

The Bible Fellowship Historical Society  
November, 2013

You have by this time received your copy of the papers presented at this year's meeting of the Historical Society. I was very disappointed that I could not be there (conducting a funeral). I have read the papers and know they were well done. Thanks Jill and Dave. We are already thinking about next year's meeting which will be held at Cedar Crest Bible Fellowship Church, Allentown PA. We will learn the story of the Cedar Crest Church and about their pioneer radio pastor, B. Bryan Musselman. How's that for advance notice? Mark your calendar for October 24, 2014. And by the way, if you have not renewed your membership, I am including a renewal form. And don't forget about giving a gift membership to someone you believe would enjoy being part of the elite group called the Bible Fellowship Historical Society.

In this issue, I intend to pursue the missions history which was opened in the last issue by introducing you more in detail to two very significant missionary families. I will also offer some of the background that might help us to understand our connection to the Christian and Missionary Alliance.

But first, LeRoy Wilcox has been digging again and gives us the benefit of his research as he tells about another of our former pastors, M. A. Zyner.

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Milton Arthur Zyner  
By LeRoy Wilcox

Milton was born on February 8, 1849 to Isaac and Rebecca (Harris) Zyner. He is listed in the 1870 census as living with his parents in Lower Saucon Township, Northampton County, PA and his occupation is listed as "teacher." He married Susanna Ruch Hixon of Upper Saucon Township, the daughter of William and Elizabeth (Ruch) Hixon. Another daughter, Sarah, married Robert Bergstresser, who served as a pastor in our Conference. Robert died near Nazareth on April 13, 1940 and is buried with his wife in the Union Cemetery in Quakertown. Sarah died on November 12, 1948 in the Sellersville Hospital and her obituary states that she was a very active worker in the churches that were served by her husband. Robert was the son of David and Savina (Biery) Bergstresser and David was the son of John Jacob and Sarah (Frey) Bergstresser. Another son of John Jacob was Samuel, who became the father of Abraham. He became the father of 12 children, one of whom was Pliny, who became a noted Funeral Director in Hellertown. A son, Stanley, had a son named Lee, who married Joan Hudson. A daughter, Lisa, married Craig Wilcox, my son.

Three children were born to Milton and Susanna: William Isaac, Minnie, and Archibald Milton.

Minnie married Roscoe W.H. Smith, from NJ, on October 28, 1905, the marriage performed by her father at Centre Valley, Lehigh County, PA. They then moved to Newark, NJ.

A biographical sketch of William in a history of Montgomery County states that his father was a practical farmer and also taught the children of his township, many who afterwards rose to positions of importance and prosperity. He was noted to have been regarded with respect and affection by all of his neighbors. William attended the Preparatory School at Bethlehem and then enrolled at the Normal School in Kutztown, being graduated in 1897. He taught in the schools of Upper Saucon and Durham townships and then attended the University of Pennsylvania in the dental department. He was graduated in 1904 with a doctorate in Dental Surgery and moved to Pennsburg but a year later moved to East Greenville. On June 30, 1906, William married Jennie Weider, the marriage officiated by Rev. J. D. Woodring in Allentown. Jennie was the daughter of Dr. William and Rebecca (Schuler) Weider of Emmaus. No children were born to them.

Archibald (Archie) married a woman named Elizabeth and they settled in Bangor where he worked as a tool maker for the Taylor-Wharton plant near Easton. He died on July 07, 1929 in Detroit, MI (parents listed as Milton Zyner and Susanna Hickson, in PA).

Our church in Quakertown has an interesting history. At the Thirty-Seventh Semi - Annual Conference (1877) William Hixon (Milton's father-in-law), Henry V. Smith and Milton Kauffman were authorized to purchase land in Haycock Township, Bucks County, for use as a church ground. The church in Haycock Township supposedly was built in 1856 at a place where Abel Strawn and two others escaped death on that spot when a falling tree fell on their wagon between them. It was also noted, however, that the church was well located on its site. Abel Strawn was the pastor. J. H. Battle's History of Bucks County, published in 1887, states concerning our Quakertown Church that, "The Evangelical Mennonite congregation originated in Haycock Township, where in October, 1859 the first church of this denomination was dedicated." Jonas Musselman, son of David, one of the founders of our conference, purchased a farm near Quakertown and began to preach and conduct prayer meetings in homes. Many conversions took place and it was deemed necessary to erect a place of worship. On September 17, 1872 a plot of land on Third Street in Quakertown was purchased. James Roth, in his article on the history of the Quakertown church states, "Perhaps this is what happened. The Haycock Church in 1869 was small in number and was not growing. The Musselman group was growing and was eager to build a meeting house in Quakertown, a community about to undergo a growth spurt due to industrial development. The brothers-in-law Strawn and Musselman combine their groups to form

one central group at a central location. Since the Evangelical Mennonite Church of Haycock is a bad name for a church in the heart of Quakertown, Articles of Incorporation are filed for the Evangelical Mennonite Church of Quakertown. Thus, an existing body of believers merges with a second body of believers and relocates the church building." The church in Haycock Township was procured and razed and hauled to Quakertown, to construct the church building. On April 8, 1872, Articles of Incorporation were filed. Our Conference, in June, determined that the November meeting would be at the Quakertown church, which was not yet constructed nor was the land yet purchased.

Milton Zyner was accepted as a probationary preacher at the 1888 Conference and assigned to assist William B. Musselman at the Coopersburg and Bethlehem circuit. In 1889 he was assigned to the Springtown and Ruch's circuit where he stayed until 1892, when he was assigned to Quakertown and Hatfield. He had been ordained in 1891. In 1893 he declared to submit to the Conference "On Condition" rather than "Unconditionally" and was again assigned to Quakertown and Hatfield. He served on a number of committees and in 1893 was assigned to a committee to determine the writer of a slanderous letter about William Gehman, credited as being the founder of our Conference. The writer was found to be Joseph D. Fackenthal of our Coopersburg church. He was expelled as a member and died five years later but is buried in the cemetery at our Coopersburg church. Abel Strawn was expelled at the 1903 Annual Conference and died in 1913, yet he, too, is buried at the Coopersburg Church cemetery.

