



## HISTORICAL SKETCH 1889 – 1953

The document below was included in the *Report of Inaugural Conference of The Conference of Evangelical Mennonites* published in 1953. In the early 1950s, the Evangelical Mennonite Brethren (now [Fellowship of Evangelical Bible Churches](#)) and the Evangelical Mennonite Church (Now [Fellowship of Evangelical Churches](#)) considered merging. They worked together for several years, publishing a magazine together and holding joint annual conventions. At their first joint meeting, held June 11-12, 1953 at Grace Bible Institute (now [Grace University](#)) in Omaha, Nebraska, a representative from each conference presented a historical sketch of his conference of churches.

### HISTORICAL SKETCH OF THE EVANGELICAL MENNONITE BRETHREN CONFERENCE

by H. F. Epp

The first conference session of the Mennonite branch, now known as the Evangelical Mennonite Brethren, convened in October, 1899 at Mountain Lake, Minnesota. The church at Mountain Lake, then known as the Bruderthaler Church, and the church at Henderson, Nebraska, known as the Ebenezer Mennonite Church, were the groups that brought about this union, which then received the name "United Mennonite Brethren in Christ of North America" (Quite a large name for a small group.) Later the name was changed to "Defenseless Mennonite Brethren in Christ of North America;" and in 1937 the name was changed to "Evangelical Mennonite Brethren," (E. M. B.).

The character and principles of these groups comprising the initial conference have largely determined the future course of the conference. A few observations regarding their early history should therefore be given here.

#### Pioneer Church Life

The Bruderthaler Church, now called the E.M.B. Church, at Mountain Lake, Minnesota was organized formally in January, 1889 under the leadership of Elder Aaron Wall, who came as a minister from the Molotschna Colony of South Russia. The Mennonites coming from South Russia in the seventies of the last century came from different villages and churches. Also the ministers that came along were from different congregations with different ideas and customs. Services were held in various homes and schoolhouses. Church life was quite unorganized until 1876, when an organization was effected and Elder Aaron Wall was chosen elder of this group, commonly known then as

the Wall Church. For twelve years he and other ministers served in this group.

Elder Aaron Wall took his responsibility with a profound regard for his responsibility to God. Much of the preaching by various ministers was done in a perfunctory manner, the singing and the services were for the most part rather lifeless. Members were lightly taken into the church upon baptism after the Easter to Pentecost catechism course without seriously considering the newness of life. This situation began to more and more lay itself as a burden upon Elder Wall's conscience. As all kinds of works of the flesh manifesting unregenerate lives were becoming prevalent, Elder Wall became convinced that according to the Holy Scriptures he did not do right in tolerating such conditions. He clearly and earnestly enumerated and denounced the prevailing sins, yet without very marked success.

After much consideration he decided that he could not go along any further, but decided to repent and earnestly urged the church to do the same. He pointed out how far many had drifted from the right path. The reading of an address written by himself and containing a list of the sins which had crept in afforded a good opportunity to repent, but also to choose either to follow or to leave him. But on the part of the congregation this did not lead to repentance and confession, but there issued forth debate and antagonism. So when the Sunday School question (as Elder Aaron Wall had introduced Sunday School) served to bring the crisis to a climax. Elder Wall resigned his office. About

one-third of the congregation followed his leadership in establishing a new church, which took the name Bruderthaler Church. The others divided into two groups which were named the Bergfelder and the Bethel Churches. Both of these became General Conference Mennonite churches later on.

### **The Bruderthaler Church**

The Bruderthaler Church had a humble beginning, as not many were willing to take upon themselves the reproach of Christ. Reproach and slandering were the lot of its leader and followers. Elder Aaron Wall and the four other ministers that were with him and the small group of like-minded members met here and there in homes for counsel. They introduced Bible study and Sunday School work. Sunday School was for young and older ones alike. That is still quite general in all the E. M. B. churches—the whole church is in the Sunday School.

The grace of God attended this group. The moving of the Holy Spirit manifested itself in them in praise, and thanksgiving—especially in such instances as receiving members into the church. After much prayer and supplication the Bruderthaler Church was organized in January, 1889. They required that everyone who asked to be received into their fellowship was to give a public testimony of his conversion experience and present relationship with the Lord Jesus Christ. This applied to both candidates for baptism and those of other churches wishing to join. Sunday School was held in the afternoon, and the noon hour was utilized by the young people in the practice of singing. Catechism instruction was omitted as a prerequisite to baptism, but instead the emphasis was placed on a genuine heart-searching conversion, which would result from a sense of guilt and repentance. The young converts were dealt with personally and given hours of thorough instruction in the doctrine of salvation. Obedience to the Scriptures and strict church discipline were also stressed. The mode of baptism was changed to having the rite performed in the water, the elder pouring water over the candidate's head while the candidate kneels in the water.

