

The Watchful Pilgrim.

ABRAHAM BLOSSER, - - EDITOR

50 CENTS PER YEAR, IN ADVANCE.
SIX MONTHS, 25 CENTS.

DALE ENTERPRISE, VA. OCT. 1, 1886

Shenandoah Mennonite Historian

Vol. 15, No. 2 Quarterly Publication of the Shenandoah Valley Mennonite Historians Spring 2008

Jacob Hildebrand 1 Jan 87
box 35

The Watchful Pilgrim.

A RELIGIOUS SEMI-MONTHLY JOURNAL.

"Take ye heed watch and pray; for ye know not when the time is."—Mark xiii: 33.
"And what I say unto you I say unto all, Watch."—Mark xiii: 37.

THUS SAITH THE LORD, STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—Jer. 6: 16.

Vol. 6—No. 5. DALE ENTERPRISE, VA., OCTOBER 1, 1886. Whole No. 105

We Feature the 2008 DIRECTORY and another glimpse of *The Watchful Pilgrim* from the October 1, 1886 issue

The front cover masthead appears above, markings and all. When a document is over 122 years old it has character! We have no type font that matches the lovely title letters.

This is the second of our series on this Virginia Mennonite magazine that appeared in August 1881, then disappeared abruptly in July, 1888 with "whole number 132" with no farewells. (At least we have found no later issues).

Published by Abraham Blosser of Dale Enterprise, VA, a layman with intense interest in the church. He was an individualist, maybe even a bit of a maverick. But he had warm feelings about much that was happening among Virginia Mennonites. A few times he became a bit of a "gadfly."

All the material we have room for in this issue is from one issue with emphasis on the phenomenal **Visit to West Virginia**, quite a travelogue in spreading the gospel. It wasn't called missionary work, words that American Mennonites were beginning to use. Virginia preachers simply called it "preaching points."

This issue includes:

Visit to West Virginia – Joseph N. Driver (1845-1890) and Gabriel D. Heatwole (1834-1922). Driver was a bishop from Augusta County and Heatwole from Rockingham later went with the Old Order Mennonites.

**2008 DIRECTORY of Mennonites,
Amish and Anabaptists in Virginia**

Meeting Calendar of Virginia Preaching Points

Subscription Agents for Watchful Pilgrim

VISIT TO WEST VIRGINIA

This is a long and well written article by Gabriel D. Heatwole. The SMH editor's remarks are in italics. Heatwole's article is in regular type. Quotes, including spelling, capitalization and punctuation are given as they appear in the original. We have added paragraphing. The account of their extensive trip on horseback almost boggles the mind. And before Gabriel Heatwole was finished with his work someone came and found him to tell him his brother was dying.

The many funerals they preached and the places where they ate and slept with friends are fascinating. They imply that Driver and Heatwole were expected and that people knew in advance of their coming, and that they were known to many people at whose places they took meals and lodging. Most likely in those days hospitality was extended as a matter of course on short notice by mountain people who appreciated the coming of two ministers. Ed.

“Brother Joseph N. Driver and myself, left our homes on the 26th and 27th of August. Bro. Driver started from his home in Augusta co. on the 26th traveled a distance of 35 miles, then on the 27th, we started from my place traveled 32 miles, crossing over two mountains filled an appointment that evening at Pleasant grove stayed all night with friend Isaac Hammer.

The next day we crossed two mountains 15 miles, took dinner with friend Laban Deatricks; and preached at Deatricks's Schoolhouse; then took supper with friend S. Judy. And then traveled 8 miles to Miller's church, preached at candle light; then we went to Brother S. Millers all night.

On Sunday the 29th, we preached the funeral of a youth by the name of Eye, at the house of friend John Davis 9 miles, where we met an attentive audience to pay their last respect to one that was loved by many.

Here one person made application to unite with the church; may God bless him, that he may prove faithful in the good cause and be a bright shining light:

took dinner with friend Davis. Then traveled 2 miles to Roaring School-house, where we preached the funeral of George Long, who had lived near 90 years in this world. Then we traveled 4 miles to friend M. Harpers, stayed all night.

Next day we crossed the Alleghany mountain into Randolph County, took dinner with friend G. Wilfong. Then we went to friend A. Long in Tucker County, having travelled 30 miles, stayd over night; next day we preached the funeral of his father Georg Long, the same man that we preached the funeral for at Roaring schoolhouse, by the request of some of the children.

