

## **The Historical Society of the Bible Fellowship Church February, 2012**

We are in the heart of winter. Even though we have experienced a relatively mild time so far, still it is winter. I hope this latest copy of historical memories and interests will help to warm you. Hopefully it will stir you to make a cup of tea or coffee and relax while you read.

We have received news in recent weeks of the death of two dear sisters who had long time connections with the Historical Society, Esther Cassel and Thelma Smock. Both were pastor's wives and preceeded into glory by their husbands, Willard and Robert. They were an early part of the fellowship that gathered around our committee meetings. For a time, our meetings were held at the Cassel home. Announcing the deaths of good friends who had long ago trusted in Christ to save them is a bittersweet thing. We miss them but rejoice that they are in the presence of their merciful and loving God.

I begin with some further words about our last issue which contained some of the sermons of Rudy Gehman, one of the main subjects of our last Society meeting. These sermons were reproduced pretty much as they appeared. Dick Gehman, his son, sent a follow up. He writes:

I just received the "publication" of the BFC Historical Society with four of my dad's sermons in it. I will mention just three observations that struck me.

First, the third sermon delivered in Graterford in 1945 had some obscure notations, like: Ill. F; 16:6. His dad, Joe Gehman, a farmer, carpenter and business man, built for my dad a "filing cabinet" of wood, standing some five feet high and three feet wide and two feet deep. It held shelving divided into small cubicles in which my dad placed folders with all his illustrations, duly numbered for further use. I can still see the cabinet with dark walnut varnish and a decal on the front door, standing in his office in Graterford, Newark, N.J., and Lancaster, PA. My dad was organized. When he passed away I disposed of the cabinet and his illustrations but preserved the sermons and ledgers which mark the dates and places of preaching.

Second, in one sermon he states that some things are wrong, some we know are right, but some are questionable. He then asks six questions to help the Christian determine whether those "questionable" things should be practiced today in our culture. It appears that my dad was a rather effective preacher of the Word because that basic teaching has been deeply etched in my own heart and held with strong conviction to this day. I fear that our churches today have lost

this same concern for holy living with the result that we engage in too many “questionable” activities without asking those questions.

Third, the sermon notes were skimpy outlines with reminders for what the preacher should say. Attending a church these days where the sermon is written out, word-for-word, and delivered with heavy dependence on the written script, I sometimes long for sermons that are less well-crafted that come from the heart and delivered in normal speech, rather than with a preachy, whining delivery.

I will take you back to 1986 to begin this issue. At the fourth meeting of the Historical Society, families were the focus. Several presentations were made. (I believe this was the only meeting of the Historical Society which I have missed.) I recently came across two of the presentations which I know were never reproduced. They are probably long forgotten if you were in attendance. At any rate, it is not too late to reproduce them and put them in your hands. The first was a presentation by the late Bob Smock on his father in law, Norman Henry Wolf. If he is in your memory, he was simply, N.H. Wolf.

Norman Henry Wolf was born October 26, 1895 and died June 8, 1976. He was born to Daniel C. and Theresa (Kirtchman) Wolf. Daniel and his family were residents of Philadelphia, living at 3050 Boudinot Street. Daniel listed his occupation as that of chemist and worked for a photographer. Daniel and Theresa had a large family: Irwin D., Florence, Grace E., Norman H., Adelaide E., Helen A. and Edna T. The 1910 census does not list either Florence or Helen. Florence may have been living at another residence or possibly married. Helen had probably died. It shows that Norman was working in a shipping room. In 1911, at age 15, Norman entered the Gospel Heralds. I will let Bob tell the story. It gives you some insight into this family and life in the parsonage.

---

### The Story of Norman Henry Wolf

Robert Smock

October 25, 1986

The spiritual seeds that were sown in the garden of life by N.H.Wolf were in some respects, a combination of seedlings that had already begun to grow and seeds that had not yet been planted. An explanation will come later.

But first, visit the city of Philadelphia with me and spend some time in the home of Daniel C. Wolf, a loyal Methodist who sensed a trend towards modernism arising in the church. Though the decision was difficult, he ultimately left that church to become part of the / Salem Mennonite Brethren in Christ Church in North Philadelphia where he served as Sunday School Superintendent.



**Gospel Heralds – 1915 - NH Wolf, top row, 4<sup>th</sup> from left – HA Kauffman, middle row, 3<sup>rd</sup> from left**

From that congregation, God called his son, Norman Henry, to the ministry. At age 15, he was assigned to the mission in West Philadelphia. Loyalty to the church in the fullest was the emphasis of the hour. In that day this kind of loyalty was interpreted to mean the primary cutting off of one's relationships with home and parents. So, even though he was only a trolley ride away from home, he seldom returned. This was not a lack of love for his parents but a greater love for what he understood to be the will of: the Lord.

Life was not simple in the Gospel Herald Society. Several men lived together in the same house. They routinely arose about 5:00 A.M. to begin the day with Bible reading and prayer. Pastor Wolf laughingly reflected that sometimes the men completed their prayer time with a snore rather than an "amen." Nevertheless, the habits formed in the Gospel Herald Society carried over into other areas of his life and he was known as an early riser who read his Bible regularly and spent much time in prayer. When Brother Wolf said, "I'll remember you in prayer, it meant that your name was added to the prayer list and you were indeed remembered on a regular basis in prayer.

Financial support in those Gospel Herald days came primarily from selling Gospel Herald magazines. Sales were made on a door- to-door basis, a practice conducted almost daily regardless of the weather. In addition, evenings were spent conducting nightly evangelistic services. The men were expected to preach about two or three times weekly. Some of these services were preceded by open air services where the religious taunters would plant themselves in an attempt to disrupt the service. In spite of this, attendances were often as high as two and three hundred. That figure may have had an evangelistic flavor to it but such was not the case in many of the regular weeknight indoor services when the number of Gospel Heralds in attendance exceeded the number of lay people in the audience.