A church was built, which they agreed to call "Bethaus" (House of Prayer). It soon became too small so that in 1890 a larger one was erected. The lack of catechism instruction was for a long time more than offset by the building of a Bible school which most of the children of the congregation for many years got their elementary school training and Bible training. The fruits of this school are still manifest and will abide for eternity. Almost immediately after the

founding of this church Elder Aaron Wall sought for fellowship other like-minded congregations. This he found in the Ebenezer Mennonite Church at Henderson, Nebraska.

### **Ebenezer Church**

The Ebenezer Church at Henderson, Nebraska had been founded under circumstances somewhat similar to the church just mentioned. At the Henderson community the Mennonites who came from Russia in 1874 and succeeding years had their spiritual services together and for the first several years formed one congregation. Elder Isaac Peters, formerly of Pordenau, South Russia, was the elder. The work was difficult, as these members came from different churches, among them being truly born again and many nominal members. Works of flesh were clearly manifest in many, so that this led Elder Isaac Peters to openly rebuke such sins, but evidently without incisive results. Since the enforcement of stricter church discipline resulted in opposition, Elder Isaac decided to withdraw and organize a group that would be willing to subscribe to higher standards requiring the new birth and a separated life. So on November 5, 1882, almost a year before the Mountain Lake church was founded, the Ebenezer church was organized. They soon went to work building a church about a mile south of the place where Henderson now is. A Sunday School was soon started. Bible hours also were soon introduced, which met in the evenings in different homes.

The principles that were especially emphasized were the new birth, separated life, and a demand for stricter Biblical church discipline. From the very beginning it was taught that the change of heart or newness of life was the requirement for baptism and church membership—(not just advised, but it was sort of a requirement). In later years, however, it was more urgently demanded and candidates were more carefully examined. Witnesses testify to the fact that those who joined this group were mostly people who were concerned to live a pure and godly life. Time has proved that in many there was not a clear understanding of the experience of the new birth, and oftentimes the assurance of salvation was lacking. Through the teaching and ministry of the Word a number of these came to the blessed experience of the assurance of salvation. Personal work by ministers and deacon in house visitations, also the ministry and solicitation of the Mennonite Brethren and Krimmer Mennonite Brethren churches in their emphasis on repentance, conversion, and a clearly felt witness of the Holy Spirit, were a help in pressing through to full assurance and faith. Some of the original members who found the way too

narrow went back to the fellowship from whence they had come.

### **A Conference Is Formed**

Elder Aaron Wall and Elder Isaac Peters with their fellow ministers felt that they agreed on essential principles, such as the emphasis on conversion and the new life in Christ as essential to church membership; secondly the stress on the everyday consistent Christian walk; and also in the practice of Biblical church discipline. So they were happy to unite their churches in a conference bond for mutual edification through conferences and visits of ministers. Thus the first conference session came about in the fall of the year 1889 right after the founding of the Mountain Lake church at Mountain Lake, Minnesota.

In the first years at the conference sessions, mostly subjects of Christian life and Bible doctrine were discussed. The visits of itinerant ministers (Reiseprediger) proved stimulating. New churches were founded and united with this small conference. About thirteen years after its beginning, definite missionary work was begun and has been increasingly promoted.

### **Evangelists**

The Lord has blessed this branch with some outstanding evangelists, which also proved to be the divine means of fanning the spiritual life, bringing many to a saving knowledge of Christ and also helped in the extension. Also many people of neighboring churches have through our evangelistic meetings come to a saving knowledge of Christ, though in most cases these did not become members of our groups. Among the evangelists that have been greatly used of God we could mention first George P. Schultz, David P. Schultz, Henry P. Fast; while we should perhaps mention several others and a number of ministers whom God has used in granting revivals to the different churches.

### **Mode of Baptism**

The Conference has from its inception held to the principle that the mode of baptism is non-essential; so that we can have fellowship with and receive into church fellowship such as are truly born again, yet baptized in another form as is practiced in our respective church. From the very beginning there was a difference in practice. Some groups had pouring in the river and others the mode of pouring in the church. Later a number of churches introduced immersion—some exclusively, others leaving it optional to the candidate. In the majority of cases immersion is practiced now.