Here two persons made application to unite with the church. O may God bless them! to prove faithful and let their lights shine, that man see their good works and be made to glorify their Father which is in Heaven. Then in the afternoon we traveled 14 miles, stayed all night with friend H. Pain.

Next day September the 1st we travelled 8 miles, where we parted: Bro. Driver, and Bro. Allen Wilfong, crossed the Rich Mountain 4 miles; where Bro. Driver preached the funeral of a man by the name of Flanagan.

I went to Thorn Grove, where I preached the funeral of S. Clayton's wife O! the tears that

(continued on page 9)

AMISH, ANABAPTISTS AND MENNONITES IN VIRGINIA

DIRECTORY OF GROUPS, CONFERENCES AND CONGREGATIONS

by James O. Lehman, 1532 Park Road, Harrisonburg, VA 22802

Every two years we try to produce a directory of all Mennonites, Amish and Anabaptists in the state of Virginia. It's that time again. We do it from the latest sources at our disposal, including some phone calls and correspondence. Each time there are some changes. Information and membership figures are current as of February/March 2008, or as listed in the following directories, interviews or letters.

Anabaptist (Mennonite) Directory. Updated by Brenda Hershberger. Harrisonburg: Sword and Trumpet, 2008

Mennonite Church Directory, 2008. Harrisonburg: Christian Light Publications, 2008

Virginia Mennonite Conference Reports and Statistics, 2006-2007. Congregational statistics reported in the summer 2007 Assembly. Harrisonburg: Virginia Mennonite Conference, 2007.

Various columns in *Die Botschaft* (Millersburg, PA) and *The Budget* (Sugar creek, OH)

Interviews: Robert E. Knicely, Lewis Martin, Norwood F. Shank

Phone calls, email and postal mail correspondence was done to numerous churches, including a large majority of Virginia Mennonite Conference churches in order to update information and get membership numbers as current as possible. Most have responded.

BEACHY AMISH CHURCHES

[587 members in 10 churches; 148 churches in other states and countries]

Faith Christian Fellowship, Catlett [59]

Faith Mission Fellowship, Free Union [99]

Farmville Christian Fellowship [27]
Farmville

Gospel Light Mennonite Church. In transition to a new location at Gordonsville. Currently meeting meeting in home at Orange, VA [28]

Kempsville Amish Mennonite,
Virginia Beach [55]

Light of Hope Christian Fellowship,
Wytheville [55]

Oak Grove Church, Aroda [101]

Pilgrim Christian Fellowship, Stuarts Draft [130]

Maranatha Bible Fellowship, Rose Hill [13]

Set Free Mennonite Church, Bolar [20]

Mike Puffenbarger, Pastor, 540-468-2682

BEREA AMISH MENNONITE FELLOWSHIP

[The only VA church in this group; there are 12 other congregations in eight states and a total of 554 members]

Mount Zion Amish Mennonite Church,
Stuarts Draft, VA [21]

BIBLICAL MENNONITE ALLIANCE

[188 members in four churches in VA; Elsewhere in other states and Canada there are 40 more churches in this group]

Believers' Fellowship, Waynesboro [11]

Blue Ridge Christian Fellowship, Radiant [19]

Calvary Mennonite Fellowship,
Mt. Clinton [128]

Oak Hill Mennonite Church, Cumberland [30]

CENTRAL DISTRICT CONFERENCE OF THE MENNONITE CHURCH— USA

[One VA congregation; this is the only VA congregation in that midwestern conference of MC-USA]

Shalom Mennonite, Harrisonburg [67]

CHARITIES MINISTRIES

[One church in VA; this group has 32 other churches in the U. S. and Canada]

Dayspring Christian Fellowship, Amherst [33]

CONSERVATIVE MENNONITE CONFERENCE

[120 members in three churches; this group has 108 other congregations in the U. S., Canada and Mexico with 11,265 members]

Dayspring Mennonite Church, Midland [46]
Providence Mennonite Church, Virginia Beach [34]

Trinity Mennonite Church, Prospect [40]

CORNERSTONE CHURCH AND MINISTRIES INTERNATIONAL

[613 members in four VA churches; there are four other U. S. churches with at least 125 members]

