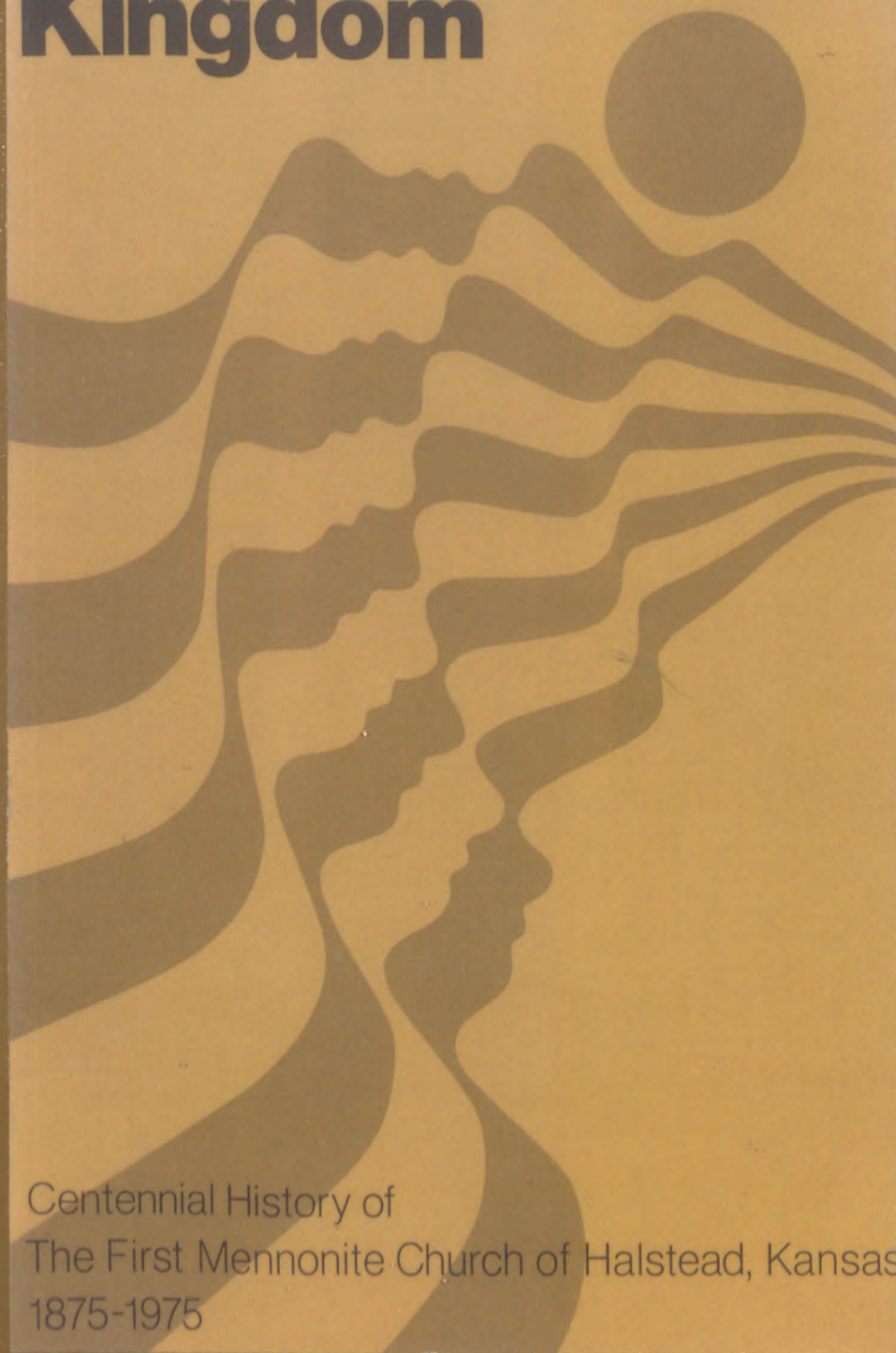


MGC

The Flock and the Kingdom



Centennial History of
The First Mennonite Church of Halstead, Kansas
1875-1975

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of

The First Mennonite Church

of

Halstead, Kansas

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Loris A. Habegger, Editor

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1875-1975

John A. Hagedorn, Editor

DEDICATION

TO THE MEMORY of our people of faith in search of the city whose maker and builder is God, the fathers and mothers who began the First Mennonite Church of Halstead, Kansas.

DEDICATION

To the memory of our people in this part of the city who
never had faith in God, the labor and genius who gave the
First Methodist Church of this city its name.

FOREWORD

AS TIME MARCHES on we measure it in major milestones known as centuries. However, in the experiences of a people a century is more than a measurement of time. The parentheses of a century mark the rise and fall of generations, the struggle of a people to plant their lives in the security of home and community and kingdom, the deep concern that a commitment to Christ be lived out in witness and service in the community and the world, and the cherished vision and hope that such living may point generations yet unborn to the foundation on which they too may build as they seek the city whose maker and builder is God.

This history of the First Mennonite Church of Halstead, Kansas, is a record of the life of a people whose community of faith has existed on the Kansas prairies for one century. The words are written for our children and their descendants who in time will be seeking answers to the perennial question, "Where do I come from?" The Old Testament people asked it in the words, "What mean these stones?" (Joshua 4:21). In these pages our descendants may find a sense of meaning and of vision as they join the early band of settlers who heard the words, "Fear not, little flock; for it is your Father's pleasure to give you the kingdom" (Luke 12:32). In that promise they may venture forth with new vision and hope for the next century.

The editor has had the happy experience of serving for seven years as the pastor of this congregation; after serving in other capacities for nearly two decades it has been good to come back to join again in this congregation's life and service. Humbly he has taken up the task of putting into a semblance of order this significant story. Many have helped to put the story together—the many who faithfully recorded the activities of the congregation through a century, those who pored over the church records to sift them for the distilled essence of life in the congregation, the writers who are named for their chapter contributions. The time and the effort of these co-laborers are deeply appreciated.

A special word of appreciation needs to be expressed to the Misses Irma and Laura Haury whose remarkable memories of much of this past century has been a veritable goldmine of information as they read the German records and made available the material for the various writers.

The editor is also deeply indebted to his wife, Evelyn, who spent much time reading, typing, and giving suggestions for the final manuscript and the publication of the same.

The book follows a rather natural outline—origins, organization, church leaders, life in the congregation and in the community, and the vision that remains undimmed after a century of existence. This is the story of a fellowship of believers whose names are associated with the First Mennonite Church of Halstead, Kansas. God has been faithful in the century just past. His promises are sure for the time and the eternity still before us. In the time allotted to us may God continue to use us who have been called to witness and service in this congregation; in the eternity beyond time may He call His faithful unto Himself as He has promised.

LORIS A. HABEGGER, EDITOR

February 24, 1975

CONTENTS

Chapter 1.		
Origins of the Early Mennonites in Halstead	9	
by Miss Amelia Mueller		
Chapter 2.		
Organization of the First Mennonite Church of Halstead, Kansas, by Mrs. Helen Will	12	
Chapter 3.		
Meetinghouses for the Congregation	16	
by Waldo Mueller		
Chapter 4.		
Church Government—The Church Constitution	21	
by Robert Suderman		
Chapter 5.		
Pastors of the Century	27	
by Mrs. Helen Will and Mrs. Ruth Geist		
Valentine Krehbiel (1875-1879)		
Christian Krehbiel (1879-1909)		
David Goerz (1878-1897)		
J. H. Langenwalter (1902-1910)		
J. E. Amstutz (1911-1921)		
H. T. Unruh (1922-1936)		
David C. Wedel (1936-1946)		
Loris A. Habegger (1947-1954)		
Roland R. Goering (1954-1961)		
Arnold E. Funk (1962-1967)		
Melvin D. Schmidt (1967-1970)		
Robert D. Suderman (1971-)		
Chapter 6.		
The Members of the Century (1875-1975)	58	
by Mrs. Marie Will		

Chapter 7.	
Music and Worship	87
by Mrs. Joyce Franz and Miss Marie Baergen	
Chapter 8.	
Christian Education—Sunday School	91
by Mrs. Doris Ewy	
Chapter 9.	
Auxiliaries—Witness and Service	99
Mrs. Lucretia Haury	
Chapter 10.	
The Wider Relations	112
Mrs. Lois Loflin and Mrs. Florene Wiens	
Chapter 11.	
The Church and the Community	121
by Rev. Robert D. Suderman	
Chapter 12.	
Service	125
by Loris A. Habegger	
Chapter 13.	
The Congregation Looks to the Future	132
by Rev. Robert D. Suderman	

ORIGINS OF THE EARLY MENNONITES IN HALSTEAD, KANSAS

THE ORIGINS OF MEMBERS of the First Mennonite Church of Halstead, Kansas, reach far back into the very beginnings of the Mennonite and Anabaptist movements. The ancestors of the charter and other early members lived in the Palatinate of southern Germany. The origin of Anabaptism in the Palatinate presumably preceded the formation of the first congregations in Switzerland. "Already by 1522, and especially after the Peasant Wars (1525) there were Anabaptists in the Palatinate."¹

However, when severe persecution in Switzerland occurred during the seventeenth century, more Anabaptists fled the country and came into the Palatinate. Many of the ancestors of the early members of the First Mennonite Church of Halstead were apparently in that group.

In the early 1800s, a goodly number of Palatinate Mennonite families moved to Bavaria where they settled in several small villages located about twenty-five miles from Munich. There they worshiped together at the Eichstock church. Families in this congregation were those of John Krehbiel, David and John Ruth, Jacob Ruth, Heinrich and Peter Strohm, Jacob Leisy, Samuel Berger, and the Bergtholds and Hirschlers. The Schmidt and Dettweiler families lived nearby at Hammerhof. Those of the Haury and Kuehny surnames lived at Maxweiler.

In 1851 a number of these Mennonite families sold their land holdings in Bavaria and emigrated to the United States. A major concern was the increasing pressure upon their sons to serve in the German military. This group spent their first nine months of residence in this country at Haysville in Ashland County, Ohio. This was a temporary arrangement as their real goal was to settle in Iowa. Land in Ohio was too expensive and much of it was covered with forest.

In the autumn of 1851 two young men, Henry and Christian Krehbiel, left for southeastern Iowa to prepare for the arrival of these

families. Later a group of about sixty people joined these men and settled in Lee County, near the towns of West Point and Donnellson. There were already some Palatinate Mennonite families living in the area; Henry Ellenberger served as their minister. The arrival of the newcomers prompted the organization of the Zion Mennonite Church, Donnellson.

Others of the Eichstock Mennonite families went directly to the Summerfield, Illinois, community when they immigrated to this country. These seem to have prospered more than those who settled in Iowa. As a result, in 1860 a group of members of the Zion Mennonite congregation, including the David Lehmanns, the Krehbiels, and the David Ruths, moved to the Summerfield community in Illinois, a short distance east of St. Louis. There a new congregation, the Summerfield Mennonite Church, was soon organized.

A continuing problem faced by these immigrants was the high price of land. Many found it impossible to purchase land in Illinois. Soon they focused their attention on lands farther west where prices were considerably less. As early as 1869, the Western Conference in a meeting at Summerfield, discussed plans for facilitating new settlements farther west to provide opportunity for those with less affluence to own their homes.

By this time Christian Krehbiel, minister of the Summerfield congregation, had already been corresponding with Mennonites in Europe who contemplated immigration to the United States. In 1872 four young men from South Russia came to the United States to travel for pleasure and adventure. One of these four, Bernhard Warkentin, decided to remain in this country and for a time made his headquarters with Christian Krehbiel. He was to be one of the men instrumental in the development of the Mennonite segment in the Halstead area.

As the situation in South Russia became increasingly difficult for Mennonites living there, plans for mass emigrations to the United States began and later were carried out. It was only a short time before leaders of the Summerfield congregation found themselves deeply involved in helping these people from South Russia, as well as many of their own people, find homes in the West.

In the fall of 1873 the Summerfield congregation elected a committee to look at the lands of southwestern Kansas and, if possible, to select a suitable location and to take preliminary steps toward the purchase of such land.

The four men selected for the above committee were joined by four men from South Russia—Johan Fast, Heinrich Goerz, Heinrich

Flaming, and David Goerz. Together they left for Kansas on October 9, 1873, where they were joined by Bernhard Warkentin. By November they returned to Summerfield after having selected Halstead, Kansas, as the site for their settlement.

On January 5, 1874, another group of about twenty-five from the Summerfield area journeyed to Halstead to purchase land from the Santa Fe Railroad. Names in this group included Jacob Leisy, Daniel Baer, Rev. Daniel Hirschler, Rev. Christian Krehbiel, David Lehmann, Rev. Valentine Krehbiel, Dan Bachmann, Jacob Vogt, J. W. Ruth, Daniel Haury, John Kuehny, John Dettweiler, H. G. Ruth, Jacob Dahlem, J. F. Schmitt, John Brandt, John Stauffer, Abe Stauffer, Chris Goebel, Bernhard Warkentin, D. C. Ruth, Jacob Auernheimer, J. B. Lehmann, Henry Dester, and the Rupps, these latter three from Washington County in Iowa.

Shortly after the land was purchased, the first settlers began to arrive. The first to arrive, in the early part of 1874, was Bernhard Warkentin. He was followed in the spring by Peter and Jacob Wiebe from Missouri; in the fall Christian Hirschler from Iowa, and John Kuehny, John Lehmann, Christian Schmutz, and Jacob Dettweiler—all from Summerfield—arrived. In the spring of 1875 another contingent arrived from Summerfield—the families of John Haury, John W. Ruth, Daniel Haury, Daniel Ruth, Jacob B. Ruth, Valentine Krehbiel, Daniel Bachmann, Peter Bartel, and the sister Elisabeth Ruth.

By now a sufficient number of Mennonites had located in the Halstead community to warrant the consideration of organizing a church. In addition to the settlement around Halstead, a considerable number had purchased land eight to thirteen miles north of Halstead where land was cheaper because it was a farther distance from the Atchison, Topeka and Santa Fe Railroad line through Halstead. These had come to Kansas to establish homes but they were keenly aware of the spiritual dimension in their lives. Soon they were giving attention to the establishment of congregations for worship and fellowship and for Christian schools to nurture leaders for the future.

1. See article on Johannes Risser, pastor of the Sembach congregation in 1832-68, *Mennonite Encyclopedia*, Volume IV.

Other Sources:

P. P. Wedel, *Church Chronicle of the First Mennonite Church of Christian Located at Moundridge, Kansas*, 1957.

Cornelius Krahn, ed., *From the Steppes to the Prairies* (Newton, Kansas: Mennonite Publishing Office, 1949).

Church Records of the First Mennonite Church, Halstead, Kansas.

ORGANIZATION OF THE FIRST MENNONITE CHURCH OF HALSTEAD, KANSAS

CHRISTIAN KREHBIEL WAS one of the personalities who figured prominently in the early history of the establishment of an organized congregation of Mennonites in Halstead, Kansas. In his many travels he had been in the Halstead area several times. On March 15, 1875 he came to Halstead for a two-fold purpose. He brought help for the Russian immigrants at Florence, Kansas, and he helped to make arrangements for the spiritual nurture of the group of Summerfield, Illinois, people who had settled in the Halstead area.

Krehbiel preached his first sermon for the Summerfield people in Halstead on January 11, 1874. In the 1875 visit he preached his second sermon for the Halstead people on Palm Sunday, March 21, 1875. At the close of the service he invited all the people present to congregate and a discussion concerning the "church to be" followed. The concern expressed for an organized body of Mennonite believers brought an offer from Krehbiel to help in the organization of a church. Those present accepted gladly. On that same day a church constitution, under David Goerz's able assistance, was drafted.

The people gathered again on Good Friday, March 26, 1875, for a morning service. Following the worship service, the constitution was examined and discussed. After a few changes and additions were made, the articles for the congregation's existence were unanimously accepted. There followed a resolution at this service to gather on the following Easter Sunday for the worship and for electing a minister and three deacons. The service of Holy Communion was also to be observed.

On that Easter morning, March 28, 1875, the congregation met for their devotional hour in the Jacob Dettweiler Hotel on Halstead's Main Street. A number of visiting friends and brethren also attended.

During the forenoon gathering the election for minister resulted in the unanimous election of Brother Valentine Krehbiel who was installed as minister.

After a fellowship meal at noon the election of three deacons took

place. John Haury, John W. Ruth, and Daniel Bachmann were chosen and immediately installed in their office. The services of the day were brought to a concluding finale with the observance of Holy Communion as a divine seal and confirmation on the organization of the church and as a covenant sign that this body of believers was to be a "Church of Jesus Christ." Jacob Leisy, a Summerfield deacon, assisted at the communion service. At this service twenty-eight charter members were present.

A visiting American minister, J. K. Dodge, made cordial closing remarks, as did also the aged brother, Daniel Krehbiel, of Cleveland, Ohio. This concluded the day's activities and the congregation was dismissed.

The congregation was now organized and the question arose as to the place of meeting for the group. The charter membership included those who had settled a considerable distance north of Halstead (and distance was a real problem). Transportation at that time consisted of oxcart and wagon and team.

The group in the northern settlement met in the township schoolhouse known as "Garden Valley," eight miles north of Halstead. The south group near Halstead met in the Halstead schoolhouse. Since American friends also held their services in these schoolhouses, it necessitated the holding of Mennonite services in the afternoon. The new congregation (still organized as one body) decided to hold services two Sundays at Halstead and every third Sunday at the Garden Valley schoolhouse. Valentine Krehbiel served as the minister for both groups. At the annual business meeting both north and south groups met together. Each group, however, had its own semi-annual business meeting apart from the other.

Minister Valentine Krehbiel served the congregation well and on January 9, 1876, he was ordained as elder by Elders William Ewert and Jacob Stucky.

The membership in the congregation grew rapidly and soon the school buildings proved inadequate for the needs of the groups. The group which met farther north dedicated their first wood frame building on March 4, 1877, and this later became the group known as First Mennonite Church of Christian.

As both groups grew, activity began to center where each of them met. At the March, 1877, business meeting the congregation decided to have both the "north" and "south" group elect its own deacons. On April 22, 1877, the Halstead group elected John Haury, J. W. Ruth, and David Ruth to serve as their deacons. The north group

elected Jacob Vogt, Daniel Bachmann, and Daniel Krehbiel as their deacons on April 29, 1877.

At Halstead the need for space was solved by both north and south groups giving money and supplying workers which, with the help of some American friends, resulted in a building used as both school and church until 1885.

Both groups had services every Sunday; this created too much of a workload for Elder Valentine Krehbiel. David Goerz was elected as minister, ordained in January, 1878, to become the assistant minister.

The annual business meeting on March 26, 1878, saw the dissolution of the "one" congregation into two component parts. First Mennonite Church of Halstead and First Mennonite Church of Christian began to function as indigenous bodies but as "sister" congregations. A farewell service was held on April 21, 1878, and the Holy Communion observed. Out of the original one "Easter congregation" there had now come to be two "Easter congregations."

When organized in 1875 there were 28 members and 52 souls. At the reorganization in 1878 the Halstead congregation received 50 members and 82 souls; the north group (First Mennonite Church of Christian) received 65 members and 146 souls.

The membership at First Mennonite Church of Halstead on January 1, 1975, totaled 373. The congregation has never become one of the larger bodies in either the Western District Conference or in the General Conference Mennonite Church. However, it has been the seedbed for numerous other congregations: West Zion of Moundridge, Kansas; Garden Township of Hesston, Kansas; Bethel College Church of North Newton, Kansas; Burrton Mennonite Church of Burrton, Kansas; and Geary Mennonite of Geary, Oklahoma.

As a matter of record, the names and birthplaces of the charter members who formed the original church on March 28, 1875, are listed here.

<i>Name</i>	<i>Birthplace</i>
Daniel Bachmann	Bavaria, Germany
Helena Frantz Bachmann	Russian Poland
Jacob Blum	Franklin, Iowa
Jacob Dettweiler	Hammerhof, Bavaria, Germany
Elizabeth Yoder Dettweiler	Hanneshof, Germany
John Dettweiler	Hammerhof, Bavaria, Germany
Katherine Hirschler Dettweiler	Maxweiler, Bavaria, Germany
Anna Fast Dettweiler	Wolla, Poland

Daniel Haury	Ingolstadt, Bavaria, Germany
Anna Strohm Haury	Schwaig zu Wagenried, Germany
Christ Hirschler	Kleinbackenheim, Bavaria, Germany
Katherine Eyman Hirschler	Biedesheim, Germany
John Haury	birthplace not given in church records
Valentine Krehbiel	Wierhof, Palatinate, Germany
Susanna Ruth Krehbiel	Bavaria, Germany
Daniel Langenwalter	O'Fallon, St. Clair Co., Illinois
Christina Schmutz Langenwalter	Bohnfeld, Wurtenberg, Germany
John Kuehny	Senhof, Bavaria, Germany
Magdalene Schmidt Kuehny	Regensburg, Bavaria, Germany
John Lehmann	Heggenheim a der Wiese, Germany
Elisa Risser Lehmann	Mansfield, Richland Co., Ohio
Daniel Ruth	Eichstok, Bavaria, Germany
Anna Schowalter Ruth	Hayesville, Ohio
Elizabeth Dettweiler Ruth	Langenberg, Alsace
Jacob E. Ruth	Eichstok, Bavaria, Germany
Christiana Risser Ruth	Mansfield, Richland Co., Ohio
John Ruth	Eichstok, Bavaria, Germany
Elizabeth Strohm Ruth	Schwaig zu Wagenried, Germany
Susan Ruth	birthplace not given
Christian Schmutz	Bohnfeld, Württemberg, Germany
Elizabeth Ruth Schowalter	West Point, Lee County, Iowa
Bernhard Warkentin	Altona, South Russia
Jacob Wiebe	Tralau, West Prussia, Germany
Peter Wiebe	Tralau, West Prussia, Germany
Marie Dyck Wiebe	Plötzendorf, West Prussia, Germany

Sources:

- Church Records, First Mennonite Church of Halstead, Kansas
 C. E. Krehbiel, *Historical Sketch, First Mennonite Church, Halstead, Kansas* (Newton: Herald Publishing Company, 1925).
 Article on "Halstead (Kan.) First Mennonite Church," *The Mennonite Encyclopedia*, Vol. II (Newton: Mennonite Publication Office, 1956).

MEETINGHOUSES FOR THE CONGREGATION

MENNONITE SETTLERS in the Halstead-Moundridge area recognized early that man does not live by bread alone. Their labors included preparing homes for families and places for meeting together as fellow believers in Christ. They met together in various places. Their homes became places for meeting together. They held their first church service in a schoolhouse in Halstead on January 11, 1874, with Christian Krehbiel in charge. The schoolhouse continued to be used with regularity until the erection of a building suitable for school and congregational use.

Some meetings of the church were in the "Dettweiler Hotel," the home of Jacob Dettweiler in Halstead. In those days it was known as The German Guesthouse (*Das deutsche Gasthaus*). Notable among these meetings were the meetings for organizing the congregation in 1875. This building was located north of the city's main square, approximately where Al's Repair Shop is now located.

While the congregation still included the north and south groups in the original organizational structure, plans began to be made for providing "homes" for the needs of the people as they met for worship. The first such building was erected at the intersection one mile south of Moundridge known as Christian. The wood frame building erected at that place was dedicated on March 4, 1877.

Slow but steady growth and the inconvenience of meeting on Sunday afternoons because other groups utilized the schoolhouse on Sunday mornings necessitated plans for a building for the congregation meeting in Halstead. The members took into consideration their need for a utilitarian structure to serve them for Sunday worship and for weekday German school. A one-room structure was erected for that purpose just north of the old Methodist Church. The building was dedicated on January 1, 1878.

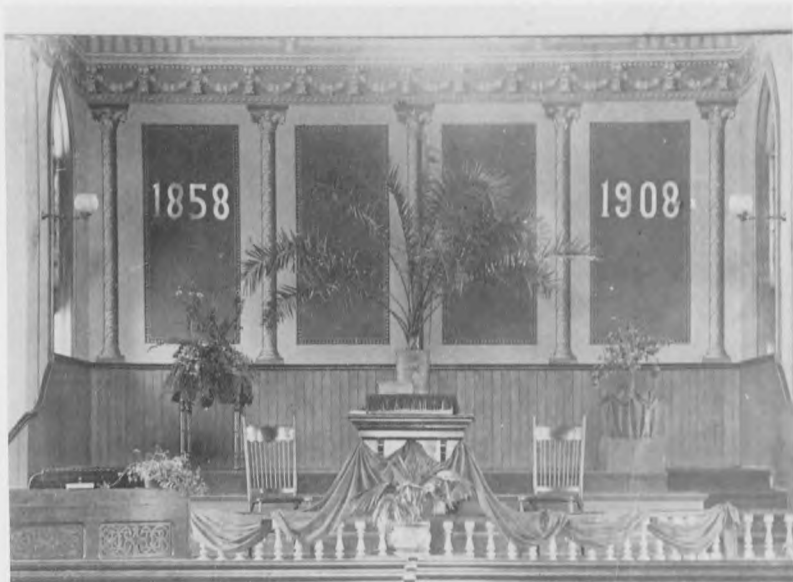
If one had walked into that structure the scene that presented itself was a different one than is present today. It was as much a schoolhouse as a worship center. Rightly so, for the German school of that day was held in those four walls. Long drop-leaf benches



School-church facility erected in 1878.

The church erected in 1885 is still the basic structure of today's facility.





1908 church interior on occasion of Rev. and Mrs. Christian Krehbiel 50th wedding anniversary celebration.

The church after 1927 renovation.





The church after 1952 renovation.

The church and new education wing in 1964.





Church interior after 1964 renovation.

The parsonage on South Main—home for pastors from 1911 to 1971.





Ronald Krehbiel (great-grandson of Christian Krehbiel) and Robert Suderman admire watch presented to Christian Krehbiel in 1903 by the First Mennonite members.

Ministers and wives who served in the church during the past years—Rev. and Mrs. Roland Goering, Rev. and Mrs. David C. Wedel, Rev. and Mrs. Robert Suderman, Rev. and Mrs. Arnold Funk, and Rev. and Mrs. Loris A. Habegger.





Valentine Krehbiel, 1875-1879



Christian Krehbiel, 1879-1909



David Goerz, 1878-1897



J. H. Langenwalter, 1902-1910



J. E. Amstutz, 1911-1921



H. T. Unruh, 1922-1936



David C. Wedel, 1936-1946



Loris A. Habegger, 1947-1954



Roland R. Goering, 1954-1961



Arnold E. Funk, 1962-1967



Melvin D. Schmidt, 1967-1970



Robert D. Suderman, 1971-

were used; they were much more conducive to school classroom use than church pews as we have them today.

The building used from 1878 to 1884 is still in existence. It has by now been moved and remodelled into a residence which is located just a block south of the present building but on the west side of the street. It is still a memorial to the people who came to Halstead to build the Kingdom as well as homes for their families.

The erection of the two buildings serving both the "north" and the "south" was an enactment of cooperation by one congregation as it remained even at this stage. However, as the two bodies began to focus their activities at the location of their buildings, the next logical step was to dissolve into two separate groups. This took place at the business meeting of the entire congregation (north and south) on March 26, 1878, and achieved in the spirit of fellowship at the farewell communion gathering on April 21, 1878. First Mennonite Church of Halstead, Kansas, was now on its own for the years ahead.

The Present Structure

The small building served the congregation well but added membership and increased activity demanded that plans be made for a larger building. In 1884 the services of an architect were procured and he drew up plans for the new meetinghouse. The structure was completed in time for dedication on Easter day, 1885, "just ten years to the day after the church was organized and seven years after it divided into Halstead and Christian."¹

The structure built in 1885 remains the basic structure of the building we worship in today, ninety years after its erection. The total cost was \$5,961.51, of which \$765.10 was contributed by local non-Mennonite friends among whom were T. F. Burrows, O. E. Jones, C. Eisenmayer, Judge Groom, M. S. Ingalls, J. Ryan, John Pierce, John Tibbot, D. Marcy.²

Considerable evolution can be detected in the building of today as one compares it with the wood frame building of 1885. The first major renovation took place in 1927. The building was raised for constructing a full basement with kitchen, classrooms, furnace room and furnace. It is reported that only the smaller teams could be used to pull the slip scoops from under the building in the excavating process. A large team of horses would hook the harness hames on the plate of the structure as they emerged from beneath the building.

In addition, the two entrances were combined into one large main entrance at the north center of the building. While all this was in process, the congregation met in the Halstead City Hall. J. W.

Shiffer was the contractor and Orris Hinshaw supervised the construction. The congregation invested \$8,878.95 and many hours of labor in this effort which was brought to conclusion in the dedication service on July 31, 1927.

Another major renovation began in 1952 when the main sanctuary was lengthened by fourteen feet. On the first floor a pastor's study and a fine choir room were added. Several classrooms were added in the basement along with a new south entrance to both basement and first floor. New pews, light fixtures, and heating units were installed and the interior of the sanctuary was repainted and redecorated. The members contributed \$26,429.18 for this effort and gave many man hours of labor to the completion of the task. The contractor was the W. P. Wiens Construction Company of Newton. The facilities were dedicated in services held on February 15, 1953.

The largest renovation project in the hundred years was begun in autumn, 1963. After a careful research of the needs of the congregation, Mr. Ash was engaged as the architect and he began formulating plans early in 1960. The project consisted of eleven classrooms in the basement, and an auditorium with stage and a roomy, modern kitchen on the first floor. In contrast to the wooden frame building in the previous structure, this was an addition in the modern mode, brick.

The cornerstone shows that this addition came to completion in 1964 at a cost of \$82,537.47. The new addition was dedicated on June 28, 1964, with Rev. Roland Goering as the special speaker.

Lesser but very meaningful investments and improvements were made at intervals through the ninety years. In 1957 the original windows were replaced by stained glass windows at an approximate cost of \$2,800.

In 1958, after a careful study and many discussions, an eight-rank pipe organ was installed at a cost of just over \$7,500. This fine Moeller organ continues to serve the congregation today.

The meetinghouse has narrowly escaped destruction by fire on at least two occasions. In the summer of 1940 the grass was being burned off the vacant lot south of the church. Unnoticed the fire crept through the grass and moved up the south wall of the building between the walls. Fortunately, the fire was discovered early and the Halstead Fire Department was able to extinguish the fire before extensive damage was done. The repair was in keeping with the economy of that day—a mere \$535.50.

The near destruction of the wood frame structure occurred on April 30, 1973, when at 10 p.m. the building was struck by light-

ning. Again the fire was noticed quickly and a neighbor and member living across the street alerted the fire department which responded quickly.

A sizable fire was raging in the attic when the fighters arrived. Their only hope was to get into the attic as quickly as possible. Few of the present members are aware of the only access place to the attic.

Some of the older members, however, recall the days when as lads they managed to escape the notice of the elders and sneaked off and up to the little room off the east side of the balcony. They crawled through the small hole in the ceiling and played in the attic. Two of those lads were now members of the volunteer fire department and were able to find their way into the attic unhindered. The fire was extinguished before it had done irreparable damage.

Even so the damage was considerable. The main auditorium was soaked with water, and the entire interior had to be refinished. While the repair work was carried out, air conditioning was installed in the worship auditorium. The building is now in the best condition it has ever been.

The building with its additions through the years serves the congregation well. The main auditorium with balcony seats approximately 350 for services. The basement floor provides twenty rooms for weekly use. In the Stauffer Hall, so named in memory of Anna M. Stauffer, is the auditorium which seats 150 people; the facility is useful for fellowship gatherings, plays, and other activities of the church.

The original building still is the scene of weekly worship services. Its ninety years of existence and service to the congregation are a tribute to the architectural and building skills of our forefathers. It has withstood the Kansas elements, has been spared total destruction by fire on two different occasions, and today stands tall and strong. Musicians and choral directors have always, and still do consider the worship auditorium one of the best places for musical performance because of the outstanding acoustical qualities built into the structure.

The congregation has had a good home. From these four walls has gone forth a witness to the power of God and His saving purpose through nearly a century of time. God be praised for this.

The Custodians

A home must always be cared for by loving hands. This is true of a meetinghouse. Much of the credit for the care of the meetinghouse over the past ninety years goes to the custodians who have

served faithfully and who have given the "house of God's abode" their "tender loving care." The first of these was Isaac Harms, a seminary student, who served for several years at the beginning of the building's existence. His salary was \$10.00 per month in the winter and \$4.00 per month during the summer.

Others who have served since then were John Kaufman, Abraham Schowalter, Christian Bahr, Albert Gaeddert, Samuel Mueller, Henry B. Unruh, and Paul Mueller. They are deserving of our gratitude and appreciation.

1. C. E. Krehbiel, *Historical Sketch, First Mennonite Church, Halstead, Kansas* (Newton: Herald Publishing Company, 1925), p. 18.

2. *Ibid.*

CHURCH GOVERNMENT

THE CONSTITUTION OF the First Mennonite Church of Halstead was drafted on Palm Sunday, March 21, 1875, with the able assistance of David Goerz. After subsequent discussion and appropriate changes, it was unanimously accepted as the *Gemeinde Ordnung* on Good Friday, five days later.¹ It was copied into the church book by J. E. Ruth.

