

NAZARENE THEOLOGICAL SEMINARY

THE RELIGIOUS BACKGROUND OF THE EISENHOWER
FAMILY

A THESIS

SUBMITTED TO THE SEMINARY FACULTY In partial fulfillment of
the requirements for the degree of BACHELOR OF DIVINITY

GLADYS DODD Merrlam, Kansas

1959

THE RELIGIOUS BACKGROUND OF THE EISENHOWER FAMILY

27848

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DEDICATED TO THE SPIRIT OF FREDERICK L. SMELSER

ACKNOWLEDGMENTS

Without the kind assistance of interested persons, this volume could not have been produced. The writer is, therefor^ immeasurably indebted

To the librarians, curators, and directors of many libraries, including Miriam A. Bowers of Upland College, California; Laura Neiswanger of the Kansas Collection in the Watson Library at the University of Kansas; N. P. Springer of the Mennonite Historical Library, Goshen, Indiana; Julia Christie at Kansas City College and Bible School; Dr. Cornelius Krahn at Bethel College Historical Library, North Newton, Kansas; the librarian at Tabor College, Hillsboro, Kansas; librarians at the Kansas City Public Library; F. R. Blackburn and staff at Kansas State Historical Society; Pat Moore and staff at Nazarene Theological Seminary.

To J. Earl Endacott, Executive Director of the Eisenhower Foundation at Abilene, for permission to view the Eisenhower Bible.

To the valuable assistance of the editors of various publications, including Ray M. Zercher and staff of the Evangel Press, Nappanee, Indiana; Mrs. Claude Dodson of The Flaming Sword, Independence, Kansas; Rev. P. W. Thomas of the Pilgrim Holiness Advocate; Mrs. Jesse D. Lewis, Prosser, Washington, editor of the Tabor-Mitchell News-Letter.

To Bishop Ray Witter, Navarre, Kansas, for lending pertinent materials.

To the pastor of the Weaver Memorial Church, Tabor, Iowa, for permission to read numerous volumes of the Sent of God.

To Mrs. Laura Hamman, Emporia, Kansas, for

permission to borrow Rev. Ira Eisenhower's Bible and sermon notebooks for study.

To Mrs. Annie Brechbill, Herington, Kansas, for lending the Minutes of the Ramona Mission.

To Don J. Carlson, Overland Park, Kansas, for art work.

To Charles Rothfus, Bell Beaty Miller, Ella Broyles and Annie Brechbill for photographs.

To a host of persons who shared information by way of post and personal Interview, including a number-of the members of the Eisenhower family.

To Helen Hinkle who drove many weary miles in the interest of this research.

To the professors of the Nazarene Theological Seminary for their encouragement in this undertaking.

To Dr. Mendell Taylor and Dr. J. Kenneth Grider for their helpful suggestions.

INTRODUCTION

Early on the morning of January 20, 1953* Dwight D. Eisenhower was baptized into the Protestant tradition, thus becoming a member of the National Presbyterian Church in Washington, D. C.^ A few minutes later he stood before Chief Justice Vinson to assume responsibilities of the highest office in the land. Hand resting on the King James Version of the Bible, he took the presidential oath of office.² With the solemn oath ceremony completed, he said, "My friends, before I begin the expression of those thoughts that I deem appropriate at the moment, would you permit me the privilege of uttering a little private prayer

of my own. And I ask that you bow your heads."^

Low exclamations of surprise rippled along the press tables, for this prayer was not a scheduled part of the program. Turning the "inaugural platform into an altar of worship", the President, the first ever to open his inaugural

[^]Merriman Smith, Meet Mister Eisenhower (New York: Harper and Bros., 1955). p. 215.

²Evangelical Visitor, September 28, 1953, quoting Clarence W. Hall, "Man of Faith", Christian Herald.

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Smith, op. c.lt., p. 219.

address with a plea for divine guidance, addressed his first words, not to the nation, but to God.¹ Text of the prayer, which he had composed himself during the midnight hour, was as follows:

Almighty God, as we stand here at this moment my future associates in the executive branch of the Government join me in beseeching that Thou wilt make full and complete our dedication to the service of the people in this throng and their fellow citizens everywhere.

Give us, we pray, the power to discern right from wrong and allow all our words and actions to be governed thereby and by the laws of this land.

Especially we pray that our concern shall be for the people, regardless of station, race, or calling. May cooperation be permitted and be the mutual aim of those who, under the concept of our Constitution, hold to differing political beliefs, so that all may work for the good of our beloved country and for Thy glory. Amen.

Eisenhower was a man of sixty-three before he Joined a church. It is well known that most of his adult years had been spent outside organized religion. At West Point, he was no more religious than the average cadet; during **Mb** long army career, he attended military chapels only occasionally.

While he is quick to confess his awareness of short-comings in Ms personal conduct, he is equally ready to say he is an intensely religious person.² During odd moments of Ms crowded day, he turns to a well-thumbed Bible (the same one on which he took the Presidential oath) which he keeps in

¹Hall, loc. cit.

²Smith, op. cit... p. 212.

³Hall, loc. cit.

the upper left-hand drawer of his White House desk.³ He

knows the Book well. During the war, when on a tour of Palestine with a group of army officers, he surprised them with his knowledge of every place they visited; he knew the country from reading the Bible.¹

Eisenhower's views on religion indicates his preference for the informal church service. For example, he thinks Episcopal services are "too dignified." "I like to be enthusiastic in church," he once said. He likes vigorous singing and vigorous preaching. His favorite hymns are the spirited and old-fashioned "All Hail the Power of Jesus* Name," "Faith of our Fathers," "I Need Thee Every Hour," and "What a Friend We Have in Jesus."* He once told a preacher after a particularly forceful sermon that he liked "a man who shoots from the hip."^ He was talking the lingo of Abilene, the town whose Western code insisted that a man meet a man face to face. Sneaking up on him from behind was not tolerated.

How did Eisenhower come by his religious heritage, a heritage as common and sturdy as a pair of brogans? Pressmen, politicians, and biographers have made a great deal of

^Bliss Isely, The Presidents: Men of Faith (Boston: W. A. Wilde Co., 1953), p. 260.

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Paul Hutchinson, "The President's Religious Faith," Christian Century (March 24, 1954), 369.

^Caspar Nannes, "The President and His Pastor," Colliers (November 11, 1955), 30.

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Smith, op. cit., p. 7.

the President's religious background. Perhaps the purpose has been to route the public around the shadow of Kingdom Hall.

Eisenhower's paternal family has had at least four clergymen—his great-grandfather, Frederick Eisenhower; his grandfather, Jacob F. Eisenhower; and two uncles, Abraham L. and Ira A. Eisenhower. These represent a combined ministry of well over one hundred years. Many stories of fact, plus a few of fiction, have been woven around these preachers of the gospel so that material rolling from the writers' looms has not only been useful but prettily patterned as well. On the whole, the woven coverlet itself is sufficient testimony of the excellent quality of both raw materials and craftsmanship used in the production. A closer examination, however, will reveal the presence of a number of small but not unimportant weak places in the fabric. Time alone could account for the holes—perhaps moths have gotten in.

The purpose of this thesis then is to mend some of the errors in the Eisenhower story.

Although Dwight D. Eisenhower's biographers are primarily concerned with his military and political

contributions as General and President, they should, if they feel compelled to discuss his religious background at all, be more accurate than they have been heretofore. For example, Soldier of Democracy, by Kenneth S. Davis, is considered the

best account of the Eisenhower background written to date, but we believe some of his religious data is inaccurate. Other writers manifest similar carelessness in compiling data. There appear in one place or another many other inaccuracies in regard to the religious background of the family which we hope to rectify.

It is hoped that in this thesis, we shall be able to capture the truth, divest it of its fancy trappings wherein it has been dressed to parade for public approval, and reinterpret the unvarnished data in the light of some of the religious movements of the last two centuries.

CHAPTER I

THE EARLY AMERICAN EISENHAUERS

Palatine Pilgrims A brisk November wind flapped the canvas sails of the Europa, lately of Rotterdam, as she cast anchor at Lewes landing on the

Delaware River to discharge some forty Palatine male passengers, together with their fraus and kinder.

Among the number to disembark was Hans Nicholas Eisenhauer, the progenitor of the American Eisenhowers, his good wife Anna, and their children—the daughter Maria, three sons above the age of sixteen, Hans Peter, Johannes and John, and a son too young to get his signature on the captain's passenger list, young Martin Eisenhauer. If there had been others, perhaps they died at sea as children up to seven years of age rarely survived an early eighteenth century voyage, or perished in the homeland during the famines and disease that followed in the wake of the Palatinate wars.

War, famine, persecution—these were the reasons why Hans Nicholas emigrated to the Province of Pennsylvania, the

Quaker haven of rest for the religious refugee, the land of promise for the economically oppressed. Colonial Pennsylvania, a vast wilderness save for a thin fringe of settlements lying along the Delaware River, offered hope and home to the young whose virile strength, wedded to a

ringing ax, could bring down towering giants of the forest, and to the brave in heart whose boundless courage could conquer fear of a new land inhabited by red savages.

¹Ralph Beaver Strassburger, Pennsylvania German Pioneers A Publication of the Original Lists of Arrivals in the Port of Philadelphia. 1727-1808. ed. William John Hlnke tNorristown, Pennsylvania: Pennsylvania German Society, 1934), I, 317.

Although Hans Nicholas Eisenhauer was one of the bravest to pluck up roots long grown in the Odenwald mountains and transplant them in a foreign soil unwatered by the labors of his fathers, he did not have the advantage of youth. Fifty years sat heavily upon him that day he took ship at Rotterdam in August, 1741. But if he were old by the standards of the time, one of his shipmates was patriarchal indeed. Paulus Fierman, Sr., the only one aboard to surpass him in years, was, according to the passenger list, sixty years of age. Eight men aboard the Europa were in~ their early forties, the rest younger.¹ America beckoned the young, discouraged the old. Like the aged Paulus and the other passengers of the Europa, Hans Nicholas was listed in the official records as a Palatine, and a goodly number

of these came from the southern Odenwald Mountains in the Rhenish Palatinate.¹

Von Heinz F. Friedrichs, "The Odenwald, Eisenhower's Native Country, and Its Problems," Präsident Dwight D. Eisenhowers Vorfahren und Verwandte. ed. von Heinz F. Friederichs (Neustadt/Aisch bei Nurnberg: Verlag Degener and Co., Inhaber Gerhard Gessner, 1955), p. 9. In the same work, Von Ludwig Held, "The Passengers of the Emigration Ship," identifies the Eisenhauers with the Odenwald Mountains, p. 124.

^p Carlton J. H. Hayes, A Political and Cultural History of Modern Europe (New York: Macmillan Co., 1941), I, 275.

Long before Hans Nicholas Eisenhauer was born (ca. 1691), the Catholics and Protestants in 1618 commenced a religious wrangling which lasted for thirty years. Thus, the Palatines' mettle came to be tested time and again in the furnace of affliction in the years when their beloved Rhineland became a kind of European Armageddon, a favorite battleground for the warring of nations and religions. The conflict finally ended in an international dynastic war between the French Bourbons and the Spanish Hapsburgs. For nearly a third of a century the armies of Europe marched and counter-marched across the German states, plundering and destroying whole districts, depopulating villages and reducing their combustible material to smouldering ashes. Of a particularly savage character was the war along the

Rhine. One Palatinate village was plundered eight times in two years, and in all of the Palatinate less than one-tenth of the total population remained.² Houses and carved furnish

ings were ruthlessly fired, livestock and geese patiently herded In mountain meadows wantonly slaughtered, houseware tin needlessly flattened under soldiers' bootheels.

Scarcely forty years had passed before the Palatinate was once again plunged into another devastating war, the War of the Palatinate* These hostilities began when Louis XIV attempted to stretch French boundaries to include the Rhine, and ended in 1697 when a peace treaty called a momentary halt to the wanton pillaging by French and German, Spanish and Italian troops. For a short while thereafter, Louis abandoned his claim to the Palatinate but in 1701 his ambition scrapped the Treaty of Ryswick and he renewed his efforts to take the Rhineland. A few years later, in 1733» the French once more invaded the Odenwald for the third time In forty-five years.¹

These last three bloody conflicts were in the

living

memory of Hans Nicholas Eisenhauer.

After this, Odenwald mines, long famous for their

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¹Von Ludwig Held, "Political and Cultural Conditions of the Southern Odenwald about 1700," Vorfahren und Verwandte, **P.** 43.

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Friedrichs, op. cit., p. 9.

ore since the days of Charlemagne, languished for want of a miner; farmland grew to copses for want of a sower. Orchards were hewn down, hospitals sacked, corpses, rotting

in the sun, lay unburied. Protestants were driven from their churches which became the property of the Roman Catholic clergy.¹ With wolf packs and robbers threatening with fang and stave the miserable lives of the few surviving the ravages of disease, the more courageous, braving the threat of persecution if apprehended, left blackened ruins of village and farm to ravenous men and beasts, and furtively scurried across friendly borders at night to begin life

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anew in other countries. Hans Nicholas Eisenhauer and his family were among the fleeing emigrants.

Edmund Jacob Wolf, The Lutherans in America (New

York: J. A. Hill and Co., 1889), p. 176.

Von Eml1 Maenner, "Economic and Social Reasons for Odenwald Emigration," Vorfahren und Verwandte, p. 55.

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•John Gunther, Eisenhower, The Man and the Symbol (New York: Harper and Bros. Pub., 1952), pp. 45-46.

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Utoss Keelye Cook and Claire Robison Shirk, "Eisenhower Family in America," The New York Genealogical and Biographical Record, LXXVI (April, 1945), 49. Dr. Charles W. Eisenhower of York County, Pennsylvania, seems to have originated the myth of the Swiss origin of the family.

Although it is commonly believed that the Eisenhauers first fled to Switzerland, a religious refuge already converted to Protestantism by the preaching of Calvin and Zwingli, in order to escape religious persecution in the Palatinate, and that they remained there for a generation or so before migrating to Holland and thence to America, ^ no proof has been offered to substantiate this.^{2*}" Von Ludwig

holds that they went directly to Rotterdam from the Palatinate in 1741, and that they were accompanied by friends and relatives, who, like themselves, originated in the southern Odenwald Mountains.¹ There remains to this day numerous European families still living in the Odenwald Mountains and bearing the name of Eisenhauer, a name, we

shall see later, which has special Industrial significance in the history of this region.

When Hans Nicholas quit the smoking ashes of his cot, he looked westward to the new continent across the sea. It was a far Journey to America, but in that raw undeveloped land he was needed, even wanted. For had not William Penn himself visited the Rhine provinces to invite, with open arms of mercy, the suffering Palatines to settle Ms peaceful province?' But even before Penn's visit, the Palatines had been leaving en masse for England, for America--anywhere to put distance between them and the devastated Rhineland. Since the days of Hans Nicholas* early manhood, his countrymen had been streaming to Atlantic ports in search of freedom from religious oppression.

¹Held, op. cit... p. 124.

²Friedrichs, op. cit.., p. 9.

³Strassburger, op. cit... pp. vii-viii.

Queen Anne gave some of them temporary relief in Protestant England, but so great were the numbers arriving in

London that large barns and warehouses had to be rented to shelter them from rain and river dampness. The inevitable housing shortage caused the government to issue 1600 tents, and with these makeshift living quarters, the Germans set up camps along the Thames. The Palatine camps were, at first, a source of wonder to city dwellers, and great crowds from London took Sundays off to come out to the riverbank to see the campers. Industrious Germans capitalized on their curiosity by making and selling small toys to the sightseers, a clever stroke which filled their days with useful activity and, at the same time, their pockets with much needed coppers.

After the novelty of the camps wore thin, and exposed real or fancied threat to London's employment situation, mobs came out armed with axes, scythes and hammers to forthwith dispatch the Job-hunters, only to find that the "poor German Protestants," as they had come to be called, had received government protection, not only in military security but in other temporal matters as well. With employment virtually non-existent in the land, the royal treasury doled out enough to keep the Palatines from starvation, but even so some were forced to beg on the

streets in order to keep soul and body together. Kind Quakers, ever ready with their gospel of good works, helped as many as they could.¹

[^]Walter A. Knittle, Early Eighteenth Century Palatine Emigration (Philadelphia: Dorrance and Co., 1937), pp. 69-71.

For all the largeness of her heart, not even Queen

Anne knew what to do with so many immigrants. Word reached Palatinate officials to plug the Rheinisch arteries lest England's shores be inundated with the German flood. But still they came.

¹William Warren Sweet, Methodism in American History (New York: Abingdon Press, 1944), p. 53.

Serious attempts were made to locate them in England, and on some of her southwest coastal possessions, but there were far too many still. A few were shunted off to the Caribbean Sea--to Jamaica, the Barbados, the Bahamas. Some 3,000 of them sailed to Ireland to strengthen the Protestant cause there while raising flax and hemp for Irish looms. Irish Catholics, who did not view their arrival with pleasure, frequently took advantage of them as they did not know the language. Long without pastors, the Irish Palatines were completely demoralized and noted for their profanity, drunkenness and utter disregard for religion when Mr. Wesley found them some thirty years

later, but his evangelical preaching soon transformed them into devout communities. Some five or six families of them came to New York from County Limerick in 1760 to found the first Methodist society in New York, if not in America itself.¹ But long before the Methodists came to America with their emphasis on warmhearted personal religion, the German pietists had arrived in an early emigration with the same religious emphasis,

and, disembarking at ports all the way from New York to the Carolinas, they formed their own settlements where, in due time, their simple religion, working silently like yeast, leavened all the colonies. It was this same German pietism which prepared the way for the Great Awakening to begin some years hence in the Middle Colonies.¹

Queen Anne sent a goodly number of the homeless Palatines of the early emigration to take up residence along the Hudson River where they gathered naval stores for Englishmen who shamelessly exploited the immigrants until in 1723 fifteen families of them made canoes, and led by an Indian guide, floated themselves and their belongings down the Susquehanna River and up Swatara Creek to settle

Pennsylvania' s beautiful valleys in Tulpehocken district,
near the
present site of Reading.² To this Palatine Lutheran
region

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came the Elsenhauers some eighteen years later. Two of
Hans Nicholas Eisenhauer's sons were married at
Tulpehocken's

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¹William Warren Sweet, Religion in Colonial America
(New York: Charles Scribner's Sons, 1942), p. 283.

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Knittle, op. cit., p. 205.

[^]Wolf, op.olt. p. 183.

[^]Fannie B. Richardson, "American Eisenhower
(Eisenhauer) Genealogy," Vorfahren und Verwandte, pp.
137-138. Hans Peter was married to Ann Dissinger in 1777,
and Johannes to Barbara Streckbeck in 1778.
Christ Lutheran Church at Stouchsburg.

In these early years William Penn took in only a few
Palatines for he had just been released from debtors'
prison, into which he had been unjustly thrown, and was yet
unable to open the doors of his province to wholesale
settlement.¹ But about the time the Eisenhauers looked
toward America, the tide had turned—Pennsylvania beckoned
and thousands of Germans, answering the call, made ready
their preparations for the trek across the sea.

As it would be fully a half year before they could hope to disembark at Philadelphia, the Palatines collected all they could for the Journey. Even so they must have been discouraged with the paucity of their possessions. The wars had left them little, but somehow they had managed to save their devotional and hymn books. These they brought to America together with the ever present German Bible,

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Luther's translation, and Arndt's True Christianity.

¹Knittle, op. cit. p. 80.

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Strassburger, op. cit., p. xiv.

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Gottlieb Mittelberger, who made the Journey himself in 1750, tells of the difficulty in getting to America In that day. The Rhine trip alone took four to six weeks as river boats had to pass twenty-six custom houses where craft and passenger alike were examined at the leisure of unsympathetic officials.³ Constant fear plagued the Pala

tines lest the authorities turn them back to their ravished land where even their domestic animals, reverting to primitive instincts, roamed their deserted village streets in roving packs. But there was some small comfort in the

friendly gestures made by their own well-wishing, if envious, countrymen, for as they drifted down the Rhine toward Rotterdam, they received gifts of goodwill—loaves of bread some cheese, a little butter.¹

The second stage of the trip began at Rotterdam, or occasionally at Amsterdam. Here, tardy ships detained the pilgrims for another six weeks while the "poor German Protestants" became more impoverished than ever by reason of the high prices in Holland. At long last, the ships took them aboard, packed them in like herrings, and began the

channel trip to an English port, usually Cowes, occasion-

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ally Deal or Dover. After another customs delay here, anchors were weighed, and when winds blew favorably, sails were set for the long trans-Atlantic Journey of two or three months.

¹Knittle, op. cit., p. 80. 2

That any of the Palatines, adults and children alike survived the perilous passage was direct evidence of the mercy of God, for nature seldom smiled on mariners of an eighteenth century sea journey. Sooner or later, frail

wooden vessels ran amuck of foul weather to be tossed like oaken chips in a churning millrace.

The Palatines on the Europa undoubtedly saw a generous share of marine difficulties encountered by seafarers of the day. Few fair winds bid them godspeed to the new life they hoped to carve from a new world wilderness. Frequent stormy gales set them to despairing of life itself until they turned to their German Bibles to search its pages for succour against the winds and waves of an apparently shoreless sea. Added to the anxiety of ever making port were the want of food and fresh water; there seemed to be no want of stench and seasickness, of fumes and vermin. Dysentery, malaria, smallpox claimed many lives. Those dying enroute were dropped into the deep to be devoured by monsters of the sea.¹ Added to all this misery was the gnawing uncertainty of undertaking such a voyage in the first place. True, war-torn Europe produced terrestrial sufferings equal to those of the sea, but somehow terra firma afflictions became minimized in the face of the terrible unknown which perniciously fed on the courage of even the bravest hearts.

¹"Gottlieb Mittelberger's Journey to Pennsylvania in the Year 1750," The Heritage of America, ed. Henry Steele Commager and Allan Nevins (Boston: Little, Brown and Co., 1951, pp. 76-79.

At length, the Europa made port at Lewes landing, a harbor on the wide mouth of the Delaware River. The

Germans first glimpse of America was a quick glance at colonial

Delaware; Philadelphia lay a few miles up the river.

While sailors transferred their larger freight to three shallops bobbing in the river, the going-ashore Palatines collected their smaller articles used daily in transit. For those last fleeting minutes the Europa must have seemed to them an island between the past and the future. Behind them crouched the Fatherland licking war-wounds from which he would not recover for nearly two centuries; before them stretched the boundaries of a British colony founded on the peace principles of the good Quaker, William Penn. Behind them lay Goliath fallen; before them towered giants of the unknown and untried.

¹Wolf, op. cit., p. 205.

It is true that redskins held no special terror for Pennsylvania Palatines, for had not the Quakers¹ fair dealings with the savages of the American forest been heralded far and wide in Europe? Palatines in other colonies, in North Carolina for example, had fared less well. Two shiploads arriving there in 1711 were

practically exterminated by Indians,¹ and redskin hostilities continued to exist for many years thereafter. Nearly twenty years after the Hans Nicholas Elsenhauers arrived in relatively peaceful Penn-slyvania, a contingent of his kin migrated to North Carolina where family legend has it that Martin's (Hans Nicholas' youngest son) widow was ambushed and killed by Indian squaws

lurking near the spring where she had gone to replenish the family water supply.¹

Once on the wharf, Palatines customarily thanked Providence that their ocean journey was done at last; they had, by the grace of God, survived foul weather, foul water and endless fevers. It would appear that the Eisenhauers were particularly fortunate in that the Europa* a passenger list, now in the Pennsylvania archives, shows that no other family aboard ship came through with as many as four male

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¹Richardson, op. cit., p. 139.

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survivors. They were blessed above many who had already come and were yet to come on the swelling tide of German migrations. It would be eleven years before a particularly sad voyage would end, like this one, on the

Delaware River, a voyage, incidentally, which changed the religious course of the Eisenhower family in years to come. These Germans-natives of Switzerland and about thirty families in all-sailed from Rotterdam in the good ship Phoenix, and, so great were their perils that every infant in the company died and was buried at sea, save one. The surviving infant Jacob Engle, located with his family in Lancaster County marshlands along the Susquehanna not far from some later Eisenhauers, where he grew up to become founder of a protesting German Baptist movement, a sect called the "River

Brethren." Four generations of Eisenhowers would belong to this sect.

It is not unlikely that these god-fearing Palatines sang some of Luther's stirring hymns as they sailed in three shallops on the final lap of their water Journey. It is known that at least one of the group carried his German Bible with him. Hans Nicholas Eisenhauer brought to America the family Bible, a translation made by Luther and printed

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¹John K. Miller, "The Brethren in Christ," Exhibit V in Appendix of A. W. Climenhaga, History of the Brethren in Christ Qhppch (Nappanee, Indiana: E.V. Pub. House, 1942), PP. 347-348.

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Von Ludwig Held, "Where does Hans Nicholas Eisenhauer Descend from"? Vorfahren und Verwandte, p. 66. at Nuremberg in 1717. This Bible survived an ocean

Journey and later, an Indian-set conflagration when the ancestral home burned to the ground. It became a family heirloom. Tying up at one of Philadelphia's docks, the Palatines, long used to innumerable delays, patiently waited the inspection of the city's health officer. Dr. Thomas

Graeme, official inspector of all incoming vessels for over twenty years, had approved many ships "but had ordered as many more to remove a safe distance of one mile from the city until their quarantine could be legally lifted.¹

After the three shallops passed inspection, Dr.

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Graeme sent the governor the following

reports Sir:

Philadelphia, November 17, 1741

In compliance with your orders we have carefully examined the State of Health of the Passengers on board three Shallops, brought from the Cape from the Europa, Capt Lumsdaine, from Rotterdam and found no Disease on board that is infectious.

To his Honour
the Governour

Thos. Graeme
Th. Bond

After the new arrivals had passed the health officers

examination, they were led in procession to the courthouse on High (now Market) Street to take the oath of allegiance to the British king. The following paper was drawn up in 1727 to be signed by all incoming German Palatines:

¹Strassburger, op. cit., p. xxv. ²Ibid., p. 318.

We Subscribers, Natives and Late Inhabitants of the Palatinate upon the Rhine and Places adjacent, having transported ourselves & Families into this Province of Pensilvania, a Colony subject to the Crown of Great Britain, in hopes and Expectation of finding a Retreat & peaceable Settlement therein, Do Solemnly promise & Engage, that We will be faithful & Bear true Allegiance to his present MAJESTY KING GEORGE THE SECOND, and his Successors, Kings of Great Britain, and will be faithful to the Proprietor of this Province; And that we will demean ourselves peaceably to all His said

Majesties Subjects, and strictly observe & conform to the Laws of England and of this Province, to the utmost of our Power and best of our understanding.

A second oath the German immigrants had to sign after 1729 is interesting in that it indicates only the Protestant Palatine was welcome in Pennsylvania. Indeed, in the early German emigration of Queen Anne's reign, figures show that one-tenth of the Palatines flocking to London seeking passage to America were turned back to the

Rhineland because they were Roman Catholics.^p This oath of

abjuration read as follows:

I AB do solemnly & sincerely promise & declare that I

will be true & faithful to King George the Second and do solemnly sincerely and truly Profess Testifie & Declare that I do from my Heart abhor, detest & renounce as impious & heretical that wicked Doctrine & Position that Princes Excommunicated or deprived by the Pope or any Authority of the See of Rome may be deposed or murdered by their Subjects or any other whatsoever. And I do declare that no Forreign Prince Person Prelate State or Potentate hath or ought to have any Power Jurisdiction Superiority Preeminence or Authority Ecclesiastical or Spiritual within the Realm of Great Britain or the Dominions thereunto belonging.³

Although it Is not likely that the Eisenhauers, or any of the Palatines for that matter, could read so much as one word of the above English oaths, they dutifully signed

¹Ibld., p. 4.

²John Walter Wayland, The German Element of the Shenandoah Valley of Virginia (Charlottesville, Virginia: The Michie Company, Printers, 1907), p. 106.

Strassburger, op. cit., pp. 4-5.

the same before Ralph Assheton, Esquire, who reported on

November 20, 1741, that "the Palatines whose names are underwritten, imported in the Ship Europa, /Capt. Lums-**daine**7 late Master, did this day take the Oaths to the Government."¹ The last mentioned document shows that Hans "Nicol" Eisenhauer signed the declarations together with his twenty-five year old son, Johan Pedar /Hans **Peter**7. Sixteen year old Johannes merely made X, his mark. Women and male children under sixteen did not sign.

The name of the fourth Eisenhauer, which appeared

on Captain Lumsdalne's original passenger list, that of twenty-eight year old John Eisenhauer, is missing on Esquire Assheton's report. The reason for his not qualifying for entry is not known. Oath of allegiance lists were often incomplete as they contained only signatures of men who did not happen to be ill on the day they were led to the courthouse to sign the papers.³ It may be conjectured that John was sick aboard the shallop and was unable to take the oaths at that time. At all events, he drops completely out of sight and is seen no more in the annals of Eisenhauer history.

¹Ibid., p. 319. ²Ibid., p. 317. ³Ibid., p. ix.

After the Palatine males marched to their ships, still in procession like common criminals, additional burdens were laid upon their weary necks already galled by yokes heavier than humanity ought to bear. This last weight was perhaps the most burdensome of all. Those who had passage money, or could borrow it from the colony's well-to-do, were released to go on their way rejoicing in their benefactors. But most of the "poor German Protestants" were poor Indeed; hence, advertisements appeared in Benjamin Franklin's Pennsylvania Gazette to the effect that certain Germans were for sale on such and such vessel, and the ship became a marketplace for those

desiring indentured servants. With passage from Rotterdam to Philadelphia approximating \$350 in copper coin,¹ plus an additional \$25 to \$50 for freight charges, it is small wonder that any Palatine made the effort to cross the Atlantic.

This seemingly exorbitant sum for ones so poor appeared to be no real deterrent, for the ship on which the Eisenhauers arrived was the tenth Palatine-bearing vessel to land in Philadelphia that year.-^ A cursory examination of the records show that the following Palatine-laden ships docked at the City of Brotherly Love in the months of October and November alone:

¹ Theodore Frelinghuysen Chambers, The Early Germans of New Jersey (Dover, New Jersey: Dover Printing Co., 1895), p. 28.

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Strassburger, op. cit., p. xxvii.

^Ibid., p. xxix.

October 2, the St. Andrew, with a total of 262
October 12, ye Ship Friendship, with a total of 100 adults and 6 children

October 16, the Ship MoHey, with Thomas Olive, Master
October 26, the Snow Molly, with John Cranch, Master
November 7, the Snow Thane of Fife
November 17, the Ship Europa "

The largest influx was yet to come, for in 1749, a total

of twenty-two ships delivered many hundreds of Palatines to Philadelphia's doorstep.²

Those too poor to pay, and that included most of them, were required to sell their services from three to five years in payment for their trans-Atlantic transporta-
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tion. An unfortunate custom prevailed that should a redemptioner die halfway or more at sea, leaving any part of his passage unpaid, his next of kin was obligated to pay
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his transportation though he were deceased.

Eager buyers in need of cheap labor paid the captain the proper fare and took the Palatines away to shop and farm to forge and till, until the bound-servant earned his freedom.[^] Thus families were broken up, and children torn from their mothers' arms in much the same manner that Africans were auctioned at a later day.

¹Ibid... pp. 303-323.

²Ibid., p. xxix.

[^]Chambers, op. cit., p. 28. [^]Mittelberger, loc. cit.

[^]Strassburger, op. cit., p. xxxvii.

The economic status of the Eisenhauers at this time is not known. Since there is evidence that Hans Nicholas was a landholder of means in Lancaster county (now Lebanon) in 1753, and, more particularly, that church records show them as a family unit with the dates of his sons' marriages

beginning in 1744 (only three years after their coming to America) and of the birth of their children beginning in 1745, it would appear that their New World circumstances were not so straightened as to compel them to go into servitude. '

When the Eisenhauer^b landed at Lewes harbor in 1741, Philadelphia was the second largest city in America; its population of some 10,000 was exceeded by Boston only. Michael Schlatter, the German Reformed leader arriving five years later, noted that the town had seven streets

running north and south, and seven running east and west.^o

Since 1723, Benjamin Franklin's wit and works had graced the fair city of Philadelphia. In these eighteen years he was well on his way in his monumental climb to fame and fortune. For nearly a decade now he had been publishing Poor Richard's Almanac, a colonial publication which included "proverbial sentences, chiefly such as inculcated industry and frugality, as the means of procuring wealth, and thereby securing virtue."³ industry and

^aRichardson, op. cit., pp. 136-148. 2
Chambers, op. cit., pp. 97-98.

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Benjamin Franklin, Autobiographical Writings, ed.
Carl Van Doren (New York: Viking Press, 1945), p. 704.

frugality were extolled as virtues even more by Germans than by Franklin, and few communities in Penn's province were without its well-thumbed copy.

Some few years before the Almanac, Franklin bought and edited the Pennsylvania Gazette, a vastly popular newspaper throughout the province and the other colonies as well. In its future columns, issue of August 12, 1756, would appear a notice to the effect that word was received via Fort Henry in Berks county that a party of Indians had burnt the house of one Hans Nicholas Eisenhauer.¹

But Herr Eisenhauer was fifteen years this side of that unfortunate incident the day he stepped from the shallop to one of the landings lining Philadelphia's waterfront.

A Movement in the Mulberries

In New England

The Great Awakening was in full swing when Hans Nicholas Eisenhauer landed in Philadelphia in 1741. Its New England phase began in the fall and winter of 1734-1735, when for three months, tormented sinners steadily streamed

to a Northampton parsonage to seek the help of their pastor, Jonathan Edwards.

Edward's pulpit work appeared to be the usual thing—homiletical sermons, logically stated, proved and applied,

on Calvinistic doctrinal themes monotonously read in a droning voice from closely written manuscripts—until he encouraged his young people to meet in various homes about the town for evening prayer meetings. The pastor himself spent thirteen hours daily in his study, to which his good wife repaired at least once a day where they had a season of prayer together.¹ As prayer meetings and "mirthmaking" did not go hand in hand, the young people gave up what was then thought to be a frivolous if not downright objectionable practice. The sexes gave up "company keeping" on Sunday evenings.²

¹The Life and Diary of David Brainerd, ed. Jonathan Edwards, newly edited, and with a biographical sketch of President Edwards by Philip E. Howard, Jr. (Chicago: Moody Press, 1949), p. 28.

Ola Elizabeth Winslow. Jonathan Edwards 1703-1758 (New York: Macmillan Co., 1941), p. 159.

³Ibid.

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The sudden death of a young man and a young woman

in town stirred the community. Then Edward's preaching took a different turn—not in delivery, for he never became an extemporaneous preacher like the revivalists to come later,⁴ but rather in content for he now began to preach on revival themes, on the uncertainty of life and the dangers of waiting too long to prepare the soul to meet its Maker. The pastor bore down on sin in no uncertain terms

until conviction seized sinners right and left. A number of suicides resulted, including Edwards' own uncle, a prominent man in Northampton, who ended his life one Sunday-morning by slashing his throat.¹ Notwithstanding the occasional outbursts of the bizarre and the unbalanced, nearly every household in the village underwent transformation through the change wrought in the hearts of the redeemed.² When 300 new converts threatened to bulge the walls of the old church, it became necessary to build a new meeting house which was dedicated on Christmas Day, 1737.

The Northampton revival prepared the way for evangelist George Whitefield who arrived in America in the waning days of summer, 1739. Whitefield has been described as "colossally egotistical, intellectually shallow and

lazy, unimpeachably sincere."^ His strength lay in the latter, for he believed with all his heart and soul the gospel he preached. He habitually preached without the use of notes. He gesticulated violently to emphasize a point. He laughed, sang, and shed copious tears in the pulpit. Never in the history of the New World had anyone appeared on the American scene in the name of religion like this man.⁵

¹Winslow, op. cit., p. 165. ²Bralnerd Diary, p. 29.

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Sweet, Colonial America, p. 284.

Winslow, op. cit., p. 176. Ibid., p. 181.

This fiery young preacher (only twenty-five) mar

velously stirred the Philadelphians, winning the candid admiration, and incidentally, business, of printer Benjamin Franklin who published his sermons and journals for all the colonies to read. When clergymen of the city refused to share their pulpits with Whitefield, he took to the open air where crowds marvelled at his novel, impassioned, extemporaneous preaching.

¹John Gillies, Memoirs of Rev. George Whitefield (New Haven: Whitmore and Buckingham, and H. Mansfield, 1834), p. 44.

His messages attracted enormous audiences. Ten

thousand crowded under and around the tent that William Tennent erected for him at Whitely Creek.^ When it was reported that the English evangelist had preached to twice that number, Benjamin Franklin doubted that any man possessed a pair of lungs powerful enough to be heard by that multitude until he made an acoustical experiment. One evening while Whitefield preached to a crowd of Philadelphians congregated at the foot of the courthouse steps and spilling out along the arms of Market Street and of Second Street which crossed at right angles, the incredulous Franklin, standing on the edge of the crowd, set out to compute the number of souls the evangelist could reach with his loud, clear preaching. Walking backwards down the street, Franklin came to the waterfront before the street traffic of some blatant teamster drowned out the preacher's

powerful voice. Allowing two square feet per auditor, he quickly calculated that Whitefield could have been heard by more than 30,000.¹

Whitefield was as persuasive as he was powerful. In his Autobiography, Franklin shamelessly tells how,

disapproving Whitefield's orphanage for Georgia's destitute children which he insisted on building in Georgia instead of at Philadelphia where the editor of the Pennsylvania Gazette had advised, he pettishly resolved not to contribute to the work of charity. But upon hearing another of White-field's stirring sermons, his resolution, if not his heart, melted in pity. He writes:

I happened soon after to attend one of his sermons, in the course of which I perceived he intended to finish with a collection, and I silently resolved he should get nothing from me. I had in my pocket a handful of copper money, three or four silver dollars, and five pistoles in gold. As he proceeded I began to soften, and concluded to give the coppers. Another stroke of his oratory made me ashamed of that, and determin'd me to give the silver; and he finish'd so admirably, that I empty'd my pocket wholly into the collector's dish, gold and all.²

Franklin described Whitefield as a "perfectly honest man," and admired him greatly but, according to his own testimony, they had no "religious connection." Franklin, . himself an honest man in all things as well as in the matter of his soul, candidly remarks: "He us'd, indeed, sometimes to pray for my conversion, but never had the

¹ Franklin, Autobiography, pp. 713-714. ²Ibid.

satisfaction of believing that his prayers were heard."¹ Nevertheless, the "civil friendship" of preacher and philosopher was sincere and remained so until Whitefield's death in 1770.

Multitudes of Quakers and Germans In the city, however, did not share the spiritual aloofness exhibited by the sage of Philadelphia. The Spirit melted their hearts until they were mightily moved upon by the preaching of the flaming evangelist. Even Franklin was made to marvel at the change: "It was wonderful to see the change soon made in the manners of our inhabitants." He then added a mild complaint: "From being thoughtless or indifferent about religion, it seem'd as if all the world were growing religious, so that one could not walk through the town in an evening without hearing psalms sung in different families of every street."²

¹Ibid., p. 713.

²Ibid., p. 711.

Word reached the colonists that there was a preacher in Philadelphia "like one of the old apostles," and many longed to hear him, wishing he would come their way. Whitefield's itinerary eventually came to include most

of the colonies before he made the last of his evangelistic tours in America. The fall of 1740 found Whitefield in New England on a one month tour, preaching the same stirring gospel he had preached in Philadelphia. Great multitudes

flocked to hear him. In the colonial village, Middletown, some 3,000 to 4,000 people assembled at the river to attend his meetings until the banks were black with people and horses. Men had dropped their tools in their fields, and rode, mounted double, to the meeting in such great numbers that clouds of dust, churned by horses' hooves, hovered over the river like a fog and their elip-clopping sounded like rumbling thunder.¹ During this New England tour, Whitefield went to Northampton to visit Mr. Edwards whereupon a second revival began. Whitefield preached five sermons from Edwards' pulpit, and it is said that the revival of 1734-1735 was a "gentle shower compared with the tempest which now ensued under the impassioned preaching" of George Whitefield in 1740.⁵

¹Sweet, Colonial America, pp. 285-286.

²Brainerd, Diary, p. 29.

⁵Sweet, Colonial America, p. 284.

In January 1741, Whitefield returned to England. Hans Nicholas Eisenhauer landing in Philadelphia in November of that same year missed the flaming evangelist by ten months. While he failed to feel the impact of the stoker himself, he and his family could not but be cognizant of the fire fanned to a white heat, for colonial revivalism, of course, did not burn out when Whitefield left American shores, but continued to burn brightly for a number of years thereafter.

¹Richard Ellsworth Day, Flagellant on Horseback: Life Story of David Brainerd (Philadelphia: The Judson Press, 1950), p. 59.

²Brainerd, Diary, p. 70. ³Ibid., pp. 71-74. ⁴Ibid. A month after Whitefield left, its fires reached New Haven, Connecticut, February, 1741, to revive the despondent David Bralnerd who had come to Yale in 1739 with hi* heart aflame Ihla * sweet relish* , as he \lhe to oaYl his crisis experience, came to him after a long and arduous period of fasting and prayer in a Haddam wood, and he confessed that it was with "some degree of reluctancy" that he matriculated at Yale "fearing lest I should not be

able to lead a life of strict religion in the midst of so many temptations. At first, "the Lord by His grace so shined into my heart that I enjoyed full assurance of His favor," and, intermittantly throughout his short stay at Yale, he felt "the power of religion," surging in his being like the tides of Fundy.-^ A seige of measles in January 1740 weakened his physical constitution, and "my old temptation, namely ambition in my studies" weakened his spiritual condition until he confessed that "towards the latter end of January, 1741, I grew more cold and dull in religion But through divine goodness, a great Awakening spread itself over the college, about the latter end of February, in which I, was much quickened."^

It was the following September that David Bralnerd first saw Jonathan Edwards. Edwards, an alumnus of Yale, had been invited for some unknown reason by its president, a rigid Calvlnist who "nauseated revivals and detested Whitfield" (who had only shortly before left Edward's pulpit in Northampton¹) to preach the baccalaureate sermon. So great had been the demonstrations of the uninhibited

which colorfully characterized the New England revival, particularly after Whitefield's return to England, that Edwards in the baccalaureate address spoke upon the subject of "Revivals" wherein he tried to Justify revivalism upon the basis of their better results, but warned Yale students in particular and the American colonies in general against their emotional excesses. Few were pleased with Edwards' middle-of-the-road address.²

^{1 2}

Ibid. Day, op. cit., pp. 59-60.

Indeed, President Clap was so incensed against revivals that when Yale students began to go out of town to hear the preaching of Gilbert Tennent, Presbyterian revivalist, he forbade their going. Although David Brainerd attended the meetings only once, swift retribution followed. This, together with Brainerd's candid remark made to a classmate that one of their Yale tutors had no more grace than a chair and a subsequent refusal to publicly apologize before faculty and student body, earned for

him immediate expulsion at a time when he showed promise of

becoming the valedictorian of his class.¹

In the Middle Colonies

Revival fires in the Middle Colonies were tended, though not started, by the Scotch-Irish, among whom were William and Gilbert Tennent as principal revivalists. William Tennent was for the Middle Colonies revival what Jonathan Edwards was for the New England revival—a sower² of precious seed; it was Whitefield who later thrust in the sickle to reap the harvest of souls. ->

The principal American evangelists in the Presbyterian revival in the Middle Colonies were the graduates of Tennent's "Log College" on Neshaminy Creek in the vicinity

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of Philadelphia. In order to educate his sons, Tennent had built a log school building in his yard and here he taught them and a dozen other youths the fundamentals of logic, theology, and the languages. Filled with evangelical zeal himself, he inspired with evangelical fervor them that sat before him and sent them out into the colonies as flaming evangelists.

¹? Ibid., pp. 61-63. Sweet, Methodism, p. 16.

³Sweet, Colonial America, p. 277. *Ibid., p. 275.

The Presbyterian revival was steadily gaining

momentum when Whitefield came to America. Here, he met Tennent,

now the aged founder of Log College (the parent of Princeton where Edwards later became President¹), and gained his full support. Gilbert, Tennents's elder son, was invited to carry on Whitefield*s work in New England after the British evangelist returned home. In a three months campaign here, Gilbert preached hellfire and brimstone, stamping and roaring like the bull of Bashan, until a flood of criticism threatened to drown him. The net result of his campaign in New England is said to have been even greater than that of Whitefield*s.²

The Scotch-Irish revivalists preached with such great earnestness and reckless abandonment that all too many listeners became terrified and fainted away. Unrestrained emotional excesses and public confession of the most lurid sins snowballed as the revivals swept onwards until even Edwards raised his voice in protest. Much confusion was produced by untrained and ignorant lay preachers, so that colonial Presbyterlanism divided in 1741 into conflicting parties over the revival and the resultant

breach was not healed until shortly before the American Revolution.

¹Ibid., p. 281.

²Ibid... p. 288.

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The itinerant evangelist who stirred up the greatest criticism, however, was the admitted fanatic, James Davenport. A Yale graduate, he began preaching in New York

in 1738. In 1740, he made the acquaintance of both Whitefield and Tennent, and, thereafter, adopting the style of these evangelists, preached with such fervor and enthusiasm that he dismayed even the less proper in decorum. He preached under the inspiration of the moment, without preparation, and, it is reported, without text or Bible visible. Preaching from street corners, he publicly denounced many of his fellow ministers, calling them wolves in sheep's clothing, and, lifting up his voice in public prayer, besought God to save their miserable souls.¹ Under his urging some of his converts burned their best clothes and worldly ornaments to cure their devilish pride.^c

An account in the Boston Evening Post, July, 1742, shows some of the contemporary reaction against his

eccentric behaviour:

¹Edwin Scott Gaustad, The Great Awakening in New England (New York: Harper and Bros., 1957), pp. 37-38.

²Sweet, Colonial America, pp. 288-289.

He has preached every Day since /his arrival/ upon the Common, to pretty large Assemblies, but the greatest Part very far from admiring him, or being willing to give him any Countenance.--When he first ascends the Rostrum, he appears with a remarkable settled composed Countenance, but soon gets into the most extravagant Gesture and Behaviour both in Prayer and Preaching.-- His Expressions in Prayer are often indecently familiar; he frequently appeals to God, that such and such Impressions are immediately from his holy Spirit, but especially his Sermons are full of his Impressions and Impulses, from God. He does seem to be a Man of any Parts, Sprightliness or Wit. His Sermons are dull and heavy, abounding with little low Similitudes. He has

no knack at raising the Passions, but by a violent straining of his Lungs, and the most extravagant wreathings of his Body, which at the same Time that it creates Laughter and Indignation in the most, occasions great meltings, screamlngs, crying, swooning, and Fits in some others Were you to see him in his most violent agitations, you would be apt to think, that he was a Madman just broke from his Chains: But especially had you seen him returning from the Common after his first preaching, with a large Mob at his Heels, singing all the Way thro¹ the Streets, he with his Hands extended, his Head thrown back, and his Eyes staring up to Heaven, attended with so muGh Disorder, that they look'd more like a Company of Bacchanalians after a made Frolick, than sober Christians who had been worshipping God ¹

The next year, Davenport, through the wise, firm counsel of some ministerial brethren, saw the error of his ways and penitently and soberly admitted that he had been laboring

"with a misguided zeal and under a false spirit."

German Pietism

Strange as it may seem, it was German pietism with its strong emphasis on inner religion rather than New England Calvinism which gave the impetus to colonial revival-

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ism. The Great Awakening was a direct result of the coming of the Germans to America, Germans like the Eisenhauers of a generation earlier, pietists already deeply tintured with evangelical dyes.

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Gaustad, op. cit... p. 39.

Ibid., p. 41.

34 Sweet. Colonial America, p. 282. Ibid., pp. 210ff.

The first outstanding revivalist in America was a pietistic Dutch Reformed pastor in New Jersey—Theodore J. FrelInghuysen who came to this country in 1720. In his little frontier communities, he introduced private prayer meetings and urged laymen to lead the meetings and to even conduct the church services in his absence. In his pungent, evangelical preaching, he stressed inner religion as contrasted to the more formal religion of the day. While his poor parishioners and the younger generation were

challenged by his messages, the wealthier and worldier members of his congregation regarded FrelInghuysen as brash, heretical and schismatic, but even some of these capitulated in conversion when the revival reached its nadir in 1726, fully eight or nine years before the Edwardian revival in Northhampton broke out.¹

The Dutch Reformed revival led by FrelInghuysen in New Jersey prepared the way then for the Scotch-Irish who followed later with the dynamic preachers as we have

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already seen.

¹Ibid., pp. 274-275. ²Ibid.

German pietism originated in Europe when Lutheran pastor Philip Jacob Spener's prayer warriors bombarded the skies for divine help in blasting away formalism and indifference which prevailed in the churches of Germany. Twice a week the little group met in Spener's home at Frankfort-on-the-Main, and here they established a precedent for the so-called "cottage prayer meetings" of a later time, a

meeting of hymn singing, Bible reading and discussion, and fervent praying in the spirit. Spener believed in vital religious experience, a ehange of heart brought about by the new birth. He and his followers stressed holiness of

life, and non-conformity to the world. Austere in dress and diet, they shunned dancing, the theater, and public games as evil, or, at least, as the appearance of it.¹ This movement of "warm-hearted godliness," as

¹Climenhaga, op. cit., pp. 24-25.

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Sweet, Colonial America, p. 211. Ibid., p. 210.
Sweet, Methodism, p. 35.

Lutheran colonial leader Henry M. Muhlenberg, called it, revived Biblical study in Europe and rapidly spread throughout the continent and into England where it influenced the Wesleys through the faithfulness of Peter Bohler,³ a Moravian providentially detained in London to urge John Wesley to accept salvation by simple faith. Soon after Bohler disembarked for America, Mr. Wesley had his famous Alders-gate experience which "marks the spiritual beginning of Methodism."⁴ Shortly after this experience, Wesley made his way to Herrnhut in Saxony, the home of Moravian pietism to learn what it had to offer in spiritual instruction. Returning to England, he set up the first of his Methodist societies, modeled after the Moravian system. On New Year's Day, 1739, sixty souls met at Fetter Lane to observe a love

feast which ended in a prayer meeting lasting until three o'clock the next morning, a meeting which seems to mark a high point in Wesley's religious experience for from this time on he became increasingly active as an expounder.¹

While revivalism came tardily to the German-speaking colonists of Pennsylvania, its groundwork was being painfully laid in that interim between the founding of Germantown in 1683 and the igniting of the "plastic material

for the revivalist," as the German pietists have been called.^p German pietism was represented in America by several religious bodies including the Mennonites, Dunkers, Ephrataites, Moravians, Lutherans and the German Reformed.⁵

Mennonites.--By 1690, the Mennonite population of Germantown approximated 250 souls. In religious beliefs, they opposed infant baptism, the bearing of arms, and the taking of oaths. They believed that the Church should be separated from the State, and that Christians, furthermore, should be separated from the world. This latter was evidenced by the willingness of the Christian to wear a

peculiar garb. They insisted upon the prayer veiling for women, beards for men (though mustaches were banned as
cunion, foot-washing and the kiss of peace. 1

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Ibid.. p. 38. Sweet, Colonial America, p.

294. ³Ibid., p. 210. ⁴Ibid., pp. 214-216.
having a military appearance). Ordinances included com-

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Dunkers.--The first Dunker (German Baptist Brethren) church in America, formed in Germantown in 1723, was similar in doctrine and practice to the Mennonites. Six years after the American beginnings, Alexander Mack, the European founder and pastor of the German Baptist Brethren at Schwarzenau in Hesse-Cassel, arrived in America to become the leader of the growing movement which differed from the Mennonites mainly in its method of baptism. Dunkers emphasized a trine immersion with the candidate kneeling in the water,¹ whereas the Mennonites poured.²

Ephrataites.--Ephrata. a semi-monastic society, originated in Lancaster County in 1732 through the efforts of Journeyman baker Conrad Beissel who had suffered imprisonment in Europe for sympathizing with the Palatine

pietists of Heidelberg. Banished from the Fatherland, Beissel became a recluse in the new world and his strange ascetic seclusion attracted many pietistic fanatics to his solitary cabin in the Pennsylvania wilderness. In addition to practicing the religious observances of the Dunkers, the society which he formed stressed celibacy and the observance of the seventh day as the day of rest.

¹Ibid., p. 219. ²Climenhaga, op. cit... p. 43.

By the time Hans Nicholas Eisenhauer came to Philadelphia in 1741, the society of Ephrata had built their large chapel entirely without the use of an iron nail.

To them iron symbolized darkness and evil and their great rafters and beams and frames were fastened with wooden pegs instead of with nails. Extremists, they literally obeyed the Biblical injunction "Thou shalt not lift up an iron tool upon them" (Deut. 27:5).¹ They even "ironed" their garments, unattractive garbs designed to camouflage the figure, with blocks of wood!

Moravians.--While Ephrataites were decidedly extreme in practice, the Moravians of Bethlehem were less strained and much more normal in their communal society.

In 1741 a colony of them, encouraged in their venture by George Whitefield, had set out from Philadelphia to found a new settlement in the forest.³

One month after the Eisenhauers arrived in America, there came to Pennsylvania a Lutheran clergyman travelling incognito as Domine de Thurstein. Divested of his assumed name he was none other than Count Zinzendorf, the rejuven-

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¹ Sweet, Colonial America, pp. 220-223. ² William Chauncy Langdon, Everyday Things in American Life 1607-1776 (New York: Charles Scribner's Sons, 1937), P. 82.

³Chambers, op. cit., pp. 17-18.

ator of Moravianism. He proceeded at once to the unnamed Moravian settlement near the Forks of the Delaware from which place David Brainerd was to set out on his Susquehanna

journeys some three years later. Here the Moravians lived in a single log house on the edge of the forest, a simple wooden structure measuring 40 x 20 feet, and divided into two rooms—one for human habitation, the other for animal shelter. On Christmas Eve, December 24, 1741, while the humble company met for evening devotions, Count Zinzendorf under sudden impulse rose and led the way to the cattle stalls at the far end of the log house, singing as he went a German Christmas carol about Bethlehem. By common

consent that town of the Saviour's birth became the name of the little Moravian settlement in the wilderness.¹

¹John R. Weinlick, Count Zinzendorf (New York: Abingdon Press, 1956), pp. 159-160.

As the Moravians generally held to a broad interpretation of the universality of the Church, Zinzendorf, in the next few months, hoped to promote the cause of Christian unity by bringing together Pennsylvania's diverse German sectaries—the Dunkers, Ephrataites, Mennonites, and the Moravians, Lutherans and the Reformed—into what he called "the Church of God in the Spirit." The plan, altruistic as it was, failed because the Pennsylvania Germans, misunderstanding his good intentions, thought he intended to form an organic union under Moravian authority, when in reality all he hoped to accomplish was an agreement in Christian essentials, thus creating a spiritual union.

Zinzendorf, somewhat more successful in organizing musicians than in bringing Christians into peace and harmony, startled the wilderness and its savages with mighty blasts from his Moravian trombone choir. Twilight serenades and holy day chorales became a beautiful Moravian custom. It is said that these trombones once discomfited

the enemy in much the same way that Gideon's trumpets routed the Midianites. Late in 1755 (about the time Hans Nicholas Eisenhauer lost his house to the redskins) when Indians went on the warpath to help the French, settlers from all along the frontier poured into Bethlehem for safety from Indian attacks. The redskins surrounded the settlement and were ready to launch the attack when the strange sweet sounds of the Christmas chorale struck terror into their superstitious hearts and they fled the country wondering at the unearthly power guarding the Moravian settlement.¹

The German Reformed Church.--Zinzendorf's well-meaning attempt to unite all the German sectaries into "the Church of God in the Spirit" jeopardized the existence of the German Reformed Church. Scattered in an area of 300 miles, the Pennsylvania German Reformed totalled some 16,000 in 1732, but they had no churches, and only two

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¹Langdon, op. cit., p. 95.

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regularly called ministers. This critical situation held

little hope for improvement until the arrival of Michael

Schlatter to Pennsylvania in 1746. Under his capable leadership, the colonial German Reformed church grew although it was subject to the Synods in Holland. A serious lack of ministers caused Schlatter to return to Europe to look for ministerial recruits in Heidelberg and at some of the Swiss universities. Disappointed, he then turned to the pietistic university at Herborn where he found six young men to accompany him to America. These recruits strengthened the cause of pietism in Pennsylvania.

Lutherans.—Colonial Lutherans and the German Reformed people often occupied the same church building, usually a simple log structure in a wilderness clearing. The Lutherans, many coming as indentured servants, had sailed without pastors although they brought Luther's Bibles, his Catechism, and his hymnals. With these they worshipped in private homes.¹ Several hardy Lutheran ministers pushed their way through wilderness paths to preach to German settlers wherever they could gather together a spiritually hungry handful.

¹Abdel Ross Wentz, A Basic History of Lutheranism in America (Philadelphia: Muhlenberg Press, 1955), pp. 26-29.

One of these itinerant missionaries was John Casper Stoeber, Jr., registered as a theological student on the

ship's passenger list, who arrive in Philadelphia in

1728 with his minister-teacher father and ninety other Palatines on the Good Will of Rotterdam. The elder Stoever, after preaching in Philadelphia for a time, eventually settled in Virginia with Negro slaves to clear his land and live up his salary of 3»000 pounds of tobacco. He entertained fond hopes that thousands of slaves would be saved from African heathenism to American Christianity.¹

Francis Trevelyan Miller, Eisenhower. Man and Soldier (Philadelphia: John C. Winston Co., 1944), p. 20.

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Fannie B. Richardson, "Eisenhower Lineage and Reference" (unpublished work in 5 vols, at Kansas State Historical Society Archives, Topeka, Kansas), II, 2.

³Ri chardson, Vorfahren und Verwandte, p. 139.

In the fifty years of his ministry, the missionary journeys of John Casper Stoever, Jr., took him to eastern Pennsylvania, Maryland and Virginia. He met the Eisenhauers in Pennsylvania. In the twenty years or more that his busy life touched that of the Elsenhauers, he performed marriages for all four of Hans Nicholas* immigrant children then baptized many of his grandchildren.² The first record of ministerial service rendered for an Eisenhauer

was on May 1, 1748, when he officiated at the marriage of Martin, the son too young to take the oath of abjuration when the family first arrived in America some seven years earlier. Records show that all four of Martin's sons born of this union were baptized by Rev. John Casper Stoever at Swatara, Pennsylvania in 1752, 1754, 1756, and 1759.³

Hans Nicholas

son Johannes' first marriage was performed by Stoever in 1752, according to the record of St. John's Lutheran Church at Fredericksburg, Pennsylvania. Hans Nicholas' widower son, Hans Peter, heard Rev. Stoever read his marriage vows in 1770 at Bethel; this appears to be the last recorded service the Lutheran missionary rendered for an Eisenhauer.¹ (Hans Peter was Dwight D. Eisenhower's great-great grandfather).

¹Ibid., pp. 137-138. ²Wentz, op. cit... p. 28. ³Ibid., pp. 16-17.

Wherever Rev. Stoever found a few German settlers willing to ride through dark hardwood forests, lurking with Indians who were growing more hostile by reason of the

white encroachment on hunting grounds, and congregate in the log hut of one of their number, there he held a simple service. Most Lutherans had come from European communities where pietism's warm spirit had already comforted their hearts long torn by the fangs of persecution. Wherever the good missionary found a settlement, he encouraged the Germans, poor as they were, to build a church at once and begin their church records of marriage, birth, baptism, and death. In all these years of patiently plodding from farm to farm, of marrying and burying and baptizing, Rev. Stoever never attempted to weld the Lutherans into a general organization.³

This task remained for the efficient leadership of Henry M. Muhlenberg who came to Philadelphia in November, 1742, one year after the Eisenhauer's arrival. His timely appearance in Pennsylvania saved Lutheranism from Count Zinzendorf's lofty aspirations.¹ Muhlenberg presided over several scattered congregations, necessitating the traveling of many miles each week through trackless forests and over frozen streams in order to get to his preaching places with the Gospel. Lutherans came from a distance of

thirty miles to hear him preach and so greatly did they rejoice upon hearing the Word once more that Muhlenberg's sermons were often Interrupted by cries of unfeigned joy. During the time of communion, Muhlenberg and his fellow ministers conducted a regular inquiry into the personal religious experience of the Lutheran communicants. Great stress was placed by them upon the inner life, the warmth of the heart.-

Summary

¹ Sweet, Colonial America, p. 240.

²Chambers, op. cit., pp. 75-76. ³Ibid., p. 41.

This then was the religious complexion of the colonies in the 1740's when the first Eisenhauers first came to America. By 1741, the Great Awakening had taken the English-speaking by storm. Whitefield had gone home in January not to return until 1744. In July, Jonathan Edwards

took, for the fourth time, the text "Their foot shall slide in due time," and preached his famous sermon on the imminence of everlasting punishment "Sinners in the Hand of an Angry God" to a rural congregation in Enfield, and it

was attended with marvelous results. David Brainerd, already in the clutches of the White Plague which eventually brought him to an untimely grave, was at Yale, alternately praying and studying, preparing his mind and soul for his later labors among the Indians of the Delaware and Susquehanna Rivers. The Wesleys had been to Georgia, failed as missionaries, and had returned to England some years before, where they were now engaged in nursing the infant Methodist societies. The Methodist circuit rider was yet unknown in America; indeed, the first official Methodist missionaries would not arrive until 1769 and then in the persons of Broadman and Pilmoor.¹ Asbury would not begin his American labors until 1771.

The religious complexion among the German-speaking settlers of colonial Pennsylvania was of a somewhat different hue. Revivalism did not come to the Germans until a later date when it was conducted to them by way of the Great Awakening in the southern colonies. Certain strong and pious German leaders, however, patiently prepared the material for the great conflagration to come.

When the Eisenhauers made their appearance in

Pennsylvania, Rev. Stoeber had already been preaching in the colonies a dozen years. Zinzendorf would arrive the next month, and Muhlenberg the next year. Meanwhile, many Palatine families like the Eisenhauers would continue to augment the swelling tide of German pietism.

Palatine Pioneers

Including stopovers at Rotterdam in Holland and Cowes in England, the German journey from the Rhineland to Philadelphia could seldom be achieved in less than six months; the Palatine pilgrim, therefore, usually found himself disembarking at a Philadelphia wharf about the time that winter swooped down from Canada to announce its presence with Arctic blasts.¹

¹Strassburger, op. cit., p. xxxvlii.

The day he left the Palatinate, creepers blanketed the crumbled ruins of Heidelberg, leafing shrubs sheltered blackened scars of a thousand orchards hewn to splintered stumps, meadow flowers cheered charred remains of cot and coop, even the copses in untilled fields indicated the arrival of spring in the valleys of his homeland. But the moment he stepped from the boat, this new country greeted him with a frosty stare, threatening to freeze him before he stood before the Board of Colonial Affairs to take his

oath of allegiance to this land of unfriendly elements.

A cold Pennsylvania winter stared the Eisenhauer immigrants full in the face, when they arrived late November in the last ship of the season.¹ While it is not actually known whether Hans Nicholas set out immediately for the forests of Lancaster (now Lebanon) County where he was to alight like Noah's dove wearied by wave upon wave of martial inundations, or, whether he wintered with friends or relatives in some German settlement nearer Philadelphia till budding Indian plums testified to spring's perennial revival, an answer can be surmised. Except for necessary hunting trips, not even the Indians stirred from their wilderness villages in winter. Instead, they huddled in bark shelters to wait the promise of fair weather before starting out on the warpath. The preferred season for fighting were the lazy, hazy days of late autumn, "Indian summer." The colonial settler grew to dread this season of the year when painted heathen, yelling and brandishing tomahawks, swarmed out of the woods to rob him of basket and bin patiently earned from the soil for winter's store.

painted Conestoga, a covered wagon developed by the

Penn-¹Ibid., p. 323.

²Cook and Shirk, op. cit., p. 51.

Whenever Hans Nicholas and his family did make the westward start, it is said they drove through in a blue-

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sylvania Germans about the middle of the eighteenth century. Taking the Old Lancaster turnpike,¹ they followed a westward course through forest and over mountain till they came at last to the untamed region of the broad Susquehanna, a river which came to have great religious significance to Hans Nicholas' preacher grandson, Frederick Eisenhower, to be born fifty years later in Dauphin, a county bounded for forty-eight miles on its western edge by the mile-wide stream.

¹Ibid.