In 1895 the Committee to Examine Travelling Elders reported that all passed except for five men, M. A. Zyner and Wilson Steinmetz being two of them. Also at this Conference it was recorded that: "Whereas the Quakertown Quarterly Conference has appealed to this Annual Conference concerning the election of trustees, therefore RESOLVED: that this Annual Conference continue to elect the trustees at the last Quarterly Conference of each year as heretofore." It was further stated that "Whereas Elder M. A. Zyner was charged before this Annual Conference of disloyalty, untruthfulness and more or less conspiracy, this committee investigated the charges and declares him guilty. Therefore RESOLVED: that the committee request the stationing Committee not to give him a charge for the present." Wilson Steinmetz was assigned to replace him. Wilson was charged with neglect of duties at this conference but was cleared. He was a son of Aaron and Lucy Steinmetz, born in Lehigh Township, Northampton County. He became a member of the Bethlehem church in 1892, was licensed in 1893 and ordained in 1896. His mother, Lucy Ann Easterday, married Jacob Wentz after Aaron's death. Jacob became the great-grandfather of Albert and Paul Wentz, notable laymen of our Conference (Jacob's first wife was Catharine Berlin). Wilson was married to Mary J. Gruber. She died in 1902 and he then married Emma A. Fretz in 1903, with H. B. Musselman officiating.

At the fourth meeting of this conference it was resolved that M. A. Zyner no longer be recognized as a member of the denomination. Milton is listed as a farmer, rather than a pastor, in the 1900 census and living in Upper Saucon Township.

Trouble had been brewing at the Quakertown church. At the last quarterly conference of 1893 the denomination appointed a trustee, which caused strife in the church. This was repeated in 1894. Milton and others protested on the grounds that the church charter gave them the right to elect their own trustees and select their own pastors and that the building belonged to them, not the denomination. Wilson Steinmetz was to be their new pastor but some of the congregation wanted Milton Zyner to remain. It appears that half of the congregation supported Milton but the others were loyal to the Conference. Milton and his followers locked the others out of the church and they then erected another building on Juniper Street which they named Beulah Chapel. Others were assigned and William S. Hottel came in 1903. Among those loyal to the Conference were Priscilla Sterner, whose daughter, Celia, had married Oswin S. Hillegas, a pastor in our Conference. Celia's brother, Arthur, also remained loyal. Her father, Daniel, not mentioned, a successful cigar maker in Quakertown, died in Allentown in 1909 and was noted in his obituary to be a staunch Methodist. The Baltimore Sun newspaper heard about this matter and someone told them the dispute was over the right to chew tobacco. Because of the distance involved the Sun apparently didn't determine the veracity of the charge and printed the allegation as though it were true.

The matter went to court and in 1905 it was determined that according to the church charter Zyner and his followers were correct, that they were an independent church and the denomination had no control over them. Although they had been submissive to the denomination in the past, the judge ruled that such submission did not nullify their rights according to the charter. Milton won but left his church soon after this and served an independent charge at Tuckerton, Berks County. Why did he leave? Was this long struggle too much for him? The congregation at Quakertown disbanded and the Mennonite Brethren congregation once again used the building. Milton returned to Center Valley and in 1909 became the postmaster at Allentown. He became ill in 1912 and bedfast in April of 1913. He died of Bright's disease on May 16, 1913. His wife, Susanna, died on May 26, 1939 and both are buried in Saint Paul's Blue Church in Upper Saucon Township, where Milton had served as a trustee for the Cemetery Association. His obituary stated that he had a library of very many volumes and that "he was an orator of more than ordinary fame". The funeral was held at his home with Rev. J. F. M. Foulmer of Lancaster officiating. Ironically, two of our preachers, Abel Strawn and Milton Zyner, were excommunicated, and both died in 1913. It appears that Milton was highly respected outside of our Conference and it seems unfortunate that differences with the denomination caused such a disruption.

A church was split and a servant was wounded but our denomination realized that control of their churches had to be legal rather than merely assumed. Today all church property belongs to the Conference and procedures are definitely stated but it seems that these improvements could have been attained in a much better way.



[Taylor Addendum – from The Times, Philadelphia PA, February 3, 1895, page 8.]

#### Rev. M. A. Zyner's Case Investigated

Reading, Pa., February 2. – At to-day's convention of the Pennsylvania Conference of the Mennonite Brethren in Christ, it was decided to meet in Allentown next year. Rev. W. B. Musselman, of Locust Valley, was re-elected presiding elder. The other officers elected were: Vice Presiding Elder, Rev. J. Fidler, of Spring City; secretary, Rev. C. H. Brunner, of Royersford; treasurer, Rev. Milton Kauffman, of Coopersburg. The report of the committee appointed to investigate the case of Rev. M. A. Zyner, of Centre Valley, was received. Rev. Zyner was charged with working against Presiding Elder Musselman and violating the church discipline. After Rev. Zyner has been reprimanded by Presiding Elder Musselman he left the church, and his friends claim that he will not take part in any further proceedings of the conference.

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## Calvin Franklin Snyder

Windsor Castle is an impressively named crossroads in Berks County, Pennsylvania. There, on December 17, 1871, Calvin Franklin Snyder was born to Albert and Amanda Snyder. His siblings were Howard, Albert, Rosella and Katie. Howard, the oldest, was the apparent victim of typhoid and died as a result. Calvin, or C. F., as he most likely identified himself, survived the same illness. Harold Shelly records that he attended school at what was then called Keystone State Normal School and taught public school for four years (Bible Fellowship Church, page 193)

At some point, CF trusted Jesus, probably during 1895 at age 24. How he came to be part of our church is uncertain. In June, 1896, he had written a letter to the Gospel Banner which contains his testimony of praise but no facts about his story. By the fall of 1896, probably within a year of his conversion, Snyder had been accepted as a missionary candidate by the Mennonite Brethren in Christ and had begun to attend school at the International Missionary Training Institute at the encouragement of the Annual Conference.

