

The Historical Society of the Bible Fellowship Church
June, 2009

I will begin with a trivia question. What Pennsylvania family had three sons who became preachers in the Evangelical Mennonites / Mennonite Brethren in Christ Church / Bible Fellowship Church? And, two of the sons became presiding elders? Do you know? I will allow you time to think about this.

While you are thinking, I can remind you that the Bible Fellowship Church held its 126th Annual Conference at Pinebrook Bible Conference during the last week of April. It was the final installment of our 150th Anniversary and was highlighted by presentations of the Historical Committee through 20 video stories that have produced compliments and appreciation. These videos are available to you. More in a moment.

This conference was historic because of radical reformation of our leadership structure. We have elected an Executive Board which will allow us to be more effective in carrying out our decisions at conference. We will no longer be called the Annual Conference but now known as the Bible Fellowship Conference. I am personally very excited and encouraged by these changes though I am sure some do not share my enthusiasm. People have complained through the years that we are slow to change and tend to continue as we are. The fact is that we have shown an ability to re-form ourselves when we need to. The conference was brief, 2 days. We have had at least one other two day conferences, the other being 20 years ago in 1989.

I wrote something for those attending conference to give some historical reading if any spare moments might come. I will share it here hoping that you too will enjoy it.

On Anniversaries

With this conference, our 150th Anniversary celebration ends and we move on into our future. We celebrate at least two other 150th anniversaries during this year.

On Tuesday, November 8, 1859, the first conference with recorded minutes was held. It was a one day affair held at the meeting house in Haycock Township, Bucks County. It was our only church building at that point and so the only place the Conference could meet. The meeting house at Zionsville had only just been completed. The dedication would be held on Friday and Saturday of the same week.

The first minutes they recorded 150 years ago were brief but significant.

The first council meeting of the Evangelical Mennonite Conference, held the first Tuesday in November, 1859, in the Meeting House in Haycock Township, Bucks County.

It was decided that: Each child of the Lord, having proved himself such by his walk and conversation, shall have entire freedom to express himself according to the inspiration of the Holy Ghost.

Their decision sounds somewhat strange in our ears. They were saying that they decided to place biblical truth above the demands of tradition. They had been held back from prayer meetings and evangelism by their church which feared what they were doing. They prayed and preached because they believed the Bible taught those things. They would pray and preach unless someone could show them that it was not what God wanted. Their values stand out in their statement.

Because we meet in conference in April, it is difficult to know just when to celebrate an anniversary which falls in September. Throughout our history, our conference has met at different times. In the early years, they met semi-annually, fall and spring, in what were usually one day affairs. They held their semi-annual conferences in November and June. Later, they moved them to October and March. In 1880, they began to meet annually with the conference meeting in March. In 1882, they shifted their meetings to February. From 1882 to 1898, Annual Conference was held in February.



1913 Annual Conference Reading

In 1898 and 1899, the Annual Conference met in March. In 1900, it was moved to the fall during the month of September. In 1901, the Annual Conference began to meet in October. For 94 years, Annual Conference met in October. In 1995, the conference shifted again to a spring meeting now held in April.

While they met regularly, the numeration became somewhat confused. At first, they numbered each semi-annual conference. When they began meeting annually, they began to number again. They called the conference in 1880 the first annual conference. At what would have been the 13th Annual Conference in 1893, they voted to number it as the 9th Annual Conference to coincide with the merger of 1883 when we

joined with the other wings of the church to form the Mennonite Brethren in Christ. We therefore celebrated our 100th Anniversary in 1883 which was actually the 125th anniversary of our first meeting. You have no need to be confused by all of this and can be glad that when we want to celebrate an anniversary, we have any number of dates to choose from. If you are keeping accurate count, you will know that this is the 126th Annual Conference.

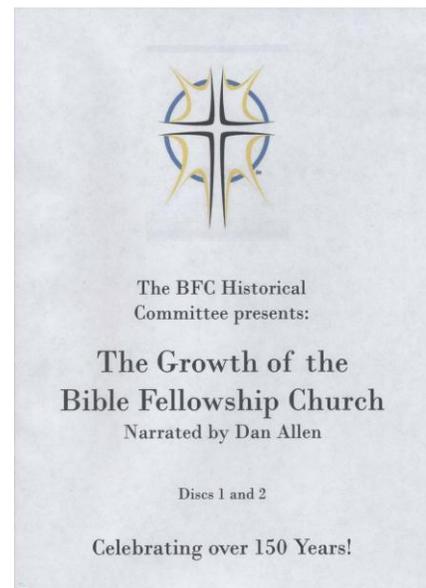
While the celebration of our first 150 years draws to a close, we should continue to celebrate what God has done and delight in what He is doing.

Did you answer the question concerning the Pennsylvania family with three sons who were preachers, two of whom became presiding elders? Did you guess the Musselman family? I am sorry, you are wrong. Did you guess the Hartman family? Also wrong. How about the Morrison family (Brothers Phil, Mark and Tom)? They serve us now. If you even thought of them, you are good but still wrong.

Let me tell you how you can enjoy the videos that were shown at the BF Conference. There are 20 of them, 4 – 5 minutes long. If you watch them all at the same time, you will need over an hour and 20 minutes to see them all. You will find the stories of our earliest conferences, of our beginning missionary efforts, about our camp meetings, about our early leaders, about changes in leadership and more.