The spirit of sacrifice prevailed in many areas. Brother Wolf would, entertain the family from time to time when he would describe the gift of a large bag of dried navy beans. Because of limited finances, the young Gospel Heralds learned to make a large variety ... well, that is as big a variety as single young Gospel Heralds knew of, ... from the beans. So, it was beans for breakfast and beans for lunch and then, to celebrate, some more beans for dinner. Evening snacks were not in order. To the best of my memory, Pastor Wolf declared that the beans lasted a full six weeks. To top it off, he laughingly would remind us that the last celebration of beans took place on the fourth of July with a real blowout!

Now, paralleling the ministry of N. H. Wolf was that of H. A. Kauffman. Pastor' Kauffman was married to the Esther Gehert. The Kauffmans had 2 children known to us at this time as Ellen Derck, a faithful member of our Spring City Church and Horace A. Kauffman, Elder at Lancaster, member of the Board of Directors of the Bible Fellowship Church and Financial Secretary of the Denomination.

The picture is beautiful as one sees it now but, back then, the sky was dark. Brother Kauffman contracted the flu in conjunction with his ministry of visitation. [The infamous epidemic of 1918 – He died October 28, 1918 – Taylor note] The Lord saw fit to take him home to Glory leaving his wife with one infant child and a second child on the way. Social Security was not in effect. The road was dismal.

In the course, of time, N. H. Wolf communicated to the church authorities his desire to marry Esther Kauffman and raise the children for the Lord. On Tuesday, November 11, the couple were joined in holy matrimony at the parsonage with little fanfare.

In passing, it might be interesting to note that date, November 11. Though only an



ordinary Tuesday at first, it became a very important date in the years to come. Also married on that same date in identification with the memory of the Wolfs were Pastor and Mrs. Smock, their daughter Sharon, their son David and more recently Ida Gehman, my mother, a member of the Bethlehem church when Pastor Wolf was pastor. She married Tim Gehman the day after our first Historical Meeting in Zionsville.

Though the two Kauffman children knew only N. H. Wolf as their father, Brother Wolf deliberately chose NOT to change their last name. Out of respect for the ministry of H. A. Kauffman, he sought to retain the Kauffman name for heritage. Of interest, that action ultimately caused the Wolf name to cease to exist, but had Brother Wolf the opportunity to repeat his action, I'm sure that he would have done so unhesitatingly.

The spiritual seeds sown in the lives of these two Kauffman children have yielded an abundant and splendid harvest. All of the children of the next generation are serving the Lord. Best known to most of us is Barry Kauffman who has been involved along with his wife, Diane, in children's meetings at Pinebrook Bible Conference and in many of our Bible Fellowship Churches. Barry's children have also been involved in this children's ministry.

But, Pastor Wolf's spiritual investment did not stop with the continuance of the Kauffman memory. The Lord graciously gave him the additional gift of two daughters known best to many as Beatrice Derck, an active member in our Sunbury Church and Thelma Smock wife of Pastor Smock at Royersford.

The Lord honored the faith of Pastor and Mrs. Wolf giving them the privilege of seeing all the grandchildren from these two daughters serving the Lord as well. Again best known denominationally are the Smock brothers who have sung at Pinebrook Bible Conference and in many of our Bible Fellowship Churches. David Smock also served, side by side with Pastor Wolf at Ephrata as Youth Pastor when Pastor Wolf was Associate Pastor. Jim Smock was in charge of the Junior High / Senior High section of the Christian school. At that time, Sharon was in charge of the Kindergarten Class.

For years. Pastor Wolf made great sacrifices on behalf of his children, making certain that they secured the necessary education, but much more important, making certain they were established spiritually. The Lord honored that sacrifice to the point that all his children, all his grandchildren and all his great grandchildren of accountable age are serving the Lord. In addition, all those whom these married are serving the Lord. Were Pastor and Mrs. Wolf able to return to this life, there is no question their hearts would be rejoicing to see the great; heritage of Sunday School teachers, church officers and workers in other areas of church ministry that stand as the grand and glorious harvest from the seeds sown many years ago.

Pastor Wolf would be the first to oppose the reading of this article if it were to be interpreted as a sign of personal pride. To God alone be the glory. May his life, however, be a challenge to others to know the joy of sowing spiritual seeds in expectation of a spiritual harvest. He never knew great material luxuries. Their home

was ordinary. Probably the only unusual aspect of the Wolf household was the large number of books , in all probability, about 2000 that adorned the various bookshelves. They were Pastor Wolf's "friends." He treated them with special care and taught his children and grandchildren to do the same. But, though there was little of material luxury, there was an abundance of spiritual luxury. It was always a pleasure to be in the Wolf household.



An interesting observation of life is that many men are known for a single phrase. All of one's life could be described in a single statement. For Pastor Wolf it was a phrase he himself introduced.... all one need to say was that single phrase and everyone knew of whom he was speaking. Pastor Wolf lived life. One can almost hear him this very day looking out over a congregation and saying, "KEEP LOOKING UP."

---

We are fortunate to have a file of N. H. Wolf's sermon notes. The two reprinted here were chosen at random but give you an idea of the sort of thing you might have heard from his pulpit. While these are only notes, you can perhaps fill in between the lines.

---

Norman H. Wolf, Sermons (Undated)

### **Our Homes**

#### **"As the days of Heaven upon the earth" Deut. 11:18-21**

What is Home? A house is not a home. It is a spiritual fact, a place of oneness, love, fellowship, understanding and freedom. "Where I hang up my heart" An atmosphere.

Home is a School

Workshop

Kingdom

Church

The ideal home is not divided.

Attitude of parents toward children.

1. Example 2. Instruction "train" 3. Obedience

Attitude of children toward Parents

1. Honor
2. Teachableness
3. Obedience

The family recreation

Good music in the home-gathering round the piano and singing together. Dad taking the boys on his knees. Mothers singing will not be forgotten. Watch your radio – a help or an evil.