The constitution began with Jesus' words to His disciples: "Fear not, little flock; for it is your Father's pleasure to give you the kingdom" (Luke 12:32). The introduction briefly described the above mentioned circumstances and ended with the pledge to put into practice the various articles based on the Apostles' Creed and on the biblical principles consistent with general Mennonite belief and heritage.

The constitution's articles were brief and to the point rather than highly organized and developed in logical order and progression. They were written, as C. E. Krehbiel notes, to take "hold of practical church problems, evidently born out of experience—the great school-master of that pioneer day."²

The first article, described by Krehbiel as a "doubleheader," made regular attendance at all worship services an obligation of every church member. The first members felt the possibility of misunderstanding and hard feelings would be lessened by regular attendance. Corporate worship not only praises God but encourages peace and goodwill among men!

The church's organization was simple. Business meetings were to be held in March and October or more often if necessary and if the deacons approved (Article 2).³ Three men of at least twenty-four years of age (Article 14) were to be elected as deacons by the congregation with signed ballots; terms were to be six years (Article 3). In practice, the first deacons served terms of different length so that subsequent elections could bring only one new member to this board; this provided continuity of leadership for the congregation in its early stages. Deacons were expected to assist the minister in

caring for the congregation, visiting the sick and poor, serving as trustees in financial matters, and to be accountable for various funds. In the minister's absence they were to provide leadership at worship services (Article 4).

When the constitution was revised in 1912, a board of trustees was established. To this board was transferred the stewardship of financial matters and the accountability for various funds. According to the charter with the State of Kansas, the church had trustees as early as 1884 for the purpose of incorporation with the state.⁴

On Easter Sunday, two days after the constitution was approved, John Haury, Daniel Bechmann, and J. W. Ruth were elected and installed as the first deacons.⁵ Though these names are a part of the century-old record, they seem familiar to us today. Less familiar to the modern reader are the words from Article 16, "All male members over eighteen years old have the right and obligation to vote." Women were not invited to cast ballots in those earlier years, much less to hold any major office in the congregation! Men ruled the congregation in 1884; it may be that women were the "power behind the throne!"

By the 1912 revision of the constitutional articles, there was no distinguishing between men and women in voting eligibility. While it was implied that the new offices of chairman, vice-chairman, and deacons would be filled by men, other offices such as church secretary, church correspondents, and organists could and would be filled by women.

In the most recent constitution revision in 1966, it is implied that the office of pastor be filled by men but terminology used in defining other offices permits them to be filled by women.⁶ On November 17, 1974, almost one hundred years after the organization of the church, Amelia Mueller was elected to the office of deacon, the first woman the congregation has elected to that office.

The independence and autonomy of the Halstead congregation was early reflected in the confidence placed in local lay leadership. The six-year term of office for deacon was, on the one hand, in keeping with that sense of religious freedom unwilling to commit lay leadership to those capable of holding it throughout their lives. On the other hand, it expressed the openmindedness and trust of a community that was willing to be led by a cross section of its membership eligible for office.

Worship with emphasis on the Bible was to be conducted by one or more ministers. They were to preach the Word, clear and undefiled. They were to provide Christian nurture for the youth, to visit

the poor and the sick, and to conduct funerals and officiate at weddings. Elders or full ministers were to administer baptism and the Lord's Supper (Article 5), the latter to be observed at least twice a year and more often if deemed desirable (Article 6) and open to all members and others able to verify their membership in other similar churches (Article 7).

Weddings were mentioned in connection with worship and the minister's duties because marriage ceremonies were usually performed following the worship service on Sunday morning by the minister or one from a sister congregation. Public announcement of the wedding was required for two preceding Sundays. Since marriage is ordained of God and is practiced within the community, it was only natural for those baptized on confession of faith to share the wedding ceremony with parents and friends with the worship leader presiding and to seek God's blessing and guidance on the day reserved for worship.

Guidelines for marriage were altered slightly through the years. The revision of 1939 urged members to heed the biblical injunction not to be unequally yoked with unbelievers (2 Corinthians 6:14).⁷ By that time the members of the congregation had become better acquainted with their non-Mennonite neighbors and were trying to deal with the matter of courtship and marriage involving non-members and those of other denominations.

At the beginning, the church selected its ministers "by vote and by lot" (Articles 9 and 10). The vote by undersigned ballots served as an open primary election to provide a choice for the congregation. The lot was unnecessary if the election was unanimous; if not, the lot served as the final election. The lot was never used when calling a minister of another church. Elders were chosen by majority vote from the serving ministers of the church after they had served a period of time on probation.

Valentine Krehbiel was unanimously elected as the first minister on March 28, 1875, and was immediately ordained to that office. It was not until January 9, 1876, however, that he was ordained to the office of elder by William Ewert and Jacob Stucky.⁸

The revision of 1912 modified the procedure for selecting a minister. It called for a two-third majority vote by the congregation, after which it was requested that the congregation might agree on a unanimous vote. The distinction between a minister and an elder was mentioned but the difference in their service was not defined.⁹ Nothing was said about the length of the minister's term until the

revision of 1966; there the term of office is to be decided at the time of his call.¹⁰

Membership in the church was obtained by baptism on the confession of faith preceded by biblical instruction and the approval of the minister and the deacons (Article 8). Persons previously baptized on confession of faith with evidence of Christian character and in agreement with the constitution were also eligible for membership (Article 9). Later, believer's (adult) baptism was not required for persons desiring membership here and who were from congregations and denominations not practicing this form of the sacrament, so long as they were satisfied with their baptism and at peace with God concerning it.¹¹ In later revisions, associate membership was possible for temporary residents of the community, for those not wishing to sever ties with their place of membership, or for those not fulfilling agreement with the constitution and practice of the church. Such membership did not include the right to vote or hold office.¹²

In later years, the responsibilities and privileges of membership were defined more specifically,¹³ but the original constitution simply stated that the church attempted to discipline itself according to the Holy Scriptures (Article 11). Members were expected to avoid secret societies (lodges) because they were considered to be in contradiction with Christian principles (Article 13). The revision of 1912 brought the matter into sharper focus. "No one can be a member of such a secret society and of this church at the same time."¹⁴

Perhaps this position was strengthened because the question had become an issue in 1889. The church resolved the matter by voting overwhelmingly against lodge membership and for dismissing members associated with such organizations.¹⁵ Later, it was explained that membership in such societies was contrary to denominational policy but that the individual conscience should guide in such matters. Further, the church should have the higher priority over such societies and the funerary ritual of such organizations would not be sanctioned. Deacons and ministers would not be permitted under any condition to belong to such groups.¹⁶ According to the latest revision of 1966 members are expected to avoid association with any group that might compromise their loyalty to the Lord and the church.¹⁷

The drafters of the original constitution made no direct statement about biblical pacifism. Perhaps they felt it unnecessary to mention it. They may have assumed that such a belief was understood by all and included in their references to the Mennonite Confession of Faith as held by their fathers. A later revision indicated rather strongly that they believed in the rejection of war and revenge.¹⁸ While no

statement like this was made in the original constitution, the records indicate that a request for church membership was made in 1879 by one who had previously been in German military service. The request was refused with the written explanation "that those who are under military law cannot be received into the church."¹⁹

We should note, however, that the congregation was not intransigent in its application of convictions. On another occasion one who had served in the military sought to become a member of the church and upon his admission of the error of military ways to solve conflict issues, he became a member.

Further, it is quickly apparent to the reader of the history of the congregation that the members did not presume the constitution to be the answer to all questions or the solution to all problems. Rather, it provided some guidelines for worship and continuing dialogue and the framework in which members could apply their faith and carry out their witness. The church's attitude toward the document under which they entered into covenant with each other and with God for the century that lay before them is shown by the closing words of the first constitutional document:

In the knowledge that our understanding and wisdom are imperfect and that we ourselves are incapable of fulfilling God's holy will in all points, we nevertheless trust His promise that He is mighty in weakness and will grant success to the upright. Therefore, with the mighty help of the Lord, we want to build a spiritual building of which Jesus Christ is the foundation and cornerstone—to Him alone belongs the honor, glory, and praise from everlasting to everlasting, until we are able to serve God in a way far above and more wonderful than human knowledge and understanding.²⁰

May the spirit and the wisdom of these words be in us always.

1. P. P. Wedel, *Church Chronicle of the First Mennonite Church of Christian located at Moundridge, Kansas*, 1957, p. 3.

2. C. E. Krebbiel, *op. cit.*, p. 7.

3. The articles referred to in this chapter are from the original constitution, *Gemeinde-Ordnung der Mennonitengemeinde in Halstead, Harvey County, Kansas*, drafted on March 21, 1875. Hereafter this is referred to as the 1875 constitution.

4. *Gemeindeordnung der Ersten Mennoniten-Gemeinde zu Halstead, Kansas* (Herald: Newton, 1912), pp. 13, 20. Hereafter this is referred to as the 1912 revision.

5. Wedel, *op. cit.*, p. 4.

6. *Constitution of the First Mennonite Church of Halstead, Kansas* (Un-

published, 1966), pp. 6 ff. Hereafter this is referred to as the 1966 revision.

7. *Constitution of the First Mennonite Church of Halstead, Kansas, 1939*, p. 14. This is referred to hereafter as the 1939 revision.

8. Wedel, *op. cit.*, pp. 4 ff.

9. 1912 revision, p. 11.

10. 1966 revision, p. 6.

11. 1912 revision, p. 8.

12. 1939 revision, p. 5, and 1966 revision, p. 4.

13. 1912 revision, pp. 8-9; 1939 revision, pp. 5-7; 1966 revision, pp. 5-6.

14. 1912 revision, p. 9.

15. Krehbiel, *op. cit.*, p. 8.

16. 1939 revision, p. 7.

17. 1966 revision, p. 5.

18. 1912 revision, p. 4.

19. Krehbiel, *op. cit.*, pp. 22, 23.

20. 1875 constitution; translated from the German.

PASTORS OF A CENTURY

Introduction

THE CENTURY FROM 1875 to 1975 has in many ways been a time of change. Social and technological change has accelerated rapidly. Today we are warned that only those flexible enough to adapt to change will be able to live through the time ahead. The congregation has been fortunate to have as its leaders through one hundred years men who firmly believed that "No other foundation can any one lay than that which is laid, which is Jesus Christ" (1 Corinthians 3:11). They were at the same time constantly aware of the restless and changing times and were ready to make those adjustments which enabled the congregation to witness effectively through the years.

The leaders possessed varied backgrounds, both ethnically and in education. This rich and varied leadership brought an ecumenical dimension to the fellowship. Doors were opened to a wider witness through the vision that was brought to the members.

Through the century twelve leaders were called to minister to the congregation; they served for varying lengths of time. Several others served in interim capacities during these times when the congregation was in search of new leadership for the flock. Those ministers who served regular terms were the following:

- Valentine Krehbiel (1875-1879)
- Christian Krehbiel (1879-1909)
- David Goerz (1878-1897)
- J. H. Langenwaller (1902-1910)
- J. E. Amstutz (1911-1921)
- H. T. Unruh (1922-1936)
- D. C. Wedel (1936-1946)
- Loris A. Habegger (1947-1954)
- Roland R. Goering (1954-1961)
- Arnold E. Funk (1962-1967)
- Melvin D. Schmidt (1967-1970)
- Robert D. Suderman (1971-)

The men who served for short periods in interim capacities have

been deeply appreciated as they have bridged the gaps between periods of longer term service. Among these are the following: Jacob T. Friesen (1946), Delton Franz (1954), Peter W. Goering (September, 1961 to March, 1962), and Donald A. Klassen (1971).

At this turn of the century it is interesting to note that only the first four pastors are deceased. Seven previous pastors join the present pastor, Robert D. Suderman, in this centennial year to praise God for the years they were privileged to labor in the First Mennonite Church of Halstead.

Twelve brief biographical sketches are recorded as the reflection of a century of witness and service. Mrs. Helen Will provided the first six and Mrs. Ruth Geist the last six of these biographies.

Valentine Krehbiel (1875-1879)

John and Katherine Krehbiel lived at the Weierhof in the Palatinate of South Germany during a period of time when the threats of military action and an active part in military duty threatened them with rather dire circumstances should they persevere in refusing to have any part in such government demands. Their small sons would ultimately have to make up their minds on the issue of militarism as they grew to manhood. The two sons thus exposed to the issues of that time were Valentine and Christian; both are figures in the early history of the congregation at Halstead.¹

Valentine was born in 1843. When he was eight years of age his parents decided to sell their possessions at great sacrifice and emigrate to the United States. The trip was made by sailing vessel in 1851.²

After spending nine months in Ohio, the family moved on to Lee County in southeastern Iowa. There Valentine and his brothers cleared the homestead and erected buildings for the parents. A few years later the family moved to Summerfield, Illinois, to join the South German families who had settled in that area.

The Western District Conference (later Middle District) met at Summerfield in 1869 and passed a resolution to send delegates farther west to seek a suitable location for establishing a school and a church. Eight men from the fourteen families interested in the venture left Summerfield in 1871 to make a covered wagon tour through Missouri, Kansas, Nebraska, and back through Iowa to Illinois.³

By 1872 four brethren concerned about conditions in Russia came to America to look for land. One of the four, Bernhard Warkentin, remained in America after hearing that his fiancee had died in Russia.

By 1873 the Summerfield settlers and those from Russia began to pool their interests and in 1874 thirty men left Summerfield for their Kansas destination, Halstead, where all purchased land.

Among the families moving to Halstead in the spring of 1875 was that of Valentine Krehbiel. The settlement in Halstead soon made plans to organize a church.⁴

On Palm Sunday morning, March 21, 1875, Christian Krehbiel held a second service in the Halstead schoolhouse. After the service the process of organizing a congregation began. One week later, Easter Sunday, March 28, 1875, the interested people gathered in the Jacob Dettweiler home on Halstead's Main Street for another service. Elder Christian Krehbiel served the communion and the fellowship meal followed at the noon hour. During the afternoon, the constitution drafted on Good Friday, March 26, was adopted. Deacons were elected; Valentine Krehbiel, age 32, was unanimously elected and ordained as minister. He accepted the charge with enthusiasm and considerable faith.

He and his family resided thirteen miles northwest of Halstead; this necessitated that he make this journey with team and wagon on those Sundays when services were designated for the "south" congregation. He served without pay, raised a large family, and provided for his family by farming. Many times the only time he had for preparing his sermons was while driving to the service with horses and wagon. In this jet age, modern ministers are not afforded that luxury!⁵

Brother Krehbiel served at the two places where the one congregation held services—Garden Valley and the Halstead schoolhouse. The task became more difficult than he could manage and a call was extended to David Goerz to assist in the ministry to the congregation. After his ordination in January, 1878, Goerz took over the ministry of the Halstead (south) congregation as Krehbiel's assistant. This allowed Valentine more time to minister to the Garden Valley (north) congregation which later became the First Mennonite Church of Christian at Moundridge, Kansas.⁶

This pioneer family knew its sorrows as did the other immigrants to the area. Susanna Ruth Krehbiel died in the delivery of their daughter, Prisca. Two years later, on May 16, 1886, Valentine Krehbiel married Maria Dester, a native of Bavaria, Germany, who had immigrated to Iowa and in 1886 to Kansas. Eight children were born to this second marriage. It was Rev. Krehbiel's constant prayer that all his children would become citizens in the heavenly kingdom.

He served the Halstead congregation until 1879 and then devoted

his time to the "north" congregation. In later years, he had to give up all active service because of a heart ailment. Shortly before he died he wrote the following prayer (translated from the German):

"I now commit my soul into the heart and hands of God and peacefully await His leading, goal and end.

"Be still and rest in our Heavenly Father's bosom. Lord, I now commit my soul to Thee.

"My God, forsake me not; into Thy hands receive me when my lips no more can speak. May my last breath accepted be—Jesus Christ our Lord.

"Dear God, from all distress relieve my soul at last. Amen."

The prayer was written on June 25, 1902. He passed to his reward on July 21, 1902, following years of committed service to the flock and the kingdom.

1. Krehbiel, Christian. *Prairie Pioneer* (Newton, Kansas: Faith and Life Press, 1961), pp. 85, 86.

2. Krehbiel, Valentine. *Autobiography by Valentine Krehbiel* (unpublished manuscript by the family).

3. *Ibid.*

4. Bachman, Ernest. "A Short Historical Sketch of the Coming of the Mennonites to Kansas (unpublished manuscript in records of First Mennonite Church of Halstead, Kansas).

5. *Ibid.*

6. *Ibid.*

7. Krehbiel, Valentine, *op. cit.*

Christian Krehbiel (1879-1909)

John and Katherine Krehbiel were descendants of Anabaptist believers who left Switzerland about 1671 under the pressures of persecution. They settled in the Weierhof, a small village in the Palatinate, Germany, and prospered in their farming operations. A son, Christian, was born on October 18, 1832; little did they realize the part Christian Krehbiel would play in the development of the General Conference Mennonite Church and even more, in the First Mennonite Church of Halstead Kansas.

In 1843 the family moved to Einhoffen in Bavaria, twenty-five miles from Munich. Christian attended school at this place but formal schooling stopped at age fourteen except for a certain Sunday school where attendance was required by law until age seventeen. One Sunday Christian did not attend the Sunday school; when reprimanded by the teacher, he replied, "My father told me I must go to catechism and I must obey his orders."

Christian was baptized by David Ruth, elder of the Eichstock Mennonite congregation in Bavaria, where Christian's father served as a deacon. Christian recalls the baptism with these words, "I received baptism in great weakness, nevertheless with childlike faith in the Savior as my Redeemer."

After the family had resided in Bavaria for seven years, an older son in the family was drafted into military service. The parents, faithful adherents to the doctrine of nonresistance, sold their holdings at great sacrifice, paid one thousand gulden for their son's release from service, and joined several other families in the emigration trek to America in the spring of 1851.

After nine months in Haysville, Ohio, they moved on to Lee County in southeastern Iowa. Here the sturdy young Christian did the work of a frontiersman—cutting primeval forest and opening the soil for tillage. In six years he and his brother cleared a homestead for their parents. A rapidly growing church in the area provided an outlet for his strong religious interests.

After his labors had helped provide for his parents, he turned his interests to himself. On March 18, 1858, he was wed to Susanna A. Ruth, the daughter of Minister David Ruth. The first two years of married life were trying for the young couple. He suffered an eye affliction which required that he remain in a dark room several months. Fortunately, God granted a recovery with only a slight permanent impairment.

In March, 1860, the two joined a number of Mennonite families from South Germany to settle at Summerfield, Illinois. After nineteen years of thrift, hard work, and God's blessing, he became owner of a farm near the village of Summerfield.

The quiet of family life was interrupted when he was drafted in September, 1864, for service with the Union Army in the Civil War. He was relieved of this by hiring a substitute to serve in his place. The man who served in Christian's place later came to Halstead with his family with the help of the Krebbiels.

Two months after this experience, the pastor of the Summerfield congregation, Daniel Hege, died as a young man thirty-five years of age. The congregation selected Christian Krebbiel as their minister; this proved to be the beginning of a most active and varied career.

He was active in establishing the first conference school at Wadsworth, Ohio, where his first sermon, the dedicatory address, was very well received by the listeners.

He was instrumental in organizing the Western District Conference (later Middle District, and now Central District) at the

Zion Mennonite Church, Donnellson, Iowa, in October, 1868. As early as 1870 he corresponded with European Mennonites wanting to emigrate to America. He became president of the Mennonite Board of Guardians which was organized to assist the poor immigrants in their many needs.

Because many of the people in the Summerfield congregation had moved to Halstead, Kansas, it was natural that Christian should be concerned about their spiritual well-being. The first sermon preached in Halstead was delivered by Christian Krehbiel in the Halstead schoolhouse on January 11, 1874. On March 21, 1875, he was present in the Jacob Dettweiler home in Halstead, Kansas, where he participated in the organization of the First Mennonite Church, the first organized congregation in the city. In the initial services of the congregation non-Mennonites joined the Mennonites for worship. Some of the Catholic people attended until a later time when they organized their own congregation.

By March, 1879, he moved his family from Summerfield to Halstead. The congregation, knowing of his intention to move, had called him to be their pastor. He served in that capacity for thirty years. Others assisted him in his leadership role for his widespread activities precluded his being able to take care of the duties at all times.

His interests and activities are almost encyclopedic in range. He was interested in the mission enterprise, Christian education, vocational training, and other activities occupied his time. Many early General Conference Mennonite Church leaders were trained in the seminaries (Wadsworth and Halstead) which he was instrumental in founding. Many Indian people were participants in the Indian Industrial school operated in connection with the seminary and later on his farm. The Leisy Orphan Aid Society, organized in 1884, still exists and provides aid for orphans. He backed Dr. Arthur E. Hertzler in the founding of the Halstead Hospital.

Few are granted the gifts, the opportunities, and the vision to put so much into one lifetime. Christian Krehbiel put together faith and the strength of God's enabling spirit to serve God's people in Halstead, and in the widespread reaches of Mennonite communities in the United States. He heard with a keen ear the imperative of God, "Go into all the world," and the imperative of a needy people, "Come, and help us."

Krehbiel must have had a deep love for children as exemplified by his expenditure of energy for Indian children and later in the Leisy Orphan Aid Society. Under a coarse exterior was a heart of com-

passion. A memory that lingers with the senior members of the present congregation is that of his preaching on a Sunday morning. While delivering his message he saw a member sleeping; fearlessly he spoke to the slumbering member, "Du schläffer, wach auf!" The warning might well be a point of reference for the Christian church today.

In his sixty-fifth year failing health necessitated curtailment of his many activities. He continued as minister of the local church and filled pulpits in the Halstead area. In 1908, he and Mrs. Krehbiel celebrated their fiftieth wedding anniversary in a festive occasion at the church. All of the twelve children and the congregation joined them in this celebration.

The "prairie pioneer" lived a long and fruitful life. He passed away on April 30, 1909, from injuries suffered two days earlier when a violent windstorm hurled a barn door on him. His life was a blessing to many; his works follow him in the ongoing witness in his family and in this congregation.

For further sources see:

Krehbiel, Christian. *Prairie Pioneer* (Newton, Kansas: Faith and Life Press, 1961), chapter I and Appendix I.

Records of the First Mennonite Church of Halstead, Kansas.

David Goerz (1878-1897)

The Halstead congregation has been fortunate to have its pattern of kingdom effort undergirded by leadership which was the distillation of the two major strands of Anabaptism—that which originated in Switzerland and that from those followers of Menno Simons in The Netherlands. Further, the leadership combined the practical witness of farmer-preachers and the dynamic of the professional educators. In the latter group belongs the person of David Goerz who with his wife arrived in New York on November 3, 1873, after the sea voyage from South Russia. They journeyed to Summerfield, Illinois, where he continued his vocation of teaching school.¹

David was born on June 2, 1849, into the home of Heinrich and Agnes Goerz at New Bereslav near Berdyansk in South Russia. He received his early education in the "Vereins Schule" at Ohrloff in the Molotschna settlement. He joined the church at age eighteen by baptism. He and Helen Riesen were married in 1870. Before immigrating to America, he taught school in Berdyansk for a number of years.

David was a close friend of Bernhard Warkentin, the first Mennonite settler in Halstead, who probably was instrumental in drawing

this young educator to Kansas. Goerz was also acquainted with the Krehbiel families in Halstead through their associations in Summerfield, Illinois.²

When the congregation at Halstead felt the need for procuring ministerial assistance for Pastor Valentine Krehbiel, they turned to David Goerz who by that time was known for his gifts in character and pedagogy. Goerz responded affirmatively and came to Halstead where on January 1, 1878, he was ordained to the ministry by Valentine Krehbiel who was joined by Dietrich Gaeddert, Jacob Stucky, and Peter and John Ratzlaff for the service of ordination.³

During the eleven years in which he assisted with the ministry of the congregation, he was active in many other ventures. On May 5, 1883, the Halstead College Association was incorporated with Bernhard Warkentin as president and David Goerz as the secretary.

While riding a train from Chicago to Summerfield, Goerz pondered the fact that the numerous Mennonites settled "in the West" had no church paper for their homes. As a result *Zur Heimath* began publication in Summerfield, Illinois, in February, 1875, as the organ for the Mennonite Board of Guardians of which David Goerz was a member.⁴ Later that year Mennonites in Kansas organized the Western Publishing Company at Halstead and the publication was transferred here from Summerfield. J. F. Funk assisted in procurement of the printing equipment—a \$900 cylinder press in Chicago, a \$300 four horsepower steam engine in St. Louis, which with the freight involved an investment of about \$1,500; all of this was borrowed except \$100!⁵

With a subscription list of over one thousand subscribers *Zur Heimath* appeared to be on its way. However, on the night of March 7, 1879, the printing plant in Halstead was destroyed by fire. The paper continued publication at St. Louis while edited locally.⁶ In 1882 the paper was merged with the *Mennonitischer Friedensbote* to form the *Christlicher Bundesbote* as the official organ of the General Conference Mennonite Church. Goerz early saw the merit in the news media to develop a fellowship among the scattered believers and to provide a solid contribution to Christian education.

Goerz's interest in education is seen in his participation in the organization of Halstead Seminary which later became Bethel College; he was also a strong force in the organization of Bethel Deaconess Hospital, the Bethel Deaconess Home and Hospital Society, and the Mennonite Mutual Aid Society.⁷

On his deathbed he urged his son, Rudolph, to do all he could for the continued growth of Bethel College. The affirmation by his

son provided the setting for Reverend Goerz's passing to his eternal reward on May 7, 1914.⁸

1. *The Mennonite Encyclopedia* (Newton, Kansas: The Mennonite Publication Office, 1956), Volume 2, "David Goerz," pp. 536-7.

2. *Ibid.*

3. *Ibid.*

4. *The Mennonite* (October 18, 1960), pp. 668-9.

5. *Ibid.*

6. *Ibid.*

7. *Ibid.*

8. Edmund G. Kaufman, *General Conference Mennonite Pioneers* (North Newton, Kansas: Bethel College, 1973), p. 154.

Dr. Jacob H. Langenwalter (1902-10)

The family history of Dr. J. H. Langenwalter has roots in Europe dating back to the time of the St. Bartholomew's Massacre of 1572 when his forefathers fled from France to Alsace-Lorraine to escape persecution. The political disturbances were of considerable concern to his grandfather and in 1846 he brought his family to the United States where they settled in a Lutheran community near Summerfield, Illinois, after their journey across the Atlantic Ocean and then up the Mississippi River from New Orleans.

Jacob Herman was born on January 12, 1887, on a farm three miles south of Halstead where his parents had settled after coming to this community from Summerfield a year or so earlier. They had come with other settlers from the Summerfield area to make this area their home.

Dr. Langenwalter lists two impressions which related him in special ways with God. His sister, Anna Marie, nine years younger than he, died of the dread black diphtheria and young Jacob was convinced God was alive to her. One Sunday morning Rev. J. B. Baer visited Halstead Mennonite Church and during the sermon in a special way reached the young life of Jacob Herman; he realized that God was alive for him and that he was alive for God.¹

J. H. was encouraged by his father to read good literature and early in life was interested in obtaining a formal education. The family was poor but J. H. finished the last two years of high school by being provided a job in Dr. Arthur E. Hertzler's hospital. In high school he was often asked to do substitute teaching when a regular instructor was absent. He also did some railroad section hand work during summer vacations.²

During the Spanish-American War patriotic fervor in the community reached a high pitch and young men twenty-one years of age

were strongly urged to enlist. When this young Mennonite teacher did not enlist, considerable feeling arose in the community. It was the quick thinking of Dr. Arthur E. Hertzler who whisked the young man out of town early one morning which saved him from serious manhandling by a town mob.³

H. O. Kruse, one of his high school instructors, persuaded J. H. to continue his education by attending Bethel College at Newton instead of going to a faraway university.

The Halstead congregation chose him to be their pastor on March 25, 1902, and on August 3, 1902, he was ordained to the ministry. However, he felt the need for more education; as a result, he and the congregation arranged for him to serve the church by teaching in summer and attending college or graduate school in winter. This enabled him to attend a good German college, Baldwin-Wallace, Berea, Ohio. There he met Jessie Braunlich of Hannibal, Ohio, and the two were married October 18, 1905.

The baptism class of 1907 received most of its instruction from Rev. Langenwalter; Christian Krehbiel gave their final instruction and baptized the class on July 7, 1907.⁴

The efforts of Dr. Langenwalter were largely directed to a teaching ministry in the congregation. It was an apprenticeship which prepared him for the contribution he made to Christian education in the General Conference Mennonite Church. His intense love for teaching was illustrated in the report he gave to the church business meeting for the German school in session from April 1, 1908, to July 1, 1908.

In this one-room schoolhouse forty children, ages 5 to 14-15, from first to eighth grade, were enrolled. Twenty of these came from rural school, the other twenty when the city school closed at the end of April.⁵

J. H. felt that forty students were too many for one teacher; he was able to procure the services of Miss Irma Haury as an assistant. Together they taught the following classes:

Seven classes of the *Fibel* (Beginner's Reader)

One class in *Unterstufe* and two classes in *Mittelstufe*

Four classes in *Biblischen Geschichte* (Bible Stories)

One class of older students in the *First Eleven Chapters of Acts*; this class was guided by questions and answers

Three classes in *Sprachlehre* (German Grammar)

The classes in German grammar progressed rather slowly because many dialects were spoken in the community. Each morning school

opened with Scripture reading, prayer, and singing. The old church organ was used for accompaniment.⁶

After his period of service in the Halstead congregation ended in 1910, Dr. Langenwalter went on to serve the General Conference Mennonite Church and the wider fellowship of believers in many ways. Among the offices and pastorates he held were these:

- Acting President of Bethel College, 1910-11 and 1921-24
- Dean of Bethel College Bible Department, 1911-14 and 1919-1921
- First Dean of Mennonite Seminary, Goshen, Indiana, 1914-19
- Several years at Friends University, Wichita, Kansas, as Bible instructor and pastor of Grace Presbyterian Church
- Minister of Bethel College Church, North Newton, 1931-32
- Minister of First Mennonite Church, Reedley, California, 1943
- Minister of Lorraine Avenue Mennonite Church, Wichita, two years

In February, 1950, failing health necessitated retirement to a small cottage on the Bethel College campus where many former students and friends availed themselves of inspiration and counsel in their visits with him. During these days he also served part-time as minister for Bethel Home for the Aged. He resided at this home in his latter days and passed away after many years of faithful service at eighty-eight years of age.

Dr. Langenwalter participated in the fiftieth and seventy-fifth anniversary celebrations of this congregation at Halstead, his home church.

The four living children of the Langenwalters reside here in Kansas—Ruth (Mrs. Homer Dreier), Kansas City; Lois (Mrs. Lawrence Holmes) Wichita; Robert G., Wichita; and Richard, Hutchinson.

1. Kaufman, Edmund G. *General Conference Mennonite Pioneers* (North Newton, Kansas: Bethel College, 1973), p. 230.

2. *Ibid.*, p. 232.

3. *Ibid.*, p. 233.

4. Interview with Martha Hirschler, member of the baptismal class of 1907.

5. Records of the Halstead Mennonite Church.

6. *Ibid.*

J. E. Amstutz (1911-1921)

The second minister of the First Mennonite Church to spend his entire life in the United States was J. E. Amstutz. He was born on a farm near Kidron, Ohio, on April 1, 1881. Though the date of his birth is known as a day of jest, this son proved to be a fine Christian leader through many years. Interestingly, he and all the ministers who succeeded him are still living at this writing; Rev.

Amstutz is now well in his ninety-fourth year and remarkably keen and aware of events.

His education beyond the eight grades include two summer terms at Wooster College, Ohio; graduation from Bluffton College Academy in 1906; graduation from Bluffton Junior College in 1909. He received his Bachelor of Arts degree from Miami University, Miami, Ohio, in 1911.

He and Mrs. Amstutz arrived in Halstead in September, 1911, where they were met by Daniel Haury; Rev. Amstutz recalls his still clear vision of the surrey with the fringe on top in which Haury took them to their home. The Amstutz family was the first of the many pastoral families to occupy the parsonage on South Main Street. There John Howard, their youngest child, was born on February 24, 1912, during a typical Kansas blizzard. There too the church members joined them in celebrating their tenth wedding anniversary on January 26, 1915.

The first funeral conducted by Rev. Amstutz was that of Samuel Walter, son of Mr. and Mrs. Samuel Mueller, at the home. The first church funeral was that of Mrs. Daniel Haury in which service Rev. Amstutz was assisted by J. W. Kliewer, then president of Bethel College. The first wedding performed by Rev. Amstutz was that uniting in marriage Gertrude Janzen and her fiance at her farm home south of town.

Rev. Amstutz was ordained and installed to the pastoral ministry in November, 1911, with Rev. J. W. Kliewer officiating at the service during a morning church service.

In his own words, Reverend Amstutz recalls the years of service at this post:

"During those years I took a few religious courses at Bethel College. During some of the later years I taught some courses in religion and philosophy at Bethel College.

"This was my first experience as a resident pastor and I had much to learn and made many mistakes during the trying transition period of changing from mostly German to all English services during the first World War. Since the war was mainly with Germany it was especially hard for many of the older people and I am afraid some of them felt that we failed to understand and sympathize with them—which I suppose was partly true. I am thankful that they were as patient and forbearing as they were and that we got through it as well as we did. Maybe our somewhat different background and viewpoint helped to soften the tension between the church and community. I hope so.