C. F. was called to Tibet and served many years in China. He met his wife in China, Phoebe Brenneman, daughter of Daniel Brenneman, a prominent leader in the Mennonite Brethren in Christ in the midwest. They had an only child, a son, Albert. Sadly, who died at age 3 when they were on furlough. The 1913 Year book records, "Albert Brenneman Snyder, the son of Albert



**C. F. Snyder Family**

F. and Phoebe B. Snyder, was born in Titao, Kansu Province, West China, on September 7, 1909, and died in Kutztown, Pa., March 8, 1913, aged 3 years, 6 months and 1 day. Funeral services were held in the church at Bethlehem, Pa., in charge of H. B. Musselman, President of the Board. He was laid away in Fairview Cemetery, Bethlehem, Pa., to rest until the resurrection." The Reading Times Eagle reported on February 25, 1913, a month before his death, they had been at the Spring City Church. "Rev. and Mrs. Calvin F. Snyder, who have returned home from missionary work in China, made addresses in the Spring City Mennonite Church last evening, and their little [son] sang a selection in Chinese."

The report of the Snyders recorded in the 1914 Yearbook (page 38) gives a taste of their life and ministry:

## Tibet

Brother and Sister C. F. Snyder left Vancouver, B. C., on October 1, 1913 to return to their field of labor. They arrived at their destination, Taochow (Old City), on the borders of Tibet, on January 8, 1914. This long trip of some twelve thousand miles they made in an unusually short time. Brother Snyder writes: "This is my seventh passage across the country. I have never in all my experience travelled across China when there was such favorable weather. We almost [had] continuous sunshine. The roads were dry and no high winds. We encountered snow twice."

Upon their return to the field, Brother Snyder was appointed as Pastor of the Chinese work in Taochow and also co-worker with Brother Ruhl in the Tibetan work. Sister Snyder was placed in charge of the Girls' School.

A recent report of the Christian and Missionary Alliance states that in the district where Brother and Sister Snyder are laboring, the Christian and Missionary Alliance have eight organized congregations and a number of outstations with a native church membership of two hundred and fifty-four members, sixteen native workers and about a score of foreign missionaries. Eighty-two were baptized and added to the church during the year, while about a hundred more are under instruction as professing Christians. The Sunday Schools aggregate is total membership of one hundred and sixteen children. Besides this they are teaching thirty-eight in the boarding schools and thirteen in a Bible Training School.

On May 25, 1914, Peh Lang, meaning "White Wolf," the notorious robber, with his gang of several thousand armed robbers, came upon the unprepared and unfortified city of Taochow, burned a large part of it, including the most important business street and the mission property. Their horse was stolen, the stable burned and about all their personal property was either stolen or burned. About ten thousand people were killed. The missionaries and many of their people fled to the mountains and forests, where they remained for several days and nights with very little shelter and food.

The scene after this awful carnage of several days was terrible. Brother Snyder writes that "The greater part of the city is a vast necropolis (city of the dead), a heap of rubbish under which are buried thousands of bodies of the unfortunates."

Brother Snyder estimates the loss of property belonging to the Mission and missionaries at about eight thousand dollars gold or United States money. The Chinese Government sent an agent from Lanchow to confer with the missionaries as to their claims, and with him the Chairman of the Mission,

Brother William Christie, has returned to Lanchow to interview the Governor as to the indemnity for the loss of their property. They hope thus to secure enough to rebuild and restore fully what had been lost.

Brother Snyder has already started to rebuild, using some seven hundred taels or about four hundred and sixty-six dollars gold, which was given him for their work while at home on furlough.

Taochow is a Mohammedan city, but a Mohammedan New Sect had been forming for years, numbering now some two hundred families. This the authorities planned to exterminate. They had their headquarters just opposite the Mission. General Ma was sent there with his soldiers, who killed a number of the leaders while the rest fled. In their temple were found many subterranean caves and rooms, perfectly dark, where a large amount of rifles, spears, knives and a large amount of money were found.

Through all these severe tests the Lord has safely 'brought them. We have abundant reasons to praise the Lord for thus preserving and delivering His own amid fire and bloodshed. We trust that even these things will work out for the furtherance of the Gospel and the salvation of many.

These circumstances have necessitated a change in the stationing of the workers so that now Brother and Sister Snyder are at Taochow, Old City, assisted by Misses Haupberg and MacKinnon. Brother Snyder will also have charge of Taochow, New City, sixty li or about twenty miles distant.

Brother William H. Ruhl, a strong and tried missionary, laboring for many years on this field, is also supported by this Conference. He and his wife and two children and Brother Diehl and his wife and child are stationed at Minchow. His first work here will be to rebuild the building's destroyed by "White Wolf."

Brother V. G. Plymire has been attending the Missionary Training Institute at Nyack, N. Y., for several months during the winter and early spring and is working under the advice of the Christian and Missionary Alliance since. He hopes the way will soon open for him to return to the Tibetan field again. While at school we paid his expenses for tuition, board and supplies, amounting to one hundred and sixteen dollars. We are just now informed that Brother Plymire has been accepted by the Alliance Board and ordered by them to leave the Pacific coast on December fifth, to return to Kansu Province, China.

In February, 1963, C. F. was summoned into God's presence. The 1963 Yearbook printed his obituary (page 124).



On February 18, 1963 a pioneer missionary, a faithful minister and a beloved brother passed into the presence of Christ. He was Calvin Franklin Snyder, who was ninety-one years old.

Brother Snyder was born in Windsor Castle, Berks County, Pennsylvania on December 17, 1871. As a child his life was miraculously preserved on three occasions. He and his older brother had diphtheria. His brother died but Calvin lived. God had a work for him to do. He was educated in Pennsylvania and Missouri and was graduated from the Keystone State Normal School, Kutztown, Pa. For many years he was the oldest living alumnus of the school. For four years he taught in the Pennsylvania public schools.

He was converted when he was twenty-four years old and soon after came in contact with the Christian and Missionary Alliance through Rev. A. E. Funk, then Foreign Secretary and God called him to Tibet. After a short period of study at the Bible School then located at 690 Eighth Avenue in New York City (fore-runner of the Nyack Missionary College) and some practical training, he set out on November 18, 1897, for Tibet, the "Roof of the World." There were four men in the party: Rev. R. J. Cunningham and Rev. Philip Hinkey for South China, and Rev. W. N. Ruhl and Mr. Snyder bound for Tibet. On their arrival in Shanghai, Mr. Snyder exclaimed, "Well, we are in China!" and then broke out in praise to God.

During his first term, which lasted ten years, Mr. Snyder preached the gospel to the Tibetans, his first station being Paongan. Here the missionaries were miraculously protected when they were attacked by Tibetan raiders. In 1900 the missionary party, including Mr. Snyder, fled to the coast, a long perilous journey, because of the Boxer rebellion. However, when they reached the coast they found they need not have left their stations. Communications were so slow that the rebellion was over before they knew it on the Tibetan border.

