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The Amish Goodie Gang of the 1950s: A Story of Changing Identity and Spiritual Renewal

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Abstract: Revivals of the 1950s and 60s spawned a movement of spiritual and practical change within the Amish community of Lancaster County, PA. Out of those changes came an unusual Amish gang called the Goodies. They were thus named because of refusing to engage with their old friends in the Amish tradition of Rumspringa. This article describes the beginnings of the Goodie gang and the consequential divisions that sprang out of this movement, including four new Amish-Mennonite congregations in Lancaster County. In conclusion, the paper reflects on some mission activity spawned by those within the Goodie gang in the years following.

Keywords: Lancaster County, PA; Beachy Amish-Mennonite; New Order Amish; Rumspringa; Maranatha Amish-Mennonite; division; revival

INTRODUCTION

The George Brunk revivals of the early 1950s sparked a new emotional religious fervor for the plain people of Lancaster County, PA. The consequence for the Amish was a movement that would eventually establish a New Order Amish branch, and then from the New Order, several Amish-Mennonite churches. One participant described a growing “spiritual hunger among the Amish young folks.”¹ This spiritual hunger led to the establishment of new Amish youth group, the “Goodies,” who held Bible studies and tried to recruit members into their group and out of “wild” Amish youth groups. Their boldness and new spiritual interest pushed them to the fringes of the Amish. Simultaneously, technological changes were creating another set of challenges. Some Amish districts accepted new mechanical innovations more readily than others. These two forces—religious and

technological changes—led many out of the Old Order Amish when, in 1966, a schism occurred. This article provides an account of the events that led to the schism and subsequent events that led to a new Amish-Mennonite movement in Lancaster County. It uses several interviews and archival sources from Amish-Mennonites, as well as published sources, to reconstruct the events that brought about the New Order church, a new set of Amish-Mennonite churches descending from the New Order beginning with the Summitview church, and a transfer of some members into the local Beachy Amish-Mennonite churches.

REVIVAL MEETINGS AND THE AMISH RESPONSE

The first Brunk Revivals in Lancaster County were held from July 3 to 22, 1951. Thousands of mostly Mennonites, but also

¹ John U. Glick, interview by author, April 23, 2010.

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some Amish, gathered each evening to hear the fiery sermons and respond to the theme “Lose your sins and find your Savior.” On the first night, 2,000 attended the meetings at East Chestnut Street in Lancaster City; by the end of the first week, over 7,000 were in attendance. Due to the overwhelming crowds that were gathering, a larger tent was purchased and set up near the Lancaster Airport outside the city. On July 15, 1951, approximately 15,000 people were present (Ruth 2001, 1047). This momentum continued for seven weeks; even local news outlets were caught in the excitement, reporting such events as “Revival Meeting Leads Boy to Confess \$10,000 Barn Fire.”

Large tent crusades with banners declaring “The Whole Gospel for the Whole World” and an electrified atmosphere were an unusual sight for the Mennonites and Amish of the 1950s, who were otherwise accustomed to simple preaching and unadorned living. Yet, the meetings reoriented the perspectives of those who participated:

I sat in my seat entranced, tears flowing down my cheeks at times, as I entered into the joys and concerns of those who spoke. There was the seventy-year-old Christian who proclaimed his love for Christ. They very young, the youthful, the middle-aged, and the silver-haired gave their testimonies. To be sure, no golden-tongued oratory appeared. These were people who know not what it means to stand before others to witness. They stumbled in their speech; they walked timidly; many did not say all they wanted to say.²

Steve Stoltzfus, a young Amish man at the time of the Brunk revivals tells of people in Morgantown plowing down their tobacco patches after the 1952 meetings.³

The meetings resulted not just in actions of repentance but also an enduring way of thinking about faith. Some Beachy Amish-Mennonites and Old Order Amish changed their thinking on the issue of “assurance of salvation.” The Amish taught that one cannot know if he is saved and is going to heaven. The revival preachers, however, proclaimed that one could know for sure. Beachy deacon Aaron Lapp writes that “One of the biggest breakthroughs came with the teaching of assurance

of salvation... To be born again, yes, but to claim assurance of salvation, or of the new birth, was a new and somewhat foreign idea” (Lapp 2003, 83).