The Susquehanna region that Hans Nicholas settled was Indian country interspersed with the log cabins of scattered white settlers. David Brainerd was to write in his journal how raw and undeveloped this wilderness was. Less than three years after the Eisenhauers¹ Conestoga wagon lurched through the quagmires to their lands in the west, Brainerd, accompanied by an interpreter and two Indian chiefs, set out from the Forks of the Delaware on

the first of a quartette of journeys wherein he preached the Jesus' story to the poor red pagans along the Susquehanna River. Through trackless forests stretching north of Philadelphia and the traveled turnpikes that wed her to outlying German settlements in Lancaster he plunged, preaching, coughing, and spitting blood. In his journal, the indomitable missionary described that part of Pennsylvania

as "ndthlng but a hideous and howling wilderness," and indeed declared it to be by far the most difficult and dangerous traveling he had ever done. On this first trek, his horse stumbled in the "hideous rocks," breaking her leg, and had to be clubbed to death, while he stumbled on to his Indian villages afoot.

Records show that Hans Nicholas Eisenhauer settled a 168 acre tract northwest of Fredericksburg, a colonial village that had been settled in 1723 only eighteen years before he came to rest on the gentle slope looking toward Blue Mountain. This region was then called Lancaster County, although it has since been carved into the counties of Berks, Lebanon and Dauphin.³

¹Brainerd, Diary, p. 176.

Richardson, Vorfahren und Verwandte, pp. 136-137.

³Richardson, Eisenhauer Lineage, I, 6.

It is interesting to note that Squire Boone, a Quaker weaver from England, was one of the Berks County settlers at this time. Assisted by his seven year old son Daniel, he farmed a place in Oley township the year the Eisenhauers settled in the area. With church troubles upsetting his domestic tranquility, Squire Boone gave way to wanderlust, a passion which fastened itself on his adventurous son all his restless days. Friction with the Friends over two of his children marrying outside the pale

of the meeting house prompted Squire and his family in 1750 to drift down the Shenandoah Valley, via of the Cumberland, and on into North Carolina, where some Eisenhauers were to follow a few years later.¹

A draft, dated January 20, 1753 (exactly 200 years from the date his great-great-great-grandson Dwight David D. Eisenhower was inaugurated thirty-fourth President of the United States), warranting the deed of the Eisenhauer tract in Bethel Township, identifies the owner as Nicholas Ironcutter.² The clerk had anglicized his name from the

German "Eisenhauer." One of Hans Nicholas¹ sons, Hans Peter, was also sometimes called Ironcutter.³

¹John Bakeless, Master of the Wilderness: Daniel Boone (New York: Morrow Co., 1939), pp. 13-19.

^o Richardson, Vorfahren und Verwandte. p. 136.

³Cook and Shirk, op. cit.. p. 52.

Kenneth S. Davis, Soldier of Democracy (Garden City: Doubleday & Co., 1952), p. 10.

³Cook and Shirk, op. cit., p. 49.

⁶ Gunther, op. cit., p. 45.

⁷ Alden Hatch, General Ike (New York: Henry Holt & Co., 1952), p. 5.

Richardson, Vorfahren und Verwandte. p. 136.

Eisenhauer, freely translated from the German has been variously interpreted to mean "iron striker,"⁴ "iron hitter,"⁵ "hewer of iron,"⁶ "iron ax,"⁷ "iron cutter."⁸ However the name may be translated, there is "iron" in it,

and indicative of an unflinching quality in the character of this German immigrant, and this same characteristic was to be the dominant trait in the family, particularly of its preacher sons, of whom there were at least four in three successive generations.

"Eisenhauer" is thought to have been derived from a trade name. In the famous mines of the Odenwald Mountains, the original home of the family, the workman who broke off the iron ore in the mine pit was known as the "eisenhauer," that is, the "ironcutter."¹ In modern times, a coat of arms, a small Eisenhauer mark, has been found in the Odenwald region, and on this mark can be seen an iron-cutter (eisenhauer) in traditional mining dress,

and in his hands he bears aloft as if to strike iron, the tools of his trade--the hammer and mallet.²

¹Von Friedrlch Horeth und Otfried Praetorius, "The Origin of Eisenhauer*s Name in the Odenwald Area and its Propagation since the Middle Ages," Vorfahren und Verwandte, P. 19.

²Von Hermann Knodt, "Seal and Coat of Arms of the Family," Vorfahren und Verwandte, p. 37.

In the colony of Pennsylvania, after the trees were girdled and the first crops planted, the Eisenhauers engaged themselves in the task of erecting the family domicile. That first home in the wilderness was probably the typical temporary log house German settlers built of native materials close at hand until time and a modicum of prosperity

permitted something better. Great limestone houses with handmade tile roofs followed the temporary log shelters. Patterned after their old homes in the Palatinate, they were constructed with high gables and often inscribed with a quotation from Luther's Bible or a stanza from one of his hymn books.¹

These substantial, two-story houses were usually built on a sloping hillside over a convenient spring in

such a way that the lower story served as a cold-storage basement. The springs, It is said, ensured a safe water supply in case of Indian uprisings, although redskins, due to Penn's peace policies, did not begin to seriously plague the Pennsylvania settler until 1755. And this occurred several years after many of the German houses were already built.² This custom of building over springs was probably another way of cutting economic corners, thus saving the thrifty Germans the expense and labor of digging wells.³

¹Wentz, op. cit., p. 30,

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Langdon, op. cit., p. 67. 3wayland, op. cit., p. 190.

The spring-room in the basement became the modern counterpart of the refrigerator and here pans of milk cooled and vegetables were stored for the winter. The more popular colonial vegetables cached were the indigenous pumpkin and squash until the Pennsylvania Germans added asparagus

and cauliflower, and the Dutch introduced beets, spinach, parsley and dill.¹

Inside the sturdy houses, most daily activities

centered around the fireplace in the kitchen. On iron cranes swung over a hissing fire hung steaming pots of wild game brought down by the an unerring bullet from the flintlock by developing spiral grooves in the bore, and with this refined weapon many a backwoods sharpshooter intrepidly marched to war against the British redcoats armed with the less efficient smooth-bore musket.²

Once a week, a hot fire of dry finely-split hardwood was kindled in the clay oven of the great stone chimney and kept blazing until the stones were hot enough to bake Dutch loaves of bread shoveled into the opening with a long-handled peel, called "schiessse," by the Germans.³ Flickering flames from the open hearth supplied the only light after sundown brought early darkness to the wilderness until the family took time from nibbling back the edges of the clearings to make tallow dips. By the unsteady glow of these crude tapers, the pious family faithfully read the pages of the German Bible brought over from

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1 2

'Langdon, op. olt., p. 278.

Ibid... pp. 104-105.

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-nifayland, op. cit... p. 198. 4

Climenhaga, op. cit., p. 50.

the Old Country.

From the nearest fallen timbers, the settlers made crude tables and three-legged stools. They carved bowls and mugs from maple blocks, or, better yet, from knots and burls if they felt time could be spared on the hardier material. A bed in the corner, a wash bench, a corn meal chest and a barrel for salt meat comprised the other simple furnishings. The only attractive article in the house was a rose or lily carved chest brought over from the Old Country, and it is understandable that these chests became cherished heirlooms to the generations to follow.

¹Langdon, op. cit., p. 293. 2

Sweet, Colonial America, p. 221. ³Climenhaga, op. cit., p. 348.

The spinning-wheel, brought out on winter days to hum its way through homegrown flax and wool, and the busy loom kept the pioneer family in household linen and linsey-woolsey hickory or indigo dyed garments. As some of the more difficult work in producing linen and woollen cloth required the physical strength of men, not a few of the colonial weavers were males.¹ Conrad Beissel, founder of the Ephrata society, learned the weaver's trade after there

was no demand for his trade as baker in Germantown.² Jacob Engle, founder of the River Brethren, was an apprenticed weaver at the age of fourteen.⁵ The Eisenhauers had at least one professional weaver, for grandson Frederick the

preacher earned his livelihood at Millersburg by weaving linen tablecloths and shirts.¹

Every family had at least one member in its household who knew the trade of smithing well enough to shoe a horse or forge a nail.^p In the Eisenhauer family, this appeared to be Hans Peter, father of Frederick the weaver, for it is reported that he was a blacksmith, gunsmith and merchant about the time of the American Revolution.³

The colonial Eisenhauers were among these sturdy Lutheran Palatines to help change the wild forests of Pennsylvania into a land flowing with milk and honey. Outside the German domicile, the industrious settler Jealously guarded the soil's fertility by practicing crop rotation

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¹Davis, op. cit., p. 13.

^Wayland, op. cit... p. 198. 3
Richardson, Eisenhower Lineage, II, 1.
and fertilizing after the manner in Germany. Bo

liberally were their fields spread with animal refuse, that little boys walked beside the crude wooden plows to free their iron-covered mould-boards of straw and litter. So carefully did the Germans tend the rich limestone soil of Lancaster and surrounding counties, while their improvident neighbors in other American places prostituted their acres by ravishing indifference that, to this day, the fertile

farmland of the Pennsylvania Dutch is the proverbial region of lush living.

German barns always attracted the attention of the non-German wayfarer.¹ These were immense three-story structures even from the earliest times, signifying the import of agricultural interests. Like the houses, the barns were raised on hillsides to take advantage of the slope in building. The first floor housed the stables for oxen, and, later, the big Conestoga draft horses developed by the Germans and named for a nearby water course of that

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name, and the milch cows which fed on broom straw pastures in natural clearings along the creekbanks. Great gray geese honked in and out of the stables looking for stray grains of Indian maize until a well-directed blow of the ax put their flesh in the pot, their fat in medicinal home-remedies and their downiest feathers in the baby's pillow. The second story contained the threshing floor so strong that heavy Conestoga wagons loaded with grain rolled onto the floor from a hillside driveway to spill their golden treasure on the floor for flailing. The third story contained the mow where boys in July heat stored the season's hay against the blazing rafters.

1 2

Ibid. Langdon, op. cit., p. 290.

These great German barns were natural places to conduct religious services if numbers necessitated a structure larger than a house, until it became practical or pious to build a more appropriate house of worship. In 1742, when Daniel Boone was only eight (one year after the first Eisenhauers settled in Pennsylvania), Count Zinzendorf held some Moravian meetings in a barn in the Oley township where the Boones lived, and one of the

services lasted all night when three converted warriors took turns preaching to their Delaware brethren.¹ One of the German sects, the River Brethren—the church to which the preacher Frederick Eisenhower belonged—was grievously torn into two factions over the propriety of building a church when barns had long served them so well.²

¹Bakeless, pp. cit., p. 9. ²Clmenhaga, op. cit., pp. 132-133*

And lusty German revivalism, which did not come to the pietists until the later Southern Awakening, if not actually born in the Middle Colonies, was at least swaddled and laid in the manger of many a Pennsylvania barn.

CHAPTER II

THE REVEREND FREDERICK EISENHOWER, 1794-1884

That summer day in July, 1794, when Ann Ironcutter (Eisenhauer) bore the last of her eight children, insurrection brewed across the broad Susquehanna, fomenting revolt in the far western counties of Pennsylvania. Distilling farmers, resisting the excise tax imposed on their spirits, openly defied the government. The stuffy, impeccable Ham—according to Fannie B. Richardson in Vorfahren und Verwandte, page 148, Frederick was the first to adopt this spelling, but, according to Kenneth S. Davis in Soldier of Democracy, page 12, the census of 1790 shows otherwise,

²Sherman Day, Historical Collections of the State of Pennsylvania (Philadelphia: Published by George W. Gorton, 1843), p. 274.

The Early Years. 1794-1816 Frederick Eisenhower¹ was born early in Washington's second administration, near Linglestown, a Pennsylvania village centered in the newly created county carved from Lancaster and named "Dauphin" in honor of the sons of Louis XVI.² He was the last of old Hans Nicholas Eisenhauer's thirty-nine grandchildren, and the only one known to become a minister of the gospel.

ilton cared nothing for their difficulties in marketing corn and rye as grain, Washington rode about in magnificent coaches attended by liveried servants, government collectors pried into the western farmers' private affairs—all of this added to the backwoodsman's distrust of an aristocratic power rising in Philadelphia. Hence, the tax, designed to help pay the way of the central government, not only became offensive but positively unbearable. Stills of the law-abiding paying the tax were systematically raided. Tax-collectors, receiving their orders from the nation's capital, got some unexpected rough handling from the disgruntled whiskey distillers.

¹John Tebbel, George Washington's America (New York: E. P. Dutton and Co., Inc., 1954), pp. 351-352.

Little Frederick was scarcely a month old when Washington issued a proclamation to the insurgent distillers of western Pennsylvania. That fall, Washington himself left Philadelphia for Carlisle where 15,000 armed militia were ordered to rendezvous. Whiskey rebels now saw that the newly created government of the United States of America meant business and grew apprehensive about their flagrant flouting of the law. On that march from the nation's capital to Harrlsburg, where Washington forded the mile-wide Susquehanna, the first President of the United States rode within a few miles of infant Frederick Eisenhower, who was to become the great-grandfather of another U. S. President.

The seventeenth child of Hans Peter Ironcutter (Eisenhauer), Frederick was also the last son of his old father's third marriage. Hans Peter had had had luck with his wives. Since 1763, he had hurled two, the mothers of his nine children. Then he had taken a third.

Early in 1777, the widower drove long miles over

frozen mud to Berks County where he married the German woman, Ann Dllsinger. Ann had been in this country only sixteen years before her wedding date. A German immigrant like Hans Peter, she had, like him, embarked from European shores at Rotterdam, setting sail a full score years later than he. Because France and England had once again thrown the Continent into the throes of war, the Snow Squirrel, on which the Dllsingers had taken ship, was the first vessel with German immigrants to arrive in America, since hostilities begun in 1756 had made ocean travel more than naturally hazardous. When the Snow Squirrel cast anchor October 21, 1761, Ann was among the human cargo to spill from the hold and fan out through the German settlements of Pennsylvania.¹

Hans Peter was a respected citizen in Lebanon County

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¹ Richardson, Vorfahren und Verwandte, p. 137. ^Richardson, Eisenhower Lineage, II, 1.

where he lived and labored as smith, merchant and farmer. Naturalized in 1752, he left the Supreme Court in Philadelphia where he had taken the oaths to return to Pennsylvania's Susquehanna region.¹ In 1759, he

purchased his father's lands (the house had been burned by Indians three years earlier), and to this tract he added still other acres from time to time. Hans Peter was a comfortable sixty when he began to consider a third marriage.

¹Cook and Shirk, op. cit., p. 52.

Because of the recent victories at Trenton and Princeton, Hans Peter would have felt Justified in absenting himself from his foundry fires, and take the time to ride across country to wed Ann Dissinger, and bring her home to his motherless brood. Only a few days before, General Washington had made his historic Christmas crossing of the Delaware. Pennsylvania patriots like Hans Peter flushed with pride upon learning how the General, heedless of the driving sleet, had set the Pennsylvania militia to navigating the formidable Delaware choked with Jagged cakes of ice, and how he, mounted on a chestnut sorrel, led his half-frozen troops those tortuous nine miles to Trenton where the hated German-speaking Hessians huddled over cards, drinking themselves drunk with holiday spirits. They had shuddered to think of the red trail to Trenton bloodied by the rag-bound feet of their ill-clad soldier-sons, but rejoiced that they had forced a 1,000 befuddled

Hessians to raise their hats on swords in token of
surrender. And

they were quite beside themselves with Joy when these same
prisoners, loathed for their ruthless plundering of
Pennsylvania homes, paraded through Philadelphia on the
first
day of 1777,¹ a hated spectacle in their foreign blue
coats and thick pigtaails and fierce mustaches. German
sectaries in Pennsylvania despised the mustache as this
had been the mark of a military man in Europe.

One week after the public humiliation of the
mercenaries in Philadelphia, Washington dug in at
Morristown, and his fagged troops had respite until spring.
Just as the General emerged from his winter quarters, he
was joined by Hans Peter Eisenhauer¹'s fourth son, who
wriggled into his best homespun shirt, stuck a sprig of
evergreen in his cap and marched off to war, shouldering
the best flintlock his father could forge. John Frederick
Eisenhauer was twenty-three, a year married and the father
of a son himself when he enlisted in the spring of 1777
from Sunbury,³ the site of the old birchbark village of

Opelhauping where

David Brainerd had preached to Susquehanna Indians some

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thirty years before.

¹Lynn Montross, Rag, Tag and Bobtail: The Story of Continental Army, 1775-1783 (New York: Harper & Bros!. 1952), pp. 165-170.

² ³ Ibid., p. 141. -[^]Richardson, Vorfahren. p. 141.

⁴Richard Day, op. cit... p. 217.

On January 29, 1777, John Frederick's old black

smith father, Hans Peter, and Ann Dissinger took their marriage vows in Christ's Lutheran Church in Berks County.¹ After the ceremony, they returned to Lebanon County where, some time that same year, Hans Peter was elected constable of Bethel township. Then before the year ended, war tragedy came to the family, for John Frederick died of wounds received in battle.

¹Richardson, Vorfahren und Verwandte, p. 137. ²Riehardson, Elsenhower Lineage. II, 1-2. ³Cook and Shirk, op. cit., p. 59. ⁴Montross, op. cit... p. 229. ⁵Cook and Shirk, op. cit., p. 59.

September had found John Frederick a corporal in Captain Benjamin Weisner's Northumberland militia,³ helping

to defend the rugged terrain along the wooded banks of Brandywine Creek. When Cornwallis and his redcoats crossed the stream at an unguarded point to burst through the woods near eventide strewing a death-dealing volley of musket ball and grapeshot, the militia staggered back in defeat and Corporal Eisenhauer was one who actively participated in the Yankee rout across unbroken country. A month later, John Frederick was dead. Washington, planning a dawn attack on Howe in Germantown, sent his German-speaking scouts into the village to spy on enemy maneuvers.⁴ While on this scouting expedition, the corporal was shot⁵ and

died soon after of his wounds.¹ He fell in the last battle Howe won from Washington.² Receiving a soldier's burial, Corporal John Frederick Eisenhauer was interred with the other war slain of the battle of Germantown, at a place called Rising Sun.³

Years later, long after his soldier son had turned to dust, Hans Peter was to tenderly recall that brave youth of his who set out to join Washington's army that spring

seventeen years before, and when Ann was to bear him one last child in his old age he grew reminiscent and fondly called him Frederick for the fallen one.⁴ He did not live to see that the namesake boy would, like his half-brother, become a soldier, but a warrior of a different persuasion. He would be a soldier of the cross--he, and his son, and his son's sons. He would join a pacifist religious sect, and would preach nonresistance like a Quaker, or like the Lutheran dominie, Muhlenberg.

¹Richardson, Vorfahren und Verwandte. pp. 141-142.

²John C. Miller, Triumph of Freedom 1775-1783 (Boston: Little, Brown & Co., 194b), p. 206.

³Cook and Shirk, op. cit... p. 59. ^Richardson, Vorfahren und Verwandte, p. 142.

Neutrality, if not actual nonresistance, was the typical position taken by the colonial Lutheran clergy during the period of the Revolutionary era. The Germans gen

erally, in fact, tended toward neutrality. At the beginning of the Revolution, Pennsylvania's German population approximated 110,000 and many of this number

were not British subjects due to the difficulties of acquiring citizenship by naturalization. Neutrality therefore became the natural attitude to adopt.¹ For Henry M. Muhlenberg, war was an "unspeakable sin."² Overruling their father's feelings in the matter, however, two of his sons became notable Revolutionary officers. John Peter Gabriel Muhlenberg, one of Washington's most trusted Brigadier Generals, commanded one of the brigades at Chadd's Ford in the historic battle of Brandywine, where fought a fellow Lutheran, Corporal

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John Frederick Eisenhauer.

¹William Warren Sweet, Religion in the Development of American Culture. 1765-1840 (New York: Scribners, 1952), pp. 36-38.

²Ibid., p. 38.

[^]Montross, op. cit... p. 190.

Hans Peter Eisenhauer was seventy-eight the year his seventeenth child (Ann's eighth) was born. His and Ann's first child, John Jacob, had been born only a short while before John Frederick fell in battle. The next five children were daughters and each was given a good German name. Then followed the boy they named John Peter in memory of old Hans Peter's firstborn son who had taken part as one of the Paxton Rangers in the Wyoming massacre of Luz

erne County and had died in the conflict with the Indians. Frederick was the eighth and last. He was baptized a Lutheran, into the faith of his fathers, and probably at Linglestown Shoop Church, the same place where his sister Barbara and his brother John Peter had been baptized before him.³

There appears to be no record that the Lutheran itinerant preacher, Rev. John Casper Stoever, baptized or married any of the children of Hans Peter's third marriage. Indeed, when Hans Peter was married to Ann Dissinger in 1777, Stoever would have been an old man ready to put aside his labors. If Stoever's ministry terminated fifty years after it began in 1728 when he first came to Philadelphia, he would have retired from his preaching mission some time in 1778, but not before he had rendered ministerial services for Hans Peter and two of his children by a previous marriage. In 1770 Hans Peter himself, a widower with eight children, asked Rev. Stoever when he came Bethel way again

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¹ Richardson, Vorfahren und Verwandte. p. 140.

²Wilmer J. Eshleman, "The River Brethren

Denominations," Lancaster County Historical Society, LII (Lancaster, Pennsylvania, 1948), 173-212.

³Cook and Shirk, op. cit... pp. 55-56.4

Richardson, Vorfahren und Verwandte, p. 137.

to officiate at his second marriage. But before this, Frederick's oldest half-brother John Peter heard Rev. Stoe

ver read his marriage vows in 1765, only a short while before he died as one of the Paxton Rangers fighting Indians. In the same church at Bethel, sister Maria Barbara was married by the same minister just two months earlier, after which she and her husband and one of her brothers migrated to North Carolina, along with some of her cousins. According to the federal census, they were still there in 1790.¹ When Hans Peter was old and full of years, he died in 1801 at the age of eighty-four. He had made a will earlier, in October after the harvests were gathered in 1795» but when several more winters were added to his full life, he appended a codicil before he left his rich lands in Pennsylvania for other lands more fair than these.² Frederick was seven when his father died. When the will was read, he learned that he had been bequeathed "one hundred pounds to be paid to him in the year one Thousand

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llbid., pp. 140-141. o

Cook and Shirk, op. cit., p. 53. ^Richardson, Eisenhower Lineage, II, 6. ⁴Cook and Shirk, op. cit., p. 52. hundred and Nine." Frederick's mother, Ann Dlsinger

Eisenhauer, was to live fifteen years longer. Blind, she sat in total darkness for the last three years before death released her from the bonds of frail humanity in 1815 or 1816.⁴

Frederick, now twenty-two, married soon after. His wife, Barbara Miller, daughter of John and Susanna Miller grew up at Millersburg, a village in Dauphin County on the Susquehanna River. The Millers were pious, prosperous and radically different in their religious beliefs than their kinsman, Major General Winfield Scott, who had been triumphantly engaged in the battles of Chippawa and Lundy's Lane in the War of 1812 and who was to distinguish himself in the Mexican War some thirty years hence.¹

The Millers were strong pacifists, and members of a strict religious nonresistant sect then called the River

Brethren,² a name given to them to identify them from the Dunkard Brethren, Moravian Brethren and similar groups in the county.³ Many years later, during the Civil War, the River Brethren chose for themselves a new name "The Brethren in Christ," but this name did not become legal until 1904.⁴

¹Davis, op. cit., p. 13.

^pEshleman, Historical Quarterly, p. 194.

³Climenhaga, op. cit., p. 45. ⁴Ibid., p. 326.

⁵Climenhaga believes that the traditional founding was in 1785» although he thinks it could have been as early as 1778.

When Frederick Eisenhower and Barbara Miller were married in 1816 or 1817, the sect had been in existence for little more than twenty years.³ The River Brethren,

along with other evangelical German groups, originated during the period that revivalism came to the German-speaking people of Pennsylvania.

German Revivalism

Strangely enough, the Germans who provided the fire that started the Great Awakening among the English were themselves untouched by the initial conflagration. They

themselves, if not actually resisting the evangelical movement, were slower in responding to its quickening influences than were their English-speaking neighbors.¹

Several explanations have been offered for this dilatoriness.

¹Wentz, op. cit... p. 66. ²Ibid. ³Ibid. ⁴Ibid., p. 29.

⁵Sweet, American Culture, p. 36.

German conservatism in doctrine and practice are said to be at fault.² An uneducated, untrained ministry did not lend itself to progressiveness. Linguistic barriers are thought to have dammed revival tides,³ although Whitefield marvelled at the thousands of Germans who came great distances to hear him as they could not understand a word of English.⁴ Then, too, from the beginning of colonial settlement, the Germans were pathetically disorganized, more divided religiously than any other racial group in the colonies.⁵ Among them the ratio of church membership

ranked the lowest.¹ This was partially due to their economic status. Thanks to the ravaging armies of Louis XIV, most of the Palatinate immigrants, on whom the Lutherans

and German Reformed heavily depended to swell their ecclesiastical ranks,² were obliged to come to America as redemptioners. While it appears that the bound-servants could attend the church of their choice, all too many carelessly set aside the church and learned to live without religion of any kind. Still other Germans' piety was not sorely affected by economic circumstances, and these continued to serve God as diligently as they did their American masters. With freedom dearly bought, the redemptioners bravely made a fresh start after the years of their servitude ended, as poor, of course, as when they first touched American shores. More years would pass before they could hope to contribute any worthwhile amount to the church. This, of course, necessitated their being dependent on Old World connections for ministers and money, a tie they retained throughout the colonial period.³

¹Sweet, Colonial America, p. 244. ²Ibid., p. 230. ³Ibid., pp. 230-2333.

Most German Reformed ministers were born, educated, and ordained in Europe by the Dutch who managed to keep the forefinger of one hand on the throbbing pulses of ministers

to ascertain their spiritual health, and at the same time set the other hand to guarding the wallet from which source annual monies were paid to maintain the true Reformed faith. This unasked for bedside solicitation vexed the colonists until in 1793 they threw off the covers to begin to walk independently of the Church of Holland under whose supervision they had been since 1729.¹ It was this serious lack of qualified ministers which caused Schlatter, loyal German Reformed leader in America, to visit Europe to appeal for greater assistance. He had to turn to the pietistic university at Herborn, however, before he could find six young men who risked their all to accompany him to America. Among the young men was Philip William Otterbein who, in time, broke away from the Reformed Church to become the founder of the United Brethren Church.² The Lutheran Muhlenberg also attempted to solve the problem when he promoted the idea of training a native ministry. Funds limited, he had to abandon his seminary project, but trained a number of pastors, all pietistic imbued like himself.³

¹ Sweet, American Culture, p. 83.

Sweet, Colonial America, pp. 235-236.

³Ibid., pp. 243-244.

There seemed to be no lack of unordained leaders or ministers who had lost their accreditation. Under their ministrations independent congregations mushroomed. Muhlen

berg knew only too well the havoc "ministerial vagabonds" wrought in America. He himself had come to the colonies because John Christian Schulz, who has been described as a fly-by-night Lutheran of doubtful character, had stolen three of the strongest Lutheran congregations in Pennsylvania. It was the same Schulz who ordained John Casper Stoeber, Jr., the roving Lutheran preacher whose ministry touched the lives of the Eisenhauers.¹

Harmony among the Germans appeared to be as foreign to them as the English tongue. Some congregations divided over Zinzendorf's movement, others over scandals among their leaders, a dark reflection cast upon the character of all too many German religious opportunists of the day. A wealthy German farmer, Jacob Reiff, journeyed to Holland to obtain Dutch money and Bibles for use in

America, but dishonestly kept the money until forced to surrender the bag after ten years of petty bickering. The straightening out of this tangle was Schlatter's first unpleasant assignment upon arriving in Pennsylvania in **1746.**

¹Ibid., p. **238.**

Charity was foreign even among the ministers.

Suspicion that Schlatter strove for power robbed the German Reformed of its most capable leader; unmerited criticism drove him to serve independent congregations in and about Philadelphia. Ministerial jealousy in New York and New

Jersey warmly opposed Muhlenberg's equally warm pietism.¹

Sweet remarks that the "name calling and frightful accusations made one against another among the German Colonial ministers" led him "to wonder how good could possibly come from the ministrations of these men."²

Not all Germans by any means were as contentious as the above discussion may lead us to suppose. Many were devout, humble men of the shop and soil. It must have been these men which inspired Whitefield to write: "Some of the Germans are holy souls; they keep up a close walk with God and are remarkable for their sweetness and simplicity

of behavior."³

While revival fires brightly burned In the Middle and New England colonies, petty bickerings, Inefficiency in leadership, and economic dependence on Europe divided the German colonists, shattering harmony and unity—both essentials for revival. It remained for the Southern Awakening to burn the dross and bring new life to the Germans.

The Southern Awakening

¹Ibid., pp. 232-241. ²Ibid., p. 235.

•[^]entz, op. cit... p. 29.

The southern phase of the great revival differed from the others in point of time and character as well. Coming later than the other two, it appeared to be more like the later trans-Allegheny frontier revivals and was more interdenominational in its scope. The New England Awakening was predominantly Congregational; the revival in the Middle Colonies, Scotch-Irish Presbyterian; both embraced the English-speaking only.

The Southern Awakening burned across creedal and class barriers. Both the humble tiller In the Shenandoah

Valley and the tidewater gentry heard its crackling as it swept through the colonies. Patrick Henry, as a boy, often put his mother in the carriage and drove her down to some crowded church to hear Samuel Davies, Presbyterian revivalist, preach the most glowing messages. In later years, Henry called Davies the greatest orator he had ever heard and ascribed to Davies' example his own success as a speaker.¹

¹ Sweet, Colonial America, quoting George H. Best, "Samuel Davies" (typewritten thesis, University of Chicago, 1942), n. 297.

²Sweet, Colonial America, p. 293.

Flames of the Southern Awakening leaped across the German language barrier. Besides the great numbers of German-Swiss Palatines who settled North Carolina, there came other Germans, pushing down from Pennsylvania through the Cumberland, to settle the Shenandoah and other valleys of Virginia.² It was here In the Shenandoah Valley that

Martin Boehm, a ministering Mennonite brother from Pennsylvania on a visit, came in contact with the Great Awakening.

Revivals among the Pennsylvania Brethren

Prior to this southern visit, Boehm had been preaching without a knowledge of sins forgiven. In keeping with Mennonite custom, he had been chosen by lot to be a preacher,¹ and the choice appears to have been a poor one for he stammered badly in giving the exhortations. So great was his agitation that one day while plowing he knelt at the end of each furrow to pray. At last, midway in an unfinished furrow, he cried out, "Lord, save. I am lost." Unutterable peace flooded his soul while he knelt beside his idle plow. Simultaneously, his halting tongue was loosed

as though a live coal from the altar had touched his lips.²

¹Henry Boehm, Reminiscences, ed. Joseph Wakely (New York: Published by Carlton and Porter, 1866), p. 12.

²Daniel Berger, History of the Church of the United Brethren In Christ (Dayton: United Brethren Publishing House, 1897), pp. 68-70.

³ Boehm, op. cit., p. 12. ⁴Ibid.

According to his son's Reminiscences, Martin Boehm found "redemption" in 1761 during his Shenandoah Valley visit after which he returned to Lancaster County and "became a flame of fire, and preached with the Holy Ghost sent down from heaven."³ His fiery preaching together with being simply "too evangelical" earned him expulsion

from the Mennonite Church.⁴

Another German minister profoundly awakened by the evangelical message was Philip William Otterbein who pastored a German Reformed congregation in a Lancaster wilderness when he began to perceive in his solitary meditations "a want in his own heart."¹ He saw there was a deeper life than he had been taught was attainable. In 1754 then, he had a deeper religious experience, the same "heart warming" experience which Wesley and Whitefield had experienced in England. He became a regenerated and sanctified man.³ After this experience, Otterbein's life and

preaching manifested a new quality.⁴ No longer bound to manuscript preaching, he exhorted with the evangelistic

¹Paul Himmel Eller, These United Brethren (Dayton: The Otterbein Press, 1950), p. 24.

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Berger, op. cit., p. 50.

³Abel Stevens, History of the Methodist Episcopal Church in the U. S. A. (3 vols.; New York: Published by Carlton & Porter, 1864), I, 218.

⁴Eller, op. cit., p. 24.

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Berger, op. cit., p. 51.

⁶Francis Asbury, Journal (New York: Published by Lane & Scott, 1852), III, 429. (Italics mine.)

zeal of the apostles after the day of Pentecost. It was this great change in Otterbein's ministry to which Asbury referred in his funeral oration when he said, "He /otterbein/ had been sixty years a minister, fifty years a converted one."⁶

The meeting of Otterbein and Boehm in Lancaster County was inevitable. This historic meeting took place in 1769 near Ephrata, on the place of Isaac Long, a Mennonite. A mixed congregation of various denominations had assembled in his great barn to listen to German evangelists proclaim the Gospel. Boehm, patriarchal with his fine flowing beard,, preached the first sermon, masterfully delivered in German and freighted with unction. Henry Boehm, Martin¹ son, reported that "shout after shout went up, and tears flowed freely from many eyes, the scene was so pentecostal. After the message, Otterbein rushed forward, greeting Boehm with "Wir sind Bruder (We are Brethren)."²

¹Boehm, op. cit., p. 390.

²Cllmenhaga, op. cit., p. 41.

³Robert Frledmann, Mennonite Piety Through the Centuries (Goshen, Indiana: The Mennonite Historical Society, 19[^]9), pp. 226-227.

This meeting marks the beginning of the Otterbein-Boehm movement which culminated in the United Brethren Church, a perfectionistic sect remarkably like the Methodist Church both in its doctrine and polity. Neither Otterbein nor Boehm had intentions of founding a separate denomination at first, and would not, had Bishop Asbury been willing to accept German-speaking brethren into the Methodist fold.³ (The Germans objected to the use of the

English language). It was generally supposed in that early day that the Methodists were to care for the spiritual needs of the English, not the German, although Asbury laments in his Journal, "And the poor Germans I they are as sheep without a shepherd."¹

Although reluctant to take in whole German congregations into the Methodist fold, Bishop Asbury considered both Boehm and Otterbein (and later Jacob Albright) as brothers beloved, and preaching the funerals of them both, spoke only the highest words of praise in their behalf.

Tired from days in the saddle, the weary Bishop

found Martin Boehm¹'s house in the Conestoga Valley one of his favorite stopping places. With power and peculiar solemnity, Mr. Asbury preached unctonized sermons to German congregations in the limestone chapel raised on Boehm's land. Erected in 1791. Boehm's Chapel became a regular preaching place for Methodist itinerants. Before the chapel was built, however, religious services were conducted in Boehm's house, or, if the congregation were large, in his barn.³

¹Asbury, op. cit., p. 344.

²Boehm, op. cit., p. 449. ³Ibid., pp. 30-34.

A description of one such meeting in Boehm's house provides an interesting example of the fervent spirit of revivalism which swept the Germans into the swelling tide

of colonial awakenings. The ministering brother was Benjamin Abbot, a New Jersey Methodist whose unusual preaching produced startling physical demonstrations everywhere he went. The time was 1780.

Father Abbot, as he was popularly known, preached two works of grace--justification and sanctification.¹ His simple, unpolished sermons were delivered with magnetic

eloquence, a style in keeping with his strange, magnetic personality. Under his preaching scores fell to the floor like dead men slain in battle only to regain consciousness minutes or hours later with praises to God on their lips. Similar physical phenomena had, of course, attended Jonathan Edward's religious addresses (read from manuscript) in Massachusetts, Mr. Wesley's discourses (calm, perspicacious) in England, and Whitefield's powerful oratorical sermons everywhere he went. Few were Abbot's sermons preached in New Jersey that did not have its quota of slain and wounded crying for mercy.

¹Abel Stevens, History, I, 389. Abbot was especially encouraged to preach the second work of grace after a preaching mission at New Mills where the people came out in hundreds. He says, "I returned home, and by Thursday night a letter was sent, informing me that sixteen were Justified, and two sanctified. The reading of this letter filled my soul with love, and I was determined to preach sanctification more than ever."

In 1780, Abbot, "pressed by the spirit" to go further west to "blow the trumpet of the Gospel," carried on

a thirty days evangelistic campaign in Pennsylvania.

Despite the Revolutionary War then in progress, he let the military men know his call was "to preach salvation to

sinners, to wage war against the works of the devil," and, except for a few skirmishes with the militarists, he was allowed to go the length and breadth of the land unmolested to engage in his own "evangelical warfare." This pacifistic stand, together with his Quaker-like simplicity in dress, endeared him to the Friends. "Thee appears so much like us we welcome thee," they told him.¹

¹Ibid., pp. 386-392. ²Ibid., pp. 395-396.

In the German settlements of Pennsylvania "the Lord wrought wonders" for this warrior of Methodism, for "divers fell to the floor, and several found peace." While Germans were a quiet people who knew little of those physical demonstrations which attended Abbot's preaching in New Jersey, he had no sooner appeared among these rustics, than demonstrations began to spontaneously appear among them. Accompanied by at least twenty converts from Soudersburg, a neighboring German settlement, Abbot came to his appointment at Boehm's house where the "power of the Lord came in such a manner that the people fell all about the house," Prayer resounded throughout the house, upstairs and down. Manifestations were so great that even the veteran Martin Boehm looked on in wonder.

"I never saw God in this way before," Boehm said in awe.

Mr. Abbot said, "This is a pentecost."

Clapping his hands, the short stout German with the fine flowing beard replied, "Yes, be sure, this is a pentecost."¹

So great an impression did that service make on Henry Boehm, that one of Martin's sons who became Mr. Asbury's riding companion and traveled with him over 40,000 miles of the wilderness apostles' long road, remarked that that meeting in his father's house was more like Pentecost than any other he ever saw.³

Mr. Abbot himself was amazed that day at the

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unusual power of God which fell on him. As he preached many fell to the floor or sprang to the doors to flee in the night. All over the house people wept and prayed; some lay, apparently dead. The meeting continued all that night, and sunrise found some still lingering prayerfully.⁵

¹Boehm, op. cit., p. 24.

²Ibid., p. 459. ³Ibld., p. 24.

⁴Stevens, History, I, 397. ⁵Ibld.

Wherever the Methodists came, the Germans heard them gladly. While many could not understand English, they clearly understood the language of the heart

"strangely warmed." Early revival meetings were often jointly held by

both the United Brethren and the Methodists, and after the sheep had been found and the time for separating them into flocks came, converts speaking only German were gathered into the U. B. fold, while those who spoke only English were gathered into the Methodist fold.¹

In addition to Otterbein and Boehm, the other principal German revivalists were Jacob Albright and the Engle brothers.

¹Berger, op. cit., pp. 187-190.

^p"Brethren in Christ," Mennonite Encyclopedia (3 vols.; Hillsboro, Kansas: Mennonite Brethren Publishing House), I, 424.

³Steven, History, III, 435.

⁴Samuel P. Spreng, History of the Evangelical Church (Cleveland: Publishing House of the Evangelical Church, 1927), pp. 5-12.

Converted under the ministry of Martin Boehm, Albright became temporarily associated with the Methodists as a local preacher. Concerned about the Methodist rejection of the Germans as members of the church, he began itinerating in 1796 as an evangelist among the people of his tongue.³ Along the Susquehanna River, through Lancaster, Berks and Bucks counties, he trudged looking for German settlements where he could exhort and preach the

gospel. In marketplaces, barns, groves, churches and private houses—wherever he could find a German to listen—Albright preached. About four years after he began this itineracy, Albright founded the Evangelical Church, a group

which, brought the warm Methodist spirit of evangelism to Mennonite communities. Many Mennonites joined the movement while others, like some of those touched in the Great Awakening in New England and elsewhere, violently reacted against it.¹ The Evangelical movement merged with the United Brethren in 1946 to become the present Evangelical United Brethren Church.

The River Brethren

Martin Boehm's shadow fell across the early history of the River Brethren as well as that of the United Brethren and of the Evangelical Church of Jacob Albright. It has been assumed by Eshleman that the sect's founder, Jacob Engle, attended the great revival conducted by Boehm in 1767 in Isaac Long's barn.³ It is said with greater assurance that Boehm made an evangelistic tour into the Donegal district of Lancaster County at the close of the Revolution in 1784 and conducted a great revival which was attended by

¹"Evangelical United Brethren Church," Mennonite Encyclopedia, II, 267.

²"Martin Boehm," Mennonite Encyclopedia, I, 378.

³Eshleman, Historical Quarterly, p. 178.

⁴Ibid., p. 181.

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Jacob Engle and some of the early leaders of the sect, which was, traditionally, founded the next year.⁵ While

the River Brethren themselves claim that no one person became the sole founder of their movement, they do agree that their most prominent leader in the early days was Jacob Engle.¹

Engle was born to Ulrich and Anna Engle in Switzerland in 1753. His parents had been brought up in the State

Church of Switzerland, but the mother, at least, left that

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church to unite with the Mennonites. With little Jacob her youngest at her breast, the mother, together with her husband and other children, fled to America along with thirty other persecuted Mennonite families from Basel.³

From Rotterdam, the persecuted company sailed in the ship Phoenix, with their cargo trailing them in two merchant vessels. The voyage was not without incident, for three days out at sea a storm sank the vessel on which Ulrich

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¹Ibid., pp. 45-46.p

Bishop J. N. Engle, "Origin of the Brethren in Christ," cited by Climenhaga, History of the Brethren in Christ Church (Exhibit III in Appendix), pp. 343-345.

³Samuel A. Rogers, "'Religious Bodies of 1916", cited by Climenhaga, History, (Exhibit II), pp. 340-342.

⁴Bishop J. N. Engle, loc. cit.

Engle had stowed his goods. Good fortune did not abandon the Engles altogether for of fifty-two infants aboard ship, all died on the voyage except little Jacob. Upon landing at Philadelphia where the Eisenhauers had arrived only a few years before, the bereft mothers gathered around Anna

Engle and her baby, believing that the Lord had His hand on this child and intended "something special" with his life.¹

Jacob Engle settled in southwestern Lancaster County, Pennsylvania, with his family. Before the age of twelve when he united with his mother's church (Mennonite), both parents had died and were buried in the marshlands along the Susquehanna. Then young Jacob was apprenticed at

an early age to a weaver.³ Records show that he was con-

verted in 1771 at the age of eighteen,⁴ probably in the

awakening led by Otterbein and Boehm which swept the German

settlements about this time. Before the German revival was to burn over Pennsylvania, Jacob Engle himself was to become one of the major revivalists.

¹Ibid.

²John K. Miller, "The Brethren in Christ", cited by Climenhaga, History (Exhibit V), pp. 347-354.

³Engle, loc. cit.

⁴Climenhaga, op. cit., p.

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•^Rogers, loc. cit.

Questions in regard to the proper mode of baptism caused Jacob Engle to be greatly disturbed about which method was the right one. He and Witmer, the tradesman from whom he was learning the art of weaving, became convinced that trine immersion was the Biblical answer. Together they called on Otterbein who held that the candidate should choose the method preferred, and would not re

baptize them since they had already been poured by the Mennonites.¹ They next tried to persuade the Dunkers to immerse them but without success, for they wished only to be immersed three times and not to sever Mennonite connections which they would have to do before the Dunkers would baptize them. The Dunkers suggested, however, that

Engle and Witmer baptize each other as did their founders, Alexander Mack and his colleagues, in the Eder in Germany. Believing this to be a good plan, they repaired to the Susquehanna River, where the rite was performed and to this day it is not known who was baptized first.

Shortly afterward, eleven like-minded persons requested Engle to baptize them after which a love feast was held in the baptizer's home. It was not long until a church was organized with Jacob Engle chosen as bishop. From this little nucleus, the River Brethren was born, perhaps as early as 1778, although the traditional date is considered to be seven years later.⁴

¹Engle, loc. cit.

^{2 3} John K. Miller, loc. cit. Ibid.

⁴Climenhaga, op. cit., p. 49.

While the organization never splintered from another, their historian candidly admits the influences of similar bodies on the thinking of the founders and early members, and is the first to point out both their similarities and

differences. Both Mennonite and the River Brethren shared

similarities in a number of outward forms—in the wearing of a religious garb, the ordinance of feet washing, the rejection of infant baptism, the refusing to take oaths, and the teaching of nonresistance. They differed mainly in the mode of baptism (Mennonites pour), and in the method of choosing ministers (Mennonites chose by lot). The Dunkers (Church of the Brethren) and the River Brethren agreed on still other matters: namely, the observing of the love feast, the prayer veiling, and the anointing of the sick with oil. When differences arose between members, both religiously practiced the observance of Matthew 18. Both believed in the total abstinence in the use of alcoholic beverages. They differed mainly on the purposes of baptism and the love feast. Neither group claimed to be a splintered faction from any other church body. From the Moravians, the River Brethren, like all Brethren groups, openly borrowed the use of the term "Brethren."¹

¹Ibid., pp. 33-44.

From the very first, the River Brethren stressed conversion, a crisis experience known as the New Birth. Preachers taught that the born-again would be so radically changed in this crisis that not only the saved would know for themselves the assurance of sins forgiven, but that

they could be clearly distinguished from those who had

never experienced the New Birth. Stress on the crisis experience and the customs discussed above admittedly tended to limit the growth of the Church to only a few new members annually.¹

The Weaver-Preacher. 1816-1884 The rigid requirements for River Brethren membership seemed to be no deterrent to Frederick Eisenhower, for he joined the sect shortly after his marriage to Barbara Miller in 1816 or 1817. So great was his sincerity, so consistent his Christian living according to the interpretation of the sect, that the Church ordained him as a

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River Brethren minister.

Ministers of the sect were self-supporting; none 3 received salaries. While the man of God preached the Word on Sunday, he plowed or plied a trade on Monday, and every day thereafter till the Sabbath rolled around again. Frederick Eisenhower was an artisan, a handicraftsman of no mean ability. With Barbara's generous dowry, he built a three-story frame house on a hillside between Millersburg and Elizabethville. Finishing the two upper floors for

family living quarters, he converted the lower third of the

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¹Ibid., pp. 45-51.

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Eshleman, Historical Quarterly, p. 194.

³4Climenhaga, op. cit., p. 55. Davis, op.cit... p.13
house into a workshop for his looms. On these looms,
the

preacher-weaver's skillful fingers wove heavy linen for
tablecloths and shirts, and bedspreads. One exquisitely
woven spread, a beautiful black, white and red patterned
coverlet, may still be seen today in the Eisenhower Home in
Abilene.

In this hillside workshop-home in Upper Paxton
township, all six of Frederick's children were reared—
Polly, Anna, John David, Catherine, Jacob Frederick and
Samuel Peter. The three youngest children, long after
they were grown, married and parents themselves, migrated
to KansaB in 1878, taking their old father Frederick with
them.¹

While Frederick farmed his fifty-three acres in

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¹Cook and Shirk, op. cit., pp. 61-62.

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William S. Livengood, "The Elsenhower Odyssey,"
The Press and Journal (Elizabethtown, Pennsylvania: Octo-
ber 3, 1952).

Lower Paxton and prospered with his looms, he and his family prospered in soul under the ministry of Elder Daniel Engle, the first Overseer of the Dauphin-Lebanon district, a wide territory reaching from Harrisburg to Lebanon which included in its boundaries the township of Lower Paxton. Under this good man's ministry the little River Brethren flock received the tender care and the firm guidance of a shepherd. In times of trouble, in times of prosperity, the Overseer, in his quaint Pennsylvania Dutch way, encouraged

the members of the Dauphin-Lebanon district to "stick to the Lord as a burr sticks to a garment." For slight infractions of the rules of group conduct or of individual conscience, he urged the Brethren to rectify even the little things with their fellowmen in order that might be able to "pray through."¹ Elder Samuel Books succeeded Engle as Overseer, an office which entailed the discharging of such numerous duties as the presiding at council meetings, taking charge of communion and baptismal services, the receiving of and expulsion of members of the

church. In the absence of this high official, the minister was to perform the duties of the Overseer.^p Whenever necessity decreed then, these would be the ministerial duties of Frederick Eisenhower, the preacher.

¹Climenhaga, op. cit., pp. 75-76. ²Ibid., p. 284.

The real business of Frederick, of any River Brethren minister, was to preach the Word, a sacred duty none considered lightly. In the early days, since the church had no written rules of government, the Scriptures became the constitution and in them was found all authority for polity, doctrine, and practices. Ministers, therefore, were powerful in that they were the interpreters of the Scriptures. They conscientiously strove to speak where the Scriptures spake, and to keep silent where the Word

was silent.

Sermons were preached, without the aid of notes, in Pennsylvania Dutch, and delivered with the inspiration that the hour provided in a high-pitched musical tone of voice.² Preaching largely consisted of making running comments on a

passage of Scripture, frequently interspersed with a solemn warning to sinners and an equally solemn encouragement to saints.³ Indeed, solemnity marked the whole tenor of the Brethren service.

Due to the scarcity of books, some slow, drawn-out hymns were laboriously lined and sung without instrumental accompaniment to ancient German tunes. All singers remained seated; standing to sing was unknown. Long prayers were uttered while kneeling on the naked floorboards (it was "inconsistent" for plain people to have carpets) of a plainly furnished farmhouse. Even the testimonies were long, sorrowful epics of trials and tribulations. These were often tearfully related as the witness remained seated.

¹Ibid., pp. 280-284.

²Ibid., p. 130.

³Ibid., p. 70.

⁴Ibid., pp. 314-318.

⁵Ibid., p. 69.

Early members wore gray-gray bonnets, gray capes, gray overcoats. Only the red-topped boots worn by the men saved the congregation from appearing as a solid of gray.³ Gray clad men sat on one side of the house, gray clad

women on the other.¹ Occasionally, a gaudy sinner crept in and sat on one of the unvarnished pine benches in the back.

During the service all ordained ministers and their wives sat on seats behind the speaking stand and faced the

congregation.² When it came time to preach, each

minister's

modesty prevented his rising to speak until after much encouragement from one another, one of them would finally stand and speak. Several ministers often spoke at the same

meeting. Services, in the early days were closed without a formal benediction, and in lieu of the closing prayer, the leader of the meeting would say, "The Lord willing and we live, we shall meet again at _____. You are dismissed."³

The federal census of both 1820 and 1830 show Frederick and his family living in Lower Paxton township in Dauphin County.⁴ By 1840, the records indicate a change in place of residence. Sometime in 1831,³ Frederick, now thirty-six and the father of six children, moved with

several other River Brethren families to Lykens Valley where he settled in the Upper Paxton township. The federal census of both 1840 and 1850 show him here with his family.⁶ Little

¹Ibid., p. 315.

²Ibid., p. 69.

³Ibid., pp. 316-318.

⁴

Richardson, Elsenhower Lineage, II, p. 1?.

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Climenhaga sets this Lykens Valley migration at 1829. ^Richardson, Elsenhower Lineage, II, 17.

Jacob Frederick, the preacher-to-be son, was only five years old when this migration occurred. Nearly fifty years would pass before he, now grown and a grandfather himself, would lead the vanguard of another Brethren colony far to the west, and old Frederick, past eighty, would accompany that colony to the plains of Kansas.

New territory in Dauphin County drew settlers from 1830 on when coal was discovered at Bear Gap in Short Mountain, one of the spurs of the famous Blue Mountains of Pennsylvania.¹ Lykens Valley, located at the southwest end of

a great field especially abounded with anthracite coal. Later, in the 1840*s when the Lykens Valley railroad was built to connect the coal mines at Bear Gap in Short Mountain with the Wisconisco Canal at Millersburg, Frederick would receive \$15.00 for the right of way on his land. When the Brethren colony moved into the area, however, it was not to work the mines. The Brethren were farmers, and although the land was poor, hilly, and sandy they did their best to till the red-shale valley.

Dauphin County was originally settled by Irish Pres

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¹Sherman Day, op. cit... pp. 288-289.

² Ibid., p. 273. ³ -'Climenhaga, op. cit... p. 84.

byterians. When the River Brethren colony settled in Lykens Valley, its non-German population ogled in amazement

at the plain people who had come from the lower end of the county. The Brethren wore long, untrimmed beards and shad belly long-tailed coats. Low broad brimmed hats (no brother would think of wearing a cap), from under which appeared the peculiar, square-cut hair style of the sect, protected the head from sun and rain. The sisters' head coverings were a gazing stock in the land¹--large bonnets which almost hid the face for outdoor wear, the heavy white

prayer coverings for indoor. In this early day, the prayer veiling was worn as a sign of subjection to man. The head of woman is the man and she veiled herself in honor of her head (man), as the angels veil their faces before God.^p Although the wearing of the prayer covering is still practiced today, its purpose has come to mean something other than subjection to male authority.

Jacob Landis was elected the first minister of the Lykens Valley colony with Jacob Heinike serving as the first deacon. Brother Joseph Keefer became Overseer in 1831. About this time the Church bought a plot of ground on a windy Pennsylvania hill for a cemetery,³ and in this tract of land, called Keefer's Cemetery, lie three genera-

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¹Climenhaga, op. cit... p. 83. ²Ibld... p. 299.

³Ibid., p. 83.

^"Eisenhower of Abilene," Life, April 28, 1952, pp. 112-113.
tions of the Eisenhower family, including Frederick's good

wife Barbara who was buried here in 1862, thirty years after she had migrated to the Valley as a young mother with

a lusty brood of six youngsters.¹ In 1835, an eighteen year old schoolteacher, Brother Levi Lukenbach was elected to the ministry at Lykens Valley. After some years of serving the Brethren here, he migrated to Ohio where he became Overseer of a prominent part of the church.²

In the winter of 1834-1835. a local revival of repentance and conversion broke out among the young people of Lykens Valley. One meeting, conducted in Keefer's home, remained long in the memory of those present. It was a prayer meeting night; the house was crowded to the doors, and conviction had settled on the unsaved.. When the worshippers knelt to pray, sinners cried out for mercy and were converted before the service closed. A good many of them joined the church in the spring, after being baptized

3

by trine immersion.

Brethren from other districts traveled many miles to visit the good Brethren of Lykens Valley. At first, they rode to meeting on horseback or bounced along in covered wagons made comfortable with wooden springs until

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¹Richardson, Vorfahren und Verwandte, pp. 148-149.
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Climenhaga, op. cit... pp. 154-155. ³Ibid.,

p. 83. ⁴Ibid.

the railroad was extended to this valley. Lykens Valley

Brethren cordially exchanged visits. Every eight weeks in summer, less often in winter when snow and cold made traveling hazardous and uncomfortable, Powl's Valley Brethren held services in Longs Church, a custom that continued for fifty years. Ministers from Lykens Valley often preached at these meetings.¹ It is not presumptuous to suppose that Frederick preached some of his best messages here.

In **1833**, the Church mourned the passing of its founder Jacob Engle. On a small red sandstone marker in a country cemetery near Maytown, Pennsylvania, his epitaph appears, inscribed in Pennsylvania Dutch. Translated it reads:

Here rest an aged pilgrim, who labored in the work of God, truly with diligence. Now is he in his Fatherland, Jacob Engle was his name. His name now much better is. He lived and died a true Christian. He brought his age truly to three months, seventy-nine years and five days, in which time he lived. Now in eternal rest.

Soon after Engle*s demise, discord split the Church. Two important divisions from the main body occurred within

twenty-two years after the passing of its founder. A brief discussion of each will serve to show Frederick Eisenhower's position in these church troubles.

¹Ibid., pp. 84-85.

²Ibid., p. 49.

The first occurred in 1843 while Frederick was still tilling his sandy acres in Lykens Valley. It appears that some of the Brethren who lived in York County dis

approved of slight changes taking place in dress, means of conveyance, order of service, and in home comforts. They withdrew from the "worldly" Brethren who felt that the Lord was not displeased with whatever infinitesimal changes in living they were making. The withdrawing group, variously called Yorkers, Old Order River Brethren, or Old Order Brethren, preserve to this day the traditions of the early Church. They still worship in houses or barns, their homes are innocent of art and music, telephones and radios, and education above the grade school level is discouraged. They continue to dress as the plain people of a century ago. Today, they are found in rural communities, much like the Amish, in Canada, Pennsylvania, Ohio and Iowa.¹ Frederick Eisenhower did not follow these ultra-conservatives.

The second division broke loose in 1855. By now

Frederick had deeded his eighty-eight acre farm and fifty acres of unimproved mountain land to his daughter Catherine and her husband Samuel Pyke,^p and had gone into the lumber business. On his ninety-six acre place west of Elizabeth-ville, he had built a sawmill and operated it himself, a rather daring venture for a man of sixty who had farmed and manufactured cloth all his life.³

¹Ibid., pp. 127-130.

²Cook and Shirk, op. cit... p. 61. ³Ibld.

The split occurred in Dauphin County, and by reason

of its very proximity, the Eisenhowers (Jacob was a minister now, living in a new house which he had built in Elizabeth-ville only the year before, a house built to accomodate a congregation of worshipping Brethren) would have been thrown into the melee and forced to take a position on the matter. The major cause of separation was the proposal to build a meeting house as other religious bodies had done. Heretofore only houses and barns had been used for worship.

In 1853, Matthias Brinser, a school teacher-minister greatly used among the River Brethren, realized the need for a regular place of worship and called a meeting in Dauphin County to consider the problem. No sooner had this council decided to

build than the Brethren in Lancaster County called a council and objected to the proposed meeting house. Despite the objections of the Lancaster Brethren, the church, a plain structure admittedly resembling an Implement shed, was erected in 1855 in the corner of a field bordering the public road. The observation of Matthew 18 failed to reconcile Brinser to the Brethren, and he and all his followers were expelled from the Church that same summer.¹

¹Climenhaga, op. cit. pp. 131-138.

All the Brethren who were neither Brinser nor Yorker continued to be called River Brethren. With the Brinserites (late called United Zion's Children) as the progressives,

and the Yorkers as the ultra-conservatives, the River Brethren claimed to be the main body. The Eisenhowers identified themselves with this middle-of-the-road group.

Although the River Brethren had taken a decided pacifist stand in the matter of war from their earliest days, the Church did not go on record at Washington D. C. as a nonresistant body until the Civil War of 1860-1865. At the same time, the Church changed its name from River Brethren, a nickname earned by them because they lived near and were baptized in the great Susquehanna River, to "The Brethren in Christ."¹

¹Ibld., p. 303.

^cDavis, op. cit., p. 15.

Frederick's position on the war, and that of his son Jacob, would have been that of nonresistance, for as River Brethren ministers they would have taken, of course, the traditional stand of the Church on the matter.

Frederick's youngest son Samuel Peter, the one born the year they had come to Lykens Valley with the Brethren colony, must have had different ideas, for he enlisted in the Union army, and served the North in Company F, **92nd** Regiment, Ninth Cavalry.² Samuel Peter may have strongly opposed the pacifist beliefs of his father, or he may have found in army life a welcome surcease from his sorrow. It is known that in the fall of **1855**, Samuel's bride on one

month died as the result of a runaway horse accident on the streets of Elizabethville. At any rate, when he returned from the war, he remarried (to his first wife's sister), and when a Brethren colony went westward to Kansas, he accompanied his preacher-father and preacher-brother to these new lands.¹

In **1878** when old Frederick made preparations to

migrate to Kansas with Jacob and Samuel and his daughter Catharine Pyke, he must have understood that he was leaving home for good. He was now eighty-four, and had never before left the state of Pennsylvania. He knew he would not return, not even in death.

Kansas was still new and open in 1878, but Frederick belonged to it no more than an old patch belongs to a rent new garment. He lived in it but was no part of it. There was little for an octogenarian to do in taming the frontier, except to keep out of the way of progress, and this he tried to do. He made his home with his son Jacob F. Eisenhower.

¹ Richardson, Eisenhower Lineage, II, 32.

When the Eisenhowers first came to Kansas, the prairie, except for native grasses, was as innocent of vegetation as the mountain peaks above the timber line. Jacob and his sons set out tree seedlings and nursed them through wind and weather until they reached the sapling stage, and here they put them in the hands of Providence, for only God can make a tree. Rebecca (Jacob's wife) and the girls, armed only with hollyhocks and lilac banners, picketed the bleak unfairness of a gray-green prairie until

they came through with flying colors. In his favorite chair beside the blooming lilacs, Frederick sat of summer evenings and looked at the moon which had only lately risen on his beloved Pennsylvania. And there he sat long after the supper dishes were done and the milk strained and the birds were stilled and the cows in the corral had quit their restless lowing and had bedded down for the night. Then one of his grandsons came out and brought him in for family prayers and bed. Once, David (the President's father), thinking to play a prank on the dreamy old man, crept into the lilac bushes, and pointing a shotgun skyward, blasted the silence of the summer evening. Old Frederick leaped from his chair, shouting, "David! David! Come here quick, the Devil is here I I know because I saw the fire J^{1,1}

¹ Howard Turtle, "Hope, Kansas, a Town of 538 Boasts of its Native Sons," Kansas City Star. April 29, 1951.

Frederick Eisenhower's theology was a simple one, his philosophy of life, uncomplicated. Good and Evil were duly counted for, and accepted with fortitude if not with equanimity. He never deviated a hair's breadth from the

simple faith of the founding fathers.

A valuable historical document of the Church, thought to have been lost, was recovered in Canada shortly before Frederick's demise, and a translation of the original Articles of Faith written in German script and signed by founder Jacob Engle, served to let him know he had not removed the old landmarks.¹ And, among many other tenets of Brethren belief and practice, was the statement that God in the beginning had told the "serpent Treader" of his ultimate downfall, for He Himself would provide a Redeemer, "who in fulfillment of time came into the world, laying aside his glory and honour, and gave himself, both body and blood, as a ransom"²

Climenhaga, op. cit.. p. 90. ²Ibid., p. 99.

Had he lived till the corn was laid by in mid-July, 1884, he would have been ninety, but he died in March just when the winter wheat was pushing up tiny green yarns to tie and knot the Eisenhower farm in place to keep the wind from blowing it away. His was a home funeral as the first Brethren Church had yet to be built in Kansas, and this was appropriate for Frederick belonged to the old era of the "house" Brethren. After a solemn message, a solemn procession of top buggies followed the black draped wagon to a country cemetery called Belle Springs. Near the road, they laid him to rest and many years would pass before Jacob and Rebecca would Join him in death.

CHAPTER III

THE REVEREND JACOB F. EISENHOWER, 1826-1906

The Dauphin Dutchman, 1826-1878 Jacob Frederick

Eisenhower was born to Rev. Frederick and Barbara Eisenhower, September 19, 1826, in Lower Paxton township, several miles east of Harrisburg, Pennsylvania. When he was five, his family loaded their household goods into one of the large Conestoga wagons of the Germans, and, together with five other River Brethren families, whose heads presumably included Joseph Keefer, Jacob Landis, and Jacob Heinike,-' took leave of their fertile farmlands in the lower end of Dauphin County. For twenty-five miles the covered wagons trekked northward, lurching across the uneven terrain of the rugged Blue Mountains, dipping down into the red-shale valleys of upper Dauphin County, until they came to a standstill in Lykens Valley. On the newly opened lands of this valley, the Brethren settled.

1 2 'Livengood, loc. cit. Ibid.

-Climenhaga, op. cit., p. 83.

At the time of this small exodus in 1831, Jacob did not bade the place of his birth a final farewell, for in less than twenty years, he was back on his father's old homestead, a man grown, patiently tilling 150 acres with

the indefatigable industry of the Dutch.¹ The federal census of 1850 shows him, now a twenty-three year old farmer with a wife and two children, living on this Lower Paxton farm.²

Jacob grew up in the three-story hillside home east of Millersburg, where his preacher-father earned the family livelihood by dividing his skill and energies between loom and loam. Until he was old enough to take his place between the plow handles, Jacob performed small chores in the family workshop, clearing the floor of wool and linen threads which fell near the clacking loom.

Cook and Shirk, op. cit... p. 61. ²Livengood, loc. cit.
Religion in home and community must have profoundly influenced young Jacob's spiritual nature, for when he became a man he followed his father into the ministry. The Lykens Valley revival the winter of his ninth year, the long remembered prayer meeting at Keefer's house, the ministry of the young school teacher Brother Levi Lukenbach, and, when he was older, the long covered-wagon Journeys, jouncing over hill and dale, rolling northward along the valleys fringing the wide Susquehanna, traveling through

the dark forests where David Brainerd preached to redskin pagan in his great-grandfather's day, until they came at last to Lycoming County to worship with the Brethren there¹—all this served to indelibly mark the impressionable young mind of Frederick Eisenhower's son.

In spite of these early experiences, Jacob did not become a member of his father's faith until the year of his marriage, 1847, when he was then the legal age of twenty-one.² An explanation offered for this dilatoriness in uniting with the Church is that an early Brethren custom did not permit their young people to join the Church,³ or even make a public confession of Christ, until after their nuptials.⁴ It was hoped that in this way the religious garb worn by members of the Church would not be disgraced by the backslidings of unstable youth.