These stories are on two dvd's which can be popped into your computer or dvd player. You can purchase them by filling out the order blank at the end of this issue. I have given the list of all of our publications so that you can order other books if you want. The cost of the new dvd is \$20.

The men most responsible for the production of the dvd's are Ron Kohl, pastor at Quakertown BFC, and former journalist, and Jonathan Armstrong, who works with the audio visual department at Eastern University (and son-in-law of Jill and Wayne Davidson which helps with his credentials). They invested huge amounts of time and energy into making these dvd's available. If you happen to be in their presence, give them a big thank you.



Help us pay for this project by ordering at least one dvd and maybe others for your interested friends. If we receive more than our expenses, all the additional money will go into our funds which are being reserved for the moving of our archives to a more permanent location in a few years.

Okay. The time has come to answer the question. Did you guess the Lambert family? If you did, you deserve a prize and clearly have a mind for trivia. You can read about them in a few minutes.

My interest in the Lambert family was sparked by a conversation about Rose Lambert, one of our early missionaries to Hadjin, Turkey, where she served in an orphanage for Armenian children. The conversation pointed out that her book, *The Armenian Massacre*, was being offered on various internet sites for nearly \$400. I knew that we had 3 copies in our archives. No, I did not think about selling any of them. But what did come into my mind was to make the text of this book available for you. I have already finished that project. You can read the entire book on line by going to bfchistory.org and clicking on the link you see there.

Because I wanted to know more about Rose Lambert, I began to poke around and see what I could learn about the Lambert family and their involvement in our church. Later, you can learn more about Rose Lambert in her own words. For now, meet the Lambert brothers.

The Lamberts of Pennsylvania

David C. Lambert and Catherine Unangst were married on Tuesday, September 29, 1846. From their union came thirteen children, twelve of whom survived to become adults. Three of their sons became preachers in the Mennonite Brethren in Christ Church in the Pennsylvania Conference but are little known here because they all moved to the west to serve in conferences there. Two of these three sons were presiding elders in the conferences they served.

David was trained as a cooper but turned to farming during the Civil War. In 1860, he was living near Upper Black Eddy in Bucks County, Pennsylvania. By 1870, he had retired at age 48 and moved to Freemansburg in Northampton County.

The Lambert / Lamparth family came to America in 1764 from the Black Forest of Germany. Johann and Rosanna were the first to make the journey. Their son, John, father of David, located in Northampton County, Pennsylvania.

David's son, George, relates that he was saved in a Methodist revival and was opposed by his parents when he made his profession. He also adds that his parents later came to share his faith. When David lived in Freemansburg, he was a member of the Evangelical Church.

How the Lamberts came to be part of the Mennonite Brethren In Christ is not clear. Some of the available facts show a relationship. David U. shares that he attended a meeting at the house of Abel Strawn in 1868. Brother Sidenham was working at age 15 for Charles Gehman of Saucon in 1870. Gehman had been part of a short lived congregation of the Evangelical Mennonites in Saucon which withdrew in 1867. George was married in 1872 to Amanda Gehman, daughter of William and Anna Gehman. Sister Annie wrote to the Gospel Banner in April, 1881, which shows that the family was subscribing to the Gospel Banner at the time. The 1884 obituary of sister, Amanda, who was married to Isborn J. Bachman and living in Philadelphia, was printed in the Gospel Banner showing that she had some connection.

The Lambert brothers became part of the ministry of the Evangelical Mennonites in the 1870's. At Pennsylvania's Semi-annual Conference of June, 1873, Sidenham Earnhas Lambert was accepted as a preacher on probation, the first of the brothers to be recognized. That same conference notes that S. M. Musselman has been assigned to serve in Medina, Ohio, assisted by Sidenham's older brother, David. At the Semi-Annual Conference of October, 1879, their brother George was recognized as a probationary preacher. Both Sidenham and George were signers of the union agreement drafted at the Special Conference held in Upper Milford, Pennsylvania, in November, 1879.

The minutes of this November, 1879, meeting record, "In view of the surplus ministers in Pa., and the deficiency in this respect in the Ind., Mich., and Ohio conference, a transfer was granted to S. Lambert to the latter conference." Soon all three brothers would go west to serve in the western conferences. The obituary of their sister Amanda, noted above, records that by 1884, the date of her death, six of the sons and one daughter of David and Catherine had moved to the "far west."

By June, 1880, David and Sydenham and their families were located in Harrison Township, Elkhart County, Indiana. George had also moved to his first charge in Kent County, Michigan. After two years of ministry in Michigan, George would join his

brothers in Indiana. Sydenham would later go to Ohio. David would move on to Kansas.

David U. Lambert, the oldest of the three brothers, born October 19, 1851, was married to Isabella Hunsberger, the daughter of William and Anna Hunsberger, in 1874. William and Anna were living in Medina, Ohio in 1870. In 1860, they were living in Upper Hanover, Montgomery County, Pennsylvania. At the 1873 Semi-Annual Conference, it is noted that David was serving with William Hunsberger in Medina. This is the first mention of either David or William in the Evangelical Mennonite records. How they came to be part of the Evangelical Mennonites is not known at this point nor is how they came to serve in Ohio. David must have gone as a single man to serve with William in Ohio prior to 1873.