During this time, Mose Lapp, a young Amishman from the Lower Pequea area of Lancaster County, had a desire to see Amish children understand the Bible better. This required training in reading the German script. Mose started a German School near the town of Gap. The school was held on Saturday afternoons in the winter months for children from the Gap community. Participants read the German Bible together. It was a memorable time of bonding for participants.⁴ Mose Lapp’s son Omar was one of the main teachers.⁵

About one year after the first Brunk Revival in Lancaster County, David A. Miller, an Amish bishop from Thomas, Oklahoma who had revivalist-leanings, made a stir among the Lancaster County Amish: “He preached Sunday and weekdays, in the morning, sometimes afternoon and occasionally after an evening hymn sing—in brooder houses, in barns, and on lawns” (Yoder 1987, 79). Many people who were youth and children at that time have vivid memories of David Miller’s enthusiastic preaching and calls for moralistic purity.⁶ Although David’s preaching was in German, it was unlike the typical weekly church service sermon. Participants say that he “preached a message similar to the Mennonite evangelists, but ‘custom-fitted’ to the Amish church scene” (Waldrep 2008, 400). John U. Glick, who was later ordained a Beachy minister, says that David “spoke out against the use of tobacco, immorality and loose living and pointed people to consider the urgency of the new birth and a changed heart.”⁷

The last that David preached in the Lancaster Old Order Amish community was on a Sunday afternoon, August 10, 1952, during a ten-day preaching tour. On that day, he held a special meeting for the youth, a very unusual practice for a visiting minister. Over 200 Amish youth gathered in the Samuel Beiler⁸ barn along with ministers Sam

² Quoted in Dean Taylor. 2008. “Lancaster Revival of 1951,” *The Heartbeat of the Remnant*. Pg. 8.

³ Steve Stoltzfus, interview, March 30, 2010.

⁴ John U. Glick, interview, April 23, 2010.

⁵ The Bible school was just over the hill from the former Christ F. Glick farm where the first New Order meeting was later held.

⁶ Anna S. Stoltzfus, interview, March 30, 2010; John U. Glick interview, April 23, 2010.

⁷ John U. Glick, interview, April 23, 2010.

⁸ Located on Buena Vista Road

Stoltzfus and Christian B. Glick. The unusual tone of his sermons caused concern among the Amish leaders. Before David reached his home in Oklahoma, a letter had already arrived, informing him that he was no longer welcome among the Amish of Lancaster County (Yoder 1987, 80). Nevertheless, his message had been planted and would have an effect, especially among young adults.

AMISH GANGS AND THE GOODIE MOVEMENT

Amish young adults turning 16 join a gang, that is, “a local group of 50 to 150 self chosen peers” (Stevick 2007, 154). These gangs vary widely in their way of life. Some “let loose.” They drive cars, consume alcohol, and live an “English” life until they are ready to join the church. Other gangs stay within the expectations of the Amish church. Members of these gangs are likely to become church members and adhere to the *Ordnung* before marriage.

For the Amish youth of the 1950s and 1960s, the “fastest, wildest and most liberal” were the Groffies. They “were more likely to drive cars and party on weekends” (Stevick 2007, 155). The typical weekend consisted of a Saturday night party getting drunk and a Sunday night singing in the home of a friend. “Band Hops” were the ultimate party occasions, where Amish bands would play popular tunes while attendees danced, drank beer, and smoked. (I clearly recall as a youngster sitting at home south of White Horse and hearing the loud music from an Amish Hop waft across the hills.)

Over the normally quiet countryside, the twang of electric guitars and an electric bass turning up pinpoint the location. Loudspeakers crackle and boom with the background rattle of drums, and somebody’s voice tests a state-of-the-art sound system powered by gasoline- or diesel-powered generator. A band hop is ready to begin, an event that can easily run all night until the next morning milking. (Stevick 2007, 162)

Although the girls in the group would not typically drink or smoke cigarettes, the young men lived very differently. One interviewee remembers a young man who would bring a keg of beer to

the parties and sell it to the other gang members.⁹ Being drunk was a norm for many gang members. This lifestyle brought occasional tragedies as a consequence. One particularly memorable weekend was filled with pain and struggle when a young Groffie was found dead alongside the road. An interviewee recalled going to the viewing in a half-drunken stupor.¹⁰ Lifestyle consequences such as this shocked many Amish youth, especially the wild ones. Anna Stoltzfus (Glick), who later joined the Beachys, reported that after a tragedy, they would dance to Christian music to reflect their somberness.¹¹

Drinking was such a part of their gang life that avoiding it could create suspicions about one’s motives. One interviewee related that, one weekend, when he was not drinking as normal, a friend asked if he was becoming “goodie minded.” He vehemently denied such charges. Yet, at the same time, he was hiding his beer. The one questioning also appeared to not be drinking, but he, too, was hiding his beer. Pushing themselves to extremities, some Groffies were rethinking this lifestyle. These two young men, for example, were both tiring of the party life, and the revival message was appealing.