Cornerstone Church of Albermarle, Crozet [38]
Cornerstone Church of Augusta, Staunton [225]
Cornerstone Church of Broadway, Broadway [200]
Cornerstone Church at the Lake, Harrisonburg [150]

MARANATHA AMISH MENNONITE CHURCHES

[One congregation in VA; 11 others in the U. S. and Canada with a membership of 744]

Maranatha Bible Fellowship, Rose Hill [17]

MOUNTAIN VALLEY MENNONITE CHURCHES

[367 members in VA; two additional congregations, one in WV, one in NV]

Bethel Mennonite, Broadway [55]
Dayton Mennonite, Dayton [195]
Faith Mennonite, South Boston [24]
Morning View Mennonite, Singers Glen [93]

NATIONWIDE FELLOWSHIP CHURCHES

[94 in three VA churches; 109 other congregations in Bolivia, Canada, Dominican Republic, Guatemala, Mexico, Nigeria, Paraguay, Philippines, and the United States]

Pilgrim Mennonite, Amelia [30]
Pleasant Valley Mennonite Fellowship, Harrisonburg [44]
Southside Mennonite, Kenbridge [20]

OLD ORDER AMISH

A century ago some Old Order Amish moved to Fauquier and Augusta counties in Virginia. The ones near Stuarts Draft, VA built a meetinghouse, a bit unusual for Old Order Amish. By 1980 the Amish church in the Stuarts Draft area had disbanded as people joined other groups such as the Beachy Amish and Fellowship churches.

Not long after this time a new movement of Old Order Amish began to trickle into Virginia at three other

locations in Giles, Charlotte and Halifax counties. Among the some 375 Amish communities in the U. S. and Canada,¹ Virginia claims three. All three came from different states, the Giles County group is primarily from Wisconsin, the Charlotte County district is from Maryland, about 40 miles south of Washington, D. C., and the Halifax County group comes from Dover, Delaware.

In Giles County a little distance from Pearisburg, Amish from Wisconsin settled there about two decades ago. It was the first and is the largest of this recent migration of Amish into the state. This church has close to 100 members. Bishop Sam Chupp moved here 14 years ago.²

Since the Amish have a congregational church polity, they tend to develop into somewhat unique communities, and oftentimes have infrequent or no connections to each other.

GILES COUNTY

At least one family lives in Bland County, but they are a part of the church now named "Walker Mountain Community Amish Church," Pearisburg, VA. Some live plastered on steep mountain sides but they find various occupations to make a living. They have a bit of bottom land for farming. One minister, Daniel Detweiler, operates the "Detweiler Durable Harness Shop," another minister, Noah Swarey sells fine furniture at his "Heritage House," Danny Kauffman is also listed with the leadership group.

One family raises many goats, and out on a well-traveled road a "Nature Way Country Store" specializes in "Grade A" Walker Mountain goat cheese and other goat milk dairy products. The bishop, Samuel Chupp has a most unusual business in exotic birds. He has an entire building devoted to raising tropical birds, as well as other buildings.

He and his wife, Lydia, are devoted correspondents to *Die Botschaft* and *The Budget*, both newspapers

¹Donald L. Kraybill, Steven M. Nolt, David L. Weaver-Zercher, *Amish Grace: How Forgiveness Transcended Tragedy*. John Wiley & Sons, 2007.

²Pearisburg column, *Die Botschaft*, Jan. 21, 2008.

that carry hundreds of correspondent's columns from Amish, Old Order Mennonite and plain people from many states. From the columns one gets the distinct impression that they have many visitors coming to that community and that, in turn Bishop Chupp frequently visits extensively in other communities.

In the December 30, 2007 column the Chupp column in *Die Botschaft* mentions their being called to Kokomo, IN, and by the weekend they had visitors at home from Lyndonville, NY, Forest Hill, WV, Redding, IA, all of them attending Sunday school on Sunday. That same evening they had hymn singing.

Deacon Owen Hershberger, whom we visited, says that all the ministers do some counseling but that Sam Chupp not only counsels many Amish but also some non-Amish plain people. At Pearisburg they have a fine nearly new log schoolhouse, for two teachers. The large room has a curtain to make two rooms. At this winter's program by the children Lydia Chupp counted 20 girls and 24 boys. The Pearisburg Amish church operates a Sunday school, which is unusual for the Amish.