David and Isabella served in Ohio through 1877. By 1880, they had migrated to Indiana. In 1882, they were in Michigan. In 1890, they had been sent to serve in Kansas. A history of Elbing, Kansas, records,

They [David and Isabella] were sent out west to establish a mission in the Elbing area. However, the family did not get a salary from the Conference Headquarters but were expected to live on local church offerings and food contributions. In order to support his growing family David established a mercantile business in Elbing. This did not give him time for ministering to a new congregation, so he joined with the Methodists in organizing the Elbing Methodist Episcopal Church. (Elbing, Next Stop, 1994; <http://rutschman.net/page4.html>)

The same history tells that David enjoyed success in his business venture.

One of the earliest merchants in Elbing was the Rev. David U. Lambert who with his large family had come to Kansas from Pennsylvania by way of Ohio, Indiana and Michigan. He had been sent out by the Brethren in Christ Conference to establish churches. Due to the needs of a growing family, it became necessary to find an outside source of income. He established a general store in Elbing, one of the first businesses in the fledgling town. One could buy almost anything one needed in this store and if Lamberts didn't have it, the customer probably didn't need it...

David was a good business man. He had two creameries, one just north of his store and the other one at the north end of Main Street. The creamery north of his store was used to collect cream from local farmers into cans and send it to Wichita by rail. The creamery at the north end of Main Street was used by local farmers as a station for separating milk from cream before shipping the cream to Wichita themselves. The skim milk would be taken home to be fed to the hogs.

David died in Elbing at the age of 46 on May 19, 1896. He had unloaded an entire box car of coal by himself and apparently died as a result of the overexertion. His family

continued the businesses he had established. (See “My Experience” later in this issue for David’s story of God’s leading as he told it.)

George Lambert, the second of the brothers, born May 11, 1853, claims to have been saved at a Methodist revival at the age of 12, about 1865. In 1872, he married Amanda Gehman, the oldest daughter of William and Anna Gehman. Here is a clear connection to the Evangelical Mennonites but does not yet answer the question of how they met or whether it had anything to do with being part of what was a new church at this point. George began his working life as a carriage builder, an occupation he must have assumed at about the time of his marriage. In 1878, he professed to have received a call to ministry. At the semi-annual conference of October, 1879, he was approved as a probationary preacher. Daniel Brenneman, of the Indiana Conference was present as well.

D. Brenneman (from Indiana) gave an address to the Conference and made known the reason why he had come. He also expressed the desire of the Mennonites from the Northern Michigan district asking if it would be possible to send a preacher to them.

The Conference decided to send Brother George Lambert to them. (Verhandlungen, page 124)

George attended the special conference to approve the union with the western conferences in November, 1879. By June, 1880, he and his family were settled in Bowne City, Kent County, Michigan.

They served there for two years and moved later to Indiana where he continued in ministry, first at Wakarusa and later in Elkhart. He retired from the ministry in 1909.

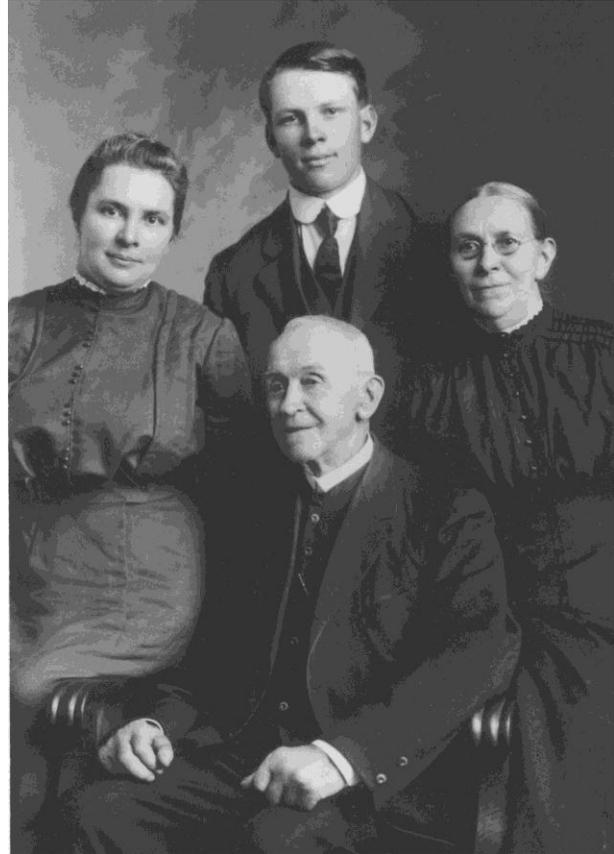
George had developed a missionary vision and an itch for travel. In 1884, he began a journey to Palestine but learned that the Mediterranean area was in the throes of a cholera epidemic. While visiting in Pennsylvania in 1885, he wrote of his plans. (See the letter reprinted later in this issue.) After spending time in England, he returned home. A year later, he was able to complete a trip around the world. On his retirement in 1897, he helped to found the Home and Foreign Relief Commission. In that year he traveled to India with 90,000 bushels of corn, rye flour and bean to provide help for a famine there. A biography of him included in a history of Elkhart, Indiana, records his extensive activity:



George Lambert Family

After that he engaged in active missionary work and helped to establish mission stations in India, where he spent about eight months during the year 1898. It was in 1908 that Mr. Lambert made his most extended tour, covering Germany, France, Switzerland, Russia, in which countries he delivered 130 formal and informal speeches and addresses. He also visited Turkey, Egypt, Palestine, and was accompanied by his daughter Rose through Palestine and Egypt, but they parted company at Cairo, whence she returned to her station as a missionary. Mr. Lambert also visited Baroda, India, East Africa, spent much time in the interior of Africa, and it is noteworthy that he was in that country before the notable expedition headed by Theodore Roosevelt. On coming out

of the interior at Mombasa he soon after returned to Aden and then crossed the Indian Ocean to Bombay, and made an extended tour of the mission stations before his return to New York. In 1898 he published a book entitled "India, the Horror Stricken Empire."