THE GOODIES

In the context of revivalist preaching and programs, some Amish young people began turning to activities of religious expression. Those leaving the Groffies, refusing to continue a life of drinking, smoking, and partying, were dubbed the “Goodies.” Being a “goodie-goodie” was at first a derogatory term, but the name eventually stuck. Omar Lapp, who began the German School, is credited with starting the Goodie gang, and Mose Lapp, his father, would host some of the early youth Bible studies at his home. The beginning came slowly, it seems, and grew out of a desire for Bible study. According to Ben Lapp, the first Amish Bible study was held on April 22, 1953, in Morgantown, PA, at the Allan Lee Stoltzfus home.¹² Through 1954 and 1955, youth Bible studies increased. In addition, a tent revival across from the present lo-

⁹ Steve Stoltzfus, interview, March 30, 2010.

¹⁰ Anonymous, interview, March 30, 2010.

¹¹ Anna S. Stoltzfus, interview, March 30, 2010

¹² Ben Lapp, interview, April 13, 2010

cation of the Gap Park held by Mennonite evangelist Myron Augsburg in 1955 turned more young people to the Goodies.

John U. Glick tells of going to these meetings and feeling “conviction.” He didn’t respond publicly because he still wanted to run with the neighborhood boys, but says that “afterwards, I gave my heart to the Lord.”¹³ Likewise, John’s brother Eli Glick¹⁴ also attended those meetings, walking several miles to Gap to attend.¹⁵ John and Eli both became active in the Goodie gang as well as others in the family.

More folks were being drawn into the Goodie youth group including some younger ones who never joined the wilder gangs. Jonas King¹⁶ tells of an encounter with another Glick brother, Eddie, when he began working on the farm. Although he lived on Meadville Road, only a few miles from the Glick farm south of White Horse, he was assigned a bed with Eddie, a young man in the Goodie youth group. Jonas was stunned when, on the first night, Eddie knelt down beside his bed to pray before going to bed. He wondered how it could be that a wild Amish boy would kneel down and pray before going to bed just as he had been taught to do. That night impacted Jonas even though he was only 14 years old. He eventually became one of the first 16-year old young folks to join the Goodie group. Many of his siblings also experienced the “new birth” and joined the growing Goodie gang.¹⁷

Anna Stoltzfus joined the Goodies as a result of David A. Miller’s preaching and a near death experience of her best friend, Anna King. Stoltzfus wrote of this Saturday night in June 1966 as follows: “Our consciences were bothered by the sinful activities” which, she says “we continued with...much regret.”¹⁸ After a large, all-night party, King ended up in the hospital with a broken back after a buggy crash. In the traumatic after-

math of the crash, King promised to God that “if you allow me to live, I promise I’ll serve you.” Anna King and Anna Stoltzfus were best friends, or “sidekicks” in the Amish vernacular.

The day after the accident, Eli Glick invited Anna Stoltzfus to join him for revival meetings by David A. Miller at a Beachy Amish-Mennonite church in Chestertown, Maryland. By this time the evangelist who had been banned by the Amish of Lancaster County had left the Amish Church and was part of the revivalist leaning Beachy movement. Although she hesitated to join Eli on the journey, she didn’t want him to realize how “hard-hearted she had become,” so she agreed that it might be possible join him on Tuesday evening.

That Tuesday after arriving home from work at Beiler’s Greenhouse,¹⁹ a letter from her best friend Anna King caught her eye. “How could Anna have so much to write?” she wondered, knowing it was just a few days before that they had been together. But there was no time to read the letter as Eli informed Anna that it was time to hurry along. She grabbed the letter and, as they drove south on Route 10 and on into Maryland, she read and re-read the stunning news. Anna, her best friend and sidekick had kept her promise and “had decided to follow God.” It was a blow for Anna Stoltzfus. She pondered over its implications as she sat through David Miller’s sermon “about following Jesus and Hell prepared for the godless.”²⁰

Anna was young and thought she had been brave in sitting through the meeting without responding to the invitation. “Surely no one noticed I’m not a Christian,” she thought, as she remembered the past weekend of fun and realized that “if I followed the Lord” I could never have such fun again. In addition, a planned relationship with a young man held her back from going on.