¹Climenhaga, op. cit., p. 85.p

This information is obtained from his own testimony in Evangelical Visitor. October 15, 1891, when he said he "set out to serve the Lord" 45 years ago, and from his obituary, Sgnt of God, June 7, 1906, when his son Ira wrote that he joined the Church shortly after his marriage.

³Climenhaga, op. cit., p. 129. ⁴Ibid., p. 319.5

Interview with Bishop Ray Witter, Jacob Eisenhower's grandson, Navarre, Kansas, September 14, 1957.

[^]Richardson, Vorfahren und Verwandte, pp. 148-149.

Jacob was married to Margaret Rebecca Matter (he always called her by the pet name "Peggy"),³ the daughter of Henry and Anna Mary Dietrich Matter. Their nuptials

took place on Washington's birthday, February 22, 1847, their vows being read by Joseph Young, who is described simply as a "minister of the Gospel."² Little is known about Rebecca's family except that they lived at Elizabethtown, and that her early ancestors provided soldiers for the Continentals during the Revolutionary War. One of her great-grandfathers, John Matter, is said to have been a corporal in Captain Martin Weaver's Company in 1781.³ It may be assumed that her family were members of the United Brethren Church, for, according to her obituary written by Bishop Samuel Zook, editor of the Evangelical Visitor, it is known that she was a member of the United Brethren

⁴ before her marriage to Jacob Eisenhower.

¹Evangelical Visitor, July 15, 1890. ²Richardson, Vorfahren und Verwandte, pp. 148-149. ³Davis, op. cit., p. 14.

⁴Evangelical Visitor, July 15, 1890.

Rebecca's religious background, quite unlike that of the River Brethren in that day, would have been strongly

evangelistic and Arminian in doctrinal point of view. Both Otterbein and Boehm, co-founders of the United Brethren, had been dead a decade when Rebecca was born in the Matter home in Elizabethville, with Bishop Asbury preaching the funerals of them both. The United Brethren, it will be recalled, were the so-called "German Methodists", for in

many ways they strongly resembled the Methodist Episcopal Church. Imitating the Methodists in church government, their polity made provision for Quarterly, Annual, and General Conferences with bishops and presiding elders. Like the Methodists, they practiced the probation period for membership of candidates, and their class meetings were admittedly derived from the Methodist Church.¹ The United Brethren Discipline, adopted by the Sixteenth Annual Conference in 1815, was merely an abridgement of the Methodist discipline. As early as 1807, Henry Boehm had been circulating among the German-speaking, the Methodist Discipline translated into German by the converted Catholic priest,

Dr. Romer. Both Boehm and Asbury had distributed this

little volume very freely in their preaching tours. This scissoring the U. B. system to the Methodist pattern was quite intentional for early in 1774 Asbury records that Otterbein planned to "imitate our method as nearly as possible" in the matter of the church discipline.⁴

¹Berger, op. cit., pp. 214ff.

²Stevens, History, I, 221-222.

³Stevens, History. Ill, 437. 4
Stevens, History. I, 217.

After Otterbein and Boehm were gone, later preachers and leaders carried on in the Wesleyan-Arminian tradition of the founding fathers. For example, the United Brethren

minister's prescribed course of study included a steady diet of such Wesleyan works as: Wesley's Sermons, Watson's Institutes, Fletcher's Appeals and Checks, Powell's Apostolical Succession, and Clark's Theology. While the U. B. preacher was encouraged to study he had, after all, only one business, namely, that of saving souls.¹ While the name of the preacher instrumental in Rebecca Matter's conversion is not known, it is a matter of record that she was

converted sometime before 1847, after which conversion she joined the United Brethren Church.^P

¹Ibid. pp. 221-222.

²Evangelical Visitor, July 15, 1890.

³cilmenhaga, op. cit... p. 57.

Rebecca was twenty-three when Jacob came to her Elizabethville home to offer his hand in marriage. She knew that if she pledged herself to him she would also be obliged to pledge herself to his church as well. But love then, as now, was bound by neither denominational lines nor doctrinal barriers. While German young people were advised against marrying outside the church of the parental membership, they were urged to join the same church in the event of marrying an outsider. ThiB was considered "good housekeeping," as it was known among the Germans.³ Soon after her marriage then, Rebecca brought about the changes necessary to "good housekeeping," for like the Rebekah of the Genesis record, she left her father's house and religion to cast her lot with her husband's people. Withdrawing her membership from the United Brethren, she joined the stricter sect of the River Brethren. At the same time, Jacob also became a full-fledged member of the

Church.

¹Ibld.

The Church of their choice stood staunchly for three things—a clean heart, a clean life, and separation in dress.¹ In order to have joined, they would have been converted, to have testified to the knowledge of sins forgiven, to have experienced the New Birth which, according to the belief of their sect, occurred in a climactic moment. After renouncing the world and sinful pleasures, they would have been baptized. Kneeling in a flowing stream of water, they would have been dipped three times forward--in the name of the Father, and of the Son, and of the Holy Ghost. They would have willingly donned the religious garb—Rebecca putting on the aproned skirt and a white prayer covering for indoor wear, and for the out-of-doors, a great bonnet with a twelve inch cape and a shawl for the shoulders; Jacob wearing the somber dress of the Brethren, and allowing his heard to grow, but keeping his upper lip shaved clean lest a militaristic mustache disgrace the pacifistic stand of his church; both parting their hair squarely in the middle and combing it flat at the sides.

Seven years after their marriage and church membership, Jacob and Rebecca and their five small children loaded the wagon with furniture, feather beds and quilts, and farm equipment and "flitted" (the Pennsylvania Dutch way of saying "moved") northward to Lykens Valley where Grandfather Frederick Eisenhower had built a sawmill on the west edge of Elizabethville. Selecting a fine 100 acre tract of land near the western end of the village, Jacob built a two-story red brick nine-room house for his growing family, and for twenty-four years he lived here.¹

Meanwhile, the town reached out and pulled his house into its environs and from that time on until the Kansas migration his address was known as 530 West Main Street, Elizabethville, Pennsylvania. In this house all except the first five of Jacob's fourteen children were born; here, six of them died.²

¹Davis, op. cit., p. 7.

Richardson, Eisenhower Lineage, II, 31.

Thirteen times in nineteen years, Jacob Eisenhower solemnly ink-dipped his pen and laboriously wrote in English—a tongue he never learned to speak well—the names of the eight sons and six daughters borne to him by his wife, P06Sy. This family register may still be seen. Safe

under glass in the Eisenhower Museum at Abilene is the German Bible of Jacob Eisenhower, and on a page between the Old and New Testaments one can still see the family record painstakingly penned.

This now famous Bible, from which Jacob read passages for family devotions and in which is recorded important facts for the family's history, has an interesting history all its own. The Eisenhower Foundation at Abilene, which now owns the Bible, received the Book in a round about way. Just before Jacob's daughter—Catharine Eisenhower Haldeman—died in 1924, she gave the family Bible to her second oldest child, Lydia Anna Eichelberger who particularly cherished the gift for she was then a licensed minister in the Hephzibah Faith Missionary Association (HFMA) of Tabor, Iowa.

Well up in years, Mrs. Eichelberger and her husband Benjamin still live at Tabor, Iowa. Both did pioneer preaching in the early days of the HFMA, and together they pastored embryonic churches at Glenwood, Iowa, and Plattsmouth, Nebraska. Their grandson Neal Bonner /Jacob's great-great-grandson/carries on the work of Christ in the

family tradition. In 1942, he went to Haiti as a missionary for the HFMA, but is now serving Africa for the Pilgrim Holiness Church.

After Mrs. Eichelberger's cousin Dwight D. Eisenhower became a famous general, she began thinking how to

best preserve the Bible for future generations. When her Kansas City banker cousin, Arthur Eisenhower, wrote wanting the Bible, she refused to relinquish her rightful ownership of the suddenly famous Book. A second letter from Arthur Eisenhower suggested that she contact a mutual friend, Topeka Editor Stauffer, about placing the Bible.¹ Through him the Kansas State Historical Society became aware of the existence of the Book. In 1943, Mrs. Eichelberger gave the Bible to Edgar Langsdorf, assistant secretary of the Kansas State Historical Society who formally presented it to the Society. In its winter publication on 1944, The Kansas Historical Quarterly recognized Mrs. Eichelberger's gift in this way:

A gift of unusual interest at this time is the family Bible of Jacob F. Elsenhower, grandfather of General Dwight Eisenhower. It was presented by Mrs. Lydia Anna Haldeman Eichelberger of Tabor, Iowa, a

granddaughter of Jacob F. Eisenhower. The Bible contains family records.³

After cutting a roll of red tape, the Bible was finally presented to the Director of the Eisenhower Foundation at Abilene who put it on display at the Museum which includes
¹Interview with Mrs. Lydia Anna Eichelberger, Tabor, Iowa, September, 1958.

²New York Times. November 6, 1955, p. 67.

³The Kansas Historical Quarterly (Published at Kansas State Historical Society, Topeka: February, 1944), XIII, 54.

other family possessions. Printed in Switzerland, the

Bible is believed to be at least 200 years old. In addition to containing the only formal birth record of the President's father (David J. Eisenhower),¹ the Book contains the birth records of Catharine Eisenhower Haldeman's family. For that reason, Mrs. Eichelberger, formerly a Haldeman, highly prizes the Bible, but is happy that the museum has the Book in safekeeping.

¹New York Times, November 6, 1955, p. 67.

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Family Bible, Eisenhower Foundation, Abilene, Kansas. In the fall of 1957, the Director of the Foundation opened the glass case to let the writer examine the record more closely. When we pointed out this entry, he expressed surprise and pleasure as he had not noticed till then the history of twins in this family.

In the middle of the nineteenth century, when Jacob

wrote his childrens' names in the old family Bible, he had no idea that that same Book would receive lavish attention in the twentieth. Unaware of all this, the Dutch farmer laboriously penned thirteen different entries for fourteen children—once, Rebecca, like the Rebekah in the Genesis story, bore him twins. That entry reads "Two Sons Born, July 30th, A D 1867 Clynton and Iry A. Eisenhower."²

These twins were the last of Jacob's children, and one of them lost the battle of survival. After eleven days, Clynton died and was buried in Keefer's Cemetery on an August day. The stronger one, Iry, lived on a feather pillow those first few uncertain months of his life. There are those still living who recall how Ira, as he

later spelled his name, often told of his incubator size and how his mother could have put all three and one-half pounds of him in a quart-size jar, and cover it over with her hand.¹

Almost exactly two years before the twins were born, the Eisenhowers of Elizabethville were blessed with the birth of another boy. Coming at a time when all the

nation mourned the passing of the President, this next-to-the-youngest of the Eisenhower sons was named in honor of the great Lincoln who rested at last in his own prairie soil. On a hot summer day at family prayers, Jacob showed the children the new name in the German Bible. This entry read "Abraham L. Eisenhower was borne 22 day of July A. D. 1865."^{1,2}

¹Told by Rev. L. L. Askew and J. M. Brandt. ²Family Bible, Eisenhower Foundation, Abilene.

Little David Jacob (father of the President) was a toddler then, only twenty-three months old; Hannah Manda (Amanda) was nearly four. And there were three other children, all older and all girls—Mary Ann, 18; Catharine, 16; Susan, 13. These seven were the Eisenhower children to live to reach maturity, and of these, the two youngest became preachers—the one named for a martyred President and the frail boy twin who lived in spite of the hot summer and his incubator size—Abraham and Ira.

Seven of the Eisenhower children survived the experiences of birth trauma and disease and accident to reach the years of maturity, and seven died. The

untimely deaths of his children may well have been an Important factor in turning Jacob's backsliding heart back to God. In 1891, when he was a minister of mature years living in Kansas, he sent his testimony to his church paper, the Evangelical Visitor, then published at Abilene for an English-reading hut Pennsylvania Dutch speaking public. Bilingualism accounts for quaint expressions found throughout the periodical. Jacob Eisenhower, in 1891, wrote:

For 45 years I set out to serve the Lord and make a failure of it for about 10 years of that time. Most of the time I lived on husks and very sour grapes; giving my name to worldly amusements and my eyes were darkened, although I did not stop praying in the morning with my family. I would also attend meetings, but I had lost my first love. I had no love to the brethren, no love to my fellowmen, but thanks to the Father In heaven that he did not let me lie in that miserable iron cage, but he took ways to break the iron bars and let me out to green pasture. I will not give you all the means that the good Lord took to bring me to do my first works over, and to make me purer until I received a pure love within my soul, and today I feel the love of God stronger than ever.•

A glance at the records show that death made four spectral visits to the Eisenhower home between 1852 and 1857. In five years then, three boy babies—Jacob, one month; Samuel, eight months; Peter, eight months; and, ¹Evangelical Visitor, Oct. 15, 1891. Italics mine. ²Cook and

Shirk, op. cit., p. 65.

nine year old John had gone the lonely way of the grave.²

And it was about 1856 or 1857 that Jacob did his "first works over." Other than his own testimony, nothing is known about this "husks-and-sour-grapes" period in his life.

Strangely enough Jacob's new house, built in 1854, *Included a large room which served as a Brethren meeting house*, although by his own admission his heart at this time was cold, having lost its first love. According to Amanda Musser (Jacob's daughter Hannah Manda) whose remlnes-cences in 1943 carried her back to the old homestead in Pennsylvania, that long room in the house was built for the express purpose of conducting Brethren worship services.¹ Jacob's heart then was not so cold as to freeze religion entirely out of his life; more than likely, he had grown lukewarm, rather than hostile or even openly indifferent.

¹Francis T. Miller, op. cit., pp. 16-17; letter written to Mr. Ira P. Romberger (Jan. 22, 1943), who preserved the Eisenhower homestead in Pennsylvania.

The fact that Jacob Eisenhower included a meeting house room in his new house is significant in the problem of the Brinser division. That cleavage began in 1853

when some Dauphin County Brethren, led by ex-schoolteacher Matthias Brinser, an ordained minister popular and influential among the Brethren, made plans to build a meeting house in Brinser's neighborhood below Middletown. In 1855 the place of worship was completed in spite of the objections of the Lancaster County Brethren. Brinser and the Dauphin

Brethren who supported him were expelled from the Church that same year. Jacob Eisenhower, of course, was one Dauphin Dutchman who did not support Brinser and his "worldly" ideas.

In a modest plastered building (considerably less pretentious than a country schoolhouse) the Brinserites carried on with a Methodist revival spirit in a way foreign to Brethren tradition. An outstanding revival occurred among them in 1857. One of the Brinserites' most influential leaders—Henry Grumbine, a true German "Methodist" as he had formerly belonged to the United Brethren Church—preached burning messages stamped with the old-time Methodist spirit. Enthusiasm ran riot in the

meetings. Hand clapping and foot tapping accompanied lusty revival tunes. Passion for souls encouraged the long altar service where seekers did their own praying with much demonstration, and prayed until they received a personal witness of victory. Glowing testimonies of assurance followed on the heels of demonstrative prayer. In this fashion, revival meetings continued as long as there were seekers, and seekers were urged to come night after night until they had "prayed through."¹

¹Climenhaga, op. cit., pp. 131-140.

The River Brethren at this time heartily disapproved of worshipping in a specially built meeting house, but

found themselves taking up the progressive ways of the Brinserites before long. Only twenty-two years after the Brinser separation, the very Brethren who opposed the Brinser meeting house themselves built a modest church edifice in Lancaster County.¹ But it would be many years yet before revivalism of the Brinser type invaded the River Brethren ranks, and the Eisenhowers themselves would make up the vanguard marching in the forefront.

Jacob Eisenhower began preaching about 1856, about

the time he did his first works over at which time he received, as he said, "a pure love within my soul."² Thus, he had been preaching some ten or twelve years when his preacher-to-be sons were born. They, therefore, grew up in a minister's home, and under the influence of his preaching.

¹Ibid., p. 138.

²This date also corresponds with the fifty year ministry Ira speaks of in the obituary of June 7, 1906, Sent of God.

The day before each Sunday, the Eisenhower home must have teemed with all the activity of an Israelite camp preparing for the Sabbath. On that day the hired man pushed the parlor furnishings to the wall, removing the larger pieces to other rooms, while the boys—David, Abraham and Ira—set the meeting house in order. They worked at the seating arrangement, borrowing straight-backed chairs from every quarter in the house. One of them would stand on a chair before the book cupboard and carefully feather dust each hymnal, a recent innovation to Brethren creed and practice. By nightfall the house would be in Dutch apple-pie order.

After Sunday chores next morning, each Elsenhower would dress himself in his Sunday best as befitted a plain people. Jacob looked like a preacher in his long-tailed coat, and like an Old Testament prophet with his reddish full flowing beard. Peggy, her daughters, and old Aunt Elizabeth Miller (Jacob's maternal aunt who lived with them) all looked like the other—cape dresses heavily gathered and covered over by aprons and gray shawls, and on their heads, white prayer coverings. From the top of their bare heads (hair squarely parted in the middle and severely combed flat) to the toe of their high top boots, the Elsenhower boys too were shining, if diminutive, samples of plainness.

Under the threat of parental retribution if they soiled their clothes, the boys would be allowed out of the house to get young animal frlskiness out of their systems before meeting started. Each would find a favorite tree perch and sit there surveying the countryside for the first appearance of the Brethren black-topped buggies and spring wagons, Identifying each as it hove into view. When the first vehicle jogged up the Eisenhower lane, the boys would slip from their perches to help the brother tie his team to

a whitewashed hitching post. By the time the horses were cared for, the next family would have arrived, and the performance of hospitality would be repeated.

After exchanging solemn greetings in Pennsylvania Dutch, the worshippers entered Eisenhowers¹ converted parlor to begin the meeting. Taking the hymn books from the cupboard, Jacob would pass them to those who wanted them. The idea of the hymnal was new to the Brethren, for before the appearance of the books in 1862, hymns were lined out by the leader in charge of the service.¹ Thus, a good many of the 700 hymns contained in the new book—half in English, half In German—had already been learned by heart.

1 2

¹Climenhaga, op. cit., p. 312. Ibid., p. 315.

After the singing and praying and testifying, Jacob would open his German Bible to the Scripture lesson for the day, and, in the high-pitched ministerial tone of the Brethren preacher, he read the passage verse by verse, interpreting each with such comments as came to mind. The message done, a deacon or two would rise and express approval of what was sung and said, after which the

worshippers would disperse into the yard, clamor into the wagons and buggies, and drive away to return the following Sabbath. For over twenty years—until the Kansas migration of 1878 —these Sabbath meetings continued to be conducted in the Eisenhowers' Pennsylvania home.

While religion remained the dominant factor in the Eisenhower household, there was more to it than prayer and psalm-singing. The Pennsylvania Dutchman, then as now, regarded work as one of the cardinal virtues of mankind, and chores about a Dutchman's farm numbered legion. While Jacob's sons were scarcely old enough to make good farmhands until their western migration, manifold boy-jobs were invented by the older Eisenhowers with such alarming regularity and multiplicity that the sons of the household, by reason of their industry, kept out of detrimental mischief perforce.

The bugbear of any Dutch boy of the period was the woodpile, or rather the absence of one, for it seemed as if every blessed activity related to the pantry was somehow correlated with cordwood. Elm stock in the woodlot went down in direct ratio to the rise of pantry stock in the

house, and the Pennsylvania Dutch are a people celebrated for the plenteous larder. Pole wood and chunk wood, split oak and hickory burls that could not be split at all—the fuel was cut, sawed, split, sorted and stacked according to its Intended purpose. Mountains of cordwood were needed for famished fires which seasonally blazed under copper kettles in the back yard. A mountain was used for the March making of soap alone. While one of the big girls

stirred the soft yellow mass with a sassafras stick, the Eisenhower boys took turns at cramming the gluttinous maw of a hungry "blaze with prodigious chunks of nourishment from the woodpile.

Apple "butter making in the fall was a more interest ing activity, for It was somehow more inspiring to try out Peggy Eisenhower's homemade butter than to have Peggy Eisen hower's homemade soap tried out on boyish faces blackened with the daily grime accumulated in farmyard toil. While the girls filled the large copper kettle with a bushel of quartered apples, the boys wooed a fire with chips and shavings. If they minded their manners like little gentlemen but worked like firemen stoking furnaces

at brick kilns their sister⁸ might give them a wooden spoon to scrape the first butter of the season from the testing dish. When cider no longer "wept out" of the hot spicy mass, the butter was done, cooled and stored in the garret alongside the barrels of soft soap, while directly overhead bags of dried apples and cherries swung from unpainted rafters.

Butchering called for more wood. After the hammer had found the vital spot and the corn-fed porker's throat was slit and properly bled, the scalding was done in an iron barrel propped at an angle over a red-hot fire. When at last the greedy flame was allowed to go unattended, the boys stood about to watch Jacob and the hired man scrape down the steaming sides of the carcass and expertly cut it for curing and table use. Hams and side meat went to the smokehouse for hickory curing, and the sausage went to the girls in the kitchen for stuffing in entrail casings, while **Bessy** herself prepared the hog's head for scrapple. Liver dumplings swimming in hot broth for supper was the perfect finishing touch to a perfect butchering day.

Years later, after Abraham and Ira were grown and

in their own homes in Kansas, neither ate pork from religious conviction.¹ So when Ira's Katie desired homemade sausage, he—taking care not to wield the butcherknife himself—gave their young, inexperienced son-in-law a free lecture course on the art of home butchery, while the hog hung steaming by the scalding barrel.²

¹Evangelical Visitor. December 25, 1911. It is Abraham who frowns upon the eating of pork here. The HFMA, to which both Abraham and Ira were at one time or another amenable, forbade the eating of pork.

²Interview with Mr. J. M. Brandt, Topeka, Kansas, the son-in-law.

But there were more than wood chores on Jacob's Pennsylvania farm. June cherries in the orchard needed a trio of nimble boys to climb the higher branches to rescue the sweetest, reddest fruits for Peggy's steamed cherry duff to be served with Jersey cream skimmed from great earthenware crocks in the springhouse. When July harvest season rolled around it was the boys' pleasant duty to take the harvesters their mid-morning "piece"—a mammoth square of shoofly cake or giant wedge of schnitz pie to be downed with mighty gulps of fresh buttermilk cooled since the early morning churning.

Vintage came in the fall. The whole family turned out en masse in the hillside vineyard to harvest the clusters while they hung in their purple prime. Bunches were cut, packed in baskets, and sold to townspeople who wanted Concords for Jell and table use. Not one grape raised on the Eisenhower place ever found its way to a winery.¹

¹ Francis T. Miller, op. cit... p. 11.

In the fall, too, the apple orchard demanded its share of harvest attention. Even the highest branches yielded its fruits with a little persuasion from the agile Eisenhower boys—the mottled Baldwins which produced only every second year; the firm, crisp, highly-flavored Jonathans; the aromatic, brightly striped Northern Spy; the ever-popular cider fruit, the deep red winesap. Some of the apples were saved for the cellar barrels for winter use; others were sacrificed on the spot and pressed out as sweet cider for singing circle refreshment, or as vinegar for pickling cucumbers, peaches, and red cabbage. Still others were quartered and cooked up as apple butter, or quartered and dried as schnitz. Schnitz un knepp was heartily endorsed at the Eisenhower home as an all around favorite. David, in particular, like this ham and dried

apple dish, and long after he was married and had six boys of his own it continued to rate highly on his list as a culinary favorite.¹

The Eisenhower orchard was swiss-dotted with one hundred beehives.² One hundred white hives housed thousands of bees which considered their annual hold up a fair exchange for the proximity of fruit-blossom nectar with which to manufacture comb and honey. Jacob and the hired man, armed with veils and smokepots, robbed the hives, and took the golden loot to town to sell.

Winter breakfasts of fried sausage and biscuit eaten by the light of a coal-oil lamp; a kerosene lantern-lighted trip through the silent world of snow to the Dutch bankbarn smelling of animal warmth; cows to milk; stock to feed from the corncrib's golden store and from the haymow fodder cut and cured from summer's meadow grasses—this was work, this was virtue.

¹Kornitzer, op. cit., p. 33.

²F. T. Miller, op. cit., p. 11. ³Ibid., pp. 17-18.

But it was not all work and no play at the Eisenhower house. There were starlight rides in straw-filled sleighs, when sleigh bells jangled and the runners

went swish on newly fallen snow. There were spelling bees at the country schoolhouse. Milton Miller and Clem Stroup, the champion spellers in school,³ never ceased to be intellectual wonders to Ira who could never spell "cat"

without first looking it up in the Blueback speller.¹ David was the Eisenhower boy who took to books. He was the studious one.

¹Note spelling in the photostat of the Hephzibah Holiness Mission Minutes in the Appendix.

Abraham and Ira, on the other hand, took to nonsense (without paternal knowledge, of course) like a frisky colt takes to its heels in a spring pasture. What one did not think of, the other did before long. After they were grown men and preachers, their religious revels were nothing if not original, and never ceased to amaze even those who were most accustomed to the reckless abandonment of the religious zealot. While it is not recorded that they hid behind the barn to fearlessly ride anything having hooves, hair, and a tail (Abraham became a veterenarian and he especially liked animals), or walked the dizzy heights of barn rafters, or peppered windows with grains of corn on Halloween night, or dismantled a

neighbor's wagon only to re-assemble it on the barn roof—they probably did, for as grown men they clowned in the pulpit through second nature and never thought such antics sacreligious in the least. One of their childhood pranks is a matter of record, however. After the boys outgrew the rabbit's nest of colored eggs hidden by the older girls under the currant bushes in the garden, they took to hiding out their own eggs. For

days before Easter, they—together with Philip Eberly, the boy who lived in the little tenent house on a corner of the Eisenhower farm—beat sister Mandy to the eggs and hid them in a hollow in the darkest recess in the haymow.¹ On Easter morning, they triumphantly carried in their black hats full to the brim of not-overly-fresh eggs. Eggs even riper than these were to be encountered by Abraham when his ministry in the Cherokee Strip of Oklahoma met with uninhibited ruffians.

But the greatest activity in the Eisenhower family centered around the "love feast." Once a year, the Brethren love feast was held in Jacob's big house. On

these occasions his entire household buzzed with more activity than bees in an orchard in order to make adequate preparation for the coming of both local Brethren and those from

a distance of fifty and seventy-five miles.^p Brethren from the Pike Meeting House on the Juniata District often walked to Lykens Valley for love feasts—a distance of thirty miles.³

¹F. T. Miller, op. cit., p. 18. Easter eggs were much in vogue with the Pennsylvania Dutch. Miss Adda Engle, Abilene, granddaughter of African missionary River Brethren Jesse Engle, told the writer how she used to find rabbits' Easter eggs under their currant bush back in Pennsylvania.

²
Ibid., p. 8» ³Climenhaga, op. cit., p. 87.

As the Brethren would abide in Jacob's house for

two whole days, enormous quantities of meat and vegetables and pastries were boiled, baked, roasted, fried, stewed and pickled by the Eisenhower women and their neighbors as they stood long hours over stove, oven, and crock. In the barn, Jacob and the hired man forked back the last of last

season's sweet-smelling hay, clearing a space wide enough to accomodate long tables in the loft for the love feast occasion. The boys' endless chores included stuffing striped ticking with cornhusks, searchingly patting the padded mattress lest a stray cob cast reflections upon the family hospitality, and lugging them up to garret and mow for overflow sleepers. When kitchen, garret, barn and table gleemed with Dutch cleanliness and groaned with Dutch plen-teousness, only then did the Eisenhower clan relax to await the arrival of the Brethren.

After a day and a half of friendly fellowshipping — of psalm-singing, of testimonials, of hearing messages from St. John 13, Ephesians 4 and I Corinthians 11, and of reading the account of the Crucifixion from one of the Gospels¹—preparations were made for the final service.

¹Ibid., p. 70.

^p

²Ibid., p. 44.

On the evening of the second day, the Brethren solemnly walked to the barn to observe the love feast, a simple meal eaten by flickering candlelight from the white-clothed tables erected on tressels in the loft for the occasion.

Before partaking of the meat, vegetables and coffee, the Brethren sang grace, "Father we thank Thee for this food,

but more we thank Thee for the Lord."¹

The ordinance of feet washing, based on Christ's example in John 13, followed the love feast. In this observance one would take a basin and a towel and, moving alongside the table, he washed the feet of his brethren

until another took his place to perform the same office.²

The taking of the bread and cup was the last service. While the love feast was open to all, communion was closed to nonmembers. Members lifted wooden cups of fermented wine (unfermented after 1885 by order of General Conference) and solemnly partook of the elements, after which they made ready for the long trek home.³

¹Ibid., p. 130.

²Ibid., p. 318.

³Ibid., p. 317.

Two day love feast occasions such as this, which were attended equally well by local Brethren and by those of neighboring counties, must have provided the setting for Kansas talk among them, when the conversation shifted from the spiritual to the temporal. Whenever certain Brethren met at love feasts and General Conferences, the talk sooner or later turned to the golden wheat lands of the Great Plains. Samuel and Noah Zook and Peter Bert of Franklin

County, Jesse M. Engle of Cumberland County, Ben-

Jamin Gish, and Jacob F. Eisenhower and his old father Frederick, who now made his home with him, had all served Pennsylvania in dual capacities as preachers and farmers, and the West appealed to both their plowing and proselytizing abilities.

¹ Samuel Zook, "Local Church History of Dickinson County," Evangelical Visitor. August 1, 1892.

²Minutes of General Conferences of Brethren in Christ (River Brethren) from 1871-1904 (Harrisburg, Pennsylvania: compiled by H. K. Kreider, Eli M. Engle, S. R. Smith in 1904), Conference of 1877, Article 6, p. 23. /Hereafter this work shall be referred to as General Conference Index/.

It appears that two Maryland Brethren—David Book and John B. Musser--were the first to go out West, in August, 1876, to spy out the wheat lands of the productive plains of Kansas, and, like Joshua and Caleb, brought back favorable reports from a veritable Land of Canaan. They returned with their families in the spring of 1877 to become the first resident River Brethren of Dickinson County, a central Kansas area with Abilene, the infamous cowtown as its county seat.¹ Other Brethren then became interested in Kansas. When the General Conference

convened in May of 1877, it was though expedient to send some "ministering Brethren . . . to visit scattered members throughout the state of Kansas." Later the same year, Peter Bert's sons went to work in Kansas, and liked the agricultural prospects so well that they wrote to their

father for money to buy land. Cautious old Peter Bert came out West to see the land for himself, and promptly bought a three-quarter section at seven dollars per acre, some thirteen miles north of Abilene.¹ Then he returned to Pennsylvania praising the productiveness of the prairies.

By this time, the Eisenhowers had caught the western fever and made plans to sell out and go west. The major reason for Jacob's participation in the migration, according to Amanda Musser as she remembered it in 1943, was that her father thought the "beautiful land" of Kansas was the ideal place to rear her three brothers, then ages eleven, thirteen, and fifteen. She herself at that time was a lass of sixteen. While some of the Lykens Valley

Brethren migrated to Kansas because they were discontented

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¹Climenhaga, op. cit., p. 176. ²F. T.

Miller, op. cit., p. 35. [^]Climenhaga, op. cit., p. 84.

⁴Davis, op. cit., pp. 7-9. ³Eshleman, loc.cit.
with their poor, sandy, hilly lands, this does not

appear to have been Jacob Eisenhower's primary motive.

In fact, it appears he had prospered well enough in the valley, for a county census of 1870 lists his real estate at \$13,000, with personal property valued at \$6,000.⁴

Then, when he went West, he sold his farm for \$8,500 cash, after having purchased it for \$3,698 in 1854.⁵

Jacob Eisenhower's property in Pennsylvania did not lose its identity, however, when he signed the deed—with Peggy making her X—to Mr. Jeremiah Speck,¹ for in seventy years the house received special mention in national newspapers. On an October day in 1955, one thousand persons watched while Jacob's grandson, Dr. Milton Eisenhower, removed the black veil from the historical plaque marking the grounds of the 101 year old farmhouse from whence the

preacher and his family migrated to Kansas in 1878.^p

¹F. T. Miller, op. cit., pp. 16-17.

²New York Times, October 24, 1955, p. 15.

³Miller, op. cit., p. 36. ^Davis, op. cit., p. 18.

The Jayhawk Immigrant, 1878-1887 Only seven Eisenhowers
lift Lykens Valley in the spring of 1878—Jacob and Peggy
and four of their children, Amanda and the boys, David,
Abraham, and Ira, and their grandfather, eighty-four year
old Frederick Eisenhower. Sixteen year old Amanda found the
parting particularly difficult, and sobbed till the train
left Elizabethville. At Harrisburg where they changed
trains for the main line west, five other families joined
them, including Jacob's sister Catharine E. Pyke,⁵ and
their brother Samuel.⁴ Three days later the journey ended
at Abilene, the notorious cattle terminal which had been
heralded far and wide only seven short years earlier as
having more cutthroats

and desperadoes than any other town its size in all of
North America.¹

Abilene should not have gone bad, any more than a

preacher's son should stray from the fold, for, it is said, that the god-fearing men who founded it turned to the Bible for a Scriptural appellation. Finding "Abilene" in Luke 3:1, they named their settlement in honor of the province in northern Palestine which was noted for its grasslands on the slopes of Lebanon. In the original Syrian, Abilene meanB "grassy plain,"² and its modern counterpart was well named for even yet today, despite the ever encroaching ravages of the plow, the tourist driving into Abilene via state highway 15 is impressed with the rolling grasslands southwest of town.

¹Wayne Gard, *The Chisholm Trail* (Norman, Oklahoma: University of Oklahoma Press, 1954), p. 167.

²Delos W. Lovelace, *General "Ike" Eisenhower* (New York: Thomas Y. Crowell Co., 1945), pp. 9-10.

³Floyd Benjamin Streeter, *The Kaw* (New York: Farrar and Rinehart, Inc., 1941), pp. 194-195.

In the early days, Abilene grew as slowly as most Kansas towns. Until the close of the Civil War most of the inhabitants of Kansas had settled in the eastern third of the state, but the cannon had scarcely stopped smoking before Union soldiers began a mass migration to obtain public land made possible by the Homestead Act of 1862.

Lands were cheap and plentiful. The infamous drought of 1860 had sent thousands of early homesteaders scurrying back East to the wife's folks. Kansas was fit only for buffalo and horny toads, they grumbled. No rain fell that year, and hot winds from the south scorched the earth as effectively as though a prairie fire had burned over the plains.¹ Crops failed, ponds dried up. Hauling water occupied much of the settlers' time. When pioneer mothers scraped the last cup of flour from the bottom of the barrel, they left their soddies to search the parched plains, hoping to find enough sheep sorrel to make a tart pie sweetened with a little molasses.

Things were looking better after the war as railroads pushed westward promising transportation from fertile field in fortunate years to city markets hundreds of miles away. The Kansas Pacific Railroad reached Abilene in March of 1867.² The town at that time boasted a residential area of a dozen huts built of logs and roofed with dirt, a hotel, a stable, a dugout blacksmith's shop, a saloon, and a general store.³

¹Ibid., pp. 225-227.

²Ibid., pp. 81-86.

³Gard, op. cit., p. 65.

Abilene changed overnight, when J. G. McCoy, an enterprising Illinois cattle dealer, studied a map and decided to locate a cattle market for Texas drovers near

the Kansas Pacific terminal point.¹ Bringing in carloads of pine lumber from Hannibal, Missouri, McCoy built shipping yards alongside the tracks in Abilene, and that fall shipped

nearly 1,000 stock cars of cattle to eastern markets.^p

The cattle industry brought more than churning hooves and lusty bawling to Abilene. Scores of Texas cowboys, mostly unambitious runaways from back East, trailed countless herds over the lonesome Chlsholm Trail, and, upon reaching Abilene, they let go with their profanity and guns until the respectable residents of the town were quite beside themselves with fear and righteous Indignation. In 1869 when city ordinances forbad trailhands to wear firearms in town, cowboys contemptously shot the printed and posted copies to pulp. The council then decided to employ a city marshal and found a capable man in

the person of Tom Smith who ably served the town until some dugout settlers killed him with an ax.³

The next marshal hired was the fabulous Wild Bill Hickok. Union scout and guerrilla fighter in the Civil War, Hickok had made a name for himself as a crack pistol shot. It is said that he could toss a coin in the air and

¹Streeter, op. cit., pp. 96-104.

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Gard, op. cit., p. 83. ³Streeter, op. cit., pp. 122-128.

⁴Gard, op. cit., p. 179.

blast it to bits before it hit the ground. Wearing long

brown hair, a Prince Albert coat, checkered trousers, silk vest and sixty dollar boots, the law man cut a fancy figure as he clumped the wooden sidewalks of Abilene. He "kept order" in the town while hanging out at his favorite gambling headquarters, the elegant Alamo Saloon where costly mirrors lined the bar, harmonious strains of piano and violin soothed the taut nerves of St. Louis gamblers, and vases of the choicest cut flowers bravely competed in an olfactory struggle with whiskey fumes and tobacco smoke.¹ After serving Abilene eight months, Marshal Hickok

was

dismissed by the city council for cutting too many notches

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on his handy guns.

¹Streeter, op. cit., p. 121.

²Gard, op. cit., p. 179.

³Streeter, op. cit., pp. 120-121. 4

Hatch, op. cit., p. 13. ³Streeter, op. cit., p. 122.

Abilene boomed in those days. By 1870, it had four hotels, ten boarding houses,³ numerous dance halls and gambling parlors, and, on First Street alone, thirteen saloons with such picturesque names as Applejack, the Old Fruit, the Longhorn.⁴ The best hotel in town was the three-story structure called "Drover's Cottage," its green Venetian blinds, hardwood finish, and elegant furnishings appealing to the aesthetic tastes of Abilene's elite.³

By 1870, the city council passed ordinances evicting the ladies of easy virtue who had been attracted to Abilene from cities as far away as Memphis and Chicago. Carrying their jeweled pistols and daggers, they left town by train that year but were back with stronger forces the next to establish themselves outside the city limits, at a place called Hell's Half'Acre on the banks of Mud Creek.¹ By

this time, Abilene had grown so notorious that wealthy Easterners took trains to the infamous cowtown for the sole purpose of satisfying their curiosity about the veracity of the tales they had heard.

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At last, in the winter of 1871, the farmers of Dickinson County, together with the more respectable people of the town, pooled their strength, and with one voice cried out against the evils connected with the cattle trade. They drew up the following petition:

We, the undersigned members of the Farmers' Protective Association and officers and citizens Of Dickinson who have contemplated driving Texas cattle to Abilene the coming season to seek some other point for shipment, as the inhabitants of Dickinson will no longer submit to the evils of the trade.²

The introduction of the lowly barbed-wire fence on the

¹Davls, op. cit., p. 23.

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Cushman, "Abilene, First of the Kansas Cowtowns", The Kansas Historical Quarterly, Vol. IX, No. 3 (August, 1940), p. 257 quoted in Joe B. Frantz and Julian E. Choate, Jr., The American Cowboy (Norman: University of Oklahoma Press, 1955).

treeless plains made easy trailing difficult, and in this

way the barbed barriers assisted the indignant farmer in turning the Longhorns to another cowtown sixty miles further down the shining rails Of the Kansas Pacific.¹

After an aroused citizenry shunted the cattle trade

elsewhere, Abilene wilted as quickly as it had mushroomed five years before. In a matter of months, sunflowers took root in the main streets, and, like golden helmeted soldiers, they silently stood sentinel in a virtually desolate village. Nevertheless, the citizens, according to the editor of an Abilene paper, had the "satisfaction of knowing hell was more than sixty miles away" (the cattle trade had moved on to Ellsworth some sixty miles away).^p Abilene's economy was paralyzed only temporarily, however, for new settlers coming into the area gave the dying town a shot in the arm by making it the farm market of the county.³

Wheat, not wickedness, was the drawing card.

¹Gard, op. cit., p. 181. ²Ibid., p. 182.

■x 4

³ Ibid. Streeter, op. cit., p. 239.

If the Eastern curiosity seeker who journeyed West to behold the gaudy gilt so brazenly displayed in Abilene in 1871, could have returned a half dozen years later, he would have been no less impressed with the vast golden treasure of the ground. Marvelous to behold was the wheat field of Theodore C. Henry,⁴ former mayor of Abilene, whose main farm--siashed down the middle by the railroad--extended

from Abilene to a point eleven miles east. When crossing Henry's farm, conductors were wont to call out, "We are passing through the largest wheat field in America", and the passengers thrust their heads out the windows to see 5,000 acres of the finest winter wheat In the world. This was Henry's field in 1876.

Kansas was blest with another bumper crop the next year when a party of River Brethren from Pennsylvania came out to see the West. This promising land lured the Brethren to try their hand at raising Red Turkey, a winter wheat variety introduced and developed by a kindred group, the Mennonites of Crimea who began their Kansas migration in 1874.

The Dickinson County Chronicle in 1878 wrote glowing accounts of the region's productiveness in hopes of enticing emigrants to its doors. The editor believed that there was "not one square mile of land in the entire county that may not, with much less effort than is required in the eastern states, be farmed and covered with fields of growing grain". He was of the conviction no better corn grew anywhere in the Mississippi Valley than in this Kansas

county. (He was honest enough to admit that a crop failure occurred once in every five years). With Abilene's courthouse and jail paid for, no debt burdened the county except for four iron bridges spanning the Smoky Hill River. The county further boasted six flour mills and one woolen

mill.

This article of one and one-half columns of lavish praise for Dickinson County appeared in eight issues of the Chronicle. With 500,000 acres of arable land,¹ and a popu-
lation of only 10,850 in the entire county to occupy them,² it is no wonder that land hungry emigrants from back East looked toward Abilene. The country editor's Macedonian appeal was not lost on the River Brethren, and they migrated to Dickinson County in amazing numbers for so small a sect.

This, then, is a miniature mural of Dickinson County in the decade preceding Jacob Eisenhower's migration to Kansas. From the Kansas Pacific station platform, Jacob had only to look about him to see that the ghost town

of 1872 had been resurrected. Respectability replaced the abandoned debauchery of an earlier era. Gone were the boisterous cowboys, and gone was the flamboyant marshal of Abilene, Wild Bill Hickok. Dying at Deadwood in the Dakota Territory with a bullet in his back, he would, nevertheless, continue to live in song and story much to the dismay of the good folk who disapproved of immortalizing his deeds.

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Dickinson County Chronicle. February 22, 1878. ^Dickinson County Chronicle, June 7, 1878.

Kansas Puritanism had triumphed again. The railroad tracks no longer divided the town as it had formerly--with the wild Abilene of saloons and bawdy houses to the

south of the shining rails and the respectable Abilene of courthouse and church to the north.¹ Only two churches graced Abilene in 1870—a Baptist and an Universalist, and both of these were woefully small in membership,^p but by 1878, six or seven places of worship had appeared in town despite the depopulation that followed the disappearing

hooves of the Texas Longhorns.³ The ribald songs and raucous barroom melodeon tunes of 1870 were supplanted In 1878 by a band concert of Mendelssohn and Beethoven bravely produced by the local citizenry, a concert that ended with a religious number from the Abilene Cornet Band, the grand hymn of the church, "Nearer My God to Thee". By 1878, spelling schools and Lyceums had replaced the killings and carousings of seven years earlier. Only a few weeks before the Eisenhowers arrived in the county, one Literary Society in the country, near Belle Springs where Jacob Eisenhower was to settle, debated the proposition "that novel reading is in injurious to youthful minds". The affirmative won, of course.

Even playing marbles for "keeps" was frowned upon,³ when only a few short years before, gambling dens were the

¹Streeter, op. cit., pp. 120-121.

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Gard, op. cit., p. 168.

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T. Dunlap, "Then and Now," Dickinson County Chronicle, April 19, 1878.

[^]Dickinson County Chronicle, Feb. 1, 1878. ³Ibid.

order of the day. In 1871, a respectable woman would not be seen walking south of the tracks in "Texas" Abilene, but

in a few short years, the River Brethren would build the Belle Springs Creamery on the very site of Drover's Cottage in that infamous section of town, and into- its vats went rich sweet milk which turned out the finest butter produced in the West. A number of Eisenhowers would work here, including one of Jacob's sons, a son-in-law, and several grandsons.

All in all, Jacob must have been pleased with the prospects as he surveyed the town. Abilene would be his marketing center, and it was now a safe place to send his boys to trade eggs and cream for sundry staples. Although Kansas was not yet "dry", it would be only two years until the sale of intoxicating liquor would be declared by law to be illegal, but it would take a hatchet-carrying woman to close the joints.

A ride in the country with a land agent must have confirmed Jacob's first impression as he made studied surveys of the soil he hoped to purchase for his own. No longer did a thousand cattle graze the grass on every hill. Seven years before, the treeless plains were black with Longhorns; now. Osage-orange hedgerows fenced homesteads dotting the rolling prairies. A strand of barbed wire had

won the range warfare, and dozens of whirling windmills testified to the triumph of the tillers of the soil over the drifting cattle drovers. Cattlemen, however, left their mark, for the trail they blazed in the buffalo grass outlived Daniel Boone's trail blazed on trees. While neither mark healed in a generation, the sod-busting plow has not yet entirely erased the ravages of twenty million churning hooves. To this day the route of the Chisholm Trail can be followed in many places down through the fields by the shorter size and sparse quality of the grain.¹

The farmland Jacob Eisenhower finally decided upon was scarcely more than a stone's throw from the old Chisholm Trail.² Buying 160 acres seven miles south of the

■7. »

Smoky Hill River,³ he and his family probably lived in the wagon—a huge eight-horse covered wagon which had arrived by freight—that first summer until the crops were in and harvested, as this was the custom of new settlers lest precious hours needed for planting and reaping be used unwisely. House-building was reserved for winter days when the ground lay dormant.⁴

¹Streeter, op. cit... p. 119. ²Davis, op. cit... p. 26.

³Ibid., p. 20. ⁴Lovelace, op. cit.., p. 5.

When Jacob and his sons got around to building, they erected a rambling barn and beside it, a Dutch windmill with wooden sails. If non-German homesteaders wondered

at the marvelous water-fetching contraption of the Eisenhower place,¹ the Eisenhowers were no less impressed with

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the constantly blowing wind revolving its creaking sails. Hot summer winds from the south and southwest, cold winter winds from the northwest, high wild winds and winds gentle as a baby's breath—these were the winds, mixed blessing and bane, which whipped freshly-laundered clothes dry in a matter of minutes, sent newly-turned topsoil over Missouri way, whistled in the ears to irritate the sensitive nervous system, and, steadily turned the wooden arms of the mill which pumped water in the stock tank.

While the harnessed winds of Kansas labored for Jacob in some ways, it relieved neither him nor his household from the responsibility of honest toll. Jacob worked

hard, and drove his sons as relentlessly as he drove him-

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¹^avis, op. cit., p. 21.

²F. T. Miller, op. cit., p. 36.

³Davis, op. cit., p. 27.

self --pitting brute strength against unthawed mould stubbornly resisting the first thrusts of tempered steel In spring, against the grasses of a summer's hay field, against tough brown shucks on corn husking days when wintry blasts numbed forty fingers as if no cotton gloved four sturdy pairs of Dutch hands at all. Jacob's most worldly ambition was to make an honest living from the prairie soil, and he

earnestly hoped that his three sons would become farmers like himself and their grandfather, and the Eisenhower generations before him,¹ but none of them did. Although a standard gift to each of his children upon marriage consisted of a farm and \$2,000 in cash, not one of his boys followed the plow longer than he felt he had to. Ira, the youngest, held out the longest, but after a few years, he gave it up for buttermaking, papering and painting, and preaching; Three of Jacob's daughters, however, married farmers, all of them living in Dickinson County.

¹Miller, op. cit., p. 35. ²Davis, op. cit., p. 31.

³Paul Hutchinson, "The President's Religious

Faith," Christian Century, March 24, 1954.

Jacob was fifty-two when he pulled up stakes in Pennsylvania to sink them again in the virgin soil of an untampered prairie. His tenure as a Kansas tiller was, of course, rather brief, and after his sons' marriages, he left the homestead and moved into the town of Hope, where two of his boys were in business—David as co-owner of a general merchandise store, Abraham as a veterinary surgeon. Hope was a Dickinson County village, south of Abilene. Although Jacob lived here for only four years (about 1885-1889), the industrious Dutchman left his name in the history of the development of the town. In the course of time, he bought a number of nearby farms for which he paid \$1,200 a quarter section.³ He owned the largest business build

ing, known as the Eisenhower Building, in town in which David had his business and Abraham his office.¹

It was in his store building that the directors of a creamery concern met in 1887.² Not only non-German villagers, but Jacob Elsenhower as well saw that Dutch dairying in Dickinson County was a sure thing, that a brick of creamery butter was nearly as good a security as a brick of gold. Jacob bought ten shares in the Hope butter and

cheese factory while It was still a dream in the mind of the directors.³ The directors of this concern evidenced considerable confidence in citizen Eisenhower, for the following notice appeared in The Hope Dispatch, January 21, 1887:

Mr. J. F. Eisenhower declines the honor of the presidency of the butter and cheese factory. The office of treasurer of the Association is about as many offices as he feels that he can fill with any degree of satisfaction.

¹Hope Herald. April 7, 1887. ²The Hope Dispatch. January 14, 1887. ³The Hope Dispatch. December 31, 1886. ⁴Hope Herald, March 7, 1889.

Two years after this, ageing Jacob Eisenhower rented his house in Hope (it is still standing—a two-story empty shell on South Main Street, only a scant block from the site of his store building), and moved—his last "flitting" —to the county seat of Abilene where he and Peggy spent their last days.⁴

With his own capable hands, Jacob erected this dwelling in Hope as well as the large frame house on his Kansas homestead some miles to the north. Built in 1878, the homestead house still stands by the side of a sandy road (only a short distance west of the tiny hamlet of

Navarre), a two-story reminder of the change wrought by eight decades. It was occupied, at the time of the writer's visit in 1957, by a farmer and his family. One distinctive feature in this house not found in most homesteader's dwellings is the presence of a large parlor, designed to serve the Brethren as a meeting house on Sundays.¹ Although records show that the first River Brethren love feast held in Dickinson County occurred in the fall of 1878 in the home or barn of John B. Musser,^o the Maryland brother who had come out the previous year, it appears that the Eisenhower home was the Brethren's first regular meeting place in the state of Kansas.

¹Davls, op. cit., p. 21.

²Bishop Samuel Zook, loc. cit.

³This information is obtained from the obituary of Rebecca Eisenhower written by Samuel Zook, editor of the Evangelical Visitor, July 15, 1890.

Leading a Dauphin flock to the prairie state in 1878 as the solicitous shepherd guides his dependent sheep to greener pastures, Jacob came to be the first River Brethren minister to reside in Dickinson County,³ with Elder

Peter Bert of Franklin County arriving a little later that same spring to settle rich lands around Detroit, north of the Smoky Hill River.¹ Together, these two ministers conducted religious services for the widely scattered Brethren, holding regular meetings every two weeks.^p It was only fitting, therefore, that Jacob should provide a fold for the flock south of the river until church buildings, which were being gradually accepted as consistent with Brethren beliefs, could be built by the Kansas settlers. The first River Brethren church in the state was erected at Abilene in 1885, seven years after the arrival of the Eisenhowers; four rural churches were to follow soon after—two in North Dickinson County—Bethel and Zion in 1887, and two in South Dickinson —Rosebank in 1890 and Belle Springs in 1891.³ These two latter country churches were to play a very important part in the Eisenhowers' ministry.

¹Climenhaga, op. cit., p. 177.

²Zook, "Local Church History in Dickinson County", loc. cit.

³Climenhaga, op. cit., p. 181. ⁴Zook, loc. cit.
In 1878, the farm homes of Jacob Eisenhower and of

Peter Bert would have accomodated adequately the handful of Brethren in the county, but the following spring, 1879, a large Lancaster County colony led by Jesse M. Engle came to Kansas.⁴ These emigrants are known among the Abilene Breth

ren today as "The Immigration."¹ This great colony, numbering about 300 in all (not all were members), arrived in two contingents—the first reaching Abilene March 27, and the second on the morning of the next day. The Seventy-Niners found temporary lodging in the emigrant house, a 32 by 80 foot frame structure built alongside the Union Pacific tracks, until they could get located on the prairie lands and erect their own homes.² Jacob Eisenhower's handy hammer helped to build the barracks for the Brethren.⁵ drude as these quarters appeared, they were a vast improvement on camping out in a covered wagon as he had done the spring before.

¹Interview with Miss Adda Engle, Abilene, Kansas, September 27, 1958.

²Climenhaga, op. cit., p. 175.

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⁴Interview with Mr. Jesse Haldeman, Jacob EisenI hower's grandson, Upland, California, June 2, 1958.

So successful was the Lancaster colony in their agricultural pursuits that other Brethren families ventured into Kansas in 1880. The heads of these families included some close friends of the Eisenhowers—Elder Noah Zook who pioneered evangelism in the Church, and his brother Elder Samuel Zook who edited the Evangelical Visitor, the official church organ, to which one or another of the Eisenhowers made frequent written contributions, and Elder Daniel Steckley of Canada who pioneered preaching with Abraham and

Ira Elsenhower in Kansas and Oklahoma. The Zooks settled in North Dickinson; Steckleys, the Engles and Eisenhowers in the South. It was a stream of water, the Smoky Hill River, and not doctrinal differences which divided the Church into North and South for geographic convenience.¹ By 1883, the Brethren membership in Dickinson County totalled some five or six hundred.²

According to Bishop Samuel Zook, the Lord poured out His Spirit upon the Dickinson Brethren in the fall and winter of 1884 and in that "glorious revival" many more

were converted and united with the Church.³ From time to time other spiritual awakenings aroused the Brethren whenever a drowsy complacency overtook them. "Perhaps the most glorious revival I ever witnessed," writes Bishop Samuel Zook in the summer of 1892, "took place at Belle Springs last winter".⁴ In a month, no less than 153 were converted among both the young and old and of this number eighty were baptized, uniting with the Church.

¹Climenhaga, op. cit., p. 176. ²

Zook, loc. cit. ³Ibid. ⁴Ibid.

Belle Springs, the community where the Eisenhowers first settled, is located two and one-half miles west of the present site of Navarre, Kansas. From church archives supplied by Bishop Ray Witter (Jacob Eisenhower's grandson)

who still lives at Navarre, the legendary story of how this community got its name is still preserved. It appears that a belled cow belonging to a German homesteader living on Turkey Creek lost her bell while grazing on the open prairie. It was later found near a spring, and to distinguish this water from others in the area, it was

called "Bell Springs."¹ However it came by its appellation, the community was already known by this name before the arrival of the Eisenhowers.² In due time, the vicinity was to give its name to a cemetery, a creamery, and a church building in that order.

¹"Auction of Belle Springs Church," Topeka Daily Capitol, September 12, 1957.

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Dickinson County Chronicle has Belle Springs items in February, 1878, issue and Eisenhowers did not arrive until March.

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^"Auction of Belle Springs Church," loc. cit. 4
Zook, loc. cit.

^c

"Auction of Belle Springs Church," loc. cit.

The first Brethren settling in Belle Springs were John B. Musser (1877) and Jacob Eisenhower (1878),³ and Brother Musser¹'s death the next year was the first among the Brethren in Kansas.⁴ In the fall of 1879, therefore, friends of Musser purchased a tract in the community for a cemetery. A church building occupying these burial grounds was unthought of at the time, and the Brethren continued to worship in members' homes for a dozen years thereafter.⁵ Meanwhile, both Frederick Eisenhower, Jacob's

old father,

and his wife Peggy were interred in this cemetery, in 1884 and 1890 respectively.

Shortly after coming West, the Brethren bore the brunt of Kansas fickleness in crop failure. When corn and wheat failed them, the Dutch turned to milk sales to tide them over the hard times. A Brethren creamery sprang up at Belle Springs and by 1889 this creamery was reported doing more business than any of the eight or nine others in the county—it was turning out 1,500 pounds of butter daily.

It made an excellent grade of butter and the Belle Springs brand on a roll insured its ready sale in both eastern and western markets.¹ Several members of the Elsenhower family were employed in the Belle Springs Creamery Company.

¹The Dickinson County News, Abilene, June 27, 1889. ^Kansas City Times, September 4, 1957. ^"Auction of Belle Springs Church," loc. cit.

In 1890, the Brethren started the building of the Belle Springs Church, a plain structure of white pine measuring 40 by 60 by 20. It contained, in addition to the main sanctuary, a basement for the long rows of tables and a partitioned loft of sleeping quarters for the Brethren when the love feasts brought them there for an extended stay. At last, the church was completed and the dedication day set for June 28, 1891.³

A record crowd of 700 met at Belle Springs to dedicate the new church. Three ministers preached that day, one of them being the pioneer preacher of the Belle Springs community—Jacob Eisenhower. He now resided in Abilene, but was called to the country church for the special occasion. He spoke simply, in Pennsylvania Dutch

(called by some, "German"), of the house not made with hands.¹

After the service, Jacob must have retired for a few lonely moments to the cemetery behind the church, where rested Peggy who had lain beneath the prairie sod almost exactly one year now. Before her death in June, 1890, she had known about the proposed plans for the church, but pneumonia claimed her before its completion. Her plain, Dutch-scrubbed parlor had been the Brethren meeting house only a few short years before, when members were counted by tens instead of by the hundreds. When Bishop Samuel Zook wrote her obituary for the Evangelical Visitor in 1890, he pointed to her faithfulness as a worthy member of the River Brethren faith, and further described her as "an earnest Christian, an affectionate wife and mother." He added that she left "the consolation with her friends that she was prepared to meet her God in peace."^p

¹Evangelical Visitor, August 1, 1891. ²Evangelical Visitor. July 15, 1890.

The Belle Springs of today is the Belle Springs of 1879—a cemetery, for the creamery located in Abilene, and

the church has been razed, leaving its sacred grounds to be occupied by the dead. When auctioned to the highest bidder on September 14, 1957, the church made newspaper columns the country over as being the Eisenhowers' place of worship for many years. Jacob often preached from its platform. The proceeds went toward a memorial in South Africa for his friend and former pastor of Belle Springs, missionary Jesse M. Engle.¹

The Going Forth, 1887-1895 Jacob Eisenhower's ministry extended over a period of fifty years, which may be conveniently divided into four periods of time. One, his Pennsylvania ministry from 1856 to 1878; two, an alleged ministry of three months duration as pastor of the Bolivar Mennonite Church in Tuscarawas

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¹A Junction City man bought the church for \$1,020 to build a home for his parents and found, after it was razed, that he had enough material for three houses. Nearly 200 persons attended the auction, snapping up various items. Church pews sold for \$1.20 each. The building and furnishings brought \$1,477—about one-third of the original cost of the structure. Klarksville Dally Express, Dec., 1957.

[^]Richardson, Eisenhower Lineage, II, 31, Nothing further is known about this ministry than this single statement. County, Ohio, a short while before migrating to Kansas;

three, his Kansas ministry, 1878 to 1906; four, his itinerant labors in the West, the Midwest and the East, 1887 to 1894.

Mission to the Russians

A part of Jacob's Kansas ministry included preaching the Gospel to Russians in Marlon County, the first county below Dickinson. Lydia Anna Eichelberger of Tabor, Iowa, recalls that before roads carved the grasslands into tidy squares, her grandfather Jacob Eisenhower struck out across the open prairie in his plain buggy and upon arriving in one of the Russian communities south of Hope shared the Gospel with his German-speaking neighbors.¹

The Russians (actually, German Mennonites from Crimea) had settled in Kansas only four years before the River Brethren came out West to homestead the fertile lands around Abilene, the first contingent arriving in Marion

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¹Interview with Mrs. Lydia Anna Eichelberger (Jacob's granddaughter), Tabor, Iowa, September, 1958.

²Margaret Whlttemore, Historic Kansas, A Centenary Sketchbook (Lawrence, Kansas: University of Kansas Press,

1954), p. 107.

³

Streeter, op. cit., p. 251.
County in 1874. From this mere trickle, a tide swept in until by 1883, 15,000 Mennonites had been transplanted from the German colonies along Russia's Volga River and Black Sea to the plains of central Kansas. The eighteenth century Mennonites had been lured to Russia by Catherine II who needed colonists for her new possessions recently gained from Turkey. Promising freedom of worship and military

exemption to those colonizing her lands, she won the attention of the peace-loving Mennonites of Germany. They proved to be excellent farmers for more than the century that they tilled the river valley and the plains of the semi-arid Crimea where they learned the secrets of dry farming. Over a hundred years later when Catherine's guaranty defaulted, the Mennonites looked to the dry lands of America for new homes.¹

¹Whittemore, op. cit., pp. 106-107.

²Ibid., p. 106.

³Streeter, op. cit., p. 248.

In the New World, Kansas and the Santa Fe Railroad, invited the Russian Mennonites to the grasslands as heartily as the colony of Pennsylvania had summoned the Palatines to Penn's Wood many years before. Peace-loving immigrants were naturally attracted to Kansas when the state legislature of 1874 passed a bill exempting religious pacifists from military duty.² In their bid for colonists, railroad agents offered cheap lands, freighted personal possessions at reduced rates, and extended credit to settlers who promised to locate on lands purchased from the Santa Fe Railroad. From the railroad, the Mennonites bought 60,000 acres in the counties of Marion, Harvey, McPherson and Reno,³ and on these tracts they sowed the first of the hard red winter wheat seed they had brought from Russia in

handmade chests. It was the introduction and development of this drought-resisting Red Turkey wheat which made Kansas the bread basket of the world, and, it was Red Turkey which attracted River Brethren to Dickinson County.

A news item of possible interest here appeared in

The Hope Herald, issue of June 9, 1887. It states simply:

"J. F. Eisenhower has just returned from the South where he has been for a week." While it cannot be ascertained as a fact, this news item may well refer to one of Jacob's preaching missions in Marion County which date would easily be within the memory of Mrs. Eichelberger who reports this particular phase of her grandfather's ministry. As there is no record of Jacob's having visited one of the southern states, it may be assumed the trip referred to above had as its specific object a destination simply in a southerly direction from Hope. Perusal of country newspapers of the period indicate that people were accustomed to think of relatively short distances as being "up north" or "down south" in a day when miles were measured in hours instead of minutes.

¹C. Henry Smith, The Story of the Mennonites (Newton: Mennonite Publication Office, 1950), p. 651.

Jacob Eisenhower shared the general concern of his church for Russian immigrants. As early as 1877, only three years after the first Russians arrived in Marion County

the River Brethren General Conference held in Pennsylvania and which Jacob Eisenhower undoubtedly attended, "decided that ministering brethren be sent to visit the Mennonites in the far West /Kansas/. . . . The following year, Conference sent two missionary brethren to the Mennonite settlements in Kansas, a Brother Hershey and a Brother Leshner. (A minister sent out by the Church to preach the Gospel was considered a "missionary brother."³) Again In 1884, Conference raised \$3,000 "to assist certain Russian families of Russia to America."⁴ It was only natural, therefore, for Jacob Eisenhower to look across the Kansas prairie and beyond the mulberry hedges to the Russian communities.

¹General Conference Index, Article 6, 1877, p. 23.

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General Conference Index, Article 15, 1878, p. 26.

³General Conference Index, Article 8, 1874, p. 18.

⁴General Conference Index, Article 9, 1884, p. 42.

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Climenhaga, op. cit., p. 362.

In that Conference of 1877, the missionary board appointed eighteen ministering brethren who were subject to call as missionary brethren. Jacob Eisenhower and his good friend, Noah Zook, were included in that number.⁵ It

is doubtful, however, that Jacob was ever specifically sent out by the Church as a missionary, an oversight which did not dull the "Go ye" sounding in his ears. He was soon on his way to the Russians beyond.

A self-appointed missionary, Jacob Eisenhower's mission to the Russian Mennonites must have included a little proselytizing, for one of the major differences between Mennonites and River Brethren was their views on the mode of baptism. For Jacob, pouring instead of immersing three times forward while kneeling in a flowing stream would have been unthinkable, an error needing the oracular mouthpiece of a Pennsylvania Dutchman of the River Brethren persuasion for rectification. When the writer visited Dickinson County in the fall of 1958, we found those who remembered Jacob Eisenhower very well. One of the Engles recalled that he was, to put it in her own words, "quite Independent" —the type of man who would, without leave of Church or family, strike out across the rolling grasslands to preach in Russian communities, if he felt led of the Lord to do so.¹ Jacob's own grandsons, the Haldeman brothers still living at Hope, remember their

grandfather as a very positive man, "staunch in every way" as they described him²—a man, in short, who never would have thought twice on whether or not he would uphold Brethren doctrines to a congregation foreign to those tenets.

interview with Miss Naomi Engle, Abilene, 1958.