On his way home for furlough, Mr. Snyder visited South China and met Miss Phoebe Brenneman. They were married in Nanking, China, in 1908, nearly fifty-five years ago, on his return from the homeland. God blessed them with a son, Albert, but



on their fifth wedding anniversary God took him to Himself.

Mr. and Mrs. Snyder continued to work among Tibetans until 1916, and then definitely felt the call of God to work among Moslems and Chinese. For many years they lived in Hochow, sometimes called the Mecca of China, where a strong self-supporting church was established. Mr. Snyder was proficient in both Tibetan and Chinese and served the Mission as examiner for both languages. Throughout his missionary career he served on the Mission executive committee and never missed a committee meeting or a yearly missionary conference.

Life on the Tibetan Border was often fraught with danger, such as the White Wolf bandit raid in 1914, the raid by the Tibetans on Lupasi, the local political upheavals, the aftermath of the terrible famine of 1929, which was followed by the typhus epidemic, and the Communist invasions of Kansu Province in 1935 and 1936. In the midst of all this Mr. Snyder steadily preached the gospel to Tibetans, Moslems and Chinese, in season and out of season.

Although retired from active missionary work, Mr. & Mrs. Snyder returned to Peking, China in 1939 to carry on a witness among university students. However, after a little more than a year the outbreak of war made it necessary for them to return to the United States.

Something of his personality is shown in the notes taken from his farewell message to his fellow missionaries in China:

'In the spring of 1896 I received the Holy Spirit and was sanctified. I was by the grace of God happy, endeavoring to look on the bright side of life .... In Paongan in 1898 I made a covenant with the Lord regarding my physical needs while I lived. I used the same covenant as Dr. Simpson used. I never had much sickness all these years .... The Lord kept me from deviating from the path of main duty of preaching the gospel .... I have no palmer worm, locust, or canker worm in my heart. I have peace toward God and toward men." Two verses emphasized in his notes were Genesis 28:15 and III John 2.

Upon their final return from China the Snyders settled in Goshen, Indiana where he continued his studies in Goshen College. At the age of seventy-five he was graduated in the class of 1947 with a B.A. degree.

For more than twelve years the Snyders lived in the Alliance Missionary Home in Glendale, California. They faithfully attended the Glendale Church and at times Mr. Snyder taught the men's Bible Class, serving as a substitute teacher even during the past year. For many years he has conducted a Monday afternoon prayer meeting for China and the Chinese everywhere. Up to the time of his last illness he led the Friday afternoon prayer meeting held in the chapel of the Suppes Memorial Home, on Mission Road in Glendale Calif.

During all the years while on the field and during retirement, the Snyders have been supported by the Bible Fellowship Church. Their membership is in the Philadelphia, Salem Church.

He is survived by his widow, Phoebe (Brenneman), and his sister, Mrs. Raymond Becker of Reading, Pa.

Funeral services were conducted by Rev. Paul A. Collard of the Alliance Church, Glendale, Calif., on February 28 at the Little Church of the Flowers in Forest Lawn Memorial Park. Rev. C. D. Holton, a fellow missionary, gave personal reminiscences of life with the Snyders on the Tibetan Border and brought to mind the many Tibetans Moslems, and Chinese who would be with the Lord as a result of Mr. Snyder's ministry. Rev. A. J. Hansen, also a missionary to China, read tributes from members of the Alliance Society and from those who have so faithfully supported him and prayed for him and his ministry through the years. Mr. Snyder was esteemed by those he served, his co-workers, and those with whom he mingled both on the China-Tibetan Border and here in America.



In 1969, Phoebe Brenneman, died. The 1969 Yearbook (page 65) recorded her obituary.

Mrs. Phoebe Brenneman Snyder, born August 31, 1875, went to meet her Lord on September 12, 1969 at the age of 94 after living a long, useful life as a missionary, with her husband, to the Tibetans, Chinese and Moslems.

Phoebe, a daughter of Rev. Daniel Brenneman, a minister in the Mennonite Church, was converted at an early age and was called to the mission field of South China under the Christian Missionary Alliance in 1904.

The Snyders had one son, Albert, whom God allowed to brighten their home for only three and one half years. Later, Mrs. Snyder found comfort in taking into their home a Chinese girl, the daughter of a faithful Chinese co-worker. Before the Snyders left the field to be retired, this girl was married to a Christian man who later became a medical doctor.

After spending some time in retirement, the call of God came to them again to return to China. After working among the young people in Peiping, they soon had to leave the country because of the Sino-Japanese war.

In September of 1950 the Snyders entered the Suppes Memorial Missionary Home in Glendale, California, where Rev. Calvin Snyder died at the age of 92 in 1963. Phoebe remained at this Home until a year before her death. The Snyders were supported by the Bible Fellowship Church.

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### Henry Lewis Weiss

H. L. Weiss was born near Quakertown, Pennsylvania, on March 14, 1867. Samuel and Rebecca (Lewis) Weiss were parents to Henry, their first born, and his siblings among whom was Rebecca who joined and served with the Gospel Workers.

Of Henry's original call and ministry, almost no information is available. It is known that he left to work among Native Americans in 1890 in Kansas and in 1892 relocated to Oklahoma. He first appears in print in September, 1892, when he writes to the Gospel Banner to express his opinion about whether to train an African in America or to send a missionary. During his time in Kansas, he met and married Kate Zacharias who hailed from Reading, Pennsylvania. They had three children, Maria, Paul and Henry.

Henry joined C. F. Snyder to serve a probationary period in the Gospel Heralds in 1896. In 1897 he was off to Chile where he served until his death in 1915. During his time of ministry, he took only one furlough when he and his family returned to America in 1905.

Weiss Report from Chile Yearbook 1912 (pages 33-34)

[Note – 1912 was the first year for the recording of missionary reports in the back of the annual yearbook.]

We have received very encouraging letters and reports from this field during the year. Their Annual Report speaks well for the standing and progress of their work, both on the part of the Missionaries and of the native workers.

Their field of labor extends from Santiago, the Capital, down to the Island of Chiloe in the South, a distance of about 800 miles.