### **Census**

The 1952 Conference census shows eighteen organized groups with a total membership of about 2100, including resident and nonresident members. These are widely scattered in the following states and provinces: Minnesota, Illinois, South Dakota, Nebraska, Iowa, Kansas, Montana, Oregon, California, Michigan, Manitoba, Saskatchewan, and British Columbia. Some home missions are expected in the near future to develop into organized churches.

### **Education**

As the conference is rather small and widely scattered, this made it quite impossible to maintain our own central school. Consequently our young people have attended many other schools. God has blessed us with many volunteers for the Lord's work. But due to the problem mentioned many of our promising young people have taken up work as pastors in other conferences and denominations and as missionaries under other boards. Though this is, in a way, a credit to the vitality of the churches, yet we believe it is only commendable and fair if churches that produce the workers also try to open fields of service for them under their auspices. The opening up of several home mission societies, and the diligent efforts of our field secretaries all have helped to somewhat change the tide. For myself I made a little list as far as I could remember and know them, of our young people that are now serving in other conferences and denominations, not including those who are teaching in Mennonite Bible schools or independent missions, or Grace Bible Institute, or in the Evangelical Mennonite Church conference. I listed twenty-seven who are now working in other conferences or denominations. Maybe we could not have properly employed them all, but we do wish the tide could be changed.

A large percentage of our young people have been attending Bible schools. Now also an increasing number are attending colleges and seminaries. Most of them are careful to select fundamental schools. We can here mention that these inter-denominational Bible schools and other schools of other denominations have been a great blessing to our church and have also been instrumental in developing capable leaders. But this lack of having workers trained in our own Mennonite schools, in the long run, makes it quite difficult to maintain our distinctive principles which we believe that God has entrusted to our denomination as a "charge to keep." We have no schools and charitable institutions exclusively our own. In a number of communities our churches are cooperating with other churches

in maintaining such enterprises. Also in the Mennonite Central Committee program our conference both in the United States and Canada is actively cooperating. In the matter of war-time service a large percent of our draftees served in alternative service, while the rest served mostly as non-combatants; and some have taken full service.

### **Church Organizations**

About all of our churches have Sunday Schools, Christian Endeavor, and young people's services. A number have young people's organizations. The "Ember Youth Fellowship" of the conference promotes mission projects and edits the youth section of our conference paper. A youth camp and a Tri-State Sunday School Convention have also been instituted. "Tri-State" refers to South Dakota, Minnesota, and Iowa. Some efforts are made in some groups to carry the gospel to surrounding neglected communities. The effort of the Scripture Mission of the Langham and Dalmeny, Saskatchewan churches is especially noteworthy. Most churches have ladies' missionary societies; but brotherhoods are mostly a neglected area. Evangelism and evangelistic meetings have been promoted since the early years in our conference. Bible conferences for the different churches or districts have in later years been held quite regularly.

### **Missions**

We shall here give a brief résumé of the mission effort. The mission interest was evident almost from the beginning, but it came to fruition in 1902. After the committee had been organized the Lord gave us missionary candidates in Brother and Sister Peter A. Friesen and Brother and Sister Abr. F. Wiens. But it seemed we had no field of our own (really we do not yet have distinctively our own field) and thought we did not have the means. The Old Mennonites thought they had the field and the means, but they were lacking the workers. So we loaned the Peter A. Friesens to them. They have been working in India. Rev. Abr. F. Wiens started the Mennonite Rescue Mission in Chicago, Illinois. Later they organized the Mennonite Bible Mission. John D. Schmidt went with the Bartels to China and that directed our interest towards China. Sarah Kroeker went with Alma Doering to Africa. That directed our interest to Africa. George P. Schultz opened the Happy Hour Mission and served there from 1908 to 1916, when he took over the work of the Brighton Mission church in Chicago.

I perhaps could just summarize a little bit by quoting a remark that Brother Henry R. Harms made at the last conference at Meade, Kansas, when he said that at the first conference at Meade in 1923 there were four missionaries.

At the next conference thirteen years later there were eight missionaries. And he remarked that at the last conference there (1952) the yearbook lists fifty-nine missionaries. Now there are a few more. The budget for last year was a little over \$82,000.