"It was our aim and purpose to promote and maintain a good relationship between our church and the other churches in town as well as

with the whole community. We participated in various community affairs and I had the privilege of serving as a member and officer of the library board appointed to secure, plan, and to build the Carnegie Public Library.

"The first part of our ten-year pastorate was still in the good old horse-and-buggy days. Since we had no horse, our pastoral visitation was pretty well confined to the town membership. Somewhere in the latter teens we managed to purchase an Overland touring car and were able to extend our pastoral services to the folks on the neighboring farms.

"Very little change took place in improving the church building while we were there but I do remember having a part in soliciting funds for purchasing a new baby grand piano. This added much to the musical dimension of our worship services. I can still feel the joy that the music brought as Alma Ruth played at the reed organ and William Schowalter presided at the new baby grand piano.

"We are grateful to God and the Halstead congregation for the privilege of having had a small share in the life, work and history of its first one hundred years.

"The experience of those ten years also made a valuable contribution to us in the prime years of our lives. Mrs. Amstutz, who went to her eternal reward in 1973, had her hands full in taking care of our household now blessed with four small, growing, and active children. This kept her from a more active participation in church work. But she did her part so well that she was a great help to the overall pastoral ministry. (Editor's note: Mrs. Amstutz helped organize the first Junior Christian Endeavor.)

"It was with some satisfaction that we could close our ten-year pastorate in 1921 by baptizing the largest class of the period. It consisted of seven boys and seven girls of whom were two of our own children, daughter Bernice and son Kenneth.

"May God bless the next century of the church as He has the one just ending."

Following the termination of his service here, Rev. J. E. Amstutz was called to serve the Apostolic Mennonite Church at Trenton, Ohio, where he served until he and Mrs. Amstutz retired. Currently Rev. Amstutz resides with his daughter, Bernice, at Huntington, West Virginia. Rev. Amstutz was a participant in both the fiftieth and the seventy-fifth anniversary celebrations of this congregation in 1925 and in 1950.

H. T. Unruh (1922-1936)

After the departure of J. E. Amstutz the congregation cast about for a new shepherd of the flock. The church records indicate that in the spring of 1922 the congregation issued a call to Rev. H. T. Unruh to become our pastor. He accepted the call and the family

came to Halstead to occupy the parsonage. By now it is interesting to recall that ethnic loyalties came to the surface as the congregation considered whether they should call a pastor from the "low German" culture or whether they should remain with the predominantly Swiss ethnicity in the leadership. As is always true, the congregation learned quickly that God is no respecter of persons and His Spirit leads the Swiss, the low German, and the English into pleasant pastures!

Henry T. Unruh was born in Marion County, Kansas, the son of P. P. and Anna Klassen Unruh, on March 25, 1885. He attended grade school in his home community, graduated from Bethel College Academy in 1912, and did his college work in Bethel College where he graduated in 1917.

H. T. taught school in the community grade schools of Goessel for fourteen years before he was ordained to the gospel ministry in 1918 at the Alexanderwohl Mennonite Church, Goessel, which was his home congregation.

Anna Gaeddert and Henry T. Unruh were united in marriage on June 1, 1912, and she joined him in a lifetime of service to Christ and the church in General Conference Mennonite circles.

After graduating from Bethel College, Rev. and Mrs. Unruh were called to the Hutchinson (Kansas) Mennonite Church, a home mission project. In this first charge they served from 1917 to 1920.¹

The fourteen years which the Unruhs spent in Halstead shepherding the flock contained the "gay 20s" and the "depression 30s." Yet the ministry of love and the proclamation of the gospel saw continuing increase as the church grew in its membership and in its ministry.

Events which could be chronicled as typifying the years of the Unruhs are the following experiences in the life of the congregation. The congregation celebrated its fiftieth anniversary. Miss Martha Hirschler, secretary of the church at that time, recorded the March 22, 1925, date as a beautiful day weatherwise and also a day of worship, joy, and fellowship which began with worship at 9:30 a.m. At noon a fellowship dinner was served to approximately three hundred people in the Halstead City Hall; the church had no dining facilities at that time.²

The old German schoolhouse, used initially for the church's worship and for ensuing years for German school during summer vacations and later for Bible school, was sold in 1924 and the sum of \$1,100 deposited in the Halstead Bank as a fund to be used for excavating and renovating for a basement under the present building.

The next years were a time of fund raising and in March, 1927, the basement excavation began. Hand power was applied to pick and shovel; horsepower was applied to the slipscoop. While the renovation project continued, the services and Sunday school were held in the Halstead City Hall. On Saturday, July 30, 1927, the congregation gathered for the cleaning day to prepare for dedication. Sunday, July 31, 1927, the rededication of the church and dedication for the new basement facilities took place. The noon fellowship took place in the new fellowship hall which contained what then were considered fine new kitchen facilities.

During much of the term of Rev. Unruh the church records were kept in the German language though by that time German services had been reduced to negligible occasions. The pastor's salary was \$1,500 per year plus free occupancy in the parsonage on South Main Street.

Following the termination of his pastorate here the family moved to Bluffton, Ohio, where he served as pastor of the First Mennonite Church from 1936 to 1942. He and Mrs. Unruh returned to Kansas to take up the pastorate of First Mennonite Church in Hillsboro from 1942 to 1950. At the termination of the pastorate in Hillsboro, the couple retired to North Newton. After Mrs. Unruh had passed to her reward, Rev. Unruh found it necessary to move to Friendly Acres in Newton where he still maintains his residence. Though confined to a wheelchair and nearly blind, he enjoys having friends visit with him to recall the events of days when God granted him faith and strength for service.

During the fourteen years here Rev. Unruh was both a student and a teacher. During summer vacations he availed himself of study in several seminaries—Garrett Biblical Institute, Iliff School of Theology, and Witmarsum Seminary where he graduated in 1928.³

He served on the Bethel College Board of Directors from 1924 to 1936, and on the Board of International Christian Endeavor with Dr. Daniel Poling.

Following retirement in 1950 he was often called upon in supply pastor service. For one year he served the Neola Congregational Church at Turon, Kansas, where he drove every Sunday in his faithful Volkswagen.

While in Halstead he taught Biblical Literature in the public high school. First Mennonite Church of Halstead was the site for the Halstead Weekday Bible School every Wednesday afternoon as Protestant children of the lower and upper grades availed themselves of instruction provided by teachers from the various churches.

The Unruh's daughter, Mildred, is married to Rev. Don V. Bumgarner, a pastor. She has been a teacher for a number of years. The son, Earl, is prominent in the petroleum industry.

1. Church records of the 1921 business meeting.
2. Personal letter from Mrs. Don (Mildred) Baumgarner.
3. Personal interview with Rev. H. T. Unruh at Friendly Acres, Newton, Kansas, on October 24, 1974.

David C. Wedel (1936-1946)

Once again the congregation turned to the Alexanderwohl Mennonite Church for a leader after Rev. H. T. Unruh terminated his services in the congregation. This time it was David C. Wedel who was called to the pastoral leadership.

He was born at Goessel, Kansas, the son of Rev. C. C. and Katharina Unrau Wedel. His undergraduate education was at Bethel College where he received his Bachelor of Arts degree in 1933. Three years later he was graduated from Colgate-Rochester Divinity School in Rochester, New York, with the Bachelor of Divinity degree. During the summer of 1946 he attended the University of Chicago Divinity School and in 1952 received the Doctor of Theology degree from Iliff School of Theology in Denver, Colorado.

Rev. Wedel was ordained to the ministry at Alexanderwohl Mennonite Church in June, 1936, and immediately took up the first and only full-time pastorate of his career in the First Mennonite Church of Halstead. Here he remained for ten years to nurture the church in its witness and in its needs.

He conducted approximately eighty worship services each year during his first years; part of these were still in the German language. His concerns for the church centered around constant rededication of lives to Christ and His service so fellowpersons could be influenced to the same end, the expression of the deepest concerns for the world's needs—both spiritual and physical, improvements in the church's physical facilities as might seem advisable and possible for improvement of the spirit of worship, and cooperation with the General Conference and Bethel College programs.

In 1939, the newly revised and translated constitution of the church constitution was completed and adopted. Wedel wrote, "This revision of the Constitution has not made the church work easier. There are those who think that the Constitution is too progressive. There are those who think that it is too conservative. The majority, however, are satisfied."

In commending the congregation for their guidance, service, faithfulness, and kindness, he stated, "It is so amazing to me how so many people from such different backgrounds and points of view can work in such harmony. For that harmony I thank God."

The congregation's sixty-fifth anniversary was observed in April, 1940. Birthday funds given on this occasion provided most of the money for the building fund. A fire had damaged the south part of the building necessitating a number of repairs and improvements that were made at the same time.

In 1941 the church granted Wedel a six-month's leave of absence to become the director of the Civilian Public Service Camp at Marietta, Ohio. During this period Rev. A. E. Kreider served as supply pastor. The Mennonite Central Committee and Dr. H. A. Fast repeatedly expressed appreciation for the church's cooperation and willingness to grant this leave.

During the years of World War II Rev. Wedel wrote in his annual report, "War brought many changes in the church. The most notable is that of the absence of many of our young men. As war tensions increase we must see to it that our fellowship in the church remains unbroken." He also recommended that the "Board of Deacons appoint a committee to make plans now for aid to our young men when they return."

David Wedel's faithfulness and sincerity were contagious and in his decade of service the various church organizations functioned effectively. In addition to his ministry to the needs of the church, he taught a Bible History class in the public high school for several years. He served outside the church in the local setting in far-reaching efforts—chairman of the Western District Ministers' Conference, member of the Radio Committee, Retreat Committee, Mennonite Song Festival Committee, Committee for the Institute of International Relations, the County Christian Endeavor Union, Boy Scout Committee, statistician of the Western District Conference, member of the Western District Education Committee, and executive secretary of the Emergency Relief Board.

During the spring term at Bethel College in 1944 he taught the two-hour course, Church Administration; in 1945 he taught Religious Education. Jacob T. Friesen and Ernst Harder, both ministerial students at Bethel College, served in assistant capacities during 1944 and 1945 respectively.

D. C., as he is affectionately known, cooperated with the Methodist and Presbyterian pastors in the Sunday evening union services held each summer, and in the Sunday morning 6 a.m. services provided

for nurses in the local Halstead Hospital.

When Rev. Wedel arrived he brought with him his new bride, Martha Quiring, to whom he had been married on August 5, 1936. Their two daughters, Eleanor Ann (Wedel) Heckendorn and Judith Kathryn (Wedel) Arthur were the blonde little darlings of the parsonage!

In summation of the highlights of a decade in First Mennonite Church Wedel writes, "The highlight of the Halstead pastorate was arriving in a new place with a new bride and a new job, and moving into an empty six-room parsonage. To set up a home and to begin a new job for which I had no experience was a real challenge. To accept the responsibility for the spiritual life of a medium-sized congregation when I was just out of seminary demanded the best in talents and resources. The kindness and forbearance of the congregation made a good beginning possible.

"Viewed from another perspective, the entire ten-year period from 1936 to 1946 was a highlight in our experience. In retrospect these were the best years for the family. The pressures which subsequent employment brought and the children leaving to assume their own responsibilities in life did not disturb life in the parsonage. The challenges and opportunities were so significant that one can look back with nostalgia."

After leaving the church, Rev. Wedel served in Christian education in various capacities. In 1947-1948 he was Acting Dean of Bethel College, Assistant to the President of Bethel College in 1949-50, Acting President of Bethel College in 1950-51, and President of Bethel College 1952-59. From 1959-67 he served Southwestern College at Winfield in several capacities. Since 1967 he has been the Associate Director of Development, including Director of Alumni and Church Relations, at Bethel College.

The contributions of David C. Wedel, former pastor of this congregation, can be tabbed as "four decades of distinguished service in the pastoral ministry and in Christian education."

Loris A. Habegger (1947-1954)

As the congregation cast about for a successor to Rev. David C. Wedel, they turned once again to a person out of the Swiss ethnic origins for leadership. This time the mantle fell on Loris A. Habegger, a son of the First Mennonite congregation in Berne, Indiana.

Loris was born on a farm south of Berne on a -20° night in winter—January 9, 1918, the son of Arman J. and Hilegunda

Sprunger Habegger. After graduation from high school in 1935 he spent several years on his father's farm supervising operations there. He was one of fifteen young men in the congregation who responded to the draft call by joining Civilian Public Service; the other approximately one hundred forty young men joined the Armed Forces in noncombatant or combatant categories.

The four and a half years in Civilian Public Service began in June, 1941, at a forestry camp. The last three years were spent in Marlboro State Hospital in New Jersey where Loris served as the director of a one hundred man unit. During this period he met Evelyn Regier and they were married at Moundridge, Kansas, in 1945, August 9. She joined him in CPS and the two returned from service in November, 1945. Shortly he enrolled in Bethel College where he graduated in 1948 with the Bachelor of Arts degree.

The congregation called the Habegggers to serve at Halstead and they responded by moving into the parsonage in May, 1947. On June 15, 1947, Loris was ordained to the gospel ministry at Berne by Rev. Olin A. Krehbiel, the grandson of Rev. Christian Krehbiel. While serving here, the congregation requested full ordination to the office of elder; this service took place in the local church on March 7, 1948. Though the CPS directorship provided considerable practical experience in religious leadership, this was the first pastorate for Rev. Habegger. In one of his first annual reports to the congregation he prefaced his remarks with "But thanks be to God, who gives us the victory through our Lord Jesus Christ" (1 Cor. 15:57). We read such statements as "The congregation has been very kind and patient. . . . Your words of encouragement and your calling attention to our oversights have been deeply appreciated."

His concerns were in the direction of a deeper loyalty to Christ and His mission of salvation; a greater effort in relief and mutual aid assistance; indicating our opposition to Universal Military Training; spending more time in instructing our children in the Word, in our peace position, and in prayer; remembering the young men in service with prayers and letters of encouragement; supporting the General Conference in its various ministries; and recognizing the bounties of God with gratitude and praise.

Rev. Habegger enjoyed keeping good records. He built on the fine system of records already being kept and began the publication of an annual yearbook which included the church organizational reports and the complete membership roll. In addition, other efficiencies in the files were developed.

He was considered a composite of conservative and liberal theological strands, yet with definite convictions. His position helped diminish tensions and developed goodwill through his public relations in the community at large. For several years during his ministry, the youth of Mennonite, Presbyterian, and Methodist churches had a joint program of activity and witness.

In a period of reminiscing about the seven years at Halstead, Loris recalls a few highlights for inclusion in this record. It was a pleasure to work in a congregation that was willing to take unusual risks with people in witness and kingdom-building efforts . . . the addition of educational space to the building in 1951-52 . . . supporting Union Choir efforts as they finally were able to give an Easter concert consisting of numbers from Handel's oratorio, *The Messiah* . . . taking in twenty-nine members on one occasion, June 17, 1951 . . . learning to know the wider community through the opportunity of being instructor of English and Mathematics in the local high school . . . working in a mature community that could rise to debate the issue of militarism between members of the American Legion and Mennonite supporters of nonresistance without extreme repercussions . . . laughing with those who rejoiced and weeping with those who were in-sorrow.

Since leaving Halstead in 1954, Rev. Habegger has moved in a wide range of activities. While pastoring the Wayland Mennonite Church in Iowa he was also the principal and teacher in Wayland Junior High School for three years of the 1954-60 period spent there. In 1960 the family moved to Elkhart, Indiana, where he became Director of Public Relations for Mennonite Biblical Seminary until 1968. During this period he traveled widely in the General Conference churches of the United States and Canada; he was also president of the Central District Conference for two years of this time. In this capacity he and Mrs. Habegger traveled to the World Conference of Mennonites at Amsterdam, Holland, in 1967. Mrs. Habegger served as secretary to the Executive Secretary of the World Conference and was present in that capacity.

In 1968 Rev. Habegger became pastor of the Grace Mennonite congregation in Pandora, Ohio, where he served until 1972. Since then he is the General Editor of the Commission on Education, General Conference Mennonite Church, with offices in Newton.

A rundown of other activities in the areas where he has served includes membership on both Central District and Western District Ministerial Committees, Western District Peace Committee, chairman of the Halstead Ministerial Association, chairman of the Leisy Or-

phan Aid Society, Bible instructor and director of young people's retreats at Camp Mennoscah and Camp Friedenswald, first chairman of the Putnam County Mental Health Association in Ohio, and other contributions in other areas.

He is known as being knowledgeable, articulate, keen-minded, and energetic. His diverse talents are reflected in services as a counselor, photographer, electrician, teacher, minister, and other activities.

One of his happy moments was to be instrumental in helping select the grounds which have become Camp Mennoscah while he was the president of the Western District Young People's Union.

The Habegggers have three children—Arman John of Pandora, Ohio; Mrs. Lorna Jones, St. Croix, U.S. Virgin Islands; and Richard Warren, Winston-Salem, North Carolina. They also have one grandchild, Henry Jones III.

Roland R. Goering (1954-1961)

With the coming of Roland R. Goering to be the pastor of the congregation, one notes the continuing origins of Swiss ethnicity in the new leader. He was born on November 18, 1917, near Moundridge, the son of Mr. and Mrs. Henry A. Goering. His childhood religious training took place in the Eden Mennonite Church near Moundridge. After graduating from Moundridge High School in 1936 he entered Bethel College at North Newton and was graduated with the Bachelor of Arts degree in May, 1941. He continued graduate studies at the Hartford Theological Seminary, Hartford, Connecticut, where he received his Bachelor of Divinity (later changed to Master of Divinity) degree in May, 1944.

On July 9, 1944, he was ordained as elder at his home church, Eden Mennonite, and he has been a devoted pastor in four churches since that time. He served the First Mennonite Church at McPherson in his first pastoral service which ended in 1954 when he came to Halstead. Since his service here at Halstead he has served the First Mennonite Church at Reedley, California, and the First Mennonite Church at Hillsboro, Kansas, where he and Mrs. Goering currently are serving.

Roland and Fern (Goering) Goering were married June 18, 1943, at the Eden Mennonite Church by Rev. Walter Gering. They have no children but have at times given their love to foster children who lived in their home.

Members recall the eloquence of the sermons delivered from the pulpit here; poetry frequently punctuated the sermon highlights.

While sermonizing was a first love, working with young people was a close second. During his ministry here activities involving young people reached a new level of effectiveness. He and his wife, Fern, possessed a rare sense of humor which enlivened their service to the congregation.

His children's sermons, frequently object lessons, challenged old and young alike. One real challenge accepted by a young lad was this, "How many kernels of wheat are there in a bushel?" In the ensuing week the lad solved the problem and came to church with the answer.

In the seven years of ministry, Goering continued the deep concern for the spiritual life of the congregation and those outside the church. One Scripture gem used in prefacing an annual report was, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Ephesians 1:3). Another was, "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion" (Psalm 48:1). In his reporting to the congregation words such as these are characteristic of his attitudes, "To you, the members of the church, we also wish to express gratitude. We thank you for your cooperation. The work of the church is a work that must be done together. Everyone has a part in it. You have kindly assumed your part, and have given help in so many ways. For this we are very grateful."

In 1957 the Christian Endeavor Society activities were changed to the regular Family Night activities; this impressed on the members that participation was for all. The reorganization was a success and remains today as one of the highlights of congregational participation.

In a quick rundown of highlights that came to his mind as he relived the seven years of service in Halstead were named the following items. "The greatest things remembered, of course, are the friendships, the fellowship, and the blessings enjoyed in the First Mennonite Church of Halstead . . . the ordination of Dr. Joseph and Mary Lou Duerksen as missionaries to India . . . the first Mennonite smorgasbord served in the city hall . . . the first Young People's Voluntary Service trip to the Hopi Indian land at Oraibi, Arizona, to give their church building a complete coat of paint and to do other repair and cleanup work . . . our trip to the Mennonite World Conference held in Karlsruhe, Germany, in 1957 as representatives of the Western District Conference and our touring other countries in

Europe . . . many other happy experiences too numerous to mention."

The church discovered it made a valuable investment in granting the pastor and his wife a two-month leave for the trip to Europe. Memorable references to the trip came through in sermons; a complete program was presented to the church in a number of installments. During the absence of Pastor and Mrs. Goering, Melvin Schmidt, ministerial student at Bethel College, served the congregation.

Reverend Goering's interest in drama proved to be the motivation needed for the Earnest Endeavor Society to present five plays for the church: *The House on the Sand* (1955), *A Stranger Passes* (1956), *The Silver Trumpet* (1957), *The Light Within* (1958), and *The Eternal Hills* (1959).

Other highlights during those seven years include the installation of the new windows in the sanctuary, a new coat of paint for the large frame structure, and the installation and dedication of the new pipe organ.

From 1955 to 1958 he served as president of the Western District Conference. Upon retirement from that office, he was elected to the district's Home Missions Committee. Currently he serves as chairman of the Western District Education Committee. One person's words express the witness of Roland R. Goering in this congregation.

There walked a man—
for God and with God—
among us.

Arnold E. Funk (1962-1967)

In a lifetime of service to the kingdom as he ministered in a number of General Conference Mennonite congregations and offices, Arnold E. Funk endeared himself to many people in and out of the church. He and Mrs. Funk are now retired and residing at 2310 Berry Street in North Newton, Kansas, after more than forty-five years given in ministry to people of the General Conference Mennonite Church.

As a young pastor he served in church extension in what has become the Lorraine Avenue Mennonite Church in Wichita from 1929 to 1931. His longest pastorate was in his home congregation at Brudertal Mennonite Church, Hillsboro, Kansas (1931-1956); during that time he farmed in the community. During 1956-1962 he served the North Danvers Mennonite Church at Danvers, Illinois, from which place he came to Halstead for the next five years.

Arnold Funk, the son of Frank N. and Elizabeth Ewert Funk was born on October 2, 1900, at a rural farm home near the now extinct Canada, Kansas, postoffice; the farm is in the center of the inundation now known as Marion Reservoir. He became a member of the Brudertal Mennonite Church, now a part of Trinity Mennonite Church at Hillsboro.

His education includes graduation from Bethel Academy in 1921, attendance at Bethel College from 1927-1929, and studying at Bluffton College and Witmarsum Seminary from 1927-1929; he was graduated from Bluffton College with a Bachelor of Arts degree in 1929.

He was ordained a minister of the gospel at Brudertal Mennonite Church in 1927; four years later, in 1931, at the same church he was ordained as elder.

The call which this congregation extended to Rev. Funk in August, 1961, resulted in his coming to Halstead in March of 1962. The church had on its drawing boards rather ambitious plans for expansion and was in the process of raising funds to erect the new educational addition. Rev. Funk encouraged the congregation in its realization of those needs. Groundbreaking occurred on October 20, 1963; excavation and construction began on November 14, 1963; and on June 28, 1964, the building program was completed and the new addition dedicated.

The scripture portions laced through the annual reports give evidence of the deep foundations upon which pastor Funk stood in his ministering to the congregation. "Unless the Lord builds the house, those who build it labor in vain" (Psalm 127:1). "I planted the seed, and Apollos watered it, but God made it grow. Thus it is not the gardeners with their planting and watering who count, but God, who makes it grow. Whether they plant or water, they work as a team . . ." (1 Corinthians 3:6-8).

"I believe I have sensed an increasing awareness, on the part of a growing number of members, of the need of becoming increasingly involved in the spiritual life of the community and of witnessing for our faith not as a denomination but as Christians. Mindful of the fact that there are many persons in our community either without a church home or apparently quite inactive if they claim membership anywhere, we need as members of the church to win them for active service in Christ's kingdom. To the extent that we are becoming more aggressively involved in this, this is hopeful and constitutes a call to action for each of us as members of Christ's body."

Another major achievement during his pastorate was the revision

of the constitution. Valuable additions were made to both the Articles and the Bylaws. A Church Council was established to provide communication and counsel with a larger and more representative body of the church.

He urged that auxiliary organizations' and the congregation's gifts for similar causes be consolidated so as to present a total program of giving rather than to isolate the congregation's Sunday morning giving.

The Sunday evening Family Night programs were reorganized to include more of the membership in the activities.

Pastor Funk was an articulate and deep thinker; his sermons demanded alert and thinking responses. He excelled as an organizer. His sincerity captured members' loyalties. As a musician, his pleasing bass voice in the choir is remembered well. He loved young people; the second Voluntary Service trip for the youth occurred under his leadership, this time to Clinton, Oklahoma.

Service beyond the pastoral involvements of his four-plus decades includes the following: nineteen years on the Bethel College Board of Directors (1937-1956) and much of that time as secretary . . . chairman of the Western District Young People's Retreat (1935-1942) during which time the retreats were moved from Bethel College campus to Camp Wood and attendance soared from 75 to 225 . . . president of the Western District Conference (1941-1943) . . . member of the Western District Home Missions Committee . . . member of the Central District Conference Committee on Education and Publication . . . member of the General Conference Church Unity Committee . . . member of the Board of Directors, Mennonite Hospital, Bloomington, Illinois . . . member of the Halstead Ministerial Association.

During his service here, the church granted him a six-week leave to visit the six home mission congregations in the Western District Conference.

Throughout his years of ministry he has enjoyed the faithful support of his wife, the former Edna Ruth Loganbill, whom he married at Bethel Mennonite Church, Fortuna, Missouri, on August 23, 1927. They have five children: Mrs. Roy (Marjorie) Schroeder, Mountain Lake, Minnesota; Frederick O., Viroqua, Wisconsin; Francis John, Newton, Kansas; Mrs. Paul (Shirley Ellen) Harms, Upland, Indiana; and Mrs. Dean (Barbara Ruth) Reimer, Ft. Collins, Colorado. Nineteen grandchildren are justifiably proud of their distinguished grandparents.

Rev. and Mrs. Funk participated in a Mediterranean cruise during

the holidays of 1961 and were able to visit the Mediterranean countries and the Holy Land.

Since his retirement from full-time pastoral labor, he has served as interim pastor at First Mennonite Church, Hutchinson, Kansas; Beatrice Mennonite Church, Beatrice, Nebraska; First Mennonite Church, Hillsboro, Kansas; and Hopefield Mennonite Church, Moundridge, Kansas.

Melvin D. Schmidt (1967-1970)

The congregation has been enriched by moving in many directions in the selection of its leaders. They have come from various ethnic backgrounds; they have been the young men in their first pastorate and older, more seasoned leaders. The membership called as its eleventh leader Melvin D. Schmidt, only recently graduated from Yale Divinity School.

Melvin is another of the leaders whose home congregation was the Alexanderwohl Mennonite Church, Goessel, Kansas. He was born the son of Ernst J. and Ella Schmidt. He attended Hesston Academy, Hesston, Kansas. Bethel College conferred the Bachelor of Arts degree in 1959. Graduate study in Yale Divinity School obtained for him the Bachelor of Divinity degree in 1967.

The congregation called him to the ministry here in April, 1967. He was ordained to the office of elder at this church on September 24, 1967, and served here for three years.

In his annual report to the congregation he states, "The dominant attitude that we have at this point is one of gratitude to you and to God for giving us this place in which to work. We are grateful too for the support that has been given us in the work of the ministry. The two areas in which I continue to press my efforts in the pastoral ministry are first of all preaching and also pastoral calling." (This included students and individuals away from home). He voiced an affirmative concern in the words, "I cannot help feeling that a deepening of the spiritual life leads to a strengthening of our stewardship motivation."

Rev. Schmidt brought new innovations. Sunday morning sermons were typed and stencils cut to make available reprints to any who desired them. A membership mailing list was established at Mennonite Press in North Newton to provide quick contact for pastor with parishioner through letter or parish messenger. The order of the worship service became less formal, often involving laypersons in the services. Responses to the sermons were invited as additions to what had been said or questions for clarity were encouraged. This should

be no strange innovation to the Anabaptist tradition which considers every member a priest and minister.

Youth and other music groups presented contemporary music with use of guitars and other instruments.

The sacrament of Holy Communion took on new meaning as new formats for this fellowship emerged—the traditional manner in the sanctuary, around tables in Stauffer Hall, whole loaves of bread with each communicant breaking out his/her piece and passing it to a fellow communicant. This is not a break with tradition but a revitalizing of the institution of the Lord's Supper.

Rev. Schmidt responded to the request for a recall of highlights in his period of service in this congregation with several observations. They are both serious and humorous.

"Halstead Mennonite Church has an important place in my life; it was the first church to invite me to preach a sermon, and here was the first time I ever made such an effort. This was during the summer of 1957 when the Goerings were traveling in Europe. I still have copies of those first efforts and would be glad to share them if needed!

"For a 'children's story' on one of the Sundays in 1957, I used an object lesson with different sizes of potatoes. After the story I placed the potatoes in a paper sack and put them away in the pulpit where they were promptly forgotten. Several weeks later I was approached by two of the organists with a real 'stinker' of a problem. It seems that a strange, pungent odor had permeated the whole sanctuary, and they could hardly stand practicing the organ. They tried to 'follow their noses' in ferreting out the matter, and sure enough, they were led to inspect the pulpit. There they found the rotting potatoes. I shall never forget my embarrassment; yet I was happy that Dorothy and Mary found the potatoes before Sunday.

"Another incident from that first summer concerned an extremely noisy blue jay which sat right outside one of the open windows and caused a considerable ruckus. I finally had to quit preaching. I recall looking up at the window and remarking something like this, 'I seem to be getting some competition from someone out there who seems pretty convinced about what he is saying. I think I am convinced also, so it looks like we might have a rough time unless one of us gives in.' Thereupon the rascal flew away."

Other memories of that first summer include the union meetings in the park on Sunday evenings, a very lively and fun-loving youth group, and the tolerance and encouragement of the congregation for a fledgling ministerial student.

He recalls further, "During my ministry from 1967 to 1970 (my first full-time charge after seminary), I remember one 'frugal meal' held at the church, when families were asked to bring *only* sandwiches. The drink would be water. We were emphasizing the reality of starvation in Biafra. As it turned out, families were concerned about 'not having enough' and they brought enormous amounts of sandwiches—to the extent that even while we were showing a film on starvation, plates heaped high with sandwiches were being passed around because the kitchen crew did not know what to do with all of the food.

"Several trips of great significance were made during the years at Halstead. The youth group made a service trip to Gulfport, Mississippi. They spent a week in various service projects under the leadership of Willard Ebersole, then a teacher at North Gulfport and also a member of First Mennonite Church of Halstead. As I recall, hurricane Camille came shortly thereafter.

"After Camille, the men of the church responded very generously to a call for help from Mennonite Disaster Service. Several 'batches' of men flew down on the Air National Guard plane and stayed for a week to assist with the cleanup operations.

"During my tenure at Halstead I served as draft counselor for the Western District Conference, and also operated a Sunday morning youth discussion program on KEYN. The ministers in Halstead worked together on many projects through the Halstead Ministerial Association. We placed Bibles in the hospital and had a number of union services on various special occasions. They also sponsored the hosting of youths from northwest Wichita one summer."

Melvin Schmidt is married to Charlotte Graber of Dallas, Oregon. They have three daughters, Kimberly, Heidi, and Johnna.

Robert D. Suderman (1971-)

The pastor of the congregation since 1971 has been Robert D. Suderman, a descendant of pioneer Mennonite leaders who settled in central Kansas. He was born near Newton, Kansas, on December 1, 1928, the son of Alfred C. and Matilda (Wiebe) Suderman. Robert received his early education in Kellas school near Newton, Kansas, and graduated from Bethel Academy in 1946. His undergraduate education included studies at Grace Bible Institute, Omaha, Nebraska, and graduation with the Bachelor of Arts degree from Wheaton College, Wheaton, Illinois, in 1956. At Fuller Theological Seminary, Pasadena, California, he received the Bachelor of Divinity degree in 1960 and the Master of Theology degree in 1965. He and

his family were privileged to spend the years 1968-1970 at Aberdeen in Scotland where he studied at the University of Aberdeen.

His home congregation was First Mennonite Church, Newton, Kansas. There he became a member on baptism and confession of faith in May, 1944. His ordination to the gospel ministry took place at his home church in August, 1961. Four months later, December, 1961, he was ordained as elder in the First Mennonite Church in Paso Robles, California. His vocational calling followed rather naturally the pattern of his maternal and paternal ancestors among whom were leaders and ministers of the Mennonite immigrants who came to central Kansas a century ago.

Rev. Suderman served as pastor of the First Mennonite Church in Paso Robles, California, for three years, 1961-64, during which time he also studied part-time at Fuller Theological Seminary. He also served on the Pacific District Conference Education Committee. In 1965 he joined the Bethel College faculty as instructor in the Bible Department and remained in that position until he left to take up studies at the University of Aberdeen in 1968.

Upon his return to this country he became interim pastor of his home congregation, the first Mennonite Church of Newton, from 1970-71.

The First Mennonite Church of Halstead called him to become the pastor and in August, 1971, he accepted the invitation to this pastorate. During the fall semester of 1971 he fulfilled a teaching assignment he had contracted for before coming to the church, that of serving on the faculty at Tabor College, Hillsboro, Kansas. After completing the "double-duty" assignment of teaching and preaching, he gave up the teaching and remains as the full-time pastor of the congregation here. The congregation appreciates the faithfulness demonstrated by Pastor Suderman in his daily performance of duties. Currently he is also serving as the Western District Conference representative on the Bethel Hospital Association.