Four Generations - William Gehman, Amanda Lambert, Ella Ummel, Joseph Ummel

His book is still in print and can still be purchased. You can see a report that George wrote for the Banner on a visit to Pennsylvania in 1884 which is reprinted later.

Two of the daughters of George and Amanda became missionaries. Rose and Nora both served in Hadjin, Turkey. Rose was a witness to the massacre of Armenian Christians by the surrounding Turks. She wrote a book entitled Hadjin and the Armenian Massacres, published in 1911. Two grandsons of George Lambert also served as missionaries. Joseph and Paul Ummel, sons of George and Amanda's oldest daughter, Ella, served in Nigeria, Africa.

Sydenham E. Lambert was born January 17, 1855, the sixth of the thirteen Lambert children. As was the case with a farmer who had multiple sons, Sydenham, or Sidney, was hired out as a teenager to work for another. In 1870, at age 15, he was working for Charles Gehman in Saucon. Charles Gehman had been associated with the Evangelical Mennonites in a congregation there. Some controversy developed and the congregation withdrew in 1867. Sydenham's obituary notes that he was saved at the

age of 15. Perhaps his association with our church began through the Coopersburg Church during his time of residence there. In June, 1873, at age 18, he was identified as a preacher on probation and received as an advisory member of the Semi-Annual Conference. In 1876, he was married to Emma J. Hossler. Emma died in 1903. He married Amanda Long in 1905 who died in 1914. He married Martha Flatter in 1915 who died in 1927. He died on March 14, 1937.

In 1874, Sydenham was assigned to serve in Fleetwood. In 1876, he served in Lancaster where he probably met his wife who was from Lancaster. In 1877, he was the assistant to William N. Shelly in Fleetwood but still doing ministry in Lancaster. In November, 1879, he was assigned to the Indiana, Michigan and Ohio Conference. In June, 1880, he was located in Harrison Township, Elkhart County, Indiana, near his older brother David.

Sydenham became the presiding elder of this conference and was selected for leadership in the General Conference. His biography, in the history written by his son-in-law, Jasper Huffman, states:

Served as Presiding Elder in the Indiana and Ohio Conference for a number of years; President of the General Conference Executive Board eight years; Treasurer of the Indiana and Ohio Conference six years; member of the General Conference for many years and chairman in 1900.

He was not an entrepreneur like his brother David, nor a traveler like his brother George but a servant of the Lord nonetheless in his leadership positions. His theological stripes show clearly since his obituary (1937) states that his sanctification came 10 years after his conversion. "At age of fifteen years (1870) he was converted, and entered into the experience of sanctification at the first Mennonite Brethren in Christ Camp Meeting held at Fetter's Grove, in Indiana, in 1880." (Gospel Banner, April 8, 1937).

Because the Lamberts moved west, we know little of their ministries and the impact of them. Pennsylvanians of their generation would have known them and perhaps taken some pride in the successes of their ministries because they were formed and nurtured in the Pennsylvania Conference.

[from the Gospel Banner – volume 4, number 6, March 15, 1881, page 44]

My Experience [David U. Lambert]

I have long since felt to give the readers of the Banner my experience. It may give light to some poor soul. When I was between ten and twelve years old, my parents were converted to God, when for the first time, to my knowledge was there prayer offered at our home, and family worship held, morning and evening. This change in the family arrangement, (family worship and giving thanks at table,) at once began to bring convictions to my heart. I had wandered far from God, on the downward road. Had become very profane. At the age of fourteen, I attended a revival meeting, where I was

so wrought upon, by the Spirit of God that I pressed my way to the altar of prayer. I prayed and sought earnestly the pardon of my sins, for several weeks, but not understanding the simplicity of the plan of salvation, I did not receive satisfactory evidence of pardon and acceptance with God. Although I did not profess to be converted, a great reformation took place. I never after that meeting, was led away to indulge in swearing, which was one of my chief sins, and I thank God to-day for that meeting. Two years later, I was again permitted to attend a revival meeting, where I strove against my convictions until I could hold out no longer. I again made my way to the altar of prayer. I was living at this time with an unconverted man, who objected to my going to the meeting, and thus I was again hindered and kept from my purpose. My convictions now began to wear away, and I ceased to pray. In the fall of 1868, I was by the providence of God brought to live with a religious family, where at the time a protracted meeting was held, in the private dwelling of Eld. A. Strawn, Coopersbury [sic], Pa., which is to me and ever shall be a memorable place. At this meeting I again began with all my earnestness to seek "Him whom my soul loveth."