Anna wrote of meeting the evangelist at the door and being sure a quick handshake would end with her going out the door. But it was not that easy. “Are you a Christian?” the evangelist inquired rather boldly. She admitted to him that she was not, to which David asked “Wouldn’t you like to settle it tonight?” Although she assured him that she did NOT want to do so, somehow she end-

¹³ John U. Glick, interview, April 23, 2010.

¹⁴ Eli later joined the Beachy Amish-Mennonites and went to El Salvador as a missionary; he has been there now for over 50 years.

¹⁵ Anna S. Stoltzfus, interview, March 30, 2010.

¹⁶ Jonas is today a member of the Shade Mountain Church in Juniata County.

¹⁷ Jonas King, interview, March 21, 2010.

¹⁸ Anna S. Stoltzfus, “A Promise to God,” unpublished paper, no date, p. 1.

¹⁹ Only one-half mile from the current location of the Summitview Church

²⁰ Anna S. Stoltzfus, “A Promise to God,” Unpublished paper, no date, p. 1.

ed up in a prayer room with the evangelist. After what seemed to her like hours of David pleading with her to give her life to the Lord, she finally agreed to give it all she had.²¹ She was now one of the “goodie-goodies” and not ashamed of it.

GOODIE LIFE

Life among the Goodies was very different from life among the Groffies. Anna writes about that change, saying that “prayer and faith [were] now a vital part of our lives.”²² Rather than partying on Saturday nights, they gathered for Bible study and encouragement. John U. Glick describes the Goodie group as unstructured but one in which its members “needed each other, because [they] weren’t finding in the church what young people needed to find.”²³

Nevertheless, their Amish friends and many church members greeted the new movement with the same caution they exercised toward David A. Miller and the Mennonite revivalists. Old friends begged them to return to the gang life they knew and the Amish church even put pressure on them to stop having Bible study. One participant was informed that if she didn’t stop attending Bible study, she would not be baptized in the Amish church. However, she was somehow able to continue with the Goodies and still be baptized.²⁴

Occasionally some of the Goodies would return to the Amish singings as a means of reaching their friends. After the singing, old friends “would beg us to come back,” Anna Stoltzfus writes. “One friend assured me that she can’t go on without me.”²⁵ But they had come one night to share their new-found faith with as many as possible. After singing the song “I have decided to follow Jesus, no turning back” in German and English, they were outside milling around. Some stood under the grape arbor just chatting. Soon, an Amish boy rudely interrupted Anna Stoltzfus’s and Anna King’s conversations and asked them, “What are you doing here?” They were a bit shocked by the rudeness, but one of them replied, “We were in-

vited to come to the singing, so we came.” He was visibly angry to the point where they both started crying. As others listened in, the young man said very sternly, “I want you to know we are not going join the goodie-goodies.”²⁶ Although the evening was a bit stressful, the pressure was worth it in their minds. That night, another Groffie had a turning point in his experience. He was attracted to the manner of the two ladies and later joined the Goodie youth group.²⁷ Through the active evangelism of the Goodie young people, the group continued to grow. As polarizing as the Goodie group was, a second set of issues polarized the Amish perhaps even more.

TECHNOLOGICAL CHANGES AMONG THE AMISH

Not only was there spiritual momentum bringing about change, change was also coming through six new technologies. As Waldrep (2008) writes, “By 1960, new agricultural technologies had begun to appear in some Lancaster Amish church districts: combines, forage harvesters, barn cleaners, power units, electric generators and deep freezers” (p. 397). Some districts accepted the changes while others rejected them. Steve Stoltzfus, who later joined the Beachys, speaks of when his family accepted new technologies. Not only did they secretly own a radio in the tobacco cellar—which grandpa would occasionally discover and smash to pieces—they also began using power tools to make the tough job of farming less strenuous.²⁸

In 1962 and 1964, the ministers met in *Die-ner Versammlungen* to discuss what steps to take. Around 140 bishops, ministers, and deacons attended the December 19, 1962 meeting. In the meeting, the moderator gave “some explanation about the use of modern machinery and such worldly things, and the fact that this has already caused a good bit of unrest and dissatisfaction.”²⁹ Later in the day, the present bishops met for a private discussion and presented their unanimous

²¹ Ibid, p. 2.