Pastor Suderman has endeared himself to the members of the congregation as they experience his concern for their spiritual welfare. They anticipate the pastoral prayers which highlight the Sunday worship services; his words of petition express the longings of the people in the pews.

A quick view of the annual pastor's report calls into focus several Scripture quotes. "Our main responsibility as Christians is to 'grow in the grace and knowledge of our Lord and Saviour Jesus Christ,' " (2 Peter 3:18). "Let us together take heed to (ourselves) and to all the flock in which the Holy Spirit has made (us) guardians, to

feed the church of the Lord which he obtained with his own blood" (Acts 20:28).

Two of the major concerns which he expresses frequently are adult education and an effective youth program. He enumerates some of the goals for the congregation—continuing and fervent prayer . . . disciplined stewardship of time and money . . . faithful attendance and support of our worship services . . . strengthening our fellowship through recreation . . . continued maturation and growth through Bible study and discussion . . . guidance and support in encouraging our fine high school youth group . . . continuing our financial support of our General Conference Mennonite Church mission and relief program.

New patterns have evolved during this pastorate as they have in each pastoral term. The Sunday morning worship services have become more inclusive. At times the traditional service gives way to other types of worship, usually musical. The order of service is more varied and member participation is encouraged. An annual event at Christmastide is the decorating of the Christmas tree with Mennonite Central Committee relief gifts by the families present.

As Pastor Suderman reflects on the highlights of his ministry here he enumerates—the demonstration of caring as Mennonites have worked together in Mennonite Disaster Service . . . the challenge of planning and leading worship services . . . the mountaintop moments of fellowship over a snack, a cup of coffee, or in meals enjoyed with members and friends.

"Fire in the church" in 1973 and the subsequent inconveniences and cooperative labors brought together suffering and joy in thanksgiving, enriched friendships, maturation in patience, added financial opportunities for stewardship, and in the end a beautiful house of worship in which to praise our holy God and Christ, our Savior.

On the lighter but equally meaningful side there are such opportunities afforded in joining the young people in their service at Rapid City, South Dakota, in May, 1973, and skiing trips to Colorado with both youth and adults.

Rev. Suderman was married to Ruth Jantz on August 22, 1952. Her place in the parsonage and in the church is filled with devotion and a spirit of high calling. They have two sons, Robert Dean, Jr., of Oregon, and David Lee of the home.

Conclusion

As we recapitulate the one hundred years during which various people have led the flock at First Mennonite Church of Halstead,

Kansas, our first moment is given to thanksgiving for the provision God has made for us in the leadership provided by these twelve leaders. They brought with them diverse talents and personalities which in many ways could be compared with the diversities in the twelve disciples whom Jesus called together for carrying out the Great Commission. The diverse gifts of the twelve pastors have enriched the witness and services of the flock immeasurably.

One common gift stands out among these men. They had deep commitments to Christ, the kingdom, and the General Conference Mennonite Church and its institutions. They were faithful in their calling to pulpit proclamation and shepherding the flock.

In an unusual manner these men were also committed to educational effort. Almost all of the men had deep roots in the educational efforts of colleges and schools; in fact, most of them were at some time teachers or instructors in colleges or public schools. This added up to gospel proclamation which involved both admonition and education.

The mission and service of the General Conference Mennonite Church was close to the hearts of these leaders. They participated in that work through offices they held and through keeping abreast so the congregation could be informed.

Humbly, faithfully, with vision and hope they preached the word! The flock and the kingdom have grown because they have dwelt among us.

THE MEMBERS OF THE CENTURY

<i>Name</i>	<i>Date Joined</i>	<i>Termination Date</i>
Amstutz, Bernice	1921	
Amstutz, Rev. J. E.	1911	1921
Amstutz, Mrs. J. E.	1911	1921
Amstutz, Kenneth	1921	
Andreasson, Lora Lee (Pjesky)	1951	
Androes, Herman P.	1954	D - 1969
Androes, Mrs. Herman P. (Helen Nightengale)	1923 & 1954	
Andres, Anna	1900	
Andres, Edward	1906	
Andres, Maria	1894	
Andres, Wm.	1906	
Artz, Abraham	1908	
Artz, Mrs. A. (Rosina Neuenswander)	1908	
Artz, Anna	1908	
Auernheimer, Adolph	1939 & 1959	1950
		D - 1965
Auernheimer, Mrs. A. (Clara)	1939 & 1959	1950
		D - 1964
Auernheimer, Arthur	1935	1943
*Auernheimer, Darlene	1973	
Auernheimer, Florence	1923	1941
*Auernheimer, John	1967	
Auernheimer, Ora	1925	1928
*Auernheimer, Ronald	1966	
*Auernheimer, Roy A.	1937	
*Auernheimer, Mrs. R. A. (Rosetta Unruh)	1942	
Auernheimer, Selma	1925	1943
Auernheimer, Walter	1931	1948
†Bachman, Daniel	1875	Tr. - M
†Bachman, Mrs. D. (Barbara Berger)	1875	1878
†Bachman, Mrs. D. (Helen Franz)	1875	Tr. - M
Bachman, Henry	1884	Tr. - M
Bachman, Peter	1918	
Bachman, Samuel	1885	Tr. - M
*Bachtel, Mrs. James (Marlene Regier)	1963	
Baer, Albert E.	1905	D - 1939
Baer, Mrs. A. E. (Lydia)	1905	D - 1963
Baer, Carl	1912	
Baer, Mrs. Christian (Helen Mueller)	1959	
Baehr, Christian	1890	D - 1926
Baehr, Mrs. C. (Katherine)	1890	D - 1945
Baehr, Esther	1916	

<i>Name</i>	<i>Date Joined</i>	<i>Termination Date</i>
Baehr, Henry	1887	
Baehr, Mrs. H. (Katherina)	1876	
Baehr, Lena	1898	
Baehr, Henry	1898	
Baehr, Mrs. H. (Helene Mueller)	1902 & 1947	D - 1949
Baehr, Ida	1902	
Baehr, John	1902	1955
Baehr, Lucas	1908	1939
Baehr, Mrs. L. (Stella)	1918	1939
Baehr, Virginia Ruth	1935	1939
*Baergen, Marie	1951	
*Bahr, Henry	1898	
*Balzer, Richard	1966	
*Balzer, Mrs. R. (Marilyn Smith)	1966	
Banman, Fredrich	1924	1943
Banman, Mrs. F. (Anna Marie)	1924	1943
Bansemmer, Laura	1887	
Bansemmer, Theodore	1934	D - 1944
Banze, Mrs. Martin	1930	D - 1945
Barr, Mrs. Donald (Beatrice Bansemmer)	1939	1954
Bartel, Albert P.	1933	D - 1935
*Bartel, Frances	1939	
Bartel, Marvin	1942	1951
Bartel, Olin G.	1935	1970
Bartel, Mrs. O. G. (Clara Entz)	1951	1970
†Bartel, Peter	1875	Tr. - M
†Bartel, Mrs. P. (Eva Knels)	1875	Tr. - M
Bartel, Rowland	1933	
Bartel, Ruth Marie		1943
*Bauman, Bernhard H.	1927	
*Bauman, Mrs. B. H. (Irene Keller)	1914	
Baumgartner, Abraham	1884	
Baumgartner, Mrs. A. (Barbara Graber)	1884	
Baumgartner, Bertha	1894	D - 1962
Baumgartner, David	1921	D - 1949
Baumgartner, Elizabeth	1899	
Baumgartner, Jennie E.	1899	D - 1971
Baumgartner, Milton	1896	1909
Baumgartner, Rachel	1906	
Baumgartner, Simon	1888	D - 1945
Baumgartner, Mrs. S. (Salome)	1900	D - 1942
Baumgartner, Walter	1899	D - 1918
Baumgartner, Wilhelm J.	1896	1907
Baumgartner, Mrs. W. J.	1896	1907
*Becker, Bernard A.	1923	
Becker, Mrs. B. A. (Lena Ratslaff)	1923	D - 1934
*Becker, Dorothy	1935	
Becker, Earl G.	1932	1942
Becker, Edwin A.	1925	1955
Becker, Ervin	1940	1959
Becker, Mrs. E. (Adella)	1940	1959
*Becker, Harvey	1967	
*Becker, Mrs. H. (Elda Unruh)	1967	

<i>Name</i>	<i>Date Joined</i>	<i>Termination Date</i>
Becker, Myrtle	1921	1947
Becker, Rudolph J.	1921	
*Becker, Wayne	1966	
Berger, Amelia	1890	
Berger, Barb	1888	
Berger, Daniel W.	1930	1947
Berger, Mrs. D. W. (Karolina)	1924	D - 1930
Berger, Henry	1906	D - 1912
Berger, Hilda	1924	1943
Berger, Jacob	1886	1895
Berger, Mrs. J. (Elizabeth Dahlem)	1886	1895
*Berger, James E.	1955	
*Berger, Mrs. J. D. (Ellen Classen)	1963	
Berger, John H.	1886	
Berger, Mrs. J. H. (Katherina Stahlheber)	1896	
Berger, Katharina M.	1908	1925
*Berger, Larry	1969	
*Berger, Mrs. L. (Virginia Janzen)	1955	
Berger, Martha		
*Berger, Milton John	1924	
*Berger, Mrs. M. J. (Martha Amstutz)	1955	
*Berger, Oscar	1944	
*Berger, Mrs. O. (Josephine Stucky)	1944	
Berger, Ronald	1959	1968
*Berger, Sue Ann	1956	
Berger, Walter	1924	1943
Berger, Herman	1891	D - 1942
Berthold, Anna	1883	D - 1936
Berthold, Christian	1879	
Berthold, Elizabeth	1879	
Berthold, Jacob	1885	
Berthold, Susannah	1880	
Bertsche, Anna	1888	
Bertsche, Joseph	1883	
Bertsche, Mrs. J. (Barbara)	1883	
Bertsche, Kathrina	1884	
Bertsche, Phillipine	1883	
Beutler, Anna	1889	Tr. - M
Beutler, Barbara	1882	Tr. - M
Beutler, Christian H.	1885	Tr. - M
Beutler, Christina	1880	Tr. - M
Beutler, Edward	1896	Tr. - M
Beutler, Edward L.	1926	1944
Beutler, Elizabeth	1891	Tr. - M
Beutler, John	1878	
Beutler, Mrs. J. (Elizabeth Neuenswander)	1878	
Beutler, John	1894	Tr. - M
Beutler, John	1926	D - 1958
Beutler, Mrs. J.		1943
Beutler, Katharine	1878	
Beutler, Lawrence	1926	
Beutler, Peter T.	1884	Tr. - M
Bellhardt, Christina	1885	D - 1951

<i>Name</i>	<i>Date Joined</i>	<i>Termination Date</i>
Bighead, Nettie	1890	
Blum, Jacob	1876	D - 1878
Bockhaus, Mrs. Walter (Marie Will)	1917	1940
Bodine, Mrs. Edwin (Betty Jean Franz)	1942	1958
Boehm, Wm	1908	
Boese, David	1969	1971
Boese, Elizabeth	1951	1965
Boese, Henry	1951	1965
Boese, Nettie	1951	1965
Boese, Paul	1969	1971
Boese, Mrs. P. (Ruth Quiring)	1945	1971
*Bohrn, Mrs. Dorsey (Martha Nightengale)	1935	
*Brandenberger, Mrs. Fred (Minnie Nightengale)	1927	
Braun, Anna	1885	
Braun, Katharina	1885	
Broz, Velma (Friesen)	1935	1946
Buerki, Fredrick	1905	1909
Buerki, Mrs. F. (Martha)	1905	1909
Buerki, Elizabeth	1907	1909
Buller, Mrs. Ben (Susie Unruh)	1961	
Buller, Hilda	1934	
Buller, J. J.	1935	1938
Buller, Mrs. J. J.	1935	1938
Buller, Mrs. John (Linda Schroeder)	1923	1943
*Buller, Melonie	1969	
Casebeer, Mrs. Charles (Dorothy Becker)	1969	1955
Casebeer, Mrs. John		1956
Claassen, Mrs. Olin (Carol Penner)		D - 1969
Clark, Mrs. Thurman (Edna Mae Bartel)	1937	
Cohrn, Mrs. Robert (Joan Nightengale)	1949	
Corfman, Elizabeth Barbara	1892	1925
*Cox, Mrs. Archie (Anna Nightengale)	1932	
Curtis, George A.	1880	
Dahlem, Henry	1876	1882
Dahlem, Mrs. H. (Maria)	1876	1882
*Dalke, Alvin	1952	
*Dalke, Mrs. A. (Evelyn Dick)	1952	
*Dalke, Doyle	1967	
Dalke, Edgar A.		1964
Dalke, Edward	1955	1962
*Dalke, Emil C.	1951	
*Dalke, Mrs. E. C. (Annie Base)	1951	
*Dalke, Gregory	1967	
Dalke, Henry	1884	1887
Dalke, Mrs. H.	1884	1887
Dalke, Henry	1955	
Dalke, Mrs. H. (Carrie Base)	1955	
Decker, Arlee	1942	D - 1956
Decker, Ben B.	1945	1948

<i>Name</i>	<i>Date Joined</i>	<i>Termination Date</i>
Decker, Betty V.	1945	1948
Decker, Matilda	1936	1948
Decker, Paul E.	1945	1948
Dester, Anna	1884	Tr. - M
Dester, Anna	1887	D - 1940
Dester, Christian	1883	
Dester, Daniel	1883	1899
Dester, Mrs. D. (Anna Kuehney)	1883	1899
Dester, Frieda	1916	
Dester, Harry	1912 & 1953	D - 1966
*Dester, Mrs. H. (Minnie Roth)	1953	
Dester, Henry	1883	
Dester, Mrs. H. (Dina)	1895	
Dester, Henry S.	1883	
Dester, Mrs. H. S. (Marie Schmitt Berger)	1883	
Dester, Henry	1877	Tr. - M
Dester, Mrs. H. (Katharine Rupp)	1877	Tr. - M
Dester, Jacob		Tr. - M
Dester, Mrs. J. (Barbara Hirsteen)	1877	Tr. - M
Dester, Jacob S.	1887	
Dester, John	1887	
Dester, Mrs. J. (Katharina)	1887	
Dester, Maria	1887	
Dettweiler, Abraham	1878	1888
†Dettweiler, Mrs. A. (Anna Fast)	1875	Tr. - M
Dettweiler, Mrs. Anna	1920	D - 1929
Dettweiler, Anna M.	1891	
Dettweiler, Bertha Amelia	1893	
*Dettweiler, Carl A.	1929	
*Dettweiler, Mrs. C. A. (Alieda Kliever)	1909	
Dettweiler, Christine	1880	
Dettweiler, Edna May	1920	1929
Dettweiler, Elmer	1920	1929
Dettweiler, Henry	1880	
Dettweiler, Irene	1916	
†Dettweiler, Jacob	1875	
†Dettweiler, Mrs. J. (Eliz. Yetter)	1875	
Dettweiler, Jacob	1878	
†Dettweiler, John	1875	1878
†Dettweiler, Mrs. J. (Katherina Hirschler)	1875	1878
Dettweiler, John	1878	
Dettweiler, Marie	1878	
*Dettweiler, Marie M.	1920	
*Dettweiler, Melburn J.	1935	
Dettweiler, Mrs. W. F. (Lena Baehr)	1899	D - 1905
Dettweiler, Willis W.	1939	
Dewitt, Mrs. Robert (Mildred Schowalter)	1921	D - 1962
*Dick, Dale E.	1950	
*Dick, Mrs. D. E. (Dorothy Bartel)	1944	
Dick, Donald J.	1954	1967
Dick, Mrs. D. J. (Judith Adcock)	1959	1967
*Dick, Edward	1943	
*Dick, Mrs. E. (Ruth Krietzberg)	1943	

<i>Name</i>	<i>Date Joined</i>	<i>Termination Date</i>
*Dick, Frank	1973	
Dick, Fred	1960	D - 1961
*Dick, Peter F.	1932	
*Dick, Mrs. P. F. (Helen Dirks)	1932	
Dirks, Abraham	1937	1952
Dirks, Agnes J.	1914	1928
Dirks, Benjamin R.	1914	
Dirks, Caria	1909	
Dirks, Eva	1904	
*Dirks, Eva	1909	
Dirks, Jacob	1908	
Dirks, Marie E.	1937	1940
Dirks, Peter	1909	
Doell, Mrs. Milton (Selma Buller)	1934	1948
Doyle, Pamela (Johnson)	1966	1972
Dreese, Mrs. Tom (Anna Huebert)	1916	
Drum, Mrs. Donald (Mary Ann Heidebrecht)	1957	1965
Duerksen,	1884	
Duerksen, Anna	1898	1905
Duerksen, Jacob	1894	
Duerksen, Mrs. Joseph (Mary Lou Franz)	1942	
Duerksen, Sarah	1892	1907
Dyck, Albert G.	1904	1947
Dyck, Mrs. A. G. (Anna Von Riesen)	1887	
*Dyck, Cornie	1954	
*Dyck, Mrs. C. (Nellie Woodward)	1954	
Dyck, David G.	1885	D - 1939
Dyck, Mrs. D. G. (Maria)	1885	D - 1930
Dyck, Hans	1902	
Dyck, Henry E.	1901	D - 1966
Dyck, Mrs. H. E. (Lydia Kaiser)	1912	D - 1949
Dyck, Herbert	1906	
Dyck, Jacob	1877	D - 1926
Dyck, Mrs. J. (Helene Riesen)	1876	D - 1933
*Dyck, Johannah	1903 & 1953	
Dyck, John	1902	
*Dyck, Leroy	1961	
Dyck, Linda	1959	
Dyck, Max	1904	
Dyck, Peter	1885 & 1926	D - 1945
Dyck, Mrs. P. (Eliza Epp)	1979 & 1926	D - 1944
Dunn, William	1930	1939
Dunn, Mrs. W. (Lena Dirks)	1930	1939
Easter, Mrs. Darrel (Beverly Schowalter)	1953	1958
Ebersole, Willard	1966	1971
Ebersole, Mrs. W. (Ellen Penner)	1966	1971
*Ebert, Mrs. Bert (Mildred Hearting)	1923	
Eck, Mrs. Gerald (Marlene Winsky)	1953	1959
Eck, Herman	1954	1958
Eck, Mrs. H.	1954	1958
Eck, Joe	1963	1974
Eck, Mrs. J. (Ruby Buller)	1963	1974

<i>Name</i>	<i>Date Joined</i>	<i>Termination Date</i>
Eck, Karen Janet	1955	1958
Ellenberger, Selma E.	1927	D - 1963
*Ellis, Mrs. James (Rachel Ortman)	1966	
Ensz, Bernard	1912	D - 1917
Ensz, Elise	1885	
Ensz, Herbert	1912	
Ensz, John	1885	D - 1934
Ensz, Mrs. J. (Ida)	1887	D - 1920
Ensz, Maria	1886	
Epp, Franz	1887	
Epp, Mrs. F. (Elizabeth Wall)	1877	
Epp, Wesley	1956	1961
Epp, Mrs. W. (Martha Klassen)	1935	1961
*Erdman, Oscar	1931	
*Erdman, Mrs. O. (Marie Schowalter)	1908	
Evans, Mrs. Marvin (Rosalie Becker)	1930	1967
*Ewert, Mrs. Leo (Anna Richert)	1973	
Ewert, Benjamin	1889	
Ewert, Mrs. B. (Amelia Ruth)	1890	
Ewert, Franz	1884	1888
Ewert, Mrs. F. (Auguste Unruh)	1884	1888
Ewert, Mrs. Henry (Helen Dyck)	1923	1965
Ewert, Henry H.	1883	1892
Ewert, Mrs. H. H. (Elizabeth Baer)	1883	1892
*Ewert, Jill	1974	
*Ewert, William	1971	
*Ewert, Mrs. W. (Anna Lee Nickel)	1971	
Ewy, Clarence	1951	D - 1954
*Ewy, Douglas	1969	
Ewy, Emma	1951	D - 1957
*Ewy, Forrest D.	1950	
*Ewy, Mrs. F. D. (Katherine Keller)	1957	
*Ewy, Gerald K.	1962	
*Ewy, Howard	1951	
*Ewy, John E.	1940	
*Ewy, Mrs. J. E. (Dorothy Brown)	1940	
Ewy, John P.	1935	D - 1963
*Ewy, Mrs. J. P. (Minnie Brubacher)	1935	
*Ewy, Kenneth	1963	
Ewy, Leroy	1963	1964
*Ewy, Milton H.	1950	
*Ewy, Mrs. M. H. (Eleanor Ruth)	1950	
Ewy, Otilie	1909	
*Ewy, Ralph L.	1935	
*Ewy, Mrs. R. L. (Doris Mueller)	1934	
Fahr, Rosina (Baumgartner)	1899	
Fahrney, Mary	1897	
Farber, Justus	1929	D - 1949
Farber, Mrs. J. (Katharina)	1929	D - 1946
Fast, Ruby (Nightengale)	1929	1955
Ferm, Lois (Wiebe)	1944	
Flickinger, David D.	1958	1967

<i>Name</i>	<i>Date Joined</i>	<i>Termination Date</i>
Flickinger, Eugene	1951	1965
Flickinger, Jacob J.	1951	D - 1965
*Flickinger, Mrs. J. J. (Ella Swartz)	1951	
Flickinger, Jacob J., Jr.	1951	1967
Flickinger, Mrs. J. J. (Joyce Davis)	1954	1967
Flickinger, John H.	1954	1967
Flickinger, Larry L.	1950	1966
Flickinger, Leland	1961	1973
Flickinger, Mrs. L. (Katherine Penner)	1961	1973
*Flickinger, Ronald	1959	
Flickinger, Todd Marvin		D - 1966
*Franz, Donald	1946	
*Franz, Mrs. D. (Joyce Loewen)	1956	
*Franz, Herman C.	1940	
Franz, Mrs. H. C. (Marie Fast)	1940	D - 1964
*Franz, Kathleen	1972	
*Friesen, Mrs. Charles (Patricia Mueller)	1962	
*Friesen, Cleta Jean	1964	
*Friesen, David	1974	
*Friesen, Harlan R.	1940	
*Friesen, Mrs. H. R. (Bertha Quiring)	1945	
Friesen, John	1932	1951
Friesen, Mrs. John	1932	1951
*Friesen, John Wayne	1961	
Friesen, Maria (Epp)	1879	
Funk, Arnold	1962	1969
Funk, Mrs. A. E. (Edna Loganbill)	1962	1969
Funk, Mrs. David (Barbara Dester)	1883	
Funk, Katharina	1898	
*Gaeddert, Henry E.	1956	
*Gaeddert, Mrs. H. E. (Ella Buller)	1956	
Galle, Anna	1880	Tr. - M
Galle, Anna	1878	1887
Galle, Babetta	1882	1887
Galle, David	1877	Tr. - M
Galle, Jacob	1877	Tr. - M
Galle, John	1876	Tr. - M
Galle, Maria	1878	1887
Galle, Peter	1878	1887
Galle, Mrs. P. (Christina Krehbiel)	1878	1887
Galle, Peter J.	1886	1887
Galle, Peter J.	1877	Tr. - M
Galle, Theresa	1880	1887
Galle, Theresa	1877	Tr. - M
*Geist, Edward A.	1950	
*Geist, Mrs. E. A. (Ruth Regier)	1950	
*Glick, Mrs. Ron (Stephanie Ortman)	1969	
Goering, Hilda (Haury)	1930	1935
Goering, Roland R.	1954	1961
Goering, Mrs. R. R. (Fern Goering)	1954	1961
Goertz, Mrs. Peter (Dora Schowalter)	1917	1969
Goertz, Rudolph	1895	

<i>Name</i>	<i>Date Joined</i>	<i>Termination Date</i>
Goertz, Mrs. R. (Martha Krehbiel)	1877	
Goertz, David	1877	
Goertz, Mrs. D. (Helen Riesen)	1877	
Goertz, John	1891	
Goertz, Helena	1896	
Goertz, Kathrina	1891	
Graber, Ben	1940	1944
Graber, Mrs. B. (Esther)	1940	1944
*Habegger, Loris A.	1948 & 1973	1954
*Habegger, Mrs. L. A. (Evelyn Regier)	1948 & 1973	1954
Hackenberg, Mrs. E. (Amanda Hunsberger)	1879	D - 1931
Hadly, Velma (Schmidt)	1960	1963
Hahn, Albert G.	1924	
Hahn, August	1902	D - 1951
Hahn, Mrs. A. (Carrie Baumgartner)	1896	
Hahn, Edwin C.	1925	1953
Hahn, Mrs. E. C. (Eldred Keller)		1953
Hahn, Peter August	1882	
Hahn, Mrs. P. A.	1882	
Hahn, Susan Ruth	1882	1891
Hamilton, Mrs. Thomas (Anna Janzen)	1916	1966
Harder, Mrs. Willis (Anna Marie Regier)	1957	1974
*Harms, Mrs. Richard L. (Dianna Regier)	1961	
Haury, Albert P.	1891	
Haury, Mrs. A. P. (Anna Penner)	1892	
Haury, Bertha	1894	D - 1945
*Haury, Carl F.	1898	
*Haury, Mrs. C. F. (Clara Banze)	1915	
*Haury, Carl, Jr.	1942	
*Haury, Mrs. C., Jr. (Norma Brownlee)	1951	
†Haury, Daniel	1875	D - 1937
Haury, Mrs. D. (Anna Strohm)		D - 1884
Haury, Mrs. D. (Elizabeth Dester)	1883	
Haury, Donald	1934	D - 1968
Haury, Mrs. D. (Agnes Buller)	1945	D - 1960
*Haury, Donald, Jr.	1960	
*Haury, Mrs. D., Jr. (Arnita Pjesky)	1961	
Haury, Edwin	1888	D - 1926
Haury, Susie (Schmidt)	1898	D - 1923
Haury, Mrs. E. (Dora Leisy)		D - 1972
Haury, Mrs. G. A. (Clara Ruth)	1880	1897
*Haury, Irma	1907	
†Haury, John	1875	D - 1893
*Haury, Kent	1953	
*Haury, Laura E.	1903	
*Haury, Monica	1974	
*Haury, Orville I.	1924	
*Haury, Mrs. O. I. (Lucretia Parker)	1935	
Haury, Paul G.	1914	1938
Haury, Peter	1894	1894
Haury, Richard S.	1887	
Haury, Mrs. R. E. (Linda)	1906	

<i>Name</i>	<i>Date Joined</i>	<i>Termination Date</i>
Haury, Samuel D.	1893	
Haury, Samuel S.	1890	1897
Haury, Mrs. S. S. (Susannah Hirschler)	1890	1897
Hausser, Maria	1892	
*Hearting, Carl Edward	1917	
Hearting, Paul	1921	1960
*Hearting, Walter	1917	
Hearting, Wilbert	1914	D - 1928
Hearting, Wm. H.	1916	D - 1949
Hearting, Mrs. W. H. (Mary)	1917	D - 1934
Hiebert, Otto	1908	
*Hiebert, Mrs. Wesley (Deloris Janzen)	1966	
*Heidebrecht, John O.	1950	
*Heidebrecht, Mrs. J. O. (Anna Regehr)	1950	
*Heidebrecht, John O., Jr.	1961	
*Hess, Dee Anna	1967	
*Hess, Mrs. Orville (Mildred Dyck)	1929	
*Hess, Orville Joe	1962	
*Hess, Randilin	1970	
Hilke, Anna B.	1908	D - 1968
*Hilke, Robert	1948	
Hilke, Walter C.	1938	1969
Hilton, Mrs. David (June Krehbiel)	1948	1959
†Hirschler, Chr.	1875	1889
†Hirschler, Mrs. Chr. (Katherine Eyman)	1875	1889
Hirschler, Chr.	1888	1894
Hirschler, Chr.	1897	1907
Hirschler, Edgar L.	1904	D - 1970
Hirschler, Mrs. E. L. (Emilia Berger)	1907	D - 1970
Hirschler, Henry		
Hirschler, Jac	1897	
Hirschler, John	1885	D - 1931
Hirschler, Mrs. J. (Magdaline)	1885	D - 1920
Hirschler, John Milton	1940	1960
*Hirschler, Martha	1907	
Hirschler, Peter	1876	Tr. - M
Hirschler, Mrs. P. (Magdalena Preheim)	1881	Tr. - M
Hirschler, Veronika	1890	1907
*Hirschler, Willard	1935	
Hoehn, John August	1893	
Hoehn, Maria	1897	
Hoehn, Peter	1882	
Hoehn, Mrs. P. (Elisa Lehman)	1882	
Hohman, Justus	1887	1894
Hohman, Mrs. J. (Elise Kueney)	1887	1894
Holdeman, Elizabeth M. (Ewy)	1939	1962
Holle, Carl	1943	1947
Holle, Mrs. C. (Elizabeth Ratslaff)	1943	1947
Holle, Mrs. Maggie	1896	D - 1946
*Holzrichter, Dennis	1966	
*Holzrichter, Frank	1961	
*Holzrichter, Mrs. F. (Emogene Fuller)	1961	
Holzrichter, Katherine	1898	1907

<i>Name</i>	<i>Date Joined</i>	<i>Termination Date</i>
*Holzrichter, Kenneth	1960	
*Holzrichter, Mrs. K. (Virginia Stucky)	1961	
*Hoppes, Mrs. Ronald (Denise Regier)	1967	
Horsch, Jacob	1890	1898
Horsch, Mrs. J. (Elizabeth Lichti)	1889	1898
Horsch, John	1885	1892
Horsch, Mrs. J. (Elizabeth Schmutz)	1885	1892
Horsch, Mrs. M. M. (Ottilie Dettweiler)	1887	
*Howard, Mrs. Marvin (Annetta Unruh)	1946	
*Huebert, Elizabeth	1916	
Huebert, Ernest	1914	
Huebert, John	1912	
Huebert, Margaret	1917	1945
Huebert, Otto	1908	
Huebert, Paul	1910	
Hultberg, Mrs. D. (Carolyn Ewy)	1935	1950
Hunsberger, Christian	1876	
*Ingram, Mrs. Kenneth (Naomi Becker)	1930	
*Janes, Mrs. Faye (Elizabeth Nightengale)	1923	
Janzen, Alma	1916	1927
Janzen, Anna	1916	
Janzen, Frieda	1908	
Janzen, Glen Dale	1953	1962
Janzen, Grete	1903	
Janzen, Henry	1912	
Janzen, Mrs. H. (Anna)	1887	1931
Janzen, Herman	1906	D - 1967
*Janzen, James D.	1953	
Janzen, Mrs. Jason (Rachel Schmidt)	1967	1974
*Janzen, Larry	1961	
Janzen, Leon	1962	1963
Janzen, Mrs. L.	1962	1963
*Janzen, Leroy	1949	
*Janzen, Mrs. L. (Elsie Nachtigal)	1949	
Janzen, Louise	1912	1937
Janzen, Margaret		
Janzen, Mrs. Willard (Mary Ellen Matthies)	1946	1958
*Janzen, Norman	1967	
Janzen, Mrs. N. (Betty June Fast)	1945	1960
*Janzen, Waldo W.	1953	
*Janzen, Mrs. W. W. (Dorothy Ewy)	1953	
Janzen, Walter	1906	D - 1958
*Janzen, Mrs. W. (Pearl Dell)	1921	
*Jantz, Martin	1961	
*Jantz, Mrs. M. (Lucille Koehn)	1961	
Jantzen, L. L.	1928	1939
Jantzen, Mrs. L. L. (Anna)	1928	1939
*Johnson, Adam	1969	
*Johnson, Mrs. A.	1969	
*Johnson, Debra	1973	
*Johnson, Errol	1960	

<i>Name</i>	<i>Date Joined</i>	<i>Termination Date</i>
*Johnson, Mrs. E. (Verda Regier)	1951	
*Johnson, Jan	1967	
Kaiser, Emma	1903	1920
Kaiser, Gussie	1904	
Karras, Mrs. Wm. (Janelle Haury)	1956	1974
Kaufman, Frieda	1897	
Kaufman, Mrs. Gary (Katherine Mae Regier)	1959	1973
Kaufman, John	1892	D - 1918
Kaufman, Mrs. J. (Maria)	1892	D - 1894
Kaufman, Mrs. Roger (Janet Penner)	1966	
Keller, Arthur	1923	1946
*Keller, Cecil W.	1931	
*Keller, Mrs. C. W. (Hazel Bauman)	1940	
Keller, Hattie	1917	
*Keller, Jerry L.	1956	
*Keller, Mrs. J. (Patricia Rowan)	1972	
Keller, Mrs. J. J. (Katie)	1946	D - 1947
*Keller, John B.	1957	
Keller, Oliver	1917	1954
Keller, Mrs. O. (Frieda Will)	1921	1954
Keller, Raymond	1921	1952
Kelly, Paul	1903	
Kirchhofer, Dan	1884	
Kirchhofer, Daniel	1917	D - 1924
Klassen, Adolph	1932	1950
Klassen, Anna Louise	1944	
*Klassen, Mrs. Arnold (Velma Unruh)	1932	
Klassen, Arthur	1932	1950
Klassen, Henry J.	1932	1950
Klassen, Mrs. H. J.	1935	1948
Klassen, John	1932	1951
Klassen, Menno	1932	1951
Klassen, Mrs. M. (Wilma)	1932	
Klassen, Ruth	1884	
Kliewer, Earl Albert	1910	
Kliewer, Ernest Henry	1885	D - 1937
Kliewer, Mrs. E. H. (Barbara Baer)	1885	D - 1953
Kliewer, Ida	1887	
Kliewer, Mrs. J. W. (Emma Ruth)	1890	
Klippenstein, Elmer	1957	1961
Klippenstein, Mrs. E. (Elvira Dalke)	1957	1961
*Koehn, Ben T.	1951	
*Koehn, Mrs. B. T. (Ethel Johnson)	1951	
*Koehn, Cheryl Ann	1974	
Koehn, Edna (Becker)	1921	
Koehn, Mrs. Elmer (Delphia Pjesky)	1944	1957
*Koehn, Elton S.	1961	
*Koehn, Mrs. E. S. (Martha Wedel)	1961	
*Koehn, Eugene W.	1951	
*Koehn, Mrs. E. W. (Winifred Jantz)	1953	
Koehn, Gerald		
Koehn, Hein	1883	