“Forever blowing bubbles” “Happy days are here again.”

We are creating memories (impressions). Beware.

2. Good Reading Matter in the Home. Book that help morally and spiritually. Every child have his own Bible. Good periodicals. Church papers and Sunday School Literature.

3. Toys and games should be there – games that help and do no harm. Card games that savor of gambling should be avoided. (Ping-pong, Pick up sticks, parchesie, dominoes)

A test for our recreation –

1. Any doubt as to it being right in God’s sight? Rom. 14:23
2. Does it hurt your influence for good and God? Phil. 2:15
3. Could you pray about it? Prov. 3:5
4. Would Christ feel at home as you play? Heb. 13:5
5. Would you like to be doing that thing when Jesus comes? Lu. 21:34
6. Might it harm someone else? Romans 14:13

Retired minister on train – “Not the squire, he is a retired Christian, sir.”

Make Christ the Host of Your Home.

May your home be a place of cheer but also a place of prayer.

(The sailors on the Irish Coast)

Minister and fisher folk gather for prayer. Captain shouts through the trumpet “If we go through one more wave we are gone.” They did “Lads, someone is praying for us and we will weather the storm.” They did and anchored safe in harbor because somebody prayed.

Prayer is the great home protection.

May our homes be surrounded with prayer

[Handwritten]

Do not lack purpose

Some live their life any old way.

Let us dream

Plan  
Build

Stop and start all over again

Let your home radiate a bit of heaven.

### **A Divine Benediction**

#### **Heb. 13:20-21**

- I. The Source – The God of Peace
  1. God, the Author of Peace – 1 Cor. 14:33
  2. Christ, our Peace – Eph. 2:14-17
  3. Peace through the Blood – Col. 1:20
- II. The Means – The Resurrection
  1. The Resurrection is part of the Gospel – 1 Cor. 15:3,4
  2. Is the foundation of Apostolic Teaching – Acts 2:23-32
  3. Is the Divine Stamp of Our Justification – Rom. 4:25
- III. The Authority – The Great Shepherd
  1. He is the Prophesied Shepherd – Ezek. 34:23
  2. He is the Good Shepherd – Jno. 10:11
  3. He is the Chief Shepherd – 1 Pet. 5:4
- IV. The Seal – The Blood of the Everlasting Covenant
  1. The Necessary Seal – Heb. 9:16-20
  2. The Certain Seal – Heb. 9:14
  3. The Eternal Seal – Heb. 13:20
- V. The Purpose – The Perfection of the Believer
  1. Perfect – through Christ – Jno 17:23
  2. Perfection in Every good work – II Tim. 3:17

“Well pleasing in His sight”

How may we please Him?

1. By not pleasing ourselves – Rom. 15:1
2. By Walking Worthy of the Lord – Col. 1:10
3. By Suffering Wrongfully – 1 Pet. 2:19,20
4. By Walking with God – Heb. 11:5
5. By Believing in God – Heb. 11:6
6. By Ministering to the needs of Others – Heb. 13:16
7. By Remembering those Who Are Over Us in the Lord –  
Mentioned three times – Emphasis
  1. Remember – v7 Imitate / Consider
  2. Recognition – v17 Instructed / Consent
  3. Regard – v24 Identification / Comply

### 3. Perfection for the Praise of His Glory – Eph. 1:6

---

Another of the presentations made at the 1986 meeting was that of Daniel G. Ziegler who told the story of his father and mother. It too takes us inside the walls of a Mennonite Brethren in Christ Church home. What we learn was not always typical but we can hear the demands and expectations that went with being a godly family.

---

#### AS THE SUN GOES DOWN SHADOWS LENGTHEN

Daniel G. Ziegler

October 25, 1986

Caroline Helen Didden and Daniel King Ziegler were joined in marriage and established a Christian home on August 25, 1950. They came to be part of the Mennonite brethren in Christ Church in Hatfield, Pennsylvania, which was known in the community as "Little Heaven," in the autumn of 1934, when they returned with two small children to live in the town in which they had both grown up.

For this young family and for the church, the timing was just right. Dan and Caroline had both been recognized as spiritual leaders on the campus of the Christian college they had attended. The outlook of the church of Dan's youth, which was the sponsoring denomination of the college, was long on its emphasis on character, duty, simplicity of lifestyle and humility and not as strong on evangelism, the assurance of salvation, definiteness of doctrine, and the life of faith as a personal relationship with the Lord. While the Zieglers did not reject the former (they became important elements in the family's consensus of values), as they grew in grace they came to desire and long for the latter also.



**D K Ziegler - 1950  
Annual Conference**

After serving as a public high school teacher for several years, Dan accepted a management position with Caroline's father in his greenhouse business in Hatfield and the family located there. The young couple had felt rejected by Dan's boyhood church; and that had occurred because Dan had given and Caroline had accepted and chosen to wear a simple wedding ring. They wanted to be part of a church in the community in which they lived. So they were looking.

The Mennonite Brethren in Christ work in Hatfield had begun in the 1870s. A brick meetinghouse had been built on Broad Street. After a time the congregation had

died out. The building was abandoned and stood there with broken windows and grounds un-mowed for many years. When the Ziegler family moved to Hatfield, the church had just been "born again" and reopened and to it the family came and "stuck".

Some appreciation for the providence of God may be gained by a consideration of the origins of the four clans into which the Dan Ziegler family was rooted. They represent four different religious traditions.

Samuel Koenig, or King, arrived in America on December 22, 1744 and settled in Berks County in the Colony of Pennsylvania. In about 1750 he married Anna Yoder. It is quite possible that the Kings migrated to William Perm's land out of persecution in the European homelands against those of Anabaptist convictions. In America the Koenigs were Amish.