²² Ibid, p. 2.

²³ John U. Glick, interview, April 23, 2010

²⁴ Anna S. Stoltzfus, interview, March 30, 2010

²⁵ Anna. S. Stoltzfus, “A Promise to God,” Unpublished paper, no date, p. 2.

²⁶ Ibid, p. 2

²⁷ Anna S. Stoltzfus, interview, March 30, 2010

²⁸ Steve Stoltzfus, interview, March 30, 2010.

²⁹ Sam Kauffman, “Actions taken at a Ministers Meeting in Lancaster County on 19 December 1962,” trans. Noah G. Good, Typscript minutes.

agreement to the rest of the leaders. However, it seemed obvious to Kauffman that there was some disunity and not all ministers had given their full support to banning the six items.

In the following years, the matter continued to be discussed until the Bishops decided to prevent uncooperative districts from participating in communion. Jacob Zook, a minister in the Lower Pequea district refused to agree to ban the six items. For several years, the Lower Pequea district was withheld from communion until the bishop in Jacob's church finally went on with communion and withheld those who refused to agree (Lapp 2003, 271).

As a result, on February 6, 1966, 30 families broke away and met at Christ F. Glick's home near Gap, PA. The new splinter group was first known as the "Jake Zook church" after the leader who had refused to surrender to the Amish decisions (Lapp 2003, 271). A few months later on April 10, 1966, a service was held at the home of John B. Kings marking the beginning of the Honey Brook church. On the first weekend of the new church in Honey Brook, only eight families remained in the Old Order church. However, later, many who went with the new group "recanted and went back because of pressure from parents and in-laws."³⁰ After a few months, 65 families had cast their lot with this new group, which became the New Order church in Lancaster and Chester County. The group continued to grow, so that "by the fall of 1967, there were three renegade districts in Lancaster County [area], one at Honey Brook and two at Gap" (Waldrep 2008, 397). The third district was formed in September of 1967 with New Holland Road being the dividing line. At that time, the three districts contained over 100 families (Beiler 1976).

In an unusual step which has never been repeated since that time, the Old Order leaders decided not to apply the shunning to anyone who left during this period. Since there were several ministers who led the schism, the doors were opened for anyone to leave and join the New Order Church. Those who chose to join Weavertown Amish-Mennonite or other churches during that time were placed in the ban (Lapp 2003, 272). After the next communion service, the *Streng Meidung* was again put in place.

At this open time, Anna Stoltzfus left the Amish church and, as a result, was never shunned by her Old Order friends and family. She left during the process of getting to know Steve Stoltzfus, who was by that time in the New Order church. She tells of discussing this change with her father and him raising objections. "I don't care if my husband has a barn cleaner or not, I just want something more spiritual," she informed her father.³¹ Many others within the Goodie youth group also joined the New Order, hoping for a church more receptive to their spiritual interests and activities.

MORE DIVISIONS

The New Order movement, however, was spawned not by theological interests but by material desires. As one Amish man described the movement, "the New Orders wanted a lot of new stuff, but also wanted to be a little more spiritual" (Waldrep 2008, 396). Not only was the motivation mixed, individuals and families within the movement changed for a variety of reasons. Ben Lapp of New Holland describes the New Order movement as three groups. First was a group with interest in Bible study and spirituality; second were those who came primarily for material reasons; third were the moderates, or "in-between" people.³² The conglomeration of people within the New Order church would soon cause more divisions as they sought to find their identity.

Initially, the New Order church went to Canada for help from an Amish bishop named Bill Carter, whose Morningview Amish church near Milverton, Ontario, was itself a technologically permissive minority movement in the community. Carter and his associates first came in October 1966 to perform the marriage of Benuel and Barbara (Stoltzfus) Smucker and at the same time hold communion on October 30, 1966. On the same day, two ministers were ordained, Christian F. Glick and Reuben Smucker (Beiler 1976). Although the Carter church helped the new group get established, they also represented a developing tension between the spiritual group and those materially interested. Carter and his fellow ministers "freely and openly smoked tobacco" (Lapp 2003, 272). Tobacco use disturbed those from the Good-

³⁰ Steve Stoltzfus, interview, March 30, 2010.

