antrim Co, Michigan.

Catherine (Cathrin) Born 13 APR 1840 in Johnstown, Cambria County, Pennsylvania. Died 17 JUN 1921 in Oregon. Catherine's parents were Jacob and Christina (Yoder) Eash.

Leonhard and Catherine were married on 14 APR 1861 in Holmes County, Ohio.

CHILDREN:

Jacob W. Emmert; born 21 DEC 1861 in Lagrange County, Indiana. Married 02 MAR 1884 to Catherine "Katie" Glick in Michigan. Katie died on 05 NOV 1918. Katie's parents were John K. and Magdalena "Mattie" (Hooley) Glick. Jacob married Rebecca "Becky" King, 22 NOV 1922. Rebecca was born 14 JUL 1867, Tuscarawas County, Ohio, and died 03 MAY 1956, Fairview, Michigan. Rebecca's parents were Absalom and Susan (Hostetler) King. Rebecca's first husband was Jerry Stutzman. Jacob died 09 MAY 1934 in Fairview, Michigan.

Elizabeth "Lizzie" Emmert: born 10 DEC 1862 in Lagrange County, Indiana. Married 25 APR 1880 to Charles Haarer in Curtis, Michigan. Charles was born 22 JAN 1850 Wurttemberg, GERMANY and died in a car accident 21 SEP 1925 in Shipshewana, Indiana. Elizabeth died 08 AUG 1945 in Lagrange County, Indiana.

Sophia Emmert: born 15 MAR 1864 in Lagrange County, Indi-

ana. Married 01 AUG 1875 to Ephriam Swartzendruber (Schwartzentruber, in "Early Emmert History") Ephriam was born 05 JUN 1854 in Somerset County, Pennsylvania and died 02 FEB 1902. Ephriam's parents were John and Veronica "Fannie" (Kauffman) Swartzendruber. Sophia married Noah W. Hershberger son of William and Elizabeth (Miller) Hershberger. Noah's first wife was Mary Custer and third wife was Elizabeth Custer.

Mary Ann Emmert (Mary Mae on grave stone): born 09 OCT 1865 in Lagrange County, Indiana. Married 05 APR 1884 in Michigan to James "Jim" Andrews. Mary died 17 JUL 1918 near Hubbard, Oregon. Mary was buried in the Hopewell Mennonite Cemetery near Hubbard in Marion County, Oregon.

Samuel Emmert (twin to John): Born 11 JUL 1868 in Lagrange County, Indiana. Married Lilian Alvira "Nellie" Freese (Freeze, Frees) daughter of Henry Harrison and Emily Clarissa (Griffith) Freese. Samuel died 05 SEP 1938 in Barton, Alabama

Reverend John L. Emmert (twin to Samuel): Born 11 JUL 1868 in Lagrange County, Indiana. Married in 1887 to Wealtha Alice "Wealthy" Freese. Wealthy was born 18 JAN 1870 in Michigan and died 18 MAY 1925. daughter of Henry Harrison and Emily Clarissa (Griffith) Freese. Wealthy's second husband was Charles Harvey Sanders. John married Elizabeth Spiller in 1901.

Benjamin Franklin Emmert; born 04 SEP 1870 in Lagrange County, Indiana. Married 20 NOV 1895 to Anna Schrag. Anna was born 01 AUG 1875 in Yanktown, South Dakota to Joseph R. and Barbara (Graber) Schrag. Anna died 25 JUL 1962 in Sweet Home, Oregon. Benjamin died 19 OCT 1942. Benjamin and Anna were both buried in the Hopewell Mennonite Cemetery near Hubbard, Marion County, Oregon.

Barbara Emmert: Born 15 FEB 1873 in Lagrange County, Indiana. Married Elmer Walters.

Daniel Emmert: Born 09 AUG 1875 in Lagrange County, Indiana and died 09 AUG 1875. Daniel lived only two hours.

Martha "Mattie" Emmert: Born 01 JAN 1877 in Lagrange County, Indiana. Married Allen Brown. In 1945 when Elizabeth died Mattie lived in Sweet Home, Oregon.

Lydia Emmert: Born 16 JUN 1879 in Lagrange County, Indiana. Married a man whose last name was Vincent and moved to New Jersey.

Leonard and Kate Emmert were living in Custer, Antrim County, Michigan on 11 JUN 1880 with all the children except the two oldest and Daniel. Lizzie and her husband, Charles must have lived very close, because the census taker visited Charles and Lizzie Haarer just before he visited Leonard and Kate.