^Interview with John and Harry Haldeman (Jacob's grandsons), Hope, Kansas, September, 1958.

Happily, the Mennonites and the Brethren had much in common, for the experiences of Jacob Eisenhower the

River Brethren farmer of Dickinson County were similar to those of the Mennonite farmers in Marion County. In addition to their common agricultural pursuits, they shared other points of similarity. They would have agreed on the matter of bearing of arms, taking of oaths, and the observance of feet washing.¹ They both belonged to a plain people—if anything the Mennonites were the plainer—their homes, even more than that of Jacob's, evidencing severity in furnishings. Although Mennonite yards abounded with tulips and wild olive shrubs, the interior of the houses were plain-colored dishware, decorated cupboard

shelves and chair tldys being among worldly items tabooed by the plain people.

It is not difficult to imagine this black-hatted prophet on a Saturday summer day jouncing across miles of virgin prairie in his black-topped buggy. On his knees an open German Bible is balanced, its sacred pages fluttering, wind-stirred as is his long, flowing sandy beard. With closed eyes he ponders the will of God for the meeting on the morrow. At last he rides up a lane lined with neatly trimmed mulberry hedges, and ties his buggy to one of the great wheels of the ubiquitous green farm wagon imported from Russia. A cordial invitation to supper, and he eats from a wooden bowl, a stew of potatoes and cabbage seasoned

with pork and cooked on a straw-hurning brick stove. After chores the "arboosen" (watermelon) is cut, and all delight in its red succulence by lamplight while the copper teakettle from Crimea sings a soothing melody in keeping with the endless swinging of the brass pendulum on the gold-faced Russian clock. Sabbath morning they walk to a nearby meeting house innocent of bell or steeple where a congregation of Mennonite farmers sing from leatherbound hymnals printed in Odessa. Jacob Eisenhower's

German sermon may well have been on some stirring evangelistic theme as revivalism had begun to send down roots among the Kansas Brethren, and he would have fearlessly preached the New Birth, knowing full well that the Mennonites stressed neither in their beliefs. Jacob would preach with vigorous enthusiasm, a quality rather lacking in the Brethren ministry as a whole, and his sermons were never dull. When Jacob's grandson, Jesse Haldeman, was at that age when church services never seemed to end, he thought his grandfather's sermons were very interesting, and the time passed quickly.¹

Mission in a Tent

In 1890, Jacob Eisenhower had, what he called "a new idea for mission work", a vision which appears to have been seen by him before it occurred to any of the other Brethren. The idea was so startling new for so conservative a sect

interview with Jesse Haldeman, Upland, June, 1958.

that it was two years before Eisenhower presented the innovation to the district council in North Dickinson, at which time, he said, "I made a brief statement as to the manner that I thought the work could be satisfactorily done." The gist of his plan is as follows: The River Brethren should undertake a tabernacle program, the Church furnishing one large tent for meetings and a smaller tent

for workers' quarters. Mission workers should consist of two brethren and their wives, one of whom should be "fully qualified and empowered to take full charge of the work and have full control to conduct the whole proceedings; the other can be in the nature or position of an assistant". At least once every two weeks, reports of the tabernacle work should appear in the Evangelical Visitor. Expenses were to be paid by the Church until the mission work should become self-supporting. Tabernacle meetings were to move from south in winter to north in summer, and all brethren and sisters going along, except for those appointed by the Church, should pay their own way.¹

¹J. F. Eisenhower, "Mission Work in Kansas and the West," Evangelical Visitor, March 15, 1892. For complete text, see photostat copy in Appendix.

²Ibid.

Although Eisenhower promised to do "all I can by my means and words to further this work," the fagots carefully laid by him were slow to catch fire. It was not until

1894 that his Pennsylvania friends from Shippensburg who had migrated to Kansas in 1880, Noah and Mary Zook, were

appointed by the Church to go out in tabernacle work. Sister Susan Hoffman and Sister Katie Hershey were chosen as helpers that first year, with the addition of Brother George Detwiler (he later became editor of the Visitor) the next year. For two five-month seasons the tabernacle work progressed from town to town with Elder Noah Zook preaching twice daily except on Sunday when three services were held that day. Since this was the first tabernacle work in the Church, many of the Brethren spoke against it, but the Zooks and their helpers labored faithfully, and the Brethren historian records that "the Lord blessed their labors and gave them souls who stood true to the end." After two seasons, the Zooks were led out in full time evangelistic meetings instead of part-time tabernacle work, as they now felt especially called to awaken the Church on the need of holiness as a work of grace.¹

Mission to Miners and Cowboys

¹Climenhaga, op. cit., p. 204.

In 1894 and 1895, Jacob Eisenhower, now a widower living in Abilene, was free to do some evangelistic work. Despite his advanced years, his itineracy led him from Arizona to Pennsylvania. In January, 1894, he found him at one of the Byerses homes in the new Brethren colony west of Glendale, Arizona. Here, holding a meeting in one of the

roughly built schoolhouses on the desert, he preached to cowboys and miners. During this meeting, Brother Byer's home was totally destroyed by fire, and the visiting brother, Jacob Eisenhower, lost his trunk and all his clothing except a work suit and seventy dollars in cash.¹ Neither fire nor sand storms destroyed his ardor or choked his zeal, and Eisenhower continued to hold meetings, one of them in a vacant store building. In February, Brother Noah Zook, who had not yet begun his tabernacle work but had gone West to hold some meetings around Phoenix, reports through the pages of the Evangelical Visitor, that he was met at Glendale by Brother J. F. Eisenhower of Abilene, Kansas.² In

March, Zook writes that Eisenhower was still in Arizona

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and would, perhaps, remain there for the summer. What flame and sand had failed to do earlier, soaring temperatures of 120-in-the-shade-and-no-shade must have accomplished, for midsummer found Eisenhower in northern Ohio.⁴

Mission to the Church

¹Evangelical Visitor, January 24, 1894.

²Evangelical Visitor. February 15, 1894.

³Evangelical Visitor. March 1, 1894.

⁴Evangelical Visitor. July 15, 1894.

Elder George Whisler, pastor emeritus at Abilene,
in

writing an unpublished family history, recalls the day Elder Jacob F. Eisenhower visited the Chestnut Grove community, near Mansfield, Ohio. He remembers that the visiting brother from Kansas was a good looking, well groomed elderly preacher who delivered the message enthusiastically, speaking English heavily accented with a "broken Pennsylvania Dutch brogue." Following is his own account, as he has preserved it for his posterity, of that memorable visit:

One never-to-be-forgotten weekend for the people of the Chestnut Grove community was when the Rev. Jacob Frederick Eisenhower of Abilene, Kansas, was guest speaker at the church services

Of course, Brother Eisenhower would be the Whisler family's after-church guest, probably to repay a visit Brother Whisler had paid him only a few years ago, while on a home-seeker's excursion in western Kansas, he stopped over in Abilene to visit his Zook cousins and his minister friends

After a refreshing night's rest, family worship at which our guest read the Scripture and led the prayer, and mother and the girls had served breakfast, Father explained that a few elderly couples who were absent from the Sunday services should be visited. But he went on to say, "I am busy on the farm today and cannot go. We will hitch up to the top buggy, and George, who knows where the people live, will take you." According to the directions, we were to get to Mose Gipes in good time for dinner, and stop at Nathan Steigerwalds on our return in the afternoon

Although it was a surprise visit, Bro. Glpe gave us a cordial welcome. He had some difficulty making Sr. Gipe understand who the stranger was. She was very

sure she had never heard of him, and questioned the propriety of having visitors sent to them on wash day. Our visit proceeded with our host and the call for dinner came timely. The menu consisted of a platter of fried sausage with such accessories as make a substantial wash-day dinner when a housekeeper has no time to fuss with luxuries. The visit at Gipes was so novel and enjoyable that the Junior guest had a lapse of memory on the homeward trip and during the call at

Steigerwalds, if it was made.¹

Interestingly enough, the boy driver George grew up to come out West to Abilene to become the Brethren pastor for some of the Eisenhowers long after Jacob had gone to his eternal reward. Amanda and Chris Musser were to the end of their days faithful members of his church on Seventh and Buckeye Street. And when their labors in this life were done he preached their funerals, and, at the cemetery north of town, he committed them to the earth until the resurrection morning. And there their earthly bodies repose beside those of David and Ida Eisenhower and together in death they share the same grave marker, a small grey monument simply inscribed "Musser-Eisenhower."²

¹George E. Whisler, "The Rev. Samuel Whisler Family History" (unpublished manuscript, personal files of George E. Whisler, Abilene, Kansas), Part II, 1-2. President Eisenhower wrote a letter of congratulation to the Rev. George E. Whislers on their golden wedding anniversary.

^P
Interview with Rev. George E. Whisler, Abilene, September, 1958.

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Evangelical Visitor, August 1, 1895.

The year 1895 found Jacob once again In the East. On a summer's day in July he boarded the Santa Fe at Abilene for Harrisburg where he made his Pennsylvania headquarters for an extended visit in his old home state.³ Old acquaintances to renew, old times to be recounted, old scenes to be revisited—notwithstanding all this, he felt the urgency of being about his Master's business. In October the Evangel

ical Visitor editor reports:

We have recently received a Letter from Bro. J. F. Eisenhower, of this place /Abilene/, who is on an extended visit to Eastern Pennsylvania. He is certainly kept very busy in attending religious services and in filling appointments in Lancaster and other Eastern counties. He gives no indication of his return and we trust he will accomplish much good in the Master's service and that his enjoyments may be deep and lasting,

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He returned home again in December. This is the last record in the Evangelical Visitor of his preaching activities.

Jacob Eisenhower was now in his seventieth year.

The Leading Out, 1895-1904 The Yearbook of American Churches (1957) lists the Brethren in Christ, as the River Brethren have been officially known since 1904, as being evangelical, Arminian and Holiness in theology.³ The

Brethren historian states that the Church has made the teaching of sanctification a part of her doctrinal statement, and is, in fact, the only church with a religious garb, including the prayer veiling, to

⁴Evangelical Visitor, October 15, 1895.

²Evangelical Visitor, December 15, 1895.

³Yearbook of American Churches, ed. Benson F. Landis (Published by National Council of the Churches of Christ in the U. S. A., September, 1956), p. 29.

clearly state her belief in this doctrine. While Climenhaga informs us as to when this change in theology occurred,

pinpointing it between 1880 and 1910, he leaves the reader guessing as to how this dramatic change came about.

It is a histrionic story of revolution and civil war, of cataclysmic doctrinal upheaval, of house divided against itself, of brother against brother. Its theme is oddly militant-Christian perfection. The setting is in Kansas, the time-honored stage for many a Puritan revolution. The scenery is splashed on by the so-called Holiness Movement making free use of a borrowed paint pot. Mr. Wesley prepared the script; later Methodists, the brushes; and Phoebe Palmer, the paint. The Eisenhowers, particularly Jacob's sons, are cast in major playing roles.

Methodist Perfectionism

A thumbnail sketch of the history of the development of Christian perfection in Methodism might well be considered before we relate it to the dramatic change in River Brethren polity. While the doctrine of Christian perfection with an emphasis on entire sanctification was highly regarded by colonial Methodists, including Bishop Asbury, his right hand man Boehm, and Father Abbot as we have already seen, it has ever been in danger, for one reason or another, of becoming as neglected as the Good Book itself as it somberly stands between the latest thing out in literary achievement. After the American Revolution, the reason for neglect was religious inertia; real piety decreased

in direct ratio to the rise of national prosperity following the postwar industrialization period. After the Civil War, the reason was moral depression when religion generally and holiness particularly went into partial eclipse. And somewhere in between, Methodism dropped Wesley's Plain Account and other doctrinal tracts from the Discipline (1812), and mid-century circuit riders,

pushing into the unchurched frontier, dropped the holiness emphasis, preaching instead conversion themes, for coarse wilderness men were scarcely able to receive a "more excellent way," having never known the first.¹

But with every ebbing of the doctrinal tide, resurgence came in the late, late afternoon when lengthening shadows threatened to blanket forever the truth with permanent darkness. The Second Great Awakening (1800) brought

about a renewed interest in the preaching of holiness of

heart.^p This period roughly corresponds with trans-Allegheny revivalism and the campmeeting era of Peter Cartwright's early days. Again, in the late 1830's and early 1840's, the doctrine enjoyed a brief revival in select groups. Outside Methodism, Charles G. Finney and Asa Mahan became the

¹<John Leland Peters, Christian Perfection and American Methodism (New York: Abingdon Press, 1956), pp. 98-132. 3

²Ibld., p. 97. ³Ibld., pp. 115-121.
most outspoken advocates on the theme of sanctification.

The most outstanding specialized group preserving

the doctrine was, perhaps, the Tuesday Meeting for the Promotion of Holiness, a prayer and study group which met each week in the Palmer home in New York City. Although both Dr. and Mrs. Palmer were Methodism's outstanding exponents of Christian perfection in the 1830's and 1840's, it is believed that Phoebe Palmer herself played the major role in the revival of holiness in American Methodism, and that the Holiness Movement to come later was a tribute to her influence. While Mrs. Palmer was Wesleyan in the major emphases of her teaching, some of her incidental teachings tended to deviate from the Wesleyan position, and these digressions, slight as they seemed at the time, became the orthodox view, the "distinguishing marks" of the Holiness Movement. She taught that the consecrated believer should, by exercising naked faith, lay claim to entire sanctification now. The favorite text to encourage this Immediacy was "the altar sanctifieth the gift". While the theory was as right as rain, the indiscriminate application of it sometimes produced disastrous or inadequate results depending upon the preparedness of the seeker's heart. It was a little like life-giving showers falling upon fallow ground unready to receive rain—

superficial. For Mrs. Palmer, the dying unsanctified soul was eternally lost as failure to go on to perfection invalidated previous regeneration. Failure to publicly testify to the experience of holiness once it was received was a certain way of losing it, and, it was best in referring to the doctrine to term it "holiness" or "entire sanctification" as all other terms were anemic in comparison, hence, pernicious.¹

When moral depression following the War between States disturbed the more devout, a group of Methodist preachers convened in New York City to consider ways of restoring vital spiritual life in the national bloodstream. J. A. Wood and John S. Inskip suggested the holiness campmeeting as a shot in the arm, and the campmeeting, held in Philadelphia in June, 1867, was enthusiastically received by those interested in holiness preservation. One month later the National Association for the Promotion of Holiness was organized at Vineland, New Jersey, with John Inskip at its head. Although its greatest support came from Methodism, the Association was interdenominational in

character with no schismatic splintering intended.

¹Ibid., pp. 109-112. ²Ibid., pp. 134-135.

From these beginnings, a rather spontaneous

Holiness Movement was born and by the end of the century the nation had heard its lusty cry. By 1888, twenty-six separate regional or state holiness associations had been formed, and no less than four publishing houses were exclusively engaged in printing holiness tracts, papers, and journals. Holiness campmeetings sprang up like mushrooms

in droughty places after a visitation of rain. In the last dozen years of the nineteenth century alone, the Holiness Movement had generated ten separate religious bodies, all dominantly Methodist and committed to the Wesleyan teaching of entire sanctification as a second definite work of grace, subsequent to regeneration, and wrought instantaneously in the heart of believers, upon consecration and faith, by the baptism with the Holy Spirit. By 1900, most of the outspoken advocates of holiness had either been crushed out or had voluntarily come out of American Episcopal Methodism, and holiness doctrine came to be regarded as a peculiarity of the

sects.¹

German Perfectionism

¹Ibid., pp. 148-150.

When the Holiness Movement weighed anchor and put out into the deep, the Germans virtually missed the boat as they had nearly done in the earlier evangelical revivals when the Otterbein-Boehm movement, the Jacob Albright movement, and the Engle movement formed what Landls calls "the German ferment." In the latter case of the holiness revival of the nineteenth century, one group could be classified as a German perfectionist sect, the Mennonite Brethren in Christ, now known as the United Missionary Church. The term "Mennonite" was dropped in 1947 as the MBC Church had departed from historic Mennonite principles of non

resistance, nonconformity and feet washing.¹ From the first, the MBC Church emphasized evangelism, emotional conversions, entire sanctification, personal testimonies and a strong supervisory organization, all of which received little or no emphasis by Mennonites historically.²

The Doctrine of Sanctification among the Mennonite

Brethren in Christ:—In 1883 as the preaching of second blessing holiness flooded the land, the MBC Church, born of the Evangelical United Mennonite-Swankite union (the Swankites were a twig on a branch of a River Brethren tree⁵), rode the crest of the waves. The remaining parent, the Evangelical United Mennonites (itself the 1879 offspring of an union between the Evangelical Mennonites of Pennsylvania and the United Mennonites of the United States and Canada) was ably led by the intrepid Elder Daniel Brenneman.⁴

¹"Mennonite Brethren in Christ Church," Mennonite Encyclopaedia, III, 603.

^pJohn Christian Wenger, Glimpses of Mennonite History and Doctrine (Scottsdale: Herald Press"! 1949), p. 43.

[^]"Brethren in Christ," Mennonite Encyclopaedia, I, 424.

⁴Jasper Abraham Huffman, History of The Mennonite Brethren in Christ Church (New Carlisle, Ohio: The Bethel Publishing Co., 1920), p. 95.

Ordained in the Old Mennonite Church in 1857, Brenneman moved to Elkhart County, Indiana, during the Civil War where his aggressive, eloquent preaching attracted crowds to his churches. In 1872, he, together with John F.

Funk who had worked with D. L. Moody in Chicago,¹ went back

East to Masontown, Pennsylvania, where they conducted the first revival meetings ever held in the Mennonite Church in the United States.² It was not until 1881, however, that evangelism as such took hold, and this was due largely through the labors of John S. Coffman, the first great Mennonite evangelist. Wenger calls the ensuing revival "the Great Awakening of 1880-1910," which was the immediate cause of many new methods in church work including the rise of evangelism, city and foreign missions, Bible Conferences, and young peoples' meetings. Sunday school became universal for the first time. Charitable institutions for orphans and the aged were founded during that period as well as the first educational institution, the latter established at Elkhart, Indiana in 1894, the center of the revivalistic influence.³ In this time of harvest, thousands of young people were gathered in who otherwise would have been lost

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to the Mennonite Church.

¹Wenger, op. cit., p. 49. "Daniel Brenneman," Mennonite Encyclopaedia, I, 417.

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³-Ifenger, op. cit. , pp. 51-53.

⁴"Mennonite Church," Mennonite Encyclopaedia, III, 614.

The first campmeetings held by Elder Brenneman and, incidentally, the first one ever held in the history of Menonitism, was conducted in Fetter's Grove, Elkhart County,

Indiana, in the summer of 1880. From nineteen tents in the grove the Word was preached with spectacular results. For ten days the campmeeting continued, with record crowds of 3,000 attending on each of the two Sundays, and many persons were converted and many sanctified.¹ From the Fetter's Grove camp, holiness teaching among the Germans spread in both the United States and Canada. In 1881, at least two German holiness camps were held: the first in Breslau, Canada, where called-evangelist Lambert reported that the principal purpose of the camp was for the promotion of Scriptural holiness; the second, near Coopersburg, Pennsylvania, where it is said that "meetings were conducted strictly on the holiness line, and quite a number entered the land of Beulah."²

While this historic campmeeting at Elkhart was perhaps the greatest factor in spreading the teaching of holiness among the Germans, the doctrine, of course, was

not unknown before 1880. It was during that year, however, that an article on sanctification was included in the Discipline of the Evangelical United Mennonites, which reads as follows:

¹Huffman, op. cit., pp. 124 and 149. ²Ibid., pp. 160-161.

Sanctification necessarily follows justification and regeneration; for by it is implied a setting apart for the continual service of God, the individual, justified,

and regenerated; also a cleansing from Inbred or original depravity, which, is removed only by the application and cleansing process of Christ's blood. It is an instantaneous act of God, through the Holy Ghost, by faith, in the atoning merits of Christ's blood, and constitutes the believer holy; inasmuch, as it excludes depravity and all unrighteousness from the heart. He, therefore, is perfect—perfectly saved—the will of God perfectly performed in the soul.'

After the Evangelical United Mennonites merged with the United Mennonites in 1883 to form the Mennonite Brethren in Christ Church, the General Conference of 1888 added "Entire" to the heading making it to read "Entire Sanctification," thereby strengthening the article.

Before the Fetter's Grove campmeeting, a Free Methodist, an United Brethren, and an Evangelical, each committed to the doctrine of entire sanctification and each preaching it in his community, are accredited with being the first heraldic souls to bring the doctrine to the attention of some of the Mennonist groups. By 1878, the

Gospel Banner, organ of the United Mennonites edited by Elder Brenneman, stated its purpose of publication as "its most prominent theme shall be holiness unto the Lord." The writings of Anglo-Saxon Methodism—of A. Sims, George D. Watson, and John S. Inskip—were not without influence upon the German mind. But the real cause for the promulgation of the doctrine among the Germans, historian Huffman believes, is that its very essence is inherent: "People truly converted

and walking in the light, were led to see their privilege and duty in relation to being cleansed from all sin, and they embraced the provision," he says.¹ When the teaching

was begun, some of the Germans testified that they had already entered into the experience without having known

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the theory at all.

The Controversial Issue among the River Brethren.—Prior to the German Great Awakening, separation from the world and the New Birth was the primary teaching of the River Brethren sect, the church of the Eisenhowers.³ The shift to the doctrinal emphasis of sanctification produced a cataclysmic upheaval among the Brethren as it did among other German, as well as non-German, groups. Fanatics ran rampant through the country, and, one step behind,

their zealous brothers raced bearing in their hands Innovations of evangelism, foreign missionary emphases, charitable institutions, and all the good works that stem from a genuine Wesleyan revival. Climenhaga states that the spiritual awakening among the River Brethren came through the teaching of sanctification, a revival centering in Kansas, and that through this awakening in Kansas, the teaching of sanctification spread throughout the Brotherhood.⁴

¹Ibid., p. 163.

²Ibid., p. 159.

³Climenhaga, op. cit., p. 179. Ibid.

Just what effect the Mennonite awakening had on the

River Brethren can only be conjectured as historian Climenhaga fails to note the tie-in, if any. But several things are worthy of observation in this connection. One of the parent groups generating the MBC Church was, it will be recalled, the Swankites, a splinter of the River Brethren, or, more properly, the Brethren in Christ. Climenhaga, however, doubts that the Swankites were ever River Brethren because the name Swank is not a family name appearing in Brethren annals (in the "wearisome list of German schisms", some German religious bodies almost seem to stay in certain families, or vice versa).¹

If genealogy is wanting in this assumption,

geography is not, for the Mennonite awakening first occurred in Elkhart County, Indiana, in the Fetter's Grove campmeeting in 1880, and the River Brethren had at least two congregations in that county, both in the vicinity of Nappanee.² It is not unlikely that some of the Brethren attended this novel campmeeting in the grove as it attracted Germans by the thousands, and heard, perhaps for the first time in their own language, the teaching of sanctification as a second definite work of grace.

¹Itaid., p. 161. ²Ibld.

It is also interesting to note that the Mennonite awakening transformed the Church first in the Midwest and in Ontario before it spread to the other Mennonite Churches

back East.¹ Likewise, the River Brethren awakening began among the Midwest Brethren of Kansas as we have already seen, and in the Canadian province of Ontario the subject of sanctification first became a Conference problem, a problem which was not to be solved for many years to come. General Conference that year (1886) met in the home of Brother John Wildfong, in Waterloo County, Ontario, when the Brethren asked Conference to appoint a committee of

five "to set forth the sentiment of the church on sanctification."² Two of the five appointed were Dickinson County, Kansas, Brethren—Elders Samuel Zook of Abilene and Jesse Engle of Belle Springs.³ A third, W. O. Baker, an Ohio physician, later became the Church's great exponent of the teaching of holiness, writing a treatise on the subject of sanctification as a definite work of grace.⁴

¹"Mennonite Church," Mennonite Encyclopaedia, III, 614.

²General Conference Index, Article 10, 1886, p. 47.

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-Ttbid. Climenhaga, op. cit., pp. 158-159.

⁵General Conference Index, Article 3, 1887, p. 49. The next year, 1887, Conference met in Dickinson

County, Kansas, and the committee's report, whatever that may have been, was approved and the committee honorably discharged.⁵ It appears that the subject was temporarily dropped until 1898 at which time the question was raised,

"Is a second definite work necessary for securing eternal salvation?" to which Conference replied: "That on account of

the diversity of feelings, opinions and even experiences in

connection with the subject, as evidence by the discussion, the different elements be kept under control by largeness of love, and much forbearance, according to Ephesians

4:1-3

and 31-32.^{1,1} A similar question was presented to Conference

in 1899, and a committee was appointed to give an expression.

Three articles on sanctification chosen from the Evangelical Visitor in 1891 and 1892 serve to show that unity existing among the Brethren on this particular subject

was entirely lacking. Article number one, written by John Reichard of Ontario for the March 1, 1891, issue, argues against instantaneous sanctification:

We do not find it as it is often termed a second work of grace attained instantaneously, but a continuation and a growing in grace until our pilgrimage journey ends here. When we are justified then are we sanctified or born again and do not yield to the influence of the sanctifying power our new life will be of short duration.³

¹Clmenhaga, op. cit., p. 297. ²Ibid., p. 298.

³Evangelical Visitor. March 1, 1891.

Article number two, from the pen of A. L. Myers, an

Illinois brother, appeared in May 15, 1891, and argues for instantaneous sanctification. "No other doctrine between the two lids of the Bible has as many proofs as the doctrine of holiness," Brother Myers writes. Stating that it is

absolutely necessary in this time of grace to have a personal knowledge of the experience, Myers urges the Brethren to tarry at Jerusalem for the work.¹ Article number three again argues for progressive sanctification.²

The Influence of the Hephzibah Faith
Missionary Association on the Doctrine
of Sanctification among the River Brethren

However phlegmatic the Church in general may have been in regard to settling the theory, the Kansas Brethren were anything but passive for the holiness revival was on. This awakening is known locally as "The Leading Out," and D.W. Zook is acknowledged, by some at least, as the man who led the movement.³ This is not to say the teaching of sanctification was utterly unknown before "The Leading Out" for Adda Engle remembers very well that her grandfather Jesse Engle taught sanctification before this time. It will be recalled that Elder Jesse Engle served as one of

five committeemen appointed by the Canadian Conference of 1886 to set forth the sentiment of the Church on the subject, and it is not likely that he forgot the subject entirely as he preached to his Kansas congregations.

¹Evangelical Visitor, May 15, 1891.

²Evangelical Visitor, December 1, 1892.

^interviews with Abilene Brethren, particularly Adda Engle and Avery Hoover.

The local supposition that D. W. Zook was the

Joshua

at the head of the spiritual exodus which led the Brethren from the wilderness across Jordan to the Land of Canaan is not without foundation for it can also be deduced from testimonies and reports from the pages of the Sent of God (later, the Good Tidings), the early Hephzibah Faith. Missionary Association organ, now yellowing and breaking with old age. This chapter in Brethren history is completely lacking from Climenhaga's History of the Brethren in Christ Church. The present writer found its scattered pieces locked in an almost forgotten vault in the basement of the mother HFMA church in Tabor, Iowa. These

reports together with those from the Brethren in Christ official organ, the Evangelical Visitor, provide the missing pieces necessary to complete the picture.

Although the holiness revival proper burst into flames in November **1895**, when D. W. (David) Zook came back home from Tabor, Iowa, to visit his parents, the Noah Zooks north of Abilene,¹ it would not be incorrect to say that a crippled missionary-elect enroute to the Orient laid the initial groundwork some months earlier.

On October **10, 1894**, Frederick L. Smelser shook hands with his Iowa friends, hobbled to his spring wagon, stowed his simple gear, clucked to his team and started for Japan to become the first missionary of the Hephzibah Faith

Missionary Association of Tabor, Iowa.¹ This religious body, generally classified as an evangelistic association, was formed in Glenwood, Iowa, in 1892, by the "merging of several small congregations hitherto without definite denominational affiliations."² Although the loosely bound group of churches had no formal creed, they were committed to the ideals of "preaching holiness and developing missionary and philanthropic work at home and abroad and

advocating the establishing of independent, nonsectarian, full-salvation local churches and missions."³ The HFMA differed little from other holiness religious bodies except perhaps in the matter of emphasizing extreme emotional aspects of the influence and power of the Holy Spirit.⁴

¹Good Tidings. April 4, 1946.

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Elmer T. Clark, The Small Sects in America (New York: Abingdon-Cokesbury Press, 1937), p. 100.

³Frank S. Mead, Handbook of Denominations (New York: Abingdon Press, 1956), p. 102.

⁴ibid.

To this group then Frederick L. Smelser had become amenable since his conversion in 1891 through the preaching of the HFMA founder, Elder George Weavers. The Elder discovered young Smelser during his Athelstan, Iowa, revival campaign, where the crippled boy announced his call to preach. Being lame, Frederick was better educated than many Iowa boys of his day for his parents, thinking that a cripple would have a hard time of it making his way in the world, desired to assist him all they could and sent him to school.¹ Elder Weavers invited the bright young man to Tabor, the HFMA headquarters, to help put out the HFMA paper the Sent of God. Above the clacking din of the

linotype, printer Smelser heard the call to Japan. With no call other than the Divine One, and with no promise of support other than that promised by his Mission Board of Three—the Father the Son, and the Holy Ghost—F. L. Smelser set off for Japan a distance of only 2,000 miles by land and an additional 6,000 miles by sea. This is what was popularly called at HFMA, "Going out by faith," and those going out in this way were called "faith missionaries."

Semlser, accompanied to Washington by Weaver's son-in-law, L. B. Worcester, held meetings all the way, scattering missionary enthusiasm along the entire route to the West coast. Near Pueblo, Colorado, in November, they felt strangely impressed to sell the team outfit and travel the rest of the way by train. This they did, barely escaping a blizzard in the Rockies. Upon reaching Seattle, they found they lacked the means for Frederick's passage to Yokohama.

¹Sent of God. August 18, 1898.

"Does the Lord want you to go on this ship?" L. B. Worcester asked doubtfully, nodding toward the vessel moored in the harbor.

"I am sure of it," Frederick replied, trusting his

Mission Board for the necessary funds.

Down at the pier, luggage in hand, Frederick waited for the passage money. Just before the Vancouver bound steamer weighed anchor, a stranger hurried through the throng, and pressed the price of the fare in the out-going missionary's hand.

From Vancouver, Smelser set sail in January, 1895, and arrived in Yokohama, February 7> after a storm at sea tossed the steamer like a cork in a millrace, blowing to fragments many glasses from the portholes. After nearly a quarter century of faithful service in Japan, Smelser retired from the field in 1919 and returned to the States to spend his last years in teaching Bible in an Arkansas Bible School.

On Smelser¹s and Worcester's journey through Kansas, they stopped overnight at the home of Noah Zook in Dickinson County. David (D. W.), then a young man of twenty-two, stayed up late that night listening to the young strangers from Iowa speak to his preacher-father of the need for missionaries in foreign lands across the sea. Missionary interest was new to the Brethren at this time, but it would be only three years before one of their own Kansas Brethren, Elder Jesse Engle, would lead a missionary party to South Africa. And, four of Noah Zook's own children—those who

now sat by the family hearth in the coal-oil lighted farmhouse to see the crippled man enroute to Japan, and hear what he had to say about the whitened harvest field—became foreign missionaries themselves and three of these died and were buried on foreign soil.¹

Next morning, David, eager to do something for these missionaries who left all hope of economic security to go out by faith, even as Abraham, asked for and received permission from his father to give them a sack of oats which he himself had helped to raise on their hilly acres in North Dickinson. Heaving the sack of oats into the spring wagon for the horses¹ feed, David and the rest of the Zooks bade the Intrepid travelers Godspeed, but not before preacher Noah had subscribed to a little paper, the Sent of God,

which Worcester and Smelser had helped publish back in Tabor, p Iowa.

¹Evangelical Visitor. February 19, 1912. ²Good Tidings. November 6, 1941.

In this way, the Brethren Zooks came in contact with the Tabor people and thus began a warm friendship which lasted for many years. The HFMA was to send a

brave quartette of Noah and Mary Zook's children to foreign fields between 1896 and 1902—Sara to Africa, and David and Eber and Rhoda to India. All but David were to die on the field—Sara in Africa and Eber in India within ten months of the

other. Rhoda died at Bengal, India, eight years later.

Elder Noah Zook himself admired the missionary emphases of the HFMA and was to write a warm article on the Faith Home, as the missionary training school in Tabor came to be known, and the Evangelical Visitor published it for their readers in 1896. This, perhaps, is the earliest and most complete record ever written of the origin of the Faith

Home, an institution which had a profound influence upon the

River Brethren, and we quote at length:

The Faith Home was instituted in 1893 by the "Church of Christ" /the name of the several churches which merged to form the HFMA/. These people are not what are known as comeouters, though they are unsectarian and undenominational. They believe in thorough and evangelical repentance and faith in the Lord for the remission of sins and in the definite work of sanctification and baptism of the Holy Ghost. They

believe in the uncompromising way of self-denial of the old man with all his lust and affections; in plainness of dress; and standing aloof from all worldly associations, such as secret orders and worldly insurance. In the Faith Home there is an average of about twenty workers, male and female. In the children's home there is an average of about twelve homeless children (it is not an orphan's home). There are forty acres of land that belong to the Home, which has been deeded to the Lord till he comes. There are about 30 acres of this land that are used as farm land. Everything that this land does not produce is provided in answer to prayer. Elder L. B. Worcester and wife have the general care and oversight of the Home. All workers in the Home are on the faith line. Not one of them receives any wages for labor, and all are alike a colony of busy bees (not, as some suppose, a lot of idlers). The bill of fare on their tables is very simple. They have plenty of healthful food, but no pork or lard is used, and very little sugar or butter. When anything is needed in the way of wearing apparel or otherwise they ask the Lord about it, but never make their wants known to man. They never contract any debts. Their paper, The Sent of God, is sustained by subscription. They have a list of about 2,000 paying subscribers.

The paper is sent free to the Lord's poor. It is published semi-monthly. They issue from 6,000 to 8,000 copies. About 4,000 copies of each issue are sent into different parts of this as well as foreign lands for free distribution. Nearly one-fourth of a ton of paper has been used in printing tracts since Oct. 1, 1895. Many of those are gratuitously distributed. What are sold are sold at 12 cents per pound, postpaid. A great variety of good books and teachers' Bibles are sold at just cost. They have their own type and printing press. Some of the workers rejoice that they can preach the Gospel by turning the printing-press. Glory to God, there are many ways of preaching the Gospel, and the printed Gospel goes before thousands of precious blood-bought souls. Another feature of the Home is their daily devotions. They have three seasons of worship daily. In the

morning they meet in one of the schoolrooms at 6 a.m., where they sing and pray, everyone enjoying liberty to obey the Lord. A chapter is read and commented on, or rather, thoughts are exchanged on the lesson. At noon they meet for an hour of service, and again in the evening at six. These services last from one to three hours, as the Spirit leads. On Sunday, Tuesday and Friday mornings there is no breakfast in the worker's home, but all fast and make these mornings special occasions for prayer on special lines for home work or for success to the missionaries in foreign lands. The object of this Home is especially to prepare missionaries for foreign fields. All foreign missionaries go out on the faith line. They believe this to be on the old apostolic line. They have two schools, one for adults and one for children. These schools are under pure religious training. Their school-books are religious works such as, History of the Bible, Pilgrim's Progress and the Bible. Outside of this they teach the common branches of education. It is not a college. They believe more in Holy Ghost preaching than in educated men who know nothing of the Holy Ghost and fire baptism. ¹

¹Evangelical Visitor. May 1, 1896. Noah Zook wrote this after David had gone to the Far East, about six months after he had conducted the historic meeting at Zion Church in Dickinson County.

It was to this missionary training school then that Noah Zook's son, David, felt led of the Lord to attend, for sometime in 1894 or 1895 he had, while stumbling between

the plow handles, heard the call to the regions beyond.¹

The godly parents, reluctant to have him go so far away from the family fireside, bade him farewell in the fear of God, knowing full well the price of full consecration for

they themselves had just returned from the Eisenhower-inspired tabernacle work the summer before. Driving across country with a horse and two-wheeled cart, David at last reached Tabor', where at the Faith Home, he was soon led into an experience of holiness and immediately made preparations to go to India.²

November 7, 1895, is a historic day in the annals of the HFMA, for on that autumn day two missionary parties assembled at the train depot of the college /Congregational/ town of Tabor to follow the example of faith-missionary Frederick L. Smelser who had been in Japan now since February. On that day, Elder George Weavers¹ party started for Africa, and Mr. and Mrs. D. W. Zook took a train for St.

Joseph, Missouri and the Southwest enroute to their field

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¹Good Tidings. November 6, 1941. ²Ibid. ³Good Tidings. June 16, 1949.

of labor in India.^ The Tabor Beacon reported that the Holiness people turned out en masse to see them off. At the depot, missionary hymns were sung with a lusty good will after which Elder Weavers, kneeling; on the station platform, prayed as the train panted to a stop. When some

townspeople

(non-Holiness) complained about making the depot a meeting house, the Tabor Beacon remarked that heretofore college yells on college excursions had been taken in good sport and no one yet had objected to that.¹

Before the train had pulled out for St. Joseph, David and his bride had written his home community asking permission to hold a ten day farewell meeting in his home church in North Dickinson, the Brethren church at Zion. At this point, we shall allow David's cousin J. M. Zook (River Brethren Bishop Samuel Zook's son) who lived in the Zion community at that time, to continue the story. Elder Zook, President of the HFMA, spoke the following words at his cousin David's funeral in Weaver Memorial Chapel at Tabor in 1941—a funeral, incidentally, held exactly forty-seven years to the day from the time that David's missionary example, Frederick L. Smelser, left the same Iowa town for Japan:

They had the burden on their hearts and wanted to preach holiness. Some of the brethren of the church there were filled with a little fear and yet they did not want to refuse, for he was a boy of their own community, so they decided to start a meeting and have

it well on the way before they came.

The parents met them at the train; they had to drive seven miles to the church and would not get there until after the service began. As they drove along he said to his father and mother, "They will be praying when we get there." I heard my uncle make the statement afterwards that he wondered how he knew they would be praying when they got there.

When they drove up they heard praying in the house and they were still praying when they came in the back door. The church was well filled. A large audience was present. When the party that was praying when they entered, finished, my cousin began to pray. That was the first that people knew he was present. I was an unsaved young fellow. I had gone back on God. My life was sinful and preaching didn't interest me. I went to church sometimes but I had no interest in spiritual things. But that evening before that prayer ceased, something said to me, "That man has something you never saw another man have." I will let you say what that was that spoke to me. I found it to be true. We had good people. They taught salvation but the light of holiness had not yet reached that part of the country. They knew nothing about this experience. They wanted the evangelist to do the preaching that night but God intervened and no one else could preach. So the presiding elder said, "No one else feels that he can preach so you can have the service."

¹Good Tidings, November 6, 1941. These words were spoken at D. W. Zook's funeral. Tabor people had a curious practice of having reporters to take down verbatim, sermons and testimonies, many of which were published in their paper.

Brother Zook held up the Bible and said he would like to know how many would stand with him on the teaching of the Word of God. They all responded and raised their hands. That night he began telling them of the experience of holiness. He preached from nearly every book in the Bible. He quoted Scripture from here and there. It was the Word and I had not been getting so much of the Word. This also was done in the demonstration of the Spirit. Our preachers were used to standing so still and being so precise and nice but this night the Spirit of the Lord seemed to move upon our brother and several times he ran across the front of the church. To make my story

short, I will say that one of the greatest revivals that I ever saw in my life broke out. It stirred the entire county and adjoining counties. We didn't have any automobiles but some drove down from Brown county with a team and wagon. Others came from some other places over that part of the country. Some would start after dinner and drive until they got there for the service at night. The church was crowded to its capacity. Some folk were standing outside. They would raise the windows a little so that those outside could hear. During that time many folk were led to God. I was one that was converted at that time.¹

That holiness among the Brethren of Dickinson County was not commonly taught prior to this dramatic revival can be seen from the foregoing article. J. M. Zook remembers that the "light of holiness had not yet reached that part of the country" and that the Brethren "knew nothing about this experience," and that David and his wlfb "had the burden on their hearts and wanted to preach holiness." David's brother Eber who was to go to Tabor to join the teaching staff in the missionary training school and who would eventually join D. W. in India, remembered very well that Zion revival. He wrote in 1896, only one year after the meeting:

Shortly before commencement /Dickinson County High School at Chapman/ my brother David and his wife came to our community, from the Missionary Home in Tabor, Iowa. All who were in the community know how wonderfully God stirred up things. Truths were brought into prominence that were scarcely ever alluded to by our ministry, viz, entire sanctification,

cleansing from the carnal nature, consecration without any reserve, and also our duty on the missionary line.¹

¹Evangelical Visitor, November 1, 1896. Italics mine.

With F. L. Smelser laying the kindling and D. W. Zook igniting the initial blaze, the Brethren themselves kept the revival fires going for a number of years thereafter. Dickinson County was the site of the battleground. Fanaticism and formality grappled with one another; Holy Ghost fire and wild fire stared at each other, wondering which was which. Some, imitating Tabor high jinks, jumped during religious services higher than the seat backs; others

more articulate testified victoriously to the Infilling presence of the Spirit.¹ Some heard the great commission— fifty-nine year old Elder Jesse Engle and his wife and Sisters Davidson and Heise and Hershey, all Kansans and all comprising the original Brethren missionary party—and set sail, November 1897, to preach the Gospel to Africans; others posted their farms with Scripture verses and let the painted boards preach to American passersby.³

From 1896 on, many testimonies of those entering

the Land of Canaan appear In the Evangelical Visitor. E. V. editor H. N. Engle (missionary Jesse Engle¹s son), a Kansan as the paper was brought from White Pigeon, Michigan in 1891 to Abilene for publication, committed himself through the editorial page in 1898:

There is a positive distinction between actual committed sin and the sin nature. Hence they require a distinct exercise of our faith for a particular and positively felt need and a corresponding act or operation of cleansing, if cleansed at all; and the blood of Jesus Christ cleanseth us from all sin now—that is if we exercise the required faith.⁴

Church doors were thrown open to free lance holiness

¹Climenhaga, op. cit., p. 179.

² Anna R. Engle, John A. Climenhaga and Leoda A. Buckwalter, There Is No Difference (Nappanee, Indiana: E. V. Publishing House, 1950), p. 17.

⁴Climenhaga, op. cit., p. 179. [^]Evangelical Visitor, August 15, 1898.

preachers with little regard for the denominational affiliation. One of these itinerants was Evangelist B. H. Irwin, of the Fire Baptized Association (known locally as "Fire Brand")¹who held revivals at four of the five Brethren Churches in Dickinson County—Bethel, Zion, Abilene and Belle Springs. Editor H. N. Engle reported that "a prominent feature of these meetings has been . . . the

sanctifi-cation and filling of the believers." "Holy Ghost and Fire" was the Irwin battle cry.³ It must have been one of his converts who wrote to a Pennsylvania friend assuring him that "this Fire-baptized Movement is the Pentecostal line" and concluded with "I am saved, sanctified, baptized with fire, and have the dynamite."⁴

About this time, HFMA's Elder George Weavers, home from his first evangelistic tour in Natal where his preaching among the Zulus and their non-Holiness American missionaries was attended with amazing results as we shall see in a later chapter, found time to visit some Kansas relatives, and, stopping at Abilene, held meetings over the

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¹Evangelical Visitor, September 1, 1899.

²Evangelical Visitor, May 15, 1897. ³Ibld.

⁴ n Climenhaga, op. cit., pp. 180-181.

⁵Sent of God, July 1, 1897.

Sabbath with the Brethren near that place. This was the Rosebank Church south of Abilene, the home church of Abraham and Ira Eisenhower and of their sister Catharine Eisenhower Haldeman. Elder Weavers was probably the "wolf who

scattered the flock" at RoBebank, as one person told the writer. He preached against prayer veilings with such earnestness and eloquence that the sisters, as if hypnotized, snatched off their little white prayer caps and sailed them through the open church windows (it was summer), while the more inhibited guardedly thrust theirs into their pockets. This sudden deliverance from the traditional prayer veiling (which Weavers considered as an icon) was accompanied with much shouting and demonstration.¹ Catharine Eisenhower Haldeman was one of the sisters whose prayer veiling disappeared at this meeting and it did not reappear until some years later, at which time she came back to Rosebank, confessing her error. Meanwhile, that portion of the flock who "scattered" were led by Ira Elsenhower to a little country schoolhouse a few rods behind the church, and thus was begun a little mission station which

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interview with Mrs. Susie Hill, Hope, Kansas, September 25, 1958. Her mother was at the meeting.

interview with Mrs. Annie Brechbill, Herington, Kansas, September 26, 1958. Mrs. Brechbill was one of those to leave. She remarked that Elder Weavers was the first to preach against the prayer veiling at Rosebank.

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- 'Interview with John and Harry Haldeman. was later moved to Ramona, Kansas. Although Jacob Eisenhower remained true to the Brethren faith, he did, on occasion, visit his children's mission at the Rosebank school-house, and there he sometimes preached as the visiting minister. ³

All the Brethren perforce took a stand either for or against the Holiness Movement; families were divided on the matter. Among these were the Eisenhowers. One of Jacob's sons, Ira, received the baptism accompanied with marvelous demonstrations in 1896 as we shall see in considerable detail in Chapter V, and another, Abraham, entered into the experience of sanctification, perhaps a little earlier. They both became holiness preachers. Daughters Amanda and Catharine and Mary's family (she herself had passed on in 1893) identified themselves with the holiness element and each gave at least one preacher or missionary to the cause — Amanda, a daughter to African missions; Catharine, two daughters, one a home missionary to Alberta, Canada, the other the HFMA minister who gave

the Eisenhower Bible to the Foundation at Abilene; Mary, a daughter Amanda (wife of Eber Zook) to India missions, and a son, Ray Witter, twenty-six years Bishop in the Brethren Church and a strong advocate of holiness.

Jacob's remaining son, the eldest, David, did not go along with the movement. Neither did Jacob—at first. But when he died in 1906, his son Ira penned the obituary for the Sent of God and therein informed its readers that "Ten years ago /ca. 1896, which again substantiates the theory that D. W. Zook led the "Leading Out/7 "when the light of Holiness came to this church he at first stood against

it but during the last two years he upheld the doctrine and loved the truth."¹

The date of Jacob Eisenhower's somewhat belated acceptance of the doctrine of sanctification came some eight years after the initial phases of the "Leading Out," or in the year 1904. In 1920, when Ira composed a brief autobiography he mentioned the fact that his father attended a Holiness campmeeting in which he was helping and that his

father then became a believer. This would have been the First Annual Ramona Campmeeting, 1904, held in Ramona, Marion County, about five miles south of the Brethren Rosebank Church across the county line in Dickinson. Elders George Weavers and L. B. Worcester and other workers from

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the Faith Home in Tabor were the "called help". Ira Eisenhower was a member of the campmeeting committee that year.

According to Jesse Haldeman, his grandfather Jacob Eisenhower preached, in his last years, the doctrine of sanctification as a Christian experience.

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¹Sent of God, June 7, 1906.

²Manuscript found in papers belonging to Ira's second wife, now Mrs. Laura Hamman, Emporia, Kansas.

³Sent of God, August 4, 1904.

⁴Letter from Jesse Haldeman, summer, 1958.

One year prior to this Holiness campmeeting of 1904 at Ramona, the Brethren General Conference meeting in Lancaster, Pennsylvania received a petition from the Kansas

Annual Council of 1903 "requesting Conference to pronounce itself definitely, as to whether ministers shall be tolerated in teaching the doctrine of a 'Second Work',

commonly known as the 'Total Eradication Doctrine'¹."

The next year, 1904 (the year that Jacob Eisenhower became a "believer"), the Brethren in Christ Church clearly state her position in regard to the doctrine of sanctification.

The following is an outline of the "Articles of Sanctification" as believed by the Brethren in Christ Church in 1904:

I. The Word of God Teacheth Holiness, or Sanctification:

First, it is promised. Isa. 35:8-10; Zech. 14:20-21; Gen. 17:1-2; Deut. 30:6; I John 1:8-9. Second, it is commanded. Lev. 20:7; Mt. 5:48; 2 Cor. 7:1; Heb. 6:1; I Pet. 1:15-16. Third. Saints declared to be sanctified. Acts 20: 32; 26:18; Heb. 3:1; 1; 1 Cor. 3:17.

II. Sanctification Defined:

"Whereas, justification delivers from the guilt of sin, sanctification implies (a) a setting apart for God's service; (b) a cleansing from the pollution of sin, and (c) a deliverance from the power of sin". Eph. 1:4; 2 Th. 2:13; Rom. 6:22; 2 Cor. 7:1; Eph. 5:26; Rom. 6:22; Eph. 5:27; 1 Cor. 6: 9-11; Col. 1:21-22.

III. Sanctification Commences in Regeneration:

¹General Conference Index, Article 31, 1903, p. 149.

"It is the universal Christian experience, as well as the teaching of Scripture, that in conversion the power of sin is broken, the current of thought is reversed, the inclinations are changed, so that the things that were loved in the unconverted state, are now hated and shunned. The formerly profane now speak the words of truth and soberness. The light-minded become sober, the proud humble, the dishonest honest, the prayerless praying. Justification or conversion, and sanctification are treated of in the Scripture as being in close

relation." Heb. 12:14-15. "We learn from this passage, that holiness is essential to our admission into heaven; so we conclude that a measure of holiness must accompany justification, or the simply justified person will fail of heaven. Strict watch-care is still required lest we fall of the grace of God and a bitter root sprout and bear a defiling stalk. This we deem sufficient to show the beginning of sanctification. There is perhaps as much difference in young converts, as in new-born babes. Some are born into vigorous life, others have but a feeble existence. But all are born, hence have a being. This difference results not from their justification, for all are equally justified, that is, their sins are all forgiven, but from the measure of sanctification they obtain with justification, and this is commensurate with the degree of consciousness of their fallen, sinful state, their hatred of sin and consecration to God."

IV. Sanctification Completed:

"That sanctification is rarely completed with conversion is a common experience. The great body of justified persons do not claim to be wholly sanctified; they still feel a proneness to sin.' . . . Sanctification, in its fullness, is the completion of a process begun in regeneration and may be completed as soon as a clear knowledge of its necessity is obtained and a perfect consecration effected."

V. How Attained:

"The attaining of this grace has a human and divine side Man's part consists in consecration, in submitting his will to the will of God, in resisting the Devil, striving against sin, rendering obedience to God, exercising a living faith, praying fervently and trusting. All this can only be performed through God's help. To God belongs the cleansing, liberating, dedicating and outpouring of the Spirit and sealing. 2 Cor. 1:22". A. The means employed:

First, obedience to the truth. 1 Pet. 1:22; Jn. 17:17; Eph. 5:26; 1 Jn. 2:5.

Second, faith is the procuring cause. Acts 15:9; 26:18; Eph. 3:17.

Third, the atoning blood of Christ. Heb. 10:10;

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Fourth, chastisement from the Lord. Heb. 12:10.

B. Time element in:

"In the acquisition of holiness man's part of the work is generally gradual, not necessarily prolonged; God's is Instantaneous, and will be accomplished as soon as man fills the conditions upon which it is promised.

Therefore it may be said, that the work is both gradual and instantaneous. "

VI. Results of being wholly sanctified:

First, what it does not do: "It does not materially effect the knowledge of the Individual. It does not remove the infirmities that cling to the flesh. It does not eradicate the passions, but restores them to their lawful uses. It does not exempt from temptation, nor from apostacy. It does not bring absolute perfection, neither angelic nor Adamic.

Second, what it does: "Its effects are not mainly in the outer life; as conversion changes the whole tenor of the life, and produces a pure morality. It mainly affects the inner life. The entire man must become submissive to the will of God, hence it produces true humility. It perfects the love of God in the soul."

1. 1 Jn. 2:5; 4:17-18. It gives perfect peace.
2. Psa. 37:37. It renders implicit obedience to God.
3. 1 Jn. 2:5. It frees from sin.
4. Rom. 6:22. It gives heart purity.
5. Matt. 5:8. By it we are inducted into the glorious liberty of the children of God.
6. Rom. 8:21. The old man being crucified and put off.
7. Rom. 6:6; Eph. 4:24. The new man is fully put on.
8. Rom. 6:22. The end is everlasting life.

¹General Conference Index, "Articles of Sanctification", 1904, pp. 298-310.

The Severed Silver Cord, 1906 When David Eisenhower

resided in the Second Street house, Jacob and Rebecca had retired from their homesteading labors to live in a little cottage on First Street. Rebecca

died here. Then, David's moved into Abraham's three-acre place on Fourth Street when the veterinarian sold out and went into evangelistic work. Between meetings and journeys back East and periodical rounds of visits with the children in Dickinson County, Jacob lived alone until David built a wing on the east side of his house and insisted on his making his home with him and Ida and the boys. And here with his eldest son, Jacob spent his last days.

At Davids', Jacob pitched in and did his share to help out, as David had six boys and his pay check from the Belle Springs Creamery did not go too far in providing for so large a household. Leaving the boys to perform the morning chores for the cows, pigs and Belgian hares and to care for the small patch of hay and field corn, Jacob puttered about in the garden—setting out cabbage plants, bugging potatoes, banking the celery to blanch it. Cherries were to be picked for Ida to can, and, only Jacob's shears schooled in viticulture in his own

Pennsylvania vineyard, were thought skillful enough to properly prune the vines in the grape arbor.

Sunny afternoons he sat in his favorite chair in the uncertain shade of the latticed arbor, or found a maple shaded retreat on the front porch and read the papers. When a man has lived nearly four score years, his working days are practically over. Jacob had put his hand to both the old wooden-handled walking plow and the Gospel plow and in his time had cut many a furrow, all of them straight. He knew he was on the last round now and when he reached the end of the field, he would call it a day and go home. Most of his friends had already left the plow standing at the end of the furrow. Peter Bert and Benjamin Gish were gone (with him they had comprised the first trio of Brethren preachers in the state of Kansas).¹ Peter had been the first to go and they had laid him to rest in a corner of some Bert land where for a quarter century now the prairie

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winds soughed endless dirges. Then Ben, the quiet, conscientious preacher who went about meekly asking the Brethren for forgiveness for any real or imaginary wrong lest

the final day creep upon him unawares and find him with unfinished business at hand, had finished his furrow.³

¹Climenhaga, op. cit., p. 173. ²Ibid., p. 182.

^Evangelical Visitor. October 21, 1912.

Gone too since 1900 was his old friend and neighbor, Bishop Jesse M. Engle, who had lived across the road from the Eisenhower Belle Springs farm. Together they had homesteaded, could look across the lane and see the other in the field disking corn and in the meadow putting up hay; together they had built the Belle Springs Church. Even after Jacob moved to town, they saw one another at love feasts and revivals meetings in the country. Then in 1897, Brother Engle's missionary call separated them for this

terrestrial duration. Although Brother Jesse was fifty-nine, he never questioned when his Master called him to lead the first Brethren missionary party to South Africa. In Capetown, he asked for and received from John Cecil Rhodes permission to enter Rhodesia, and, in two years he had spent himself in his Master's service. The missionaries took wooden doors from the mud huts at the mission station to make him a coffin and they buried him in the Matopo Hills.¹ And Jacob Eisenhower's and Jesse Engle's good friend, Bishop Samuel

Zook who had come to sunny Kansas to "accumulate a competence" but whose ability as an administrator made it possible for him to pilot the Kansas church through the troubled waters of bickering and strife of the last decade, had finished his course in 1904.²

¹Climenhaga, *op. cit.*, pp. 207-209. ²*Evangelical Visitor*, February 15, 1904.

An old man can visit and read, and if the friends of his youth are gone, he reads. Those years at Davids', Jacob Eisenhower took note of what was going on in the world about him, a world largely bounded on all four sides by the Kansas state line. Brethren polity had taken the dimmest of attitudes toward politics, and Brethren practice of the life of separation isolated the members as well as any Osage-orange hedge could have done. As late as 1903 the Brethren were still thought of as a colony, for in that year

Kansas newspapers reported a River Brethren colony leaving Dickinson County for California. Jacob Eisenhower's world, except in the realm of the Spirit, was indeed small—no higher than an ear of corn, no deeper than a plow can cut, no wider than the rim of the prairie.

And so the papers after the turn of the century advertised the price of porterhouse steak at 15/ per pound and turnips could be had for 35/ a bushel. In 1903, a bumper crop of wheat sold at 62/ a bushel and an early September freeze killed one-third of the corn crop. February weather in 1905 got down as low as thirty degrees below zero, a good bug-killing freeze. No farmer, living

in the present or reliving the past, considered this trivia. These were important matters, and spelled the marginal difference between success and failure on the frontier.

As for matters divorced from the soil, it did seem as though the world was going to rack and ruin. At Leavenworth, a Negro was burned at the stake by a mob, and before the year was done a riot broke out at the federal penitentiary. In the same town and twenty-six prisoners escaped, while up at a Minnesota prison the Kansas outlaws, Cole and Jim Younger, walked out the front door, pardoned. At the state capital something called "evolution" was taught at Washburn, and a test case in the Supreme Court threatened to ban Bibles from the public schools.

It was not enough for warmongers to take poor, sinful men to war, they had to have the stupid brutes, too; thus the British army bought 4,875 Kansas mules for use in the Boer War raging in South Africa, and that at the very time when the good Jesse Engle was waging his final bout with malaria in a mud hut in the Motopo Hills. Everyone was gambling on a Kansas horse named Dan Patch when 200 homeless refugees were still in want because of inadequate flood relief, and typhoid fever raged in Topeka because of impure water following the disastrous floods of 1903- Celebrities came to the state capital in a gold rush-

Paderewski and Madame Schumann-Heink and John Philip Sousa's Band and James Whitcomb Riley and President Theodore Roosevelt—to be greeted with pomp and parade partially financed from taxpayers' pockets at a time when India famine sufferers needed corn.

This craze "for fancy," for the non-essential was robbing Kansas fence corners of thousands of whistling meadow larks, plucked of black and yellow plumage and sent to Eastern milliners. Everyone wanted it easy. Supreme Court had upheld an eight hour labor law, and Kansas plows were being operated by steam I And the automobiles! In 1904, thirty-one of them raced the Topeka streets alone, until the city ordinances set the speed limit at a safer twelve miles per hour, and In February, 1906, a Salina man paid \$5,000 for a Pierce Arrow at a Chicago auto show.

But also from the papers, something could be said for the credit side—not much, but something. Take Carry-Nation. With her celebrated hatchet she was going from town to town chopping up the liquor Joints, and immense success crowned her campaign slogan, "Agitate and Chop," although some Enterprise ruffians egged her, and jointists

bought a gold breastpin for the Topeka lady who clobbered Carry over the head with a broomstick. In the Blllard Bible case it was finally ruled that a public schoolteacher repeating the Lord's Prayer and the Twenty-third Psalm without other comment as a morning exercise was not conducting a form of religious worship or teaching sectarian or religious doctrine. Topeka police broke up a Sunday ball game and jailed the players who were subsequently released after solemnly promising not to play any more on Sunday. And a Topeka minister startled the world with the simple question "What would Jesus do?", and demonstrated how a Christian newspaper ought to be operated by borrowing the Topeka Dally Capital for a week.

And then the papers were filled with signs of the times, with portents packed with ominous meaning presaging the end time, the second coming of Christ as preached by the brother from Des Moines, Elder J. R. Zook. The Bible spoke of wars and rumors of wars (Boer War; Russo-Japanese War), of famines (India), of pestilences (the typhoid scourge in Topeka and the black diphtheria in Emporia), and earthquakes in divers places. Death-dealing tornadoes

ripping across the prairie and dipping down on defenceless farms and villages, ravaging prairie fires like the one which burned **20,000** acres of range between the Smoky Hill and the U. P. tracks, and floods—these were only the beginning of sorrows. The **1903** flood was the granddaddy of them all. The Smoky Hill was miles wide and Jacob could stand on Davids' porch and see it eating the heart out of South Abilene.

The year **1906**, which was indeed the end time for Jacob Eisenhower, three earthquake shocks were felt from Ellis to Kansas City the first week of January, and in February a falling meteor started a fire at the Taylor's place southwest of Abilene, destroying house, barn and granary. And out in California, a great earthquake shook San Francisco to her knees.¹

But spring came and nature partially redeemed herself. Ida's blossoming trees promised a bountiful fruit basket, and April showers set long rows of early garden to sprouting. On warm sunny days, Jacob put on a jacket and sat under the grape arbor, an old man alone with his thoughts.

¹Data on pages **210-213** obtained from the Kansas Annals, 1900-1906.

Of what does an old man think when time is heavy on his hands—of the past, forgotten but not buried, of the future, unknown but in God's hands, of his children?

In 1906, Ira was doing well as an ordained minister of the HFMA. He was helping in the little Hephzibah Mission at Ramona, and although Jacob would not live the year out to read the report Ira sent to his Tabor headquarters in 1906, it would account for 130 services conducted, 41 families visited, 1589 miles traveled by team with an addi-

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tional 1071 by rail, and he had just closed a five weeks'

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¹HFMA report found in Mrs. Hamman's materials. ²Sent of God, March 15, 1906.

meeting In March at Lost Springs, Kansas. Abraham, with not a chick or child to his name, was down In the Oklahoma Territory making his home a home for a dozen waifs. Jabbok, "pouring out," he called his orphanage on the old Cherokee and Arapahoe Reservation, and in this place, he and Anna poured out their lives, their love, their Income for the homeless and friendless. The

Eisenhower daughters, all except Sue in Pennsylvania, had come to Dickinson County in one or another of the Brethren migrations. Amanda and Chris Musser were on a farm near Abilene, and attended the Brethren Church on Buckeye Street as did Jacob himself as he was able, and Catharine and Samuel were on a place closer to Hope and attended Hephzibah. Mary Ann had gone on, dying in the Brethren faith, but her family still lived in the county, nearer Belle Springs.

And the grandchildren—there were more than two dozen now! Many of them were grown, of course. Some of them were active workers in the church. Catherine's Lydia married an Eichelberger, a HFMA preacher, and in February they had opened a mission in Plattsmouth, Nebraska.¹ It was Lydia who would inherit Jacob's old family 31ble and hold it in possession until it became the property of the Eisenhower Museum. Amanda's (daughter Amanda) eldest daughter Beulah had that very year just begun her city mission work in Chicago, and here she would stay fourteen years before sailing to the foreign mission field in South Africa.²

¹Sent of God, March 1, 1906.

Engle, Climenhaga and Buckwalter, op. cit., p. 370. ³Sent of God, August 3, 1905.

Mary Ann's Amanda (granddaughter Amanda) had returned from India, a widow. She had been one of the missionaries on the platform at the Holiness campmeeting at Ramona the summer before,³ the camp which her Uncle Ira helped to establish, and there she had given a glowing testimony of her labors at Premananda Orphanage. She had married Eber Zook, one of the Zion Church boys in March, 1898, and on Christmas Day they were in Calcutta, having gone out "by faith" as HFMA missionalres. Amanda had writ

ten then, "My soul was filled with glory when I first set foot on India's shores. We . . . feel in divine order."¹ They then threw themselves into orphanage work, and in September, 1900, 174 more famine waifs from western India were added to their already burdened orphanage.² In December, Eber's brother, David Zook, also a faith missionary in India, cabled Tabor a simple message of three words but freighted with final triumph: "Eber in glory."³

¹Sent of God. February 2, 1899. ²Sent of God, September 20, 1900. ³Sent of God, January 3, 1901. ⁴Sent of God, April 19, 1900. ⁵Sent of God. February, 1901.

With Eber Zook dead of confluent small pox after only two years on the field, Amanda returned to the States to marry her brother-in-law, G. C. Cress, also a returned missionary. Like her, he had buried a companion (Eber's sister, Sara Zook) on foreign soil. Dead of an African fever, Sara was laid to rest under a breadfruit in the heart of her beloved Matopo Hills in South Africa⁴ ten months before her brother Eber found his earthly resting place across the Indian Ocean in the city burying ground at Calcutta.⁵ Both were in their twenties. The burning of their candles was of short duration but their light flickered long enough to guide other American missionaries to

the spot where they burnt out for Christ. Courage without measure and unwavering faith, these were the basic tools of the young missionaries roused from the German communities during the period of the Brethren awakening called "The Leading Out." Jacob Eisenhower was proud to

have his grand children a part of it.