Somewhere along the line some of the Kings became part of the Church of the Brethren. And starting in 1946 the descendants of Dan's maternal grandparents, Levi and Sarah Frantz King began to meet in annual reunion. It was through the King Family Reunion that the children of Dan and Caroline came to appreciate deep family roots.

The Levi Kings were descended from Samuel, the immigrant, through his seventh son, Michael. Through the second son, Jacob, another branch of the family, comprised mostly of Amish and Mennonites, also meets regularly in reunion. A descendent through that branch is Beulah King Koch, wife of Pastor James G. Koch of Camden, Delaware, who is a fifth cousin of the children of Dan and Caroline Ziegler.

Philip Ziegler arrived from Berne, Switzerland and also settled in Berks County in about 1746. Historical records associate Philip with the German Reformed (Zwinglian) church upon his arrival in America, but he soon joined the Church of the Brethren. A meetinghouse of the Little Swatara Church of the Brethren, which was built on land which was donated to the church by Philip, was known as the Ziegler meetinghouse. Philip's remains repose in the tree shaded burial ground of that church building near Rehrersburg.

Dan's grandfather, Daniel Peiffer Ziegler, was the first in a series of Daniel Zieglers, each with a different middle initial, that has now reached six. He was born on March 14, 1825, five months to the day before our own Eusebius Hershey. Like Father Hershey, Daniel P. was known as a traveling evangelist. He lived near Bethel, Berks County and walked all over Central Pennsylvania preaching. He founded the Church of the Brethren in Shamokin.

The Church of the Brethren originated in 1708 in Schwarzenau, Germany. It arose out of the Pietist movement and began with a commitment to study and obey the Scriptures that led it to become very similar to the Anabaptist bodies. The church flourished in America. Both the King and Ziegler families have provided many ministers to the Church of the Brethren and some significant leaders of that church. Dan's only brother, Levi K. Ziegler, was such a minister and leader.

Caroline Didden was a third generation American. Her grandfather, William Didden, left Germany as a young man. The family was Roman Catholic. Young William's father had planned for him to become a priest and enrolled William in a seminary. Having no sense of God's call to the priesthood nor desire to serve the church, William came to Philadelphia and established himself in the florist business. "Grosspop" and "Grossmom," as the William Diddens were known by their family, were never known to have attended a church in the U.S.

But God graciously brought two daughters of this unbelieving family, Louisa and Christina, to Himself. Aunt Louise and Aunt Chris began to pray for the salvation of their family and saw many of them born into the family of God through faith in Christ. They asked the Lord to call at least two preachers of the Word from their family and lived to see three times that number serve as pastors. Their nephew, Caroline's only brother, Clarence H. Didden, became a national leader of the Independent Fundamental Churches of America and founded two large independent evangelical churches. Now in his 70s, he is still active in the pastorate.

The Ziegler family seems to know least about its Christ ancestors. They were Moravians. Caroline's grandparents, the Jacob Christs, are buried in the Moravian cemetery in Emmaus. The Moravians trace their roots back through Moravia and the Bohemian Brethren to John Hus, who was the reformer before the Reformation, a century before Martin Luther. The Moravians produced one of the most remarkable and zealous Christian missionary movements in the history of the church. Caroline's uncle, George Christ, was a Moravian, and later a Presbyterian pastor. From each of these strands of its ancestry, the family received values and beliefs that would shape its life.

Eventually, by late 1941, the household of Dan and Caroline Ziegler in Hatfield had come to include five children. They were raised in a home that was open, loving and secure. The children were encouraged and helped each to become a unique person. Communication was strong and forthright. Affection was openly expressed. Discipline in the home was frank, consistent, fair, and exercised in love. Awareness of local, national and world happenings was fostered. The evening meals, always with the whole family together, were times of interesting and stimulating conversation. Thinking was encouraged, logic was appreciated, questions were welcomed and answered clearly and honestly, exploration of subjects from differing perspectives was sought, vigorous discussion was promoted.

The church and the community were the significant contexts and foci for the life of the Zieglers. Involvement in the community on the part of this family was probably more strongly practiced and encouraged than in most Mennonite Brethren in Christ homes of that era. Dan served on the Borough Council and later on the School Board. He did this against the general practice of the Church and contrary to the preference and counsel of some of her leaders, who were more consistent with Mennonite concepts of avoiding political involvement.

All of the children were educated in the public schools of Hatfield and were encouraged to participate in school sports, drama, student government and publications. But the commitment to the church took precedence. When there was a conflict of either moral values or scheduling of time between school or community events and practices and those of the church, the church always won out. To demur at things in the world that would compromise one's Christian convictions or commitment is one's duty; but it is also one's Christian duty to be present and engaged in one's community as salt, light and leaven and so to represent Christ and His Church in the world. Through the years this one time minority viewpoint has become the more prevalent in the Bible Fellowship Church.

It is interesting to observe that in this time of greater availability of Christian day school education and increased commitment to such schooling by many evangelical Christians, all of the grandchildren of Dan and Caroline Ziegler have been educated in public schools. While some of these grandchildren are teachers in Christian schools and some of the great grandchildren will surely be taught in Christian schools, it remains a family consensus that children of strong Christian homes who are brought up in strong evangelical churches can be successfully and well educated in public schools and be and become credible and fruitful disciples of Jesus Christ.

Dan and Caroline Ziegler were equally committed to Christian higher education. Dan was a founding member of the Board of Directors of Berean Bible School, now Pinebrook Junior College, and continued on that board till his death. All five of their children attended Christian colleges. All but one of the grandchildren who have attained adulthood have matriculated at Christian colleges; 12 out of 14 of them are former or present students at Pinebrook.