**Henry and Kate Weiss and daughter Marie with other workers.**

They have divided their work into five districts including the German work, each provided with a District Superintendent or Overseer. This relieves Brother H. L. Weiss, the Superintendent, of a great deal of care and labor, and gives him more time for his printing and publishing department, and to develop the work in Santiago.

They have quite a number of native Pastors and workers who have been greatly blessed in their labors and have been a great help to the work. Brother Weiss writes: "We take our native Pastors and others and form them into a class and do regular institute work. We appoint regular instructors and meet twice a year for a week for conference, consultation and Bible study. We are thus having a very profitable time and since then we are succeeding with our ministry."

Brother Weiss has purchased some new machinery for their printing plant. They have published and distributed more than 200,000 papers and tracts during the year. They now intend to publish 50,000 copies of the Gospel according to St. John for free distribution in every home in city and country.

But the opposition has already commenced, as the Archbishop of Santiago has recently issued a proclamation warning the people of the "Protestant Danger." This was read publicly in the churches and printed in the newspapers. They have here distributed as many as 500 papers and tracts on one Sunday. Their experience is that colportage work in the Foreign field as well as "in the homeland is one of the most effective means of bringing the truth unto the people.

They also published an edition of 1,000 copies of a new hymnbook containing 100 Spanish hymns translated and compiled by Brother Zook, Brother Feldges and others.

The native churches of Chile are very liberal when we remember that most of the people are very poor. Many families live in houses where there only one room, without windows and only a mud floor. And yet the native Christians of Chile have raised over \$4000.00 gold during the year. The German work under Brother Barchwitz is entirely self-supporting. So is also the church in Valdivia.

During the year they baptized 111 persons. They have at present over 1,000 members. They own 12 chapels with rooms for Missionaries to live in. They value their chapels, printing establishment, etc., at \$40,000.00. They have eight Sunday Schools with an enrollment of 250.

Brother and Sister H. W. Feldges have written very encouraging letters concerning their work in Osorno. People have also been saved and baptized on his mission as you have no doubt seen in the "Banner. They have been doing quite some visiting throughout the country around their station.

Brother and Sister A. E. Dawson are stationed at Rio Bueno. Brother Dawson is District Superintendent of the Valdivia District.

Brother and Sister Niels Gunstadt are at present in Norway, their native country, on furlough.

Sister Anna LeFevre is assisting Brother Weiss in Santiago.

The Board has decided to support Manuel Gomez and Sister Gomez who have charge of Lautaro where they held their last Annual Conference. Also Innocencia Gomez and Sister Gomez who have charge of La Union. These are by all appearance faithful native pastors.

In general the work in Chile seems to be on a very good footing. Their last Annual Conference roll contains the names of eighteen Missionaries, seven native Pastors and twelve native Delegates.

Their last Annual Conference has passed a resolution to send a sincere vote of thanks to the Pennsylvania Conference of the Mennonite Brethren in Christ for their help and co-operation in the past.

Lewis died suddenly at age 48 in 1915 while attending a conference of the Christian and Missionary Alliance. The 1915 Yearbook (pages 40-41) contains an obituary:

#### IN MEMORIAM

Rev. Henry L. Weiss was the son of Samuel Weiss and his wife Rebecca, nee Lewis. He was born near Milford Square Bucks Co. Pa., on March 14th, 1867, and died on May 26th, 1915; aged 48 years 2 months and 12 days.

His devoted wife, two sons and one daughter, father, one brother and five sisters (one of whom is a home missionary in the Gospel Worker Society) survive him.

Brother Weiss was converted to God in his younger days and baptized and became a member of the Mennonite Brethren in Christ. In 1890 he went out to Kansas to take charge of a school among the Indians. In 1892 he went to Oklahoma and for the next five years he was superintendent of the Indian schools there.

During this time he married Miss Kate Zacharias of Reading Pa. While thus actively engaged in the work of the Lord at home he heard the call of God to the "Regions Beyond," and on March 10th 1897 after a farewell meeting with their many friends, they sailed from New York for Valdivia, Chile, as They have thus spent eighteen years of hard work in the service of the Master in Chile, with only one furlough of about eight months in the home land during this time.

For the last few years Brother Weiss' health was failing and he was advised to come home for a much needed rest. But he thought he was needed so much with his people and his work that only upon the urgent request of his

fellow laborers on the field and the General Board at home was he prevailed upon to come home, arriving in New York on April 27th.

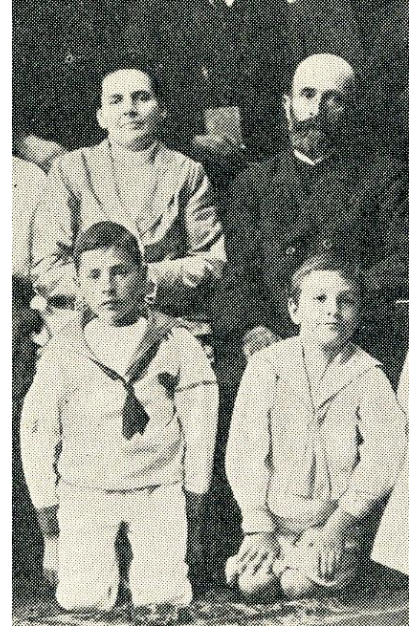
After making a number of visits among friends and relatives, and speaking at several places he, accompanied by Sister Weiss, attended the Annual Council of the Christian and Missionary Alliance at Nyack, N. Y. While here his health seemed to be about as usual. On May 26th he left the Council meeting at about 11.45 a. m. and went to his room, and there had a severe hemorrhage of the lungs and passed away peacefully and without a struggle a few minutes later. This made a profound impression upon the Council as it was so unexpected. He had been on the program to speak in the afternoon.

On Thursday evening, the 27th, they held a Memorial service at Nyack when Rev. A. B. Simpson, President of the Christian and Missionary Alliance, spoke in the highest terms concerning Brother Weiss and his noble work in Chile.

Next morning Rev. A. E. Funk, who had been for many years the General Secretary of the Christian and Missionary Alliance, and Sister Weiss' sister accompanied Sister Weiss and the corpse to the home of Brother Weiss' father at Quakertown, Pa.

On Saturday, May 29th, after a short service at the house, the funeral procession marched to the Mennonite Brethren in Christ church near by where a very impressive funeral service was held.