Ivan Schmucker, Jr., who has a Bland, VA, address, but who also is a part of this church, says their culture is "more of a western culture," and that they do not fellowship with the Charlotte County Amish, who have more of an "eastern culture." Schmucker says "we stress the importance that salvation is from the blood of Jesus who paid our sins." Salvation does not come by following church rules, but they do have church rules that emphasize pure courtship standards and other rules "based on bible principle."

CHARLOTTE COUNTY

In September 2007 we visited the Cullen, VA, Amish group. Minister, Ben U. Stoltzfus freely shared information about their moving from Maryland where urban development is seen as a threat. However, many Amish still remain in Maryland where there are some 120 families.

Stoltzfus and eight others are dairy farmers who use up-to-date milkers and bulk milk tanks, apparently operated by generators. One milk hauler services

all these Amish farmers by hauling the milk several hours to the Tidewater area of Virginia. Stoltzfus and his family, in the fall of 1998, bought property in open country with no buildings. Since then they have developed a nice farm with adequate buildings. Most of the other members purchased farms that were at least partially developed. They milk about 27 cows and have a 140-acre farm.

The church here is thriving and most people live within an eight to ten-mile radius, making it comfortable for driving to church in homes with horse and buggy. The church membership there numbers 64. Others in the leadership group include Solomon L. Esh, Samuel H. Swarey, Tobias K. Stoltzfus and Noah Hertzler

The bishop, Isaac S. Fisher, who lives along the Thomas Jefferson Highway (Rt. 47), is a tobacco farmer. Two farmers in that settlement raise that crop. We observed a large field of it harvested and drying in a large nearly new shed. They also have a school, taught by one of the bishop's daughters. Another daughter supplied the information that this family moved from Maryland in 1997.

Halifax County

Begun in December 2005, the faithful correspondent and minister's wife, Mrs. Danny C. Byler (Amy), a mother of eight children and six grandchildren, was helpful with information. In a recent column (Feb. 4 *Die Botschaft*) she noted that she had some "head work." She was brought about a hundred neckties by someone who wants her to make a "log cabin" queen-size quilt out of them. And "not one necktie is the same color."

The Halifax Old Order Amish settlement is so new that Ben J. Raber of Baltic, OH did not receive information to include them in his 2008 *Almanac* where the other two are listed. The people have settled in northern Halifax County and they now have 23 families and 29 church members, with Daniel Coblentz as bishop, Danny C. Byler, minister, and Jesse J. Gingerich, deacon. Another Dover, DE

minister, Eli Miller, has purchased a farm but not moved yet.

They drive horses and buggies. They do not farm with tractors but have rubber around the steel wheels. Farmers here raise beef cows. Various occupations are found among them—carpentry, mason, greenhouse, metal business, and selling furniture. Their one school has 25 students and two teachers. All of them so far have moved to Halifax County from Dover, Delaware

OLD ORDER MENNONITES

This group began in 1900-01 in the Middle District of Virginia Mennonite Conference. Since the 1950s, there are now two groups, both of whom uses horses and buggies for transportation. They are much alike in worship patterns, daily living and outlook on life. Both groups emphasize farming and agricultural-related occupations, although they are feeling pressures with the scarcity of land. A number of them operate good-sized dairies. A drive through the countryside gives one the clear impression that they have highly-developed but small farms and that they engage in intensive farming.

Both groups alternate worship services in the historic Pleasant View meetinghouse and the Oak Grove buildings both of them near Dayton, Virginia. Both groups hold funerals and bury their dead in the large cemetery at Pleasant View, northwest of Dayton.

The Cline-Showalter-Wenger group (sometimes simply known as the Showalter group, after a former bishop) has 470 members, according to Lewis Martin. Part of the reason for some uncertainty with naming the group is that both groups are currently led by bishops with the Wenger name (and I think they are first cousins!) People from this group purchase electricity from the utility company. They have three "permanent" worship locations at Pleasant View, Oak Grove and Riverdale, the latter being located on the west side of Dry River. They also have an outreach service three times a month at the Spring Hill School.