There and then I was thoroughly converted, through and through, and made a new creature in Christ Jesus. I now walked in the ways of the Lord, and did the best I knew how. I however soon realized that I was not so free from evil as I had presumed. I became easily discouraged. Pride, anger, envy, selfishness, with other kindred, evils began to manifest themselves, in my heart, and to strive for the mastery in the controlling and ordering of my life. These things gave me much trouble and proved a source of much annoyance to me. I found too, that I was very weak. I did not wish to mean to do wrong, but sometimes in the hour of temptation I was overcome. I would often resolve, to get more religion and to read my Bible more, pray more in secret and attend more regularly the places of worship. This I would do, and my dear Lord seeing that I was honest would often bless me in so doing, when I would conclude that now I was all right and would strive to keep myself in that way, but soon I would fail again and be where I was before. Thus I would be up and down, happy and unhappy, right and wrong. Sometimes seemingly making progress and then evidently retrograding. I conversed with those in whom I had confidence, and was told that this was the experience of all Christians. Thus I did the best I knew and expected nothing better this side of Heaven. I lived along in the way until the fall of 1872, when I became interested in reading the Bible. It seemed to be a new book to me; new light shone on every page. I read, that "perfect love casteth out fear" and Oh how my heart longed for that love. I read also that "the blood of Jesus Christ, cleanseth from all sin." These with many other like passages set my heart to longing. Oh such hungering and thirsting after Christ. I at this time knew nothing about the doctrine of holiness. I had never to my knowledge, heard a definite sermon preached on the subject nor heard a straight testimony. I knew however that there was something for me to which I had not yet attained. As my heart was so earnestly yearning after this, something, I scarcely knew what, by the providence of God, I was brought among such pilgrims who had gone the ways and knew how to direct others. Oh, how it did my soul good to hear them tell of the way. Meantime I was earnestly praying, and as the light shone more and more, I commenced consecrating item after item.

Oh, such giving up, and dying to sin, to self, the world, anger, pride, tobacco, &c, until the desire and longing was all gone. Glory to God

I now received such a baptism of love as I never had before. Oh the love, the wondrous, unexpressable love that filled my whole being. It will take a Seraphs tongue to tell it. From this time on my pathway was smooth, my heart was kept in perfect peace. The blood of Jesus kept me clean, the service of God was my delight, evil temper was cast out of my poor heart and I had the abiding witness that my heart was pure in the sight of God. Temptations came as usual, but grace was given me to withstand them. Trouble arose, but in and through them I had grace to rejoice. This world was brighter, heaven was nearer, and Christ was more precious. Thus it was for six months, when opposition raged and I began to round off my experience and as a result soon lost that clear evidence. In the summer of 1878 I heard of a holiness camp-meeting to be held at Lodi, Ohio, when I with family, made preparations to attend, and there again I entered into that blessed experience of perfect love. This great blessing has continued with me ever since. I enjoy it now and am persuaded that it will continue with me, to the end of life's pilgrimage. I have written the above to the glory of God. You may call this blessed experience, second blessing if you choose, or anything else if you wish. I know it is a blessed reality. I call it Sanctification, Holiness, Perfect love. Coming unto the measure of the stature of the fullness of Christ. I have no fault to find with those who have it not, but wish to say brethren it is for everyone of you. Come and get it.

D. U. Lambert

March 3, 1882.

[from the Gospel Banner – volume 8, number 7, September 1, 1885 – page 2]

[George Lambert]

From Pennsylvania

Greeting to all the dear readers. I would hereby inform our numerous friends and all the brethren in the Lord, that through God's grace we have been preserved and kept thus far. Last April, we, as a family arrived in our old native home and located in Emaus, where we have all church privileges and Sunday school. I have, during the summer, assisted our ministerial brethren on their various fields of labor, and have been permitted to visit most of the points. I found the work in a prosperous condition, in my estimation, which has caused great satisfaction. I have just returned from the camp meeting, and can say to the glory of God, that the meeting has been a success, and much good has been done. Sinners have been convicted of sin, believers have been brought to the light, and others sweetly saved by the blood. On the 19th, another camp meeting will commence and a grand victory is expected. May God help us to believe. Furthermore, as some of our brethren and friends have learned that I have been contemplating a trip to the Holy Land, I would hereby let them know that, Lord willing, I

expect to leave on the 12th day of September from New York; and London, September 28th. I have joined a party conducted by Thomas Cook & Son to Palestine, including Jerusalem, the Jordan, the Dead Sea, the Sea of Galilee, Damascus, Baalbee, Egypt, Constantinople, Athens, the Nile, and other points in Italy, Rome and Venice. I will let our readers know more hereafter. I have just received my American passport from Washington for the tour. I would also say brethren, and all Christian friends, pray for me, and for mine, bear us to the Throne of Grace.

Yours in Christian Love,
George Lambert
Emaus, Aug. 15, 1885.

[from the Gospel Banner – volume 4, number 8, April 15, 1881, page 64]

[Anna Sebilla Lambert, youngest daughter of David and Catherine Lambert, was born December 22, 1868. She was later married to Albert T. Moser in Northampton County, PA. She wrote this letter at the age of 13. Her father would live in his later years with them.]

Freemansburg, Pa.