Although Jacob never lived to see the day, he had some towheaded grandsons who would grow up to make their mark in the world of politics, education, business and religion. David's third boy would grow up to be President of the United States. Mary Ann's youngest boy, Ray, was still plowing his father's fields in 1906 (with Dwight helping him on occasional week end visits), but in ten years he would begin his ministry in evangelism, and for thirty-one years he would pastor Rosebank Church and twenty-six years of that time, he would be known as Bishop Ray Witter of the Brethren in Christ Church. The Haldeman boys would also become faithful church workers, some living in Kansas, others in far away places.

¹Davis, op. cit., p. 61.

In 1906, five of David's boys were still at home. Arthur had left the year before for Kansas City where he began at the Commerce Trust Company as messenger boy and worked his way to the vice-presidency.¹ The other boys were still in school. Edgar and Dwight were in high school

Roy at Garfield, and the two youngest, Earl and Milton at

Lincoln, the grade school across the street from the Eisenhower home.

It took some hustling to keep the Eisenhower family in food and clothing. David worked steadily at the creamery as plant engineer, sometimes seven days a week, and the boys joined him after school hours to wash milk cans.¹ Summers they worked the garden, no pocket-handkerchief sized plot either but an half-acre tract. At harvest, they sold the surplus to the rich people across the tracks, leaving their own table an example of Dutch plenteousness. Thrice daily they thanked God for their bountiful board, and, after supper, there were evening prayers and Scripture reading about

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¹Kornltzer, op. cit., pp. 20-21. ⁹Ibld., pp. 19-20.

3lbld., p. 32. ⁴Ibld., pp. 16-17.
the family altar. David had his boys take turns reading the Bible and each was permitted to read until he made a mistake, after which the brother who caught the error was privileged to read on.³ Both David and Ida knew the Bible well, quoted it freely, and seldom had to resort to a concordance to look up a Scriptural reference.⁴ And they were as mighty in prayer as they were in the Scriptures. No

thing was considered too small or too great to become the subject of prayer. When blood poisoning set in Dwight¹s skinned knee and his left leg became swollen as big as his

body and turned black from toe to thigh, the doctor first said "amputation"; then, "only a miracle" could save him. And the Eisenhowers knelt and prayed for the miracle and it came.¹ "Divine healing" some call it, and it was a part of the Eisenhower religion. Abraham and Ira Eisenhower and their nephew Ray Witter—all preached it as a provision of the Atonement, and all saw remarkable cases of healing in their ministry. Jesse Haldeman told the writer that both his mother (Catharine) and his grandfather (Jacob Eisenhower) were firm believers in divine healing. When his brother John had spinal meningitis and the doctor offered very little hope for his recovery, the Haldemans sent a special prayer request to the Faith Home in Tabor, Iowa, and urged the neighborhood saints to pray with them for his healing. In two weeks he was up, and met the doctor on the streets of Hope, and the medic expressed amazement at John's spectacular recovery.²

¹Davis, op. cit., pp. 78-80.

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Interview with Jesse Haldeman, Upland, California.

Most of Jacob Eisenhower's progeny in his terminal year of 1906 were either Brethren or members of the HFMA or loosely affiliated with one or the other—all of his sons and daughters and most of his grandchildren, that is, all except David and his family. Independence was an Eisenhower trait, but David was, perhaps, the most independent

of them all. While Jacob and Abraham and Ira, all preachers, were freespoken they were not free thinking; they never really offered opinions independent of the basic tenets of the River Brethren or the HFMA. And even David perhaps was less freethinking than freewheeling as he traveled from Brethren to Baptists to Methodists and back again. Quiet, serious (Abraham and Ira were never quiet, even their seriousness was packed with tears or thunder), David was the thoughtful one, and the only Eisenhower in his family to go to college, and then for only one term. Perhaps his brief sojourn at the United Brethren college in Lecompton, Kansas, started him on his wandering search for a faith to live by. At any rate, the ensuing years found

him browsing the open range, reading the Bible both in German and English with a little Greek thrown in, the Talmud, Dwight Moody's Pulpit Echoes,¹ and religious periodicals including Tabor's Sent of God, and the Russellites' Zion's Watch Tower.

¹Quentin Reynolds, "Eisenhowers of Kansas," Colliers (December 18, 1948), p. 97.

This more rational approach to religion, together with his natural reticence, served to separate David from the more articulate ones of his family, those who were dogmatic and satisfied. Open to question then, he started freewheeling through mountains of doctrine in denomination, sect and cult. He and Ida took the boys and attended Breth

ren meetings at Abilene and Belle Springs, and although Ida, out of respect to the family and community, wore the prayer veiling for a time, neither she nor her husband ever actually became members of a River Brethren Church.² And while David never went along with the HFMA movement as did his brothers, he did subscribe in 1900 to their paper, the Sent of God.³

The most popular and influential religious

periodical coming into David Eisenhower's home at this time, however, was Zlon's Watch Tower and Herald of Christ's Presence, a subscription which came in the mail for fifty continuous years, from 1896 to 1946. Shortly after Ida's death in the latter year, her youngest son Milton put the fifty year collection of Watch Tower copies in a bundle and sent it to his mother's good friend in the faith, Mrs. James L. Thayer.⁴

¹Interview with Miss Naomi Engle, Abilene, Kansas,
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Interview with Bishop Ray Witter, Navarre, Kansas.

³Sent of God. May 3, 1900.

⁴Marley Cole, Jehovah's Witnesses (New York: Vantage Press, 1955), pp. 189-192.

The genesis of the Watch Tower people, variously known as the Russellites, the Millennial Dawnists or International Bible Students (Jehovah's Witnesses after 1931) began in 1884 in the East under the leadership of Charles

Taze Russell,¹ and the religious organization had been in existence only a dozen years before David and Ida became interested in it.

It appears that death opened the Eisenhower door to

this new doctrine. In March, 1895, when baby Paul died of diphtheria and was taken to the Belle Springs River Brethren cemetery and buried alongside the other Eisenhowers, three neighbor ladies—Mrs. Clara Witt, Mrs. Emma Holland and Mrs. Mary Thayer—called at the Abilene home to console the grieving parents. These neighbors were ardent students of Russell's Millennial Dawn writings and their interest in and interpretation of the resurrection comforted Ida especially as the loss of her ten month old son was almost more than she could bear. Thus, both Ida and David were led into studying the Bible with the help of the Watch Tower books. It is generally believed that Ida was largely responsible for this change in religious views and that this change came about in her tottering dotage. But Ida herself in writing to a fellow Witness, Mrs. B. I. Lawson of Long Island in 1943, set the date of her conversion to the sect as early as 1396. She wrote, "I have been In the truth since ninety-six, am still in, and glad that I found the truth." Again, in 1944, while writing to Richard Boeckel who had become a Witness during his army career, she said,

"As a witness of and for the Great Jehovah of Hosts (I have been such the past 49 years) I am pleased to write you and to urge you to faithfulness as a companion of and servant

with those who 'keep the commandments of God and have the testimony of Jesus'."¹ Mrs. David Eisenhower then, did not become a member of the sect "late in life" as some claim, but was a young woman of thirty-four, and the mother of four small sons, all under the age of ten, at the time.

¹Cole, loc. cit.

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John Gunther, Eisenhower: The Man and the Symbol, page 52, is one to claim this.

³

-'Mead, op. cit. , pp. 115-118.

Like many another sect, the Witnesses believe that their group has become the sole depository of the "true realization of the one faith mentioned in Ephesians 4:5."³ It is interesting to note, however, the elasticity and the progressive revelation of that "truth," and that the "truth" about which Ida wrote in 1943 was a vastly different "truth" in many respects to that taught before the turn of the century. A perusal of the copies of the Watch Tower prior to 1900 confirms this. For example, the radical conscientious objectors to warfare of World War I and II would have had a loophole in the Spanish American War (indeed, it appears that scruples against warfare were not even mentioned before this.) The "Christian Duty If

Drafted," an arti

cle appearing in the July 1, 1898, issue of the Watch Tower, stated:

If, therefore, we were drafted, and if the government refused to accept our conscientious scruples against warfare (as they have heretofore done with "Friends", called Quakers), we should request to be assigned to the hospital service or to the Commissary department, or to some other non-combatant place of usefulness; and such requests would no doubt be granted. If not, and we ever got into battle, we might help to terrify the enemy, but need not shoot anybody. Meantime, what an opportunity we might thus have for preaching "Jesus and the resurrection"1

¹Zion's Watch Tower and Herald of Christ's Presence (4 vols; Allegheny, Pennsylvania: Published by Tower Publishing Co.; after April 15, 1898, the Watch Tower Bible and Tract Society), July 1, 1898, p. 2332.

This watered-down conscientious objectorism would, of course, have weakened the pacifistic Brethren principle of nonresistance. Although David Eisenhower was reared in the Brethren faith, he never became a Brethren member, but he could no more divorce its influence from his life than a nineteenth century farm boy could get the hayseed out of his hair. "You can take the boy off the farm, but you can't take the farm out of the boy", the old adage went. Pacifism and a dozen other Brethren doctrines constituted the traditional tenets of David's religion even

when he became an "elder" for the Russellites. He never really got far from the Brethren Church, and by 1919 his former interest in Russell had definitely waned and before his death in 1942 he is said to have renounced the doctrines of Russell.

¹ Watch Tower. (III, February 1, 1899), 2429. Also see Watch Tower (III, April 15, 1899), 2457. Ida Elsenhower was baptized in 1898. She made note of this sometime during the first decades of the 1900's in a little birthday remembrance book belonging to Mrs. Fred Southworth, Hutchinson, Kansas. The writer saw this entry made by Mrs. D. J. Eisenhower, while interviewing the Southworths. It is Marley Cole who says that this particular Memorial was observed at the Elsenhower home.

One may well wonder why David became one of Russell's followers and more particularly why he became a class leader of the Russellites in Abilene. As we have already intimated, the difference between the early Russellites and the Brethren were not so great as one may suppose. Both had conscientious scruples against war. Both observed the traditional ordinances. For the Russellites, water baptism symbolized "consecration to death," and communion, called the Memorial Supper, was celebrated once a year on the anniversary of Christ's death, a date meticulously reckoned from the fourteenth of

Nlsan. The Watch Tower shows that ten communicants observed this ordinance in 1899 on a Sunday evening, March 26, at six P. M., and, of course, this would have been observed at the Eisenhower home.¹ The rite of feet washing, however, was spiritualized among the followers of Russell to mean service of any kind. "We can be on the lookout, and when we see sadness or discouragement, we can lend a helping hand to lift our brother's burdens, or our sister's sorrows, and we can let them see by deeds, as well as words, our anxiety to serve them—

figuratively speaking, to wash their feet", the Watch Tower stated.¹

Neither the Brethren nor the Russellites believed in joining secret orders. When a brother wrote to the Watch Tower inquiring about the lodge, Editor C. T. Russell replied:

In proportion as such societies consume valuable time in foolish, senseless rites and ceremonies, and in substituting the worship of their officers, and the use of words and symbols which have no meaning to them, for the worship of God, in his appointed way—through Christ, and according to knowledge and the spirit of a sound mind—in that proportion these societies are grievous evils, regardless of the financial gains or losses connected with membership in them.²

Both groups observed the practice of Matthew 18 in the
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matter of offense between two brethren.

¹Watch Tower (III, March 15, 1898), 2279.

²Watch Tower (II, June 15, 1895), 1827.

[^]Watch Tower (II, September 15, 1893), 1570-1579. 4

Watch Tower (IV, December 1, 1903), 3280.

The early followers of Russell believed in both justification and sanctification, and that the one was distinct from the other. "Justification is entirely separate and distinct from sanctification, and no one can be sanctified in God's sight, and in the Scriptural sense, unless he has first been justified or cleansed from all sin," states a Watch Tower of 1903.⁴ By justification, Russell meant that

when the sinner having repented of his sins, and having made restitution as far as possible, accepts Christ and the pardon he offers, and seeks to walk in the way of righteousness, then he is justified When this is accomplished, when justification by faith has been established, when the sinner is reckoned and treated no longer as a sinner, but as reconciled to the Father, then his heart may be said to be pure, cleansed from "the sins that are past, through the forbearance of God."¹

In 1896, C. T. Russell saw that Christendom generally and the Methodists particularly had lost sight of the doctrine of sanctification, and he temporarily boarded

the sect bandwagons of the period browbeating the Icobod Methodists. In the August 15 issue of 1896, the Watch Tower printed an article selected from the Methodist Journal entitled "The Glory of Methodism" which concluded with

Hear then the conclusion of the whole matter: The germ of Methodism is holiness. The design of Methodism is to spread Scriptural holiness. The shibboleth of Methodism is holiness

Some of the greatest men that ever were connected with Methodism have told us, that when we cease to preach holiness, as above explained, our glory is defeated.²

After quoting the article at length, Russell was moved to make the following editorial comment:

¹Watch Tower. (III, December 1, 1900), 2733ff.

²Watch Tower (III, August 15, 1896), 2022-2023, citing "The Glory of Methodism" in Methodist Journal.

Evidently the original glory of the "people called Methodists" was the true glory of the true Christianity. But alas! to how great an extent this glory has been lost by this as well as other denominations.³

During the years of the late nineteenth and early twentieth centuries when the Holiness Movement erupted from Methodism to descend on the plains with bane and blessing, bringing rivers of destructive fire along with pumice for grinding and polishing the worldly spirit and potentially

rich soil for future abundant harvests, C. T. Russell was caught in its molten flow. For a number of years, the columns of the Watch Tower indicate his interest in the doctrine of sanctification. In 1899 he wrote: "This is the will of God (concerning you) even your sanctification. Let nothing becloud or obscure this truth Let it dominate our course in life"1

In 1898, according to the article "Justification Must Precede Sanctification" printed November 15, Russell saw that "Justification and sanctification are two separate steps, both of which are necessary to those who would accept the high calling of this Gospel age"; that sinners are called to repentance and "cannot be sanctified or set apart in the divine service"; that only the Justified are privileged to go on to sanctification, and they only if they maintain their justification, for "no one can maintain his reckoned justification who indulges in wilful sin—nor can he long continue in a justified attitude without progressing to the next legitimate step of full consecration and self sacrifice." He saw that "the next step of consecration

should follow quickly, as soon as God's grace is fully appreciated, yet with many, because of lack of Scriptural instruction, the second step of consecration is neither seen nor taken for some time, and God apparently exercises mercy for a season, waiting for his justified creature to realize his privilege; and to present himself a living sacrifice, holy and acceptable to God, and his reasonable service."¹

In 1900, Russell discussed, in an article of a December issue entitled "The Ultimate End of the Commandment is Love from a Pure Heart and A Good Conscience" what he called the "condition of holiness of heart," or, the "condition of purity of heart." Here, he first clarified what is meant by the expression "the pure in heart" when he said:

Many there are who have very erroneous views of what is signified by the expression "pure in heart," one class considers this impossible of attainment in the present life; another class, no less mistakenly, considers this to mean absolute perfection in every thought, word and deed; and in believing that they fulfil these conditions, and in teaching others similarly, they are making a grave mistake

¹ Watch Tower, (III, November 15, 189-8), 2385.

Nevertheless, those who think that purity of heart is an impossibility in the present life are likewise mistaken. Their mistake arises from not seeing a wide distinction between a purity of heart and a perfection or righteousness of all the words and deeds

of life. The heart, as used in this text, refers to the mind, the will, the actuating intentions or motives of the man. With this thought before the mind, it is easy to

see that one might be pure of heart, that is of pure intentions, and yet confess himself unable to do and to be all that his good intentions desire and endeavor

. . *

Russell next discussed how this "purity of heart" is to be attained:

. . . while past sins are graciously covered, weaknesses of the flesh are present, and temptations of the adversary are on every hand. He starts to walk forward, but finds himself beset by the world, the flesh and the devil; what shall he do? A heart searching probably begins there: finding himself incapable of guiding himself, or of keeping himself, his proper course is to accept another offer of divine grace, namely, the second step of our great salvation. He hears the voice of the Lord, through the Apostle, saying, "I beseech you, therefore, brethren, by the mercies of God /manifested in covering your sinsj that ye present your bodies living sacrifices, holy, acceptable to God, which is your reasonable service."

The reformed one, if rightly instructed, realizes his inability to stand in his own strength, realizes that his only hope of maintaining justification granted to him lies in getting the Lord to take charge of him. At first he may think to go into partnership with the Lord and to say, "Some of self and some of thee," some of my own will and some of the Lord's will; but rightly instructed he finds that this will not be satisfactory to the Lord; that the Lord will accept him, and become responsible for him, and guarantee him glorious victory and eternal reward, only upon this one condition, namely, a full self-surrender, a full consecration of heart.²

Lastly, Russell set forth the problem of the presence of infirmity and the secret of the Christian

"keeping himself pure."

¹Watch Tower (III, December 1, 1900), 2733ff. ²Ibid.

It is after the sinner has come through all this process and has made a full consecration of his heart

to the Lord, that he is of the class described in our text, one of the pure in heart, under the law of love, the law of the New Covenant. But not withstanding the purity of his heart, his motives, his intentions, his will, to fulfill the Lord's great commandment, which is briefly comprehended in one word, love,—he will find that he has a battle to wage, that the law of his members, depraved through heredity in sin, is a strong law of selfishness, in opposition to the new law, to which he has pledged himself, the law of his pure heart or new heart or will,—the law of love.

Hence, as the Apostle suggests in our text, we must learn that the ultimate end or object of the divine commandment or law, means LOVE,—even though we do not find ourselves thoroughly able to live up to every minute particular and requirement of that law. Yet our inability to live up to the requirement of that law must be through no lack of the will, or intentions of the loyal and pure heart toward the law, and toward the Lord whose law it is: whatever failure we make, however short we may come of the grand ultimate object before us, it must be solely because of weaknesses of the flesh, and besetments of the adversary, which our pure hearts, or wills failed to resist.

And here the Lord's promises are helpful, assuring us that he knows our weaknesses and frailties, and the wiles of our great adversary, the devil, and the influence of the spirit of the world, which is contrary to the spirit of love: he tells us that we may go freely to the throne of the heavenly grace, and obtain mercy in respect to our failures to live up to the grand standards which our hearts acknowledge, and seek to conform to; and that we may also find grace to help us in every time of need. And, availing ourselves of these mercies and privileges provided through our great High Priest, we are enabled to fight a good fight against sin, to repulse its attacks upon our hearts,

and to drive it off If it shall succeed in invading our flesh. Thus, and thus only, may the Christian keep himself pure in heart, preserving his stand as one of the fighters of the good fight, one of the over-comers of the world and its spirit.¹

The foregoing articles have been cited to show the interest the early Watch Tower people evidenced in two¹Ibid.

works of grace. These, and similar, copies arrived at David Eisenhower's home at the very time that the "light of holiness" came to the Brethren colonies in Dickinson County. By 1896, at which time David and Ida opened their home for a neighborhood Bible class to study the Scriptures and the Watch Tower.¹ holiness revivals were sweeping the county. That same year, the testimonies of Brethren getting "sanctified wholly" appeared in the columns of the Evangelical Visitor. In June, David's brother Abraham, who had found "full salvation" earlier, began the first of his missionary tours in a Gospel wagon, and in October, David's youngest brother Ira was sanctified after a long period of seeking. The next year, in 1897, Ira was ordained into the ministry by the holiness preacher and founder of the HFMA, Elder George Weavers. By 1898, Abraham was known throughout Dickinson and neighboring counties as "Holiness Evangelist" Eisenhower.

Much of the behavior attending the "fire-baptized movement" was admittedly irrational. Fanaticism ran rampant. The German Brethren divided into two camps—one group went along with the "instantaneous" theory of sanctification, the other with the "progressive" school of thought. Into these troubled waters sailed the Watch Tower craft with Charles Taze Russell at the helm.

¹Cole, loc. cit.

Actually, Russell's literature had German-reader appeal earlier than this, for Volume I of Millennial Dawn was translated into German in 1888 and Volume II came out in 1892.¹ The Watch Tower was printed in German as early as June, 1889.² Russell's Allegheny Church in Pennsylvania had "preaching, prayer and praise in the German language every Lord's day" in 1895.³

Out in Kansas, the Watch Tower with its doctrine of annihilation was not without its influence among the Germans as can be seen from the following article submitted by the Kansas Council to the 1891 Brethren General Conference convening in Lancaster County, Pennsylvania:

Article 1. Resolutions from Kansas Joint Council submitted: Inasmuch as there are extant publications that teach the doctrines of the mortality of the soul, restitution, annihilation, probation after this life, etc. and

WHEREAS, the Church of the Brethren in Christ believes these doctrines to be contrary to sound gospel principles pernicious and misleading, be it therefore Resolved, That the members are warned against the dangers of imbibing these doctrines, and are requested to discard the reading of all such literature, in which, though there may be many beautiful Bible truths, there is so much error in the direction named that the Church holds the doctrine of the immortality of the soul and its connections to be essential to an orthodox Christian faith, be it further

¹Watch Tower (II, December, 1891), 1346. ²Watch Tower (II, February, 1888), 1003. ³Watch Tower (II, November 15, 1895), 1894. ⁴General Conference Index, Article 1, 1891, pp. 61-

Resolved, That brethren who partake of the doctrine of the mortality of the soul and kindred doctrines, cannot be ordained to office in the Church.⁴

The foregoing resolution was by no means the end of the matter, for at the 1901 General Conference, convening this time in Canada, the Kansas Council asked Conference to appoint "an impartial committee to reconsider and ventilate Article 1 of the Minutes of 1891, and to report to General Conference of 1902." After some consideration, the Kansas petition was not granted.¹ The problem reappeared the

following year. General Conference that year met at the Belle Springs Church in Kansas. Article 54 of that Conference reads: "A petition from Kansas Joint Council to have Article 1 of General Conference Minutes of 1891 re-considered, was presented, and after some lengthy considerations, was decided to reaffirm the Article in ques-tion." It can thus be seen from the foregoing that the problem of the doctrine of annihilation appeared concurrently with the doctrine of entire sanctification in these Conferences. Both doctrines were precipitating crises among the Brethren in Kansas in the 1890's.

¹General Conference Index, Article 15, 1901, P. 115.

²General Conference Index, Article 54, 1902, p. 142.

Meanwhile, a number of the River Brethren had become followers of Russell. Among these was the editor of the Evangelical Visitor. Concerning this staggering blow to the Kansas Church, historian Climenhaga remarks:

The Conference of 1896 made Henry N. Engle, the son of Jesse Engle, our missionary to Africa, editor of the paper /then being printed in Abilene, Kansas/. Brother

Engle gave his services without a salary, but conference on two occasions gave him donations as tokens of good will for his work. Brother Engle's religious views changed during this period as editor. He contacted literature and persons of a cult whose beliefs were directly opposite that of the Brethren in Christ. His gradual acceptance of views of this cult made a change in editorship not only advisable, but necessary. Conference of 1899 accepted Henry N. Engle's resignation, and appointed Samuel Zook as editor.'

¹Climenhaga, op. cit., pp. 243-244.

interview with Miss Naomi Engle, Abilene, Kansas, September 27, 1958.

Climenhaga declines to name the "literature and persons and the cult" in question, but interviews with Bishop J. H. Wagaman and Professor Paul E. Engle, both of Upland, California, and a number of Brethren in California and Kansas identify the cult as "Russellism" and the heretical doctrine as the "soul-sleeping" doctrine. The writer learned from Miss Naomi Engle, herself a Witness and companion to Ida Elsenhower in her last years, that her father, Henry N. Engle, had read the Watch Tower from its very beginning. She said the Engles were introduced to Russell's literature by a Dickinson County farmer by the name of Reading, and although he was not one of the Brethren, or, for that matter, not even a German, he brought his farm produce to Harvey Wingerd's Brethren store at Navarre to trade for staples. From Mr. Reading at

Wingerd's store, Engle first learned of Russellism.²

(Wingerd himself was a Brethren

deacon, and still is at this writing—an octogenarian who even yet today frequently drives out from Abilene to oversee his business at Navarre.)

Both Henry N. Engle and his daughter Naomi were school teachers, and were somewhat more educated than the agrarian Brethren generally.¹ They felt an intellectual and spiritually affinity toward David and Ida Eisenhower (both had been to college), and, a little later, for Dr. James L. Thayer, dental surgeon, whose mother Mrs. Mary Thayer first introduced the Watch Tower to the Eisenhowers. This company together with L. D. Toliver and the R. O. Southworths constituted the nucleus of the Abilene congregation of Russellites. From 1896 until 1915, the Bible Students, as they were sometimes called, met on Sunday afternoons at the Eisenhower home for their meetings. During most of this twenty year period, David Eisenhower (and occasionally L. D. Toliver) served the class as the Bible-study conductor, or "elder" as the group called its leader.^c

¹Engle taught at Rosebank school, according to John and Harry Haldeman of Hope, Kansas.

^p
Cole, loc. cit.

According to Russell, a "profitable meeting" consisted of worship, praise, prayer, mutual helpfulness and Bible study." The brethren were also expected to read and study Russell's book, Plan of the Ages, hut no one of the

group was to impose his views on another. Above everything

else, Russell warned the worshippers of the dangers of organization. He wrote in an **1895** issue of the Watch Tower:

Beware of "organization." It is wholly unnecessary. Do not seek to bind others' consciences, and do not permit others to bind yours.'

¹Watch Tower (II, September 15, 1895), 1868-1869.

While the Russellites candidly disapproved church organizations as churches, they did magnanimously esteem them "as the highest order of worldly diversion," regarding them as "beneficial social clubs". On the other hand, they modestly regarded themselves as constituting the "one true Church". A glance at articles in the Watch Tower issues of September, **1893**, serve to show the emphasis placed upon the church question, including such titles as "The One True Church" /a reprint of an article of the same title appearing in November, **18887**, "Come Out of Her, My People," and, "The Church of the Living God." In this latter article, Russell sets forth the "true view" of the

Church. Here, he says that although God's church is not yet organized, some "unorganized but merely called-out ones" are leaving the denominations and voluntarily associating together for mutual assistance. This body, a visible society modeled after that of the early church and characterized by "primitive simplicity", constituted the "True Church." It appears that the "True Church" consisted of

his followers and no others.

Russell further believes that "the Lord Jesus alone is our Head or lawgiver; his Word is our rule of faith and practice; the holy Spirit is our interpreter and guide into truth; our names are all written in heaven; and we are bound together by love and common Interest." If our names are written in heaven, it is unnecessary to have them written on earth, and, therefore, we should not bind ourselves with the creeds and traditions of men. All members of the true church are priests, and the church is an "association of priests"; therefore, there can be "no lording," no "imperial authority of one over another".¹ A fluid religion of this come-outer type appealed to David Eisenhower's mind long bound by the punctilious beliefs of

the River Brethren. Throwing off the armor of tradition, he exchanged it for a looser, flowing cloak of beliefs which gave him more freedom. When Kansas revivals and schisms temporarily trampled down the Brethren bars, David's brothers, Abraham and Ira, also headed for the open range. After the dust settled, Abraham came back to the fold, leaving David and Ira to forage elsewhere.

By the "called-out ones" referred to above, Russell

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¹Watch Tower (II, September 1 and 15, 1893), 1570-1579.

²Ibid., p. 1577.

meant those who were "called out" of the denominations.

In order to accomodate his followers in the matter of leaving the denominations, Russell sent the following letter of withdrawal free together with envelope and tracts to those wanting them. Just such a letter, the Engles¹ and the other Brethren converted to Russellism would have presented to their churches. David Eisenhower, of course, not being a Brethren member in the first place would have had no occasion for its use. Russell preferred that the letter be read to the congregation from which the member wished to withdraw, but in lieu of its

being read, it could be copied and sent to each member of the church "that there be no room for misunderstanding or misrepresentation." Text of the letter is as follows:

Dear Brethren and Sisters,

Members and Officers of the _____ church. The Lord has of late been teaching me some wonderful things out of his Word, whereof I am glad. The Bible has become a new book to me, so widely have the eyes of my understanding been opened. God is now my Father, Christ my Redeemer, and all believers my brethren, in a Bense never before appreciated.

I would not have you understand that I saw a vision or had a special revelation: I merely have God's Word, "written aforetime for our learning"; but God has recently made it clearer to my understanding, through some of his servants. Nor do those servants claim special inspirations or revelations, but merely that God's due time has now come to unseal and make known his glorious plan, wisely left secret in the past, as the Scriptures themselves declare—Daniel 12:9.

¹Henry N. Engle was a member of the River Brethren, of course, for he edited the Evangelical Visitor. Mrs. Delia Wagaman of Upland, California, told the writer that she and Naomi Engle were baptized as girls the same Sunday by Elder Detwlller.

Of these blessed things I might mention a few, very briefly: I find that the Scriptures do not teach the eternal torment of all except the saints. I there find that the full penalty of wilful sin against clear knowledge will, in the language of the Apostle, be "everlasting destruction from the presence of the Lord." But, still better, if possible, I find that while so many of our race (indeed by far the majority) have died in total or partial ignorance of God and his offer of life everlasting through Christ, God has graciously provided that during the Millennial age all such, of the families of the earth, shall be blessed with the needed knowledge, and granted opportunity for obedience unto eternal life. And, further, I find its teaching to be, that we, the Gospel church as joint-heirs with Christ our Lord are to be God's

agents in bestowing that great Millennial blessing. And, finally, it appears that this time of blessing for which God's people have so long prayed, saying "Thy kingdom come, thy will be done on earth as it is in heaven", is very near at hand, and even now wheat and tares are being separated, and soon a great time of trouble will overthrow existing Institutions and usher in Christ's kingdom of peace and equity.

I will be glad to furnish the Scriptural evidences of these things to any who may desire to search the Word, and to prove whether these things be so.

But now, dear friends, comes an unpleasant duty. I find that many of these gems of truth are in direct conflict with our views as held and taught and confessed in our denominational literature; and hence, in honesty to you and myself, I must withdraw from membership with you in this church. To remain would be to misrepresent your views and to have misrepresent my views—the doctrine of the eternal torment of nine-tenths of our race being now in my judgment horrible; —indeed a blasphemy against the God of love, whose Word, when understood, teaches quite the contrary.

For nearly _____ years I have tried faithfully to keep my engagements with you as a fellow-member of this church, and have learned to love some of you very dearly—some for social qualities and some for saintliness—Christ-likeness. It is, therefore, with pain that I announce to you my withdrawal and I owe you this explanation. Let me assure you that it is not because my love is less than formerly, for, by God's grace I believe it is expanding toward him and his, and, sympathetically, toward all our race. This action, therefore, is not to be understood as a withdrawal from the Church of Christ, whose names are written in heaven, but merely a withdrawal from the _____ church, whose

names are written on earth. I withdraw in order that I may be more free in my conscience, toward God and men, and that I may most fully fellowship all who are heartily the Lord's people—not only such in this congregation and denomination, but in all others as well. I ask no letter of dismission, for J could not hope to be better suited elsewhere. So far as I am concerned, I wish to remove every barrier between myself and fellow pilgrims. So then, to all of you

who are in Christ Jesus—members of his body—I still am a fellowmember, a branch in the true vine (Christ), whom nothing can separate from the love of God in Christ, my Lord.— John **15:5**; Rom. **8:38, 39**.

The foregoing letter also serves to show some of the "blessed things" (doctrines) the Russellites believed. Considerable emphasis was placed upon prophecy (the later Watch Tower became almost exclusively prophetic studies), and particularly upon those things concerning the millennium. One of David Eisenhower's sons was to remark years after his father's death that his parents were "more interested in the millennium than in contemporary social institutions."²

¹ Watch Tower (II, September **1** and **15, 1893**), **1578-1579**.

Bela Kornitzer, "The Great Heritage," Woman's Home Companion (August, **1954**), **61**. According to Kornitzer, Earl Eisenhower said this.

One of the prophetic studies the Eisenhowers became interested in was the theory of the Great Pyramid. According to the exponents of this theory, the pyramid was put in Egypt expressly as a heavenly calendar of man's existence on earth. It showed how the lines prophesied, in symbols, Biblical events which occurred after the structure was built.

R. S. Foster's poem, "The Great Pyramid," appearing in the Watch Tower, March 15, 1896, shows that in its lines "we trace His dealings with the human race."

O mighty structure of the time
When nations dead were in their prime;
Whose lines and measurements immense
Were fashioned by Omnipotence, And
laid, without a word to check, By king
and priest Melchizedek! What precious
symbols long unknown Were built
beneath thy corner stone I How
faultless, graceful, every line, In
those stupendous walls of thinet A
sign and wonder, heaven-planned, For
saints, if wise, to understand; An
altar and a pillar tall, To warn,
instruct and comfort all, Who faithful
all their talents give And, dying
daily, die to live.

A witness mute, yet eloquent
A marvel and a monument,
Upreared by hands inspired to prove
That God Eternal reigns in Love;
For in thy labyrinths we trace
His dealings with the human race.¹

When David Eisenhower's boys were small, he made a huge wall chart, measuring some twelve feet square and based on Russell's Plan of the Ages, which showed how the lines of the pyramid told future events. David often explained these strange symbols to his children. The chart

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¹ Watch Tower (III, March 15, 1896), 1950. ²Davis, op. cit.,

p. 41.

was still seen in the family home as late as 1944. A visit by the writer to Abilene in 1957 revealed that this chart no longer hangs in the home or in the museum near by, nor

did an Interview with the director of the Eisenhower Foundation "bring it to light. It has completely disappeared. When Fred Southworth, a Witness and friend of the Eisenhower family since 1901, visited the Eisenhower Home after Ida's death, he noticed the absence of the wall hanging, and told the custodian in charge, "There are lots of things missing around here besides Mrs. Eisenhower."¹

Russell used the Great Pyramid as a source of prophecy concerning the second coming of Jesus, and on the basis of it he prophesied the exact date of the Second Advent, which, of course, proved to be a miscalculation. As Rutherford, Russell's successor, was Bible-centered in his beliefs, he openly condemned the Great Pyramid exponents and dissension followed. The final split of the Russellites (The Dawn Bible Students) in 1929 occurred largely over the

theory of the Great Pyramid. This was only one of the various groups which splintered from the main body after Pastor Russell's death in 1916.

interview with Mr. Fred Southworth, Hutchinson, Kansas, September 28, 1958.

Charles S. Braden, These Also Believe (New York: Macmillan Co., 1949), p. 362.

According to Paul Hutchinson in the Christian Century , the question of whether David Eisenhower ever joined the Russellites seems to have been a matter of dispute. Hutchinson writes:

Whether the President's father ever joined the Witnesses is disputed. River Brethren—including Bishop Ray Witter—say that he did, but that before his death he returned to their fold. The sons deny that he went beyond satisfying his wife by accompanying her to Witness meetings.¹

Mr. Fred Southworth attended meetings in the Eisenhower home until 1908, and he told the writer that David Eisenhower was without question a class leader of the Abilene congregation for a while. The period for that leadership appears to have been prior to 1919 for in that year Southworth returned to Abilene after a twelve year absence to find that David Eisenhower was no longer interested in being a leader of the group. Meanwhile,

the meetings had been moved from the Eisenhower home to Kingdom Hall (about 1915).

In a letter Southworth sent to the Watch Tower Bible and Tract Society in **1953** in reply to inquiries they had made concerning the Eisenhowers, he wrote:

For nineteen years from 1919 to 1938 we were continuously associated with the parents of Dwight Eisenhower

During the 19 years of our association with the parents of Dwight we regularly and continuously we worked closely together in the the preaching activity. Announcing the Good News of the Kingdom over a large territory in the vicinity of Abilene. Charlotte /Southworth's **wife**/ and Sr. Eisenhower were frequent companions in the rural work and in the surrounding towns including Junction City where Roy Eisenhower (now deceased) operated a drug store. While doing our Kingdom work in Junction we occasionally visited with Roy at the store and also at his home.

¹Hutchinson, loc. cit. ²Interview with Fred Southworth.

During the 30's we were privileged to call two or three times a week for Sr. Eisenhower on our way to the regular meetings. When the Society announced the new system of things under a theocratic arrangement Sr. Eisenhower was present in the congregation and joined with the entire group in acceptance.'

In the 1930's then when the Russellites became known as the Jehovah Witnesses, it was Ida, and not David, who joined the sect. Southworth says that Ida became a "strong Witness", but that David remained only "friendly" to the group. Moreover, David has no "record of service" /indicative of membership/ ⁱⁿ Abilene. Ida's "record of

service" on the other hand can still be seen at Kingdom p Hall. She was a faithful and dedicated Witness and actively engaged as colporteur for the Watch Tower Society until her death.

¹ Letter from the personal files of Fred Southworth. For complete text, see facsimile in Appendix.

² Interview with Fred Southworth.

³ Opinions of Ray Witter, Sadie Witter Steckley, Kate Walters, and John and Harry Haldeman.

Members of the Eisenhower family feel that David renounced the last vestiges of Russellism some time before his last days.³ Although Mr. Fred Southworth and Dr. James L. Thayer, both Witnesses, conducted David's funeral when he died in 1942, Mrs. Sadie Witter Steckley does not feel that this was according to his own request as Cole suggests. Mrs. Steckley, a trained nurse and David's niece, was in the home when her uncle died. She said that Naomi Engle made the arrangements for the funeral.

If the Russellite meetings were conducted in David Eisenhower's home from 1896 to 1915, this period would have overlapped the last years of Jacob Eisenhower's life. It is not known whether he attended any of the Sunday afternoon

gatherings in David's front room, although it is known that the Brethren were rabidly opposed to Russellism. As late as 1913, the warfare still continued, for in that year the Evangelical Visitor advertised a pamphlet entitled "The Blasphemous Religion which teaches the Annihilation of Jesus Christ" as the "best yet publication against Russellism" and the editor thought every River Brethren minister should read it.¹

In 1928, one of the Brethren ministers, Abraham Eisenhower (David's brother), wrote to the Evangelical Visitor concerning Russellism:

Oh, fool-hearted nonsense. It is the devil's asbestos blanket to cover up the realities of a hell fire judgment. The word of God will tear off this infamous lie and expose the realities of an existence of life after death.²

This strong statement would reflect the general attitude of most of the Eisenhowers.

¹Evangelical Visitor, October 20, 1913. ²Evangelical Visitor, July 9, 1928.

Sunday mornings, the aged grandfather, Jacob Eisenhower, attended the River Brethren church in Abilene and it is known that at least one of his grandsons attended

the Brethren Sunday school in 1905. One day in this present decade while Elder George Whisler, pastor of the Abilene church, was looking in a dark recess of one of the storage closets in the River Brethren Church, he found the Sunday school record for 1905.¹ This record shows that Dwight D. Eisenhower was the Eisenhower most faithful in Sunday school attendance that year. The record can be seen today at the Eisenhower Foundation.

According to Fred Southworth who attended the Sunday meetings in the Eisenhower home from 1901 through 1907 and at Abilene's Kingdom Hall from 1919 through 1938, Jacob Eisenhower's six grandsons did not ordinarily attend the long intensive Bible studies on Sunday afternoons. Instead, it appears that they met their friends at the Rock Island stockpens to play follow-the-leader on the high gates and fences.²

¹**Interview** with Elder George Whisler.

²R. G. Tonkin and Charles Ramsdell. "I Grew Up with Eisenhower," Saturday Evening Post, May 3, 1952, p. 48.

For Jacob Eisenhower, the spring of 1906 brought his last great enemy into view, an enemy with a stingless scythe, for death for the born-again Christian has been robbed of its piercing sting. A stroke of paralysis laid

him low in David's home, and on May 20, the merciful release came. His journey was ended, his "flittings" were over.

His days on earth numbered seventy-nine years and seven months, and for fifty years of that time he did what he could for the Brethren—for the Germans of the Susquehanna, and north of the Ohio River and west of the Mississippi, and down in the Arizona valley of the Salt River, and for the Russians of the Cottonwood and the Neosho—and his half-century ministry flowed, on like the rivers until it reached the sea to be drawn up into the heavens and rained down in blessing again.

¹Evangelical Visitor, June 15, 1906. ²Sent of God, June 7, 1906.

Everything about the memorial service proved to be fitting, the place—the funeral of the first Brethren minister in Kansas conducted in the first Brethren Church built in Kansas, at Abilene;¹ the text—"I have fought a good fight, I have finished my course, I have kept the faith: henceforth";² interment—a mile south of his old homestead, at Belle Springs beside Peggy and his old father Frederick. And there in that country cemetery his remains are at rest beneath a simple sandstone marker in the first row of graves behind a rusting wire fence. Except for an occasional tumbleweed rolling out of a neighboring pasture and across the red sandy road to lodge on the fence, and

the constant prairie whisper of the tall, dry grass, and the seasonal whistle of the meadowlark, there is no movement, no sound, until the resurrection day.

CHAPTER IV

THE REVEREND ABRAHAM L. EISENHOWER 1865-1944

Twenty year old Abe Eisenhower was the last of the Eisenhower clan to marry.

¹Kornltzer, op. cit., p. 10.

His father, Jacob Eisenhower, had three sons, and all three were married within a seven weeks' period in the fall of 1385. The youngest, Ira, was the first and he had Just turned eighteen when he wedded Dutch Katie Dayhoff on September 2, and they took to farming like good Pennsylvania Germans. Exactly three weeks later, David, the college son, was married to Ida Stover at LeCompton, east of Topeka. They had met at Lane University where Dave was going to school as he wanted to be an engineer instead of a farmer like his father.¹ While a move of this kind could not have placated his father who regarded the soil of man only a trifle less valuable than the soul of man, it may not have wholly displeased his mother, for Lane University was a United Brethren college, and, before

her marriage, Rebecca Eisenhower had been a faithful member of the U. B.

Church at Elizahethville. About the time the Civil War ended back in Pennsylvania, she must have heard about the founding of the U. B. school in Lecompton, the seat of the old territorial capital of bleeding Kansas.

High on the limestone bluffs overlooking the Kaw River, a thousand feet across at this point and deep enough during certain stages to permit the passage of sidewheel steamers from St. Louis, the United Brethren began their college in the old Rowena Hotel. The faculty and citizens of Lecompton (the U. B. Church was the only church in that river town for forty or forty-five years as the bats inhabited the Catholic ruins, the evidence of a holocaustic catastrophe showed in the Methodist ruins, and pigeons occupied the belfry of the abandoned Presbyterian church building) were devoted to their school, tithing their incomes to help pay its overhead, cutting and donating firewood from the river banks to heat its classrooms, and sharing the stuff of their larders to supply its dormitories with food.

By the time Dave matriculated at Lane In 1884, the

United Brethren had erected a new building on the site of the old Capitol Square given to the church by the state legislature, and in the halls of the new college building Dave met Ida Stover, the sandy-haired girl who boarded in the town with a minister kinsman (probably a brother), a U. B. preacher serving congregations at Big Springs and

Salem.¹ Ida and her brother were five generations removed from John Casper Stoeever, the original Stoeever to arrive in America in 1728 so that he "might make known the Gospel of Jesus Christ" to the displaced Germans settling the wildernesses of the American colonies.²

¹ Clark Coan, "Some Direct Quotations Concerning Lane University, 1865-1903" (unpublished manuscript, Kansas Collection, Watson Library, University of Kansas, Lawrence, Kansas).

²F. T. Miller, op. cit., pp. 24-26.

³Hutchinson, op. cit., p. 364.

⁴F. T. Miller, op. cit., p. 91.

Prior to her coming to the U. B. colony at Lecompton, Ida had lived in Virginia where she was active in the Lutheran church. Sunday school records there show that once as a girl she had memorized 1,365 Bible verses in six months, a feat never equalled in that congregation.⁵ Ambitious as well as intelligent, she baked chickens and

pies and sold them to townspeople to pay her way through a Virginia high school.⁴ Ida and Dave were married in the college chapel the evening of September 23, on Dave's twenty-third birthday, with the Reverend E. B. Slade, the U. B. minister reading the vows. It had been a hundred years and more since the first Stoever had been a minister to the first Eisenhauers in colonial days; now in 1885 at this wedding, the two families, in the persons of David, a fifth generation Eisenhower, and Ida, a fifth generation Stover,

were joined together in the bonds of matrimony. After the ceremony, they came to Hope, Kansas, where Dave, with the assistance of a Mr. Good of Abilene, had already established a thriving business in general-store merchandising.

Less than one month after this chapel wedding, the remaining bachelor brother Abe took to himself a wife, Anna Long. Their vows were taken at the home place in Belle Springs.¹ Like Abe, Anna Long had been born a Pennsylvanian but had come West in one of the Kansas migrations to settle in Brown County with her foster parents, the William Kerns. Orphaned at the age of eight, Anna was converted at twelve after which she lived an up-and-down life, as she described it, until a stabilizing experience in her sixteenth year

established her. Then, on a Wednesday evening back in the Pennsylvania Dutch country, she knelt in prayer to petition the Throne for evidence of sins forgiven, and was rewarded in seeing the Lord cross out the records of her sins. Soon afterward, she united with the River Brethren Church.

¹Hope Herald, October 17, 1385.

Anna donned the plain garb, of course, but resignation to wearing the plain attire did not come without a bitter struggle. She once wrote to the Evangelical Visitor concerning the temptation to "discard this divinely appointed modest apparel", as she termed it. "One Sunday evening when at home alone," she wrote, "I was tempted of the devil to remove my covering and arrange my hair in the

same style that others did. Yielding to this temptation I found no rest until I again placed upon my head the covering."¹ Victory over this temptation must have been permanent, for when the writer met Mrs. Eisenhower in California over fifty years later, she still wore the quaint little prayer veiling of her sect, although she by no means worshipped exclusively with the Brethren of her membership. Abe realized in Anna a constant and wonderful helpmeet, for the greater part of her life was spent in capably assisting him in pioneering home mission work.

Converted as a boy, Abe joined his father's church at the age of fourteen, after being baptized in the mode prescribed by the River Brethren. In the scanty waters of a local creek or perhaps of the Smoky Hill River, Abe was

immersed three times forward by Bishop Jesse Engle, the first overseer of the Kansas colony and, later, the first foreign missionary in the Brethren Church.² The shallowness of Kansas streams was no real deterrent in Brethren baptisms, since candidates knelt in the water to receive the ordinance.

¹Evangelical Visitor, February 1, 1893. ²Evangelical Visitor, January 15, 1945.

Dr. A. L. Eisenhower Except for occasional love feasts in neighboring barns and weekly marketing trips to the county seat, Abe's

boyhood world was enclosed on all four sides by the endless hedge rows bounding the family's Belle Springs farm. The farm held a single attraction—animals, particularly horses. Five days between the plow handles could be endured if only on the sixth he could hitch the team of fast ponies his father had purchased¹ to a light buggy and race over the unfenced prairie twelve miles to Abilene to trade five cent eggs and ten cent butter for a bushel of fifty cent potatoe and four dollar flour.

It was the natural thing for Abe to gravitate from farm to animal husbandry, and, soon after his marriage, he set up his veterinary office in one corner of Dave's general merchandise store. A photograph of the Eisenhower Building of the period shows a small board sign

on the store-front reading, "A. L. Eisenhower, D. V. S."

¹Davis, op. cit., p. 27.

²Dickinson County Chronicle. May 31, 1878. ³Hope Herald.

September 1, 1887. ⁴Hope Herald, March 7, 1889.

Although Abe did not attend a veterinary school until after he began his Abilene practice, he gained quite a reputation in Hope as a horse doctor,³ where he became known as the "genial veterinarian."⁴ The Hope Herald which ran his ads contains many news items about the young vet. One item reads, "A. L. Eisenhower has had extraordinary luc

in his veterinary practice. All cases that have come under his care have been fully restored to perfect soundness".¹ The editor even reported with solicitous concern that Dr. Eisenhower suffered an afflicted finger blood poisoned as a result of treating a sick animal.² All in all, the editor of the Hope Herald predicted a very successful career for the conscientious Dr. Abe.³

¹Hope Herald, April 14, 1887.

²Hope Herald, October 4, 1888.

³Hope Herald, September 1, 1887.

⁴Hope Herald, May 29, 1887.

In the early days, Abe may have learned his profession from J. D. Fike, a veterinary surgeon of Hope, whose name appears with that of Dr. Eisenhower in the local news of the Hope Herald.⁴ But whatever Abe lacked in formal training at this time, he made up in ingenuity, an inventive cleverness which served to squeeze him through many a knothole in the years to come. His nephew, Bishop Ray Witter of Navarre, Kansas, tells how his Uncle Abe in those early days before his practice was established would urgently trot up and down the dusty roads in his two-wheeled gig, causing farmers to marvel at the industrious young veterinarian of Hope. Since he was that busy, he must be good and they began to employ his services for their ailing stock. And he proved to be a good vet, his nephews, two of them still living at Hope, agree.'

In addition to his veterinary practice, Abe undertook to carry on the general store with his brother Dave after the co-partner Milt Good, described by the Hope Dispatch as "one of the best merchants that ever measured off a piece of bacon or weighed a yard of calico /sic.7"²

left Dave and Hope with a lot of unpaid bills.³ Whatever the "little scheme" which promised to make Mr. Good a "Vander-bilt in wealth" may have been,⁴ it failed, and in less than three months the Hope Herald ran a dissolution notice of the firm of Good and Eisenhower.⁵ Thereafter, the store was known as Eisenhower Brothers,⁶ Dave continuing to act in the capacity of buyer in Kansas City while Abe stayed in Hope to clerk and drive the delivery wagon.?

¹Interview with John and Harry Haldeman.

²Hope Dispatch, November 12, 1886.

³Davis, op. cit., p. 36.

⁴Hope Dispatch. August 27, 1886.

⁵Hope Herald, November 4, 1886.

⁶Hope Herald. November 25, 1886.

?Hope Herald, December 2, 1886.

A survey of the Eisenhower ads in both Hope newspapers makes an interesting study, for it can readily be seen that from the first, Dave's store catered to the "worldly" trade, showing he had broken through the Brethren principles of conservatism. Although he endeavored to

attract the German people (both he and Milt Good were fluent in the German language¹), his shelves were lined with stocks "inconsistent" with Brethren beliefs—laces, silk and velvet trimmings, carpets and cigars. He went so far as to allow a milliner, Miss Caldwell, to set up her millinery display in the window, a row of the latest styles of ladies' hats complete with flowers and ornaments.²

¹Hope Herald, May 9, 1885. ²Hope Herald,

April 8, 1886. ³Hope Herald. June 21,

1888. ⁴Hope Dispatch. November 4, 1887.

⁵Hope Herald, October 18, 1888.

⁶Abilene Weekly Reflector, February 7, 1889. Dave remained in Texas until 1891. His son Dwight was born at Denison.

Although the establishment carried "elegant stock" equal to any found in any general mercantile house, and the prices so low as to "make your pocket-book laugh,"⁵ and the Eisenhower brothers' honesty so apparent that the editor of the Hope Dispatch wrote that they were known to "deal squarely with a child as well as a grown person,"⁴ the store venture failed. Dave went to Texas in the fall of 1888 where he found employment in the Missouri-Kansas-Texas

railroad shops,⁵ leaving Abe to handle the store alone until it could be sold early the next year.⁶ The following ad of 1888 appears in the Hope Herald a short time

after Dave went South, showing that Abe went along with his brother's merchandising policies of the "questionable":

Ah There! Plug Tobacco at 30/per lb at A. L. Eisenhower and Company. It is the best in the market and a trial will convince you of this fact.¹

According to the Conference minutes of 1877» the Brethren expressed their sentiments in regard to the use of tobacco among the Brethren. At that time (and still is) the using of tobacco was declared to be "not consistent and considered as an evil among the members"2 It is not unlikely that Abe's merchandising in plug tobacco plus infringement on other Brethren principles earned for him the disapproval of his Church. At any rate, he was dealt with for some inconsistency in the year 1888 /a member was "inconsistent" if he still belonged to the Church but to all appearances was backslidden/. Nearly five years later, in 1892, when he was once more restored to the Church as a brother, he sent the following testimony to the Evangelical Visitor:

¹

Hope Herald, December 6, 1888. ^Climenhaga, op. cit., p.

361.

^Evangelical Visitor, April 1, 1892.

Readers of the Visitor, today may joy was Increased by me doing that which was for me to do in order to obtain full salvation. I at one time belonged to the church and being inconsistent I was dealt with according to Matt. XVIII. I thank God for it. So I stood nearly five years. I had not quit praying but yet never prayed.⁵

In the interval between the ecclesiastical reprimand and the restoration, the Hope veterinarian moved his office to the county seat. In Abilene he located on a three acre tract south of the tracks. After graduating from the Veterinary College in Chicago, which he attended the winter and spring of 1889 and 1890, he continued to practice as a veterinary surgeon.¹ At the pinnacle of the barn roof, a good distance of thirty feet from the ground, Abe hung his Abilene shingle, a large square sign which read, "Dr. A. L. Eisenhower, Veterinarian." That immense barn, one of the largest in the community, housed stalls for many horses and the hayloft above could well hold seven or eight tons of prairie hay. The south wing of the main structure, thirty by eighty feet in dimensions,

contained the operating room for his animal hospital.² Bishop Ray Witter and John Haldeman recall that their uncle's operating table for animals was the only one they ever saw in a vet's place. They remember the ingenious rigging hanging from the rafters which could lift a sick horse to the table and lay it out for surgery.³

¹Hope Dispatch, December 5, 1889. p
Davis, op. cit. . p. 51.

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^Interview with Ray Witter and John Haldeman.
Abe's Abilene house was a two-story white frame structure with an attic for overflow household goods.

A great backyard contained a smokehouse and a place for Anna's chickens and a nice-sized plot for her vegetable garden. There was still an acre or so left over for hay or kaffir corn for stock feed.

Dr. Eisenhower did well in Abilene as a veterinarian. The Abilene Reflector ran his ads, showing the reader his new location one block east of the Southside schoolhouse.¹ Farmers coming into town could read his shingle from Chestnut Street, and knew that whenever a sick animal on their farm needed treatment they could find a

capable vet in A. L. Eisenhower.

But something happened in 1892 to turn the horse doctor in a different direction. In the spring of the year, an itinerant evangelist came to Abilene, pitched a tent, and held a protracted meeting.¹ . It was at this time

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that Abe obtained what he termed "full salvation." Following this tentmeeting, he felt the call of the ministry so strongly that he "left the oxen and ran after . . .³

¹Evangelical Visitor, January 15, 1945. ²Evangelical Visitor, April 1, 1892. ³Evangelical Visitor, January 15, 1945.

Before he could become completely detached from his practice, he had to first dispose of his Abilene property. This, in a sense, was not difficult to do for his brother

Dave's growing family was already bursting the seams to their little house on Second Street and they needed more room. Since 1891, Dave and Ida had been in Abilene, having returned from their sojourn from the railroad shops in Texas. Through the influence of his foreman brother-in-law, Chris Musser, he had found employment as night

watchman and mechanic in the Belle Springs Creamery, where he earned a living wage that might possibly see him through the purchase of a larger house. To his brother Dave then, Abe rented the house with an option to buy, which he did later on.¹

¹Davis, op. cit., p. 45. ²Ibid.

³Interview with Mrs. Frank Miller, Herington, Kansas, September, 1958.

Although Abe sold his veterinarian's practice,² and left fistular fillies and colicky cattle to the ministrations of other Abilene veterinarians, he never quite divorced his profession from his later labors in another field, the ministry. During his Oklahoma days while serving an orphanage as its president, he teamed up with a bachelor veterinarian at Thomas and together they treated sick and ailing stock in Custer County.³ Even after Abe retired from orphanage responsibilities and moved to Iowa, he was still a veterinarian at heart. Curiously enough, the following amazing subscription offer appeared in the Evangelical Visitor in 1913:

Something Special to Subscribers

In a communication received from Bro. A. L. Eisenhower

he informs us of his desire to, in some way, help to increase the list of subscription to the Visitor. His plan for doing so we are permitted by the advise of the Chairman of the Publication Board to here give, and all who wish can take advantage of the offer—the offer holds good during December and January. Bro. Eisenhower is a Veterinary Surgeon by profession. He has six special Receipts for remedies useful to farmers and other owners of live stock, etc., which, he offers to subscribers to the Visitor, new and old, on the following terms. For \$2.50 the regular price for which he sells them, he will send the Receipts and the Visitor for one year, giving \$1.25 to the Visitor Fund, to any new subscriber or renewal of subscription. He hopes there will be many who will give him a chance to thus help to increase the circulation of the paper. All orders should be sent to Bro. Eisenhower at 1405—23rd St.; Des Moines, Iowa. The titles of the Receipts are as follows: Colic Cure, Cattle Bloat Cure, Condition Powder, Poll Evil Cure, Fistula Cure, Best Healing Lotion on Earth, General Liniment.¹

¹ Evangelical Visitor, December 15, 1913. ²Davis, op. cit., p. 51.

Abe left his house and land to Dave and Ida and their six husky sons. If his immense barn rattled with Dave's cow and Ida's chickens, it reverberated with the laughing shouts of the Eisenhower boys. They loved to play tag on its great sloping roof, to frighten their elders by sitting astride their Uncle Abe's veterinarian's sign and recklessly swing there, a dizzy thirty feet from the ground.² Anna's small garden plot was stretched to a half acre in size, for six growing boys can eat an amazing quantity of garden sauce; surplusage was sold from Dave's

huckster's buggy to townspeople. Childless Abe and Anna's two

story house was not too roomy for Dave's family. In fact, when old Jacob Eisenhower left his little cottage in the neighborhood to live with Daves', his son had to build two rooms on the east in order for him to have a place to stay.

¹Kornitzer, op. cit., p. 7. "The Eisenhower Foundation," pamphlet, Abilene, Kansas.

Abe could not have known that the place he gave up in order to go into Gospel work would someday be a national shrine dedicated to the honor of his illustrious nephew. His barn and garden plot are now gone and in their stead stands the \$400,000 Eisenhower Museum built of native stone, and housing historic items valued at well over \$2,000,000, including the famous Eisenhower family Bible in which Abe's own birth date is recorded. Although the Museum was erected after both Abe and Anna had passed on, Anna lived to know that the Eisenhower home was being opened to the public and, before her death in 1952, that many hundred thousands persons from all states and a

hundred foreign countries had already registered there as visitors.² While she probably never came back to Kansas in her old age, she could have seen, had she made the trip to her old home place, the bedspread that her husband's grandfather Frederick Eisenhower had woven in Pennsylvania long before he came out West, and, hanging on the wall of nephew Dwight's bedroom, the motto, "THY WILL BE DONE."

Anna would have said "Amen" to that, for she would never forget how she struggled over leaving the Abilene place. While nuturing children in the Oklahoma orphanage that she and her husband founded, she took a few precious minutes one fall in 1902 to cast a backward glance. She then wrote:

I never will forget what It meant to die out and say, "Yes" to all the will of God: to have husband give up his medical profession, which was so highly esteemed by the world, and go out and preach the Gospel without charge. I turned all we possessed over to the Lord. God asked me to give things away, to which my heart responded freely. He took us out of our home to a Gospel wagon.¹

¹Sent of God, October 2, 1902. ²Ibid.

The Highway and Hedge Call The Gospel wagon was a covered wagon equipped for a small party of Gospel workers to move rapidly about the country, preaching as they went. The call of this type of ministry was, as Anna aptly described it, a "highway and hedge call". That first season, 1896, Abe and Anna accompanied the Brethren preacher D. H. Brechbill, who had, apparently, been on a previous Oklahoma mission. Only three years earlier,

the Cherokee Outlet, Indian lands in northwest Oklahoma, had been open to white settlement and many a homesteader rushed in to stake a claim without capital, without Christ, and with no religion other than a get-rich-quick philosophy.

The Eisenhower-Brechbill party left Abilene, June 10, 1896, for their preaching mission in this needy field in the Oklahoma Territory. Difficulties beset them at every turn of the road. One night, while camping out on the prairie in the covered wagon, a great wind accompanied by heavy rain tormented their camp with all the fury for which Great Plains' storms are noted. The Gospel workers, fearful of the worst, huddled miserably under their frail canvas shelter until they happily looked to the Lord for refuge. As they put it, they "took hold of Psa. 90:11 and the Lord wonderfully kept them."¹ Next morning, they surveyed the stricken area and saw much damage all around, but they themselves were providentially preserved to carry on the work of the Gospel.

¹Evangelical Visitor, July 15, 1896.

Grossing rivers torrential with flash floods and treacherous with quicksand, suffering the perpetual

presence of parch south winds and the absence of cool, fresh water, enduring the ubiquitous sand storms--sand in the food at mealtime and in the bedrolls at nighttime--they arrived at last on the field of labor, June 20, ten days after they had started. At once the workers started a meeting in a schoolhouse thirteen miles northwest of Medford, Oklahoma. House to house (mostly dugouts) visitation was carried on by day while revival meetings were held by

night. Oklahoma homesteaders were desperately poor, their poverty wringing the hearts of the workers, and desperately wicked as well. The Gospel team was in a much better position to help the homesteaders out of their spiritual poverty than out of their temporal impoverishment, for the workers were only poor preachers themselves, so they preached, according to their own report, messages of "real death, resurrection and separation from the world."¹ Although the schoolhouse was packed out nightly--not nearly all the curious and convicted sinners being able to crowd in--the number of converts seems to have been surprisingly small, but for these, enough

water was somehow found in this arid land (perhaps a baptismal font was found in the Salt Fork of the Arkansas), and they were baptized in the Brethren tradition.

Souls, and not sous, was the objective. Years later, Abe scored evangelists who expected "big collections"

when the home minister suffered want, and reminded the Visitor reading public that in the "old days" when he and Brother Brechhill labored in Oklahoma, they lived very economically, and upon returning to Kansas they turned over every penny of their small collections to Bishop Samuel

Zook, keeping not one cent for themselves.^p

¹Ibld. ²Evangelical Visitor, February 1, 1909.

The next year, 1897, Abe, improving the weaknesses of the cumbersome covered wagon, designed his own Gospel wagon. E. V. editor H. N. Engle described it as an unique "house of pilgrimage."¹ Measuring 7 x 14 x 6 feet and built at a cost of \$80, the house, equipped for four workers, was furnished with chairs, tables, four cots and a gasoline stove. Sliding curtains divided the wagon into two sleeping compartments, one for the men, the other for women.

¹Evangelical Visitor. July 15, 1897. ²Evangelical Visitor,
October 21, 1912.

On June 26, the Gospel wagon was driven, sparkling new with glistening black paint, from Abilene the thirteen miles to Belle Springs Church where it was polished of recently accumulated road dust and made ready for the dedicatory services on the morrow. The next day the wagon was properly dedicated and the workers—Abe and Anna Eisenhower J. H. Eshelman and Barbara Hershey—shook hands all around in a gesture of farewell. Two of the first three Brethren preachers in Kansas—Jacob Eisenhower and Benjamin Gish² (Peter Bert had long since gone to his reward)—stood there in the churchyard to give the young workers a hearty send off. Things had come a long way in their day—from holding a meeting in a house or barn, to holding a meeting in a church building such as the fine structure at Belle Springs to taking a meeting to far away places in a wagon! Others

were there examining the wagon, congratulating Abe on his ingenuity in designing it, giving the party a prayerful send off—probably most of Abe's kin—brother Ira and Katie, sister Amanda and Chris, the Haldemans and the

Witters—all bidding him Godspeed in this new venture.

¹Evangelical Visitor. August 1, 1897.

Friday, July 2, found the Gospel wagon tied to a hitching post in Herington, Kansas, a small farmers' trading center, a few miles southeast of Abilene. Despite its total of eight churches more or less adequately serving a total population of 1500, the Brethren Gospel team held a street meeting on a busy corner and had a "good meeting in spite of the opera only a stone's cast away."¹ It must have been here in Herington that Abe broke up the Fourth of July parade. This story is told by his nephew, Bishop Ray Witter. It seems that a man with a megaphone, one of these old-fashioned devices which magnified sound, high-stepped through the village streets directing a parade of marching celebrators with shouted instructions through his funnel. Seizing the opportunity to end the pompous show (parades were "worldly"), Abe quickly fell in step with the megaphone man and shouted to the top of his lungs, "This way to heaven!" A part of the confused crowd followed the wiry little preacher to an outside stairway attached to a two-story building. Halfway up the steps, he turned around to

face the congregation he had siphoned from the parade crowd and, like Paul on the castle stairway, he preached to them the unsearchable riches of Christ.¹

It was in Herington, too, that Abe's nimble brain saved himself the torture and embarrassment of a fire-

hosing. When rowdies threatened to soak him for holding meetings on the street, Abe marched to the city banker and asked for permission to hold a meeting on the sidewalk in front of the bank. Permission freely granted, he planted himself squarely in front of the expensive, and, not incidentally, breakable expanse of plate glass, and forthwith conducted the meeting with no fear of a powerful jet from a fire hose trained in his direction.

interview with Bishop Ray Witter. ²Ihid.