Our affiliation in the mission work. As has already been stated, we do not have a mission field distinctively our own. The first work we were connected with was the China Mennonite Mission till the Communists "advised" us to leave. Then next we became affiliated with Congo Inland Mission, with the Gospel Missionary Union, and with the Far Eastern Gospel Crusade. A number of our working in other mission fields, and a large part of the work in the Grace Children's Home is carried on by E. M. B. workers.

### **Schools**

As for the schools, we have no schools specifically our own, but some of our churches are cooperating in a community Bible school. Meade, Kansas has the Meade Bible Academy and Lustre, Montana has the Lustre Bible Academy. Then there are the Bible schools at Dalmeny, Saskatchewan and at Mountain Lake, Minnesota. As was already mentioned before, at Mountain Lake we formerly had our school, but are now cooperating with others. Three schools that we have been definitely interested in, the Beacon School at Dallas, Oregon and the Bible schools at Henderson and Jansen, Nebraska, are not operating any more. The Grace Bible Institute has been recommended by our conference for our young people. Those churches that have a Bible academy or other Bible school in their midst or nearby, find that it can be a mighty factor in preserving the people and enlisting them for the Lord and His service.

### **Constitution**

A constitution was formulated almost from the beginning, but this was revised in 1922 and a confession of faith added. It was translated in 1941 and again revised radically and the revision adopted in 1950. In many respects this resembles the constitution of the Evangelical Mennonite Church. Under this new constitution we have no district superintendents anymore, but have instead the Board of Overseers. It is definitely evangelical in all the accepted doctrines of the fundamental evangelical faith. It is pre-millennial and also maintains the definite Mennonite principles.

### **Language**

The language in all our churches, except those coming from the home missions, was originally German. Now

on the American side we are in the latter stage of transition into English. Most services are in the English. A few Sunday School classes and Bible study for the middle-aged and older groups in some churches are still in the German. On the Canadian side the percentage of German is considerably larger.

### **E. M. B. Churches**

In the following we shall endeavor to give a brief resume of the individual churches, telling briefly where they are, their founding, and their present status.

The E. M. B. Church at **Marion, South Dakota** was founded in 1983 by workers from the church at Mountain Lake, Minnesota. In the first several years the growth was rather slow; sometimes it was not even growth; for it had its periods of crisis and depression. When, however, in 1920 the young brother David P. Schultz was stationed there and the following year the Lord granted a revival under the ministry of Brother George P. Schultz, the group much encouraged, the membership increased, the work of the church has since progressed. There are now about 120 members. Brother C. A. Classen is the pastor. They have from the beginning taken a very definite interest in missions, have financially strongly supported them, and now also have some of their members out on the mission field.

The **Steinbach, Manitoba Church** was organized in 1897. It, too, has had its up and down experiences and crises, but has then again rallied under revivals. It has now an active membership of 290, an active young people's group, and is doing extension work. The **Stuartburn** young church is largely an outgrowth of this church, and the Winnipeg church also has had much help from this group.

The **Dalmeny, Saskatchewan Church** was founded in 1902 largely from members moving there from Mountain Lake, Minnesota. Brother Peter Schultz was ordained as the Elder of this group. This church has put great emphasis on revivals, and several capable in other churches of our conference have come from this group. The membership was at one time up to 250, but is now 183. The decrease may be accounted for largely to the organizing of the Southern Langham branch as a church, and to moving away of a number of families during years of drouth and depression. The church is actively participating in the Dalmeny Bible School and the Scripture Mission. Brother Orlando Wiebe is the pastor at present. The present church building, which is really the fourth one, is now located in the town of Dalmeny.

The **Langham, Saskatchewan E. M. B. Church** was at first a part of the Dalmeny church. As it was quite a large territory the South Langham group worshipped separately from 1910 on. Especially was this work started after a revival granted under Brother George P. Schultz's ministry at the Mierau schoolhouse. In 1912 a church was built. This group became independent in 1925. The mode of baptism had something to do with this church becoming independent. It is very active in missions both in the vicinity and also generally.

The **Dallas, Oregon** church was founded in 1912. Solomon Ediger was really the leading person in that venture. After a revival George P. Schultz in 1915 and after some members moved to this community, a church was built and dedicated in 1917. Much of the growth in membership of this church has come through members there from other states. Thus a whole group from Chinook, Montana moved there in 1919 because of the drouth. In 1924 a new church was built in the town of Dallas. The present membership is given as 348 including non-resident members. The present nearly new spacious church building is well suited to accommodate such a membership. This congregation is doing extension work in eight or even more places in the surrounding area. Brother Arno Wiebe is the pastor.