As they keep growing and feeling crowded here in Rockingham County, this group has begun to look at southern Ohio at Frankfort near Chillicothe, as a possible daughter settlement. Six families have

moved there and one minister has a farm there. Currently, in Ohio they have services in homes and visiting ministers from Virginia and from the northern Ohio Groffdale church will preach for them.³

The other horse and buggy Old Order group, also in the Dayton, VA area, is called the Wenger group. They have 335 members, according to deacon Robert E. Knicely. For electricity the Wenger group purchases generators and diesel motors and produces their own electricity. Thus they are able to operate up-to-date dairying operations. Farmers from this group, like the other, have modern farm equipment and rubber-tired tractors for farm work.

Their "permanent" worship locations are Pleasant View, Oak Grove (as they alternate Sundays with the other group), and twice a month an outreach service at the Ridge View School. Like the other group they also operate their own schools. They too feel pressures to find farms. Some people from this group have been moving northward, one farm being as far north as the edge of Edom.

PILGRIM MENNONITE CONFERENCE

[One congregation in VA; this group has two other churches in a number of eastern and Midwestern locations with 1,311 members]

Piedmont Mennonite Church, Jetersville, VA [45 members, 19 households] This group left the Pilgrim Mennonite Church (Nationwide Fellowship) and began worshiping in temporary facilities and formed this new congregation under Pilgrim Mennonite Conference in September 2007. Simon Yoder is the bishop and Jerry L. Yoder serves as minister.

³Lewis Martin, who operates the Martin Harness Shop in the Dayton area, is a good friend of the editor and he has a number of times been generous with information, as has Everette Burkholder, who operates the Burkholder Buggy Shop on the edge of Dayton. Martin says that the Cline-Showalter-Wenger group is undergoing some re-organization at the moment.

SOUTHEASTERN MENNONITE CONFERENCE

[617 members in 11 congregations in VA; WV has three churches and Puerto Rico has two, which totals 96 more people]

Bank Mennonite, Hinton [121]
Bethany Mennonite, Briery Branch [44]
Bethesda Mennonite, Broadway [36]
Ebenezer Mennonite, South Boston [72]
McDowell Mennonite, McDowell [24]
McGaheysville Mennonite, McGaheysville [25]
Mount Hermon Mennonite, Stanardsville, [46]
Peake Mennonite, Hinton [86]
Pike Mennonite, Harrisonburg [92]
Rawley Springs Mennonite, Rawley Springs [42]
Strasburg Mennonite, Strasburg [29]

UNAFFILIATED CONGREGATIONS

Seven congregations identify themselves in this category, with a total membership of 297.

Bethel Mennonite Church, Gladys [112]
Broad Street Mennonite, Harrisonburg [17]
Island Creek Mennonite, Hillsville [51]
Lucas Hollow, Stanley [9]
Olive Branch Christian Church, Staunton [25]
Timberville Mennonite, Timberville [41]
Wills Ridge Mennonite, Floyd [42]

VIRGINIA MENNONITE CONFERENCE, part of the largest group, Mennonite Church – USA, in America

6,930 members in 45 congregations; a star behind the number designates the figure given in VMC's *Reports & Statistics, 2006-2007*. No star indicates a current (Feb./March 2008 updated) membership number.

Beldor Mennonite, Elkton [30]
Big Spring Mennonite, Luray [62]*
Calvary Community Church, Hampton [1899]*
Calvary Community, Chesapeake [130]

Charlottesville Mennonite, Charlottesville	[68]
Christiansburg Mennonite Fellowship	
Christiansburg	[40]
Community Mennonite, Harrisonburg	[203]
Crossroads Mennonite, Broadway	[40]
Family of Hope, Harrisonburg	[15]
First Mennonite, Richmond	[84]
Gospel Hill Mennonite, Harrisonburg	[100]
Grace Mennonite Fellowship,	
Lacey Springs	[155]
Greenmonte Mennonite, Stuarts Draft	[75]
Harrisonburg Mennonite, Harrisonburg	[630]
Hebron Mennonite, Fulks Run	[73]
Huntington Mennonite, Newport News	[120]
Immanuel Mennonite, Harrisonburg	[59]
Undergoing serious discussion regarding the continuation and mission of the congregation, and talk about a possible additional new congregation forming	
Lindale Mennonite, Linville	[397]
Lynside Mennonite, Lyndhurst	[86]
Mount Clinton Mennonite, Mount Clinton	[129]
Mount Pleasant Mennonite, Chesapeake	[177]
Mount Vernon Mennonite, Grottoes	[70]
Mountain View Mennonite, Lyndhurst	[167]
New Beginnings Church, Bridgewater	[117]
Northern Virginia Mennonite, Fairfax	[22]*
Park View Mennonite, Harrisonburg	
Powhatan Mennonite, Powhatan	[128]
Providence Mennonite, Newport News	[29]
Rehoboth Mennonite, Schuyler	[15]*
Ridgeway Mennonite, Harrisonburg	[162]
Springdale Mennonite, Waynesboro	[187]
Staunton Mennonite, Staunton	[26]
Stephens City Mennonite, Stephens City	[83]
This congregation is also assisting a new Korean church to form	
Stuarts Draft Mennonite, Stuarts Draft	[50]*
The Table, EMU, Harrisonburg	
No official membership kept; have about 50 people who meet for worship weekly during the school year	
Trissels Mennonite, Broadway	[110]
Valley View Mennonite, Criders	[73]
Vietnamese Christian Fellowship	
Falls Church	[54]*
Warwick River Mennonite,	