The latter statistic is an outworking and manifestation of the family's studied concept of commitment and loyalty to one's church. Infants were taken to the church when they were but a week or two old and dedicated soon afterwards. Whenever the doors of the church building were open, the Ziegler family was there, even if it meant bundling the children up and walking the mile each way in a blizzard. They believed they belonged there, without a doubt. The parents never criticized or questioned the church or her leaders before their children. All of the pastors were deeply appreciated and faithfully supported. Special admiration and respect were accorded to E. H. Musselman, who had reopened the Hatfield church and disciplined Dan and Caroline into it, and W. G. Gehman, who was perceived as a godly, energetic, visionary leader of the Church, especially of her outreach and growth.

That loyalty to the pastor was expressed by Caroline's conscientious service for many years as a steward. Stewards would gather the offerings for the pastor's support (they were not on a salary), record them and present them to the pastor. A good steward would articulate the congregation's love and concern for the parsonage family and response to its needs, and would not merely receive what came in in the

envelopes, but actively solicit and gather the needed support. Caroline also headed up the Home Department of the Sunday School, the church's ministry to the homebound and others who were unable to come to the meetings. This involved visiting, writing letters and mailing lesson materials. She taught a junior boys' class, "The Live Wires," and then for many years the women's Bible class. And she was the church's primary pianist.

Dan served his local church as trustee, treasurer, worship and song leader, Sunday School teacher of high schoolers, Class Leader (many still recall how he taught through the Psalms consecutively on Wednesday evenings) and elder. For many years he was the congregation's delegate to Annual Conference.

On the denominational level, in addition to his service on the Board of Directors of Berean Bible School, Dan was elected to the first committee for youth work in 1949. He was one of the first two laymen elected to the Board of Foreign Missions in 1952 and one of the first two laymen elected to the Board of Directors in 1954. He continued on that board till his death. He also served on other denominational committees and as a delegate to the General Conference of 1951 in Detroit, Michigan.

At only one time in the year would Dan and Caroline absent their family from the church's meetings — vacation. Even during the Great Depression, when it was hard to find even a few dollars for a vacation and the majority of families did not go away from home, they believed vacations were important to the life of the family. Their children recall with fondness the summer weeks at Fortescue, New Jersey, occasional trips to New York City, a week at Lake Waulenpaupack, long trips in early childhood to upstate New York, Watkins Glen and Niagara Falls and to Cleveland, Ohio and later family vacations in Maine. The family also participated with enthusiasm and spiritual responsiveness in the camp meetings at Mizpah Grove.

Dan and Caroline held to, and cultivated in their children, a balanced view of the stewardship of material things. Money, while it was to be handled carefully, was merely a means for the management of life. A home was to be well cared for and maintained, but also to be fully lived in and used to welcome, entertain and serve others. Family, friends, neighbors and church groups came in often. Missionaries and visiting preachers were welcome guests. Occasional "foster children" and, at times, whole families came and lived for a while when they needed temporary housing.

An automobile was to be used as a means of transportation, including ferrying others to and from Sunday School, but it was never to be idolized or allowed to dominate one's life, time or thoughts.

Aesthetic appreciation was fostered in the home. Dan was strong in showing the beauties and wonders of nature and the heavens. Caroline excelled in imparting love for good music and fine poetry and other literature. She was a consummate reader aloud and read the Scriptures, Bible stories and other wholesome and children's classic works to her brood. The older children will remember the bedtime stories, followed by a Bible

lesson or story and then the prayers, which included such M.B.C. missionaries as the Stams, Millers, Cressmans, Ummels, C.F. Snyders and Feldgeses. Then the last sound that they heard before falling asleep was Mother playing and singing several songs from her piano downstairs.

Prayer always preceded every meal, and family worship, including Scripture, prayer and sometimes singing, was generally practiced at the dinner table after the meal, though not quite as consistently as it might have been.

Family celebrations of holidays, with many household traditions, were highlights of the year and enriched life in the home. Usually these times included participation with members of the extended families.

Such "values education" in the home is probably more "caught" than taught. The children were informed that they were sinners and needed to be born again through receiving Jesus Christ as Savior and Lord. Probably all of them were led to a childhood commitment to Jesus by their mother. The Christian life is the practice of a personal walk with the Lord, based on the Scriptures. It was the parents' intention that the Christian values be "caught" and become part of well-formed Christian character. Convictions were to be held tenaciously and adhered to absolutely – especially moral convictions — especially those that are clearly biblically directed. They must be practiced consistently, at whatever cost, even the cost of one's life if necessary. They apply to one's personal ethics, to business practices, interpersonal and community life and to life in the church. Probably each of their children will attest to a consistency of convictions and practice in Dan's and Caroline's lives that they have rarely, if ever, seen surpassed by anyone else.

The non-resistance and non-violence ethic derived from its Anabaptist roots was adhered to on a personal level by the family. During World War II, dissent from the nation's involvement in the war was never expressed. But while Dan was an avid fisherman, he never went hunting and probably never fired a gun in his life. There was never a firearm in the home. "Cops and Robbers", "Cowboys and Indians" and war games were not encouraged. The children were never taught how to fight but were taught how to confront and to work to resolve interpersonal conflicts and differences peacefully. They were never to resort to physical means of opposition.

The Hatfield church was small and the level of shared life among its constituent families was strong. The church was indeed a real spiritual family. As such, the members were responsible for each other. The Zieglers taught their children that God's people should, defer to one another. An example of their practice is that the children were not dressed in new clothes on Easter Sunday, lest someone who was not able to have new clothes be made to feel ashamed or not accepted for their attire.

Another example of this deference is seen in some of the restrictive personal practices that were adhered to by the family. In those days the church was somewhat legalistic in its construct of the Christian life. Dan and Caroline taught their children in

principle to distinguish between biblical essentials and things indifferent and to place the higher value on the former. But in its practice, the family submitted to the consensus by which the brothers and sisters of the church lived, so that in areas where their consciences were more strict they should not be offended.