Dear Editor: I see so many letters in the Banner written by the young folks, so I thought I would try to write for the first time a short letter. If you think it too trifling to give it space in the columns, then drop it, I shall not feel insulted. I'm thirteen years of age. I go to school and also Sunday School. We have a good Sunday School. It doesn't freeze out in winter. Our minister is also superintendent of our S. S. He tells us so many blessed stories of Jesus. I'm not converted yet, but hope to be, and make Heaven my home. The Banner is a welcome visitor, as I always see so much of the love of Jesus. I am glad He came to save sinners, so I hope he'll save me too; and I also see the names of my dear brothers which enlisted in the army of the Lord. I will close for this time. Pray for me.

Annie Lambert.

Rose Lambert was born in Pennsylvania on September 8, 1878, to George and Amanda (Gehman) Lambert, their third child. At age 2, she traveled with her parents as they went west to begin ministry in the Michigan Conference in Kent County, Michigan.

George's missionary desires were imprinted in his daughter. In 1898, Rose began to serve in Hadjin, Turkey. She returned on furlough in 1905 and returned in 1906. Her report in 1907 tells that permission had been given to build a boy's home. In 1909, the report on her activities was dark.

Our only Missionary in this dark country is Sister Rose Lambert, Matron of the Orphanage at Hadjin. They care for between three and four hundred orphans at this place. During the terrible massacres of last spring, the acting Superintendent and two of their most useful and trustworthy natives were brutally murdered, throwing the greater part of the responsibility upon Sister Lambert. The latest reports state that she was recovering from an attack of typhoid fever. (Year Book – 1909, page 33).



Rose Lambert

In 1910, the strain on Rose had begun to take its toll.

She was sent to Egypt and then back to America until her health was restored. But, this was end of Rose's missionary ministry.

Upon her return, her relationship with David Gehman Musselman was resumed. David was 18 years older than Rose and had taken an interest in her before she left for the mission field. At that time, he was 38 and she was 20. Those facts are enough to raise some eyebrows.

David G. Musselman was the oldest son of Abraham Musselman and Catharine Bechtel Gehman, born June 7, 1860. Abraham was the brother of Jonas making David a cousin to the Musselman preaching clan. In 1880, David was serving as a coach maker apprentice under Henry G. Musselman in Springfield, Bucks County, Pennsylvania. This fact may explain how David came to know the family of George Lambert who prior to his call to ministry had been a carriage maker.

David invented a latch for a carriage door which would later be used for the doors of early cars. He had patented the latch and appears to have become a man of means through this invention. He apparently made enough money on the patent to live comfortably in Chicago, Illinois. The details of his relocation are unknown at this.

I could continue to tell you the story of how David and Rose were married when David was nearly 50 and Rose over 30. It sounds like a story with some romance and interest for those who enjoy such stories. Fortunately, I can let Rose tell the story. She told the story to a reporter for the Victoria Advocate in 1953. I located the article among the

archives in Ancestry.com and am sure they won't mind me copying it here. Hear Rose's story in Rose's words.

Ranch Woman Gave 12 Years of Her Youth To Missionary Work in Turkey
(The Victoria Advocate, Sunday, March 15, 1953 – page 6b)

By Marilyn A. Waida

Everyone has a mission in life, Mrs. D. G. Musselman of Salem community believes. In her early womanhood, Mrs. Musselman was matron at an orphanage in Hadjin, Turkey, for 12 years and weathered the Armenian Massacre. She returned because of ill health. Returning to America, she married Mr. Musselman; they moved to the Texas plain at Salem, which is 16 miles north of Victoria. Mrs. Musselman is now in retirement in her ranch home.

Mrs. Musselman looks back on her past activities with a quiet smile. Many of her experiences have been recorded in a book called "Hadjin and the Armenian Massacres" and a paper-backed booklet "United Orphanage and Mission of Hadjin, Turkey, Asia Minor," both of which she is author. There is also a chapter about the missionary in a book by E. R. Storms, "What God Hath Wrought."

Mrs. Musselman was named Rose, by her parents, Rev. and Mrs. George Lambert, when she was born on September 8, 1878 in Vera Cruz, Pa. Her father was a minister of the Mennonite Brethren in Christ Church in the Indiana Conference where the Lamberts later moved.

Her grandfather had been a minister too so becoming a missionary for Christian work was natural enough for her.

However, Rose began her career as a teacher in Indiana where she received her education. After a year, she entered nursing school at the Deaconess Society Hospital in Cleveland, Ohio.

Miss M. A. Gerber was matron at the hospital at that time. They became good friends.

When an Armenian came to the hospital asking for them to send aid to Turkey by opening an orphanage there, Miss Gerber became very interested in the project.

She asked road to be her assistant and they began making plans to go to Hadjin, Turkey. Members of Rose's church agreed to sponsor her, and Miss Gerber was provided the necessary money by friends in Kansas.

Rose had known David G. Musselman all of her life. Her grandfather had performed the wedding ceremony for his parents in Pennsylvania. David had later gone to Indiana and then to Chicago where he was a designer for the carriage factory which

produced one of the first automobiles. Musselman held a patent on the carriage door latch that he invented while he worked there.

Rose never knew that David, who was 18 years her senior, was even interested in her, until she was almost ready to sail for Turkey.

David then proposed, adding that he could not expect an answer until she was 21, since a woman “wasn’t old enough to know her own mind until she had reached that age.

Rose was 20 years old and full of missionary enthusiasm for her work. She wasn’t very encouraging at their parting but David gave her a Bible and \$25 to sponsor one of the orphan children for a year.