Because it was impossible for the president of our Board of Foreign Missions, Presiding Elder H. B. Musselman of Bethlehem, to be present, the services were in charge of the Secretary of the Board, Pastor C. H. Brunner of Allentown, assisted by Presiding Elder W. G. Gehman and a number of ministers of the Conference, who acted as pall-bearers and rendered other valuable assistance. Addresses were made by C. H. Brunner and A. E. Funk of N. Y. Sister Weiss also gave a glowing testimony concerning the sustaining power and grace of God which upheld her through these days of the deepest and most intense sorrow of her life. This made a profound impression upon the large audience which crowded the church to the doors. A quartette of young ladies from the Allentown congregation sang several very touching hymns. Nineteen ministers of the Conference, besides a number of others were present. The



**Henry and Kate Weiss  
and sons - 1915**

Alliance paid the funeral expenses down to Quakertown, the balance our Board paid.

Brother Weiss was a man of great will power, strong courage and faith in God. He was a hard worker, having spent much time and energy in the building of churches and chapels in Chile. During the eighteen years of his service there, a work has sprung up that now consists of more than a dozen churches and almost a score of native pastors and workers. Not far from 2,000 converts have been baptized by immersion and added to the Lord. "How are the mighty fallen!" II Sam. 1:27.

The Lord has been sustaining Sister Weiss in a marvelous way in this, her sore bereavement, both in soul and body. She has been very busy at Conventions throughout the States during the summer and is now busily engaged in the schools at Nyack, where her daughter and her two boys are going to school. She has the prayers of a host of friends following her.

H. L. Weiss had a significant legacy. A. B. Simpson, the leader of the Christian and Missionary Alliance gave a tribute to Weiss:

#### Memorial of Rev. H. L. Weiss

By Rev. A. B. Simpson, at the closing meeting of the Nyack Council, May 28,  
1915

The providence of God has suddenly added another name to our roll of honor, and I have been asked to say a few informal words of loving testimony to his life and character.

Rev. H. L. Weiss, our beloved missionary in southern Chile, and the superintendent and leader, and indeed the founder of that mission, was called away yesterday morning by sudden hemorrhage of the lungs. He was born in the year 1867, and at the time of his death was about forty eight years of age, and still in the prime of life.

He was converted early in life and united with the old Mennonite body in the church at Cooperstown not far from his birthplace, Quakertown, Penn. His father still survives him and some other members of his family, and he has left his beloved widow and three children to mourn their great loss.

His first Christian ministry was as a missionary among the Indians of Oklahoma. After several years of service there, he returned east and was engaged for about two years in evangelistic work among the other body of Mennonites. In March, 1897, our dear brother began his missionary work in South America. He landed at Conception with his wife and Mr. Dawson. His first labors were with the German colonists who were quite numerous in southern



Chile, and he gathered several congregations. Finally he settled in the city of Valdivia, the principal commercial center of the southern quarter of the republic of Chile, a large, prosperous city, considerably occupied by German residents. His work for a time was limited to the German people, but his great missionary heart reached out to the natives, and he was soon chiefly occupied with missionary work among the heathen population in that neglected land. God greatly blessed him in his missionary work, and today we have a prosperous mission in southern Chile, with a thousand members and a score of churches, and the noblest band of native workers that I have had the privilege of meeting. Last year about two hundred persons were hopefully converted, and nearly half of them united with the churches in baptism.

In 1905 he came home for a furlough and became more intimately known to many of us. But his heart was homesick for Chile, and he told me he never was at rest till he got back. Yesterday morning he said to his wife, "If I had not brought you along, I would have returned immediately to Chile." His heart was with the heathen. The land of his adoption was the only home that he really was attached to. God had made him heart and soul a true missionary.

It was my great privilege to spend about ten days in the company of our dear friend and his family and fellow missionaries some five years ago. It was one of the rare pleasures of my life. The land was so new, the associations unique that it left a lasting and profound impression upon my imagination and my heart. I became intimately acquainted with Mr. Weiss during those days; in fact, I discovered him. He was naturally shy, modest, and retiring, and I had really never known him, nor had I realized the value of this mission. I came home with the profoundest impression of its importance and the vast opportunity that God had given to our Society there and the strong qualities of its leader and his fellow workers.

As we traveled up through the country from Valdivia to Santiago, and then on to Valparaiso, where we spent a little time, he opened his heart very fully to me. He asked me a great many questions about his Christian experience in which he thought I might help. We compared notes. The memory left upon my heart is one full of the sweet savor of Jesus Christ. I have never known a more deeply spiritual man, a man more sensitive in the finest qualities of his heart and life, and more simple and wholly possessed by the Spirit of his Master. He was a man of infinite self-sacrifice. He traveled over the country back and forth in the most economical way, and I can truly say the zeal of the Lord's house literally consumed him. My deepest regret, as I look on his pale face and think of his early death, is the realization that it was brought about through sacrifice, through spending and being spent and pouring himself out without stint upon the altar of love and service for his Master and the world.

He was a great traveler, went all through the land, was beloved by the German people, and received large sums of money from them for their home work and church building so that he almost never asked for anything from the home Board for the development of their mission stations. He went over to Argentine, visited our stations there, and was a great comfort and blessing to our missionaries. One of his great ambitions was to go through Peru, Ecuador, and Bolivia among the millions of Indians there in utter neglect and find a special mission field where we could establish a center for those degraded and lost people.

And then he was a man of singular genius along practical lines. His little shop was a perfect revelation to me. He showed me with exquisite delight a great big printing press that he himself had constructed with his own fingers out of old bits of iron he had shaped and joined in the blacksmith shop of the town. Having a printing house of my own, I knew something about this kind of machinery, and when he showed me his work and the ingenuity of its construction, I strongly advised him to bring a model here, for I felt he could compete with the presses here and really make a fortune by turning his ideas into a practical channel. It was not a theory or a toy with him, because he used it for printing his Spanish Evangel which he has constantly sustained and sent out as a message of the gospel to the people of Spanish America. Since then, he had greatly perfected and improved his whole plant until the last copy of his beautiful journal was in the finest style of color printing. He was a man of quiet, practical genius, and in some business walk of life he certainly would have obtained a very high place of recognition.