There was never any reticence to stand for the Gospel and with the people of God. Their church was generally looked down on in the community. The name "Little Heaven" was given to the church by the community and was not meant to be a compliment by those who dubbed the believers "holy rollers." When the church held open air evangelistic meetings in the center of Hatfield, the Ziegler family was there in full force. When the church went afar over the countryside to hold cottage prayer meetings or an evangelistic outreach, the family went along. When their church went to the churchless hamlet of Sumneytown to hold open air meetings, they met with open, aggressive resistance and hostility that went so far as to threaten bodily harm and to attempt to overturn vehicles. They took their children and returned again, for the sake of the Gospel, to what was regarded as a spiritually dark and dangerous place. As they drove in the evening down the long hill into Sumneytown the children learned to sing with their parents, "There'll Be No Dark Valley When Jesus Comes".

A desire was articulated and demonstrated to see others come to know Jesus. For years every family prayer included the words, "And, Lord, save Beepop" (Grandfather Didden), and He did! Neighbors, co-workers, schoolmates, acquaintances and even strangers were loved for Jesus' sake, welcomed into the home, spoken to about the Lord and invited -bo church; and some of them became disciples of the Lord Jesus. The growth of the church was yearned for, prayed for and labored for. For a long time a goal of 150 for the small Sunday School's enrolment was prayer for at Prayer Meeting every Wednesday evening till it was met and surpassed. When people were saved and the church grew there was great rejoicing.

Both Dan and Caroline died at rather early ages — she slowly at age 49 due to cancer and he suddenly at 58 through an instantly fatal heart attack — in 1957 and 1966, respectively. Today four of their five children confess Christ as Savior and follow Him as Lord, as do all 16 of their grandchildren, the youngest of whom is 15 years of age.

Due to the small size of their denomination, the Ziegler family has been able by the grace of God to make an impact on the Church that is disproportionate to its size. Its men have served as pastors of nine of its congregations. The children of Dan and Caroline or their spouses have filled four key administrative posts on the staffs of denominational agencies. At least eight of their grandchildren have served or are serving on the staffs of denominational ministries. The impact of this one family on the Hatfield church has been significant and continues today. In addition, through membership, office bearing and pastoral leadership, its members have served and impacted 16 other Bible Fellowship Churches.

Some of the grandchildren have become committed to evangelical churches that are other than Bible Fellowship. That is good too, for this family has learned from its ancestry that the kingdom of God is very much larger than the Bible Fellowship Church and that God the Lord is in other church bodies also.

A family whose members follow and love the Lord, and the impact that they make on the church and the world are the lengthening shadow of godly parents who went before them and showed them the way to go.

---

Among the files contained in the archives are the registration lists for 1968, the final summer of ministry at Mizpah Grove. Surely some you will recognize some of the names and some of your names are there. If you were there, you remember. It was a bitter sweet time of leaving the past and moving to an uncertain future. As I hear it, some were glad to say good bye to the tents and hello to the motel units at Pinebrook. Even those who do not miss the tents do miss the good companionship and wonderful friends.

The final report to the Annual Conference summarized the ambivalence of ending the long ministry at Mizpah.

---

#### REPORT OF THE BOARD OF MIZPAH GROVE [1968 Year Book – pages 84-85]

Apropos to the very nature of the ministry of Mizpah Grove was the climactic service of the Allentown District Camp on Sunday July 21 which marked the completion of a most fruitful work at this location. A call to remembrance brought recollections of blessings untold; a challenge to resourcefulness brought to force the responsibility which rests upon the shoulders of members and friends of the Bible Fellowship Church.

The purchase of Pinebrook involves the expanding of the ministry of Mizpah. Gladly then, do we relinquish our ties to those memories so precious, that we might go forward, possessing new land for the testimony of our Saviour.

There were two camps during the summer of 1968 with the Bethlehem District meeting June 29 to July 7 and occupying 219 tents and the Allentown District meeting July 13 to 21 with 230 tents occupied. In addition, four evening services were conducted between camps. Several tent trailers were also used during the camps.

A word of appreciation is due to Harry Bailey of our Reading church and Pastor David E. Thomann who jointly directed the cafeteria operation. Their load was lightened by the

cooperation of a most efficient staff. The spiritual ministry of the camp owes its success to the faithfulness of our Heavenly Father, Who, in His sovereign mercy, chose to use the labors of our Bible Fellowship pastors and visiting speakers to redound to His glory.

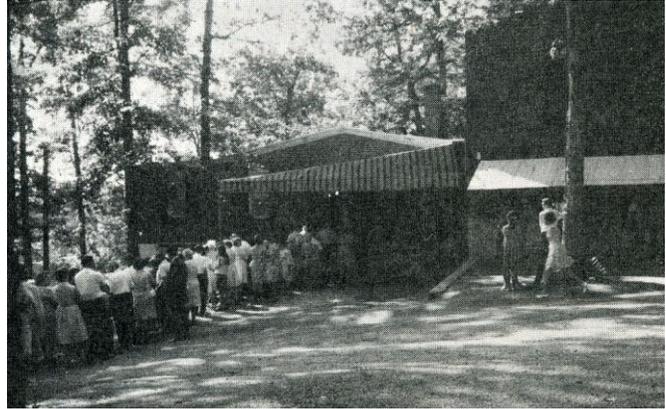
The interest of our entire constituency has been revealed both in financial support of the program of Mizpah and in personal response to the purchase of Pinebrook. Attendance at the Labor Day services at Pinebrook far exceeded the expectations of the Board.

Finally, a word of appreciation is due to Superintendent A.L. Seifert who has gone far beyond the call of duty in undertaking the leading of so many people into a land of promise.

By faith we look forward to blessings untold in this new outreach for God.