³¹ Anna S. Stoltzfus, interview, March 30, 2010.

³² Ben Lapp, interview, April 13, 2010.

ie youth group who had come to the New Order church primarily for spiritual reasons. When they had left wild Amish gangs to join the Goodies, they also felt delivered from a lifestyle of smoking and alcohol. To them, calling the Carter group for help when they still accepted such practices was a compromise.

In early 1968, the New Holland district was preparing for a baptism. However, in the minds of the more spiritually interested, several in this group of candidates were not prepared for baptism. The spiritually minded refused to give their support to have them baptized so the leaders took the candidates to Canada and had them baptized on June 4, 1968 (Beiler 1976).

Other changes were also occurring, especially within the New Holland district. In March 1967, when John M. Beiler was to hold the bi-weekly church service, he decided to hold it in the old Summitville schoolhouse he had purchased in 1967. The group liked the idea of meeting in the school and the next Sunday the neighbors chose to hold the meeting in the same building. Hence, the schoolhouse became their first permanent meetinghouse for the New Holland New Order group. During renovations of the building in 1969, the middle basement wall collapsed while excavating in the basement (Beiler 1976). The worker running the machine narrowly escaped with his life.³³ When the new building was built, a newspaper article in the Lancaster Sunday News described the strange phenomenon of an Amish group building a church house. The article states that “despite the different approach to life, the New Holland group continues to call themselves Amish and wear traditional Amish attire” (Cack 1969).

In addition, during the winter of 1967 and 1968, the Carter group of Canada decided to allow the automobile. This created a problem for the New Order groups in Lower Pequea and Honey Brook. However, Rueben Smucker, the leader in the New Holland district decided to continue working with the Canada ministers and soon the New Holland district accepted cars as well. They held communion with the Canada ministers on April 28, 1969 with around ninety members present (Beiler 1976). A split had occurred in the New Order movement and the New Holland district soon became the Summitview Church. This con-

gregation, along with the Carter group, was now within the Amish-Mennonite camp, even though not a Beachy type of Amish-Mennonite church. Clearly, though, they were no longer horse-and- buggy Amish.

Despite this New Order division, the spiritual/material polarization yet remained with the Summitview Church. Those from the Goodie group came there hoping that things would move in a more spiritual direction while others still indulged in practices which the Goodies despised. To the horror of the spiritually minded, reports circulated that one of the preacher’s wives even attended an Amish gang and started dancing. Tension increased over having Carter’s group helping the new church. One member asked one of the ministers why Summitview still had “drunks” coming from Canada to help them in the church. Another minister was seen smoking, but when he was approached about it, vehemently denied it.³⁴

Such incidents caused several leaders to push for greater accountability in the aforementioned matters and, in 1969, they “chose to adopt a higher standard of the church” (Beiler 1976). Ministers Samuel P. Stoltzfus and Samuel S. Stoltzfus decided that they would not hold communion with anyone who used tobacco among other things. However, Bishop Reuben Smucker and Deacon Menno Stoltzfus refused to agree to this. On November 9, 1969, a rift occurred and spawned the formation of the Melita Church, with a stronger focus on the spiritual renewal.³⁵ Melita would be a central church in the emerging Mennonite Christian Fellowship movement. Mennonite Christian Fellowship would consist of young congregations in other communities whose members had left the Old Order to be more spiritually minded but who had resisted merging with the Beachy Amish-Mennonites (Anderson 2011, 387-93).

Steve and Anna Stoltzfus, along with some of their Goodie friends, began attending the newly formed Melita Church. The explicit interest in spiritual change, revivalism, and holy living attracted them. David A. Miller was soon invited to hold revival meetings. Quick changes also oc-

³⁴ Ibid.

³⁵ Steve Stoltzfus, interview, March 30, 2010. The Charity Church of Leola, the first congregation of the so-called “Charity” or “Remnant” movement, later came out of the Melita Church.