<i>Name</i>	<i>Date Joined</i>	<i>Termination Date</i>
Koehn, Mrs. Henry (Elsie A. Janzen)	1927	1938
*Koehn, Mrs. James (Joyce Unruh)	1955	
*Koehn, Kathleen	1964	
Koehn, Maxine (Wiederstein)	1945	1947
*Koehn, Robert D.	1969	
*Koehn, Steven	1967	
*Koehn, Terril	1967	
Koller, Henry	1892	
Koller, Mrs. H. (Anna)	1875	
Kopper, Peter	1877	Tr. - M
Kopper, Mrs. P. (Maria Ewert)	1877	Tr. - M
Krehbiel, Adolph J.	1883	D - 1894
Krehbiel, Adolph T.	1887	
Krehbiel, Mrs. A. T. (Anna Ruth)	1887	
Krehbiel, Arthur B.	1929	1936
Krehbiel, Barbara A.	1878	Tr. - M
Krehbiel, Bernard P.	1890	1936
Krehbiel, Mrs. B. P. (Katie)	1916	1936
Krehbiel, Christian	1879	
Krehbiel, Mrs. C. (Susan Ruth)	1879	
Krehbiel, Christian	1891	Tr. - M
Krehbiel, Christian E.	1887	
Krehbiel, Mrs. C. E. (Maria)	1894	
Krehbiel, Christian R.	1892	Tr. - M
Krehbiel, Daniel	1887	Tr. - M
Krehbiel, Mrs. D. (Elizabeth)	1887	Tr. - M
Krehbiel, Daniel F.	1895	Tr. - M
*Krehbiel, Daniel M.	1947	
*Krehbiel, Mrs. D. M. (Ella Stucky)	1947	
Krehbiel, Daniel R.	1883	
Krehbiel, Dean	1945	1955
Krehbiel, Mrs. Dave (Elsie Schroeder)	1910	
Krehbiel, Edward	1938	1951
Krehbiel, Mrs. E.	1938	1951
Krehbiel, Edward B.	1893	
Krehbiel, Elizabeth M.	1889	Tr. - M
Krehbiel, Elva	1907	
Krehbiel, Mrs. Erhart (Marie Schroeder)	1914	
*Krehbiel, Mrs. Gary (Prisca Wiens)	1964	
*Krehbiel, Gerald P.	1927	
Krehbiel, Helen Ruth	1931	1936
Krehbiel, Henry P.	1879	1903
Krehbiel, Mrs. H. P. (Matilde Kruse)	1880	1905
Krehbiel, Jacob	1879	D - 1948
Krehbiel, Mrs. J. (Anna)	1908	D - 1937
Krehbiel, Jacob C.	1889	Tr. - M
Krehbiel, Jacob L.	1884	
Krehbiel, Mrs. J. L. (Christina)	1883	
Krehbiel, James S.	1901	
Krehbiel, Jacob S.	1879	
Krehbiel, Mrs. J. S. (Katherine Ringelman)	1885	
Krehbiel, John	1878	Tr. - M
Krehbiel, Mrs. J. (Katherine Ruth)	1879	D - 1923

<i>Name</i>	<i>Date Joined</i>	<i>Termination Date</i>
Krehbiel, John	1879	1894
Krehbiel, Mrs. J. (Maria Kruse)	1880	1894
Krehbiel, Katherina	1880	Tr. - M
Krehbiel, Katherina	1887	Tr. - M
Krehbiel, Katherina	1916	
Krehbiel, Kenneth D.	1949	1971
Krehbiel, Lucas P.	1901	1924
Krehbiel, Magdalena	1890	Tr. - M
Krehbiel, Maria	1892	Tr. - M
Krehbiel, Mrs. Maria		1933
Krehbiel, Maria E.	1893	Tr. - M
Krehbiel, Martha	1890	
Krehbiel, Mary B.	1892	D - 1947
*Krehbiel, Paul Edward	1955	
Krehbiel, Paul G.	1897	D - 1956
Krehbiel, Mrs. P. G. (Nellie Kelly)	1903	D - 1955
Krehbiel, Peter	1889	Tr. - M
Krehbiel, Peter P.	1887	D - 1891
Krehbiel, Mrs. P. P. (Johannah)	1877	D - 1884
Krehbiel, Mrs. P. P. (Magdalena)	1886	D - 1890
Krehbiel, Mrs. P. S.		1926
Krehbiel, Roland S.	1918	D - 1954
Krehbiel, Ruth	1887	D - 1894
Krehbiel, Susannah	1895	Tr. - M
Krehbiel, Susannah R.	1887	
Krebiel, Susie	1888	
†Krehbiel, Valentine	1875	1878
†Krehbiel, Mrs. V. (Susan Ruth)	1875	1878
Krehbiel, Mrs. V. (Maria Dester)	1886	Tr. - M
Krehbiel, Vernon	1921	
Krietemeyer, Anna	1883	
Kroeker, David J.	1902	D - 1923
Kroeker, Mrs. D. (Hilda Ruth)	1902	D - 1932
Kroeker, Frank	1884	
Kroeker, Mrs. F. (Maria)	1879	D - 1938
Kroeker, Helena	1895	
Kroeker, Helena	1900	
Kroeker, Linda	1908	
Kruse, A. T., Jr.	1887	1899
Kruse, Mrs. A. T.	1887	1899
Kruse, Henry	1879	
Kruse, Mrs. H. (Katherine)	1880	
*Kruse, Otto	1956	
Kruse, Mrs. O. (Hilda Becker)	1956	D - 1962
Kruse, Schiller	1910	
Kuehney, Albert P.	1901	
Kuehney, Anna M.	1894	
Kuehney, Benjamin	1894	D - 1908
Kuehney, Clara	1894	1949
Kuehney, Eliesas	1887	
Kuehney, Emma	1894	
Kuehney, Henry	1894	
Kuehney, Hulda	1890	

<i>Name</i>	<i>Date Joined</i>	<i>Termination Date</i>
Kuehney, Jacob	1876	
Kuehney, Mrs. J. (Barbara Schmitt)	1876	
†Kuehney, John	1875	D - 1907
†Kuehney, Mrs. J. (Magdaline)	1875	D - 1887
Kuehney, Maria	1887	
Kuehney, Menno S.	1897	
Kuehney, Sarah	1902	
Landes, John	1944	
Landes, Mrs. J.	1944	D - 1951
Landes, John	1893	1897
Landes, Mrs. J. (Veronika Lichti)	1889	1897
Landes, Martha	1924	D - 1928
Langenwalter, Albert	1908	1926
Langenwalter, Mrs. A. (Ida)	1921	1926
†Langenwalter, Daniel	1875	D - 1894
†Langenwalter, Mrs. D. (Christine)	1875	
Langenwalter, Daniel B.	1894	
Langenwalter, Mrs. D. B. (Emma Schmutz)	1897	
Langenwalter, David E.	1904	1924
Langenwalter, Dorothy Ruth	1946	1946
Langenwalter, Ed R.	1914	1940
Langenwalter, Emil	1910	
Langenwalter, Evelyn	1933	1944
Langenwalter, Jacob H.	1893	
Langenwalter, Mrs. J. E. (Jessie)	1905	
Langenwalter, John E.	1898	
Langenwalter, Louise	1933	1944
Langenwalter, Philip A.	1897	
Langenwalter, Mrs. P. A. (Frieda)	1906	
Langenwalter, Samuel F.	1907, 1933 & 1974	1931
Langenwalter, Mrs. S. F. (Ella Haury)	1907, 1933 & 1974	1931
Langenwalter, Waldo	1933	1946
Launhart, Mary	1900	
Lehman, Anna V.	1890	D - 1968
Lehman, August	1883	1887
Lehman, Christian	1884	1906
Lehman, Christian A.	1882	1887
*Lehman, Charles E.	1939	
Lehman, David	1882	1887
Lehman, Mrs. D. (Barbara Ruth)	1882	1887
Lehman, David B.	1882	1887
Lehman, Edgar	1902	
Lehman, Eliza (Risser)	1875	D - 1933
Lehman, Emil R.	1897	
Lehman, Henry	1898	1908
Lehman, Mrs. H. (Elsie Hirschler)	1894	
Lehman, Irwin	1927	1938
Lehman, Jacob F.	1898	D - 1965
Lehman, Mrs. J. F. (Christine Langenwalter)	1897	D - 1964
†Lehman, John	1875	D - 1921
†Lehman, Mrs. J. (Elisa)	1875	
Lehman, John Wm.	1887	D - 1957

<i>Name</i>	<i>Date Joined</i>	<i>Termination Date</i>
Lehman, Mrs. J. W. (Emma)	1891	
Lehman, Katherine R.	1882	1887
Lehman, Mildred Jane	1935	1940
*Lehman, Oswald	1930	
Lehman, Susan R.	1883	1887
Lichti, John	1890	
Lichti, Mrs. J. (Elisa Schowalter)	1883	D - 1896
Lichti, Mrs. J. (Maria Schroeder)	1890	1900
Lichti, Mrs. John (Elizabeth)	1882	1890
Liffie, Minnie	1909	
Lincoln, Henry	1890	
*Lindemulder, Theodore	1974	
*Lindemulder, Mrs. T. (Grace)	1974	
*Lindenberger, Mrs. Alan (Joyce Ortman)	1966	
Linquist, Gus	1940	
Linquist, Mrs. G. (Mary Winsky)	1940	
*Loflin, James	1966	
*Loflin, Mrs. J. (Lois Peters)	1966	
*Lohrenz, James R.	1951	
*Lohrenz, Mrs. J. R. (Rachel Ensz)	1960	
Lohrenz, John H.	1951	D - 1973
Lohrenz, Mrs. J. H.	1951	D - 1955
Lorelins, Anna	1900	
Lorelins, Andres	1894	
Lorelins, Edward	1906	
Lorelins, Helena	1903	
Lorelins, Maria	1894	
Lorelins, William	1906	
Lowell, John	1897	
Lugenbuehl, Adam	1884	Tr. - M
Lugenbuehl, Albert	1891	Tr. - M
Lugenbuehl, Amos	1896	Tr. - M
Lugenbuehl, Anna	1899	Tr. - M
Lugenbuehl, Anna	1899	Tr. - M
Lugenbuehl, Carolina	1884	Tr. - M
Lugenbuehl, Eli	1884	Tr. - M
Lugenbuehl, John	1876	Tr. - M
Lugenbuehl, Mrs. J. (Katharina Risser)	1876	Tr. - M
Lugenbuehl, John	1884	Tr. - M
Lugenbuehl, John	1894	Tr. - M
Lugenbuehl, Noah	1885	Tr. - M
Lugenbuehl, Rosina	1885	Tr. - M
Lugenbuehl, Solomon	1891	Tr. - M
Lugenbuehl, William	1889	Tr. - M
Manring, Bernhard P.	1961	1969
Martens, Anna	1898	1905
Martens, Carolyn	1967	1970
Martens, Donald	1969	1973
*Martens, Eugene	1960	
Martens, Jacob	1894	1905
Martens, Mrs. J. (Duerksen)		1905
Martens, Judith K.	1962	1967
Martens, Larry G.	1957	1964
Martens, Loren	1966	1973

<i>Name</i>	<i>Date Joined</i>	<i>Termination Date</i>
*Martens, Ronald D.	1961	
Martens, Sara	1902	
Martens, Sarah	1892	1907
Martens, Victor	1946	1974
Martens, Mrs. V. (Esther Wiens)	1946	D - 1962
Martens, Mrs. V. (Faith Miller)	1968	1974
Martens, Walter P.	1950	1970
Martens, Mrs. W. P. (Kathryn Ensz)	1950	1970
*Matthies, George W.	1934	
Matthies, Mrs. G. W. (Mary Dick)	1934	D - 1960
Matthies, Lester F.	1942	1954
Matthies, Mrs. L. F. (Pernie Becker)	1945	1954
*McCart, Gloria (Johnson)	1964	
McElwain, Alice (Baer)	1917	1953
Mettling, Elizabeth (Hirschler)	1934	1971
Mierau, Dietrich	1876	1911
Mierau, Mrs. D. (Anna Boehm)	1901	1911
Mierau, Dietrich K.	1895	D - 1924
Mierau, Edward	1901	1910
Mierau, Mrs. Henry (Helena Kroeker)	1895	D - 1930
Mierau, Henry	1900	1911
Mierau, Jacob	1907	
Mierau, John	1907	1911
Mierau, John J.	1898	1911
Mierau, William H.	1903	1925
Mierau, Mrs. W. H. (Amelia Baehr)	1904	1925
Mierau, William I.	1878	1909
Mierau, Mrs. W. I. (Susan Berthold)	1880	1909
Miller, Arthur E.	1926	1932
Miller, Mrs. Arthur		1950
Miller, Edmund D.	1926	1940
Miller, Mrs. E. D. (Elizabeth)	1926	1940
*Miller, Eldor	1937	
Miller, Herbert Eldor	1926	1938
Miller, Hilda Frances	1926	1940
Moser, Edna (Dettweiler)	1926	1940
*Mueller, Amelia K.	1927	
Mueller, Adolph	1918	1963
Mueller, Alfred	1894	
*Mueller, Alfred	1951	
*Mueller, Mrs. A. (Luella Lohrenz)	1951	
Mueller, Caroline	1902	D - 1972
*Mueller, Charles E.	1974	
*Mueller, Daniel G.	1966	
*Mueller, Dennis W.	1962	
*Mueller, Edna Ruth	1935	
*Mueller, Elaine	1966	
Mueller, Ernest B.	1937	D - 1966
Mueller, Esther H.	1916	D - 1963
*Mueller, Glen	1964	
Mueller, Henry	1887	D - 1943
Mueller, Mrs. Henry (Katherine Stauffer)	1876	D - 1931
Mueller, Henry, Sr.	1902	D - 1923

<i>Name</i>	<i>Date Joined</i>	<i>Termination Date</i>
Mueller, Mrs. H. (Katherina)	1902	D - 1929
Mueller, Jacob	1894 and 1927	D - 1950
Mueller, Mrs. J. (Amelia Goebel)	1904	D - 1906
Mueller, Mrs. J. (Elizabeth Ellenberger)	1927	D - 1973
*Mueller, Jacob H.	1927	
*Mueller, Mrs. J. H. (Mildred Bartel)	1935	
*Mueller, James E.	1967	
*Mueller, Jerry Lee	1951	
Mueller, Joan	1971	1971
*Mueller, Joel	1967	
Mueller, John	1886	D - 1898
Mueller, John	1914	
Mueller, Karl Jacob	1912	D - 1957
*Mueller, Katherine	1902	
*Mueller, Keith E.	1958	
Mueller, Maria	1909	
Mueller, Mathilda M.	1933	1937
*Mueller, Paul G.	1933	
*Mueller, Mrs. P. G. (Feodora Stucky)	1942	
*Mueller, Nancy	1972	
Mueller, Peter	1902	
Mueller, Mrs. P. (Anna Schowalter)	1909	
*Mueller, Rodney	1962	
Mueller, Rudolph	1902	D - 1949
Mueller, Mrs. R. (Selma Moyer)		D - 1933
Mueller, Samuel	1901	D - 1956
Mueller, Mrs. S. (Lydia Ellenberger)	1901	D - 1968
*Mueller, Waldo R.	1937	
*Mueller, Mrs. W. R. (Jean DeHahn)	1957	
Mueller, Walmer John	1914	
Moyer, Anna	1923	D - 1931
*Munson, Mrs. John (LaRita Winsky)	1958	
Murphy, Marie	1890	
Musselman, Henry	1885	
Musser, Marvin	1961	1967
Musser, Mrs. M. (Marylin Berger)	1959	1967
Nachtigal, Abraham J.	1921	D - 1957
*Nachtigal, Mrs. A. J. (Sarah Dick)	1921	
Nachtigal, John	1925	1950
Nachtigal, Mrs. J. (Helen Hahn)	1921	1950
Nachtigal, Harry	1925	1940
Nachtigal, Henry J.	1940	D - 1961
Nachtigal, Mrs. H. J. (Anna Dyck)	1940	D - 1973
Nachtigal, Katherine	1940	
Nachtigal, Marvin	1927	1947
*Nachtigal, Mrs. Pete (Laura Dick)	1968	
Neff, Jacob	1887	D - 1890
Neff, Mrs. J. (Maria Risser Schowalter)	1884	D - 1890
Neuenswander, Anna M.	1908	
Neuenswander, Rosina	1908	
*Neufeld, David	1974	
*Neufeld, Dorel	1969	

<i>Name</i>	<i>Date Joined</i>	<i>Termination Date</i>
*Neufeld, Mrs. D. (Phyllis Epp)	1969	
*Neufeld, John J.	1922	
Nickel, Henry	1912	1928
*Nightengale, Adam	1923	
*Nightengale, Mrs. Adam (Agnes Schmidt)	1932	
Nightengale, Ben T.	1921	D - 1967
*Nightengale, Mrs. B. T. (Ella Decker)	1924	
*Nightengale, Bruce	1967	
Nightengale, Conrad	1960	1973
*Nightengale, Carl C.	1923	
Nightengale, Carlyle	1942	1953
Nightengale, Elmer	1934	1953
Nightengale, Fred	1951	D - 1959
Nightengale, Harvey	1942	1951
*Nightengale, John C.	1932	
*Nightengale, Mrs. J. C. (Amanda Stucky)	1948	
Nightengale, John E.	1954	1966
Nightengale, Martha	1935	
Nightengale, Richard L.	1945	1955
Nightengale, Robert D.	1954	
*Nightengale, Timothy	1963	
Nightengale, Tobias A.	1951	D - 1958
Nightengale, Mrs. T. A.	1951	
Nightengale, Wilbur		D - 1957
Niles, Walter		1939
Niles, Mrs. W. (Linda Penner)		1939
Northan, Onieda	1892	
*Ortman, Albert	1954	
*Ortman, Mrs. A. (Clara Stahl)	1958	
Ortman, Fredric K.	1962	1973
*Ortman, Dale	1969	
*Ortman, Roland B.	1954	
*Ortman, Mrs. R. B. (Dorothy Krehbiel)	1954	
*Ortman, Susan	1966	
*Oursler, Mrs. Terry (Nancy Mueller)	1972	
Pankratz, Mrs. Gus (Anna Auernheimer)	1927	
Pankratz, Johannes	1884	
*Pankratz, Harvey	1964	
*Pankratz, Mrs. H. (Evelyn Stucky)	1964	
Pauls, Jacob R.		1962
Pauls, Mrs. J. R. (Clara Baehr)		1962
Pauls, Mrs. Roger (Judy Koehn)	1961	1973
Penner, Daniel D.	1951	D - 1967
Penner, Mrs. D. D. (Marie Boese)	1951	D - 1968
Penner, Elise M.	1907-	D - 1955
Penner, Eric E.	1923	1951
Penner, Frank	1886	D - 1950
Penner, Frank	1909	
Penner, Henry J.	1910	D - 1967
*Penner, Mrs. H. J. (Frances Bockhaus)	1928	
Penner, Herman	1893	1902

<i>Name</i>	<i>Date Joined</i>	<i>Termination Date</i>
*Penner, John J.	1916	
*Penner, Joseph D.	1951	
*Penner, Mrs. J. D. (Florene Riesen)	1951	
Penner, Marcus	1951	1965
Penner, Mrs. M. M. (Adina Boese)	1951	1965
*Penner, Maurice	1954	
*Penner, Michael	1973	
Penner, Paul	1951	
Penner, Mrs. P. (Wanieta Stucky)	1956	
Penner, Peter	1880	
Penner, Mrs. P. (Elizabeth Dyck)	1880	
Penner, Mrs. Ralph (Louise Will)	1931	1942
*Penner, Robert L.	1948	
*Penner, Teresa	1970	
*Penner, Will C.	1914	
*Penner, Mrs. W. C. (Vinnie Depler)	1934	
Peters, Edna	1914	
Peters, Milford J.	1926	1938
Peters, Mrs. Elizabeth (Dester)	1888	1901
Pettingill, Wm.	1904	
Pjesky, Andrew	1922	D - 1969
*Pjesky, Mrs. A. (Susie Dester)	1914	
Pjesky, Arthur Lee	1945	D - 1946
Pjesky, Helen Jane	1955	1958
*Pjesky, Mrs. Herman (Alvina Becker)	1925	
*Pjesky, John M.	1961	
*Pjesky, Mrs. J. M. (Joan Klassen)	1961	
*Pjesky, Reinhold	1955	
Pjesky, Mrs. R. (Clara Buller)	1955	D - 1974
*Poole, Mrs. Tom (Margaret Warren)	1958	
Pownell, Ruth Ann (Haury)		
Purcell, Maria	1892	
*Quiring, Jerold	1974	
*Quiring, Karen K.	1958	
*Quiring, Otto R.	1956	
*Quiring, Mrs. O. R. (Sarah Flaming)	1956	
Quiring, Robert	1963	1971
Ratzlaff, John	1935	1947
Ratzlaff, Mrs. J.	1935	D - 1945
*Ratzlaff, Mrs. J. (Helen Dalke)	1968	
Ratzlaff, Virgie	1935	1940
Regehr, Judith (Janzen)	1960	1966
Regehr, Stanley	1963	1966
Regehr, Mrs. S.	1963	1966
Regier, Barton W.	1961	1974
Regier, Mrs. B. W.	1972	1974
*Regier, Carla	1967	
*Regier, Carl C.	1947	
*Regier, Mrs. C. C. (Katherine Duerksen)	1947	
*Regier, Denise	1972	
*Regier, Duane	1964	

<i>Name</i>	<i>Date Joined</i>	<i>Termination Date</i>
*Regier, Edwin R.	1948	
*Regier, Mrs. E. R. (Evelyn Stutzman)	1948	
*Regier, Jarold Wayne	1956	
*Regier, John R.	1957	
*Regier, Christine	1972	
*Regier, Peter F.	1943	
*Regeir, Mrs. P. F. (Emma Brubacher)	1943	
*Regier, Reuben	1951	
*Regier, Mrs. R. (Neva Koehn)	1951	
*Regier, Richard L.	1941	
*Regier, Mrs. R. L. (Vera Warkentine)	1941	
*Regier, Susan	1964	
Regier, Wilbert D.	1947	1970
Regier, Mrs. W. D. (Cora Lee Hawkins)	1947	1970
Reimer, William	1899	
Renburg, Mrs. David (Elizabeth Mueller)	1959	1969
Reusser, Abraham	1877	Tr. - M
Reusser, Mrs. A. (Veronica Wedel)	1877	Tr. - M
Reusser, Anna	1888	Tr. - M
Reusser, Bertha	1885	Tr. - M
Reusser, Christian	1880	Tr. - M
Reusser, Daniel	1886	Tr. - M
Reusser, David	1878	Tr. - M
Reusser, Mrs. D. (Katharina Birkhalter)	1878	Tr. - M
Reusser, David	1877	Tr. - M
Reusser, Mrs. D. (Katharina Utz)	1877	Tr. - M
Reusser, David D.	1878	Tr. - M
Reusser, Edwin	1890	Tr. - M
Reusser, Fredrick	1899	
Reusser, Ida	1884	Tr. - M
Reusser, Katharine	1876	Tr. - M
Reusser, Lena	1893	Tr. - M
Reusser, Lydia	1884	Tr. - M
Reusser, Rachel	1889	Tr. - M
Reusser, Samuel	1889	Tr. - M
Reusser, Sarah	1884	Tr. - M
Riesen, Fred	1935	1948
Riesen, Mrs. F.	1935	1948
Ringelman, Fred	1885	1893
Ringelman, Mrs. F. (Susannah Ruth)	1887	1893
Ringelman, Henry	1890	1895
Ringelman, Mrs. H. (Susie Krehbiel)	1888	1895
Risser, Jacob	1877	
Risser, Mrs. J. (Anna)	1877	
Roberts, Elizabeth (Haury)	1925	D - 1941
Roper, Chr., Jr.	1910	
Roper, Mrs. Jim (Ruth Haury)	1931	D - 1944
Rose, Ruth (Wall)	1927	D - 1971
*Rose, Thomas D.	1965	
*Rose, Mrs. T. D. (Carol Ewy)	1955 & 1965	1963
Rupp, Albert	1921	
Rupp, Christian	1877	
Rupp, Daniel		1901

<i>Name</i>	<i>Date Joined</i>	<i>Termination Date</i>
Rupp, Mrs. D. (Elizabeth)	1883	
Rupp, David	1877	Tr. - M
Rupp, Emelia	1888	1901
Rupp, Elizabeth	1887	Tr. - M
Rupp, Mrs. Henry (Anna Lichti)	1946	D - 1954
Rupp, Henry	1883	1900
*Rupp, Henry D.	1950	
Rupp, Jacob		1894
Rupp, Jacob	1877	Tr. - M
Rupp, Mrs. J. (Katharine Weber)	1877	Tr. - M
Rupp, John	1877	Tr. - M
Rupp, Mrs. J. (Maria Hirschler)	1877	Tr. - M
Rupp, John J.	1878	Tr. - M
Rupp, Katharine	1877	Tr. - M
Rupp, Lydia	1886	Tr. - M
Rupp, Maria	1877	Tr. - M
Rupp, Maria	1887	1901
Rupp, Mrs. Otto (Stella Haury)	1897	
Ruth, Alma K.	1921	D - 1971
Ruth, Amanda	1894	
Ruth, August	1893	
Ruth, Barbara	1891	
*Ruth, Clifford H.	1929	
†Ruth, Daniel	1875	Tr. - M
†Ruth, Mrs. D. (Anna Schowalter)	1875	Tr. - M
Ruth, Mrs. David (Katherine Strohm)	1879	D - 1882
Ruth, David C.	1882	1905
Ruth, Mrs. D. C. (Maria Hahn)	1882	D - 1888
Ruth, Mrs. D. C. (Sarah Lucy)	1890	1905
*Ruth, Edith M.	1929	
Ruth, Edna	1921	D - 1968
Ruth, Edward	1883	
Ruth, Ellen M.	1898	
Ruth, Elizabeth	1886	Tr. - M
*Ruth, Frieda A.	1929	
†Ruth, Jacob E.	1875	
Ruth, Mrs. J. E. (Christine Risser)	1890	D - 1907
†Ruth, John	1875	
Ruth, Mrs. J. (Dettweiler)	1888	
Ruth, John A.	1886	1894
Ruth, Mrs. J. A. (Clara Eyman)	1886	1894
†Ruth, John W.	1875	D - 1921
Ruth, Mrs. J. W. (Elizabeth Strohm)	1875	D - 1898
Ruth, O. M.	1887	
Ruth, Peter O.	1885	Tr. - M
Ruth, Nancy	1890	
Ruth, Selma	1895	
Ryan, Mamie	1900	
Sabo, Mrs. Pete (Helen Schroeder)	1951	1965
Sanders, Fred	1903	
Schattenberg, H. C.	1883	D - 1956
Schattenberg, Mrs. H. C.	1883	D - 1960

<i>Name</i>	<i>Date Joined</i>	<i>Termination Date</i>
Schawl, Emma	1891	
*Schierling, Irwin	1942	
Schimnoski, Martha	1925	D - 1945
Schimnoski, Martin J.	1912	D - 1935
Schimnoski, Mrs. M. J. (Elizabeth Schulz)	1899	D - 1953
*Schirmer, Benjamin	1929	
*Schirmer, Frieda	1928	
Schirmer, Richard	1908	
Schirmer, Mrs. R. (Elizabeth)	1892	D - 1934
Schirmer, Mrs. R.	1908	
*Schmidt, Albert W.	1967	
*Schmidt, Mrs. A. W. (Edna Banman)	1967	
Schmidt, Anna	1897	
Schmidt, J. A.	1877	Tr. - M
Schmidt, Mrs. J. A. (Maria Berthold)	1877	D - 1877
Schmidt, Mrs. J. A. (Barbara Rings)	1878	Tr. - M
*Schmidt, Janice	1972	
Schmidt, Mrs. Harvey (Honora Unruh)	1939	1957
*Schmidt, Leon D.	1967	
*Schmidt, Mrs. L. D. (Janet Gisel)	1967	
Schmidt, Maria (Berger)	1883	
Schmidt, Melvin D.	1967	1970
Schmidt, Mrs. M. D. (Charlotte Graber)	1967	1970
Schmied, Anna	1893	Tr. - M
Schmied, Arthur	1891	Tr. - M
Schmied, Edward H.	1900	Tr. - M
Schmied, Elizabeth	1898	Tr. - M
Schmied, Emma	1877	Tr. - M
Schmied, Jac H.	1877	Tr. - M
Schmied, Mrs. J. (Maria Eger)	1877	Tr. - M
Schmied, Katharina	1884	Tr. - M
Schmied, Maria	1886	Tr. - M
Schmied, Martha	1895	Tr. - M
Schmied, Minnie	1900	Tr. - M
Schmitt, Curt	1900	
Schmitt, Dale W.	1927	1948
Schmitt, Dan T.	1899	D - 1946
Schmitt, Dan W.	1878	
Schmitt, Mrs. D. W. (Anna Graber)	1879	
Schmitt, Glenn	1934	1952
Schmitt, Jacob E.	1879	D - 1911
Schmitt, Mrs. J. E. (Elizabeth Baer)	1879	D - 1926
Schmitt, Jake E.	1925	1934
Schmitt, John		
Schmitt, Katie B.	1894	D - 1943
Schmitt, Selma	1894	
Schmitt, Susanna	1879	
†Schmutz, Christian G.	1875	1888
Schmutz, Mrs. C. G. (Maria Dahlm)	1880	1888
Schmutz, Christine	1875	
Schmutz, Elizabeth	1884	D - 1926
Schmutz, Fredrick S.	1884	D - 1953
Schmutz, Henry J.	1884	D - 1925

<i>Name</i>	<i>Date Joined</i>	<i>Termination Date</i>
Schmutz, Jacob F.	1884	D - 1943
Schmutz, Maria M.	1884	D - 1950
Schmutz, Philip	1884	D - 1899
Schmutz, Phillipp A.	1882	D - 1936
Schowalter, Abraham	1887	D - 1935
Schowalter, Mrs. A. (Anna)	1892	D - 1925
Schowalter, Abraham E.	1880	
Schowalter, Mrs. A. E. (Katharina Risser)	1886	
Schowalter, Abraham E.		D - 1946
Schowalter, Mrs. A. E. (Kaufman)	1912	D - 1937
Schowalter, Anna Elizabeth	1893	D - 1927
Schowalter, Arthur P.	1917	D - 1964
Schowalter, Bernard A.	1921	D - 1941
Schowalter, David	1877	Tr. - M
Schowalter, Edna R.	1902	
*Schowalter, Elizabeth G.	1916	
Schowalter, Elizabeth K.	1912	D - 1929
Schowalter, Emil W.	1898	
Schowalter, Ernest J.	1899	
Schowalter, Fredrick W.	1891	D - 1960
Schowalter, Mrs. F. W. (Pauline Leisy)	1892	D - 1959
Schowalter, Fredrick W., Jr.	1932	1967
Schowalter, Mrs. F. W., Jr.	1943	1967
Schowalter, Henry	1884	D - 1885
Schowalter, Henry P.	1897	
Schowalter, Henry R.	1918	D - 1956
Schowalter, Jacob A.	1894	1942
Schowalter, Jacob L.		D - 1922
†Schowalter, Mrs. J. L. (Elizabeth Ruth)	1875	
Schowalter, Jac P.	1877	Tr. - M
Schowalter, Mrs. J. P. (Anna Krehbiel)	1878	Tr. - M
Schowalter, John	1903	
Schowalter, John J.	1902	D - 1959
*Schowalter, Olga M.	1912	
Schowalter, Paul	1901	
*Schowalter, William A.	1958	
Schowalter, William F.	1927	D - 1969
*Schowalter, Mrs. W. F. (Betty Crowe)	1947	
Schowalter, William P.	1906	1946
Schowalter, Mrs. W. P. (Agnes Miller)	1926	1940
Schroeder, Mrs. Allison (Margaret Woodworth)	1941	1948
Schroeder, Gerhard	1888	1908
Schroeder, Greta (Janzen)	1903	
Schroeder, Henry	1882	1900
Schroeder, Mrs. H. (Elsie Hirschler)	1896	1900
Schroeder, Howard J.	1944	1956
Schroeder, John	1882	D - 1949
Schroeder, Mrs. J. (Christine Lichti)	1890	D - 1957
Schroeder, Mrs. John (Clara Lettau)	1928	D - 1948
Schroeder, John	1883	
Schroeder, Mrs. J. (Maria Franz)	1883	
Schroeder, John H.	1928	D - 1971
*Schroeder, Karl W.	1914	