Mizpah 1968 - First Tent Up



Mizpah 1968 - Meal Time

---

**First Division  
Mizpah Grove Camp Meeting  
1968**

ADAMS, Grace F.  
ALLEN, Russell T., Pastor  
ALSHOUSE, Harry  
BARRALL, Eugene  
BAILEY, John  
BAUDER, Stille  
BAUDER, Jeff  
BAUOER, Larry  
BAUER, Barton

BAUS, Addie  
BACHMAN, Sharon Lee  
BAER, Sterling  
BETSHER, Patty  
BEAN, E. W., Pastor  
BIEBER, Isaac  
BIEBER, Eills  
BLOCKER, Willard  
BOYER, William

BOHER, Edward  
BROSIOUS, Paul  
BROSIUS, Bert, Pastor  
BRAY, Bryan  
BROMLEY, Jack  
BUDDOCK, Donald  
CASSEL, Willard E., Pastor  
CASSEL, Carl C., Pastor  
COPENHAFER, F. T.  
CRESSMAN, James R.  
CRESSMAN, W. Kenneth  
DAVIES, Robert  
DeLONG, John  
DECH, Russell  
DINGER, Donna  
DIFFENDERFER, James D.  
DIFFENDORFER, Wayne  
DIFFENDORFER, Hilda  
DOTTS, Ray  
ERICH, Norman E.  
EVANS, Barbara L.  
FISHER, Bonnie  
FLICKINGER, Ray  
FRANKLIN, William, Pastor  
FRABLE, Mrs. Arthur  
FRIDY, Mrs. R. S.  
FRITZ, Harvey J., Pastor  
GACKENBACH, Arden  
GETTER, Samuel  
GEHRET, T. D. Rev.  
GEHMAN, William A., Jr.  
GEHMAN, Mrs. Rudy  
GEHMAN, Norwood  
GEHMAN, Kermit  
GEHMAN, A. Marlin  
GEHRET, Robert  
GLADFELTER, Lloyd  
GLADFELTER, Gordon  
GLADFELTER, Lloyd  
GORDON, Ted

HARTMAN, J. E.  
HAAS, Mrs. Robert  
HARBAUGH, Pauline  
HEDRICK, Ervin  
HERB, George E., Pastor  
HERB, John, Pastor  
HERB, Frank L., Pastor  
HEIST, Bright  
HELLER, LeRoy, Pastor  
HERTZOG, Glenn  
HILBERT, Kyron  
HOWERTER, Paul  
HOSLER, Earl M., Pastor  
HOTTEL, Ida  
HOTTEL, W. B., Pastor  
HUDES, Mrs. Phalla  
JONES, R.  
KAUFFMAN, Clifford L.  
KAUFFMAN, Warren  
KAUFFMAN, Edgar  
KAUFFMAN, Richard  
KAUFFMAN, Robert  
KELLERMAN, Carl H.  
KIRKWOOD, Donald P.  
KIRKWOOD, Donald T., Pastor  
KIRKWOOD, C. E., Pastor  
KNAUB, Mildred  
KOCH, James G., Pastor  
KRAMER, Charles  
KUDER, Paul, Pastor  
LINDSTROM, Al  
LINK, Philip  
LOCH, Bruce  
LONG, Bonnie  
MAHURIN, Ronald, Pastor  
MARKEY, Deanna  
MAPLE GLEN GIRLS  
MANN, Henry  
MARTINO, Marion  
MATZ, Mark

MARQUET, Franklin  
MARGESON, Vivian  
MCCANISTER, Grace  
MEAD, Franklin  
MOYER, Warren, Jr.  
MOWERY, Carol  
MOSER, Mrs. Lincoln  
MOYER, Warren, Sr.  
MUSSELMAN, Reuel  
MUSSELMAN, Edna  
MUSSELMAN, John M.  
OBAROW, Nick, Jr.  
PAULUS, Fred R.  
PLATTS, Raymond  
PLOWS, K. E., Pastor  
RAWN, Raymond W., Sr.  
RAWN, Ray, Jr.  
RAMPY, Robert E.  
REYNOLDS, Floyd  
REED, Norman L.  
RITTER, George  
RISHEL, Leloyd  
RIGGALL, John H., Pastor  
RINEWALT, Mrs. Harold  
RICKERT, Myles A.  
RITTER, Don  
RITZ, Janice  
ROCHELMAN, John  
ROTMERMEL, Paulette  
SCHLAGEL, Walter  
SELL, Jeannie  
SELL, Mrs. Harold A.  
SEIFERT, A. L., Pastor  
SEIFERT, Dale

SHELLY, Clarence  
SHOWERS, Herman  
SMITH, Mrs. Maria  
SMITH, Mark, Pastor  
SMOCK, Robert, Pastor  
SMITH, Donna  
SNYDER, Orville  
SOLT, Dave, Rev.  
SOWERS, S. R.  
SPEDDEN, Rufus  
STRAUSBAUGH, Mary  
STOCKER, Robert  
STEINHART, Edward  
TERRE HILL CHURCH  
TEMPLETON, Thomas  
TRUETT, Paul  
TROVINGER, Robert  
UNGERER, Warren  
WARE, Mrs. Beatrice  
WEISS, Norman R., Pastor  
WHARY, Mrs. George  
WILSON, Mrs. Edna  
WILCOX, LeRoy, Pastor  
WIRE, Mahlon E.  
WIRE, Joseph, Sr.  
WILLIAMS, Robert B.  
WOODRING, Hilda  
WOLF, N. M., Rev.  
YOUSE, Earnest A.  
ZIMMERMAN, Paul G., Pastor  
ZIMMERMAN, Warren  
ZINTAK, Mrs. Emma