The **Meade, Kansas E. M. B. Church** was organized in 1910 by Brother Heinrich E. Fast of Mountain Lake, Minnesota in a fairly new western Kansas pioneer settlement. Twenty years later the Nebo Church of that community united with this group. This church is very actively participating in the Meade Bible Academy, and they just recently built a new church. The records show that last year they contributed over \$66,000 in all the different phases of church and mission work, including church building donations. It has a membership of 266, is doing extension work at three places, and has a number of its members in the mission field.

The **Lustre, Montana** church was founded in 1916 by a group of people moving there mostly from Mountain Lake, Minnesota. Brother Jacob A. Wall, the only son of Elder Aaron Wall still living, was the first minister of this group. They have had to weather a number of crop failures, and a number have moved away. But economically they have become prosperous, are supporting missions generously and have a number of their members in mission fields. They take active part in the Bible academy. Their membership is about 100. Brother Henry P. Wiens is the pastor.

**Brighton Mennonite Church in Chicago** developed from the Mennonite Rescue Mission, which was begun

in 1907 by Brother and Sister Abr. F. Wiens and Sarah Kroeker. In 1916 Brother George Schultz was asked to take over. In 1919 a new church building was purchased by the conference at Lincoln and 34th. It now has eighty members. The work there is difficult, as the community now is largely Catholic.

The Ebenezer Church at **Jansen Nebraska** is the oldest organized church in the conference as it organized with thirteen families in 1879. For the first eleven years this group worshipped in private homes. This church together with the Henderson and Litchfield, Nebraska churches was for many years served by one ordained elder, though each of these churches had one or more other ministers. They have several of their members on the mission field, which alone indicates their interest in missionary work. Their membership has fluctuated greatly due to families moving away and also returning. The present membership is sixty-one. Brother Wilbert Loewen is their present pastor. The present beautiful church was built in 1929 near Jansen after the first structure was badly damaged by a storm.

The **Luton, Iowa** church was organized in 1940 from people coming from the Henderson and Jansen, Nebraska communities, trying to escape the drouth in those regions. Brother John R. Dick was their first pastor. It now has forty-eight members. It has been the per capita heaviest donator to missions in our conference.

**Abbotsford, British Columbia** church also had its growth largely from members moving there from the east. It now has over a hundred members. Brother Corn. A. Wall is the pastor. It is also doing extension work in other communities.

The **Reedley, California** church was organized in 1952 with fifteen charter members. They built a new church to start with. Brother Henry P. Fast, their pastor, is conducting a weekly Bible teaching radio program. They are helping the Orange Cove mission station.

The **Winnipeg, Manitoba** church, called the "Fellowship Chapel," has been organized in recent years. It has a suitable church building and parsonage. There are forty-two members. Brother John Eveland is the pastor.

The **Stuartburn, Manitoba** church organized in 1952, with Brother Jacob Hiebert as pastor. It is largely the fruit of extension work done by members of the Steinbach church.

The **Floodwood Bible Chapel** at Floodwood, Minnesota was organized at Meadowlands in 1934; after a few years transferred to Floodwood; has its own church building

since 1945; has thirty-four members. The work in that area is rather difficult. Brother Art Lutke is the pastor.

The **Randville, Michigan** E. M. B. Church is about what it was ten years ago when work started actively by Brother Leander Fast. The brethren Arnold J. Wall and Max Eisenbraun have been serving after that. It now has about twenty-four members.

The **Henderson, Nebraska** church mentioned before moved the church building to town in 1915 and remodeled it and considerably enlarged it again in 1949. The church has experienced gracious revivals but also reverses in that it passed through crises, and also through quite a number moving away. The present membership is ninety-six. The church has actively supported missions ever since our conference missions program began. Brother Frank Thomas is the pastor.

The **Mountain Lake, Minnesota** church, mentioned in the beginning of this treatise, has at present a membership of 256. This church and workers from this church have been instrumental in establishing several of this conference. The church building is about a mile north of town. Missions, Christian education, and charity are supported by this group.

**Unorganized groups** served by the E. M. B. Conference are:

**Orange Cove, California** with Brother Marvin Thiesen as worker;

**Sun Valley, California**, with Brother David J. Dirks in charge;

**Poplar, Montana** work among Indians, with Brother Abr. Teichroew as worker;

**Fairholme, Saskatchewan**, with Brother Ed Dirks serving the group.

### **Churches Dissolved**

There are things to record that we do not like to enumerate, namely churches that have been dissolved.