Newport News	[186]
Waynesboro Mennonite, Waynesboro	[155]
Weavers Mennonite, Harrisonburg	[324]
Williamsburg Mennonite, Williamsburg	[70]*
Woodland Mennonite, Basye	[15]*
Zion Hill Mennonite, Singers Glen	[56]
Zion Mennonite, Broadway	[209]

There are several cases of "congregations in formation" in Virginia, with help from either Virginia Mennonite Conference or Virginia Mennonite Missions (formerly Virginia Mennonite Board of Missions)

 Glory of God Ministry Church
 Stephens City Korean Church (noted above)
 The Early Church, Harrisonburg

WEAVERLAND CONFERENCE

One church in Virginia

Mt. Pleasant, Dayton [177]

IN SUMMARY:

Beachy Amish	587
Berea Amish Mennonite Fellowship	21
Biblical Mennonite Alliance	188
Central District Conference – MC-USA	67
Charity Ministries	33
Conservative Mennonite Conference	120
Cornerstone Churches	613
Maranatha Amish Mennonite Churches	17
Mountain Valley Mennonite Churches	367
Nationwide Fellowship Churches	94
Old Order Amish	191
Old Order Mennonite	805
Pilgrim Mennonite Conference	45
Southeastern Mennonite Conference	617
Unaffiliated Congregations	297
Virginia Mennonite Conference	6,930
Weaverland Conference	177
Total:	11,169

dropped from those dear little children's and their father's eyes, caused many more to weep. I took dinner with friend J. Smith; then went to Gandy Schoolhouse, where I filled an appointment then to friend C. Armantrout where Bro. Driver met me again; we stayed all night. Bro. Driver had traveled 20 miles I traveled 12.

The next day we travelled 4 miles to Kerns' schoolhouse; filled an appointment, took dinner with friend Kerns; then we crossed the Alleghany now on our return took supper with friend J. Dolly: stayed all night with J. Kisemore, having traveled 12. miles here we arrived tired riding over the mountains and labouring hard to win souls to Christ.

Expecting to take a little rest on Friday the 3d of September and visit our friends on the mountains. But instead of rest for me, it was labor and sorrow: yet I did not sorrow as those that had no hope.

In the morning about 4 o'clock I received a message that my Brother Joseph was not expected to live till I got home, Bro. David Landis brought the message to me; he had left his home on the 2nd, and travelled by day and by night 15 hours till he reached me.

About 6 o'clock in the morning I started for home Bro. Driver and Bro. Landis stayed to fill the rest of the appointments. I had 4 mountains to cross traveled by myself till 12 o'clock stopped with Bro. R. Eye, for dinner and a little rest then started at one o'clock got home till 10 that night traveled about 55 or 60 miles

Thought of going to see my brother that night before retiring, but my wife thought I would better lay down and take a little rest, so I rested till 4 in the morning

then I went to Bro. Joseph Coffmans where I found my Dear and beloved Bro. just alive yet but he did not know me. O! how often I thought on my way home if I only could meet him alive and talk with him once more but I could not. He died that day, September the 4th, was buried September the 6th

I would yet say I found my family in usual health, thank God or his care over us."