<i>Name</i>	<i>Date Joined</i>	<i>Termination Date</i>
*Schroeder, Mrs. K. W. (Helen Will)	1917	
Schroeder, Paul G.	1910	1958
Schroeder, Mrs. P. G. (Ruth Ruesser)	1922	1958
Schroeder, Robert W.	1942	1953
Schroeder, Mrs. R. W. (Maxine Unruh)	1948	1953
Schroeder, William	1885	1909
Schroeder, Mrs. W. (Sarah Jantz)	1898	1909
Schulz, Wilhelmina	1896	
Selke, Gotfried	1895	
Shall, Mrs. Mary E.	1891	D - 1926
Shaum, Mrs. Charles (Hilda Mueller)	1929	1961
*Shepherd, Robert L.	1956	
*Shepherd, Mrs. R. L. (Betty Jean Ewy)	1949	
*Siemens, Cynthia	1972	
*Siemens, Robert H.	1961	
*Siemens, Mrs. R. H. (Lorraine Regier)	1961	
Skiff, Alma (Ensz)	1908	D - 1974
Snyder, Mrs. David (Rita Ortman)	1963	1970
Sperling, Ruth (Ortman)	1947	
*Stahl, Mrs. Gary (Karen Keller)	1963	
Stahlheber, Barbara	1892	D - 1962
Stahlheber, Rosa	1894	
*Stalsworth, Mrs. James (Eleanor Regier)	1943	
Stauffer, Anna M.	1888	D - 1966
Stauffer, Emma	1909	
Stauffer, John	1877	D - 1897
Stauffer, Mrs. J. (Maria Mueller)	1887	D - 1912
*Stein, Mrs. Kenneth (Joyce Johnson)	1961	
Stenzel, Mrs. Howard (Evelyn Dyck)	1954	1965
Stickli, John	1885	
Stickli, Katherine	1894	
Stickli, Marg.	1896	
Stroud, Mrs. Russel (Lois Becker)	1932	1960
*Stucky, Keith	1967	
*Stucky, Kenneth H.	1950	
*Stucky, Mrs. K. H. (Marjorie Unruh)	1942	
*Stucky, Kenneth R.	1959	
*Stucky, Mrs. K. R. (Ruth Toews)	1969	
*Stucky, Kirby	1963	
Stucky, Mrs. Robert (Elfriede Mueller)	1929	1940
Stutzman, Mrs. Douglas (Barbara Vogt)	1954	1957
Stutzman, Martha (Hahn)	1930	1936
*Stutzman, Mrs. Mary	1969	
*Suderman, Rev. Robert	1971	
*Suderman, Mrs. R. (Ruth Jantz)	1971	
Sweezy, Frank	1890	
Sweitzer, Mary	1885	
*Talbot, Mrs. Howard (Priscilla Mueller)	1960	
Thiessen, Menno	1951	1957
Thiessen, Mrs. Menno	1951	1957
Tiaht, Mrs. Fred (Bertha Baergen)	1960	D - 1968
*Toews, Edward E.	1934	

<i>Name</i>	<i>Date Joined</i>	<i>Termination Date</i>
Toevs, Mrs. E. E. (Jennie Hensley)	1934	D - 1964
Toevs, Harold E.	1954	1962
Toevs, Loren E.	1948	1957
Toevs, Frank	1888	1894
Toews, Mrs. F. (Christine Dettweiler)	1888	1894
*Tomlin, Mrs. Noel (Cynthia Koehn)	1972	
Torr icelli, Mrs. Joseph (Erma Pjesky)	1948	1971
Unruh, A. B.	1929	1936
Unruh, Mrs. A. B. (Helen Baergen)	1929	1936
*Unruh, Arletta	1973	
*Unruh, Benjamin B.	1949	
*Unruh, Mrs. B. B. (Mabel)	1949	
*Unruh, Bennie Dale	1957	
*Unruh, Mrs. B. D. (Edith Dalke)	1954	
Unruh, Bertha (Nachtigal)	1940	
Unruh, Earl W.	1932	1936
Unruh, Eldora M.	1946	1949
Unruh, Elizabeth	1897	
*Unruh, Mrs. Harold (Dorothy Janzen)	1950	
Unruh, Henry B.	1938	D - 1970
Unruh, Mrs. H. B. (Maria Voth)	1938	D - 1973
Unruh, Rev. H. T.	1922	1936
Unruh, Mrs. H. T. (Annie Gaeddert)	1922	1936
Unruh, Merlan	1942	1954
Unruh, Mrs. M. (Florence Penner)	1942	1954
Unruh, Mildred	1935	1936
Unruh, Otis D.	1937	1950
Unruh, Mrs. O. D. (Vera Matthies)	1935	1950
Unruh, Mrs. Roger	1956	1971
*Unruh, Raleigh	1954	
Unruh, Simon B.	1935	1943
Unruh, Mrs. S. B.	1935	1943
Vai, Olga (Joosten)	1933	1961
*Vigneron, Armand C.	1971	
*Vigneron, Mrs. A. C. (Lillian Epp)	1960	
*Vigneron, Russel	1972	
Vogt, Christian K.	1878	Tr. - M
Vogt, Christine	1878	Tr. - M
Vogt, David	1884	Tr. - M
Vogt, Daniel M.	1878	Tr. - M
Vogt, Gerhard E.	1884	Tr. - M
*Vogt, Harvey O.	1946	
*Vogt, Mrs. H. O. (Mary Ewy)	1946	
Vogt, Henry C.	1882	Tr. - M
*Vogt, Howard J.	1946	
*Vogt, Mrs. H. J. (Alice Hosie)	1953	
Vogt, Jacob	1877	Tr. - M
Vogt, Mrs. J. (Helene Schowalter)	1877	Tr. - M
Vogt, Jacob P.	1877	Tr. - M
*Vogt, John	1973	
Vogt, Maria M.	1888	Tr. - M

<i>Name</i>	<i>Date Joined</i>	<i>Termination Date</i>
Vogt, Michael D.	1878	Tr. - M
Von Riesen, Curt	1904	
Von Riesen, David	1879	1898
Von Riesen, Mrs. D. (Mary J. Lehman)	1880	1898
Von Riesen, David	1876	
Von Riesen, Mrs. D. (Helen Wiebe)	1876	
Von Riesen, Gertrude	1906	
Von Riesen, Helena	1877	
Von Riesen, Henry	1877	
Von Riesen, Mrs. H. (Auguste Wiebe)	1890	D - 1892
*Voth, Abraham	1951	
*Voth, Mrs. A. (Rosa Duerksen)	1951	
Voth, Edward D.		1935
Voth, Mrs. E. D.		1935
Voth, Glen W.	1957	1971
*Voth, Lloyd E.	1953	
*Voth, Morris E.	1960	
*Voth, Orville M.	1954	
Voth, Peter		
Voth, Mrs. P. (Helen Becker)		
*Walker, Mrs. Darwood M. (Della Nightengale)	1948	
*Walther, Mrs. Joachim H. (Joyce Dester)	1953	
†Warkentin, Bernard	1875	1903
Warkentin, Mrs. B. (Minnie)	1875	1903
*Warkentine, Mrs. Mary (Dalke)	1968	
Warren, Clarence A.	1948	1974
Warren, Mrs. C. A. (Frieda Mueller)	1921 & 1948	1974
*Warren, Michael	1966	
*Warren, Samuel	1955	
Warren, William	1957	1963
Wear, Mrs. William (Ada Schmitt)	1914 & 1962	1951 & 1968
Weber, Aug. F.	1887	
Weber, Peter	1880	1897
Weber, Christina	1890	1897
Wedel, Rev. David C.	1940	
Wedel, Mrs. D. C. (Martha Quiring)	1940	
Welty, Alma	1902	
Weesner, Mrs. Everett (Paulette Mueller)	1958	1966
*Wendling, Mrs. Thomas A. (Norma Penner)	1945	
*Westerman, Marc E.	1974	
*Westerman, Marvin	1963	
*Westerman, Mrs. M. (Maxine Schowalter)	1963	
*Westerman, Michael	1963	
*White, Ruth (Ewy)	1956	
Wiebe, Abraham	1890	
Wiebe, Mrs. A. (Maria)	1890	
Wiebe, Arthur	1891	1895
Wiebe, Arthur	1908	
Wiebe, August	1890	
Wiebe, Carl H.	1942	1957
*Wiebe, Mrs. Dallas (Virginia Schroeder)	1945	
Wiebe, Edna	1939	1947

<i>Name</i>	<i>Date Joined</i>	<i>Termination Date</i>
Wiebe, Gerhard	1887	D - 1955
Wiebe, Gerhard	1886	
Wiebe, Gustave	1893	
Wiebe, Gustave	1924	D - 1963
Wiebe, Mrs. Gus (Ella Penner)	1904	D - 1960
Wiebe, Gustave F.	1939	1949
Wiebe, Gustav H.	1900	
Wiebe, Mrs. G. H. (Helena Kroecker)	1900	
Wiebe, Henry	1887	D - 1956
Wiebe, Herman	1907	
† Wiebe, Jacob	1875	D - 1876
Wiebe, John Elmer	1944	1963
† Wiebe, Peter	1875	1888
† Wiebe, Mrs. P. (Maria)	1875	
Wiebe, Peter	1890	1897
Wiebe, Mrs. P. (Christine Weber)	1890	1897
Wiederstein, Harry	1933	D - 1958
Wiederstein, Mrs. H. (Helen Unruh)	1933	1967
Wiederstein, Howard	1937	1956
Wiederstein, Mrs. H.	1947	1956
Wiederstein, Merle	1942	1957
Wiederstein, Mrs. M. (Leona Waymire)	1953	1957
* Wiens, Albert	1963	
Wiens, Ernest	1963	1972
Wiens, Mrs. E. (Barbara Baslow)	1963	1972
* Wiens, Gerald	1970	
Wiens, Mrs. J. D. (Frieda)	1908	
Wiens, W. Kenneth	1954	D - 1974
* Wiens, Mrs. W. K. (Florine Bachman)	1954	
* Wiens, Wendy	1973	
Will, Edward	1951	1966
* Will, Ernest H.	1948	
Will, Frank D.	1925	1949
Will, Mrs. F. D. (Rachel Davidson)	1940	1949
* Will, Henry G.	1921	
* Will, Mrs. H. G. (Helen Mueller)	1921	
Will, Herman	1924	D - 1938
* Will, James A.	1949	
* Will, John E.	1921	
* Will, Mrs. J. E. (Marie Pankratz)	1940	
* Will, John Elbert	1949	
* Will, Mrs. J. E. (Marjorie Wilson)	1956	
Will, John G.	1898	D - 1939
Will, Mrs. J. G. (Helena Mierau)	1894	D - 1938
Will, Linda	1973	
Will, Otto E.	1923	
Williams, Mrs. Paul (Bertha Smith)	1963	D - 1970
Wilson, George	1910	
Winsky, Arlen	1953	1960
Winsky, Mrs. A. (Neve Stenzel)	1958	1960
Winsky, Marlow A.	1935 & 1949	1937 & 1974
Winsky, Mrs. M. A. (Naomi Ratslaff)	1949	1974
Winsky, Merle W.	1955	1974

<i>Name</i>	<i>Date Joined</i>	<i>Termination Date</i>
Winsky, Richard Albert	1928	D - 1951
Winsky, Mrs. R. A. (Christina)	1928	D - 1953
Winsky, Wilhelmina M.	1928	D - 1966
Wirk, Frieda	1912	
Wirkler, Christian	1888	1897
Wirkler, Mrs. C. (Elizabeth Rediger)	1888	1897
Wirkler, Elizabeth	1894	1897
Wirkler, John	1894	1897
Wirkler, Maria	1894	1897
Wolfspurger, Mrs. John (Linda Dyck)	1959	1970
Wyatt, James T.	1954	1963
Wyatt, Mrs. J. T. (Ada Mae)	1954	1963
Young, Evelyn (Bauman)	1939	1959
*Yung, Mrs. William (Margaret Gaeddert)	1956	

†Charter Members

*Present Members

D - Died

M - Members transferred to First Church of Christian, Moundridge, Kansas

MUSIC AND WORSHIP

The congregation has retained music as an integral part of the worship service through the century just past. This tradition has been a characteristic of most Mennonite congregations. Just as a Sunday worship service today is not complete without the "special music"—be it a choir anthem, instrumental ensemble or vocal arrangement—so at the first worship service of the early settlers at the Halstead schoolhouse on January 11, 1874, music (German) played a meaningful part in the worship of the day.

At that first service a "harmonious" male choir sang two songs, "Ich Habe nun den Grund Gefunden" and "Ich Bete an die Macht der Liebe." Rev. Christian Krehbiel preached on the text from 1 Corinthians 13:13. The service concluded with the German hymn, "Wo Findet die Seele, die Heimat, die Ruh? Wer deckt sie mit schuetzenden Fittgen zu?"¹

The congregation enjoyed singing together and early gained a reputation for its excellent four-part congregational singing. One of the early organizations would naturally be a choir; J. E. Ruth was the first director. Mr. Ruth recalled some of the early experiences in the choral efforts of the group of songsters:

"In the first choir we organized at Halstead were my sister, Mrs. K. M. Krehbiel (everybody called her Aunt Kate), two daughters and two sons of A. T. Kruse, J. W. and H. P. Krehbiel. There may have been others that I do not recall. I remember very well when the Bethel College cornerstone was laid on October 12, 1888, for I had a chorus of forty voices or more to sing for the occasion. I had organized a choir in Halstead after the first church was built; and if I mistake not, had been in charge of the music at Halstead from the time it was organized. In those days we had no organ or piano, and the only instrument I had was a tuning fork to get the pitch."²

That auspicious beginning was the forerunner of many fine choirs through the years. Many directors, both men and women, have given time and effort in keeping the witness through music a strong part of the membership involvement in the worship services. While

most of the choirs were made up of adults (mixed, ladies' and men's choirs), they have been augmented in more recent times by junior and youth choral groups.

The adult choirs have traditionally provided anthems and worship music for the Sunday worship services. In addition, they have annually given a special Christmas and/or Easter program in the form of varied musical selections or cantatas.

Through much of the century the choir members have joined with the Halstead Community Choir in presenting the annual Easter program. The Old Settler's Souvenir edition of the *Halstead Independent* (1888-1937), gives 1912 as the date of the first such presentation. Members of the Mennonite Church participated in the choir and orchestra on that occasion, and since then have participated whenever such a cantata was presented at the Easter season. The Halstead Ministerial Council usually joins with representatives of the participating congregations in selecting the cantata, the director, and the accompanists.

A "first" in the musical history of the congregation was the acquisition of the first musical instrument to be played in the church—a reed organ. As was traditional at that time, there were some members who opposed having a musical instrument in the meetinghouse. However, to promote attendance at Sunday school, especially of those children whose parents did not attend the church, the Sunday school board proposed that "friends buy and set the organ in, to be used by the Sunday school and the choir. The request was granted."³ The organ was set in on December 11, 1882.

Members whose memory reaches back into the early days recall that the organ was used *only* for Sunday school; during the worship hour it was moved back into a less conspicuous place so as not to disturb the worship hour!

Time erased such opposition and later a second reed organ was purchased which is still used occasionally for special occasions. In time even a reed organ was no longer sufficient for the needs of the congregation. Committees were selected to investigate the relative merits of electronic and pipe organs. After much research, discussion, and sometimes rather heated debate, the congregation voted to purchase a pipe organ. A Moeller organ manufactured in Hagerstown, Maryland, was installed and dedicated in 1959. Mrs. Esko Loewen, a member of the Bethel College faculty, presented a special organ recital at the dedicatory service.

Between the eras of the reed organ and the pipe organ, a grand piano was purchased in March, 1919. Through a half century the

grand piano and the reed organ combined to provide the instrumental accompaniment for the musical worship that was an integral part of the services. The grand piano was retired in 1970 when a console upright Baldwin piano was purchased for use in the sanctuary.

Many members have been instrumental in maintaining high musical standards for the congregation. Their time and effort have been unique and valuable "labor of love." Among the names that appear in the church records and are recalled in the memories of present members as having directed choirs are Edna Ruth, Mrs. Ruth Rose, Paul Baumgartner, Margaret Huebert, Dr. David C. Wedel, Dr. Walter Hohmann, Mrs. Roland Goering, Mrs. Richard Regier, Marie Baergen, Leon Janzen, Mrs. Donald Franz, and Mrs. Dorel Neufeld.

Members have also worked with auxiliary choirs. While accurate records on such names have not been available, names that come to mind are Menno Thiessen and Otto Quiring, directors of the men's chorus; Mrs. Paul Mueller, Mrs. W. K. Wiens, Mrs. Dale Dick and Mrs. Marvin Flickinger, junior choir directors; and Mrs. Melvin Schmidt, director of "The Way," a high school youth choral group.

William Schowalter was elected organist on March 8, 1910. Since then many fine musicians have served at the organ and the piano during worship services and special occasions. Among those who served in that capacity were Alma Ruth, Adolph Mueller, Ruth Rose, Marie Baergen, Mrs. Dale Dick, Mrs. Harvey Vogt, Mrs. Milton Ewy, and Mrs. William Ewert. A number of high school and college students have also presided at the instruments.

There is no dimension of the church's existence which unites all Christendom as does the music of the Christian faith. Music is the expression of every facet of the Christian experience. The end of one century of praise is but the beginning of a new century in which we have opportunity to praise God with heart, hand, and voice. In the gathering of the saints in glory we are told, ". . . they sing a new song before the throne and before the four living creatures and before the elders" (Revelation 14:3).

For many years the sermons were all in German. As late as the mid-thirties of this century, there was still some German in the worship. By the end of Dr. David C. Wedel's pastoral service, the shift to English was complete. The German orientation still finds expression from time to time in the singing of a German hymn during a worship service. The old order passes in the changing worship patterns but the witness remains one of praise to God.

1. C. E. Krehbiel, *Historical Sketch First Mennonite Church, Halstead, Kansas* (Newton, Kansas: Herald Publishing Co., 1925), pp. 11-12.

2. *Ibid.*, pp. 35-36.

3. Mary Lou Franz, "Rural Sociology," (unpublished term paper, Bethel College, 1945).

CHRISTIAN EDUCATION—SUNDAY SCHOOL*Sunday School*

When the early Mennonite families organized the congregation in 1875, a multitude of problems faced them. There was no meeting-house for the meetings. As the numbers grew, the concern for the many young people in the congregation arose—their education in Christian schools. The congregation agreed that the need for a school was a vital one and the members were ready to sacrifice to meet the need. In a way, they faced insurmountable odds. They lived at great distances from a common center and from each other. Scattered as they were, the possibility for the children going to school at one location seemed impossible.¹

Meetings were called to discuss the problem, and various solutions were considered and attempted. The members felt that many of the other problems would find their solution through the proper adjustment of the school question. For a time, the matter of the church school was the principal topic at the church business meetings. Finally a decision was reached. The congregation would experiment with a weekday church school to be held for a season in available schoolhouses, one at the north end of the settlement and one at Halstead. Plans for two schools could not be realized at once. At a meeting on December 2, 1876, the pastor suggested introducing a Sunday school. The suggestion met with approval and the overwhelming support at the business meeting indicated this to be a suggestion from the Lord.² The result was the beginning of the Sunday school with special festivities on the Second Day of Christmas, 1876.

The festivities were the occasion for a pleasant celebration. The entire congregation (north and south) met at Halstead. Leaders for the festivities were Daniel Langenwalter and Daniel Bachmann. A program worthy of the occasion had been prepared. The brethren Langenwalter and Bachmann gave addresses; other members and friends also spoke on the occasion. The school was considered a gift that was a matter of love and importance to all, and the children as

well as the grown people welcomed this opportunity for Christian education.³

The Sunday school and the "summer" school were very closely knit together in the church. The Sunday school had been introduced as a substitute for the summer school because of lack of funds and building facilities.

The Sunday school was a great facilitator in many ways. First, it provided instruction for youth in religion and the Christian doctrine in accordance with their needs. The Sunday school was convened at both locations where the congregation held preaching services; on the Sunday when no preaching service was held, the Sunday school met in place of the preaching service. This provided religious services at both meeting places; the adults and the children could all participate—one Sunday in the preaching service and the next Sunday in the Sunday school.

Of interest is the manner and equipment with which Sunday school was conducted in those early years. The language was German. Studies began with the *Erste Lesebuch* and *Biblische Geschichte* obtained from the American Tract Society, and the New Testament and the *Jubeltoene*. Class books and the International Uniform Lessons were introduced in 1879.

By 1882 the *Christliche Kinderfreund* was ordered but it quickly gave way to *Nachrichten aus der Heidenwelt* from the General Conference; in 1886 the long anticipated *Kinderbote* replaced the *Nachrichten*. Children's stories and reward cards were also introduced to create and to hold interest.⁴ C. E. Krehbiel recalls how the children used to enjoy those colored transparent picture cards.⁵

The Sunday school was the open door through which many children, whose parents had not joined the church, came in. This educational effort also provided the first musical instrument, a reed organ, in 1882. To overcome the early opposition to musical instruments in the church, the Sunday school proposed that friends buy the organ and make it available for use by the Sunday school and the choir. The proposal was accepted.

The original Sunday school constitution provides an interesting comparison with the revisions of September 7, 1947, and September 10, 1967. The first document was in the German. A quick review of the original constitution of December, 1876, follows:

PURPOSE OF THE SUNDAY SCHOOL:

The purpose of the Sunday School is

1. To give the children religious training.

2. Sunday School classes are to be held for adults too, and if it is not possible for them to attend their own meetings they are given the opportunity to visit the services in the other groups.

Sunday School Governing Body:

The Sunday School governing body shall consist of the Superintendent, Vice-Superintendent, Secretary, Treasurer (Schatzmeister and Kassenfuhrer).

Duties of the Officers:

Superintendent—shall open the Sunday School with song and prayer, divide the classes, supervise the instruction, be responsible for the general arrangements and either close the meeting himself or assign the closing to one of the teachers or members.

Vice-Superintendent—He shall support the Superintendent in everything, and relieve him as often as necessary; he shall substitute for the Superintendent when he is absent.

Secretary—he shall keep the minutes and keep the classbooks in order and take care of them.

Treasurer—he shall receive the collections of the Sunday School, take care of the expenditures and keep the books.

The Librarian shall pass out all of the books of the Sunday School and after they have been used, gather them up and look after them (take charge of them, put them away).

Sunday School Teachers. They shall be elected by the Sunday School officers.

Division of Classes. The classes should not be too large. Six pupils should generally be enough.

Method of Instruction. Instruction should be suited to the understanding of the children and consist not only of instruction, but also questions over the lesson.

Division of Time. An hour of instruction is long enough.

Singing. The singing shall be carefully attended to and diligently practiced.

Mission Study. It is recommended (empfohlen) that every fourth Sunday shall be used for mission study in place of the regular lesson.

Festivals (Feste) and Social Activities. It is recommended that there be at least one social activity each year for both children and adult divisions of the Sunday School.

Teachers Meetings. Teachers meetings shall not be omitted but attendance shall be voluntary rather than enforced.

Business Meetings. These shall be held at least twice a year, with all Sunday School members taking part. Ten members shall be a quorum.

Election of Officers. This shall take place at the beginning of the new year and all officers shall be elected by ballot. At the annual meeting all officers shall give reports.

Report to the Congregation. Since the Sunday School was called forth by the congregation, the officers shall, at the congregational meeting nearest to New Year, report to the congregation. This report shall consist of a summary of the reports of the officers and shall be presented by the Superintendent.

Additions (to the Constitution). All officers of the Sunday School shall work together in harmony (January 8, 1877).

The congregation invites all Sunday School friends in or out of the congregation to participate in the Sunday School (June 8, 1877).

The first "Annual Business Meeting" of the Sunday school was held at the close of the *Jugendverein* (Young People's Society) November 17, 1889. Items culled from the minutes include—Resolved (1) To celebrate the Christmas "Fest," (2) That the superintendent of the Sunday school with the two ministers of the congregation constitute the program committee, (3) That the secretary purchase a new *Protokoll-Book* for the minutes. The *Protokoll-Book* is still used by the Sunday school secretary and contains minutes of all the Sunday school business meetings with the exception of the years 1938-1945 when the Sunday School Annual Business Meeting was held in conjunction with the congregation's Annual Business Meeting.

The first officers of the Sunday school were recorded as follows: superintendent, H. H. Ewert; vice-superintendent, H. O. Kruse; secretary, D. C. Ruth; treasurer, A. T. Kruse; and librarian, A. T. Kruse, Jr.

The first treasurer's report is of interest to us today. It reads:

<i>Sunday School Household 1889</i>	
Einnahme (Income)	\$ 76.55
Ausgaben (Expenditures)	76.23
	<hr/>
In the Treasury	\$ 0.32
<i>Inner (Home) Missions</i>	
Income	\$ 8.29
Sent to the proper treasuries	8.29
	<hr/>
On hand	0.00
<i>Outer (Foreign) Missions</i>	
Income	\$ 14.25
Sent to the proper treasuries	14.25
	<hr/>
	0.00

This compares with similar items in the treasurer's report of 1974. Spent for Sunday school maintenance, \$915.30; for Home Missions, \$101.63; for Foreign Missions, \$406.57; with a balance in the treasury of \$534.78.

In our hundred years, stewardship of money has been an important part of the Sunday school. Only the older people recall how important a penny was to a child on the way to Sunday school.

Knotted into a corner of a clean handkerchief was the penny—a treasure to be placed in the offering plate! The offerings of pennies, nickels, dimes, quarters and now dollars have been used in many ways and for many things—home and foreign missions, Sunday school curriculum materials, and other routine efforts.

Offerings have also been used for numerous special projects. Records are incomplete but among them are tabulated the following: funds to assist the Los Angeles mission's moving into other quarters in 1924, communion set for the Leper Hospital in India in 1929, funds at various times for various mission stations, \$75 for the Voluntary Service Unit in 1950, a Sunday school picnic offering of \$83.61 for the surgical ward at Jagdeshpur, India, in 1959.

Some special project funds were used in our local Sunday school. In 1926 we purchased new songbooks and sent the old *Silberklange* to be used in Canada. A stove was purchased for the Cradle Roll classroom in 1935. The classes joined in an offering to wipe out the debt for basement renovation in 1936. The May 9, 1937, offering in the classes provided a new kitchen stove "to take the place of the dangerous old one." An emergency need for funds required \$100 be removed from the Sunday school organ fund. Youth Hymnaries were provided in 1954. A used piano was purchased for use in the basement classrooms in 1955. Individual classes have engaged in individual projects as the needs have been presented.

The festivities and programs of the Christmas season have through the years remained the highlight of the Sunday school year. C. E. Krebbiel recalls Christmas for the older generation, the children of the first half century of the church's existence:

The Second Christmas Day was considered Children's Day. An evening program was given by them and they received presents much as they do now. In those early days of stern reality, stern eyes frowned upon the inclination to frivolity that today has in many places made a mere mockery of the birthday of our Lord. In this matter exuberant youth needs the sympathetic check of maturer years now as then to keep it within wholesome bounds. I recall, in this connection, some of us, becoming active in S.S. work, at a celebration in the 80s introduced a number of innovations. A log house and a manger were made from corn-stalks. Dolls were used. An angel was suspended over it all and higher up a large star. There was a lighted hollow cross. At a given time when a button was pressed the cover pieces dropped in succession and the glaring words, *Koenig, Priester, Prophet* blazed forth from the fiery cross. We thought that about the nicest Christmas celebration our church had ever had. Our correspondent to the *Bundesbote* evidently was also pleased and reported somewhat in detail. About six months after that I

was surprised and set to thinking by someone pointing out a correspondence from Russia in the *Bundesbote*, taking us severely to task for our heathen way of celebration of the Lord's birthday.⁹

Many fond memories are associated with the Sunday school activities. Children recall the annual Christmas programs and the treats they receive after the program. In recent years, the Christmas tree in the sanctuary is decorated with gifts for use in Mennonite Central Committee overseas relief work.

The offerings at the Christmas Eve programs are special events and monies received are used for mission work; Christmas reaches around the world in the gifts. A quick recapitulation of some of the offerings gives us a look at these distributions.

- 1912—to E. S. Grubb
- 1913—to M. Horsch for city mission work
- 1914—\$60 sent to German war sufferers
- 1915—to a chapel in Chicago
- 1916—\$66.60 to orphans and needy in Germany
- 1920—\$133.50 to suffering people in China
- 1921—\$208.50 for Russian and German relief
- 1922—to Russian relief efforts
- 1923—relief fund for German children
- 1928—Canadian relief work
- 1934—to refugees in China
- 1952—to Korean relief
- 1956—to Hungarian relief
- 1956—Jeep for Dr. Joseph Duerksen in India
- 1958—motorcycle for transportation in Japan
- 1959— orphanage in Jordan
- 1972—to the Hopi Indian mission effort
- 1973—a record offering (\$1,312.55) for wheat for India

The annual Sunday school picnic is an event of significance for all the members. The first such event recorded was scheduled as the celebration of the "Kinderfest" in the "Wald" (woods) on Ascension Day, May 15, 1890. The following personnel was appointed for the event: Program Committee, H. H. Ewert; Croquet, Ring, and Horse-shoe Committee, B. Ewert; Swing Committee, teacher and students of the Indian school; Bread Committee, T. Ringelman; Play (game) Committee, Christian Wirkler; Place and Water Committee, H. P. Krehbiel and J. S. Krehbiel; Committee for Boat Rides, H. O. Kruse and T. Ringelman. Bad weather forced postponement of the event to Pentecost Monday.

In earlier years the picnic was held on a weekday in Riverside Park, Halstead. The Little Arkansas River provided the place for



The present parsonage.

First flour mill in Halstead—Bernhard Warkentin farmstead on Little Arkansas River.





Centennial worship service, Sunday morning, March 23, 1975.





Dr. and Mrs. S. S. Haury, first missionaries among Indians in Oklahoma.



Sister Frieda Kaufman, pioneer in the deaconess movement.



Clara Kuehny, missionary to India.



Dr. and Mrs. Joseph Duerksen, missionaries to India.



Halstead Seminary.

Church quilters, 1975.





1907 baptism class, instructed by J. H. Langenwalter and baptized by Rev. Christian Krehbiel

Bottom row, l to r: Herman Wiebe, Martha Hirschler, Christian Krehbiel, Martha Camp, Samuel Langenwalter
 Top row, l to r. Gertrude Wilson, Elise Wiebe, Anna Von Riesen, J. H. Langenwalter, Elise Penner, Amelia Berger, Irma Haury

Three members of 1907 baptism class attending centennial celebration—Martha Hirschler, Irma Haury, Samuel Langenwalter.



boat rides; young people usually tried to extend the rides a bit farther than the designated point for turning back! In recent years the picnic sites have been Camp Mennoscah, Harvey County Park, and even in the church fellowship hall when inclement weather forced the event indoors. The later years have seen the picnic associated with either the Children's Day or the Vacation Church School program.

The first statistics state that at the time of organization in 1876, there were twenty-eight members and fifty-two souls.⁷ Twenty-five years later, there were fifteen classes with average attendance at 151. A half century later enrollment had risen to 230 in 15 classes. Seventy-five years after organization there were 276 in 14 classes. In 1974 there were 201 enrolled in 15 classes. The record enrollment was 314 in 1964; the largest number of classes in any year was 21 in 1960. The largest number enrolled in a class at any one time was 78 in the 1958 Friendship Class. Record attendance for one Sunday was 257 on June 28, 1964; the lowest attendance was 13 on February 14, 1909, when severe weather and bad road conditions made "going to Sunday school" nearly impossible. On only a few Sundays in the century services were not held; "Hochwasser" (high water) made this necessary.

The operation of a Sunday school program is not without its problems. On November 3, 1918, S. F. Langenwalter, the superintendent, reported:

In many ways our Sunday school worked under difficulties in the past year. In the beginning of the year the weather was so bad. The army claimed our treasurer, registrar, and one teacher. Then too, the necessary sudden change from German to English made it necessary for some of the teachers to discontinue their work . . . There should be a marked improvement in punctuality. Very often half of the number present at the end of the Sunday school were not there at the beginning of the hour . . .

At an Executive Board meeting in 1938, a discussion centered on the problem of unruly children. The board decided that "teachers be present during opening and closing of Sunday School to keep children attentive."