The **Litchfield, Nebraska** church flourished for some time in the first quarter of this century, but people moved away, and the church was dissolved.

At **Inman, Kansas** the Ebenezer Church was an active group in the early years; difficulties arose, inconsistencies were not efficiently dealt with. So a number joined the Bethel Church, others moved away, and the church was dissolved.

**Avon, South Dakota** we find prominently mentioned in the early annals of our conference history. Here, too, inconsistencies occurred estranging some; they could not keep their young people. Finally, the storm wrecked their church building, and they did not have the courage to rebuild. One of the brethren wrote me many years afterward, stating that there were still six of what used to be members of that group, and they would all like to join up with the E.M.B. if they could. So they must have had blessed seasons after all.

**Chinook, Montana.** This church was organized at Mountain Lake, Minnesota before the people moved there. They with their pastor moved there in 1913 and were active and progressive. Years of crop failures through drouth and hail storms set in, so that all moved and the church was left standing empty.

The **Mennonite Bible Mission** established by Brother and Sister Abr. F. Wiens in 1916, received only partial support from conference churches. The blessing of the Lord was manifest in a gradual growth of the work. A number of years ago they joined the General Conference of Mennonites.

The **Evangelical Mennonite Brethren of Alberta, Canada** consisted mostly of so-called Alliance Mennonites, who emigrated from Russia in the years 1923-930. They were strong in their emphasis on regeneration, a holy walk, and a Bible-teaching ministry. At the same time they emphasized the unity and fellowship of all true born again believers, so that they received members not baptized by immersion, and would have communion fellowship with such. They organized in Alberta in 1927 under the leadership of Elder Aaron A. Toews. As their principles were about identical with ours, they affiliated with our conference. They had stations at Namaka, Crowfoot, Gem, Munson, Swalwell and Ryley. These groups were well supplied with ministers chosen from their own ranks and had a total membership of about 160. Through crop failures quite a number moved away. Since they were living in communities where immigrants of the Mennonite Brethren were predominant, they after several years joined with these.

### **Our Conference Paper**

As for our conference paper we may quote in part as it is to appear in the *Mennonite Encyclopedia*:

“The *Evangelisationsbote* was first published in 1910 as a four-page German monthly organ of the Evangelical Mennonite Brethren Conference. Its purpose to serve as a tie between the conference churches, to

further and to unify their joint efforts in evangelism, missions, charity, youth work, and spiritual edification. From 1921 on for thirty years it was issued twice monthly. In 1943 the name was changed to *Gospel Tidings*. The first twenty-eight years the language was almost exclusively German. Then the English portion increased until January, 1951, the German was dropped altogether. Four years, 1947-1951, the regular issues consisted of eight pages. From 1951 it was published monthly with from sixteen to twenty pages. Rev. Arnold J. Wall is the present editor. There are about 900 subscribers. Since 1953 the *Gospel Tidings* is published jointly with the *Zion's Tidings*, official organ of the Evangelical Mennonite Church, in twenty-four page monthly issues, size nine by twelve inches, and printed by the Economy Printing Press, Berne, Indiana. Due to the conference not having its own publishing nor employing a full time editor, there have been frequent changes, so that there have been in all thirteen editors and eight printing concerns.”

In June, 1919, under the editorship of George P. Schultz a separate English paper was started with the name *Good Tidings*, leaving the *Evangelisationsbote* entirely to the German. *Good Tidings* was published till 1921, when it was merged with *Zion's Call*, the organ of the Defenseless Mennonite Conference, and given the name *Zion's Tidings*. It was thus serving both conferences. Brother George P. Schultz served as editor of this paper about eight years. Brother Schultz writes concerning this joint editorship of these two papers: “The mailing of these papers I did myself. Each month I wrote from 800 to 1000 names and dates on the papers and carried them to the post office. This was the height of my office. Ever since that I am not office hungry.”

The *Zion's Tidings*, however, since Brother Schultz's editorship, again became the exclusive organ of the Defenseless Mennonite Conference (now “Evangelical Mennonite Church”). Since the joint conference at Omaha, Nebraska, June, 1953, the two papers (*Zion's Tidings* and *Gospel Tidings*) are officially merged and given the name *The Evangelical Mennonite*.

At that conference, too, these two conferences formed an affiliation with the official name “Conference of Evangelical Mennonites.”