His health was breaking down for a good while. If we had known fully the situation, we should have brought him back more than a year ago. He did not fully realize it himself. He had one hemorrhage at the beginning of the week here. I pleaded with him the next day to keep quiet and arrange for an immediate rest. He laughed at our anxieties. He told his dear wife all he wanted was a little more work, and he kept on till the last touch came, and the pitcher was broken at the fountain, the overworked heart burst, and the spirit went to God who made it.

What a beautiful monument he has left behind him! What a glorious mission! What a life worth living! Has he died too soon? Surely not. I was reading the other day a little note of Marcus Dods, of Scotland, on that strange verse where Jesus said, "Are there not twelve hours in which men can work? And if a man walk in darkness he stumbleth." That is as Marcus Dods says, if a man outlives his twelve hours, he will be walking in the night, and the added hours will be of no value. God has an allotted span for every life, and the most beautiful ideal of a perfected life is the life that closes when the volume is finished. To me

the beauty of dear George Pardington's passing was that he was just ripe. He had had his dream, and God had made it real. He had seen his vision of this beautiful school; he had longed to have his hand upon the wheels and be its director. God gave it to him, and then He took him full-orbed with a completed life, and He did not leave him to fritter out the fragments of life after his real mission was accomplished. So our dear brother's life is a finished life, and there is the memorial in thousands of souls in that great loving parish in the uttermost part of the earth. I found while there that God had given to those people the privilege of really preaching the gospel in "the uttermost part of the earth." Perhaps we have never noticed that Chile is the farthest land in all the world. Punta Arenas is farther from the equator by many degrees than any city in the world, and I used to tell the people down there through the interpreter that God had given them the honor and privilege of being witnesses unto Christ "in the uttermost part of the earth." This was his high honor, and forevermore he shall receive the great reward not only for what has been already accomplished but for the fruit that shall be reproduced from it till time shall be no more.

The lasting impact of Henry Lewis Weiss is shown in this article written in Missionary Memorial Issue published by the Christian Missionary Alliance in 1968. Guy Bucher writes:

A Vision Fulfilled in Chile  
*The foresight of the first Alliance missionary in Chile  
laid a firm foundation for the strong superstructure*

REV HENRY L. WEISS, founder of the Chile Mission, arrived at this southern tip of the hemisphere in 1897. A letter to *The Alliance Weekly*, published November 11, 1899, reports him battling with an adverse climate but resolutely pushing on with the work of the Lord.

There was "so much rain," wrote Mr. Weiss, "that many railroad bridges disappeared, a few stations were washed away and the railroad was destroyed for miles and miles. . . . Our work too was greatly hindered because it was hard to get people to come out of doors at night." But Henry Weiss was not disheartened. There is something one can do under a roof, and here is the story: "We were busy printing tracts, and our little Spanish paper found its way into the hearts and homes of many." This Pennsylvania Dutchman had pioneered in Chile just two years, and he was already publishing gospel literature!

Seventy years have rolled by since this man disembarked in a port of southern Chile. It still rains plenty during the winter months-and the printing work begun by Henry Weiss continues as an almost uninterrupted tradition, as brought out in the report on the Alliance Press given at our recent missionary conference.

In spite of the breakdown of the Heidelberg press, which greatly curtailed operations, twenty-five million pages of literature were printed during the past

year. Converted to American coinage, the sales represented a value of about \$50,000. In addition to serving the Alliance fields of Latin America, work was done for thirteen other religious organizations. Besides our own, we print the official organ of six missions, including the Southern Baptists, the Salvation Army, the Methodist Pentecostals and the German Society of Evangelicals. Groups that are much stronger than we heartily recognize the ministry of the Chile Alliance Press. If Henry Weiss could have gazed down the corridor of time and glimpsed the present modern plant, he would have echoed the chorus of the magicians of Egypt: "This is the finger of God."

From our vantage point of seventy years Mr. Weiss looms up with something of the stature of a missionary statesman. Doubtless he would have shied away from such a pretentious title, but the Chile Mission still bears the impress of his hand. We continue to follow the guidelines laid down by our pioneer. In the direction of the work there is the evidence of his threefold thrust. One of these has been already mentioned: the gospel should be circulated through the printed page and these printed pages will not be dropped from heaven as though thrown from a celestial airplane they must be printed.

Then Mr. Weiss laid another foundation stone when he early recognized the importance of using nationals as preachers and pastors. Any believer who felt the call of God to proclaim the gospel would get a chance to do so. This involved the willingness of the candidate "to take a chance" on getting enough to eat. Henry Weiss had practically no "rice Christians" because he had so very little rice to distribute. None of the nationals who broke the ground for the gospel ever starved, but oftentimes their tables were not overlaid. When, after riding long leagues over roads with mudholes that have to be seen to be believed, they would arrive at the home of some prosperous settler, these men knew what to do with a good meal.

The years have rolled on, with the reverses often consequent to a Roman Catholic environment and the typical dynamic and volatile Chilean temperament. However, the Prayer Manual for 1968 lists the Chile Mission with something like seventy "national ministers." Today these men entirely govern the national churches and their congregations are self-supporting. Again, if Henry Weiss could see the fulfillment of his vision he would exclaim: "What hath God wrought!"

Plank number three in his platform of the philosophy of missions was that any organized group, however small, should look forward to owning its church home in an immediate future. Renting halls for services did not appeal to Weiss at all. Doubtless there were factors that favored his conviction. Southern Chile was still an area opening up to the settler.

Great tracts of forest covered the nearby hills. Not far from most populated centers the hum of the sawmill could be heard. Lots were generally available and lumber was at hand. Mr. Weiss himself had experience as a carpenter and builder, which he put to good use. Many times he used the tools himself. The result was that wherever there was an Alliance congregation there was also Alliance property. As towns and cities grew, some of these properties became very valuable.

The missionaries and nationals who followed have aggressively carried out this policy of expansion. Seventy years afterward the Chile Mission is in a class by itself in Latin American fields as regards the possession of church properties. And we are thankful to say that the movement gathers rather than loses momentum. From Santiago, the capital, to Punta Arenas, the southernmost city of the world, buildings owned by the corporation proclaim the name of The



**Weiss Memorial Stone**

Christian and Missionary Alliance. If you will glance at your map you will notice that the points just mentioned are separated by about twenty degrees of latitude, or twelve hundred air miles. Over all that distance are Alliance congregations which announce they are there to stay.