C. E. Krehbiel mentioned a similar problem in his writing at the half century mark.

In those early days the good custom prevailed of having the children remain for services after Sunday School and we youngsters had reserved seats on the two front rows in the old church. Behind us sat several trusty monitors within easy reach of our ears in case we should forget ourselves.⁷

At a meeting in 1956, the board recommended "that all Sunday School members attend either adult or primary opening exercises and not form the habit of going directly to their classrooms to visit."⁸

As one scans the minutes of the executive board, some interesting highlights stand out. A few of them are mentioned.

- 1892—Registrar-bookkeeper added to the officers
- 1904—first organist elected
- 1917—Sunday school committee of three chosen
- 1921—a Cradle Roll class was begun
- 1928—considered possibility of beginning S.S. orchestra
- 1933—the school was reorganized into four departments with a principal at the head of each department
- 1933—first Children's Day program on second Sunday in June
- 1946—bell system installed for holding classes to schedule
- 1949—first separate openings for children on last Sunday of the month
- 1951—special installation services for teachers and officers during the morning worship service
- 1960—adult opening services discontinued on trial basis
- May 11, 1960—Sunday School executive board met with architect and building committee to consider plans for new educational wing.
- 1969—Mrs. Ralph Ewy, the first woman superintendent

Mrs. John Will, Jr., is the second woman serving as superintendent; she is serving at the end of 1974. J. E. Schmitt and B. P. Krehbiel were in the superintendent's office for the longest periods of time; both men served ten years in the office.

In a century many of the functions of the Sunday school have changed. Language has changed from German to English. At the heart of this effort in Christian education is the fellowship which gathers to study the Bible together, apply the truths of scripture to life, and to affirm each other in faithful continuation of Christian life and witness.

1. P. P. Wedel, *Church Chronicle of the First Mennonite Church of Christian Located at Moundridge, Kansas*, 1957.

2. *Ibid.*

3. *Ibid.*

4. C. E. Krehbiel, *Historical Sketch, First Mennonite Church, Halstead, Kansas* (Newton, Kansas: Herald Publishing Co., 1925), p. 32.

5. *Ibid.*

6. *Ibid.*, pp. 32-33.

7. *Ibid.*, p. 33.

8. Official minutes, First Mennonite Church of Halstead, 1956.

AUXILIARIES—WITNESS AND SERVICE

A century of time witnesses to the changing scene which members of the church have viewed as they sought ways to implement their witness and service. It is interesting to view the rise and fall of various organizations and the emergence of new organizations to fit the needs of the new day.

German School

One of the concerns of the early members was the issue of the German language. The common denominator of both the Swiss settlers and the Low Countries settlers who had come through Russia was the German language. On October 15, 1877, a meeting was called in the Western Publishing Company building owned by David Goerz at which the congregation voted to build a schoolhouse to be used for both school facilities and the church meetinghouse until an adequate meetinghouse could be built.

The building committee, composed of J. U. Ruth, Dan Ruth, J. E. Ruth, Peter Wiebe, and Bernhard Warkentin, supervised the construction of the 26'x44' building that was completed in 1878. That same year Peter S. Haury was contracted to teach in the school for \$40 per month. This first home of the school and the church was located at the northwest corner of Chestnut and Third Street intersection. The curriculum included grammar, spelling, reading, writing, and Bible study.

With the advent of public schools, instruction during winter was discontinued in the church's school. However, as soon as the country schools were dismissed in the spring, German school began. The children attending town schools joined the students from the country who were already in session as soon as town schools were dismissed. The German school term lasted three months—April, May, and June. Students who attended recall how they came in from the country to stay with relatives during the week; this first experience away from home brought a small measure of homesickness to the younger children.

After completion of the new meetinghouse in 1885, the old build-

ing was moved to the southwest corner of the intersection of Santa Fe and Fifth streets. The congregation continued to use it for the German school at that place. When the issues of World War I were instrumental in closing the German school, the building was sold and the school ended in 1917. The building still stands one block south of the present church building; it has been remodeled into a residence.

The Senior Mission Society

Today we witness a strong emphasis on "women's liberation" in our society. Nearly one hundred years ago, women felt the need to support the General Conference Mennonite mission program and to engage in other worthy causes. In 1881 the women organized the "Halstead Frauen Naehverein," later known as the Senior Mission Society.

Active members contributed dues of \$2.60 per year; honorary members contributed as they could and wished. Until 1919 meetings were held each week on Thursday! At that time the ladies decided to change the meetings to once a month.

Records indicate that during World War I members did knitting for soldiers and worked in Red Cross rooms. As the mission program grew, the ladies helped with supplies for city missions in Hutchinson, Los Angeles, and Chicago. Because members of the congregation engaged in mission work among the Indians, assistance was given to Indian mission work in Oklahoma, Arizona, and Montana. Work in India and China after 1900 also received support from this organization.

The ladies were concerned that the girls in the church become mission supporters. On February 4, 1894, a motion was passed supporting the organization of a Girl's Mission Society. No implementation is recorded for the action and no length of time for its existence.

The records indicate that the Senior Mission Society was the first such organization in the Western District Conference. Mrs. Bernhard Warkentin is believed to have been the first president of the society. Through the years the women were able to support mission effort, relieve hardship, and encourage kingdom growth through their dedication and vision. The society was active until January 4, 1964. Reduced membership in the senior group brought about the merger of the Dorcas and Senior Mission societies in the new group called the Women's Mission Society; today the women in this group are "Women in Mission" as much as their mothers were a century ago.

Women's Mission Society

When an attempt to form a younger mission group failed in 1894, the vision did not pass out of existence. In 1905 members were successful in organizing the Junior Mission Society. The constitution stated, "The Society shall stand for the welfare of the members and cooperation in the Kingdom of God."

Meetings were held monthly in the homes of members until September, 1927, when completion of the fellowship hall in the meeting-house made possible meeting at the church. On occasion meetings were still held in homes even after 1927. The first officers were: president, Anna V. Lehman; vice-president, Elizabeth Baumgartner; secretary-treasurer, Susie Schmitt. There were twenty-nine charter members; Laura Haury and Ella Haury Langenwalter are the only surviving charter members. Membership dues were \$1.20 per year until 1950 when they were increased to \$1.50 per year. Inflation had hit as early as 1950!

An early project of the organization was the support of an Indian girl, Agarmotti, whose mother was afflicted with leprosy. The Missionary P. A. Penner family took Agarmotti into their home where she grew to womanhood. When the society learned of the need for support in 1906, they accepted the responsibility of sending \$25.00 annually for her care until 1932 when she had finished school and became a teacher. Mrs. Mariam (Penner) Schmidt writes, "I've always considered Agarmotti as a sister" and "when she signs her name it's Agarmotti Didi (sister) and she addresses me as such."

After Agarmotti received her teaching certificate, she taught in India for many years. In 1931 she married a young minister, Samson Walters. Seven fine sons were born to the union: Victor Herbert, William, George, Cornelius, Vincent, Arun, Primod. Several are in government service; William is a teacher in our Janzen Memorial School in Jagdeshpur; George is a physician. The Walters are still living and have many grandchildren.

Mrs. Mariam Schmidt observes, "I am sure any money your Society has spent was a fine investment."

As time passed the Women's Mission Society was no longer the organization for the younger ladies; that mantle passed on to the Angelina Girls in 1925. This brought about the change of the name to the Dorcas Mission Society on February 3, 1926.

The Dorcas Society has through its years supported the Mennonite Central Committee projects and those of the Women's Mission Association in monetary and material aid. Many, many pounds of bed-

ding, clothing, and bandages have been prepared and sent to places at home and abroad.

Regular meetings include special programs on mission interests and times for work projects. The first Christmas bundles sent by the church in 1947 were sponsored by the Dorcas Society. Annually since then the Christmas bundles have been sent; in recent years the Mary Martha Society has cooperated in the project.

An annual Mother-Daughter Banquet was first sponsored by the Dorcas Society in 1939. This is a much appreciated time of fellowship each year. In recent years the Mary Martha Society has also joined in sponsoring this event. The Homebuilders Sunday school class joined the society in distributing Christmas baskets to the shut-ins of the community since 1948.

On September 9, 1955 the Dorcas Society celebrated the fiftieth anniversary of its organization. Rev. and Mrs. Lubin Jantzen were guest speakers who presented the mission program of the General Conference Mennonite Church in India. Bertha Baumgartner gave a history of the society.

Since 1961 the ladies have joined with those of other churches in the community for observance of the World Day of Prayer. The services are held at various times and at various churches from year to year.

When Dr. and Mrs. Joseph Duerksen served in India for two terms of mission service, the Dorcas ladies enjoyed participating on a more personal level in the witness in India. Household goods and equipment were given when the Duerksens left and when they returned home to reside for a time in Kansas City while Dr. Joe takes a residency course at Kansas University Medical Center. Mrs. Duerksen is a member of the congregation here.

Time passes no person by! Dwindling membership brought about the merger of the Dorcas Society and the Senior Society on January 2, 1964, in what is now the Women's Mission Society. A hundred years has seen the Junior Mission Society become the Dorcas Mission Society and finally the Women's Mission Society. Through the years the women of the church have consistently witnessed faithfully in their labors.

Mary Martha Mission Society

The Mary Martha Mission Society was not always thus! It began as the Angelina Girls' Mission Society when girls of high school and college age organized on March 17, 1925, to support an Indian

orphan girl about whom they had heard through Missionary P. A. Penner.

For a period of about ten years their major project was the \$30 a month support for this girl in the Janjgir orphanage. Angelina finished high school and attended teacher training school at Jubalpur; she returned to Janjgir and taught in a primary school. The society is unable to find any trace of her residence in India at the present time.

Records indicate that other projects were completed by the society. The ladies "knitted for relief and sewed for the Red Cross." Funds were raised through food sales and the sale of Christmas cards. In 1944 the young women gave a play.

After support for Angelina ceased, the name of the society seemed to need a change; in 1946 it was renamed the Mary Martha Mission Society. Membership at the time was nineteen. Dues for members were \$1.00 per year.

The Mary Martha ladies worked with the Women's Mission Society in many activities; in addition numerous efforts were uniquely their own effort. Among these have been: sponsoring the Blood-mobile visit in Halstead; providing equipment for the kitchen and the sewing room; supporting the Mennonite Central Committee and the Women's Missionary Association with material and cash aid; and making layettes, bedding, and bandages.

In recent years the ladies began a major project, the serving of the smorgasbord. The first such event took place on March 23, 1957. The menu stated, "Welcome to our Mennonite Smorgasbord! Borrowing the Swedish term 'Smorgasbord' which has come to mean a variety of different dishes, we are featuring a variety of old-fashioned Mennonite dishes. Many of the recipes used for this meal date back to the country from which the Mennonite people have migrated to America, including such places as Switzerland, Holland, Germany, Bavaria, South Russia, and others."

The smorgasbord event continued for a number of years. The menu for November 6, 1971 listed the following delicacies to appease the appetites of food gourmets:

Vorscht Fresh pork sausage
Gebroadne Eadschoke Fried potatoes
Sauerkraut

1. Borscht (Low German) Soup with assorted vegetables, tomatoes and chicken
2. Borscht (Swiss) Soup with beans, beets, tomatoes and ham
3. Lever Vorscht Liver sausage

4. Hassenfeffer (Bavarian) Rabbit with a spicy sauce
5. Verenika (Low German) Cooked or fried dumpling with cottage cheese
6. Bona Beroge (Swiss) Baked dumpling with beans
7. Nannes Nickie (Swiss) Large pancake served with applesauce
8. Schmier Kase (Bavarian) Whipped cottage cheese with cream
9. Summer Solat (Bavarian) Sliced cucumbers with cream and vinegar
10. Gurkin Dill pickles
11. Maakkuche (Swiss) Poppy seed roll
12. Fastnachts Kuchlie Sugared raised doughnut
13. Kase Kuchen Cheese cake
14. Apfel Kuchen (Bavarian) Apple cake
15. Preska (Low German) Apple dumplings
16. Portzilki (Low German) Fritters
17. Pluma Mos (Low German) Prunes, raisins, cream and spices

—On the Table—

Zweiback (Low German) Yeast roll
 Brot Breads (rye, white graham and whole wheat)
 Fresh country butter, jelly,
 Mustard horseradish

Peppernuts for Sale!

The committee for the first smorgasbord on March 23, 1957, included Mrs. Fern Goering, Mrs. Ruth Geist, and Mrs. Ruth Mueller. Charges for the 571 paying guests were \$1.00 for adults and 50 cents for children. By 1961 the smorgasbord served 942 people; prices had increased to \$2.00 and \$1.00 per plate. With the exception of 1969, the dinner was served each year from 1957 through 1971.

In 1962 Clementine Paddleford, food editor for *This Week* magazine, came to the Smorgasbord and interviewed members; photographers were present to record the event in photographs. The article appeared throughout the United States in the magazine under the title "How America Eats." The publicity brought out the largest number ever to be served, over 1,200.

The demand for recipes of the food served at the Smorgasbord became so great that a book including the recipes of dishes served, as well as other favorite recipes, was published in 1964 under the title *Our Daily Bread*.

The proceeds received at this Smorgasbord event have been used for the mission witness or a local church project.

In the past two years the Smorgasbord has been replaced with a Mission Soup Supper. The menu for this event has included chili, borscht, crackers, homemade bread, butter and jelly, pickles, pie, coffee, and tea. Proceeds are directed to a chosen mission project.

The Mary Martha ladies in the past two years have sponsored a grocery shower for newly married couples in the congregation, when either or both of the newlyweds are members of the congregation. The entire membership is invited to participate in the shower. The love of the newly established homes is undergirded with an ample larder! In the many activities the society has constantly witnessed to the love of God through the expression of love in the congregation and around the world.

Vacation Church School

Records indicate that the first Daily Vacation Bible School had its beginnings in an action done on November 1, 1920: "it was voted to continue Daily Vacation Bible School. The predecessor to DVBS was the German school which existed from 1878 to 1917.

Since 1920 classes have been conducted every summer, usually during the first two weeks following the dismissal of the public schools. Children came to the school at the church from 8:30 to 11:00 a.m. for instruction. From 1944 to 1953 our children joined with those of the United Methodist and Presbyterian congregations for their classes.

In 1958 classes were held from June 2 to June 6—one week only. The children remained for the entire day—from 8:30 a.m. to 2:30 p.m. with time for the morning and afternoon twenty minute recess periods and the noon hour for the lunch which students brought with them.

In 1969 the Presbyterian children once again joined us in the school held here at the Mennonite Church.

In recent years, conflicts with other community activities has resulted in the schedule for instruction being from 1:00 to 3:30 p.m. The school is closed with an appropriate program. For many years this was a picnic in the city park across the street from the church. At other times the program is a part of the annual Sunday school picnic held at various places.

As time continued to demand changes, the 1975 Vacation Church School is scheduled to be held during the evening hours. With both the ladies and the men employed during the day, teachers have been difficult to obtain. The shift in time makes more teachers available for the school. The time for the school is less important than the instruction. The children come and the school exists for them!

Christian Endeavor

Early records indicate that the first meeting of the Christian

Endeavor society was held on November 18, 1894. The stated purpose of the organization was to foster Christian living. At this meeting the group made several decisions. They decided not to participate in the Christian Endeavor convention at Sedgwick November 30 to December 1. Officers of that first group were: Albert Haury, president, and Martha Krehbiel, secretary.

Within the first year the activities increased and a full slate of officers was elected in the business meeting of May 7, 1895. These were: president, E. J. Haury; vice-president, J. H. Langenwalter; secretary, S. L. Krehbiel; treasurer, Anna Penner; librarian, H. Ringelman; program committee, Amanda Ruth, Bernhard Krehbiel and John Entz.

Activities are in part reflected by the resolutions passed at a business meeting of November 5, 1895. The group voted to: (1) Give \$8.00 to Foreign Missions, (2) to buy two books for the library—*The History of the Mennonites* by C. H. van der Smissen and another unrecorded book.

In those early years the library was housed in the small room at the northwest corner of the church. When the basement was completed in 1927 the room west of the furnace room was used to house the library until 1964 when library facilities were provided in the new educational building.

The Christian Endeavor society hosted the Mennonite convention on May 16-17, 1896. Lizzie Krehbiel, Selma Schmitt, Anna Penner, Amanda Hunsberger, and Bertha Haury served on the arrangement committee; in charge of decorations were Ruth Krehbiel, Martha Krehbiel, and Henry Ringelman.

The society needed more exposure before the congregation; they remedied this by a motion on May 7, 1901, to have the minister announce the C. E. meetings at the morning services. Along with that action they decided to contribute to Foreign Missions and to purchase books for the library.

Members at the beginning of the twentieth century were active in larger relationships of Mennonite young people. In 1906 the society sent letters of invitation to twenty Mennonite Christian Endeavor societies for the Christian Endeavor convention which was held in the Halstead church on May 23-24, 1906.

By 1919 the Christian Endeavor activities were divided into Senior and Junior societies. Both groups met two Sunday evenings per month during the months from September through the following May. Not much is recorded about the activities during those years.

Changing needs brought about the organization of an Intermediate

Christian Endeavor society on December 11, 1927. In Article II of the constitution we read, "The object shall be to promote an earnest Christian life among its members, to increase their mutual acquaintance, to train them for work in the church and in every way to make them more useful in the service of God." The twenty charter members were asked to pay annual dues of forty cents—a twenty cent installment each six months!

World War II brought about a stronger relationship between youth of the General Conference Mennonite congregations and the conference youth activities were coordinated under the name of the Young People's Union, YPU for short. As a result affiliations with Christian Endeavor national and state organizations gave way to stronger relationships with denominational groups. By 1954 the Christian Endeavor had been dropped and the youth organization was referred to more frequently as the Young People's Fellowship. In 1948 our pastor, Loris A. Habegger, served as the president of the Western District Young People's Union.

During Habegger's presidency, the retreat grounds now known as Camp Mennoscah at Murdock, Kansas, were purchased. Members of the local society went to the grounds in August, 1949, to help prepare the grounds for use by the young people.

Beginning in November of 1952 the Young People's group and that of the Presbyterian Church organized as one group. They met every Sunday evening at 6:30 p.m. Officers of the group were: president, William McDowell; vice-president, Paul Penner; secretary, Patricia Smith; and treasurer, James Will. The sponsors were Mrs. Edward Geist, Mrs. Victor Chesky, Rev. L. A. Habegger, and Rev. Richard Klein. The joint effort ended in 1954.

The young people gave the play "Blessed Are They" in 1954. After presenting it at home they were invited to present it at several other places.

Interest in the continuing development of Camp Mennoscah prompted participation in painting a cabin and the front gate, weeding the playgrounds, watering and weeding young trees, cleaning away rubbish and hauling rock to the river dam in 1958.

Interest in drama continued so that in 1959 the young people presented "The Eternal Hills" and in 1963 "A House for Marvin." In 1959 the group contributed \$150 raised by giving the play to Camp Mennoscah to retire the remaining debt on the Staff House.

Four voluntary service trips have highlighted summer projects in recent years. The first trip in 1961 was a two week stint at the Mennonite Mission Station at Oraibi, Arizona. Rev. and Mrs. Roland

Goering, Mr. and Mrs. Errol Johnson, and Mrs. Maxine Westerman accompanied the group. They painted two church buildings, washed windows, scrubbed floors, and otherwise served and witnessed in Oraibi and the surrounding villages.

In 1965 the group went to Clinton, Oklahoma, to rebuild and paint a garage-shed for Rev. Hart. Sponsors for the group included Rev. Arnold Funk, Mr. and Mrs. Albert Ortman, and Mr. and Mrs. Walter Martens.

Voluntary Service took the young people to Gulfport, Mississippi, in June of 1969. Service included painting, repairing, building, and cleaning. Sponsors were Rev. Melvin Schmidt, Leon Schmidt, and Mr. and Mrs. Errol Johnson.

The latest service trip in 1973 saw the young people working in Rapid City, South Dakota, where they helped clean, repair and rebuild in areas where flood waters had destroyed homes. Sponsors accompanying the young people were Rev. Robert Suderman, John Will, and Mr. and Mrs. Roy Auernheimer.

Local efforts of the people who have participated in the societies, by whatever name they have been known, have been many and varied. They have sponsored visiting musical groups, guest speakers, Easter sunrise services, sleigh rides, skating parties, and watch night services. They have helped, prayed, and served. Quietly and effectively they have witnessed through nearly a century. Their works do follow them.

From 1954 to 1958 the college age young people worked through the organization known as the Earnest Endeavor society. Their major efforts were the presentation of the play, "A Stranger Passes," in the local and area churches in 1954, and the play, "The Silver Trumpet," locally and in other area churches in 1957. Other contributions were found in labors associated with an ice cream social, a watermelon stand at the annual Old Settlers Picnic in Halstead, and a paper drive. Funds were contributed to the purchase of an art glass window for the church.

Men's Brotherhood

The Men's Brotherhood of the First Mennonite Church of Halstead was organized on May 1, 1938. The purpose, as stated in Article II of the constitution, was, "The purpose of the Brotherhood shall be to promote Christian fellowship, to foster deeper spiritual life, and engage in Christian service." The original members met on the third Thursday of the month during the months from September through May. Thirty-two charter members contributed membership fees

ranging from fifty cents to one dollar annually.

The first officers were the following:

Chairman	William Dunn
Vice-Chairman	Oscar Erdman
Secretary-Treasurer	Simon Unruh
Chaplain	Harry Dester
Program-Social Committee	Ben Schirmer
	Walter Niles
	Oscar Erdman
Lookout Committee	Rev. D. C. Wedel
	Henry Schowalter
	Will Penner

One of their projects was the annual Father-Son banquet. On Laymen's Sunday they conducted worship services for the congregation. Through the years members have repaired and maintained church equipment and cared for the churchyard. The men for a number of years sponsored the Mennonite Central Committee meat canning project.

In recent years regular calls have come from Mennonite Disaster Service for aid in cleanup and building after several tornadoes. Following the tornado at Udall, Kansas, in May, 1955, the members of the Brotherhood built a home for Mr. and Mrs. Jack Murray in Udall. In the past year the men have built a home for Mrs. Anna Cox with the project being known as "Project Annie." This latter effort was undertaken to provide a home for one of our own members who suffered from the floods of 1973 here in Halstead.

The Brotherhood as a formal organization was disbanded in 1965 but the work of the men goes on in meaningful ways through Mennonite Disaster Service and other tasks to which they apply their hands, hearts, and minds.

The Halstead Cemetery

Whether a congregation be new or of long existence, death is a reality in terms of faith's commitment and in the daily experience of families. By October 23, 1874, the congregation discussed the need for a cemetery at a meeting of the members. Bernhard Warkentin offered to donate two acres in the northwest corner of Section 25-23-20 for burial plots. The north half of the tract was reserved for members of the church and the south half for others. The sale price for the south portion was set at fifteen cents per square foot.

The dedication of the cemetery took place on December 6, 1875. On the same date the first burial occurred; David Unruh, eight years

of age, son of Benjamin Unruh was interred.

From the sale of lots, funds were used to purchase ornamental trees, shrubs, and fences. In 1878 the First Mennonite Church of Halstead made a cash settlement with the First Church of Christian at Moundridge for the latter's one-half interest in the original plot.

In 1878, Bernhard Warkentin sold eight acres of his land to the city of Halstead for use as a cemetery; the two acres previously given to the church were included in the sale. The city of Halstead took over the management and care of the cemetery at that point. Finally, on January 30, 1930, the First Mennonite Church deeded their portion of the cemetery to the city of Halstead, who in turn would continue to maintain and use the property as a cemetery.

The Quilters

Deft fingers, sharp needles, colorful yarn and thread, and love for others are the ingredients brought together for a service that has almost passed from the scene at the end of this century. On January 5, 1930, a group of church members organized the Home Builders Sunday School class; Mrs. Henry (Lydia) Dyck was the first president. This was the threshold of the "great depression." Ladies were not employed outside the home. Rather than complain about economic conditions, a number of the ladies in the class pursued the art of quilting as a class project.

For a number of years the ladies met in homes of the various members. Later, the basement facilities in the home of Mrs. Ed Toevs became the permanent place where a quilt was constantly in place for sewing and processing.

On June 26, 1936, the ladies passed a resolution to quilt one day each week; by March 28, 1941, the thirteenth quilt had been completed. In addition to the quilt making, the ladies served at banquets, public sales, and other places. Funds realized from these efforts have found a multitude of useful applications. Among them are:

1. Piano purchased for basement auditorium of the church.
2. New hardwood floor for the sanctuary in 1941.
3. Shrubbery (cedars) for front of the church in 1944.
4. Six dozen folding chairs in 1947.
5. New kitchen stove in 1948.
6. Flowers for 75th anniversary celebration in 1950.
7. Stained glass window for front of the church—1952.
8. Bride and groom chairs refinished—1973.
9. \$250 toward a new mimeograph for church office—1974.

Many lesser projects are not named in the above listing. The fellowship experienced and the projects completed have been very worthwhile.

When Mrs. Ed (Jenny) Toevs passed to her reward, the quilters moved their activities to the Mission room in the basement auditorium of the church, and since 1964 have worked at that center. The love of the heart and the labor of the hands have been the avenues of blessing to many in the endeavors of the quilters.

The sources for this chapter are predominantly from the records of the First Mennonite Church of Halstead most of which are in the custody of the Mennonite Historical Library and Archives at Bethel College, North Newton, Kansas. Some interviews with senior members of the congregation provided valuable information, among them the recollections of Irma Haury, Martha Hirschler, and Olga Schowalter.

THE WIDER RELATIONS

The General Conference Mennonite Church

The early leaders of the First Mennonite Church of Halstead had a deep interest in the General Conference Mennonite Church and all that went on in that community of congregations. In 1875 the "new west furnished one church—Halstead" to the General Conference Mennonite Church. Christian Krehbiel and David Goerz traveled to the West Swamp Mennonite Church near Milford Square, Pennsylvania, for the Seventh General Conference sessions as Halstead's first delegates.¹ Since then the congregation has always been represented at the General Conference sessions. In a few of the sessions the lack of funds for sending delegates necessitated the naming of proxies. From the earliest time of its existence as a church, the members organized regular mission study hours and sent offerings to the mission treasuries of the General Conference.²

By November 14-22, 1881, this congregation hosted the ninth session of the General Conference. Since very low transportation rates had been secured, many people other than conference delegates made the journey here to see this "new country." On the other hand, General Conference activities were new to most of the European immigrants in Kansas; consequently, many from the surrounding settlements came to Halstead to attend the sessions.³

The small meetinghouse could not accommodate all the people in attendance. Furthermore, the church members were unable to accommodate all the people who needed lodging.⁴ To remedy the situation, the church rented a vacant two-story building. On the upper level they furnished beds for "hundreds," and below they provided the food without charge to the guests.⁵ Thirty-two congregations and 126 voting delegates were represented at the ninth session of the General Conference here in Halstead.⁶

The members and leaders of the congregation have continued the early interests and today consistently support the parent body which they joined one hundred years ago.

The Western District Conference

The families who moved to Halstead from Summerfield, Illinois, in 1874 and 1875 had already been active members in the Western Conference before coming to this area. After coming to Kansas, they continued these ties with the Western Conference. In fact, the Western Conference (later known as the Middle District Conference and now as the Central District Conference) met in Halstead in 1876.⁷ The meeting was held here in Halstead to provide the Kansas Mennonites with a better acquaintance for the work of the Western Conference. At this session S. S. Haury reported on his trip to the Indian Territory.⁸ The event also provided the Halstead congregation the occasion for the celebration of its first "Missionsfest."⁹

Since Kansas was geographically remote from the original Western Conference states of Iowa, Illinois, and Ohio, Mennonites in Kansas organized themselves into a local conference which they named the Kansas Conference at the time of its organization in 1877.¹⁰ David Goerz was the initiator of this movement. Teachers, ministers, and elders met in the Alexanderwohl area to discuss their common problems; the meeting on November 15, 1877, provided the impetus for a new conference organization as well as to obtain support for a school.¹¹

The first official Kansas Conference session met in the district schoolhouse near Alexanderwohl on December 14, 1877.¹² All congregations were entitled to send one delegate for every thirty members. Ten congregations were represented; delegates totaled about seventy members.¹³

The Kansas Conference concerned itself chiefly with educational matters. First Emmatal *Fortbildungsschule* and later Halstead Seminary were sponsored and owned by the Kansas Conference. The Conference also concerned itself with home missions, foreign missions, and relief.¹⁴

At its sixteenth session held on October 26 and 27, 1892, the Kansas Conference was dissolved and its work and business transferred to the newly organized Western District Conference.¹⁵ The Western District Conference was called to order at 2 p.m., October 27, 1892, with the Halstead First Mennonite Church as one of the nineteen churches represented. Their six delegates to that session were C. Krehbiel, David Goerz, J. E. Schmitt, D. Haury, J. W. Ruth, and J. L. Schowalter.¹⁶ The main concerns of that first Western District session focused on the Halstead Seminary.

The Halstead Seminary

As early as November 15, 1877, David Goerz called a meeting to organize support for a school. Two years later a School Committee presented its aims and objectives to the Third Kansas Conference in 1879.¹⁷ By September, 1882, they were able to secure a teacher when the Kansas Conference opened the Emmatal School near Alexanderwohl; H. H. Ewert was the instructor for what would compare with a secondary school. The purpose of the Emmatal School was presented as, "the preparation for candidates for rural schoolteachers' examinations."¹⁸ Several young men from Halstead were included in the thirty pupils.¹⁹

Because of unsatisfactory housing conditions and limited curriculum, the Emmatal School was closed after only one year and moved to Halstead.²⁰

David Goerz had organized a Halstead College Association. This association was prepared to provide a suitable building for a Mennonite School provided the Kansas Conference would locate the school in Halstead. Newton had also made

an offer for locating the school there, but the proposal was not as well organized.²¹

On May 5, 1883, the Halstead College Association was incorporated with Bernhard Warkentin as president and David Goerz as secretary. The building was erected between May and September; dedication was on September 16, 1883. The building was placed at the disposal of the Kansas Conference rent free for a five year period.²² The school was officially called *Mennonitische Fortbildungsschule*. The English designation was "The Mennonite Seminary" but it was more frequently known simply as The Halstead Seminary.²³

The building was of frame construction. It included three recitation rooms, a library room, boarding and lodging facilities for more than thirty students, and living quarters for the principal.²⁴

The Association hired H. H. Ewert for the German department and P. J. Galle for the English department.²⁵ During the first year seventy-two students were in attendance. As in the case of the Emmatal School, only male students were initially admitted. However, at the October Kansas Conference session of 1883, the dele-

gates voted to permit the ladies to attend. Coeducation quickly became the accepted practice.²⁶

The school offered a general liberal arts training for those who desired education beyond the elementary level.²⁷ The main objective was the preparation of teachers for both the English public schools and the German parochial schools. There was also an emphasis upon training church workers, especially for the foreign mission field.²⁸ In those early years, the association recognized that students from their schools who came to the seminary were not ready for college level courses and concentrated on preparing them for college entrance.²⁹

The fine facilities at Halstead attracted a large attendance but expansion was impossible because funds were lacking. It was then decided to incorporate the school. On April 20, 1887, the School Committee of the Kansas Conference adopted a resolution to incorporate the Halstead Seminary under the name "Bethel College of the Mennonite Church of North America." Newton again tendered an offer to locate the school there. Although the school's five-year free rent period was over and Halstead was asking \$200 per year, the Conference decided to remain in Halstead, and authorized David Goerz, Bernhard Warkentin, and John J. Krehbiel to plan and prepare for the building of a new Bethel College.³⁰

The men launched a vigorous financial campaign for the erection of a new college facility north of Newton. The result was the beginning of a new building on the present Bethel College campus with the laying of the cornerstone taking place on October 12, 1888. At the first session of the newly formed Western District Conference on October 27, 1892, the delegates were confronted with the question of the future of the Halstead Seminary. The following resolution was affirmed: "The Conference ceases with the close of the school year 1892-1893 to operate its Seminary in the expectation that the Bethel College Corporation will assume and carry on school matters in accord with the intentions of the Conference."³¹

The plan was to continue with a secondary school in Halstead and for Bethel College to be a school for higher education. However, the new institution at Newton took over the instructors and no one could be found to head the Halstead educational effort.³² The Halstead Seminary was closed permanently on June 7, 1893.³³ Eventually some of the buildings were moved from Halstead Seminary to the Bethel College campus for use in the venture in Christian education which replaced the seminary.

One reflects that the early effort in education at Halstead Seminary had its measure of impact on the General Conference Mennonite

Church. The years since then have testified to the worth of the effort. As the heart is stirred to commitment, so the mind must be prepared to enable commitment to become flesh in the world.

Indian Mission Students

S. S. Haury, the first General Conference Mennonite Church missionary, left the Halstead community to serve in the Indian territory in Oklahoma in 1880. As he served among the Arapaho people his mind turned to "practical education" as a resource that needed attention. In the summer of 1884 he brought eighteen young Indian persons to Halstead to live with Mennonite farmers in the church. "The purpose was to bring these young Indians under Christian influence and to teach them how to work."³⁴ The success of the initial venture encouraged Haury to suggest allowing Indian boys and girls to attend Halstead Seminary.³⁵ The Seminary agreed to cooperate with the General Conference Mission Board in the education of Indian children.