**Second Division**  
**Mizpah Grove Camp Meeting**  
**1968**

ACHEY, Mrs. Richard

ADAMS, Mrs. Grace

ALBRIGHT, Charles  
ALLEN, Russell, T., Pastor  
BACHMAN, Sharon Lee  
BARNHART, Donald  
BARRALL, Eugene  
BASTIAN, Horatio  
BAUDER, Jeff  
BAUDER, Larry  
BAUDER, Stille  
BAUER, Barton  
BAUER, Ernest  
BAUS, Miss Addie  
BEIL, James, Pastor  
BICKEL, Glenn  
BIEBER, Ellis  
BIEBER, Isaac  
BLOCKER, Willard  
BRANNING, David  
BRAY, Bryan  
BRAY, Larry  
BREITEGAM, Robert  
BROSIUS, Bert N., Pastor  
BROSIUS, Clayton  
BROSIUS, Paul  
BRUNGARD, Roy  
BUTLER, Brian, Pastor  
CAMPBELL, M. Leslie, Pastor  
CASSEL, Carl C., Pastor  
CASSEL, Willard E., Pastor  
COLE, Ralph  
COPENHAFER, I.T.  
CRESSMAN, James R.  
DAVIES, Robert  
DAVIS, W.A.  
DEPPE, Arthur  
DERCK, George  
DERCK, John  
DERCK, Marlin  
DETWILER, Roger  
DIFFENDARFER, James

DINGER, Donna  
DUNN, John, Pastor  
ELLINGSON, Bruce A., Pastor  
ENNS, Alan Richard  
EVANS, Barbara  
FRITZ, Harvey J. Jr., Pastor  
GACKENBACH, Arden  
GARDNER, David F. Jr.  
GAUGLER, Mildred  
GAUGLER, William  
GEHMAN, Kermit  
GEHMAN, Norwood  
GEHMAN, Mrs. Rudy  
GEHMAN, Wm. A. Jr.  
GEHRET, T. D.  
GLADFELTER, William  
GLASSER, Alberta  
GOOD, Susan  
GREINER, Claire  
HARTMAN, E. B., Pastor  
HARTMAN, J. E., Pastor  
HARTMAN, W. W., Pastor  
HEFFNER, William A., Pastor  
HEIST, Bright  
HELLER, Leroy S., Pastor  
HERB, Frank, Jr.  
HERB, Frank, Sr.  
HERB, George  
HERB, Karen  
HERTZOG, Glenn  
HERTZOG, Melvin  
HILBERT, Kyron  
HILL, Mrs. Verna  
HODES, Mrs. Phalla  
HOFFMAN, Mrs. Earl  
HOFFMAN, Roy  
HOSLER, Earl M., Pastor  
HOTTEL, Mrs. Ida  
HOTTEL, W.B., Pastor  
HUMMEL, James

JOHNSON, Robert F., Pastor  
KAUFFMAN, Barry L.  
KAUFFMAN, Clifford  
KAUFFMAN, Robert  
KIRKWOOD, Donald P.  
KIRKWOD, Donald T., Pastor  
KLINE, Charles L.  
KNAUB, Mildred  
KOCH, James G., Pastor  
LEONARD, Lynn  
LOCH, Bruce  
MACMAHON, Richard  
MANN, Charles  
MANN, Henry  
MARQUET, Franklin  
McINTYRE, Edna  
MEAD, Franklin  
MOSER, Mrs. Lincoln  
MOWRY, Carol  
MOYER, Miss Florence  
MOYER, Warren, Jr.  
MULL, William, Pastor  
MUSSELMAN, Mrs. Edna  
MUSSELMAN, John M.  
MUSSELMAN, Reuel  
ORNER, Helen  
OVERPECK, Leon K., Pastor  
PAULUS, Fred R.  
RAMPY, Robert E.  
RAUB, Robert  
RAWN, Raymond, Jr.  
RAWN, Raymond, Sr.  
REAM, David T.  
REED, Norman L.  
REICHENBACH, R. C., Pastor  
REITZ, Edward O.  
RICKERT, Myles  
RIGGALL, John H., Pastor  
RINEWALT, Mrs. Harold  
RITTER, Donald, Rev,

ROARK, Ezra  
ROHRER, Richard A.  
ROTH, Clarence  
SCHLONECKER  
SCHLAGEL, Walter A,  
SEIFERT, A. L., Pastor  
SEIFERT, Dale  
SEIP, Daniel  
SHELLY, Clarence  
SHOWERS, Herman  
SMITH, Donna  
SMITH, Robert  
SMOCK, Robert  
SNYDER, Clyde W., Jr.  
SNYDER, Orville  
SNYDER, Raymond  
SOLT, David Rev.  
STENGELE, P. T.  
STORTZ, Edward  
STRAUB, William  
STUMP, June  
SWARTLEY, Marvin  
UNGERER, Warren  
WAGNER, Darwin  
WATKINS, David J., Pastor  
WEABER, Harold C., Pastor  
WEISS, Norman R., Pastor  
WHARY, Mrs. George  
WIRE, Joseph, Jr,  
WOLF, N. H., Rev,  
WOODRING, Hilda  
YOUSE, Ernest  
YOUTH FELLOWSHIP OF SHAMOKIN  
ZIEGLER, Daniel G. Pastor  
ZIMMERMAN, Warren

CAFETERIA  
Bailey, Harry  
Noecker, Wm.  
Reese, Morgan

Shelly, John  
Lee, Robert E.  
Thomann, David

Dietz, Clayton  
Deitzel, Edward



**Mizpah 1968 - Book Room**



**Mizpah 1968 - Camp Is Ready**

I hope you enjoyed reading and remembering.

I welcome your responses. I want to remind you that if you have not joined our society for another year, your name will be dropped after this issue. I would also encourage you to “share the wealth” of our story with someone by giving them a gift membership.

Send your name and address to our treasurer, Jack English, 19 Arbor Drive, Myerstown PA 17067-3114. To renew your membership, include a check for \$25.00 (or \$40.00 per married couple). To give a gift membership, send the name and address those you want to enroll with a check for \$15.00 (\$25.00 per married couple).

As always, I will welcome any correspondence from you. Especially delightful are your memories and comments.

Dick Taylor  
723 South Providence Road  
Wallingford PA 19086

RETaylor@GraceBFC.org  
WWW.BFCHistory.org