Mr. Weiss died of tuberculosis before reaching fifty years of age. He had given all he had, without reserve, for the work he loved. A personal friend of his, the distinguished Presbyterian missionary, Dr. James MacClean, lunched with Mr. Weiss in New York shortly before the latter passed away. Years later Dr. MacClean remarked to the writer: "Henry Weiss was the holiest man I ever knew."

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The Alliance of Brethren  
Richard Taylor

In the last issue (August, 2013), the interaction between the Mennonite Brethren in Christ and what became known as the Christian and Missionary Alliance was noted. The obituaries of C. F. Snyder and H. L. Weiss show even more directly how close the ties were.

When the cause of foreign missions was taken up after the death of Eusebius Hershey, missionary Fred Sodaberg was adopted for support. While we know little or nothing

about Sodaberg, we know he served in Africa and was supported by the International Missionary Alliance which was one of the converging streams that formed the Christian and Missionary Alliance. C. H. Brunner and others began to speak of A. B. Simpson, a key leader of that movement, as early as 1892.

The question which flows from these observations is how and why such an association was made. It seems that we were by nature separatist and independent. We did not form relationships with organizations because of that mindset. When we did, it seems to have been the result of a personal relationship between someone in the Mennonite Brethren in Christ and the other organization.

That a close relationship developed between the missions program of the Mennonite Brethren in Christ and the Christian Missionary Alliance is indisputable. When our missions program took new life, it was through the desire to support C. F. Snyder and H. L. Lewis who were both trained and sent through the Christian and Missionary Alliance. For nearly 40 years, the Mennonite Brethren in Christ supported missionaries who were sent to begin Christian and Missionary Alliance churches. But, how was the connection made?

The answer would appear to be in the intersection of the lives of several men. While I have not been able to locate a direct link, the coincidences of these intersections would seem to show that the personal connections were made through their contact with each other.

We will start our search for connection with Albert Ehst Funk. C. F. Snyder's obituary noted, "He (C. F.) was converted when he was twenty-four years old and soon after came in contact with the Christian and Missionary Alliance through Rev. A. E. Funk, then Foreign Secretary and God called him to Tibet." Funk was a Berks County boy who went on to be one of the founders of the Christian and Missionary Alliance and served as the leader of its missionary work.

Funk was born in 1852 in Berks County to John and Leah (Ehst) Funk. They were living in Washington Township, Berks County, Pennsylvania, near Hereford. Of John Funk, John Ruth writes in Maintaining the Right



REV. ALBERT E. FUNK.



Fellowship, “For two years Deacon John Funk of the nearby Hereford “New” Mennonite congregation had been holding emotional prayer meetings... In 1880 Funk and several others in the congregation left and joined an Evangelical Association church, where he served as an ardent exhorter and class leader” (page 370). John Funk and his son would certainly have known and associated with those in the Evangelical Mennonites because of the geographical proximity and the common appreciation for the Evangelical Association. The practice of emotional prayer meetings shows that Funk had similar revival interests with the Evangelical Mennonites. It is not a stretch to suggest that Albert Funk knew the men who were in the Evangelical Mennonites and may have known from early times C. H. Brunner who seemed to form an attachment to him and the CMA.

A. E. Funk left Berks County to attend the Mennonite school in Wadsworth, Ohio, which was supported by the Evangelical Mennonites. Again, another intersection with the Evangelical Mennonites is seen in our support for that school and the presence of Jonas Schulz, the medical doctor / preacher, who was recognized by the Evangelical Mennonites, was teaching there at the time. Following his time of schooling, Funk returned to Pennsylvania and was called to serve among the General Conference Mennonites that had grown up around the leadership of John Oberholtzer. Eventually, he came to serve at their church in Philadelphia which experienced growth and development under his ministry.

The roots of Henry Weiss are found in the Quakertown Church. A strong commitment to the Evangelical Mennonites, later the Mennonite Brethren in Christ, shows in the service of his younger sister, Rebecca, in the Gospel Workers. Henry determined to serve the Lord as a missionary to Native Americans in Kansas. What led to this ministry and the specific details of his decisions are unknown at this point. Henry went to Halstead, Kansas, where Mennonite Missionaries ran what was called a contract school for children of American Indians.

About 1880, Samuel Haury and his family had moved to Halstead to serve in this school. Samuel was born in Bavaria. Samuel was a school mate of A. E. Funk at the Mennonite School in Wadsworth, Ohio. After attending there and then a year at a Bible school in



**Mr. and Mrs. Samuel Haury**

Europe, he returned to America where he enrolled in Jefferson Medical School in Philadelphia. He renewed his relationship with Funk. During his time in Philadelphia, he became convinced of the missionary task. In 1877, he published a booklet entitled, *Letters Concerning the Spread of the Gospel*, and was sent to Halstead in 1880 as the first missionary of the General Conference Mennonites.

A. E. Funk served in the General Conference church in Philadelphia until 1882. In 1881, Funk left the General Conference Church he was serving in Philadelphia. In 1883 or 1884, he left with his new wife to spend a year with working with Haury in Oklahoma. In 1885, Funk returned to New York and connected with the church led by A. B. Simpson.

Funk, Haury, and Weiss were all connected by work among the Native Americans of Halstead, Kansas. While Funk left in 1885 and Haury in 1887 and though Weiss did not arrive until 1890, it is possible that a connection grew out of this intersection. While this may be somewhat circumstantial, such contact is possible.

Weiss left his work in Kansas to return to Pennsylvania. In February, 1896, Weiss and his wife presented themselves to the Annual Conference of the Mennonite Brethren in Christ for service in foreign lands.



**Mennonite Indian School - Darlington Agency**

While the intersections I have noted above may be nothing more than coincidences, it is clear the relationship between the Mennonite Brethren in Christ and the Christian and Missionary Alliance was a strong one. By December 21, 1896, the relationship had been formalized. The Board of Foreign missions on that date “accepted C. F. Snyder, H. L. Weiss, and Mrs. H. L. Weiss as students of the New York Missionary Training Institute, making itself responsible for the tuition of one term each, on condition that they go as missionaries under the International Missionary Alliance on the first opportunity, or refund the money.” (1896 Yearbook – page 19)