The Indian students were brought in and at the beginning attended on an equal basis with the white students. The arrangement proved to be unworkable because the students from Oklahoma were not prepared for work in the regular classes other than penmanship, religion, and music classes. Special classes had to be organized for them; lack of teachers made it necessary to press students into service to teach the Indian children.³⁶

Shortly a separate building was erected on the seminary grounds to prepare Indian students for the Seminary courses; with the completion of the building in 1885, fifteen students were enrolled in the Indian School for that year. The Indian school was under the direction of the General Conference Mission Board; the seminary remained under the direction of the Kansas Conference. The proximity of the two schools created more problems than the school authorities had envisioned.³⁷

After a troublesome two years, the Indian school was moved to the Christian Krehbiel farm in 1886 and continued there until 1896.³⁸ Krehbiel determined the youth should receive regular training in schoolwork, agriculture, housekeeping, and Christian living. During the school year the children received regular instruction, and during the summer months they helped on the farm where they lived as a large family. At times there were as many as fifty youth on the farm. In the ten years of its existence, the school helped educate at least one hundred Indian students on the Krehbiel farm.³⁹

On Sundays the youth attended services at the Halstead Mennonite

Church. Fourteen were baptized members of the church and were members here until they returned to their homes in Oklahoma.⁴⁰

While this effort was not a solution to the relationships between the two racial elements, it was an effort to work at a solution. Once again our early pioneers had visions far beyond the ordinary; in their own way they sought a city whose maker and builder is God.

How the Kingdom Grows

The early history of the First Mennonite Church of Halstead has already been told. By 1878, the south and the north groups had become the First Mennonite Church of Halstead and the First Mennonite Church of Christian. The establishment of the two independent congregations was but the beginning of activity which spawned other congregations.

The distance between Halstead and Moundridge was such that by 1880 the need developed for a worship center between the two towns. Consequently, in the summer of 1880 the above two congregations formed a "branch" church. The people in the rural area, with the counsel of the elders and ministers of both Halstead and Christian, chose the Liberty School as their meeting place. Services were held there at 3 p.m. on the second and fourth Sundays of each month. Valentine Krehbiel, Christian Krehbiel, William Galle, and David Goertz were to serve in that order.

The Liberty School Society was formed in 1881 to provide a summer term of German school at the new worship location. The school fund used by both Halstead and Christian known as the "Donation Fund" was divided three ways in order to give equal support to this third school.

By 1886, continued growth at the "branch church" seemed to demand that a third church be organized. Three members of both Halstead and Christian congregations who lived in the area of the "branch church" helped organize the new church and assured assistance from both of the mother congregations.

On Pentecost Monday, May 30, 1887, about fifteen families met in District 43, better known as the Bachman school, for their first business meeting. At subsequent meetings a constitution was drawn up. On September 9, 1888, the Church of Garden was dedicated and fifty-one members signed their names as members. The Garden Mennonite Church was the first child of First Mennonite Church of Halstead.

The course of history within congregations is not always smooth. About the time the Garden congregation was coming into existence,

another group was having problems. They were unable to agree with church government as it existed in First Mennonite Church of Christian. They drew up a constitution which in a number of essential points was in contradiction with the already existent constitution and at the same time claimed the support of the congregation already existing. Though many meetings were held to discuss the issues no agreement could be reached. Finally, in February, 1888, the dissident members withdrew as a body and left their mother church. The withdrawal could better be called a peaceful ending of undesirable differences than one of bitterness and hate. The withdrawing group was given the school building which had been used by the Christian Church at Moundridge and \$500 in cash, plus a permanent right of burial on the church cemetery. The brethren who had withdrawn divided this property and cash according to an agreement satisfactory to themselves and together with others organized their new congregation. The new group was named the West Zion Mennonite Church, organized in 1888. The one congregation organized on Easter Sunday in 1875 had already become four congregations.

When Bethel College was organized north of Newton, Kansas, numerous of the members in the Halstead congregation went to the new facility. The need for a church to serve the Bethel College area was the motivation for another congregation there. The church known as Bethel College Mennonite Church was organized in 1897 and contained a considerable nucleus of members from Halstead. One of the founders of the congregation was David Goertz, one time member of the Halstead congregation.

When the Cherokee Strip was opened in Oklahoma numerous Mennonite families availed themselves of the opportunity to obtain land. Wherever they settled, new churches were organized. One closely related to the church at Halstead was the First Mennonite Church at Geary, Oklahoma. The church was organized in 1897 with an interracial membership—twenty-two white people and three of the red race; racial features counted for nothing and in the addition of the kingdom this amounted to twenty-five brothers and sisters in Christ.

Another of the closely related congregations is the Mennonite Church at Deer Creek, Oklahoma. The church was organized in 1899.

California became a mecca for people with certain health problems. A number from this area moved to the West during the 1890s. In 1903 a Mennonite congregation was organized in Upland, Cali-

fornia. Many in that congregation claimed this area as their previous home.

A few years later Rev. Christian Krehbiel began to hold worship services in the neighboring village of Burrton, Kansas. By 1907 that group organized as the Burrton Mennonite Church with H. P. Krehbiel as their pastor.

Through the years our Halstead congregation has been a part of kingdom growth in other congregations of the city. In 1884 a number of people in the city who had no church home decided to organize a Presbyterian Church. This good neighbor had then and continues to this day to have a considerable membership listing of Mennonite names and of people who once attended here. Among the ministers who have served the Presbyterian Church is Rev. C. K. Lehmann, once a member of the Halstead Mennonite Church.

A church may grow in two ways. It may add members in its original congregation and become a huge family. Or it may become the mother of new congregations. Halstead Mennonite Church seems destined to have expanded in the latter manner. Our congregation is the mother of a large family; she has many children and even more grandchildren!

We should not assign undue honor to our congregation. God has been good to us. As the second century beckons, let every wider relationship take full recognition of Christ's prayer, "The glory which thou gavest me I have given to them, that they may be one, as we are one; I in them and thou in me, may they be perfectly one. Then the world will learn that thou didst send me, that thou didst love them as thou didst me" (John 17:22, 23 NEB).

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1. H. P. Krehbiel, B.D., *History of the Mennonite General Conference*. (St. Louis: A. Wiebusch & Son Prtg. Co., 1898), p. 226.
 2. C. E. Krehbiel, *Historical Sketch, First Mennonite Church, Halstead, Kansas* (Newton, Kansas: Herald Publishing Co., 1925), p. 19.
 3. H. P. Krehbiel, *op. cit.*, p. 376.
 4. *Ibid.*
 5. *Ibid.*, p. 377.
 6. *Ibid.*, p. 378.
 7. *Ibid.*, p. 241.
 8. *Ibid.*
 9. C. E. Krehbiel, *op. cit.*, p. 19.
 10. *The Mennonite Encyclopedia* (Newton, Kansas: Mennonite Publication Office, 1959), Vol. IV, p. 933.
 11. *Ibid.*, Vol. III, p. 149.
 12. Peter J. Wedel, *The Story of Bethel College* (North Newton, Kansas: The Mennonite Press, 1954), p. 15.

13. *Mennonite Encyclopedia*, Vol. III, p. 149.
14. *Ibid.*
15. *Ibid.*
16. Western District Conference Minutes for October 27, 1892.
17. Wedel, *op. cit.*, p. 15.
18. *Ibid.*, p. 18.
19. *Ibid.*, p. 20.
20. *Ibid.*, p. 24.
21. *Ibid.*, p. 25.
22. *Ibid.*, p. 28.
23. *Ibid.*
24. *Ibid.*
25. *Ibid.*, p. 26.
26. *Mennonite Encyclopedia*, Vol. I, p. 305.
27. Wedel, *op. cit.*, p. 30.
28. *Mennonite Encyclopedia*, Vol. I, p. 305.
29. Wedel, *op. cit.*, p. 30.
30. *Ibid.*
31. Wedel, *op. cit.*, p. 43.
32. *Ibid.*
33. *Mennonite Encyclopedia*, Vol. I, p. 305.
34. Christian Krehbiel, *Prairie Pioneer* (Newton, Kansas: Faith and Life Press, 1961), p. 105.
35. *Ibid.*, p. 131.
36. Wedel, *op. cit.*, p. 34.
37. *Ibid.*
38. Chr. Krehbiel, *op. cit.*, p. 148.
39. *Ibid.*, p. 131.
40. *Ibid.*, p. 132.

THE CHURCH AND THE COMMUNITY

The Mennonite Charity

Members of the Halstead congregation have in many ways demonstrated a concern for the wider welfare of the community in which they have lived through a century. One of these demonstrations of concern is found in the organization and work of the Mennonite Charity (Mennonite Charité). This organization was privately established and chartered in 1908, primarily to provide financial assistance for the hospital begun several years earlier by Dr. A. E. Hertzler, well known as "the Horse and Buggy Doctor." The venture had fallen on hard times but was giving fine service to this community. Elder Christian Krehbiel and other friends felt obligated to support such an institution in its time of need. In the forming of the Mennonite Charity, Krehbiel and others encouraged Dr. Hertzler, an able physician and an outstanding surgeon, in his service to the community.

The organization's first board of directors consisted of Christian Krehbiel, Arthur E. Hertzler, John C. Goering, and C. E. Krehbiel.

After the Mennonite Charity's first reason for existence, the liquidation of the hospital's indebtedness, had been achieved the deed for the hospital was transferred to the Charity; the organization in turn leased the hospital to Dr. Hertzler. Later Dr. Hertzler purchased the hospital back for the price of the Charity's investment. The investment was a worthy one as is witnessed by the hospital's services to the community through the years. Currently a new hospital facility is being erected to continue the services begun at the turn of this century.

The Charity continued to assist the community by supporting the hospital and its staff. It was operated under the control of the First Mennonite Church of Halstead, the First Mennonite Church of Christian, and the Garden Mennonite Church. Activities of the Charity were reported regularly to the Western District Conference.

In 1931 the Charity was dissolved and its assets of \$6,000 were transferred to the building fund of the Western District Conference.

Leisy Orphan Aid Society

The Leisy Orphan Aid Society was born in the minds of a committed Christian couple, Jacob and Mary Strohm Leisy. Jacob was born at Friedelsheim in the German Palatinate in 1810. Following an elementary school education he traveled to the United States to visit Mennonite communities in Illinois, Indiana, and Ohio. He returned to Germany and settled in Bavaria where he helped form the Mennonite community of Eichstock, named after the farm home of David and John Ruth. There he married Mary Strohm, sister of Mrs. David Ruth.

In 1851 members of this community immigrated to America with some settling in Lee County, Iowa, and the others, including the Leisys, in Summerfield, Illinois. Later, David Ruth and his wife, Katherine, moved to Summerfield where the sisters and the brothers-in-law were neighbors once again. When Ruth died several years later, his son-in-law, Christian Krehbiel, purchased the farm. These new neighbors, minister Krehbiel and his wife along with Uncle Jacob and Aunt Mary Leisy had frequent opportunities to discuss concerns that were impressed upon them.

One thing the Leisys discussed with the Krehbiels was the future disposal of their property. The Leisys were a childless couple who had been successful in their farm ventures. They were deeply concerned about homeless orphans; as a result they asked Christian Krehbiel to design a plan whereby orphaned Mennonite children could receive care.

One problem of such a plan in Summerfield was the isolation of the community from other Mennonite centers. When the Krehbiels and others moved to Kansas, they remained in communication with the Leisys and proposed to them the possibility of making available a bequest for orphan support. Part of the fund would be used to purchase a quarter section of land and the remainder reserved for maintenance. The Leisys, known for their strong support of Mennonite projects and programs, agreed to the plan. Mrs. Leisy passed away in 1879, but her husband wrote the directions for the Orphan Fund.

"Since the heavenly Father in His infinite wisdom has left my marriage childless, but has richly blessed me with temporal possessions, out of the resources entrusted to me by the Giver of all good gifts, I donate the sum of five thousand dollars (\$5000.00) as an Orphan Fund with the provision that the interest from this Fund shall be used for the support, rearing and elementary education of poor orphan children up to their thirteenth year.

"For the administration of this Orphan Fund I appoint for all time

the Boards of Deacons of the Mennonite churches at Halstead, Harvey County, and Christian, McPherson County, Kansas, and in case there should in the course of time emanate a third church out of the two named, then its Board of Deacons shall also constitute a part of the administrative body, which shall according to its best knowledge and ability invest said Fund. apply the interest for the purposes intended, and place the orphans with respectable Christian families for training, till it appears possible, necessary, or advisable to care for them some other way, as for instance in an orphan home.

"The purpose and aim of the training to be given poor orphan children up to their 13th year out of the interest from said Orphan Fund—the permanent capital of which, \$5,000.00, of course, is not to be touched or to be decreased by careless investments,—shall be, that the boys and girls thus brought up, shall not be in need of such support after their 13th year, but, being placed with respectable people, shall be in position to support themselves; therefore it is the express stipulation of this donation, that the demands for support from this Orphan Fund on the part of poor orphans who are able to work shall cease with their 13th year, and only in case of physical disability or weakness and hence incapacity to work shall the trustees be empowered to give aid for a time beyond the 13th year.

"The permanent capital for this Orphan Fund will be at the disposal of the trustees immediately after the original of this donation has been signed by me and by the trustees, that is by the members of the Boards of Deacons of the churches named above; and upon the request of the latter I retain consulting vote in the board of trustees so long as the Lord shall spare my life. After my death, however, the duplicate of this donation document now in my possession shall be given to the Western District Conference of the Mennonite churches in Illinois, Iowa, Indiana, Missouri, and Kansas, to which Conference the trustees are annually to submit reports of their activities, receipts, and expenditures.

"Orphan children are obliged, during the time they receive aid from this Orphan Fund, to submit to guardianship supervision on the part of the trustees, that is, to arrangements made by them, including change of abode if that should be deemed necessary.

"The sphere of activity of the trustees of this Orphan Fund shall be limited to what is understood by the term 'Home Mission,' and shall not be extended to include 'Foreign Mission.'

"With the wish, the hope and the prayer that the Lord may bless this unpretentious undertaking and let it prosper to the glorification of His name and for the good of many orphan children I humbly attach my name."¹

On November 1, 1883, the Boards of Deacons from the Mennonite Churches (Halstead and Christian) agreed to and accepted the regulations of the fund's founder. Christian Krehbiel, treasurer, acknowledged the receipt of the fund capital of \$5,000. Sixteen days later, shortly before Leisy's death, the northwest quarter of section 11,

Lakin Township in Harvey County, was purchased for \$3,000. Krehbiel was placed in charge of the "orphan farm." The charter of The Leisy Orphan Aid Society was certified on April 23, 1884, by James Smith, Secretary of State, Kansas. The land was rented and buildings were added several years later. By 1934, the cash and securities of the Society, apart from the real estate, totaled more than \$7,900.

Several factors caused the work of the Society to expand beyond the original intent of the founder. When the Indian Industrial Mission School of the Christian Krehbiel farm was discontinued, several Indian children were homeless and were permitted to remain on the farm through the support of the Society. Several situations arose in the Halstead community involving children bereft of one or both parents and these were provided for by the Society.

In order to extend the orphan ministry still farther and to include homeless, non-orphaned children, The Mennonite Orphan and Children Aid Society was incorporated on October 4, 1893, with a number of individuals and churches from several states participating. An annual contribution of \$5.00 entitled a member to vote and life membership could be secured with a donation of \$100. After a state law designed to protect orphans from unscrupulous practices was passed in 1901 to require a bond of \$5,000.00 for every orphan entering the state, this work was discontinued.

The original Leisy Orphan Aid Society has continued to support an orphan ministry through the years. Hopi Indian children as well as those of Russian Mennonite refugees in Canada have been recipients of orphan aid. During the years when refugees came to Paraguay and other places in South America, some aid was given to children there, especially in post-World War II years. C. E. Krehbiel reported in 1934 that \$8,789.60 had been spent to aid orphans between the years of 1914 and 1934. In the years from 1935 to 1968 over \$28,000.00 has been contributed for orphan aid in many places.

Those who love deeply and who commit themselves and their possessions to the Lord find that their deeds do live after them.

1. Leisy Orphan Aid Society—Foundation, Charter, By-Laws (reprint July, 1942), pp. 1-3.

See also:

P. P. Wedel, co-author, *Church Chronicle of the First Mennonite Church of Christian*, 1957, pp. 21-22.

"Fiftieth Anniversary of Leisy Orphan Aid Society," April 22, 1934.

C. E. Krehbiel, *Historical Sketch First Mennonite Church, Halstead, Kansas* (Newton, Kansas: Herald Publishing Co., 1925), pp. 25-27.

SERVICE

A century of history is more than the record of dates; it is a voluminous series of experiences, episodes, hopes, changes, and struggles in the lives of persons. The reflection of the larger history is found in the experiences of individual members who in many ways carried out the call of God through the years. We try to recapture a few of the experiences in these pages.

In the Service of the Church

The impact of the Halstead Seminary on the early life of the church was a major contribution to enriched church life in the congregation here. Further, the early immigrants to this area were the adventurers, those who dared to move on into new areas of pioneer life. On the occasion of the fiftieth anniversary of the church, Christian E. Krehbiel listed the persons who were at the forefront in the intellectual and industrial development of this community. A repetition of that listing is in order;¹ they were the former or current members of the congregation in 1925.

Ministers or Missionaries:

Val Krehbiel*
 David Goerz*
 Christian Krehbiel*
 J. E. Amstutz
 J. H. Langenwalter
 H. T. Unruh
 H. P. Krehbiel
 J. S. Krehbiel
 M. M. Horsch
 John Lichti (Oklahoma)
 Christian E. Krehbiel
 John Lichti (California)
 S. S. Haury
 Benjamin Ewert
 H. H. Ewert

John Rich*
Heinrich Koller*
Heinrich Koehn
Joel Sprunger

Deaconesses and Nurses:

Sister Frieda (First Deaconess of our Conference)
Sister Clara Kuehny (Missionary in India)
Bertha Baumgartner
Elsie Schroeder Krehbiel
Helen Mueller Baer
Elizabeth Schowalter
Caroline Mueller
Emelie Berger Hirschler
Ada Pleasant Schmitt

Professors:

H. H. Ewert
H. O. Kruse*
W. J. Baumgartner
M. D. Baumgartner
E. B. Krehbiel (Ph.D.)
D. R. Krehbiel* (First A.B. here)
J. H. Langenwalter (D.D.)

Physicians:

R. S. Haury
J. E. Langenwalter
Ed Baumgartner
S. S. Haury

State Representative:

H. P. Krehbiel

District Judge:

P. J. Galle

Millers and Grain Dealers:

Bernhard Warkentin* (First Mennonite miller in Kansas)
J. W. Krehbiel
R. A. Goerz
A. P. Haury
J. E. Ruth
Jonah Ruth
Emil Lehman

Fred Ringelman
D. R. Krehbiel*
Jacob Galle
A. T. Kruse, Jr.*
P. Wiebe*
C. Bergthold*
Will Mierau*

*Indicates no longer members in 1925

The listing would become too large for inclusion in this book if we continued it through the year 1975. A few observations and additions should be made.

It is significant that the membership felt the need for wider witness early in the history of the church. As a result, Samuel S. and Susanna (Hirschler) Haury went to minister to the Arapaho Indians in Oklahoma in 1880. They served at Darlington and at Cantonment while they worked among both the Arapaho and Cheyenne people. They resigned their work in 1886 and Haury finished his medical training to enter practice on his own here in Kansas and in California. The Haurys are known as the "first General Conference missionaries."

Clara Kuehny was a farm lassie who grew up here at Halstead. She was born in 1878 and received her schooling and her education in nursing here. On February 12, 1921, she was ordained as a missionary to India in the Halstead Mennonite Church. Except for furloughs, she spent the years until 1937 in India where she was one of the "first generation" missionaries. She spent her latter years in the Bethel Home for the Aged at Newton, Kansas.

Dr. and Mrs. Joseph Duerksen were ordained as missionaries to India in the Halstead Church on February 12, 1956. Mrs. Duerksen, the former Mary Lou Franz, grew up in this congregation and graduated from Bethel College. Dr. Joe grew up on the mission field in India, the son of the J. R. Duerksens. Currently they are living at Kansas City, Kansas, after serving several terms in India. Their first term was at Sewa Bhawan Hospital, Jagdeeshpur, 1956-62; their second term was at Christian Hospital, Champa, M.P., India, 1963-69. Their present plans are for remaining in the United States.

Christian E. Krehbiel, the son of Elder Christian Krehbiel, was a prominent figure in General Conference Mennonite circles for many years. At one point he was considered for the pastorate of his home congregation here. He writes about this consideration, "The fourth had to disappoint the church because after having been granted three years for preparation he then could not serve. He had temporarily

gotten into the labyrinth of destructive criticism and could not thus preach the Gospel of Salvation through Christ, which the church wanted and had a right to expect of him. The Halstead Church has gained his everlasting gratitude by without a question granting his request to be released."² He resolved his conflicts in the years that followed and was a writer, preacher, officer in Western District and General Conference Mennonite Church, organizer of churches, and known far and wide for his work in the church. He perpetuated the labors of his fathers and instilled strong motivations for Christian service into his descendants; his son, Olin, is a retired minister residing in Reedley, California; his grandson, Ronald, serves the Alexanderwohl Mennonite Church near Goessel, Kansas, and participated in the centennial celebration here.

Herbert Miller was born on December 15, 1908, and moved to this community in 1926 when he was a junior in the local high school. After graduation he attended Bethel College and New York Biblical Seminary. He was ordained in the Halstead church on September 12, 1937. Since then he and his wife, the former Martha Albrecht, have served Mennonite congregations at Deer Creek, Oklahoma; Bethany at Kingman, Kansas; Grace Hill east of Newton, Kansas; North Danvers at Danvers, Illinois; Zion at Kingman, Kansas, and Walton at Walton, Kansas. Currently they are retired and residing in Newton, Kansas.

Though not a native of the Halstead area nor a son of the congregation, Loris A. Habegger was ordained to the office of elder in this church on March 7, 1948.

In the last half century, new servants have replaced those whose long years of labor were closed. New avenues of service have become opportunities pursued by many. Miss Amelia Mueller has authored several books for children (and of interest to adults): *There Had To Be Six* and *Sissy Kid Brother*. Some of the members work quietly with offenders in the Hutchinson Reformatory. One member has been a stalwart performer in Alcoholics Anonymous. Many are teachers in schools here and elsewhere. There are still many members who till the soil with a genuine concern for God's good earth. God has been good to this congregation. He has granted gifts to the members which have blessed the common good and wider kingdom. The list is long—ministers, missionaries, deaconesses, nurses, professors, teachers, physicians, public officials, millers, grain dealers, farmers, authors, and last but not least, the faithful fathers and mothers who have transmitted the faith "once delivered unto the

saints" in the love and example they have shared with their children. The flock and the kingdom have grown in this seedbed.

In the Service of the Country

The story of the early immigrants to this country who finally made their way to Halstead has already revealed the concern which these forefathers displayed in their confrontation with military service—in Germany, Russia, and other countries. Our history from the early sixteenth century to the present has been one of constant struggle for the "people of two kingdoms." They have displayed a strong effort to measure their responses to the imperatives of God and the demands of country by the standards set forth in scripture. Migration is a repeated refrain in the struggle to avoid participation in military warfare, not to escape its hardship but to find better ways of relating to neighbor and world.

One of our members, Samuel Mueller, decided in 1892 to leave Germany to join his brothers, John and Henry, in America. They had arrived in Halstead in 1884 and 1886 respectively. Samuel packed his earthly possessions, procured his passport, bade farewell to his parents, and set out on his journey. He boarded the train for Bremerhaven to sail to America. At the port officials who checked his passport noted that he was eligible for military service and accused him of evading military service. The officials jailed Samuel and after two weeks released him and sent him back to his home. There he was required to undergo a physical examination in preparation for fulfilling his term of military service. He was a most fortunate young man for he failed to pass the examination, and was exempted from service. He could maintain his convictions on non-resistance with no further problems from the German authorities.

Samuel came to this country shortly thereafter, returned to Germany for a time, and in June of 1900 came here to make his home. His story illustrates the struggles of our people who took their commitment to Jesus Christ to be a serious matter in all the decisions which life places before them.

The witness against the military had its more humorous reflections. The father of one of our present members wished to unite with one of the Mennonite congregations near here. He was barred from this intention because he wore a prominent mustache, the symbol of German militarism. The pastor, who wore a fine beard, was adamant in denying the membership. However, another nearby Mennonite congregation decided that the matter of which lip grew the "hair" was not so important and welcomed the young man into the membership!

Through the years the men of the congregation have responded in different ways to the call of the country in times of war and peace—full participation in the military, serving in the medical corps of the Armed Forces, alternate service programs (Civilian Public Service and 1-W), and voluntary service programs under the auspices of the church. In the last quarter century many of the young ladies in the congregation have also availed themselves of the voluntary service opportunities provided by the church.

Records, in many cases incomplete, indicate the following were called into the service of our country; not all were members here when they were drafted or volunteered for service.

World War I

Paul Schroeder
Elmer Dettweiler
Ben Koehn
Andrew Pjesky
Henry Unruh
Oscar Erdman

World War II

Ted Bansemer
Roland Bartel
Dan Berger
Melburn Dettweiler
Willard Hirschler
Raymond Keller
John Klassen*
Waldo Langenwalter
Charles Lehman
Adolph Mueller
Waldo Mueller*
Elmer Nightengale*
John Nightengale*
Marvin Nightengale
Glen Schmitt
Fred Schowalter*
Otis Unruh
Howard Wiederstein
Roy Auernheimer*
Abr. Dirks
Eldor Miller

Carlyle Nightengale
Harvey Nightengale
Walter Auernheimer

Since World War II

Richard Nightengale

Dean Krehbiel

Alvin Dalke

James Lohrenz*

Marvin Bartel*

Richard Ortman*

Morris Voth*

James Mueller*

Joel Mueller*

Kenneth L. Ewy

Gerald Ewy

Gregg Dalke

James Ellis

Numerous young people for shorter periods of service

*Indicates Civilian Public Service or I-W

In many ways, the issues no longer focus only on our responses in times of war. The issue is one of relating to people in the extremities of need. By now the boundaries of service have been enlarged through the many opportunities we have; all of us can respond. Voluntary service, Mennonite Disaster Service, Peace Corps, Vista, and the appeals of the country for "good men" are always with us. We respond in one way or other. The words of one of our Mennonite pastors sums up the vision of "the flock and the kingdom."

"Where Mennonites are known, really known, whether as individuals, congregations, districts, or as whole conferences, we are known as helpers, healers, as people of mercy. As a part of his body, God has given us the gift of helping, healing, and mercy."³

1. C. E. Krehbiel. *Historical Sketch, First Mennonite Church, Halstead, Kansas* (Newton, Kansas: Herald Publishing Co., 1925), pp. 43,44.

2. *Ibid.*, p. 40.

3. David Whitermore, "Helpers, Healers, and People of Mercy," *The Mennonite*, Vol. 88, No. 14 (April 3, 1973), p. 219.

THE CONGREGATION LOOKS TO THE FUTURE

The first hundred years of the First Mennonite Church of Halstead, Kansas, have passed; the record is now judged for faithfulness to God's abiding purpose in these times. The future beckons with challenge and invitation from God who has led through past years. As the congregation looks to the future, it could do no better than to consider once again Jesus' words in the familiar text used by our founding fathers as they drafted the first constitution of the church in 1875. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" (Luke 12:32 rsv).

Our minds focus immediately upon kingdom as belonging to the Father; it is His to give to whomever He wills. In Luke 12:31 specific reference is made to "his kingdom." God gives the kingdom to us; the presence of the kingdom among us is properly measured in our ability to receive it and to live in it.

The covenant relationship between God and His chosen people often found expression in the "kingdom" as the fulfillment of God's purpose, as we read in Isaiah 52:7—

"How beautiful on the mountains,
are the feet of one who brings good news,
who heralds peace, brings happiness,
proclaims salvation,
and tells Zion,
'Your God is King!'"

Jerusalem Bible translation

Jesus announced to the people of His time that God's kingdom was at hand (Mark 1:15). His presence in their midst was the fulfillment of God's promised Good News. People held in the grip of evil, disease, sin, and death found deliverance (Luke 4:16-21). God's kingdom is His effective rule in the hearts and lives of those who know and trust Him.

Much of Jesus' mission had to do with clarifying values. The nations of the world sought for the things they deemed important—food, clothing, and other things of this world. These are important

but Jesus hoped that the supreme value for His followers would be seeking the kingdom of God (Luke 12:22-31). He reminded His hearers that man does not live by bread alone (Luke 4:4).

The kingdoms of this world bid for our loyalties in many forms. Experience shows what life in these kingdoms is like. True followers of Jesus, then and now, will not settle for anything less than the Father's kingdom.

One concern which our forefathers tried to convey at the time of their first service in Halstead was their coming here, not merely to live, but to live for God's kingdom.¹ We do well to continue this concern as we enter a second century of life in the kingdom whose King is a kind heavenly Father.

The kingdom is a gift to the "little flock." This powerless, gentle, serving flock consisted of Jesus' disciples (Luke 12:22) and to them the Father would give the kingdom with pleasure. The kingdom is a gift of God's grace! Frequently we hear that the church's labors build the kingdom; this is true to a degree but Jesus taught that men's labors do not earn the kingdom. The kingdom is a gift to us out of the "extravagant goodness of God." The kingdom can only be experienced as it is accepted as a gift from Him. Jesus best declared this when He taught that only those would enter God's kingdom who receive it like helpless children who trust their parents for favor and love (Luke 18:17).

Though the kingdom cannot be earned, it must earnestly be sought after and desired. Centuries before Jesus, the prophet had spoken the words, "You will seek me and find me; when you seek me with all your heart, I will be found by you" (Jeremiah 27:13). Though man's search for this kingdom may seem to be a "fool's errand," the success of the quest does not depend upon human power or wisdom, but on God. He gives His kingdom to those who desire it and who will trust Him in the giving of "His" kingdom. Just as earthly fathers give good things to their children, so the Heavenly Father gives of Himself to those who ask Him (Luke 11:13).

The kingdom is a gift of grace through Jesus Christ. The words "little flock" used to characterize the disciples is part of the ancient pastoral imagery describing the affectionate relationship between God and His people. The Lord is the shepherd (Psalm 23) who will appoint His servant David to feed and to care for His sheep (Ezekiel 34). Jesus, David's greater son is the good shepherd who gives His life for the sheep so they may have eternal life (John 10).

Jesus referred to his own existence as being one with the Father

(John 10:30). This is a parallel to His description of their relationship as Father and Son (Luke 10:22). No one knows the Father except the Son and those with whom the Son shares the Father. In this unique relationship, the Father has appointed a kingdom for Jesus; Jesus, the Son, has in turn through His ministry and death appointed this kingdom for those who share in His fellowship and suffering (Luke 22:28-30).

The kingdom continues today as the gift of God's grace through Jesus Christ. During this past century we at First Mennonite Church of Halstead have experienced this gift. The promise of this gift looms large in the years still before us.

The kingdom is already among us. The organization of the fellowship here in Halstead reflected the kingdom in its Christian origins as a spiritual building with Jesus Christ as the foundation and cornerstone. The closing paragraph of the original constitution affirmed that all credit and honor for God's blessings belonged to Christ alone. Throughout the time that God grants the kingdom to continue in the flock of First Mennonite Church may we affirm again and again that God's love and power are present in our lives as His gracious gift given to us through His Son, Jesus Christ.

The celebration of our centennial occurs in unsettled times. Our forefathers sought a place where they might settle and raise their families, witness to their faith, and experience the gift of the kingdom. They sought "peace" in the midst of troubled times. A century later we again ponder the unsettled times. Jesus' words come to us again today, "Fear not, little flock, . . ." They come as encouragement to us today as they did to our fathers a century ago. Jesus told His disciples that fear was out of place in the Father's kingdom!

Realistically, the "little flock" in Jesus' time was in a hopeless position. They were a minority living in the midst of a proud and religious people who were afar off. Jesus characterized his followers as lambs among a pack of wolves (Luke 10:3). Jesus further admitted that his followers might suffer death at the hands of enemies of the kingdom yet not one hair on their heads would perish (Luke 21:16-18). To speak of life in the midst of possible death is a paradox indeed. It is understandable only when one recognizes that God's kingdom has come through Jesus and His ministry and it will be fulfilled in the coming of the Son of Man (Luke 21:27,36).

Fear is a natural emotion in daily experience. When one lives in the Father's kingdom, fear should vanish. The "little flock" should not fear for the kingdom shortly would come with power (Mark

9:1). In the meantime, the shepherd would be struck down and the sheep would be scattered (Mark 14:27-28). What had not yet become clear to the disciples was how Jesus would fulfill His promise to meet them after His resurrection. Yet they were affirmed by His appearing to them with all the authority of His Lordship as He said, "Lo, I am with you always, to the close of the age."

The writer of the chronicle describing the life and activities of this church during the first years of her existence concludes with these words: "We look joyfully to heaven and we desire to bring genuine thanks to the Lord and humbly pray that He may continue to prosper us. Amen."¹

May our response to Jesus' promise to give us the kingdom be one of enduring faith, steadfast hope, and a witness of love as we realize the promise now and await its fulfillment in eternity.

1. P. P. Wedel, *op. cit.*, p. 5.