Not all Herington fell on the Gospel workers, however, for it is known that they held three services in the Dunkard (Church of the Brethren) meetinghouse after which they went on their rejoicing to have suffered even mild persecution for Jesus' sake. In Herington, the party undoubtedly camped in the city park where in seven short years to come the citizens of the town would erect a tall sandstone shaft as a monument to the first Christian martyr in America, Father Padilla, the priest who explored this region with Coronado in 1541 and was slain by the very Indians he sought to convert. Preaching the Gospel was not

without its hazards then as now, but the Brethren Itinerants were

prepared to pay whatever price necessary to carry on their highway-and-hedges ministry.

The next stop east was the historic town of Council Grove located on the western edge of the Flint Hills near a shallow ford on the Neosho River. Traveling along the old route of the Santa Fe Trail, the Gospel party arrived in town late one afternoon on a sweltering July day. There were interesting sights in this most historic of all Kansas towns. Great trees, both in size and renown—Council Oak under whose wide-spreading branches the United States and the Kansa Indians signed a land surveying treaty in 1825; Post Office Oak, where a stone cache provided the only place for mail exchange between Junction City, Kansas, and Santa Fe, New Mexico; Custer's Elm, one hundred feet high and sixteen feet in circumference, said to have sheltered Lieutenant Colonel Custer in 1867 when he led an army expedition against hostile Indians in western Kansas, and for size could have readily done so¹—these great trees claimed the attention of the Gospel party far less than did the great sinners milling on Main Street.

¹ Kansas, A Guide to the Sunflower State, compiled and written by the Federal Writers Project (New York: The Viking Press, 1939), pp. 376-379.

It was Saturday, the farmers' market day, four o'clock, and the ideal time to strike. A curious crowd

turned out to see what new thing by way of religion the

bonneted and bearded Brethren had to offer. "We here met with opposition by some Sons of Belial", one of the workers reported. Denied the privilege of preaching on the streets, they thankfully entered a hall proffered to them by a good man, and in this building three meetings were held. "We found a few souls in this place who are willing to take the death-route to heaven", they jubilantly informed the readers of the Visitor.¹

Evangelical Visitor. August 15, 1897. ²Ibid. Evangelical Visitor, September 15, 1897.

After five nights at Council Grove, they headed the wagon southeast to Amerlcus where for seven nights they preached on the streets, "holding forth the Word of Life with no uncertain sound."² On they traveled, west to Reading, northeast to Osage City where eight days among the coal miners produced results—"real penitence and godly aspirations were some of the fruits of our labors at this place,"³ and on to Scranton where they preached to a crowd of one hundred persons. The wickedness of this latter place sorely tried the workers. Drunkenness, lodge-Joining, women tending bars and employing their own children to help mix and sell whisky—all this was too much

for the good Brethren, and they prepared a banner boldly emblazoned with "Prepare to meet thy God" and hung it on the wagon

for all to see the solemn warning.¹

At one of these towns—Bishop Ray Witter does not remember which one—Abe had great difficulty in drawing a street meeting crowd. Never lacking for ways and means, he flopped down on his stomach, and propping his heels on the side of a building, stretched across the sidewalk. Keeping one eye on the open Bible before him, and the other on the curious passersby who paused to watch him read, he waited until a sizeable crowd had gathered, and bounding to his feet quick as a cat, he began to preach to the startled and ingeniously tricked street gathering with all the tor-

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rential fervor of an Old Testament prophet.

From all indications, Abe and Anna left the party somewhere along the way and hurried on to Topeka to lay plans for a sidewalk battle there. Earlier, the Salvation Army had been to the state capital and had been forbidden to go on Kansas Avenue with their drums and tambourines and psalm-singing. By the time the Gospel wagon pulled into the city, however, permission had been granted for street services, and the Brethren, rejoicing together over their good fortune, let loose with both barrels, holding the enemy at bay until midnight.³

¹Ibid.

²Interview with Bishop Ray Witter.

³Evangelical Visitor, September 15, 1897.

September found the Gospel team at Silver Lake, west

of Topeka, with plans to make stopovers at Rossville, Wamego and Manhattan on the Big Blue. The workers urged Visitor readers and the Brethren at home to pray regularly every night from eight to nine, the zero hour when they made nightly raids on the enemy's territory. Pacifists one and all, the Brethren workers, curiously enough, ended their Visitor correspondence with the complimentary closing, "Yours in the war for souls."¹

After A. L. Eisenhower's Gospel wagon ministry ended in the fall, he carried on the holy war in yet other ways. The following winter he itinerated new Kansas areas,

becoming known as "Holiness Evangelist A. L. Eisenhower."^p Like a general, he struck swiftly and unpredictably redeeming the time--early December holding a revival in a country schoolhouse near Durham,⁵ Christmas Day preaching in his home church at Rosebank, worshipping with the Brethren at Zion at a watch night service on New Year's Eve, filling his regular appointment at Bethel, and on to

Brown County, Kansas, to help Brother D. D. Steckley in the battle there.⁴

¹Ibid. Evangelical Visitor, March 15, 1898. Evangelical Visitor, January 1, 1898. Evangelical Visitor, February 1, 1898.

The last day In January, 1898, Abe and Mrs.

Eisenhower began a meeting at Sabetha, Kansas, a small agricultural trading point near the Nebraska line. For the

first three days, Abe's preaching "wonderfully stirred up" the people as he directed almost every message to church members. "Our brother," wrote Peter Keim of Sabetha, "taught the new birth very plainly and the second work of grace was made so plain that it caused those of us who had gone through the experience on the same line that our brother had taught, to shout Hallelujah!"¹ Not all Sabethites by any means belonged to this pious ejaculatory group, however, for certain ones found fault with Abe's emphasis on "entire cleansing of the spirit, soul and body." The meeting closed on February 15, after a "grand victory the ninth night."²

¹ Evangelical Visitor, March 15, 1398. ²Ibld.

In July, Abe and Anna attended a campmeeting at Forest City, Missouri, a Missouri River town twenty-seven miles northwest of St. Joseph, and this incident seems to mark the beginning of their rather loose affiliation with the Hephzibah Faith Missionary Association. (HFMA polity permitted one to belong to his own church and to the HFMA at one and the same time). Sometime earlier, the Eisenhowers had gone to Iowa, where they met Mother Wheaton of Tabor, home from her prison tours. The widowed Mother Wheaton, primarily known as a prison evangelist but equally at home preaching in logging camps, southern stockades and sugar camps, coal mine prison camps, and railroad coaches,¹ traveled from coast to coast, through the courtesy of railway officials, on free train passes. She had, moreover, the privilege of taking, free of charge, two workers with her wherever she went. She asked Abe and Anna Eisenhower, street workers, to accompany her to the Forest City campmeeting which they gladly did. The party arrived by way of the Kansas City, St. Joseph and Council Bluffs line.²

The ten day campmeeting was in charge of Elder George Weavers, and its purpose was "for the salvation of souls and deepening of spirituality."⁵ A large brown tabernacle was pitched in a shady grove, and hovering about it on all sides a covey of smaller tents. From these canvas shelters, scores of

Gospel workers poured forth to fan out
over the area to hold street meetings in a dozen different

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places at a dozen different times.

¹Good Tidings, August 16, 1923. Evangelical Visitor, October 15, 1898. ³Sent
of God, July 7, 1898. ⁴Sent of God, August 4, 1893.

Enroute to Tabor once more, Abe and Elder L. B. Worcester moved slowly northward holding meetings along the way, after which Abe and Anna hastened to Bellview, Nebraska, a town near Omaha, to assist Elder Weavers in the battle there. One of the things which most deeply impressed

them in this meeting was the presence of a mourner's bench, thirty feet in length.¹ In the Brethren Church, while it was considered consistent "for ministers to invite seekers to come forward," a ruling was made in 1882 that "no special bench shall be set out for the seekers."²

The Eisenhowers were receiving a dozen calls, from both the HFMA and the Brethren in Christ. October found them at the Brethren city mission in Des Moines, busily distributing gospel tracts and holding street meetings, deliberately trying to compete with a carnival then in town.⁵ In response to a telegram received from the G. C. Cresses,

missionary candidates to Africa, Abe boarded an east bound train to Grinnell, an Iowa city known as "Saints' Pest," to give its inhabitants something new to annoy.⁴ The day after Christmas both Abe and Anna, together with a Brethren minister, A. G. Zook, began a meeting in Dallas Center, a tiny town near Des Moines, which they sadly described as a "very dead place."⁵

Evangelical Visitor. October 15, 1898. ²General Conference Index, Article 5, 1882, p. 36. Evangelical Visitor. October 15, 1898. Evangelical Visitor. November 1, 1898. [^]Evangelical Visitor. January 15, 1899.

Thus ended Abe Eisenhower's evangelistic labors of 1898, which began with an all night prayer meeting on New

Year's eve in the Zion Church in Kansas and ended with a revival meeting in Iowa.

The year 1879 ushered in a new era, a new phase in Abe's ministry. In the spring Abe and Anna boarded the train at Abilene and sped across the miles to Harrialsburg, where they met their sister who had remained in Pennsylvania, Susan Eisenhower Wetzel, after which they all went to the Brethren Conference. A few meetings followed, one with the Noah Zookses, and then the

call came to fill a vacancy in the Ishi Faith Home at Lancaster, Pennsylvania.¹

Evangelical Visitor. July 1, 1899.

The newly organized orphanage—the first child from the County Alms House had been taken in only six months before—was founded at 512 West James Street, in a private home consecrated for that purpose. The articles of faith for the Home stressed sanctification as a definite work of grace, divine healing, the premillennial coming of Christ, social and sexual purity, and a strong disapproval of tobacco, alcohol, secret orders, and outward adorning in dress. The Ishi Faith Home strongly resembled the Hephzibah Faith Home at Tabor, Iowa, so much so that Elder Weaver, stopping in Lancaster enroute to one of his African tours, felt very much at home in this place whose cherished motto read "holiness unto the Lord," and he remained ten days, conducting nightly meetings. Both HFMA and Brethren ministers came this way for services—Noah Zook, the Cresses, and Bishop Samuel Zook of Kansas.

The Court of Common Pleas granted a charter to the Ishi Faith Home, June 24, 1899. July 4, two years after Abe had disrupted the Fourth of July parade in Herington, Kansas, he was appointed president of the Home, resigning that position a month later, however, upon learning that the Charter stated that the president should be a resident of the state, and he was not, of

course, a Pennsylvanian by residence.¹ Of this brief tenure in the Home, Anna writes, "By earnest request of the dear ones in the Ishi Faith Home, and, in harmony with our own convictions, we remained in the Home some time helping in temporal work."²

"Mr. Jabbok"

¹Climenhaga, op. cit... pp. 270-272.

Evangelical Visitor. October 1, 1899.

^interview with Mrs. Frank Miller, Herington, Kansas—one of the Jabbok orphans.

The Eisenhowers' sojourn at the Ishi Faith Home, brief as it was, proved an incentive to pioneer a similar work in the newly opened territory of Oklahoma, The dawn of the present century found them in a Brethren settlement, living in a dugout gouged from the side of a hill.³ Dirt roof, dirt floor—it seemed the glory road led downward from the comfortable though unpretentious two-story frame

house in Abilene now occupied by Daves' folks, but Abe, and especially Anna, In the sweet will of God, could sing, "A tent or a cottage, why should I care; they are building a palace for me over there."

¹Climenhaga, op. cit... p. 273.

From the first they had had a God-inspired objective;¹ from the first they knew that their homestead was more than 160

acres of unimproved land sandwiched between the wide sandy bed of the South Canadian River and the shining rails of a new railroad eighteen miles away. Their homestead carved from a converted Cheyenne and Arapaho reservation was more than an economic opportunity; it was a place to put into practice the principles of Christianity which they had been preaching for the last three years. Their broad acres would provide a welcome home, bed and board and love, for as many orphans as they could possibly accomodate, plus the one more they could never turn away. A poor settlers' dugout in the middle of a prairie seemed an inadequate beginning for an orphanage, but childless Abraham, like the other before him with no Isaac to bless his home, could not, of course, count his seed as the stars in heaven, but lifting up his eyes from his Oklahoma homestead, looked northward, southward, eastward and westward, and saw orphans which he could call his own. In the ten years he operated the Home, he took in some thirty-five of

these unwanted and homeless waifs.¹

Custer County In 1899, where Abe homesteaded, was young, tough and colorful as the blanket Indians which still roamed the area with their black braids hanging waist-low and beaded moccasins cushioning their roving feet. Besides the redskins, there were the palefaces—literally—poverty-stricken, living from

hand to mouth. The Eisenhowers had not come to Oklahoma with their eyes closed. Only three years had passed since they had made the Oklahoma mission in the Gospel wagon with Brother D. H. Brechbill, and they knew full well the destitution which camped in the dugouts of that avalanche of poor farmers and landless settlers pouring into the Cherokee Outlet. And the Eisenhowers themselves, despite the economic reward usually earned through the faithfulness of Dutch labor and frugality, suffered many privations in the interests of the work to which they felt divinely appointed.²

As soon as Abe was financially able to bring in lumber from the nearest railroad (a distance almost twice as far as his father Jacob had had to haul lumber for the Kansas homestead in 1878), and build it into a four-room cottage, the Eisenhowers moved from the dugout without regrets, converting it into shelter for Anna's chickens.

¹General Conference Index, Article 12, 1910, p. 77.

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Evangelical Visitor. Anniversary Number, August 28-29, 1937, pp. 58-59.

In this humble cottage of a childless couple, the Jabbok Orphanage began.

Sometime in 1901, some Kansas friends of the Eisenhowers, the J. M. Zooks, came to Thomas, the tiny Tillage across the field (or, perhaps, road) from Abe's farm.¹ Old

Thomas, as it was called after the present town site was platted in 1902 near the new railroad a mile to the northeast, was the typical rural village—a general merchandise store, a post office and two shops, blacksmith and tin.² Brethren made this their trading point when time did not permit their driving the eighteen or twenty miles to Weatherford.

interview with Mrs. Frank Miller. ²Climenhaga, op. cit., p. 183.

³Ibid., pp. 185-186.

The Brethren had built a church some three miles southwest of Abe's place in 1899, after first worshipping in a brush arbor, a dugout schoolhouse, the dugout one-room domiciles of members, and, finally, a tent. The Brethren named the rural church Bethany, and it was here that Abe and his adopted family worshipped. A seven weeks' meeting at Bethany in 1901 greatly revived the settlement, and from this time on, the Oklahoma church stressed conversion, sanctification, and divine healing as three cardinal doctrines.³

During the summer of that same year, perhaps previous to the Bethany revival, some "holiness people" (probably some HFMA connection as Elder Weavers attended¹) held a general campmeeting across the road from Abe's place wherein was preached the salvation of souls, sanctification of believers, healing of the sick, and the imminent return of Christ. Nearby Oklahoma

families drove their teams to the camp while those arriving from a distance, took the train to Weatherford to catch the mall wagon to Thomas

for the balance of the journey. A tent city sprang up p overnight. Although J. M. Zook described the religious event as a "deep campmeeting," he confessed the camp had competition with settlers scrambling for land to the neglect

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of their souls.

¹Sent of God. July 4, 1901. ²Sent of God. June 6, 1901. Eent of God* August 1, 1901. ⁴Good Tidings. June 1, 1944.

It was that same J. M. Zook (one of Bishop Samuel Zook's sons) and his gentle wife Mary who stayed in Oklahoma to homestead lands near the Brethren settlement. The Zooks had been to Tabor Faith Home three years earlier, had studied under Elders Weavers and Worcester and were Imbued with lofty ideas of a Bible School work.⁴ Together, the Eisenhowers and the Zooks saw great possibilities in Jabbok,

their vision enlarging to the extent of believing that the embryonic orphanage could be expanded to include a holiness school and a missionary training home. Accordingly, in mid-August of 1901, the Eisenhowers and Zooks drew up at Guthrie, the capital of Oklahoma, the following charter for their Oklahoma dream:

To All to Whom These Presents Shall Come, Greeting:

Whereas, A. L. Eisenhower, J. M. Zook, Anna B. Eisenhower, and Mary E. Zook, all of Thomas, O. T., have filed in the office of the Secretary of the Territory of Oklahoma certain articles of organization with a view of forming a corporation to be known as Jabbok Faith Missionary Home and Orphanage, for the purposes as follows:—The preaching of the Gospel in every land and to maintain a Missionary Home for training and Bible School for the training of Missionary Workers, for Home and Foreign Mission Work.

Also to maintain an Orphans' Home; a Holiness school and also to maintain the publication of Christian Religious Literature. And those desiring to co-operate with the association can be received as Missionary Evangelists and other Gospel Workers, provided they are deemed worthy. All monies and property donated shall be used expressly for the purpose designated by the donor. With the principal place of business at Thomas, O. T. To exist perpetually.

And having complied with the provisions of the Statutes in such cases made and provided.

Therefore, the Territory of Oklahoma hereby grants unto the above named persons and their associates, successors and assigns, full authority by and under the said name of Jabbok Faith Training Home and Orphanage, to exercise the powers and privileges of a corporation, for the purposes stated and in accordance with their said articles of organization and the laws of this territory.

In Witness Whereof, These presents have been attested with the Great Seal, and signed by the Secretary of the Territory of Oklahoma, at Guthrie, the Twenty-sixth day of August in the year One Thousand Nine Hundred and One.

1Evangelical Visitor. August 28, 1937.

Signed: William Grimes Secretary of
Oklahoma Territory¹

From the beginning, the work was small as one would suppose from the size of the initial physical plant. Even so as many as five little girls were cared for at one time in the unfinished (two rooms were not yet plastered) four-room cottage, and when two more applied for admission the children pleaded their cause, "Mamma /the children at Jabbok called Abe and Anna,

'Papa and Mamma/7, take them; we will make room for them somehow."¹ Perhaps because of its smallness, the Zooks, it appears, did not remain with Jabbok long, but, after traveling through the territory in a Gospel wagon evangelizing Negroes and Indians² and establishing and pastoring a work in Beaver County, they left Oklahoma to return to Tabor, Iowa, where for the next thirty years J. M. Zook very ably served both the educational and missionary interests of the HFMA.³

Evangelical Visitor. March 15, 1905. ²Sent of God. February 19, 1903. ³Good Tidings. June 1, 1944. ⁴Evangelical Visitor. December 15, 1906.

For the Eisenhowers, Jabbok was ever a distributing center, rather than a permanent home for orphans. They would have liked to fill their house several times a year if they could have found proper homes for them readily enough.⁴ "It is very hard these days to find homes fit for children," Abe wrote, "so I make a plea to the church as we

feel we would rather put children into homes among the Brethren than any other place,"¹ In addition to being Christian and preferably Brethren, the family wishing to adopt a Jabbok child should be of "fair financial ability" and able to "conquer and train children,"²

Evangelical Visitor. September 10, 1906. Evangelical Visitor,
December 15, 1906. Evangelical Visitor. May 13, 1929.

The Eisenhowers believed that the private home was decidedly superior to the best orphanage, affording advantages which the institution could not. Knowing that such institutions existed of necessity, however, they entertained decided opinions as to how the orphanage should best be operated. In the first place, the institution should be rural rather than urban to discourage the-world-owes-me-a-living attitude accruing from doled-out charity. On a farm a child could share in producing his own food and clothing, thus showing his economic importance, and gain thereby that feeling which the moderns call "belongingness." In the second place, the larger institution should consist of several small homes, each housing about ten children (one winter, Abe's four-room cottage housed a total of thirteen[^]) and manned by proper personnel, preferably a husband and wife team over which a general manager superintended the whole. Thirdly, orphans should be adopted as young as possible. Some of the applicants for admission to Jabbok

were as young as three days old.¹ Abe and Anna personally placed the children, bearing all the expenses of railway transportation to and from the place of their adoption.²

One may wonder what views the president of Jabbok,

himself reared in the strict fashion of the Pennsylvania Dutch, entertained on child training. On this subject, he was, like many childless people, most articulate, for he both wrote articles and gave lectures to church ladies on that theme. Once, when a young brother in California chided him for lecturing on the subject since he was childless and certainly knew nothing about the care of children, Abe reminded him that he had had more children by adoption than he and his father's house would ever have by natural propagation.⁴ In the following resume of one of Abe's articles, one can see how old-fashioned, yet how sensible, the president of Jabbok was on the subject of child training:

Evangelical Visitor. December 15, 1906. Evangelical Visitor. September 1, 1906. ^interview with Mrs. Frank Miller. Evangelical Visitor. May 13, 1929.

1. The parent who indulges his child does the devil's work, makes religion impractical, salvation unattainable and does all that in him lies to damn his child, soul and body forever.

2. Never on any account give a child anything he cries for, for in so doing, he is paid for crying and he will certainly scream again.

3. No mother need suffer a child to cry after he is a year old.

4. No parent should allow himself to be amused by a child's Immodest action.

5. Do not allow the child to take advantage of the presence of company, and do not correct him in public or before company.

6. Do not flatter or praise children, especially about their beauty as it develops pride, although an occasional word of encouragement is desirable.

7. Unite firmness with gentleness, but let the child know that your wishes are not to be trifled with.

8. No willful transgression ought ever to be forgiven a child without chastisement.

9. Take the rod, let it tingle, and pray God to bless it.

10. Correction should be made with mildness, and never pity or caress a child immediately after punishment, but act as though as nothing had happened.¹

¹Ibld.

In the course of time, so many little children came to the Eisenhowers' cottage that Abe was soon convinced

that there were more orphans in Oklahoma than in any other state, and so informed the Evangelical Visitor, In the article "Orphans in Oklahoma," he informs the subscribers

why he believed this to be so:

Our state is a place of great immigration of poor and rich Widows leave other places and come here with large families and sharpers rob them and they are left in destitute circumstances Men who were addicted to drink come to this place and of course here it flows free and breaks up homes. Wife and sister were out visiting and they found several women with families of little children in filth and rags who with tears told how husband got away and had not seen or heard of him for six months or two years

Abe often received letters addressed to "Mr. Jabbok,"

appealing for aid. A typical example of his correspondence at this time was a letter received from a destitute widow at Caldwell, Kansas. En route to Oklahoma, her consumptive husband died near the Kansas boundary line, leaving her with eight children, the oldest only fourteen. After disposing of her team and wagon and the wagonload of furniture to pay for the coffin and burial plot, the widow was penniless. "Please let me know by return mail whether you could take several of my children and I will try and support the rest," she wrote "Mr. Jabbok."²

Evangelical Visitor. September 1, 1906. Evangelical Visitor.

September 16, 1907.

Most of Jabbok's orphans came from broken homes, particularly homes wrecked by whiskey, and from unmarried

girls who freely abandoned their offspring.¹ Bell Beatty (Mrs. Frank Miller), an orphan from a broken home, came to Jabbok in her seventh year as one of the first children in the Elsenhower

home. She recalls that most of the orphans, like herself, came from Oklahoma City, and remembers that many of them, like her, constituted the overflow from Miss Mattie Mallory's orphanage founded in that city in 1898,² and which, after merging with a rescue home operated by a Mr. McBride, moved to Beulah Heights (now Bethany, Oklahoma) in 1905.³

Evangelical Visitor. September 16, 1907.

interview with Mrs. Frank Miller.

³Leona Bellew McConnell, "A History of the Town and College of Bethany, Oklahoma" (unpublished Master's thesis, Norman, Oklahoma, 1935).

Evangelical Visitor. March 16, 1908.

Evangelical Visitor. July 15, 1908. ⁶Ibid.

At least once in his regular correspondence to the

Evangelical Visitor. A. L. Eisenhower's complimentary closing stated, "We beg to remain the friends of the friendless." The "friendless" included children of both sexes⁴—"dear little Margaret" who got saved in the Home and whose mother was not a "good woman";⁵ Robert, who sold to junk dealers the wheels he stole from washing machines, but who was adopted by a "nice couple"; sixteen year old Bessie who cried when her father came for her and her month old baby;⁶

"little Eva" with the afflicted spine whom they always referred to as the "little cripple baby"; "little Paul"

who was adopted by a Mennonite minister;¹ these, and some other unnamed children are mentioned In the Eisenhower correspondence in the Visitor. Bell Beatty recalls others-- Vlrhie, Mae, Dennis, Florence, and her own sister Maud.²

One of the choicest jewels was "our darling baby Beulah" who encountered misfortune on a busy wash day.

Anna sent the sad word to the Visitor:

This week on Wednesday, our darling baby Beulah pulled the stopper out of the wash machine and scalded herself so that she died on Friday morning at seven o'clock We can hardly get over this. We all loved her so; we had her ever since she was two months old, and now she was a year and eleven months, so we had learned to love her so But this is one of the "all things" that come to us in life and we know that God knows the end from the beginning . . . though it leaves us heartbroken and lonesome.³

Brother David Eyester preached a comforting message from Matthew 19:14, and the Eisenhowers laid to rest their adopted daughter in a burial ground on their own land.⁴

This was not the last sad trip they were to take to this sacred corner of the prairie. During the hot summer of 1904 the grim reaper claimed two babies; one was brought to their

¹Evangelical Visitor. December 2, 1907.

interview with Mrs. Frank Miller.

Evangelical Visitor. December 15, 1905. ⁴Ibid.

door a sickly muling infant only four days old; the other,

two months and "not quite right."¹ After grieving their early demise, she finally went to the Lord with her burden. She afterwards wrote: "I felt resigned when I then thought that I was permitted to care for them during their short life time and then lay them away nicely; and they now have someone to think of them lovingly and care for their little graves."²

Economic reverses followed in the wake of drought and pestilence. Some years, the corn crop was short, or oats rotted in the field and wheat in the stack, and once web worm killed the hay.³ At one time, Abe had only one horse to do the farming and it was twenty-three years old, so he had to hire someone to do some of the work until he was able to make a down payment of \$125 on a \$200 team of horses.⁴ It must have been the loss of one-half of this noble team which distressed Anna to the point of tears. She wrote:

Event of God. January 19, 1905.

Evangelical Visitor. March 15, 1905.

Evangelical Visitor, August 23, 1909.

Evangelical Visitor. December 15, 1906.

We are having real tests of our faith at this time
Two weeks ago today husband and Brother Engle were over in the new country filling two appointments and before they got back our best horse was dead; and when he came in about ten o'clock he was singing and seemed so happy. So I said, "Well, are you ready for anything?" And he said, "Yes". Then I told him what happened and he did not seem to mind it So I thanked the Lord for the way he heard my prayer In the

afternoon when I asked him to give them such a good meeting that he would be ready for the message Three held up hands for prayer and to me that was more than a horse¹

Trials of loss were matched with tests of endurance, physical endurance. Little Eva, the baby with the spinal condition, had to be held "every minute when awake day or night." This constant care was weahlng Anna down and Abe appealed through the pages of the Visitor for a woman helper as his wife had not had one good nights rest in twenty months, and they were expecting, moreover, a blind girl to arrive in a few days. They also needed a man to help care for the children while they were out-of-doors. Abe promised them nothing, but equality. He wrote:

Any one coming here will be counted as one in the Home, bed and room furnished, eat at same table and if they need anything the same pocketbook buys for papa, mamma, children and all. When there is nothing they are expected to pray in faith with us.²

"Pray in faith"—that was the keynote of Jabbok policy—prayer for the sick, the stock, and the Home. When one of the babies took sick, the Eisenhowers sent word to the saints that at a certain hour they should unite with the Home In prayer for her recovery. Fever rebuked, the child was restored to them, they felt, through the power

¹Evangelical Visitor. December 15, 1905. Eent of God. January 19, 1905. Evangelical Visitor. March 15, 1905.

of prayer.³ Likewise, prayers were made over ailing 11 ve

stock, when Abe's veterinary skills failed.¹ A poor farmer could ill afford to lose a valuable Jersey cow if he had a dozen mouths needing the milk and butter, and the good Lord knew it.

A wagon rated a high place on their prayer list. The need for a larger and covered conveyance to taxi the children to church became a real must. The nearest Brethren church was at Bethany, three and a quarter miles across country, and the only way the Home had of going was via two-seated open spring wagon. Never could all eleven of them go to church at the same time.² Crowded conditions were bad enough, but rain, coming only occasionally as it did but still too frequently for a topless carriage, was just too much as it poured down on their blanket covered heads.

¹Interview with Mrs. Frank Miller. ²Evanftelical Visitor. January 15, 1908. ³Evanp;ellcal Visitor. March 16, 1908.

The purchase of a suitable wagon was finally made possible through many donations, including nice monetary gifts from Thomas residents, and the Eisenhowers' home church back in Kansas-Rosebank.³ When it arrived, Abe set to work increasing the vehicle's passenger capacity by putting the back seats along the sides. On a spring day the wonderful wagon halted in front of the Home, and although Anna was elbow deep in a wash tub of

laundry suds,

children, mamma, papa and all, piled In and took a merry Jaunt across the prairie.¹

If Abraham was president of Jabbok, its founder and organizer, Anna was its secretary, keeping careful books and conscientiously informing the Visitor reading public of its present financial standing. Giving credit where credit was due, she often itemized gift and giver. Thus we see that saints in Brown County, Kansas, were the donors of a box of bedding, clothing and dried fruit; an unsaved man donated a barrel of apple vinegar;² Ben Kraybill quit playing pool and gave one dollar toward the orphanage wagon;³ and a class of Sunday school boys in Upland, California, chose to do without Christmas presents for themselves and sent \$29.19 to Jabbok for gifts for the "friendless waifs."

Evangelical Visitor. May 1, 1908.

Evangelical Visitor. January 15, 1908.

Evangelical Visitor. March 16, 1908.

Evangelical Visitor. February 1, 1909.

Evangelical Visitor. January 15, 1908.

Another Christmas, citizens of Thomas gave the Jabbok orphans many nice gifts while a Catholic man presented little Eva, the cripple baby, with a go-cart and candy.⁵ Donations did

not always come in so freely, however. One of Anna's reports in 1909 show that the total offerings received between May 21 and August 23 were fifteen dollars in cash and some fresh meat. In good years, of course, the

farm produced most of their own foodstuff.¹

Bell Beatty remembers her "mamma" Anna as a good table provider, a person who took well with the townspeople, and who was "lots of fun." She memorized Scripture as she went about her work in the kitchen and nursery. Somehow between cooking meals, canning berries and cradling babies she found time to write—was, in fact, an indefatigable letter writer. Bell was to miss her wonderful letters as her mamma corresponded with her to the end of her days, a correspondence that lasted for forty years.²

Anna wrote to her many children, her friends in faraway places, her church paper, the Evangelical Visitor, and the Tabor paper, the Sent of God. But for her steady correspondence to these two religious periodicals much of the A. L. Eisenhower annals would have been lost. Perusal through their pages makes it relatively easy to follow their footsteps from east to west, and to know what they thought, felt and did along the way of their itineracy.

¹Evangelical Visitor, August 23, 1909. ²Interview with Mrs. Frank Miller.

Thirty-five children in ten years—that many waifs lived

in her home and learned to call her mamma, or if too young to talk held out their chubby little arms for her to take them in her loving embrace. Although Anna's womb was barren, the fecundity of her heart fructified a hundredfold.

Foundlings found in her an asylum after desertion; orphans, surcease after death; waifs, home after homelessness. When the physical protested after weary endless rounds of diapering, darning and dusting, washing dirty clothes and dirty faces, to say nothing of oaring for chickens and cream and minor cuts sustained in children's foolhardy play, love took over. When the physical said, "You cannot take in another child," love said, "By God's grace I will." In those days she drew deeply and often from the wells of the Word—"As thy day is so shall thy strength be."¹ Tempted, tried, she remained victorious. In 1905 she sent this testimony to the Sent of God;

I hardly ever get to a prayer meeting or to preaching. While in evangelistic work it was meeting almost every night and when the Lord changed my work it seemed sometimes as though I was doing nothing, and yet when I would ask the Lord about it, I felt I was just doing what He wanted me to do. I feel that this is my life work, to care for the little waifs . . . I have been home most all the time for three months and I have just as much victory In my soul . . . ,²

¹Evangelical Visitor, May 13, 1907. ²Sent of God, October 5, 1905.

Christian workers came in occasionally to lift the load, but when they went on their way pondering the avalanches of grit and grace needed for orphanage work, Anna carried on with

fortitude between the four walls, while Abe farmed the quarter section and cared for the Jersey herd which supplied their tables and those of Thomas with milk,

and supplemented their uncertain income by performing veterinary services in the rural community. Once, two Kansas sisters stayed with them for a fortnight, cutting hand-me-down garments to child-size patterns, and stitched and sewed the blessed time. They bought dishes to supplement those in the pantry, and a carpet for one of the bare floors. It was a notable day when they arrived on the scene.¹ Another sister's visit proved to be a blessing, and Sister Amanda Dohner was quite as impressed with Anna as Anna was by her.

When Sister Dohner visited the Home early in 1908, she arrived unannounced. She said that Anna Eisenhower met her at the door with "Well, praise the Lord!" but she, chilled by the January ride, was so ill upon arrival that she could scarcely respond to the Home mother's hearty greeting whereupon the Eisenhowers had a special season of prayer for her recovery. After a restful night, she accompanied Sister Eisenhower to town the next morning, and kept the team while her hostess delivered butter, milk,

cream and eggs to Thomas residents. Not all the butter and cream was sold, she noted, for the Home table was amply supplied with both. With the money received from her dairy and poultry products, Anna then went to a dry goods store and purchased some warm clothing for the children.

Sister

Dohner was mightily reminded that day of the words of Jesus: "I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me" Sister Dohner's conclusion to the whole matter was:

I am very much pleased with the Jabbok Home. Brother Abraham and Sister Eisenhower manifest as much loving interest in the children as I see anywhere by parents, and, I think, is worthy of a word of praise and a helping hand by the church. They now have a comfortable house, hut not yet well furnished. They move along strictly on the line of economy, and teach their children industry and economy, next to obedience to God and parents, and love and kindness and order among each other.¹

Jabbok Orphanage was an Eisenhower venture, unrelated to any church affiliation or organization until late in 1906. Up to that time it had been operating independently of church connections, but in December of that year it became a recognized Institution of the Brethren in Christ Church² and

continues to remain so to this day. This merger with the Brethren appears to have followed two important developments.

Firstly, Abe made what he termed a "confession," that is, a public apology appearing in print in the pages of the Evangelical Visitor:

Evangelical Visitor. January 15, 1908. ^Evangelical Visitor. December 15, 1906.

. . . one morning while praying with the children (orphans), in our home, I got wonderfully blessed

while in prayer; it just seemed like a shower of rain. So during the day I was wondering why this was, and it came plainly that it was for this task which is now before me. The Spirit said . . . you, in your zeal and haste, caused many an offense

Now, I want to ask, through the columns of the Visitor, all such brethren and sisters whom I may have offended to pardon me for such wrong, and in return pray for me that I may be a blessing Instead of an offense . . . ,¹

In truth, Abe in his long lifetime, did cause many to be offended. The zealot is seldom concerned with the niceties of life; his keynote is do, and thinking as it relates to tactfulness comes afterward, if at all. Abe wasted no time in pondering a course of action; he simply did, letting the devil take the hindmost.
Evangelical Visitor. February 15, 1906.

Reservation was as foreign to him as it was to a dispossessed Indian. Never inclined for a moment to withhold

instruction and judgment, he cried aloud and spared not. This was his creed, and he lived by it. A street preacher breaking up a patriotic parade is hardly what one would call reserved; he only knows that men are marching into hell without reservations, flags flying, brasses blowing, ears deafened, eyes blinded, and he must somehow head them off. A man who does a belly flop on a board sidewalk and reads his Bible in this outlandish position and place can scarcely be called modest, but he got a crowd around him to warn them of the wrath of God to come. Coarseness, a trait, it has been noted, common to the earthy Pennsylvania Dutch

(perhaps because they lived so close to the elemental) characterized Abe's speech and manner. Abraham Lincoln, the man for whom Abe was named, was also rustic and artless as they come.

Abe was, after all, a converted veterinarian and he could no more divorce his vocation from his ministry than Bill Sunday got baseball out of his. He was as unrefined and unafraid as Peter Cartwright. Once while holding a meeting at Watonga, Oklahoma, Abe encountered some young men, a rough lot, who disturbed the services by clattering over the church porch on their mounts and tossing in rotten eggs as they rode passed the open door. Abe, in the pulpit, endured it

patiently for a split second, then called out in the darkness, "Now, you devils, get in here to the altar."¹

Living up to his name, "iron hewer", Abe made cutting blows with a two-edged sword. Perhaps not all of the ripe eggs and stones hurled at him were unearned, but he was, nonetheless, a courageous man, a rugged frontier preacher among a rugged frontier people.

interview with Mrs. Frank Miller, who was there.

If tact was not one of Abe's virtues, honesty was. It was this compelling honesty which caused him, once he got the light on how closely he scraped the bone, to readily admit his error and in the same breath ask for forgiveness and prayer that he might not offend again. It is

doubtful if that prayer were completely answered, for although Abe mellowed with the passing years, it cannot be said that he ever became gentle.

Secondly, Abe's contrition was rewarded the following autumn by his being "received in the church by the right hand of fellowship." His friends, J. R. Zook of Des Moines and the Engles of Kansas, had held a very successful revival meeting at Thomas, and this reconciliation, if indeed it had come to that, was one of the tangible results.¹ Later, when

referring to this period of working independently of the Brethren, Abe spoke of it as the time we "stood outside."²

Evangelical Visitor. October 15, 1906. ²Evangelical Visitor. March 1, 1907. Event of God, January 19, 1905.

From this time on, Jabok was a Brethren institution and realized in a more active way greater support from its members. In another year, a new building, a good two-story brick structure thirty feet square, had been erected in front of the cottage to house the growing number of orphans. It was two years in building (the cellar was started in January, 1905⁵), as Abe found little time snatched from his evangelistic labors and veterinarian duties and orphanage work, and less finance to carry on the building program faster than this. The date for dedication was set for a

Tuesday evening, July 30, 1907; the time, 8:30 o'clock.¹

Despite the busy harvest season, the service was well attended. With no seating room left inside, some were compelled to stand in the soft darkness outside and observe the simple ceremony through coal-oil lighted windows. Aged Henry Landis and Deacon Book were there; Elder D. R. Eyester preached the dedicatory message from I Kings 8 and 9. These

three Brethren were among the first to pioneer the raw, undeveloped country and establish a Brethren settlement in the area, and they knew the dire need for such a place as Abe had built. A free will offering, amounting to twenty-two hard-to-come-by-in-that-country dollars, was taken to help furnish the new Home.²

Evangelical Visitor. July 15, 1907. Evangelical Visitor. August 15, 1907. Evangelical Visitor. November 27, 1911.

By now, Abe's health, always somewhat frail, began a rapid decline. All of his adult years, he had suffered stomach trouble, accompanied by nausea and retching. At these times, even the eating of a piece of dry toast or the drinking of fresh milk caused extreme discomfort. Rheumatism plagued him much of the time, and, occasionally, he was dependent on crutches, for aid in locomotion. His nerves were shattered, and he was often beset with periods of deep melancholy.³

In Des Moines, some years later, Abe, through the kindness of a Free Methodist minister, learned of "oxygen healing." This was a curious system of treatment whereby the body is enabled to take in extra amounts of oxygen, supposedly curing fevers, grippe, and deadly croup. The wonderful instrument

responsible for these remarkable recoveries was the 00 Duplex Oxypathor. In desperation Abe gave it a trial and received almost immediate relief. In three months his weight jumped from 114 to 135 pounds, his rheumatism vanished so that he could walk four miles without pain.² Encouraged by the many letters he received in Inquiry regarding oxygen healing, Abe wrote one of his "medical" articles, explaining the purpose and use of the Oxypathor.³ He finally became an agent for the Oxypathor and sold several instruments.⁴

Evangelical Visitor, February 5, 1912.

Evangelical Visitor. November 27, 1911.

Evangelical Visitor. December 25, 1911.

Evangelical Visitor. June 17, 1912.

Evangelical Visitor. April 15, 1912.

Considerable interest In Oxypathy was evidenced among Evangelical Visitor readers, and Editor George Det-wiler's desk was swamped with inquiries. With apologies to divine healing ("certainly direct divine healing is the ideal healing, designated by the late Mr. Knapp, as Pentecostal healing"⁵) but also recognizing that, for some

reason, a very large number of sufferers are not healed, Editor Detwiler backed Eisenhower in the Oxypathor's claims,

and Informed subscribers:

Considering all that has thus become evident in favor of this natural method of healing we cannot but consider that the very best investment that any person or family can make is to invest in an Oxypathor as it is always ready for use and may ward off serious attacks of sickness. We are glad to encourage people to seek deliverance from drugopathy, however scientific it may be claimed to be. Our motive in writing this note is the same as though we knew people who were suffering for lack of food and knew where they could get what they needed. We would feel under obligation to tell them.¹

In 1909, Abe and Anna gave up the orphanage. The General Conference of that year, convening at Abilene, accepted the Eisenhowers' donation of Jabbok and all possessions pertaining thereto, with the provision that a certain sum of money be paid annually to them as long as they lived. Certain sections of Article 43 of that Conference reads as follows:

Article 43. An Act of Conference considered and accepted an offer from Oklahoma District Council of the Brethren in Christ, Feb. 25-26, 1909.

Whereas, Brother and Sister Eisenhouer /sie7 do not feel able to carry on the Orphanage and Missionary Training Home under present conditions; therefore,

Sec. 1. Resolved, That we do heartily recommend their proposition to General Conference for acceptance, and if necessary, we do hereby obligate ourselves to assume at least \$300 per annum

llbid.

Sec. 2. An Act of Conference considered the above resolution, and the two wills made by Brother and Sister A. L. Eisenhouer, of Thomas, Oklahoma, in which they willed and conveyed a plot of ground consisting

of 150 acres near Thomas, Oklahoma, together with farm implements and livestock and deeded a plot of ground consisting of ten acres, whereon at present is conducted the Jabbok Faith Orphanage, with good buildings, together with a complete outfit of farm implements and livestock for the consideration of one dollar on condition that the ten acre plot, together with the personal property can be sold and the

proceeds applied wherever the Church sees proper with the further condition that the plot of 150 acres, together with the proceeds of the Church, shall be used for the support, of the aforesaid Orphanage

In consideration of the generous spirit manifested in the donation of Brother and Sister A. L. Eisenhouer,

Sec. 5. Resolved. That this Conference expresses her appreciation of the spirit of consecration in the act of donating the aforesaid properties, together with the appurtenances belonging thereto; and,

Sec. 6. Resolved. That the expression of Conference is that a noble work has been done in the Orphanage effort and that it should be continued.¹

With these noble sentiments expressed by the Church for a work well done, and a promise to pay the donors a sum of \$500 per annum (\$300 was the obligation of the Oklahoma church with the balance being paid, as per agreement, by the General Church²), Abe and Anna Eisenhower turned Jabbok to the Church, and to Church appointed superintendents.

"General Conference Index, Article 43, 1909. ²Evangelical Visitor. March 24, 1913.

Due to the rise of many social welfare agencies and Home Finding Societies who thought nothing of placing Jabbok children in non-Christian homes, the orphanage phase was discontinued in 1924. The next year, the Conference laid plans for a Bible School and Missionary Training School, which was provided for in the Eisenhower-Zook

charter of 1901 but did not materialize until a quarter century later. Missionaries going out from the Jabbok School included

Sadie Book Brechbill to Africa, Harvey C. Lady to Portuguese East Africa, and Mary Lenhert Eshleman to Rhodesia.¹

In addition to being a Bible School, Jabbok had become, by 1937, an Important dairy enterprise in the community. Abe's Jersey herd which supplied milk for Thomas had grown into a large herd capable of supplying 4,000-5,000 quarts of milk per month to the village population of 1300.²

Engle, Climenhaga, and Buckwalter, op. cit., PP. 369-373.

²Evangelical Visitor. August 28, 1937.

Thomas could not soon forget the plucky Brethren couple who, childless themselves, made a home for the Oklahoma orphan. For one thing, in the decade the Eisenhowers worked the homestead, Abe had set out acres of orchards, and put whole fields into berries. He left the Home before the orchard began to bear. Long after the Eisenhowers had moved to California, Thomas residents came out to Abe's old place in the spring to view pink acres of peach blossoms and the white blooms of a hundred pear and apple trees. When harvest came, they knew the fruit which Jabbok students picked would be dried, crated and shipped to mission fields across the sea.

The Home Missions Call For a half dozen years after the Eisenhowers retired from Jabbok, they lived in the midwest

working for the Lord as they were able, before "flitting" the last time to California.

Early in 1910, Abe helped D. R. Eyster in a Kansas meeting at Rosebank Church in South Dickinson.¹ The Eyster-Eisenhower team had conducted revival meetings before—once, at Enid, Oklahoma, in the latter part of 1907.² By summer of 1910, the Eisenhowers had located in Ohio. They were now officially appointed as "home mission workers."

Evangelical Visitor, March 7, 1910,

Evangelical Visitor. December 16, 1907.

^General Conference Index, Article LXII, Section 1,
The General Conference minutes of 1910 show that, in addition to Abe and Anna, two other Eisenhowers were also officially recognized by the Church in a ministerial capacity. Abe's brother-in-law, Chris Musser, was listed as a minister although he still held his position as plant foreman at the Belle Springs Creamery in Abilene, and preached, it is believed, only occasionally.³ He and Amanda for many years taught classes at the Brethren Sunday school at Abilene. The other was Musser's older daughter, Beulah. She was listed at that time as a home mission

worker In a Chicago mission on Halstead Street, and for fourteen years faithfully served here until sailing for Africa in 1920. Her next eight years were spent In Northern Rhodesia

where was very capably served Macha and Slkalongo, both Brethren mission stations. Even after returning home from the grass villages of Africa, Beulah continued in the Lord's work, teaching a Sunday school class in Abilene, and her pastor, Elder George Whisler, told the writer what a very fine worker she was.

Although Abe Elsenhower was known as Elder (the title Brethren give to ordained ministers), particularly in his later years, he was never officially listed as an ordained minister, He was recognized, however, as a lay preacher and a home mission worker.

Working in home missions meant almost anything. For him, it meant being secretary of the Mizpah Praying Band in Medway, Ohio,³ filling fortnightly appointments at Donnelville, conducting prayer meetings in town and country.⁴

¹General Conference Index, 1909. p
nSngle, Climenhaga, and Buekwalter, loc. cit. Evangelical Visitor. June 13, 1910. Evangelical Visitor. September 19, 1910, Evangelical Visitor. April 17, 1911.

For half a year, Abe and Anna lived at 1402 Maiden Lane, Springfield, Ohio.⁵ One of their projects here was

the purchase of an "auto gospel wagon," a delivery truck with a custom-built top and a ten passenger capacity* Abe

and Anna saw that poor laboring men and women could not afford car fare for the "traction car" (street car) to take them to church and prayer meeting, so they devised this plan of bringing people to the meetinghouse long before the church bus idea became popular. Diligent street work and canvassing were necessary even then to fill the auto wagon.¹ Some of the Brethren must have objected to this modern means of bringing in the sheaves, for the Eisenhowers wrote: "So we felt like doing something to help the work, and while some didn't understand our move, I think if they were here and would see the auto car they would not feel offended, as it is built just as plainly as our buggies—yes, more so than many of them today."

Elder Eisenhower and his wife moved to Des Moines midsummer of 1911 and remained here in the Iowan capital through the first half of 1914. Their primary religious concern here was for the poor that crowded the cities in the pre-war days of the first World War. They wrote:
1Evangelical Visitor. November 14, 1910. Evangelical Visitor. February 20, 1911. Evangelical Visitor. July 29, 1912.

We find many opportunities of doing good in different ways in a city of this kind In the city there are so many poor Of course it is not often the proper thing to give money to poor folks, but give them the things they need.³

They gave one poor young German immigrant, who had Just been released from a hospital after four months of suffering, a home. Their front door and hearts wide open, they invited him in to share with them their bread, and, for his debilitated body, they gave him a bed. Penniless, the boy had no change of clothing; he had even sold his suitcase. For five weeks he stayed at the Eisenhowers, and Anna reported that he received "soul help," too.¹

"Soul help"—that was their ultimate objective. Bread bereft of blessing, of witnessing, of inquiring into the status of one's spiritual health would have been to them unthinkable. And earning their own bread came hard

in Des Moines—they took in washings, ^p and oared for the houses of the wealthy during the summer vacation season,³ but there was always time for the soul. "These are busy days for us, but I must take some time to visit and pray and help some poor sufferer who may need a kind word or a smile, or something to eat, or some help for the soul," Anna wrote in 1912.⁴

Evangelical Visitor. May 13, 1912.

Evangelical Visitor. November 27, 1911.

Evangelical Visitor. August 7, 1911.

Evangelical Visitor. December 2, 1912.

The Eisenhowers hoped to make 1405 Twenty-third Street, their Des Moines' address, a "light house," a

place where the drifting soul could receive light and help. Accordingly, they opened their home every Wednesday afternoon, and any other time a soul sounded the distress signal, and many came to their door for special prayer.¹ "We find plenty time to pray now, so this shall be our main ministry for the present. So we Invite anyone coming through this city to call on us," they wrote during the days of their Des Moines sojourn.²

Evangelical Visitor. March 23, 1914. Evangelical Visitor.
September 4, 1911. Evangelical Visitor. August 7, 1911.
Evangelical Visitor. November 14, 1910. ^Climenhaga. op. cit.. p.
219.

In Des Moines, as their health permitted, the Eisenhowers attended meetings at Elder J. R. Zook's Mission Hall.³ A "city mission" (Mission Hall was more of a lighthouse than recruiting station for Brethren membership) was usually located in a needy part of the city. Its primary purpose was to render temporal and spiritual assistance to all regardless of religious persuasion. House to house visitation, caring for the poor and the outcast mothers, sitting up at night with the sick—these were only some of the duties of the mission worker. (Abe waged a private war on white slavery, selling books exposing the traffic.⁴) In addition to nightly meetings preceded by a song service on the street, there were day services on Sunday.⁵

Due to Abe's poor health, it was only the Sunday services that the Eisenhowers attended at this time. They went early Sunday morning and stayed at the mission throughout the day¹— Sunday school in the morning (Anna taught a Sunday school class of children²) followed by a preaching service; prayer and praise meeting in the afternoon; and in the evening, the street meeting on a busy corner, and later, an evangelistic message inside. The street meetings were Abe's forte; in this type of hymn and holla ministry he excelled.

Evangelical Visitor. August 7, 1911. Evangelical Visitor.

October 20, 1913. Evangelical Visitor. November 13, 1911.

⁴Ibld« ^General Conference Index, 1913.

While Abe and Anna maintained their own home in Des Moines ("We surely enjoy being alone once, as it is many years since this was our privilege"?), they manifested considerable interest in the mission workers' residence, the Gospel Temple, attending meetings here as well as at Mission Hall.⁴ When the Temple was destroyed by fire in 1913, A. L. Eisenhower and Anna were among those of the Des Moines congregation to petition the General Conference convening at Thomas, Oklahoma, for an appeal for fire relief, a denominational insurance policy maintained by the Brethren.⁵

"Sincerely yours. A. L. Eisenhower" While Abe's wife Anna was the indefatigable writer of the letter-testimonial for the Evangelical Visitor, Abe himself became the contributor of the occasional, more formal article. This he did from conviction, believing that the Visitor should contain more original Brethren-written articles and less selected material.¹ A quick perusal through the pages of the Brethren's official organ reveals many Eisenhower articles between 1893 and 1931, that is, between the time he felt his call to the ministry and the last year an article with his by-line appeared.

Evangelical Visitor. August 26, 1912.

Evangelical Visitor, January 1, 1893.

Evangelical Visitor. March 15, 1893.

Evangelical Visitor. October 31, 1910.

Evangelical Visitor. August 15, 1894.

"Types of Christ" (Abe was to have a life long interest in typology) appeared in 1893. This was followed by "Atonement" written in March of the same year.³ In 1894, he wrote an article on the horrors of drink, signing it A. L. Eisenhower, M.D.C. (apparently, one of two degrees he held⁴).⁵ This is the first of several articles he wrote as a "medical man." In 1897, he submitted an article on "Consecration," although this, like many others to follow, also contained his personal testimony.

The message of this

contribution was that consecration and sanctification followed justification. He concluded by testifying in a Pauline manner:

When I was justified I was continually doing things I did not want to do. The things I did not want to do, I did. But since I, by the Spirit, have made my con-secration, the Lord sanctified me from the carnal mind and I am no more double minded but I have the mind of Christ, rejoicing in tribulation.¹

An article in 1898 scored sin. Here, like many another primitive preacher, he specifically enumerates what, in his opinion, were sins, rather than treating the subject in the larger sense. Amazingly enough, "sectarianism," a spirit from which he himself was never free, rated near the top in his listing of the catalog of sins. Materialism, the sinking of hundreds of good American dollars in something so worldly as musical instruments, was unadulterated wastry, and prodigality of any sort, was to every Pennsylvania Dutchman, sinning in a highhanded manner. Until recent years, the Brethren church has been as innocent of instrumental music as a babe of blemish, and at the time of Abe's article on sin, it was "inconsistent" for Brethren to teach instrumental music as an occupation, or, to even own or play a musical instrument of any kind (Amos 6:1 and 5).²

Evangelical Visitor, May 15, 1897. ^Climenhaga, op. cit., p. 309.
Abe's article on fashions was also In keeping with

Brethren principles on plainness. The wearing of gold, including gold-framed glasses, and six dollar bonnets, instead of the fifty cent plain sailor hat, was worldliness unparalleled and hence, sin*¹ Earlier, Abe had scored lace, fringes, ruffles, embroidery, velvet trimmings, rings, necklaces, glittering buckles and buttons on coat sleeves, because they were at war with the spirit of the Gospel,² although only a few years before he had sold all these worldly goods over the counter of his general store at Hope, but that was, of course, before he had found "full salvation" in 1892. How Abe admired the "dear, grand, noble mothers" of the Church, including his own! He said of them: "They beat the hobble skirted, full waisted, bare armed, low necked, powder faced, popular, jewelry bedecked, high heeled professor with no experience to tell."³ And well into the twentieth century, Abe wrote:

Some of our sisters wear hats and no prayer covering; some wear gold, neckties I know a certain place where brethren wear moustaches! I tell you, brethren, if the Lord led these dear old pilgrims the self-denial way, I am afraid the moustache, hat, tie, gold chains, watches and even secret lodge badges, are not of God but of the world⁴

Secret lodges and the mustache were regarded by

Evangelical Visitor. June 1, 1898.
Evangelical Visitor. July 15, 1893.
Evangelical Visitor. August 26, 1912.
Evangelical Visitor. October 21, 1912.

Brethren as "Inconsistent." A photo of Abe during his Jabbok days seen by the writer verifies his conviction on the mustache, although he wore a neatly trimmed underbeard. A male companion in the picture was also bearded but had foregone the tonsorial operation showing he was the more conservative of the two. Abe's later California photographs show him clean shaven, indicating he was conforming to some extent with the tenor of the times. That the photographs were taken at all in the early days was something of a backsliding tendency for as late as 1921 Conference still questioned the propriety of the use of photography, although in 1888 it was considered consistent for members to have their buildings photographed.¹ But the first man to watch the birdie was Bishop Samuel Zook, and for this he was roundly criticized.²

¹Climenhaga, op. cit. p. 308. Evangelical Visitor. August 28, 1937. Evangelical Visitor. August 26, 1912.

Abe hung on other lines besides the clothes line. He feared that the washing of saints' feet and the holy kiss was in danger

of being relegated into oblivion, and decried the fact that sentence, prayers and testimonies were replacing the experience meeting.³ Although Editor George Detwiler printed the article, he was moved to comment: The editor is moved to use the Pauline expression,

"What shall we say, then?" Shall we say that these pilgrims of a generation now past obtained salvation and went to heaven because they did what Bro. Eisenhower says they did We have confidence that Bro. Eisenhower does not mean to teach a gospel of works but we think that is what those who read his letter will gather from it. It is possible to become just a little extreme in our estimate of the merits of even so good a thing as The; (human) Good, Safe, Old Way.¹

Evangelical Visitor. October 21, 1912. ²Climenhaga, op. cit., p. 201. Ebld. p. 203.

A pair of interesting articles written by A. L.

Eisenhower appeared in 1909, in February and in October. The first, "The Home Ministry vs. the Evangelist," warned Evangelical Visitor readers that the Church was drifting into worldliness with her program of evangelism. Although the early Church had on occasion revival outbursts, these were spontaneously generated without the aid of the protracted meeting or the presence of an evangelist.² Evangelism, that is to say, the preaching of the gospel in revival services, came tardily to the Brethren; Noah Zook (about 1895) was the first Brethren evangelist.³ Remembering that Abe himself was an evangelist of sorts, one may wonder that

he had the temerity to write his views on the subject at all, and we are not surprised when he says that it was a severe test for him to state his convictions on this matter. With this diluted apology, if it is that, Abe discusses, of all things, the evils of evangelism!

He argues, first of all, that the office of the evangelist is to perfect the saints (Eph. 4:11), and not for the purpose of conducting protracted meetings for the conversion of sinners. Sinners, he says, are prone to feel that they are not expected to get saved until the evangelist comes with a meeting, and if they are converted during the revival effort, they backslide more readily than those converted under the home ministry (pastor). The evangelist, moreover, tends to usurp the pastor's hard won place, and after the meeting is over, he sends a "too glowing" report to the paper of the results.¹

Once again, Editor George Detwiler, in attempting to prevent a religious runaway, drew sharply on the check-rein, by adding, "Perhaps it was a mistake to publish A. L. Elsenhower's article but he is an intelligent and able brother and of good standing in the church."² He did seem to appreciate, however, the sounding of the warning note.

Evangelical Visitor. February 1, 1909. Evangelical Visitor.
February 15, 1909.

Perhaps time, though all too little had elapsed since 1898 when he was one of the biggest life-saving rafts bobbing on the crest of revival tides, had changed the course of his thinking from helter-skelter flash floods to the channeled flow of a steady stream. If in his early ministry, he had seen revivalistic excess—had, in fact,

represented its very essence—he now saw its dangers and waved the red flag of caution. That was Abe, always waving the red flag—for the cause today, against it tomorrow. Like a watchman he stood at the crossing and fluttered the flag regardless of the direction the trains were travelling.

In his second article of 1909, Abe again stalked the enemy. In "Modern Altar Service vs. The Old Way", he drew a bead on the flagrant misuse of the mourners' bench, and let loose with the following volley:

When one becomes penitent there is often a too soon crying peace, peace, by the minister or workers when the seeker has not had a true sense of his guilt and not a full determination to let the Lord have his way with him Formerly it was, repent, confess, restore, forsake, quit your sins, pray, cry, seek, knock, labor, take the yoke upon you. Amen. Now it is, it is not your feeling bad, it is not your crying, it is not your praying, and they talk, talk, talk, until what little of conviction they may have had is talked away

I have said if I could burn every altar in the United States I would do it. I would preach people under conviction, send them home and let them wrestle it out with the Lord, and I assure you God can do a better work with them alone, than preachers and evangelists can at an altar where everything is confusion.¹

By 1928, his thinking was somewhat tempered but he still "sometimes wondered if it would not be better if we never had an altar service and let souls alone in their own home with the Holy Spirit."²

Evangelical Visitor. October 4, 1909. Evangelical Visitor. May 14, 1928.

In 1910, Abe upheld the honor of fundamentalism by assailing dead theology and cold churches and insipid publishers. He pummelled a publishing company in Chicago which had roundly scored fundamentalism when he wrote to them, saying, "Stop printing such ammonia and quit pumping it into the churches and freezing them into a chunk of ice." Abe's denunciations were colorful. When denouncing the doctrine of the annihilation of the soul, he wrote:

Oh, fool-hearted nonsense. It is the devil's asbestos blanket to cover up the realities of a hell fire judgment. The world of God will tear off this infamous lie and expose the realities of an existence of life after death.²
Evangelical Visitor. October 31, 1910.

Evangelical Visitor. July 9, 1928.

Engle, Climenhaga and Buckwalter, op. cit., p. 365.

Re-tirement in Sunny California The summer of 1915 found the Eisenhowers in sunny California in Upland where an early Brethren colony from Kansas had transformed the desert foothills into beautiful citrus groves and vineyards. Here, Abe and Anna met

old Kansas friends, and with the passing of the years, California became the lodestone which drew still others. The Jesse Eysters of Kansas arrived before the end of the war as returned missionaries from Africa, where they had preached and taught school in the mine compounds near Johannesburg.³ Bishop J, H. Wagaman, who pastored the Abilene congregation for many years and at the same time

worked in the Belle Springs Creamery where Abe's brother Dave was plant engineer, also came out West. And here among the Brethren Abe and Anna lived a while and performed, as they said, "what we can in a quiet way."¹

As Upland's altitude was too high to agree with Abe's frail health, the Eisenhowers moved down on the coast to Long Beach,² and then settled for a midway location at Pasadena where they remained many years. The stipend from their Oklahoma property failed to support them and both worked to supplement the \$500 annual stipend they got from Jabbok. They cared for the lovely homes for which Pasadena is noted when their owners were away on vacation or business.³ They operated, as they had in Ohio, a home laundry, doing both the washing and ironing. Abe was adept at salvaging worn, thumbed, tear-stained Bibles, binding them with the skill of a tradesman.⁴ Much of their active church work was over, but they felt they reached many in

their "secret life of prayer."³

Evangelical Visitor. May 17, 1915. Evangelical Visitor. May 15, 1916. Evangelical Visitor. September 24, 1917. interview with Mrs. Melinda Eyster. Evangelical Visitor. June 11, 1923.

Articles continued to appear in the Evangelical Visitor with Elder A. L. Eisenhower's by-line. These later

articles were more doctrinally slanted than denunciatory as the earlier ones of the midwest period had been. The subject of a long 1926 article was "Regeneration." Defining regeneration as "that act of God, by which a new principal or nature, even the Divine nature of God, is implanted in the believing one and by which the unholy will in man and enmity to God and His law is subdued,"¹ Abe precedes to tell how that nature is implanted:

The new nature is not implanted by a slow process of human energy or works, but by an act of faith. We aire not to look for the new birth in our feelings (though the Spirit witnesses to every work He accomplished in_ us), in the keeping of ordinances, or any act of man.

Abe continues the article by discussing the results and evidences of regeneration, then sums up by adding:

After all the foregoing the Holy Spirit will have to open the understanding and lead the soul through repentance and regeneration. I admit a person could have all this by memory /the steps as he has outlined *them*/and not be able to find God and get peace. On the other hand a soul might be almost in total ignorance and get through to God and experience a very clear and definite knowledge of repentance toward God, and faith in the Lord Jesus Christ.³

Two years later, Abe wrote a two-part article on

"Sanctification," which appeared in the April 30 and May 14 issues of 1928. The first installment concerns the "setting apart" aspect of sanctification, that is, separation.

¹Evangelical Visitor. February 15, 1926. ²Ibid. ³Ibid.
"Separation lies at the foundation of all true sanctifica

tion," writes Abe. He further elucidates on the meaning of that separation, or rather, what in his opinion, that separation includes:

This means marriage, business, secret societies, pleasure trips, going to law, separate in dress, conversation, appearance of evil, feasting. God deliver us from making our belly our god, undue social relation and unholy marital relation, and unholy conversation, worldly gatherings, such as circuses, tournaments, and all sports or competition, such as football, baseball, running races, gunny sack races, which incites unholy laughter of frivolity, and surely and inevitably causes a loss of spirituality, and a loss of power in the life toward the world.¹

The second Installment considers the cleansing aspect of sanctification. Eisenhower saw this as an instantaneous work, perfect, yet at the same time progressive. He says: "While our sanctification or inner cleansing is obtained instantly by faith in the atoning blood of Jesus Christ, our sanctification in reference to our daily walk is a progressive work."²

Evangelical Visitor. April 30, 1928. Evangelical Visitor. May 14, 1928. Evangelical Visitor. October 20, 1930.

In the 1930's, in the days when hard times came a knocking at the door and an oppressed religious world hopefully

looked for something better to come down its path, Abe Eisenhower wrote articles on prophecy. He somehow saw that the Anglo-Saxons were descendants of the ten lost tribes of Israel, that England was "Ephraim" and America, "Manasseh."³ He saw, moreover, that when God named the

Holy City, He did not forget the Americans—Jerusalem.¹

He often preached on the subject of prophecy.