The young women sailed for LeHavre, France, and the Oriental train across Europe in Istanbul. At that time it was called Constantinople, the Greek word for Istanbul. Turkey, however, insisted that other countries recognize the city by its Turkish name, Mrs. Musselman related.

On route they stopped at a German orphanage to see how it was operated. While there the German orphanage pledged support for 125 children for a year.

Surely it must have taken courage for a 20 year old girl and 40 year old woman to set out to a strange land where wandering tribes farmed by day and robbed caravans by night where there was unrest among both the Turkish people and the Christian Armenians.

The women had muleteers load their food boxes, utensils, trunks and valises on pack horses. With a Turkish guard they set out for a four day ride over 100 miles to the inland city of Hadjin.

They followed a trail across the mountains. The guard was always alert and kept a sharp eye for trouble for that part of the country was infested with robbers. Once a fierce looking man in native garb rode out in front and stopped the caravan. When he saw the guard, he told him that he was looking for his camel that had strayed away.

They went on their journey again, stopping overnight at little rest stations in stockades located in small villages. They finally arrived in the town of Hadjin, which was built up into the mountain for protection. There are only three roads leading into the town.

Upon their arrival people had heard that they were to set up an orphanage, and they brought 100 children the next day. However, Miss Gerber and Rose had to learn the language first before they could begin their work.

They arrived in December. By the next fall they were in full operation with 175 children. The massacres of the Armenian people, a minority group in Turkey, had left many children homeless and on the streets. Their home grew as time went by.

Rose was the executive matron of the school. Soon her duties grew to nursing the entire city. In her training she was well versed in obstetrics, anesthesia and other specialized nursing arts. She also had her books for reference.

A missionary doctor would come in the town occasionally and spend two weeks operating and treating the sick. When he was there Rose took on the duties of chief nurse for the doctor. When the doctor was not there, she did the best she could administering to the sick.

The townspeople would make appointments. As she made rounds through the city, the people would lay their sick in front of the mud houses for her to treat.

Back at the orphanage, they had girls and boys divisions. The children arose at 6 a.m. and the older girls were assigned younger girls to look after helping them to get dressed and to breakfast on time.

Afterwards they had a prayer service and the older children were accompanied by a man at the orphanage to the missionary school. The younger children were taught in kindergarten at the orphanage.

A native had to do the oriental bargaining, but Rose Lambert did all of the ordering of food and clothing.

In addition to this and nursing in the town, she also wrote many articles for Christian periodicals and pamphlets back home telling of the needs and their work.

It took \$25 to provide food, clothing and education for a child during the year. The orphanage received donations from Russia, Canada, England and from many folks back in the states.

After a year Miss Gerber returned to the United States, but Rose stayed on for seven years. She used only the money which it took for her to live on. What was left went to the needy.

Mrs. Musselman explained that with so much hunger and suffering around she never felt like having extra luxuries.

In 1900, two new missionaries, Miss Ada Moyer and Fredericka Honk, arrived from the State. They were a great help in the operation of the school and care of the children.

After her seventh year, Rose came home on furlough and lectured all over the country. She returned and stayed out her 12th year. Then her health failed.

There had been a typhoid epidemic in the town and in the school. The missionaries and a missionary doctor who had come to help out became ill, leaving only three adults running the orphanage.

Even while the doctor was ill, he would have us bring the patients to his bed to diagnose their cases. He then wrote out a prescription for Rose to fill. However, the doctor spoke Turkish and French. Rose spoke German, Armenian and English. So, for each prescription, Rose would look it up in her reference books and double check just to make sure that the doctor was still rational and not bothered with the fever.

The doctor recovered and Rose became ill. Upon the heels of the fever came the Armenian massacre. The Turks raided their town in mobs and killed many

Armenians. During the siege, two of the missionary men were killed, and many of the Armenians who had staffed the orphanage died.

Their homes were overflowing with refugees. The mobs did not fire on the orphanages, for Rose flew an American flag over it. The flag had been given to her by a Swiss lady before she had left the States.

Finally, Turkish soldiers arrived to relieve the fighting temporarily, but there was still unrest and many Armenians were thrown into prison or tortured.

All of this left Rose in a weakened condition. She tried to gain strength but she could not. The doctor prescribed a lower climate so she went on the four day horseback ride to the coast and then over to Egypt. When she still did not get well she was sent home to the States.

Upon her arrival David Musselman was still waiting patiently. The doctor had prescribed solitude, rest and being away from people. Since Mr. Musselman had been interested in real estate and had invested in a ranch at Salem, he was sure that the Texas prairie was the place for Rose to recover.

They were married in Indiana and moved to a one room house on their ranch in Texas.

After caring for so many children and being with people all of the time, it was a difficult adjustment for Rose to make to be alone all morning until her husband came in for lunch and then for supper.

One of Mrs. Musselman's most shocking moments as a bride was the morning her husband, who had been a Chicago business man, came to breakfast in a colored shirt. When she exclaimed that he wasn't going to work in that, he had assured her that you wore work clothes on the ranch.

Soon she gained strength though, and was going about the countryside nursing those who were sick. Sixteen miles across the prairie with no road was a hard trip by horse and buggy to get a doctor, she explained.

There was also a Methodist and Baptist church nearby. The Musselmans attended the Methodist church because it was so similar to their own Mennonite church in the north. Mrs. Musselman acted as pastor.