GABRIEL D. HEATWOLE

Remarks—As Bro. Gabriel D. Heatwole had not time to finish foregoing Article before handing it to me, he requested of me to add something more, and to state that he earnestly craves the prayers of all the Brethren and sisters and all Godfearing persons who feel an interest in the great and most important work of bringing souls to God; for him and the many salvation seeking souls in the mountain regions of West Virginia.

He being requested to come to West Virginia again to preach 3 funerals, he and Brother Daniel S. Heatwole propose to start to this Mountain country, on Friday the 22d of October.

And as it is a very fatiguing work to traverse these rugged Mountain regions, and Bro. Daniel S. Heatwole of somewhat delicate health, these brethren certainly need the aid and assistance of the Almighty God at every step. So Brethren and sisters and all Godfearing and soul-loving men and women, who may see this writing be pleased with us to remember these brethren in their wearisome Journey;

let us, let our humble petitions ascend upward to the throne of Mercy and grace, that His grace, His mercy, and His blessings, may be with these our ministering Servants, as well as with those who

(continued on back cover)

are visited by them in their lonely mountain recesses, that the work may prove a blessing and salvation to many souls in this needy Macedonia. That the Lord may be the strength of these our Ministering Brethren, that their strength and health may not fail them, or of the animals that carry them in their toil and labor in a country so difficult to traverse. And that the Lord whom our Brethren love may care for them in their weary travels, and also for their dear and loved ones at home while thus traveling as the apple of his eye."

ABRAHAM BLOSSER

* * * * *

The same eight-page Oct. 1, 1886, issue carried other articles, two of them unsigned.

- "SAVE US" by D. A. Taylor
- "The Love of God" by Elisabeth Wenger
- Church News and incidentals
- "Behold I Come As A Thief" – Mennonite
- "Jesus of Nazareth the King of the Jews" by H. L. Hastings
- "Why the Governor Did not Drink"
- "The Body only the Temple of the Soul" by Richard Baxter
- "The Ultimate Triumph"
- Advertisements, etc.

If you should like to subscribe to *SMH* for 2008, do so now, and still receive the winter issue also. Remember--four newsletters for \$6.00! Send to Jim Rush, 780 Parkwood Drive, Harrisonburg, VA 22802 jameslrush@comcast.net

MEETING CALENDER FOR VIRGINIA.

AUGUSTA COUNTY.	
Springdale	1st and 3rd Sunday in each month
Hildebrand's	2nd and 4th " " " "
Mt. Pleasant	2nd " " " "
Union Chapel	4th " " " "
ROCKINGHAM COUNTY.	
Mt. Clinton	1st Sunday in each month
Shady Grove	" " " "
Stonewall School-House	" " " "
Trissel's	" " " "
Pike	2nd " " " "
St. John	" " " "
Franklin School-House	" " " "
New Dale	" " " "
Bank	3rd " " " "
Brennerman's	" " " "
Mt. Carmel	" " " "
Weaver's	4th " " " "
Dry River Church	" " " "
White Hall	" " " "
ZION	" " " "
Plains	5th " " " "
SHENANDOAH COUNTY.	
Holdeman's Creek S. H.	4th Sunday in each month
FREDERICK COUNTY.	
Kernstown	2nd and 4th Sunday in each month
Kaufman's School-House	1st " " " "
Macedonia	3rd " " " "
HARDY COUNTY, W. VA.	
Lost River	2nd Sunday in each month

This is how Blosser regularly spelled Virginia!

Many years after 1885 Bishop Tim Showalter used this kind of list and expanded it to make an incredible list of 60 preaching points in Northern District.

See a future issue for Tim's list.

The agent list changed little. The list in the last issue found, July 1888, varied by only a few people!
Ed.

OUR AGENTS.—The following persons are authorized Agents to receive subscriptions, &c. for the WATCHFUL PILGRIM:
Daniel D. Herr, (Nursery-man), Lancaster, Lancaster Co. Pa.
Abraham Shiffer, Ephrata, " " "
J. M. Stauffer, P. M., Salunga, " " "
J. K. Andrew, New Providence, " " "
S. H. Musselman, Blue Ball, " " "
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Shenandoah Mennonite Historian

Editor: James O. Lehman

lehmanj@myvmrc.net

Shenandoah Valley Mennonite Historians
780 Parkwood Drive
Harrisonburg, VA 22802

Elwood Yoder
1181 Sharon Lane
Harrisonburg, VA 22802