Typology was Abe's great interest. As early as 1915, he was featured in the First Annual Bible Conference of the California District held at Upland as a teacher of typology. A report of that session reads:

Brother A. L. Eisenhower, by the use of charts, illustrated and elucidated the Tabernacle Ceremonies, as given to the children of Israel. This entire service was spiritualized and applied to the Christian's experience as he advances from the condition of a sinner to the Most Holy Place or Heaven. Our hearts were made to burn within us as the Holy Spirit, through our brother, brought out the many beautiful lessons pointing forward to the Lamb of God which taketh away the sin of the world.³

Abe obtained the above mentioned charts from a Baptist minister, and used them for many years in his teaching ministry. These are now in the possession of his nephew, Bishop Ray Witter, who has used them a number of times in his own preaching. Other charts in the possession of the bishop may be labelled as: "The Church, the Tribulation, and the Millennium"; "Two Classes, Two Experiences, Three

Conditions, Three Languages"; and, "Spiritual Geography."

These latter charts were all made by Abe on large squares

Evangelical Visitor. March 30, 1931. interview with Bishop Alvin

Burkholder, June 2,

of white cloth. Using rubber dies and a blue ink pad, he

stamped diagrams, maps, and Scriptural references according to

his purpose. The Spiritual Geography chart, an intricate

diagram of the wanderings of the children of Israel from Egypt to

the land of Canaan, was used to teach the doctrine of

sanctification.¹

Eisenhower also used chemical illustrations in his

preaching. When he visited his brother Ira's mission in

Topeka in 1935, he preached a message on the subject of the

clean heart, demonstrating it with the use of chemicals.

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California people remember Abe as a great shouter and

demonstrator. Dramatic and emotional, he was often called

"Happy Abe."³ In short, he was recognized as a character with

the stamp of individuality.⁴ Bishop Witter told the writer that

if his Uncle Abe's biography were related in detail it would

sound like the autobiography of John T. Hatfield, an eccentric

preacher of a generation ago.

interview with Bishop Ray Witter.

²The Church Herald and Holiness Banner. May 23, 1935.

■^Interview with Rev. George Whisler. ^Interview with Mrs. Melinda Eyster.

Abe rarely felt at home in any church, particularly in any California church. He belonged to the period of the Great Plains settlement, to the frontier of the Chisholm Trail in Kansas and the Cherokee Strip in Oklahoma. He belonged to Los Angeles no more than trailblazer Daniel

Boone belonged out of the woods. He was projected into a foreign environment, into a religious no-man's land, and he did not fit. For this reason, he floated from place to place, endlessly looking for the old landmarks of yesteryear.

He and Anna often attended the Pilgrim Holiness Church, a conservative sect with headquarters in Indianapolis which stresses entire sanctification, divine healing, pre-millennialism and the infallibility of the Scriptures. General Superintendent William H. Neff and Editor P. W. Thomas of the Pilgrim Holiness Church remember seeing Abe at Rees Memorial Church in Pasadena. Neff says significantly in his letter that Abe "liked the spirit of freedom there."¹

Occasionally, the Eisenhowers attended the Peoples' Mission in East Los Angeles, a work pastored by a Kentucky woman

whose spirit was much like that of the fiery Fleming brothers with whom she had labored in the East.

¹Letters from Rev. William H. Neff and Rev. P. W. Thomas.

Perhaps Abe and Anna felt most at home in the Old-Time Religion Mission (sometimes called the Waterman Mission) in Pasadena. Mr. and Mrs. Charles C. Waterman were in charge of this work which hoped to meet the needs of railroad men and their families. Before his conversion, Mr. Waterman had been a notoriously wicked telegraph operator

and railroad man, and after conversion he carried a burden for men who earned their livelihood from the railways. His wife Anna was the composer of many songs sung at the mission, the best known being "Yes, I know Jesus' blood can make the vilest sinner clean."¹ This song was composed by Mrs. Waterman after her husband testified on the sixth anniversary of his conversion, "I believe I was the worst of sinners, yet Jesus saved a wretch like me,"² Another song-composer at the Old-Time Religion Mission was the unique I. G. Martin who wrote "The Eastern Gate," "Over the Jordan Tide," and "My Sheep Know My Voice."

With these railroaders, song-composers, and old-timers in search of the "old-time religion," the Eisenhowers frequently worshipped. But wherever he went during the war years of the

1940's—to the Pilgrims, the Peoples' Mission, the Old-Time Religion Mission—Abe had one special request for prayer: "Remember the General in prayer." Rev. Neff of the Pilgrims remembers that "during the war, while Dwight was yet a General in the army, Abe often stood up and requested prayer for him; he was burdened for his salvation, safety and usefulness."³ Others still living in

¹Halador Lillenas, Modern Gospel Song Stories (Kansas City: Lillenas Publishing Co., 1952), p. 51.

³Letter from Rev. William H. Neff.

²Ovella Satre Shafer, "Song Writer Called Home," Herald of Holiness, September 3, 1958.

California recall that Abe often asked them to keep the General on their prayer lists, and many were the prayers of Pasadena's humble for Dwight D. Eisenhower as he led the Allied forces to the North African front in 1942. After the conquest of North Africa, more prayers and letters from Abe and Anna followed their nephew, whom they always referred to as "The General" into the invasion of Sicily and Italy. Besides corresponding regularly with Dwight, Abe kept a wall map in his room on which he recorded the progress of General Eisenhower's forces with colored pins.¹ In this way, he was able to follow his nephew from campaign to campaign.

¹Pasadena Independent. December 15, 1944.

A deluge of prayers from the Southern California friends

of Abe and Anna swelled the rivers of those of Americans and other peoples around the world when General Ike issued final orders for D Day on June 6, 1944, for the most gigantic military enterprise in history—the greatest fleet of ships ever to set sail, the greatest army ever to invade a foreign soil, the greatest air assault ever to fly over enemy territory. According to General Eisenhower's own testimony, the giving of these final orders for the invasion of Europe was the most agonizing decision he ever made. He then added: "If there was nothing else in my life to prove the existence of an almighty and merciful God, the events of the next twenty-four hours did it."¹

Old and ailing, Abe was taken from his Pasadena home at 757 North Orange Grove to the home of Elder and Mrs. E. J. Broyles in Upland where he spent his few remaining days. Here, the Rev. Mrs. Jemima Walker, who had known Abe since the days of her early pastorate at the Peoples' Mission visited the dying veteran of the holy war. From his death bed, Abe looked up at the large picture of his nephew, and said to Mrs. Walker, "God has his hand on this boy. You will live to see him President of the United States."²

Eutchinson, op. cit., p. 369.

interview with Rev. Mrs. Jemima Walker Mitchell, Montebello, California, June 1, 1958.

³Pasadena Independent, December 15, 1944.

⁴Evangelical Visitor. January 15, 1945.

Death cheated Abe of his fondest hope—reunion with the

General after V-E Day,³ On December 13, 1944, a few days before the Allied defeat at the savage Battle of the Bulge, the

Evangelical Visitor reports that "God saw fit to answer his /Abe7 prayer 'to open the skies and let me through.'"⁴ Abe

Eisenhower's California friends officiated at his funeral—Bishop J. H. Wagaman who had once pastored the Abilene, Kansas Brethren Church, Rev. Amos Buckwalter of Pasadena, Bishop Alvin Burkholder of the Brethren Church at Upland, and Rev. Charles C. Waterman of the Old-Time

Religion Mission.¹

Anna continued living in the Broyles home for the next eight years. Even in old age "her constant concern was for the spiritual welfare of others and to this end she devoted her life."² She died October 13, 1952, and the Brethren tribute read, "Precious will be the memories of this outstanding life."³ Interment was made beside the resting place of her husband, A. L. Eisenhower, at the Bellevue Cemetery, Ontario, California.

¹Ibld.

Evangelical Visitor. October 27, 1952. ³Ibld.

Three weeks later, Abe's prophetic statement of eight

years before came true. His nephew, Dwight D. Eisenhower won the political campaign which elected him President of the United States.

CHAPTER V

THE REVEREND IRA A. EISENHOWER, 1867-1943

Soldier of the Cross

Early in the winter of 1943 while General Dwight D. Eisenhower advanced along the North African front, his Uncle Ira was engaged in his last evangelistic campaign on the Western front. A January battle was fought at Exeter, California;¹ February 14, he moved in on Los Angeles to set his skirmish line at 1832 West Washington Boulevard at a little mission pastored by a lady preacher;² between battles he bivouacked at his brother Abe's in Pasadena. Ira was then crowding seventy-six, and Abe remarked how well he was holding up under the strain of battle for a man his age, but even while he spoke the pale rider marked him for death.³

¹ Church Herald and Holiness Banner /Hereafter, referred to as Banner/, January 28. 1934.

²Banner. March 11, 1943. ³Banner, March 4, 1943.

⁴Banner. March 18, 1943.

Early in March, Ira's last battle for the Lord of

hosts began at Rialto, California.⁴ Here, his heart faltered, weakness overcame him, and the messages of the

final week of that campaign were delivered from a sitting position in a chair placed on the rostrum.¹

Elder Eisenhower's last message was typical of many of the others of the past fifty years, a message of warning to the unsaved. On Sunday night, March 21, the veteran of many battles, firing his last round of ammunition, sounded his final message: it was on the subject of "The Judgment."² One week later, he lay dead in the home of his brother Abe.

On the night of his passing, on a Saturday, as the sun sank in a calm Pacific, a ministerial brother called at Abe's home and commended the battle scarred veteran of a hundred evangelistic campaigns to the care and keeping of the Captain of the Invincible Army. From his bed of affliction, Ira looked at his brother Abe and said, "Praise the Lord, this is Just what I wanted—one more touch from God on my soul." Continuing, he said, "Abe, I have nothing to take back. If I had my life to live over, I would preach Just as strong as I ever did."³ His course finished, his fighting done, the soldier of the cross lay down his non-carnal weapons of warfare and himself, and died in peace.

¹Ibid. ²Ibid. ³Banner. May 1, 1943.

All the days of his long ministry, Ira was ever the militant man. For him, the cause of God was a "holy war," and he often closed his correspondence with the ending,

"Yours in the holy war"; each individual revival effort was a "battle"; Satan was the "enemy"; he, the preacher, was one of the soldiers on the "firing line." His funeral was even militant, both in text and victorious demonstration. The officiating minister took his text from II Timothy 4: 7-8: "I have fought a good fight" (incidentally, the same funeral text used for his father, Jacob Eisenhower).¹ During the funeral at the First Church of the Nazarene in Topeka where Elder Eisenhower's body was shipped for burial, friends and relatives shouted and waved their handkerchiefs, and the memorial service broke out into a spontaneous testimony meeting.² Elder Eisenhower would have been Immensely pleased to have known this, for he himself was a great demonstrator and got shouting happy at his sister Catherine Haldeman's funeral conducted at the rather solemn Brethren in Christ Church at Rosebank in 1924.³

¹Ibid.

²Interview with Dr. Merrill Athon, Overland Park, Kansas, physician, September 12, 1958. He attended the funeral.

³Interview with Rev. George Whisler, Abilene, Kansas, September 27, 1958. He preached the funeral of Catharine Haldeman.

Elder Ira Eisenhower is described by those who knew him

as a good but eccentric man. Everyone remembers that he was a great shouter. Mrs. Annie Brechbill, one of the charter members of a holiness mission Ira helped to

organize in 1904, told the writer that he would shout "Glory!" whenever his buggy turned into the barnyard of a farm family on which he was making a pastoral call. Her little four year old son playing in the house would recognize the whoop as the buggy rolled into the Brechbill place and he would solemnly say, "Mama, it's Iry."¹

The 1930's and 1940*s continued to reverberate with his shouting in a day when the screaming exuberance of the early holiness movement had settled for something more articulate. In a Missouri campmeeting of this period, Elder Eisenhower was suddenly struck with the power and he raced around the wooden tabernacle shouting "Fire! Fire!," whereupon the young people ingloriously dubbed him "Fire-Chief." The writer well remembers seeing the Elder in a moment of "holy ecstasy" leap from his seat, run out-of-doors during a service, and race around a crowded canvas tabernacle at top speed, shouting all the way to the top of his lungs. Most of the Elder's demonstrations were enthusiastically received by the people who understood the nature of shouting.

interview with Mrs. Annie Brechbill, Herington, Kansas,

October 10, 1958.

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Interview with Miss Lois McClanahan.

In the pulpit, the Elder's message was frequently punctuated with religious ejaculations, or he might laugh with Joy (he called it "holy laughter") for several minutes

at a time, or he might weep for the same length of time.¹

Oddly enough, outside the pulpit Ira Eisenhower was rather

taciturn and seldom laughed. ○ The Elder's correspondence

is often punctuated with ejaculatory phrases, and even his unsigned correspondence can be readily followed by reason

of the great number of "Hallelujahs" appearing in it. Ira

Eisenhower's meetings usually drew a crowd. Little wonder

that curious onlookers sat atop their parked cars in order

to look in the windows of his Topeka mission, and this as

late as 1935.³

A Kansas City physician, who acted as the Elder's

chauffeur as a teen-aged hoy during some of Eisenhower's

1940 meetings, remarked to the writer that wherever they

4
went, the eccentric preacher was received as a saint. He did seem

like an Old Testament prophet straight from the pages of

Jeremiah. He strongly resembled photographs of Andrew Carnegie

in appearance, even to his neatly trimmed underbeard. He was as

Dutch as sauerkraut, both in speech and personality. Whatever he did, he did mightily—working, preaching, praying, and shouting.

interview with Mr. Paul McGehee, Overland Park, Kansas printer.

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Interview with Dr. Merrill Athon.

^Banner. August 29, 1935. 4

Interview with Dr. Merrill Athon.

But even the most understanding regarded Eisenhower

as rather extreme in his views. He was considered by everyone as a "radical" preacher. Mr. Henry Witthuhn of Tabor, Iowa, told the writer that years ago, Elder L. B. Worroester recommended a certain man for a Nebraska meeting, adding, "His name is Elsenhower." Witthuhn recognized the German meaning of the name and remarked, "Does he preach like his name?" Worcester admitted that Elsenhower was indeed an "iron chopper".¹

More than once, the Elder found himself on the sidewalk, cast out of the pulpit for preaching against corruption in the Church. Once, while conducting a meeting for the Baptists in New Boston, Ohio, he was shown the door for preaching that entire sanctification was a second definite work of grace, but, still undaunted, he went into the street shouting the praises of God.²

¹Interview with Mr. Henry Witthuhn, September, 1958.

²Letter from J. C. Williams, New Castle, Indiana, October 16, 1958.

^Banner, May 1, 1943, reported by Rev. Jemima Walker.
Few men in this modern day could preach on death, hell,
and the judgment as he did.³ Great demonstrations, like those
of the trans-Allegheny revivals of a hundred years ago, sometimes
attended his meetings. The writer vividly recalls a revival
campaign Elder Ira Eisenhower held in Arkansas in 1940. During
one of the services, we saw three strong men "fall under the
power" as it was

As glorious as this experience was, Ira confessed that
"he had no peaceful life," for sometimes he "would obey God
and sometimes not."¹ He felt that the experience of entire
sanctification would weld together his divided heart. An
account of this search and its reward was written by Ira
himself a good many years before his death. The Topeka Dally
Capital describes the record as follows: "The document was
written simply, in places phrased as quaintly as Holy Writ,
with a hand that already had grown unsteady from long labor in
'the vineyard,' but it is eloquent of a life of faith and
dignity."² For twenty-two months Ira had sought holiness of
heart. The Dally Capital continues: "In October, 1896 /ten
months after the Zion revival conducted by D. W. Zook/, he

made his consecration complete, and on the tenth day of this same month, in his own home, lying on his lounge, he saw the Holy Ghost come in a shape of a ball of fire and tongues of fire, and this so settled him in God that he never had to go to another altar."³

In the first testimony Ira sent to the Evangelical Visitor, he further elaborates on this experience:

Evangelical Visitor. April 15, 1897.

²Topeka Daily Capital. April 2, 1943. ³Ibld.

On October 10 last, the Lord actually took away the desire to sin. I am no more bothered with those things you find in Col. 3:5-8 and Gal. 6:19-21; but they are all taken away and instead of those things you will find Gal. 6:22-25 Now this that the Lord has

given me in my soul far exceeds that which I had three years ago and the Lord gave it a name for me. It is what you will find in Lu. 3:16. Since the Lord has given me the power of the Holy Ghost, he so wonderfully fills me with this power that I feel it all through my body ¹

This testimony was penned in April, 1897.

In July, Elder George Weavers, home from the first of his evangelistic tours in Africa, came to Dickinson County to visit some relatives, and was invited to preach in some of the Brethren churches,² at which time his impassioned message against the sisters' prayer veulings split the Rosebank Church

as we have already seen.

Evangelical Visitor. April 15, 1897. ²Sent of God. July 1, 1897. **3**interview with the Haldeman brothers.

Ira Eisenhower led the bareheaded faction to the country schoolhouse on the banks of an unnamed creek, where an independent work was started. (Curiously enough, Ira's wife Katie did not give up the prayer veiling.³ Although she followed her husband and assisted him in every way possible during his long ministry as befitted a Pennsylvania German wife, her black bonnet was planted virtuously and firmly on her stubborn Dutch head until the day she died in 1930). In this little country schoolhouse began what was probably the first Hephzibah work in the state of Kansas. Sometime during the year, HFMA president Elder Weavers ordained Ira Eisenhower to the ministry, giving to him the

full rites of an elder.¹ The newly ordained minister was affiliated with the HFMA until 1936 at which time he transferred his membership elsewhere.

In view of the above biographical account of Ira Eisenhower, it is Impossible to measure the man or his message until we understand his religious contemporaries and the

religious organization to which he belonged. His spiritual father was Elder Weavers and his religious amenability was to the HFMA. We shall perforce consider both in considerable detail.

Affiliation with the Hephzibah
Faith Missionary Association

The Spiritual Father of the HFMA: George Weavers

¹Topeka Daily Capital. April 2, 1943.

The last two counties in southwestern Iowa, Mills and Fremont, are raggedly bounded on the west by the wide muddy Missouri River, across which may be seen the drift hills of Nebraska. Squarely on these county lines rests the tiny town of Tabor. Founded the year after Charles G. Finney became president of Oberlin College in Ohio, the town was first settled by Finney's converts who came West to wrest a living from the glacial soils. These Congregationalists' ideals were as lofty as the corn they grew, for in the early days, Tabor never knew the sight or smell

of saloons and cigars. While busy filling their cribs with corn, these devout pioneers took time out to fill their hearts with grace and their heads with knowledge;

thus was founded Tabor College in 1866, a school which operated continuously by the Congregationalists until 1926.

Evangelical Visitor. May 1, 1896.

²Iowa, A Guide to the Hawkeye State (New York: Hastings House, 1949), p. 430.

Some years before the frontier college came into existence, however, Tabor became a city of refuge for oppressed men in search of freedom. In 1858-1859* this little hamlet, virtually unknown except to aiders and abettors of the runaway slave, became one of the major connecting links in John Brown's famous underground railway system. In those days, many a Missouri slave was spirited away by night across the Missouri-Kansas state line to the walnut slab house of Daniel Sheridan in Topeka, where temporary asylum permitted him to rest until the next break for freedom. From a cellar beneath Sheridan's station at what is now Twenty-third and Pennsylvania Avenue, the runaway slave wormed his way through a narrow tunnel which connected with a pasture a hundred yards away. Horses carried him northward to the hills of Nebraska where he was ferried across the Missouri River to find safety in the hearts and homes of Taborites. The old

John Todd home, which had been used as the John Brown station in Tabor, may still be seen today. It is across the street from the city park. High under the eaves of this very modest dwelling are two oval windows, each only ten inches in diameter. Through these small openings, runaway slaves took turns watching. Should the hunter ride in sight, the slaves dropped into a tunnel beneath the house and scurried like hunted rabbits to hiding places in the cellar. There they waited until the way cleared for their break to Canada.

Two years after a hangman's noose ended the Bin-cere if misguided career of John Brown, another radical of a different stripe moved into southwestern Iowa. This youth became the man who founded the second religious school in Tabor—the Hephzibah Faith Missionary Association—an Institution which greatly changed the course of history for the Brethren in Christ Church in general, and for the Elsenhower family in particular.

George Weavers had just turned twenty-one when he came to Sidney, Iowa, the county seat of Fremont County, in 1861. Born in England in the shadow of Cambridge University which

did him no pedigoglcal profit, George, half-orphaned, emigrated to America at the age of eleven. Like many another English immigrant, young George chose to settle in one of the leading pottery centers of the world-East Liverpool, Ohio. While he readily found employment in

the pottery works, he did not long remain an apprentice to the most ancient of all manufacturers, for one day he washed the yellow clay' from his fingers, and restlessly headed westward again. This time he landed in northern Illinois, in McHenry County. Only one incident is known about his brief sojourn here. In 1856, at the age of sixteen, he was converted. All his life long, George was to remember this religious experience. For a short time he was clay, good as that found in the Ohio Valley, and the great Potter wrought in him a divine work. But before the vessel was shaped to the product wherein He purposed, the clay became mlsshapened and marred, so that years later the Potter had to knead it afresh and form it anew. In this hardened state, George arrived in Sidney, Iowa, in 1861.

Early that same spring, the Stars and Stripes had been fired upon by the Rebs; Fort Sumter had fallen into the hands

of the secessionists. Indignation ran high. Stump speeches and parades appealed to northern patriotism. Lincoln called for hundreds of thousands of volunteers as the North had to raise an army overnight. Boys and men rallied to the colors, declaring undying devotion to the Union.

The booming batteries had no sooner grown silent after the first battle of Bull Run than George Weavers was at the recruiting office along with other Iowa youths.

Shortly after, he and a handful of raw recruits like himself who knew the feel of ax handles better than those of gun stocks, assembled on the late summer parched grass of the county courthouse at Sidney to bid home and friends farewell. Thirty-four years later, George was to stand on this same spot and bid farewell again as he had volunteered in an army of a very different sort to engage in warfare whose weapons are not carnal.¹

At Jefferson Barracks in Missouri, George mustered in on a blistering day in August. He signed the rolls without a tremor, and received his first uniform—trousers too long, flannel shirt too large at the neck, a forage cap with an ungainly pasteboard top and leather visor. It was a sorry fit; nevertheless, he was now one of the boys in blue and he wore the uniform proudly. Thus the English immigrant became Private

George Weavers of Company A, Fourth Iowa Infantry.² He was to serve the Stars and Stripes under Colonel Grenville M. Dodge,³ a Council Bluffs railroad surveyor, first at the Battle of Pea Ridge, and,

⁴Good Tidings. June 16, 1949, quoting The Sidney Sun of 1895.

Iowa Adjutant-General, List of Ex-Soldiers, Sailors and Marines Living in Iowa. 1866 (Des Moines: G. E. Rorerts. State Printer, 1886), p. 245.

³Sent of God. May 7, 1914.

^Sometimes referred to as Chickasaw Bluffs. lastly, at the Battle of Chickasaw Bayou. With the last

named battle, George's active duty ended.

The winter of 1861-1862 was miserably cold in Missouri. Mudholes rutted by army wagons froze Ice strong enough to support the weight of a man in a heavy army overcoat, but periodic thaws between cold spells reduced the roads to quagmires. Early in 1862, Brigadier General Samuel S. Curtis of Iowa led the army through ice and snow and muck and mire to southwest Missouri. Here, Curtis employed Wild Bill Hickok, then only twenty-five, as a federal scout.

In February, the boys in blue triumphantly marched Into Springfield. As the troops were cold and tired of rations from the haversack, martial law was necessary to crack

down on the looting of beer and gingerbread from grocery stores all over the town. Then Curtis ordered Dodge to ride south after Pap Price's retreating column. Dodge had three skirmishes in February, got away from his army supply wagons, and his troops had to go on short rations.

The next month, the Union army met Van Dorn and the Confederates at Pea Ridge, Arkansas, at the southern tip of the Ozarks. The battle began at 10:30 the morning of March 7. Colonel Dodge charged up the hill to rout the enemy from the brushy slopes. Hot shell and shrapnel fell on last year's leaves like hail, kindling the drier piles of black jack. Fire broke out in the woods and burned the

helplessly wounded lined along the rail fences. Aiming, firing, and pausing to reload and catch the breath, tearing through thickets and cross charred clearings to aim and fire again—the infantry plunged on. When the woodland smoke and the battery smoke lifted a little, the dead and wounded could be seen littering field and woods. Here and there an amputated arm still in its jacket sleeve, or a leg with its boot on met the horrified gaze. Although Wild Bill Hickok used up four horses that day at Pea Ridge, he himself was

saved to become marshal of Abilene nine years later; Dodge was sent to St. Louis hospital to recuperate from battle wounds, but he, too, was saved to later distinguish himself under Sherman;¹ Missouri was saved for the Union; and, Private George Weavers was saved for another battle. In the hollows that night where the blues bivouacked, small knots of brave but heartily war-sick soldiers clustered about the still glowing embers of the forest fires to cook their flapjacks, and boll coffee in muddy water melted from snow found in dirty pockets in sheltered lees. Weavers was learning to be a good soldier, an experience which prepared him for the hardship which assailed him when he became a soldier of the cross.

¹Jay Monaghan, *Civil War on the Western Border, 1854-1865* (Boston Little, Brown and Co., 1955), p. 343.
Vicksburg, the so-called Gibraltar of the Confederacy, became the objective of the western campaigns in 1862.

General Grant at Corinth and General Sherman at Memphis planned a converging attack from the north. Grant's November attempt ended in failure. But Christmas night found Sherman's four divisions bivouacking at Milliken's Bend on the Mississippi River; below, secure on Walnut Hills, perched the

practically invulnerable city of Vicksburg.

¹William T. Sherman, Memoirs (Bloomington: Indiana University Press, 1957), p. 255~.

The Fourth Division was ably commanded by Brigadier-General Frederick Steele; the Iowa Fourth Infantry (Private George Weavers was in the Iowa Fourth) was one of the regiments of that division.¹ Private Weavers, like thousands of other Yanks, tried to make the best of Christmas night in an army camp. Rations were short again. Army-issue salt pork cooked in a mess pan over a fagot fire and potatoes roasted in the ashes constituted the holiday fare. A pudding, made by crumbling stale hardtacks into boiled coffee, was served with a flourish and a sprig of evergreen; no one seemed to mind the weevils that floated dead on top the steaming dessert. Fence rails torn from southerner's enclosed fields kept supper fires burning brightly for the usual camp diversions. Some played cards on army blankets spread on the damp ground; others hunkered near the brighter blazes to write letters or read yellow-backed dime novels. Mostly, the Yankees sang, although Grant's defeat of a month earlier dampened their usual hilarity somewhat.

"John Brown's body lies a-mould'ring in the grave" was ever the favorite in federal camps. Sentimental songs-- "We're tenting tonight on the old camp ground," and "Just before the battle, Mother"--resounded in the Mississippi woods until the river dampness hushed young homesick throats with huskiness.

The next day Sherman led the army up the Yazoo River where Steele's division disembarked at the mouth of Chickasaw Bayou, a narrow, unfordable channel in a deep swamp. On the morning of the **29th**, the troops, including the Iowa Fourth, were positioned abreast the loess bluffs where stood the invincible city well protected by its own battery and infantry force. At noon the signal was given for the main attack. Several regiments in Steele's division attempted to cross the bayou but were cut down in a severe cross-fire of artillery.¹

Private Weavers was one of the 500 brave men to go down in the swamp that day. A minie ball felled him with a blinding flash of searing pain. Bleeding at the nose and eyes, his mouth full of bloody bones from a shattered Jaw beat to pulp, he lay in the muck of the bayou. Daybreak brought little light after an endless night collecting the

dead and wounded, for an impenetrable fog had settled down on the river, and the usual rain after a battle began to fall in torrents. Sherman's plan to take Vicksburg, like that of Grant's before him, had to be abandoned.

Private Weavers spent the next eighteen months in the hospital. In an army hospital in Paducah, Kentucky, he suffered the private hell of the battle-wounded. Eleven pieces of bone were removed, one by one, from his splintered jaw.¹ With the stock of medicines low and the incidence of gangrene high, healing in army hospitals came slowly. In those pain racked months in Paducah, George had time to think. Talking, impossible at first, became sheer torture as his Jaw began to heal. So he had time on his hands to think about the pale rider that stalked the swamp that night at Chickasaw Bayou to claim many a blue-clad boy no older than he. He remembered the Yanks in the Pea Ridge brush of Arkansas who were shot to pieces before his eyes. When the lights were low in the ward, he thought he heard their screams and curses; smelled their rotting amputated limbs stacked in a pile man-high outside the hospital tents. When his brain washed clear of battle

scenes, he thought of God and the conversion he had up north in McHenry County, Illinois. Somehow man tears softened the hardened shards of his inner being, and when his heart became knead-able again, he turned it once more to the Potter for the divine touch of spiritual healing.

When Private Weavers mustered out of the Fourth Iowa in 1864 or 1865, he determined to be a preacher. At the Shiloh church near Plum Hollow, Iowa, Weavers began his ministry as a Baptist exhorter. Later, as a licensed and ordained minister, he pastored Baptist congregations in Nebraska and Iowa.

During the Percival, Iowa, pastorate one of his deacons lent him some books which radically changed the course of the preacher's life, and, as it later proved, the lives of many others including some of the Eisenhowers. It seems that Deacon Yates received from a Kansas second blessing holiness believer a copy each of the Guide to Holiness and The Earnest Christian, which he lent to his pastor. The reading of these works led Weavers to a careful Bible study of the doctrine of entire sanctification. At last, being fully persuaded by the

doctrine of full salvation and, at the same time, further encouraged by some Iowa believers to go on to holiness, the Baptist pastor sought for and obtained the experience. Beginning at once to preach the doctrine of sanctification, Weavers, never one to pussyfoot on any matter, found himself outside the pale of his denomination. He then became one of the founders and the leader of the Hephzibah Faith Missionary Association.¹ Why "Hephzibah" was chosen as the name of the new

organization can only be conjectured. While it is known that Weavers' half-sister was named "Hephzibah,"¹ the institutional name was probably chosen from the Bible for its religious implication. This name means "my delight in her," and was to be borne by the restored Jerusalem (Isaiah 62:4), Weavers' Hephzibah attempted to restore the spirit and principles of the primitive church of Acts to Christianity in modern times.

The Organization of the HFMA

¹Sent of God, February 6, 1913.

²A report in Good Tidings, November 4, 1926, says the HFMA was founded in 1891.

³Sent of God. July 3, 1913. 4
Good Tidings, November 4, 1926.

Its doctrines.—The HFMA originated in a private home in Glenwood, Iowa, in 1892, and moved the following year to Tabor, thereafter the headquarters for the Association.² Here was published their official organ, the Sent of God. As Weavers himself was virtually illiterate, his son-in-law, L. B. Worcester, became the editor, a capacity he filled for thirty-six years. Worcester's able associate editor for most of this period was his sister, Harriet Worcester Kelley.³ Children of Cumberland Presbyterian army chaplain Worcester, both L. B. and Harriet had been Iowan school teachers before associating with the Sent of God.⁴

The Sent of God as an undenominational holiness journal was a success from the start. By 1896, the paper's paid subscription list ran to 2,000 plus some six thousand free copies Issued monthly,¹ and was being sent all over the world, from Jerusalem to Japan, from Scotland to Sierra Leone, from Ceylon to Cape Breton Island. In 1896, Editor L. B. Worcester set forth the objectives and beliefs of the Sent of God as follows:

/The Sent of God is undenominational and non-

sectarian. Our commission is to PREACH THE WORD.

Our motto is: "HOLINESS UNTO THE LORD".

We believe in SANCTIFICATION as a definite work of grace. That it is a work of the Holy Spirit, purifying the heart from all inward evil tendencies, fitting us as temples for the indwelling person of the Holy Spirit, our Comforter, Guide, and Teacher.

We believe in HEALING BY DIVINE POWER in answer to the prayer of faith.

We believe in SOCIAL PURITY.

We are opposed to the use of TOBACCO AND ARDENT SPIRITS.

We are opposed to SECRET ORDERS AND OATH-BOUND OBLIGATIONS.³

Evangelical Visitor. May 1, 1896.

²Sent of God. April 2, 1896.

³Sent of God. January 16, 1896.

⁴The following quotation is taken from the 1950 Iowa District Assembly Minutes, page 37, of the Church of the Nazarene: "Shortly after the assembly last year the These objectives and beliefs remained substantially the same until 1948, at which time the HFMA lost its identity as an evangelistic association, and merged with the Church of the Nazarene."⁴

Bible School at Tabor was dropped into our lap. Dr. Orval J. Nease, together with the Board of General Superintendents, had been considering a proposal by the Hephzibah Faith Missionary Association of Tabor for several months. During our assembly last year Dr. Nease presented to Dr. Roy Adams, president of the Hephzibah Association, a counter proposal of our general superintendents and dropped the entire property into our lap. Since no financial action could be taken by our general church until January, 1950, it was left up to us to carry on until that date. Since this field presented one of our greatest home missionary fields of our district, our Advisory Board decided to make this our big home missionary project for

the year. To try to salvage what we could from this work for the Church of the Nazarene of Iowa, a church was organized in Tabor by Dr. Vanderpool on September 4, 1949. They now have 60 members with a church building already deeded to the local Church of the Nazarene of Tabor, valued at \$15,000, free of all debt. Besides this transaction the HFA deeded to the Iowa District a campground in Tabor, valued at not less than \$15,000, free of debt.

The 150 acre farm and all the school buildings of the Bible school have been deeded to the general Church of the Nazarene, with the Advisory Board of our district the Holding Board for the property. The Tabor church is paying its pastor \$45 per week. Recently they purchased a parsonage a half block from the church."

A few significant doctrinal supplements were added from time to time. In 1899, the pre-millennial position on the advent of Christ was taken. On the taboo side of the ledger, "opium" and "pride in dress" were added to tobacco, ardent spirits and secret orders of the 1896 statement. The "social purity" of the earlier declaration was clarified to mean sexual purity which meant that "the powers of reproduction should be used for that purpose alone."¹ These ascetic ideas were best set forth in Mrs. F. M. Lambert's book Holy Maternity, an immensely popular work among the

Tabor people. It sold in 1897 for as little as a quarter and was still being sold well into the twentieth century. "Lawless lust" (within the bonds of matrimony) was, according to Mrs.

Lambert, largely responsible for most of the existing ills of society, including "a lot of puny, sickly human beings, often weak in mind, and deformed in body."¹ As one would suppose, the Faith Home took the dimmest of attitudes toward courtship; students were not allowed to correspond or keep company with the opposite sex.² The fact that most of the students did marry and in due time provided second and third generation Taborites is a standing monument to Cupid's invincibility.

An anti-war clause was added to the earlier doctrinal statement in **1936** which reads:

Our conviction is that all war is wrong, and that no war is Justifiable according to the New Testament. Therefore we are conscientiously opposed to the bearing of arms against our fellow-men under any and all circumstances.³ This pacifist belief came late and developed slowly in the Association. It is a matter of record that as late as **1918**, a number of Tabor students and orphans served the United States in the European theater of World War I.⁴

¹Ibld. ²Sent of God. August **1**, **1907**.

³Good Tidings. January **2**, **1936**. ⁴Good Tidings.
February **21**, **1918**.

Rev. Paul Worcester of Tabor, grandson of George Weavers,

feels this tenent of nonresistance was largely due to the influence of the Brethren in Christ, many of whom became amenable to the HFMA as we have already seen. Other Brethren, not directly affiliated with the HFMA, were friendly to the Association, and among these latter Brethren was Jacob Eisenhower's grandson, Bishop Ray Witter, who was the called evangelist for the Tabor camp in 1934.¹ He, of course, was a clear-cut pacifist in keeping with Brethren principles. Whatever the source, pacifism in the HFMA did not originate with the founders, Weavers and the Worcesters, who were, in fact, militaristic.

¹Good Tidings. September 6, 1934.

²Sent of God, August 17, 1905. ³Sent of God. September 1, 1898.

Its training school.—In addition to the printing press, the institution founded by Weavers provided a home for a limited number of orphans, and, also, a school to train home and foreign missionaries. The training school opened its doors "to such as have given themselves fully to the Lord and who have left all for the work."² Board and room was provided without charge for students called to be slum, prison and street evangelists and foreign missionaries. Workers in training were expected "to look to the Lord for their personal

expenses,"³ and the needs of the Faith Home itself, apart from the products of their

small acreage, was "supplied in answer to prayer."¹ A specific lack called for a special prayer, and thus there came in answer to prayer kerosene for the unlighted lamps,² beans, bread and butter for the barren board, soap for the Worker's Home, and suspenders for the Children's Home.³

As all faith and no work makes Jack a presumptuous sloth, the Hephzibah program plainly informed the prospective student "We advocate work as well as faith,"⁴ and the Faith Home orphanage, farm, garden, book bindery and printing press provided legs for faith to walk on. When HFMA's first faith missionary, Frederick L. Smelser, started to Japan in 1894 with nothing more or less than a promise from the Lord, his faith was not newly born and naked, but it had already cut its teeth and learned to walk in the Faith Home. A similar apostolic faith and power characterized all the early missionaries from Tabor.

Its spirit.—Two missionary parties farewelled at Tabor, November 7, 1895. The D. W. Zookses began their

westward journey to the Orient, stopping enroute in Kansas to kindle revival fires among the River Brethren as we have already seen, while Elder Weavers headed toward New

¹Sent of God. August 18, 1898.

²Sent of God. November 4, 1897.

3sent of God, May 20, 1897.

4sent of God. August 18, 1898.

York to take ship for South Africa. Weavers, as bold and Ignorant and full of power as a Pentecostal apostle, had one great desire. He felt he needed an educated secretary to keep up his correspondence, and In that memorable prayer meeting on the depot platform he prayed fervently and loudly for the Lord to send along the young Greek immigrant who had been well educated in Macedonia and who now attended the training school at Tabor. Alexander Vazakas the Greek was there at the station among the hymn-singing farewell party, but the Lord had other plans for the young Macedonian. ¹

¹**Interview** with Dr. Alexander Vazakas. Prom reports in the Sent of God, January 2, 1896 and January 16, 1896, it appears that Weavers could write some.

In his hometown at Sidney, Weavers, now a bushy bearded fifty-five, stood on the county courthouse lawn and

preached a farewell message as a volunteer for the Lord's foreign legions. Thirty-four years before, he farewelled on the same spot as a volunteer in the Union army. Pasting mottoes ("Prepare to meet thy God") on his valise, Weavers set off for New York harbor and Capetown, preaching all the way—on land, on sea, in depots and at the customs houses. A severe storm in the Atlantic made 700 card-playing, swearing Roman Catholic Irish passengers more attentive to this bearded prophet's impassioned utterances than might have been otherwise. In London, he preached to

Englishmen in Hyde Park, then went to visit friends at Sohm from which village he had emigrated forty-five years earlier.¹ Custom officials at Liverpool merely glanced at his motto-covered valise, and passed him by without examination.²

At length, Weavers arrived in Africa, a stranger and a pilgrim with some business to transact for the Lord. Some years later, he was to relate to an American congregation how he felt upon first touching the shores of a strange land:

I remember getting over there on the foreign shore with very little money in my pocket. I said: "God, I'm here!" A still small voice whispered, "I will never leave thee, nor forsake thee." The devil said, "Everything is high here." I said, "Bless God, I am high, too; bought with the precious blood of Jesus Christ."³

Preaching, praying and testifying, Weavers pushed into Zulu-land without invitation. Shocked because the poor primitive natives were naked, he went back to Natal where an American missionary work (A.B.C.F.M.) was flourishing and found Christian natives there wearing ear and ankle rings.

¹Sent of God. January 2, 1896. ²Ibld. ³sent of God, February 2, 1899. ⁴Ibld.

I asked "What will the people in America think of your using the money sent for the spread of the Gospel in this way, when your Zulu brothers are suffering for the necessities of life? What shall I tell them when I go back? They answered, "Um Fundi (teacher) we never thought of that; tell them, by the grace of God, we will give these things up, and help our Zulu brothers." They did so, and came out a plain pilgrim band for God.⁴⁻

That Alexander Vazakas did not accompany the Faith Home president to Africa as his preaching assistant and private secretary proved to be a blessing more ways than one. Wanting in literate skills, Weavers relied upon others to keep him in touch with the homeland, and their reports

of his going about his Father's business carry all the more weight because his scribes were strangers, and, at first, were hostile to this "big crank", as W. C. Wilcox of Groutville, Africa, called him.

Wilcox admitted in his report of November 13, 1896, that religion on the mission field was at a low ebb before Weavers' coming, but before long a revival broke out under the Iowan's fiery preaching. The remarkable thing about it was, as Wilcox writes, "that the services had been conducted in English without interpretation, and there were not five in the congregation who could understand it yet they all professed that they could feel the Spirit."¹ Wilcox advised Weavers to get an Interpreter and marked results followed—great crowds, awful confessions of sin and many converts.

¹Sent of God, January 7, 1897. ²Sent of God, February 4, 1897.

That was in November. In December, he went on to Lindley Station, Natal, and began preaching at Inanda Seminary. "Such confession of sin, I have never heard before," writes Martha Lindley concerning that revival.²

Missionary M. E. Price of Natal reported this strange preacher's exploits in February, 1897. Price felt that God sent Weavers "to this land expressly to help us and our people." Although his Board had been working among the Zulus for sixty years and had built a goodly number of churches and schools, the Church, by their own admission, had been corrupted and needed the presence and power of the Holy Spirit. Price writes: "In the sixteen years in which I have been in the work I have never seen our people so moved by the power of the Spirit, never witnessed such blessed results."¹ In a boarding school of 110 girls a great revival broke out, and many sought the baptism of the Spirit. Price continues: "What the training of many years and many convincing arguments had quite failed to do, the Spirit of God did in a moment."²

Although Weavers was a perfect stranger to the missionaries of the A.B.C.F.M., he held meetings at four of their principal stations, and at three of their out-stations—Mapumulo, Inanda Umooti, and Esidumbini. Then God told Weavers to go home. Turning down calls to Johannesburg, Durban, Maritzburg, and other places, Weavers prepared to farewell. The service opened with the song

"All the way my Saviour leads me." Price said that Weavers' prayer on that occasion touched him more deeply than

any other he ever heard.

With Weavers gone, the African revival continued to burn. No one could walk along the road without being stopped by someone to enquire about the state of his soul. Native converts went from kraal to kraal, praying. Many natives took off their brass bracelets and beads and buried them under a tree near the chief's kraal. Flashy ornaments were replaced by shining faces, Price reported.¹

Weavers was back in Africa in **1899** on maneuvers for his Captain. By this time, some missionaries with HFMA connections were on the field—the William Worcesters and the G. C. Cresses—and also the ageing River Brethren bishop from Kansas, Jesse Engle, and his party had already arrived in Africa. From Capetown in February **1898**, Engle had penned a victorious note to his friend Weavers:

Elder Weavers:—As a son of the common Father in heaven, I salute you in Jesus' name You have not forgotten the blessed season we had together during your visit to Dickinson County, Kansas, and especially in our private family. At least I have not. You no doubt also remember of the preparation in progress to

go to South Africa—a matter that at that time appeared like a dream Today, we are really here, "safe in the arms of Jesus," wonderfully kept all our Journey through. Glory be to his name."²

Charles N. Ransom of the A.B.C.F.M., a missionary to Natal Zulus, tells of Weavers' remarkable **1899** campaign in the following circular letter:

This year has been one of revival, God has kindly

stirred nearly every part of the field by His Spirit. He sent Elder Weavers to pluck up, pull down, plant, and build. Faithfully did this man of God fulfill his commission

Elder Weavers came to Ifafa August **16, 1899**. He was ready to mend a stovepipe, break a horse, or wrestle for us in prayer A full narration might not be in place here, but certain characteristics of the revival might be recorded for present help and future study.

First with regard to the human instrument used in' the revival. He travailed in soul. He took the missionaries on his heart. He was burdened as the prophets of old. There were sleepless nights, and nights when he was borne down as if to death. He fasted often. He spent much time every day in prayer and Bible study. His preaching was usually expository, often full of apt illustrations, and always practical. He drew the sinner with the bands of love, but smote the sin with the two-edged sword. He was keen to discover the prevailing sins. A striking characteristic was his earnest effort to bring people not only to repent of sin, but seek sanctification, not blessing, but to be filled with the Spirit. On the part of the people there was deep conviction of sin. I have seen heathen not only on their knees, but in a sweat of agony. Some cried for mercy as only lost souls could cry. There were many confessions, not forced, although Prov. **28:13** was often brought home to the conscience. There was considerable restitution of stolen property It was shocking to hear the confessions from the lips of church members of having sold beer and all kinds of ruinous drink to the rough natives in Johannesburg because of the greed in their hearts. There was a keen

consciousness awakened in the revival of the evil of hatred and strife, and it was cheering to see the work of reconciliation There were instances of family feuds settled before leaving the service.

Many physically weak received strength, and some who were sick were healed. There was a striking case of casting out an evil spirit. One of the signs was the exchanging of the many and meaningless words of the people for crisp testimonies right from the heart. The most wonderful testimony meeting I have ever attended were at Umtwalume, when **130** or **150** testified in less than two hours with such Joy in their faces and such an earnest ring to their words as to fill the house with praise There sprang up a great fervor in going from house to house and to the kraals especially

. . . .

Several from Ifafa visited Amahlongwa and gave

their testimony with power. A party from Umtwalume went to Umzumbe and again to Fairview Mission Station, and held revival meetings. The rekindled love to the missionaries has been one sign of the Spirit's work. But who can count up the joys and blessings of those redeemed from the grossest sins, and those who, casting off the weights were sanctified by faith. How heartily we sang hymn 104, "Let us give thanks to the Lord Jesus, love Him, serve Him day by day," as we gathered at the bonfire at Umtwalume -to burn up the snuff boxes, tobacco pipes, medicine charms, rings and other things which had been idols, or weights to keep the love of the heart from the Lord Jesus.

¹Sent of God, February 7, 1901.

Weavers' influence permeated Zululand for years afterward, especially in the area of divine healing. Dr. James B. McCord in My Patients Were Zulus, published by Rinehart in 1951, tells how for years missionaries at remote stations refused medicine because of Elder Weavers' teaching that the taking of medicine was a sin. Challenged

by the Student Volunteer Missionary Association, Dr. McCord of Oberlin and Northwestern University arrived in Zululand with his little black bag and stethoscope at the turn of the century. Missionaries influenced by Weavers felt that a medic among them was totally unnecessary and was standoffish. This dismayed the good Congregational doctor no end that he had to live down the reputation of one of his own countrymen before he could establish a practice in this backward land. Dr. McCord mistakenly believed that Weavers though he could heal the sick, a supposition termed by the medic as a "most unfortunate idiosyncrasy." The doctor admitted there were some remarkable recoveries in cases where psychic treatment was all that was necessary. (Weavers tells of a woman being bitten by a puff-adder: "I prayed for her and God healed her," he reported—which could hardly be called psychic, and certainly he claimed no credit for her recovery).¹

¹Sent of God, July 18, 1901.

Although Weavers' idiosyncracies perturbed Dr. McCord, the physician appears to have had a grudging admiration for the man whom he describes as an "Iowan of the John-the-Baptist-type, a forceful personality and a preacher who could

capture a congregation by his impassioned speech and earnestness." While he further describes Weavers as a "wild and woolley character with extreme ideas of holiness," he admitted that he usually preached a straight (orthodox) gospel. When Weavers returned to Africa some years later /this was probably Weavers' third and last trip in 1902-190_27 as a "medium-size old man with graying hair, a bushy beard and a piercing eye," Dr. McCord was to note the Influence the American evangelist still had on the African natives. Weavers customarily rose each morning with the sun and climbed a hill where he spread an antelope skin under a tree to protect hie trousers, and prayed. For years thereafter, Dr. McCord writes, many Zulu disciples

carried antelope skins to use when they desired to pray.¹

The early HFMA spirit was clearly the same bold spirit of apostolic days, and Elder Weavers' hardy example is by no means an unique one. Before long, Tabor students could be found at home and abroad, preaching, witnessing, daring to follow their Master to the ends of the earth. Smelser, whose missionary labors preceded those of Weavers by ten months, and the D. W. Zooks were blazing trails in the Orient. Eber

Zook's route to heaven led him through a Calcutta cemetery. When disease cut him down, his sister and her husband, Rhoda Zook Martin and Josiah, caught his falling torch and carried it high in the heathen darkness until their untimely deaths eight years later. Confluent smallpox claimed them both. Josiah died first, and Rhoda made his coffin of shipping boxes padded with cotton and coconut husks, and lined it with white muslin. Josiah¹'s dying words, "I am glad I came to India: because I love Jesus,"² was the secret of the sacrificial spirit of the HFMA—"I am glad . . . because I love Jesus."

¹James B. McCord, My Patients Were Zulus (New York: Rinehart and Co., Inc., 1951), pp. 42ff.

Evangelical Visitor, July 1, 1908.

Perhaps one of the more dramatic stories of a Faith Home student is that of Alexander Vazakas, the young Greek who did not follow Weavers to Africa, although those were the wishes of the HFMA president. Instead, Vazakas,

the very next year, heard a nineteenth century Macedonian call and started for Athens with one lone buffalo nickel to his name.

Macedonian born, Vazakas grew up in Saloniki

(Thessalonica) then under Turkish rule, a bustling seaport of many religions and races. In spite of the Turk and the Sultan, the Vazakases, a nominal Greek Orthodox family, became readers of the Bible (Bibles were banned in Athens) through the faithful witnessing of an ailing British Consul who received medical attention from the elder Vazakas, a physician. After his conversion, the Greek doctor then pioneered Gospel preaching in Macedonia in a day when Christians were being horribly persecuted by the "Unspeakable Turk," Abdul Hamid. When the physician died, Alexander, still a high school lad in Saloniki, carried on his father's work in evangelizing the city. He visited every Bhop and home on the Ignatian road, the same military route that Paul had traveled nearly 2,000 years before.

A Pentecostal experience came to young Alexander Vazakas in a village near Pella, the birthplace of Alexander the Great. It came about when a disillusioned monk from Greece's historic monastery on Mt. Athos heard of the boy preacher, and, together with a group of business men, urged him to come to Yanitza to preach this "salvation by faith." It was an unlikely place for revival as Barnabas, the Athos priest, was unconverted and some of the business men were

not on speaking terms with one another. Realizing the situation, Vazakas prayed—first for his sponsors to that place, then for a filling of an undefinable void in his own heart. While they prayed, the place was shaken as it were, and revival fire swept through the little group in the upper room. Baptized with the Spirit, the business men threw their arms around one another in brotherly love while Barnabas, the priest who found no peace in following the canon of St. Basil, uttered shouts of praise. Hearing the commotion, the proprietor of the house, a gambler by profession, bounded up the stairs two at a time, and, for the first time in his life, saw people kneeling in prayer. Conviction seizing him, he cried out, "What must I do to be saved?" Meanwhile on the street, the villagers gathered and wondered. Alexander went out on the balcony, and like Peter on the day of Pentecost, preached repentance until the early hours of the morning.

The next day when the intelligentsia of the town— the learned teachers and doctors—demanded an explanation for the unusual event of the day before, Barnabas, still black-gowned in his old priestly robes but with a new shine on his face, strode to the marketplace. Pointing to the second chapter of

Acts to the prophecy of Joel, he took his text: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young

men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy."

When news of the revival reached Saloniki, a religious elder came to Yanitza to investigate the matter. Then followed persecution—persecution so great that young Alexander sought refuge in America. Once in this country, he set out to answer the one question uppermost in his mind. Did anyone in America know of any such experience that had fallen on them at Yanitza? He did not find the answer at the college where he first matriculated, the Congregational college at Tabor, Iowa.

For sport, some of the Congregational boys took the young foreign student to the holiness meeting south of town, and to their utter amazement he understood what these Faith Home people were shouting about. Before long, Vazakas left the Congregational college and cast his lot with the despised HFMA people. Here, in the enlightened Bible-belt of the

Midwest, he could not forget the spiritual darkness of his countrymen, and after a time of fellowshiping with the Faith Home workers, he began to look toward Macedonia again.

One nickel was the sum total of his monetary assets. With a willingness to supply the man and trusting God to supply the rest, he made ready to go to New York City, the port of embarkation. While packing his luggage at Topeka, Kansas, where he had gone to hold a meeting, a knock sounded on the door. There stood a little girl, breathlessly holding a gold coin in her outstretched hand. "Father sent me to bring you this, for he thought you could spend it in England on your way to the old country," she said. Vazakas took the English coin to the local bank and received for it enough to pay his fare to Chicago.

By faith, he eventually reached New York City. The problem here was the price of a steamship ticket to Macedonia. While waiting for God to supply this need, he opened the first Protestant mission for Greeks in this great metropolis.

Boarding a Mediterranean-bound cattle ship, Vazakas earned his passage by feeding the stock. At Constantinople

he was taken prisoner by Turkish police for having become an American citizen. Thrown into prison he wrote: "No one of my friends knew what happened to me, but of course Jesus did, and that was enough.^{1,1} For seven days he was without food, but as he wrote his Tabor friends, "I had the bread of life to feast on."²

¹Sent of God, February 1, 1900. ²Ibid.

In prison on death row, Vazakas preached to image-worshipping Greeks who believed the eating of cheese during Lent was a worse crime than murder. His cellmate was an Egyptian Minister of Education imprisoned for his program of educational reform. Both men were to be bound with iron

weights and dropped through a trap door into the Bosphorus, a strait connecting the Black Sea and the Mediterranean, to be eaten by ferocious fish swimming in readiness to receive them. These fish, incidentally, fattened as they were on human flesh, supplied the Sultan's table with succulent ichthyic delicacies. The Egyptian met his fate as scheduled. Vazakas escaped the waters of the Bosphorus because of his success in notifying the American Bible House which, in turn, informed the American Consul about

his case.¹ Freed in a niche to time, he hastened on to Athens.

Preaching Jesus in the shadow of the White Tower built by Sulieman the Magnificent . . . preaching Him in four languages to a polyglot population . . . moving among tall Albanians in white skullcaps, Bulgarians in brown homespun, kilted Greek peasants, booted Montenegrins, Turks in red fezzes . . . establishing a "little Tabor" faith mission among Athenian orphans . . . pastoring Athen's first Greek Evangelical Church only a stone's throw from Mars' Hill . . . these were only a fraction of the duties contained in Vazakas¹ Macedonian call.

¹Ibld.

His greatest contribution to Greece, however, was the work he did in opening the door for the distribution of Bibles. As a result of a student protest movement against a vernacular Greek Bible, a law was made against the sale of Bibles in Greece, and from **1901** to **1920**, neither Bible nor New Testament was legally sold. Vazakas had an influential friend in the Archbishop of Smyrna, and he appealed to him personally for help. Together they presented the case to the King and Queen. They proposed to print the

New Testament in the two column style familiar to English readers, but one column was to be in the vernacular Greek common to the uneducated Greek people, and the other column in the Classical Greek for which the scholars and people of education contended. The King and Queen agreed to this proposal. The letter was written to the British Bible Society and stamped with the seal of the Archbishop of Smyrna. Upon receiving the letter, the members of the British Bible Society, which included a number of British lords, knelt and thank God for the open door in Greece.

The Bible was printed according to the two column arrangement, and for the first time in the history of Greece all the people had the Gospel in print in a form that all could read. This wedge opened the door for other translations which soon followed. Finally, a modern translation was allowed without the original Classical Greek appearing in one of the double columns. Having won the right to print the Bible, Vazakas then set out to distribute it in the Greek army. For this and other outstanding contributions, Vazakas was knighted "Sir Alexander" and was awarded the medal of Knight of the Cross of the Savior by

King Constantine of Greece.¹

Like the tell-tale rings of a tree cut down, the foregoing cross section of the HFMA shows the character and the spirit of the Hephzibah Faith Missionary Association. It was as rustic and rugged and lonely as a solitary cottonwood growing in the middle of a midwest prairie. While it throve, many a wayfarer marked it for a guidepost as he made his way across the rimless plains. The Eisenhowers saw it and made their way toward it to find religious refuge under its all inclusive branches.

Ira Eisenhower's Ministry with the HFMA

¹Much of the foregoing material has been told the writer by Dr. Vazakas himself. The good doctor is an extremely modest man, and it was only with difficulty that we obtained the information as he was reluctant to give it. We have been associated with Dr. Vazakas for a number of years as members of the faculty at the Kansas City College and Bible School at Overland Park, Kansas. At this writing, Dr. Vazakas is professor of languages at Evangel College, Springfield, Missouri.

Dr. Vazakas is probably the only scholar to ever grace the HFMA, and his name disappeared from the official register of 1903 only to reappear again in the 1940's after a noticeable absence of forty years. The Directory of American Scholars, page 969, has the following to say about Dr. Vazakas: VAZAKAS, PROF. ALEXANDER A., Bethany College, Lindsborg, Kans. COMPARATIVE LITERATURE. Turkey, March 18, '81. A.B., N.Y. Univ., '04; A.M., Columbia, '10; B.D., Union Theol. Sem. (N.Y.), '17; Ph.D.. Chicago, '27. Int. sec'y, Y.M.C.A., France and Greece, '18-24; PROF. COMP. LIT. AND HEAD DEPT. MOD. LANGS., Willamette, '27-45; BETHANY COL.

While members of the HFMA, known as communicants, were amenable to group discipline from the Tabor headquarters, they could retain their affiliation with other

(KANS.), '46-. Ed, '0 Sintrofos', '19-23. Medal of Knight of the Cross of the Savior, Greek Govt. Greek and French literature; history of the Young Men's Christian Association; Greek-English conversational method; the Greek of Acts.

¹Mead, op. cit., p. 102.

²Banner, May 1, 1943.

³Interview with Mrs. Annie Brechbill, one of those who participated in the exodus.

^Sunday school records found by the writer in the garret of the Belle Springs River Brethren Church on the day of its auction indicates that Mrs. Ira Eisenhower, at least, was a member of the Belle Springs Brethren Sunday school in 1899. Other records found the same day show that I. A. Eisenhower taught a class of girls at Belle Springs during the months of July, August and September. Although the exact year is not known, that same class was taught the previous quarter by Barbara Hershey. According to Engle, Climenhaga and Buckwalter, Miss Hershey was a member of the original missionary party sailing for Africa in 1897, but

churches. Thus, a man could be a member of his church and the missionary association in Tabor at one and the same time. Theoretically, Elder Ira Eisenhower could have been both a Brethren and a HFMA member, but because of his stand for radical holiness, he was expelled from the Brethren in Christ.² This expulsion occurred presumably in 1897 at

which time he led the S. S. Brechbills, the D. D. Steckleys, the B. F. Sollenbergers, the L. H. Brandts, the A. L. Hos-tetters and the S. B. Haldemans in the exodus across the creek to the schoolhouse.³ Little is known about this wandering period from 1897 until 1904, when the come-outers (or crushed-outers) finally erected their own little taber-nacle at Ramona, a short distance from the Rosebank Church.

In 1897» the Kansas Brethren were unprepared to receive the doctrine of entire sanctification, especially when old landmarks in regard to the prayer covering were in constant danger of being removed from the horizon of tradition and literal interpretation of the Bible. The prayer veiling, rather than the doctrine of holiness, appears to have been the real issue at stake. By 1904 when the doctrine of entire sanctification was clearly Incorporated in the Brethren tenets, the schism had grown so wide that there was no hope of bridging the break.

but according to Article 11 of the General Conference minutes, Barbara did not sail until 1898. Since Barbara was not in attendance after November 7, it might be presumed that the year in question is 1898. It therefore may be assumed that Ira Eisenhowers' attended the Belle Springs Church in 1898 and 1899, at least.

Erom Ira Eisenhower's personal biography written January 7, 1920, found in Laura Hamman's materials.

²Sent of God, February 6, 1908.

The gap was not so great as to make an occasional spanning entirely impossible, however. Charity from the come-outer side rose to meet good will on the Brethren side, and Ira Eisenhower walked across the bonds of brotherly love into the church from which he had been expelled to hold a revival for the Brethren in Christ, and forty-five souls were converted in that meeting.¹ Again in 1908, he was called as the evangelist to assist in a winter meeting in the River Brethren Church at Bethel, five miles north of Detroit, Kansas.²

The Hephzibah Holiness Mlasion at Ramona, Kansas.--The year 1904 marks the beginning of the first of six annual holiness campmeetlngs to be held at Ramona. The original camp committee consisted of A. L. Hostetter, I. A. Elsenhower and D. D. Steckley. Elders Weavers and Worcester of Tabor assisted in this camp of August 26-September 4.¹ It was a good meeting and well attended. Worcester reported that on the last Sunday, about ninety testified in three-quarters of an hour and more than eighty partook of the

emblems at the communion service. This was the closing service, September 4.

¹Sent of God. August 4, 1904. ²Sent of God, September 15, 1904.

³Hephzibah Holiness Mission Minutes, 1904-1934, now in the possession of one of the charter members, Mrs. Annie Brechbill, Herington, Kansas. See Appendix for photographed copy of the account of this meeting.

⁴Interview with Catharine Haldeman's daughter, Mrs. Lydia Anna Eichelberger.

Five weeks later, on October 13, the assembly of the Hephzibah Holiness Mission met at Samuel B. and Catharine Eisenhower Haldeman's home for the purpose of laying plans for their tabernacle which they hoped to locate at Ramona.³ Catharine, or Kate as she was better known, had, with typical Eisenhower independence, removed her prayer veiling during the Weavers' meeting at Rosebank (this caused a great "stir" in the family⁴), and had been wor

shipping in the schoolhouse where her newly ordained youngest brother, Ira, was preaching.

Haldeman's farm had long been a favorite meeting place for the Brethren. Back in the days before Rosebank was ever built (1890), the Brethren worshipped each Sunday in the hayloft of Haldeman's great barn looming on a ridge

southwest of Hope. Today, from this watershed can be seen the villages of Tampa, Lost Springs and Hope, and the famous grasslands of the Englishman Scully.

In the waning autumn days of **1958**, Mr. John Haldeman (Catharine's third son) of Hope, Kansas, accompanied the writer on a tour of the family homestead which he now owns. We first visited the weatherbeaten barn where the early Brethren services were conducted prior to **1890**. Built of soft pine hauled from the railroad **at** Enterprise twenty-four miles away, the barn rafters, curiously enough, have not an iron nail in them. (This reminds one of the building customs of the Ephratites.) All the beams are dovetailed and held together with wooden pins.

Climbing the narrow wooden stairs to the loft, Mr. Haldeman pointed to the haymow church and wistfully recalled the days when the alfalfa bales stacked to the roof were replaced by wooden benches on which bearded and bonneted Brethren sat on a Sunday morning and sang the hymns of the church. After the Rosebank Church was built and meeting

house services begun, these same benches were hauled there to be used as pews, for the Pennsylvania Dutch are not wastrels even in the matter of crude church furniture.

Our host remembered the old days when fitches of smoked meat hung from the rafters, and pigeons, like doves of peace, fluttered around the pigeon boxes which the Haldeman boys built, and cooed during the meetings. On love feast occasions, feet washing and communion were observed in these humble surroundings on a Saturday night when horses stamped restlessly in their stanchions below, and, above, wondering pigeons blinked in the meager light of a lantern on the preacher's stand.

The meal portion of the love feast was held in the granary across the barnyard, which we visited next. John Haldeman and his brother Harry, who lives on his own farm near Hope, recalled how the Brethren came to these meetings in wagons—and among the Brethren were their many aunts and uncles and cousins—Ira's, Abe's, David's, and the Mussers and Witters. The Haldeman boys' chore was to fill ticks with corn shucks for this great company of weekend guests, and they wonder now if they got all the cobs out of the mattresses.

Mr. Haldeman pointed out the grassland (overlooking

the Scully acres) across the road from the old homestead, where he and his brothers played a Saturday ball game and wrestled with their "city" cousins from Abilene, Ike and his brothers. Boy tusseling was indulged in on Saturdays. Sundays were reserved to church going to Rosebank, and they all went, including Uncle Dave's boys from Abilene. Haldeman showed us a tile stock "tank" he built on his place in 1923. This tank became the scene of many Brethren baptismal services as it was used in dry weather when creeks were low. Flowing streams deep enough for immersion were hard to come by during Kansas summers.

So the Haldemans were as god-fearing as the other Eisenhowers, Mother Kate held family worship, regardless of whom surrounded the table as breakfast company. Son Jesse Haldeman of Upland, California, told the writer that in the twenty-three years he lived at home, he never once heard his mother laugh aloud, although she often smiled. The Brethren were a solemn people and frowned upon levity.