Life was much busier around when they had children. They had four sons and a daughter and are still living near the Musselman home except for George, who is a geologist in San Antonio. The others are D. Edwin, Paul, John and Rose. The boys recently built a home for Rose on the ranch and presented it to her for a birthday present, Mrs. Musselman related.

Mrs. Musselman is especially proud of her 18 grandchildren.

When their family came along, Mrs. Musselman was at home once again with children. She was happy to teach them about the Bible and to hold devotional periods.

Mr. Musselman opened a general store, filling station and later a post office in front of their home and left the main work to Mrs. Musselman, who was there during the day.

When they added the post office, the inspector commented that it had taken a missionary and a Chicago business man to get a post office in Salem. Later, however, the post office was closed and the mail delivered on the rural route from Inez. Mr. Musselman became ill suddenly in 1933. They moved him to the hospital in Victoria and later to San Antonio. He died in the hospital in San Antonio.

Mrs. Musselman had the responsibility of her teenage children to rear and educate. She was busy running the business and home too.

The boys carried on the ranching. Those years were hard ones but the hard work was good for her, Mrs. Musselman explained.

Mrs. Musselman has retired now, and she does as she pleases. She finds pleasure in reading and takes the nearby newspapers, current magazines and many books of Christian literature. Her favorite author is F. B. Meyers, whom she was privileged to meet in Europe at a missionary conference during her stay in Turkey.

I often thought that I would write again, but when one is older her ambition is not so keen, she explained.

Mrs. Musselman lives with the philosophy of helping those who are less fortunate than herself and that "all things working together for good for those who love the Lord."

She has since given up the store and filling station, but stays in the cattle business since her sons look after her part.

Mrs. Musselman has recently heard from one of the orphans who was at the school in Hadjin. His mother was a nurse at the orphanage and his sister was at the girls home there. During the massacre, they left town. The boy, now a young man, told of the suffering they went through and how his sister was killed and his mother died of exhaustion. Mrs. Musselman was happy to know that the boy survived and is now living in Egypt.

A reminder is in order that you can now read Rose's account of her difficult days in Hadjin by going to our website and clicking on her book which is published there.

I will conclude by reminding you that your questions and comments are always welcome. You can write to me at 723 South Providence Road, Wallingford PA 19086 or you can email me at retaylor@cavtel.net.

I have attached a publication sheet that will allow you to order our 150th Anniversary DVD and any other of our publications. – Dick Taylor

Publications

The Historical Committee has a library of tools available to help you and your church understand and appreciate your heritage in the Bible Fellowship Church.

The Bible Fellowship Church, By Dr. Harold Shelly. The Bible Fellowship Church tells you the story of our church from its roots in the Reformation to the time of its formation in 1858 and follows its development until now. This book is a must for anyone who values our heritage and wants better to understand our spiritual roots. Cost: \$14.00

Verhandlungen 1859-1895, Dr. Richard E. Taylor, editor. Verhandlungen is the minutes of the conferences of the Bible Fellowship Church when it was known as the Evangelical Mennonites and Mennonite Brethren in Christ. The minutes which document the issues and discussions that formed us are presented. Translated from the original German copy of the minutes, you get insight into how our forefathers wrestled with matters and laid the foundation for what we are today. Cost: \$7.00

What Mean These Stones? Leonard Buck, editor. History is stories of people and events that shape their lives. WMTS presents some of the people from our past - Rose Jelly Jackie Moyer; the outlaw William Ellinger; printer turned preacher, H. B. Musselman; the rescued miner, S. B. Knerr. In this book you will find a copy of our first doctrinal statement dating back to 1865. Cost: \$6.00

In Search of Eusebius Hershey, by Dr. Daniel G. Ziegler. Eusebius Hershey was a preacher whose zeal for the Lord drove him to extraordinary service. He was a traveling missionary / preacher whose travels took him through the wilderness areas of Pennsylvania and into Canada. At age 68, he became our first foreign missionary when he set out for Africa. Cost: \$4.00

"Today I Felt Serious..." - The Diary of Levi Jung by Dr. Richard E. Taylor, editor. The Civil War was raging. Levi Jung was in the battle for the souls of men. He was a young preacher who had found the Evangelical Mennonites. The year was 1863. Levi kept a diary and recorded his activities for each day. Here is a unique opportunity to look into the soul of our church as it was being formed. Cost: \$5.00

The Gospel Workers Manual. Lucy Musselman was one of a number of women called Gospel Workers who gave themselves to spreading the gospel in the towns and cities of our nation. She faithfully recorded minutes, doctrines and the rules for the Gospel Workers. You have opportunity to see the demands and expectations placed upon these women and gain a new appreciation for the women who were so faithful and who are now part of the heritage of the Bible Fellowship Church. Cost: \$4.00

According to the Holy Spirit. This video (now also on DVD) tells the story of the Bible Fellowship Church from its beginnings as a small group called the Evangelical Mennonites, to

its organization as the Mennonite Brethren in Christ, to its reformation as the Bible Fellowship Church. This audio-visual presentation will be valuable to new members of our churches and can be used to answer the question, what is the Bible Fellowship Church? Cost: \$20.00.

150th Anniversary Vignettes. (DVD) - These 20 brief videos were prepared for the 126th Annual Conference to introduce you to some of the people and events which shaped our church through the years.

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