At the Hephzibah Holiness Mission business meeting in Haldeman's home in October, 1904, a building committee was elected. A lot was purchased in Ramona for \$70 and the

mission was erected at a cost of \$799.29. B. F. Sollenberger became the first president of the new organization with Ira Eisenhower acting as secretary. Eisenhower was re-elected to this office in 1907, 1910, and 1913, each time for a period of three years. Early in 1914, however, he moved to Topeka at which time S. S. Brechbill became the secretary. Thus the books were kept by Eisenhower from that first meeting of the organization in 1904 through

The minutes of the Ramona church, now in the possession of one of the charter members, Mrs. Annie (S. S.) Brechbill of Herington, Kansas, was lent to the writer for study. A perusal of the brittle pages angularly penned in ink, now brown with age, revealed the limited education of the secretary. Entries are neatly made in ink, but little attention is paid to capitalization and punctuation. (Although Ira went to country school until his eighteenth year, his "common school" education did not take when it came to spelling and grammar.¹⁾ For example, the spelling of a single word is vagrantly inconsistent, sometimes right, but more often wrong. If the spelling was weak, the spirit was strong, for article five of a

1904 meeting reads: "moved & Seconed to adjurn Carried had prayer & the Holy Gost was present."² Religion and business could not be divorced, not even in a business meeting.

¹ Banner, May 1, 1943.

Eephzibah Holiness Minutes, December 12, 1904, Article 5.

In addition to the secretaryship, Ira Elsenhower held various and sundry positions and offices during his sojourn at the Hephzibah Holiness Mission, which, incidentally, was locally known as the "Fire-Brand Church". The outsiders—those in and around Ramona—erroneously associated the holiness group with B. H. Irwin's "fire-brand"

religion. For a number of years, Ira was a member of the Sunday School Board, and one year he taught a class of juniors. His daughter Mary (an only child as the Eisenhower's infant son, named for Ira's twin brother Clinton, died in 1895) was once secretary of the Sunday school.

It appears that most of the family heads of the ¹interview

with Mr. Jesse Haldeman.

The Haldemans were also leaders and workers in the church. Samuel (S. B.) Haldeman was a member of the Board of Directors, and his wife and grown children held positions in the Sunday school. In 1906, Samuel was made janitor of the church for the princely sum of \$2.00 per month or \$24 per year (this was raised to \$35 per year in 1911), but the job actually cost small physical effort as the church building was small—28 x 40 x 12. John Haldeman, our host to the Haldeman homestead, was made Young People's president in 1913. The last mention of the Haldemans in the Ramona minutes appears in 1919 (Mrs. Kate Haldeman served on the Christmas treat committee in 1918), and for a good reason. At that time, Sister Kate put on her discarded prayer veiling, went back to Rosebank across the county line, and confessed her "error" in removing the bonnet in the first place. This was about 1920. Catharine (Kate) died in 1924, still in the Brethren faith, and her dying testimony was a triumphant, "This is what I have lived for!"¹

Hephzibah Holiness Mission were preachers of sorts.

Although the business meeting of 1905 opened with the reading of Psalm **133** ("Behold, how good and how pleasant it is for brethren to dwell together in unity"), it is feared that that harmony was constantly jeopardized by the persistent scratching of those with that ministerial contagion, the preacher's itch. Elder George Weavers of Tabor presided in the chair in the 1906 business session. Of 17 votes cast for elder (pastor) in that meeting, 15 went to D. D. Steckley and 2 to Ira Eisenhower; of 17 cast for deacon, 15 went to S. S. Brechbill, 1 to S. B. Haldeman, and 1 was tabled. Eisenhower did serve Ramona pastor, but the year or years of that tenure are not known.¹

Ira Eisenhower sent a report to the Sent of God, when the new church was dedicated on December **18, 1904**. Elders Weavers and Worcester were present, the former preaching the dedicatory sermon from I Kings **9:34** to a congregation of **300**. After Weavers' discourse, a German brother, a Mr. Pope, spoke a few minutes, probably in Pennsylvania-Dutch for the benefit of the large number of Germans in the crowd.

Eisenhower announced the plan of the regular

services as follows: "Our regular services will be Sunday School every Lord's day at 9:30, preaching every Lord's

day."¹ The Sunday morning services must have been unduly long after the Mennonite fashion, for article eight in the 1908 minutes limits the time of the worship service: "Moved & Seconded to open Sunday School services promptly at 10 A.M. & close @ 11 A.M. after witch preaching & to dismiss preaching at 12 M /noon/ unless on Special accausion."² Sunday night services were conducted only every other week. Leaders for these fortnightly meetings were appointed by a committee: "Move & Seconded to apoint D D Steckley S. S. Brechbill & I. A. Eisenhower as a Comlttee to Choose the leaders every two weeks on Sunday night before preaching Service & this to Continue as long as they see fit Carried."³

¹Sent of God. January 15, 1905.

²Hephzibah Mission Minutes, December 8, 1908, Art. 8.

³Hephzibah Mission Minutes, December 12, 1911, Article 8.

The Annual Holiness Camp Meeting at Ramona.—The Ramona church together with a number of central Kansas holiness people sponsored the Holiness Camp Meeting which met annually

at Ramona from 1904 to 1910. Sent of God reports show that Ira Eisenhower was a member of the campmeeting committee in 1904, 1905, 1909 and 1910, a Job which entailed considerable correspondence for Eisenhower was the secretary who provided the interested public with information, particularly on transportation (S. B. Haldeman or B. F. Sollenberger will meet Atchinson, Topeka and

Santa Fe passengers at Jacob's crossing, ' Missouri Pacific passengers will change to Rock Island at Herington²), and accomodations (10 x 12 tents @ \$2, cots @ 35/ for 10 days, bring bedding; shed and feed for horses furnished free of charge³).

A page in Ira's ledger shows the camp meeting contributions from the local church at Ramona for one year. For himself, his son-in-law J. M. Brandt, and his brother-in-law S. B. Haldeman, he made cash entries for \$5, \$4, and \$5 respectively. In addition to other cash subscriptions (none exceeding \$10), contributions included such farm produce as ten bushel of potatoes, two bushel of oats (for the "free horse feed") and 24 dozen eggs; from the farm kitchens came 29 loaves of bread, three gallons of apple butter and five

gallons of some unnamed "spreading."⁴

¹Sent of God. October 4, 1906. ²ibld. ³Sent of God. August 4, 1910. ⁴Hephzibah Mission Minutes. ³Sent of God, August 4, 1905. ⁶Sent of God. October 4, 1906.

The character of the camp was generally that of the Ramona mission itself—"Pentecostal, non-sectarian for God's people of every name".⁵ The objective was specifically stated as being the "preaching of a four-fold Gospel—salvation for sinners, sanctification of believers, divine healing and the second coming of Christ."⁶ Four services were

held daily for a ten day period: Prayer meeting at 6 A.M.; Preaching at 10:30 A. M.; Bible reading /a kind of doctrinal, Scripturally supported preaching service/ at 2:30 P. M.; and Preaching at 8 P. M.¹

¹Sent of God. August 3, 1910. ²Ibld. ³sent of God. September 15, 1904. ⁴ibid. ⁵sent of God. October 3, 1907.

While the camp laid claims to being an "Independent Holiness work," its workers were largely enlisted from the ranks of the HFMA at Tabor. If Elder Weavers were not actually in charge, he was an important preacher in all the camps from 1904 through 1907 and again in 1910. Editor L. B.

Worcester of the Sent of God was at the Kansas camp and he reported that so great was the conviction that some were "prostrated at the altar under the power of God,"³ and a number were clearly justified, and some were sanctified. (It was in this 1904 camp that holiness-opposer Jacob F. Eisenhower saw the "light" and became a holiness believer.) All in all it was, as Worcester wrote, "a time of refreshing and spiritual power."⁴ Three years later, Worcester, home from his third evangelistic tour in the Orient again took the Rock Island to Ramona to attend the 1907 camp. On the way he set up his suitcase as a soap box and preached to drinking, swearing people in the car, but their yells drowned out his message of warning.⁵

Sick with malaria, Ira Elsenhower came to test the validity of the third aspect of the "four-fold Gospel" in the 1905 camp; that of divine healing. His testimony reads as follows:

Since I also took the Lord for my healer, I have had the privilege of testing His promise on that line, and He always delivered me, Hallelujah! September last I took malaria fever, and though I kept looking to God, I could not get victory myself. Prayer was offered for me, and God wonderfully blest my soul.

But still the fever increased. I did not know what to do. During the campmeeting I was prayed for and anointed again. I got up and went to the camp and attended nearly every service. Praise the Lord!

But though the fever was broken, I was still very weak and some advised me to take something to make blood and strength; but I look to God, and He gave the strength. Oh, glory to God for such a wonderful Savior!

As one would suppose with these HFMA connections, the Ramona church and camp were greatly missionary-minded. Brother and Sister Sparrow and Amanda Witter Zook (Ira's niece) from India were among the returned missionaries on the grounds in 1905.² On the opening Sunday of the 1906 camp an offering of \$133.25 was taken with a total of \$1514.50 pledged for missions.³ Eisenhower's ledger for the Hephzibah Holiness Mission shows that the local members contributed a total of \$252.70 for missions in 1908 with

¹Sent of God. November 2, 1905. ²Sent of God. August 3, 1905. ³Sent of God, November 1, 1906.
the following breakdown:

L. B. Worcester, Tabor -----	\$34.00
Jacob Lehman, Africa -----	19.00
Brother Hess, China -----	15.00
Ira Engle, Japan -----	20.00
Brother Posten (Colored) -----	7.50
F. L. Smelser, Japan -----	81.50
D. W. Zook (India) -----	26.20
Fred Fleer (German evangelist) -----	49.50

The 1909 records shows that a total of \$766.23 was paid out to missionaries and evangelists, including a \$455.49 contribution to the HFMA.¹

This small group of rather poor farmers could afford these contributions since no HFMA minister (pastor) received a salary by conviction. While the Association had a strong program of missionary and philanthropic work at home and abroad, the HFMA advocated that their ministers engage in other occupations, or, at best, receive only partial support through freewill offerings.² After an abortive attempt at farming and buttermaking, Ira Eisenhower all the days of his ministry, supported himself largely through his trade of painting and paper hanging.

The Ramona church believed essentially the same "four-fold Gospel" preached in the summer campmeetings as we have already seen. As a Hephzibah assembly, the local congregation's relationship to headquarters at Tabor has been described by Mead as follows:

¹Hephzibah Mission Minutes.

p

While there is a central executive committee with

headquarters at Tabor, Iowa, to supervise general activities each church, called an assembly, maintains its own work, establishes its own polity, and keeps its own records. There is no formal statement of creed or belief; but the group as a whole is strongly conservative and evangelical, emphasizing the emotional aspects of the influence and power of the Holy Ghost. Members, known as communicants, are required to give evidence of a new birth and of acceptance of the teachings of Scripture, and must be amenable to group discipline; many of them retain their affiliation with other churches.'

While the general polity of the HFMA may not have been to observe feetwashing as an ordinance, the Ramona assembly did practice the rite.^p At least on one occasion, both communion and feetwashing was observed on a Saturday evening in 1905, which, of course, was the Brethren custom, and most of these Hephzibah communicants were Brethren come-outers.

The Hephzibah Holiness Mission alias The Fire-Brand Church no longer exists in Ramona, Kansas. A gaping hole in the ground overgrown with weeds and a block of cement steps are all that remain on the lot which once housed the HFMA mission. A few years ago, the building was trucked away to the neighboring town of Herington, where it was remodeled into an attractive chapel and it now belongs to The Church of the Nazarene.

¹Ibid.

²Sent of God. May 4, 1905.

Early in 1910, Elder Ira Eisenhower moved from his Ramona farm to the town of Hope at which time he announced plans to go into evangelistic work. Accordingly, he and Elder Weavers held a tent meeting in Abilene sometime during the summer of that year.² Records show that he conducted at least three Kansas meetings prior to this date—the first, a five weeks' meeting at Lost Springs where "the power of God was present to save, sanctify, and heal";³ and, the second, a three weeks' campaign at Clark's schoolhouse, which the farmer-evangelist described as

where God was with us in Pentecostal power, and helped us to put the old Gospel plow down beam-deep until backsliders got back to God, sinners saved and believers sanctified. Glory to His name! This is what some said was a hard and burned over district, but our God sent the hornets before us.⁴"

The third, a River Brethren meeting at Bethel church five miles north of Detroit, netted Evangelist Eisenhower a substitute for the foreign field.

Ent of God. April 21, 1910. ²Sent of God, June 2, 1910.

³sent of God, March 15, 1906. ⁴Sent of God, February 7, 1907.

It seems that Ira felt a missionary call to Africa as a young man but that the way never opened for his going, so he prayed for a "substitute". At this Bethel meeting, one of

his young nephews, Irvin Dayhoff, was converted along with half a hundred others, and was baptized by Eisenhower in the Republican River. From the Tabor Bible School, Dayhoff went to Africa in 1919 under the auspices of the HFMA, and, later, the International Holiness Mission, a British missionary movement led by David Thomas. Since 1952, at

which time the IHM and the Church of the Nazarene amalgamated, Rev. Dayhoff has been an African missionary for the Nazarenes.¹ Ira Eisenhower firmly believed that Irvin was his substitute and for thirty years he and his Topeka mission faithfully sent their missionary offerings to his nephew laboring in Africa.

The year 1909 marks the beginning of some out-of-state campaigns. In the fall of that year, Eisenhower assisted Elders Weavers and Worcester (the pastor) in a three weeks' meeting at the Mt. Zion Church near Tabor, Iowa.³ a return engagement followed in 1912 with good results at which time a number of young people were baptized in the Nlshna River on a cool Sunday in mid-November. Rev. Paul Worcester, now president of the Good Samaritan Home at Tabor and the mediator

in the negotiations between the Nazarenes and HFMA in their merger in 1948, was one of the converts at this time.³

Together with Brothers D. S. Devore and Howard Mintle, Ira held a revival at Glenwood, Iowa, in February, 1913.⁶ While in this southwestern Iowan area, the Eisen-

¹Russell V. DeLong and Mendell Taylor, Fifty Years of Nazarene Missions (3 volumes; Kansas City: Beacon Hill Press, 1955), II, 213.

²Letter from Rev. I. E. Dayhoff. 3sent of God. October 7, 1909. 4Sent of God. December 4, 1912. ³Interview with Rev. Paul Worcester. 6Sent of God. February 6, 1913.

howers dropped in at the Faith Home, where Ira conducted several chapel services.¹ During one of these services, Sister Katie Eisenhower left her testimony, which the school reporter took down verbatim, thus capturing the quaint way in which the Pennsylvania-Dutch expressed themselves:

I thank the Lord for saving me through and through and then sanctifying me wholly, and then He left the Holy Ghost on me, and that was the most definite experience I had, and the most wonderful thing of all. I praise the Lord for something that will keep true, and take us through the thickest of the fight, and take all the backwardness and all the afraid of people out of us, and leave us stand alone with God.²

On a Sunday morning eighteen years later, Sister Katie died

of a heart attack while getting ready for church. She was faithful to the end, and is remembered in Topeka to this day as a great prayer warrior.

Ira was to hold two more meetings at the Mount Zion church in Iowa, one in 1914,³ and the other some three years after his good wife Katie's death in 1930.

¹Sent of God, December 4, 1912. ²Sent of God, March 6, 1913.

³Good Tidings. February 5, 1914. ⁴Good Tidings. July 2, 1914.

³Good Tidings, December 3, 1914.

Back in Kansas in 1914, Eisenhower blazed two trails in Hiawatha, one in May,⁴ and the other in November and December.³ This was a new field located midway between the

Klckapoo Indian Reservation, and the reservation of the Iowa, Sac and Fox tribes, and in this meeting it was not unusual to see white, Negro, and Indian sinners all weeping at the same altar. Some of the brightest converts in this campaign were among the Indians. Eisenhower organized a Sunday school at this place.¹ One year later, Ira was in the battle for the Lord at Concordia, Kansas.

Union Mission, Topeka.—'Meanwhile, the Eisenhowers moved from Hope to the state capital Topeka, which was to be

their home the balance of their earthly sojourn. In this place, Ira founded and pastored an independent "city mission" which moved from one site to another, finally coming to rest on the banks of the Shunganunga Creek at Sixth and Chandler.

From the very first location at 514 Lake Street *where 100 were enrolled in Sunday school,*² *they moved a few* blocks into a rented hall.³ Here, the weekly order of religious services was as follows:

Sunday school at 2:30 P. M. /Eisenhower always had afternoon Sunday schools; in this way, he could reach children who had gone to another church in the morning[^]

Holiness meeting at 3:45

Young people's meeting at 6:30

Evangelistic meeting at 7:30

Wednesday prayer service at 7:30

¹Good Tidings. July 2, 1914.

²Good Tidings. June 6, 1918; .

³Good Tidings. June **20**, 1918.

Eood Tidings. January 2, 1919.

Friday prayer service at 7:30⁴

For many years the Friday night meetings were healing services. For example, a 1934 report shows that a total of **176** were anointed for healing in that year and quite a number of "anointed" handkerchiefs were sent to the sick.¹

By 1919, the Union Mission, as the "city mission" was called, received its charter from the state. This

document is now located in the State Archives at the State Historical Museum at Topeka, Kansas.

The Union Mission's objectives and lofty ideals for the future were set forth as follows:

To promote the cause of Religion, Temperance, Morals and the virtue of the community. To Purchase and hold titles to rent and lease such real estate as may be necessary or useful for the purpose of the association including church edifices, Parsonages, meeting houses, industrial homes, rescue homes, lodging houses, to establish educational classes, libraries, and reading rooms, for the benefit of all. The poor in particular, and to promote the cause of Holiness and the circulation of good literature and the establishing of missions, churches and Sunday Schools.²

The directors of this noble mission (most of its ideals were

never attained) were:

I. A. Eisenhower	D. L. Kellinger
John Anderson	E. E. Simmons
Charles Gordon	Annie M. Winant
Clarence Fields	Charles Anderson
Samuel C. Landis	

The estimated value of goods, chattels, lands, rights and
¹ Banner, January 11, 1934.

Corporations Printed, Short Form, No. 96, p. 66. A photograph of the charter may be seen in the Appendix.

credits owned by this corporation amounted to the humble

sum of \$200.

Elder Elsenhower pastored the Union Mission at this location until his death in 1943. Built by Eisenhower himself, this structure is presently owned by the Church of

God (Holiness), to which sect he became amenable in 1933, and can still be seen by the tourist traveling through East Topeka on U. S. highway 40, for it is located on the main thoroughfare (Sixth Street) at the corner of Chandler. Constructed of pine lumber painted white, the church is simple in design, resembling the plain rural meeting houses of the Brethren, but is minus the garret, for the mission members did not observe the love feast and, consequently, would have no occasion to use the sleeping accommodations. Eisenhower built his mission in a needy area of the city, in the lowlands of the Shunganunga Creek below the railroad shops. Residents of these oft-flooded lowlands were railroad laborers, and to these poor, Ira ministered.

Cater-cornered from the church stands a beer Joint with one corner neatly sliced off. A Kansas City physician who knew Elder Ira Eisenhower well, told the writer the story of the building's unusual architecture. It seems that some years after both church and tavern were built, a city ordinance decreed that all liquor joints be at least such and such a distance removed from church properties. Instead of moving to another location, the owner

of the beer joint at Sixth and Chandler pocketed his measuring tape and simply sliced off the offending corner of the building which did not meet the requirements of the law.¹

Most of Eisenhower's correspondence to Good Tidings (name of Sent of God after 1913) between the chartering of the mission in 1919 and 1924 concerns reports of missionary offerings, most of them specially designated for the Eisenhowers' nephew in Africa, Irvin Dayhoff. In this primarily business correspondence, Ira often includes his personal testimony in a sentence or two or gives a brief report of the meetings at the mission. His correspondence reveals that he was particularly conscious of what he calls the "old-time power." In 1919 he wrote that nine were at the altar on a given night, and that "the Old Time power is on the people." Again in 1923, he wrote that "the old-time power is falling and souls are digging through on the old-fashioned way."³

interview with Dr. Merrill Athon. ²Good Tidings. December 18, 1919. ³Good Tidings. February 1, 1923.

Beginning in 1924, domestic correspondence in the Good Tidings was not signed or initialed as it had been previously, and only the state was given as location; hence, the Eisenhower correspondence is difficult to follow from 1924 until 1933 when he held the Mt. Zion meetings near Tabor.

In March of that year, Ira, a widower since 1930, was married to Laura Hamman at the Faith Home with Elder J. M. Zook, the president of the HFMA and the preacher who

helped Ira's brother Abe organize the Jabbok orphanage in Oklahoma, officiating. Mrs. Hamman, a widow of Strawn, Kansas, whose son attended the Bible School at Tabor, was then amenable to the Church of God (Holiness). This marriage marks the beginning of Ira Eisenhower's affiliation with that church, and to the end of his days, ten years later, he was more or less amenable to this group.

Affiliation with
The Church of God
(Holiness)

The Church of God (Holiness), one of the many independent bodies emerging from the Holiness Movement of the late nineteenth century, originated from the Southwestern Holiness Association in north Missouri about 1890.¹ This sect, like the others, adheres to the Wesleyan interpretation of saving faith, and most of its early leaders came from the Methodist church, which they left because they felt Methodism was no longer friendly to the doctrine of entire sanctification.²

¹ Clarence Eugene Cowen, A History of the Church of God (Holiness), (Overland Park, Kansas: Herald and Banner Press, 1949), pp. 15-17. ²Ibid., p. 7.

The official organ of the Church of God, The Church Advocate and Holiness Banner, was first published in Chilli

cothe, Missouri, but in 1897 the plant was moved to the

more centrally located town of Fort Scott, Kansas.¹ This location in eastern Kansas became the sect's headquarters until its publishing house moved once more in 1945, this time to Kansas City suburbia, to the campus of the Kansas City College and Bible School at Overland Park, Kansas.² Meanwhile, the publication became known as The Church Herald and Holiness Banner.

¹Ibld., p. 151.

²Ibid., p. 157.

³Ibld.. p. 102.

⁴Ibid., p. 106.

The Church of God (Holiness) stands for four major doctrines: the New Birth; Entire Sanctification; the One New Testament Church; and, the Premillennial Second Coming of Christ.³ The New Birth is understood to be synonymous to regeneration, that is, a moral and spiritual change brought about by the direct operation of the Holy Spirit. The church further contends that sanctification, which can only be attained, by those who have previously experienced regeneration, is a major tenet of the Holy Scriptures and the central idea of Christianity and that it is received by the believer in an epochal experience instantaneously and subsequent to regeneration.⁴ These two tenets are generally regarded as cardinal beliefs in all the Holiness bodies, such as the Church of the Nazarene, the Pilgrim Holiness Church, the Wesleyan Methodist Church and the Free Methodist Church.

None of these bodies, however, believe that the corporal unity of Christians is either possible or necessary. They hold that the New Testament does not set forth any prescribed form of church polity; consequently, the polity of each is determined largely by conference action. They believe in church membership and in the keeping of membership rolls. They further believe that the name of the church is unimportant. The Church of God (Holiness), on the other hand, disagrees with all these points.

The Church of God (Holiness), which adheres to the idea of the "One New Testament Church," attempts to identify itself with the primitive church as to name and teachings. The belief in the "One New Testament Church" means

that the church is a divine institution with Christ as its head. There is but one Church of the living God. It is built by Christ and arranged by the Holy Spirit. It is a visible church because it is composed of visible men and women. No man can take members into it or put them out.¹

¹Ibid., p. 21.

²Ibid., p. 12.

In other words they believe that denominational churches are all man-made Institutions and therefore are not of God. Their primary aim then is to set in order independent congregations based on the teachings of the New Testament, an identical idea held by The Church of Christ, The Church of Christ in Christian Union, The Plymouth Brethren, and

the Church of God (Anderson, Indiana).²

Only the last named body agrees with the Church of God (Holiness) that the true church of Jesus Christ cannot exist without unity and that "in order for unity of all Christians to exist the church must carry the scriptural name which is believed to be "The Church of God."¹ In the case of the Church of God (Holiness), the reason that the word "holiness" in parantheses is attached to the church name is so that other church groups might recognize it as being Wesleyan in doctrine, since several pentecostal groups are also called "Church of God," and Pentecostal churches all believe that speaking in other tongues accompanies the baptism of the Holy Spirit and is evidence of that experience, a belief which is regarded by the Church of God (Holiness) as "false doctrine, fanatical in nature and leading to confusion".²

¹Ibid., p. 108.

²Ibid., p. 17.

The Church of God (Holiness) argues that the scriptural mode by which members are inducted into the New Testament Church is regeneration, and that by virtue of that spiritual birth the believer automatically becomes a member of the Church of God; hence, the keeping of membership rolls is not only unnecessary but positively anti-Scriptural. The church has no formal creed "since every doctrine necessary for the proper functioning of

God's church

is already plainly taught in the word of God." All these doctrines, including the ordinances of baptism and the sacrament, the Church of God (Holiness) professes to believe and practice.

While the headquarters of the Church of God (Holiness) is geographically located on earth, the sect was and is very loosely organized. Curiously enough, it appears to be at one and the same time, both an exclusive and an all inclusive society, with the result that boundary lines between the two are not clearly discernible. That they exist there is no doubt; the only question is, where. This wide open country, with no fences in sight and with only the hazy horizon limiting grazing possibilities, appealed to Ira Eisenhower's ranging habits. He could never bear being staked out to nibble circles in one lone pasture. In fact, as he wrote in 1937, "I was ordained an elder over forty years ago by Elder George Weaver of Tabor, Iowa, and have never had any straps put on me."²

¹Ibid., p. 109.

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Banner, February 4, 1937. Italics mine.

In this same report, Eisenhower said that he had received light on the one Church over forty years before and had taught it as a Bible truth across the years. He went on to say, however, that he had worked

with the "Tabor folks" until they merged with the Mitchell, South Dakota, people at which time he broke away from the HFMA

(1936). Until his death in 1943 then, Ira Eisenhower was affiliated with the Church of God (Holiness). Reports of revival meetings he held, however, appear in the Church Herald and Holiness Banner as early as 1933. In that decade between 1933 and 1943, a total of thirty-six Eisenhower-conducted revival meetings were reported to the Banner.

As evangelist, Eisenhower conducted at least three meetings in 1933--tent meetings at Malvern and Strawn, Kansas, and a campaign at Beatrice, Nebraska. In the Strawn meeting, the tent was pitched in "Grandpa Laws¹ pasture"¹ where the "Philistines were put to flight."² Eisenhower reported a total of seventy-nine seekers at the mourners¹ bench in the Beatrice meeting, and, in addition, "some wonderful cases of healing."³ The following autumn (1934), Eisenhower was in Beatrice again on a return engagement which he described as a "hard battle."⁴ Other 1934 meetings included campaigns held in the Missouri towns of Nevada and Gait (Starlight).

¹ Banner, October 5, 1933. ²Banner, Sept. 14, 1933. ³Banner, Nov. 16, 1933. ⁴Banner. Oct. 14, 1934.

The year 1935 was high-lighted by his first evangelistic tour of the West. Eisenhower was now sixty-

eight and had been preaching for thirty-eight years, most of them in the Great Plains and the Middle West. Enroute

to Pasadena, he held a one week meeting for Ora Weed and his Old Path's Bible School on the desert near Glendale, Arizona.¹ Eisenhower's father, Jacob, had held a revival near this same place forty years before.

In Pasadena, Eisenhower met his "dear brother Abe and wife whom we had not seen for twenty-four years."² It was a happy meeting.

A number of things in California impressed the man from the Kansas plains. When he saw the orange groves and geraniums growing as high as fences, he was reminded of Isaiah's prophecy that the desert shall blossom as the rose. Both the profusion of roses and doctrines impressed him ("all kinds of doctrines out here: you can get what you want").³ The "awful effects of the repeal of the Eighteenth Amendment" appalled him.⁴ He wrote:

The devil seems to have full sway, whisky and beer everywhere I thank God we have one state in the center of the U. S. that went dry And it would be a fine thing if those folks in Kansas who are all the time saying, "Give us Beer" should come to California and let the decent folk alone that want to rear their children in a decent way. Here one can see mothers go to the bar with their babies on their laps, and give them beer to drink⁵

¹ Banner, January 31, 1935. ²Good Tidings. June 6, 1935.

³Banner. January 31, 1935. ⁴Ibld. ^Banner, February 28, 1935.

Eisenhower was aghast that one holiness church spent \$600

and another \$1,000 on floats for the Rose "Ball" Tournament.¹

Ira's Dutch ear and tongue often failed to hear and repeat many English words; thus, Rose Bowl became "Rose Ball." The writer heard him call vinegar, "winegar", and, on one occasion, when telling an Arkansas congregation the name of the train on the Kansas City Southern line on which he had made the trip, he pronounced "Southern Belle" with four syllables, which nearly produced disastrous results.

Even California's mild climate became an occasion for Eisenhower's moral reflections. He said: "The majority of the preachers and evangelists are like the weather here – neither hot nor cold; so I am praying God to keep me from getting like the weather but make me hotter than ever."²

¹Good Tidings. June 6, 1935. ²Banner, February 28, 1935. ³Good Tidings. June 6, 1935.

Elder Eisenhower was the evangelist in three California meetings in 1935 at the Old Time Religion Mission, 155 North Orange Grove Avenue; at the People's Mission, Belvedere Gardens; and, a six weeks' campaign at the Los Angeles Wesleyan Methodist Church pastored by Rev. Carey.³ One of these meetings, presumably the one at the Old Time Religion

Mission in Pasadena where Abe Eisenhower attended, culminated in "an old fashioned breadbreaking." In an union meeting, over eighty Nazarenes, Pilgrim Holiness people, and, Brethren in Christ partook of the elements of

the sacrament. Ira Eisenhower never learned how to build denominational fences. He saw only great expanses of corn, not the barbed strands that separated one field from the other.

Eisenhower held three more meetings in the fall and winter of **1935**--one in North Dakota and two in Missouri, at Deerfield and Gaperlenger Mills. At this last named place, the meeting was conducted in a country school-house called Black Jack, named for the heavy stands of "black Jack" oak which covered the Missouri hills. Country folk walked six rough miles through the woods and over rocky roads to get to these services. Some started as early as **5:30** in order to get a seat in the schoolhouse where even standing room was at a premium.

¹ Banner. May **23, 1935**.

⁶Ibid.

?Banner, February **6, 1936**.

Eisenhower led at least a half dozen evangelistic battles in **1936**--at a mission for the poor in the river bottoms of Fort Scott, Kansas;⁶ at a country church, Harri-man Chapel,

near Eldorado Springs, Missouri;? two in Okla

homa, at Miami¹ and Delaware; and two near Natoma, Kansas. The Delaware meeting was packed out. Some stood on the outside looking in and folks from the nearby towns of Nowata and Coffeyville came to Delaware to see what was going on.³ Eisenhower described this meeting as "three weeks of hard battling, but it was a fine battle."⁴

¹ Banner. February 20, 1936.

²Banner, December 31, 1936.

³Banner. September 3, 1936.

⁴Banner, October 15, 1936.

⁵Banner. July 15, 1937. ⁶Ibld.

?Banner, September 30, 1937.

Three 1937 meetings were all conducted in California

where Ira had gone to visit his brother Abe and to attend several denominational camps—including those of the Free Methodists, the Pilgrims, and the Wesleyans.³ July 18, Ira began a tent meeting at San Bernardino.⁶ In September, he pitched his tent on a vacant lot at Telegraph and Eastern Avenue in Belvedere Gardens. Here in east Los Angeles, Ira, the preacher from the dry state, was astonished that whisky, which he called "the soul-and-body destroying stuff," was openly sold everywhere, even in markets and drug stores. With might and main he thundered against its use and against patronizing any place that sold it. In this meeting, Eisenhower was assisted by a group of young people from the Bresee Church

of the Nazarene of Pasadena.'

The final meeting was held nightly in the Townsend Hall in Pomona except on Thursday and Saturday nights at which time Dr. Townsend's followers conducted their own political rallies.² This was probably the only time in any of his battles that Ira ceased firing until the final round of ammunition was depleted. Back in Topeka in November, Eisenhower summed up the California situation as a "great field to labor in, but a very hard field, by reason of the many false doctrines."³

There is record of another Eisenhower-conducted

meeting in the country schoolhouse at Black Jack, Missouri in 1938,⁴ and of a meeting held in the Lodge Hall at Cedar Springs, Missouri in 1939.³ Dr. Merrill Athon, as a boy, acted as Eisenhower's chauffeur in both these meetings and he reports that the people of these areas received the Topeka evangelist as a saint.

¹Information found among the Hamman clippings. 2

Banner. October 21, 1937. ³Banner. November 11, 1937. ⁴Banner, October 13, 1938.

³Banner. October 12, 1939.

The berry and broiler country of northwest Arkansas was the site of a 1940 campaign. It was December, and winter came late that year in the Ozarks. Because it was December the berry patches were little more than rocky

clearings and the chicken runs were empty of white Wyandottes, but it was warm and the cows found foraging promising on the wooded slopes. Cow bells tinkled pleasantly in the timber; pigs rooted under oaks for acorn mast; hillside springs nourished great green beds of watercress.

It was peaceful country, even in 1940 when Hitler's armies overran Europe and British cities were being strafed by jerry-fire. In November, Roosevelt was elected for the third time, and that same month an army officer named

Eisenhower received an Important promotion at Fort Lewis, Washington. There were wars and rumors of war in 1940. That year, Congress authorized for the first time, a peacetime conscription. And that year, the Bible School at Gravette, Arkansas, took a decided pacifistic stand on the war issue.

That apocalyptic group in the Ozarks, believing that the end-time was near, scheduled a revival meeting with Elder Ira Eisenhower, the seventy-four year old Topeka evangelist who still had the reputation of being a rugged and fearless preacher. He was, moreover, an apocalyptic preacher, his sermons including such titles as "Sins and Signs of the Last Days," "Is Jesus Coming Back Again?", and "Will the Church Go Through the Tribulation?"¹

At least one man in that meeting appreciated Eisenhower's messages on prophecy, for Frederick L. Smelser was

information obtained from the Hamman clippings.

the Bible teacher in the school and he stressed The Revelation of St. John the Divine more than any other Book in the Bible. It had been forty-six years since Smelser, HFMA's first missionary, had sown the seeds of missionary enthusiasm among the River Brethren of Dickinson County, Kansas, and now in 1940 he wrote of Eisenhower:

He has been giving us some straight Bible truth without fear or favor. Many have been seeking the Lord, some praying through to victory. One was baptized. . .¹

Although Eisenhower was nearly seventy-five, he enthusiastically led one of his converts who requested baptism (notwithstanding its being a cool, cloudy December Friday the thirteenth) to a deep green pool under a highway bridge spanning the clear waters of Spavlnaw Creek. The creek was spring-fed and cold, but while the group sang "Shall We Gather at the River" to guitar accompaniment, Eisenhower waded out until he stood waist deep in the pool. He immersed the candidate and the mile and a half back to town was a cold ride for both the young candidate and the aged evangelist.

¹ Banner, December 19, 1940. The writer, a high school junior at the time, was the candidate.

Eisenhower was quite as impressed with the Gravette folk as they were with him. There was something in both his personality and appearance that was a little patriarchal. When preaching, he would lean over the pulpit and point a stern finger at the trembling sinner in the pew.

His keen blue eyes, set in a round Dutch face edged with a trim white underbeard, were piercing. He preached hellfire and brimstone until hearts hammered in misery, and conviction

seized the people. In this meeting on a single night, three strong men, all agonizing in prayer in soul burden, "fell under the power."

Eisenhower was much impressed with the praying of this people; he wrote: "Such praying I had not heard for many days."¹ In this kind of atmosphere, Eisenhower was confident of victory, for he urged people through the pages of the Banner, "If you can, come and help us, if you have the victory; and if not, come and get it."²

¹Banner, January 16, 1941.

²Banner, December 12, 1940.

³Banner, September 11, 1941.

⁴Banner, October 2, 1941. ⁵Banner, Nov. 6, 1941.

⁶Banner, July 23, 1942. [?]Banner. Dec. 3, 1942.

It is known that Eisenhower conducted at least three revival meetings in 1941--at Miami, Oklahoma;³ at Carthage, Missouri;⁴ and at Paola, Kansas.⁵ Campaigns of 1942 included those meetings held at Cook's Chapel /Cap-linger Mills, Missouri/;⁶ at Delaware, Oklahoma;? and, at Clay Center, Kansas for the Wesleyan Methodists where he stayed three weeks, and "saw some forty souls bow at the

altar and anointed about thirteen for healing."¹ This was in October. In November, Eisenhower went to Abilene to conduct a meeting for some more Wesleyan Methodists. Of

this meeting he wrote:

This is my old hometown . . . where **mj** father landed in **1878**; so I saw some of my relatives /his brother David had passed on nine months earlier/ and old friends who came to hear me preach . . . some drove thirty miles. It was a hard battle, but God gave the victory.²

Eisenhower closed **1942** with one more meeting, a three weeks' campaign at Idana, Kansas.³

In view of all these evangelistic campaigns, one may wonder what became of Eisenhower the pastor. By election, Sister Edna Powers was his assistant pastor and she

carried on the meetings at Sixth and Chandler in his ab-⁴
¹ Banner. Oct. **29, 1942**. ²Banner, Dec.

3, 1942.

³Ibld. ⁴Barmer, Oct. **10, 1935**.

³Banner. Sept. **30, 1937**. [^]Banner, Nov. **7, 1935**.

sence. Incidentally, Eisenhower did not share the disdain for the lady minister as did many of his male colleagues of his sect. Records show that he conducted revivals for at least three lady pastors—for Mrs. Jemima Walker in California,³ Mrs. T. J. Hackett in Missouri,⁶ and Mrs. B. R. Falrchild in Kansas.? One of these lady preachers, Mrs. Walker, held a **1935** meeting for Eisenhower at his Topeka mission in which, it was reported, "sixty

souls bowed at the

altar."¹

Eisenhower stressed evangelism in his own mission in Topeka, and often writes to his church paper concerning the meetings. Evangelists included a small town judge,² and a fourteen year old Georgia boy.³ The boy preacher drew large crowds, and people sat on the tops of their parked cars to look in the windows. Ira's brother Abe from Pasadena made two visits to Topeka in **1936** and in **1938**,⁴ at which time he gave lectures on prophecy.⁵

In addition to the regular Sunday services, Topeka's Union Mission had special bi-weekly meetings—a Tuesday cottage prayer meeting and a Friday healing service.⁶ Eisenhower himself was a great believer in divine healing, both preaching and practicing it. Two "healing hymns" were found among his papers. While the writer of these stanzas is unknown, the words were set to familiar tunes of the church—"He Leadeth Me" and "Love Lifted Me."

One remarkable case of healing which occurred during Eisenhower's ministry, appeared first in the Good Tidings

¹ Banner, Aug. 1, 1935. ²Banner, October 7, 1937.

³Banner, Aug. 29, 1935. ⁴Banner, March 3, 1938.

5Banner. May 28, 1936. These lectures were probably illustrated with the charts described in Chapter IV. He also used chemicals to illustrate his sermons. of June 20, 1929. Ira wrote then:

I have a personal testimony from Mrs. Tess Oaks, Robinson, Kansas, which I would like very much if you would publish. Wife and I have experienced the blessing of holiness almost thirty-three years, and preach and practice Divine healing. Hundreds of people have been anointed at our altar at the Union Mission Chapel in Topeka, and there have been some wonderful cases of healing. We were called by telephone to come and pray for Mrs. Oaks and left Topeka about six o'clock, drove 88 miles and arrived in Robinson at half past nine in the morning. We found her suffering, given up by four doctors to die and unsaved.¹

Elder Eisenhower was known, according to the Topeka Journal,

"on Topeka's east side as a man who readily answered the call of anyone for religious counsel."² And his influence spread far beyond Topeka's east side. One wrote of him:

He was an untiring worker—any hour of the day or night, rain or shine, cold or hot. With his wife, he would go and pray for folks who called them; "often too weary, but never too tired." He would often say, "I am not worried about getting to heaven if I do what the Lord wants me to do"³

In Mrs. Oaks' testimony, she told how the doctors could not operate on the large bone tumor /Targe as a

gallon

bucket, she reported/ which had fastened itself to her spinal cord, and the medics sent her home to die. Helpless and constantly drugged with morphine to assuage the pain, she had her mother to send for the Eisenhowers of Topeka to come and anoint her for healing. She wrote:

¹Good Tidings. June 20, 1929. ²Topeka Journal. June 2, 1952.

[^]Banner, May 1, 1943.

They prayed, and I got saved As they prayed the healing power went through my body, the pain left,

and I became very sleepy.¹

She was Immediately better, and was able to be up some. Ten days later, the Eisenhowers returned to Robinson, and prayed for Mrs. Oaks to receive strength, after which she took her baby and went to her own farm home near Hiawatha.

That was in April. In July, Mrs. Oaks sent another testimony to Good Tidings in which she said:

I never knew before what it was to be well and strong. I just go on a run from morning until night. With a baby to care for and something over 200 baby chicks, and a hired man to cook for, you can see what I have to do each day. Besides this I have canned over 60 quarts of fruit, cleaned my own house, and have been trying to catch up on the sewing and mending, and many other things that were neglected during my sickness. So from this you can get some idea of how strong I am.²

Eleven years later, when Mrs. Oaks once again testified to the miracle, she wrote that after her healing, surgeons examined her but could find no trace of tumor. Moreover, the lower parts of the spine that had become soft was as hard as the rest.³

¹Good Tidings. June 20, 1929. ²Good Tidings. July 18, 1929.

•^Information obtained from Hamman clippings.

Always in his mission at Sixth and Chandler, Eisenhower endeavored to stimulate interest in foreign missions. As a young man, he had wanted to be a missionary, but the doors never opened for him to go. Therefore, he was very hopeful that someone from the Union Mission would receive the call to the regions beyond. Although Eisenhower passed

on before his dream was realized, one of the little girls that grew up in his mission became that missionary. Mrs. David Mauck has now been in the field in Jamaica for many years, and she told the writer that her decision to become a missionary was partly influenced through her pastor's ministry.

Eisenhower's Bible and sermon notebooks, now in the possession of Mrs. Laura Hamman, are an interesting study in themselves. A multitude of passages are underscored, and many penciled notes appear in the margins. There are pages that contain some pithy sayings of Bud Robinson, like "an unsanctified person is like a bowl of sweet milk in the

morning; by noon a little blinky; and by night sour and clabber," and, "Some people believe in holiness but not in sanctification. Like a woman said she loved mutton but couldn't eat sheep for fear she might get wool in her teeth."

On other pages, Eisenhower had written his sermon outlines with such titles as "A Scriptural Christian," "Christian Perfection," "Ten Reasons Why I Preach Holiness," and, "Winning the World for Christ." Some sermons show his interest in typology, such as "Eliazer, A Type of the Holy Spirit." The sermon notebooks show his great interest in prophecy and in the signs of the end-time. He somehow saw automobiles in Nahum 2:3,4; airplanes in Revelation 9:3-10; war tanks in Nahum 3:2; submarines in Habakkuk 1:14; and,

dust storms (with which Kansas was plagued in the 1930*s) in Deuteronomy 28:24. He saw "signs" in chain stores and chain banks (by this, he meant the Bank of America), and in dumping surplus potatoes in the river during the depression. He called Roosevelt a "dictator", and the NRA the "mark of the Beast." He deplored the fact that the church was going into the "ice cream freezing business."

Ira Elsenhower was a man of one book—the Bible. His own testifies to it. Its leather cover is worn through in spots and the edges are a bit tattered. Its pages are marked with pencil, red and blue, and its margins are stained

with the finger smudges of a painter and paperhanger who has a few moments during the noon hour to turn to a favorite passage. In it, he found hope and comfort, a faith to live by. He staked his whole life on the literal interpretation of every verse in it.

Eisenhower's last written testimony on earth concerns some Bibles. He had read a war-time story in his church paper entitled, "Tell All America to Go to Its Knees." In this incredible article, it appears that an army lieutenant had been miraculously saved from death when an enemy bullet struck him in the breast pocket where he carried a small Bible. Whipping out his Bible, the lieutenant looked at the ugly hole in the cover. Opening the Book, he saw that the bullet had ripped through the pages, stop-ping at Psalm 91:7, where, like a finger it pointed to A

thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." The lieutenant ended the account by pleading for America to pray for and send Bibles to the boys in service.¹

Eisenhower was in California in a meeting when he read the lieutenant's article, so he took up an offering for Bibles for the soldiers of America which amounted to the sum of \$8.44. This he sent to his Kansas headquarters to be used for that purpose. This was his last report to

the Banner. Fifteen days after penning the letter, he was dead.

¹Banner, March 4, 1943.

Eight dollars and forty-four cents. It was a small collection, for he who asked was a poor preacher, and they who gave were a poor people. The paucity of the offering, freely given, was symbolical of a life.

Eisenhower had a small beginning—weighing only three and one-half pounds and born to some Pennsylvania Dutch farmers—and his death went by unnoticed except for a few of the humble to whom he had ministered. He was small in stature. He walked among the lowly. He was only a whisper of a voice crying in the wilderness, but It will echo on the shores of eternity.

EPILOGUE

This is the story of the Eisenhower preachers, told simply and without embellishments. The rugged truth needs no varnish. It looks best, untouched.

There were four of them, and the combined total of their years in the ministry ran upwards of two centuries. Two hundred years—a drop in the bucket of Time, but a total of 73,000 days in which to serve man and glorify God!

They were humble, god-fearing men. They lived among the tillers of the soil and the overalls set. Not one of them was called "Reverend" by choice—"Elder" sometimes, "Brother"

often.

Brother Eisenhower—kinsmen of the common folk.

Brother Eisenhower—the Lord's brothers, for "whosoever shall do the will of my Father which is in heaven, the same is my brother."

Brother Eisenhower—brothers of "low degree", now exalted in the mansions prepared for them by the Celestial Carpenter.

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Fig. 2

Belle
Sprin

Built
189

Razed
195

Fig. 3. - Grave of
Frederick Eisenhower
1794-1884
on
Kansas prairies

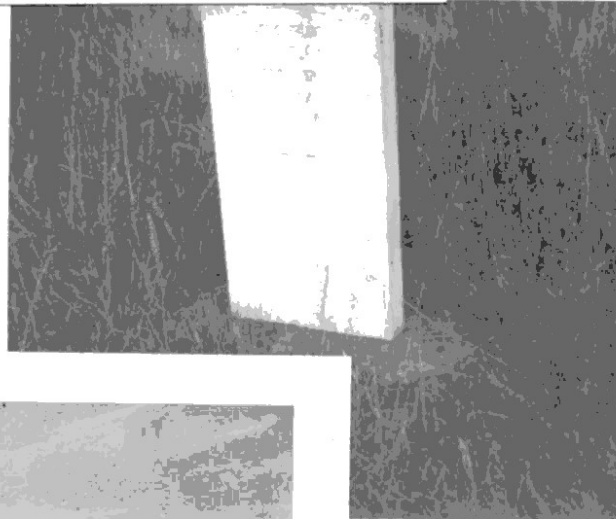


Fig. 4. - H
man barn wh
Brethren lo
feasts were
prior to the
building of
bank

Oct. 15, 1891.

EVANGELICAL

from the heart and the fountain of tears are dried, man is no more human.

When Jacob felt that danger was near, how comforting it was to look heavenward and see a mighty host encompassing him behind and before. But are we deprived of their presence now? Are they never near us or does the mighty vale of mortality blind our eyes? Surely they they have not ceased to come or fail to guard us when we need their aid. Paul says, "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. i, 14. When we stand in the death chamber how often we see the radiant smiles illuminate the faces of our dying friends as their life-blood slowly ebbs away. Do they not see what you and I have never seen with mortal eyes? In a dream some time since I saw a band of angels coming to bear my spirit home, headed by my earthly father, holding my crown in his hand. O how sweet it would be to pass away in such triumph. But the time is not far distant when the sleep of death shall overtake us all, and what joy it will be to waken from that sleep by the touch of an angel's hand.

When over the river, the peaceful river
The angels of death shall carry us.

O. IDA SHAFFER⁴⁹⁵

Casstown, O.

occupy every corner of the new Jerusalem, and if we are such, we need ought to be but we must be men and women. Rev. xx He says, he that is unjust, let him be unjust still; and he which is let him be filthy still; and he is righteous, let him be righteous still; and he that is holy, let him be holy still.

Now if we are the true children of God, we are a righteous, a liar, separate and a holy people the true and living God, zealous of good works, not self-righteous, false accusers, not giving tongue, not seeking self, not high-minded, not self-will, conformed to this world, but clothed on the breast plate of righteousness, not intemperate, not adorned with jewelry, not participating in worldly amusements, no lying, stealing, not slanderers, not catty-tongued, not greedy of filthy gain, no back-biting, no illegal judgments, no foreclosures, no offenses, no lordship over God's creatures, no discord or division, unity and peace and joy in the Holy Ghost.

For forty-five years I set myself to serve the Lord and made a profession of it for about ten years of time. Most of the time I lived in husks and very sour grapes; my name to worldly amusements and my eyes were darkened though I did not stop praying in the morning with my family would also attend meetings.

Figs. 5-6. - Jacob Eisenhower¹
* reports to the
Evangelical
Visitor, 1891 and
1892.

is insensible to pain. And, as living animals are sensible to pain, it is reasonable to conclude that spirits have feelings of a more sensitive nature even than animals. When the body suffers pain, sleep is not obtainable and when the spirit is in agony, sleep also departs.

Our next inquiry then is, what kind of life is implied by the text? We are persuaded it is the life of the spirit that is in man. The carnally minded man fosters an impious spirit. His affections are on something averse to his convictions of right. His greatest pleasure is in the things pertaining to his bodily comfort, or in some worldly pursuit. Or in short, he loves some object of this life more than the treasure he is asked to lay up in heaven. It is said of Jacob, that his life was bound up in Benjamin's life; so likely Abraham's life was bound up in Isaac's. Hence the command, go now and offer up thy son whom thou lovest. Nothing daunted, and when just ready to slay him, the angel called

to him out of heaven preventing him and saying: "Now I know that thou fearest God, seeing thou hast not withheld from me thine only son." Had Abraham refused, it is more than probable that Isaac would have lost his life in some other way, and Abraham himself would have lost that holy spiritual life he had in God. Thus we see that the Lord strikes at the dearest treasure of a man's heart to test his sincerity.

We think then we are safe in believing that the "life" to which the Savior refers in the text, means a man's pleasurable emotions; it means that upon which his affections rest, it means that which above all things else engages his mind in joyful anticipations; and, as a matter of course, the sinner's mind is thus engaged in something, that to a greater or less extent, conflicts with the teaching of inspiration. It is this kind of life that a

the promise that he shall find it. It is not implied that every one shall find it again in the things he had given up for lost, although Abraham did so in the restoration of his son; but every one losing his life in the manner taught, shall find it in the service of the Master, already here in a sweeter and more satisfactory manner, and in the world to come, a glorious immortality.

Let us ponder well the first part of the text. It says: "If a man will save his life," namely his life of pleasure and worldly amusements—"he shall lose it." True, he may cling to it and save it, till to the end of his time in this world, but when soul and body are separated, then it will be lost to him without anything else to fall back on. The body a lifeless lump of clay, will be unconscious, and the soul must take up its abode in the dark dungeons of everlasting despair, where their worm dieth not and the fire is not quenched.

C. STONER.

Vol. III.

For the Evangelical Visitor.

MISSION WORK IN KANSAS AND THE WEST.

Dear brethren and sisters in the Lord. I have been impressed for about two years with the idea of mission work in a little different way to what is the custom among us, and at our last district council in North Dickinson, I made a brief statement as to the manner that I thought the work could be satisfactorily done, which is this: That is for the church to furnish in some way a tent to move from place to place, moving south in the winter and north in the summer. Now as regards the arrangement, I think it could be something like this: Let the church at large, that is whoever will give to some person or persons appointed for that purpose, as much as they feel disposed to do voluntarily for the purchase of an outfit consisting of a tent large enough

with necessary things for those who work.

Let the miss of two brethren especial workers of those brethren all the time their places by other brethren go until such a return again could be chosen brethren should be empowered of the work and direct the whole matter can be in the of an assistant of their work, which progress they are able matter for be reported to VISITOR, at least weeks.

Now the expense should be paid some way if necessary work was progressing, I self-supporting going from place to place would be encouraged those where they are among to pay necessary expenses

One other mention which would be other who would like would go along their own way, expenses should be by the church. their expenses part of the expense arrangement, should be encouraged tent and help at the work moving those constant work.

Now I have to the result of this the glory of God of Zion. I can by my means encouragement encourage when I can work. May God

Figs. 5-6. - Jacob Eisenhower's reports to the
Evangelical Visitor, **1891** and
1892.



Fig. 7. -
Eisenhower
Home, Abilene.
Abe sold this
house to his
brother Dave
when he went
into the
ministry.

Fig. 8. -
Eisenhower
Museum

Site of the
old vegetable
garden

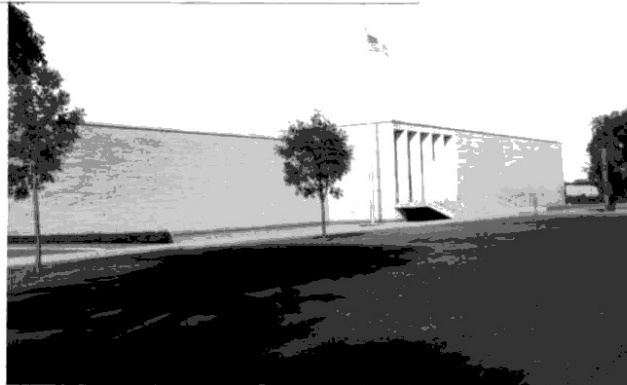


Fig. 9 - The
east room Dave
built on for
his father,
Jacob.



Fig. 1f. -Abe and Anna Eisenhower in one of their Gospel Wagons.
Ohio
1.911

CHARTER OF

The undersigned, citizens of the State of Kansas, do hereby voluntarily associate ourselves together for the purpose of forming a private corporation under the laws of the State of Kansas, and do hereby certify:

FIRST

That the name of this corporation shall be THE Union Mission Assn.
of Topeka, Lawrence Co, State of Kansas

SECOND

That this corporation is organized not for profit, and that the purposes for which it is formed are:

To promote the cause of religion, temperance, morals and the virtue of the community. To purchase and hold title to rent and lease such real estate as may be necessary or useful for the purpose of the association including church edifices, parsonages, meeting houses, industrial houses, rescue homes, lodging houses, to establish educational classes, libraries, and reading rooms, for the benefit of all. The poor in particular, and to promote the cause of science and the circulation of good literature and the establishing of missions, churches and Sunday Schools.

THIRD

That the place where its business is to be transacted is at Topeka
Lawrence Co

FOURTH

That the term for which this corporation is to exist is fifty years.

FIFTH

That the number of directors of this corporation shall be nine (9)
and the names and residences of those who are appointed for the first year are:

- Wm. Eichenauer - 507 Infirmary Ave. Topeka
- John Anderson - 427 Manassah
- Charles Gordon - 414 Madison
- Lawrence Fidelity - 414 St.
- Joseph B. Lambie - R. Route 6
- Wm. J. Gilman - 414 West 7th
- Wm. J. Gilman - 1300 1st St.
- George W. Winant - 710 Madison
- Charles Anderson - 427 Manassah

SIXTH

That the estimated value of the goods, chattels, lands, rights and credits owned by the corporation is Two hundred dollars (200.00)

That the amount of the capital stock of this corporation shall be none

Fig. 19. --^--Rosebank

Fig. 22. - Union Mission in Topeka, built and pastored by
Ira Elsenhower **1919-1943**

857 Washington
Upland, Calif
July 1, 1958

Dear Miss Dodd,

I am in receipt of your letter of June 26 concerning the Eis family.

Yes, I knew all, except one--May Ann, my own grandmother, who was born in 1893, before I was born. My mother was Mary Ann's oldest daughter.

Uncle Ira and uncle Abe (Abraham) were both staunch holiness men. Some of my earliest childhood memories of both of them are prayer sermons I heard. Aunt Amanda (Mrs. Christian O. Musser) was a devoted church worker and also very active in the W.C.T.U. in Abilene. She was also a holiness preacher. Incidentally, she was one of my first school teachers. Aunt Cass (Catherine Haldeman) and her husband Ramona, Kansas and were zealous Christians believing and living purified lives before their family and friends.

Uncle Dave (David--Dwight's father) was a good steady Christian in his early life. Later he and his wife (aunt Ida) became affiliated with Jehovah's Witnesses so I can't say he believed in holiness but he preached what he believed.

I am sorry I did not meet you when you were at Upland College. I think I was working upstairs in one of the offices when you were there. I learned this after you were gone.

No, we are not close relatives of Bishop Benjamin Gish. My father, John L. Gish, moved his family to Kansas from Pennsylvania during the latter part of the 19th century. I was born in Chapman, Kansas and moved with my parents to Abilene. I have many fond memories of time spent in the Eisenhower homes, especially uncle Dave's and aunt Cass's. There were young people near my own age in their families.

I don't know if this will be of any help to you or not but if you have any other questions please feel free to ask them and I shall be glad to answer if I can.

Best wishes for success in your research and the writing of

Very sincerely yours,

Helen W. Gish

Hiss Dodd

Nov. 11, 1958

You ask for any further data on observations of interest. Here is one: During the war, while Dwight was yet a General in the army, Abe often stood up and requested prayer for him; he was burdened for his salvation, safety and usefulness.

Really, I can't give you more. Trust this information will be useful.

God bless you in your studies.

Sincerely,

...iver Brethren Church or the Belle Springs ...

...ther, I spent a few months ... in Abilene as an auxiliary ...
... and Dave voluntarily offered to pay for any literature I might ...
... it to give away is needy ones. Also during the late 30's ...
... me ill with prostate gland troubles and other complications. We ...
... had the privilege of acting as a driver to take him to Wichita for ...
... special treatment on several occasions. On the first trip he was ...
... in an extremely nervous condition and in remarked to wife that I ...
... am almost sure that if the Doctor had not given him some encourage ...
... ment he would have died right there.

The information regarding his work in earlier life with the Five ...
... Brethren and also their trip to Washington with the Thayers (re ...
... ally by train, not auto) can best be answered by Lotta Thayer and ...
... Naomi Engle.

...erefore I have over this matter by correspondence and interview ...
... with A. Geur. There may be some other details such as some letters ...
... to Dwight and replies, photos, etc. which if interested in you may ...
... advise me or see Brother A. Geur. My observations were made as to ...
... the accuracy of certain magazine and newspaper articles. I, at thi ...
... time you desire a restatement of any of these points please advise.

I hope I have not burdened you with too much detail; but it is left ...
... to you if you wish I will keep on file, is intended partly for my own ...
... information in preserving in Chronological order the history of the ...
... with Mr. Eisenhower has had in her dedication to the service of our ...
... reigning King Christ Jesus.

...ardon my use of the personal pronoun. This is written that way ...
... to better get quickly to the point. I trust that anyone reading th ...
... will thereby better realize that there is no effort to tell anything ...
... but actual occurrences and facts. All statements are true to the b ...
... est of my knowledge and memory.

...so that these ... friends might ... the intense love that Ida Eisenhower ...
... the Almighty be given, and that this love was ...
... works, like at the same time being ... as an ...

Your fellow publishers of the Good News
of the NEW WORLD SOCIETY.

...red K. and Charlotte Southworth.

Fred K Southworth
722 East Ave. 101
Hutchinson, Kans.

Nov. 4th. 1953

Watch Tower Bible and Tract Soc.
124 Columbia Heights
Brooklyn N.Y.

Dear Brothers:

In answer to yours of Oct. 22nd. I shall try and give you some of the interesting circumstances and items of interest concerning the acquaintance of Sr. Southworth and myself with the Eisenhower family, and facts in connection with Sr. Ida Eisenhower's activity as one of Jehovah's witnesses.

(1) Sr. Eisenhower was associated for many years with the Christian activity of the Watch Tower Society. My first acquaintance with her was as a boy about the year 1901. Our family lived next door to a Mrs. (sr.) Holland (now deceased). The Eisenhower family lived within two blocks. The occasion for this meeting which makes it definite in my mind, was the visit of of a Bro. Samson (pilgrim) My father R.O. Southworth had been a reader of C.T. Russell's books and both he and I attended the Bible talks held in Sr. Holland's home. Among the few who attended was Ida Eisenhower. How long she had been interested in Bro. Russell's writings I could not say.

We moved from the immediate neighborhood to another part of town shortly after this first meeting. Father and I continued our interest in the studies and in 1902 we attended the convention held in Des Moines Ia. The next year of school and later other activities caused me to neglect or lay aside the Societies publications. In 1907 I left Abilene and located in St. Louis. There I was married to my wife, Charlotte, who also had been reared at Abilene.

In 1914 at the beginning of the sign of the end I began associating with the (I.B.S.A.) group of Watch Tower readers and also participated in home Bible studies, using the Studies in Scripture and other publications. Wife Charlotte soon joined me in the same activity, both participating with much joy in the volunteer service of that time.

In 1919 we moved back to Abilene to live with wife's aged father. We immediately associated with the group of (Bible Students) Watch Tower readers among whom was Ida Eisenhower. We again found ourselves living within a block of the Eisenhower home. Also I became employed in the same office with David Eisenhower.

For nineteen years from 1919 to 1938 we were continuously associated with the parents of Dwight Eisenhower. During that time the elder boys having already started their life careers, were not with their parents. Milton the youngest completed his college years during our first years of our return to Abilene.

The family of Eisenhower boys had great love and respect for their parents. Their visits at home were frequent but not for any great length of time. An occasional family reunion was a joy to all. Seldom did the visits of the boys with their mother interfere with her attendance at meetings.

Milton did some work as a reporter on the Abilene Reflector before the beginning of his college years. ~~Charlotte~~ Charlotte of the time (about 1917) when the Federal authorities were going to arrest the Thayers. Milton got the news in advance and notified his mother. During Milton's college years he had much association with my aunt (by marriage) Mrs. Miland Southworth. This seemed to be for the mutual aid of both Milton and Louis Walker a nephew of my aunt. Aunt Mila as we knew her maintained a home at Manhattan while the boys were in college. No doubt it was during these college years that Milton formed an acquaintance with Jardine, late a Cabinet member. This could have given the political turn to Milton's career. I believe it was on completion of his college years that he worked for a few months in the same utility office where his father and myself were employed.

During the 19 years of our association with the parents of Dwight we regularly and continuously worked closely together in the preaching activity. Announcing the Good News of the Kingdom over a large territory in the vicinity of Abilene. Charlotte and Dr. Eisenhower were frequent companions in the rural work and in the surrounding towns including Junction City where Roy Eisenhower (now deceased) operated a drug store. While doing our Kingdom work in Junction we occasionally visited with Roy at the store and also at his home.

During the 30's we were privileged to call two or three times a week for Dr. Eisenhower on our way to the regular meetings. When the Society announced the new system of things under a theocratic arrangement Dr. Eisenhower was present in the congregation and joined with the entire group in acceptance.

Many other features of the Christian ministry were participated in by Dr. Eisenhower. A radio program started in 1924 from a station at ~~Wilford Kane~~ required some supporting music. A few times Ida accompanied a group for this purpose.

Also during the time of public meetings in the 20's, announcing 'Millions Now Living will never die' etc. Ida and Charlotte frequently were together in doing advance advertising. Often going by train at an early hour.

Dr. Eisenhower often spoke of being in attendance at a convention at Pyrtle Springs Mo. It was during this convention while she was gone that an accident caused the loss of an eye to Earl Eisenhower.

3 (#) No doubt her sons did raise strong objections to Dr. Eisenhower working on the street with magazines but as before mentioned she told frequently of giving a witness to each of her sons when on a home visit and also presenting or offering the latest book. One instance is vividly remembered by Charlotte. When talking with Dwight he concluded the matter by saying in effect 'Mother you believe your way and I will believe mine'. When Edgar visited the parents about the time of the New York World's Fair and while Charlotte was present, he said to his mother, 'Mother do you and Charlotte go on the streets with these bags on?' She replied "Indeed we do."

(4) I have no personal knowledge of how much Dave Eisenhower participated in the meetings of the River Brethren Church prior to 1919. I could have easily enquired from him but Dave was a person whom one would hesitate to ask a question of a personal nature. However I can say with assurance that from 1919 on he was not associated with