³³ Steve Stoltzfus, interview, March 30, 2010.

curred in dress patterns. An attitude of disdain for the Amish church took a few, including Stephen and Anna, back to Summitview. A leader at Melita came to visit them, begging them not to leave and accusing them that they “choke over a gnat and swallow a camel.”³⁶

Soon after their return to Summitview, several families initiated a prayer meeting in the church basement. Those who had come from the Goodie youth group began attending weekly prayer meetings that resembled those of neighboring Mennonite churches. This was a new idea for a church still trying to find their identity as an Amish offshoot and hard for many members to accept. One participant recalls trying to include more of the church in the prayer meeting and finding creative ways to do so. Once he asked a nonparticipating member to share in devotions at the meeting just to get him to come. Eventually, spiritual minded practices came to the Summitview Church. Revival meetings were held and the tide began to turn against smoking and running with Amish gangs.³⁷

However, not all within the church were happy with such changes. As a result, another division occurred in September 22, 1974, and Mount Tabor, later to be called Spring Garden Church, was formed. They went back to the Carter group in Canada for help (Lapp 2003, 277). In addition, West Haven Amish-Mennonite later split off due to the decision at Summitview to rebaptize ex-Amish who requested a second baptism.

The formation of Melita, Spring Garden, Summitview, and West Haven seems to follow the explanation by Ben Lapp that three groups formed the New Order movement. Many of the spiritually minded were drawn toward Melita, the materially minded toward Spring Garden, the Melita-leaning moderates to Summitview and the Spring Garden leaning moderates toward Summitview.

Today, Summitview and West Haven are part of the Maranatha Amish-Mennonites, a conservative breakoff from the Beachys. Though Summitview and West Haven never joined the Beachys, they were entertaining it in the 1990s but went with the new Maranatha movement instead. Spring Garden remains independent though continues to work with Morningview Amish-Mennonite in Ontario and a few other churches elsewhere. They have

a high turn-over of ex-Old Order Amish. After starting many church plantings outside Lancaster County, Melita’s numbers were drained enough that the church closed in the 1990s (Anderson 2011, 400-04).

AFTERWORD: THE RISE OF MISSIONS INTEREST

The story of revivalism in Lancaster County would never be complete without visiting the thrust into missionary activity in its wake. Although the Mennonite movement into missions had already begun before the Brunk Revivals, the following years increased the move into missions substantially. Likewise, even when they were still within the Amish church, the spiritual changes within the Goodie youth brought about increasing zeal for global mission work.

In contrast to the norms of the time within the Amish church, John U. Glick requested from his Amish bishop to be allowed to work with Amish Mennonite Aid, a Beachy Amish-Mennonite mission program, in El Salvador. Since he had been conscripted by the government for service and had passed the physical exam, he was required “to do I-W service or some kind of voluntary service” (Lapp 2003, 246). John’s interest in foreign missions had been fostered through interaction with a member at Weavertown who had been involved in the work there. In addition, it seems the adventurous spirit of his father was running in his veins.

Christ A. Glick, the great-great grandson of Indian John,³⁸ must have been an unusual Amish character. Just before his wedding which was planned for the fall of 1963, he and a group of friends took a six-week trip through the West. They bought a Model T Ford and took the long trip stopping and spending the night with families along the way. However, since he was a member of the Amish church at the time, there was a problem.

³⁶ Steve Stoltzfus, interview, March 30, 2010.

³⁷ Ibid

³⁸ Christian B. Glick was the son of David E. Glick and great-grandson of Indian John. Indian John was the lone survivor of the Glick family and progenitor of all Glicks in the Amish community. On a tragic day Indian warriors attacked the Peter Glick (John’s father) home and created a terrible carnage. Although variant accounts exist which give differing details of what actually happened, it remains fairly certain that all the family members but little Johnny (Indian John) were massacred (Luthy 1994, 19; Glick 2009, 18-19; Glick 1994, 12).

Upon his return, he was excommunicated from the church, thus forcing him to postpone the wedding. He was received back into the church and married Sarah B. Glick in January of 1964.³⁹

This same Christ A. Glick initially objected to his son going to El Salvador for I-W service. However, after some encouragement from Bishop Sam Stoltzfus,⁴⁰ he was willing to support John in this unusual move. The bishop was concerned about young men like John who entered into I-W service in the States. They often worked with non-Amish women and, being away from the pressures of family and church life, became involved in lifestyles that led them away from the church. The bishop saw it more suitable for John to be in a unit which was church controlled even though it was not an Amish church. John left for El Salvador on April 25, 1962, and was joined by Ben Stoltzfus for a five-month initiation into the work (Lapp 2003, 247). He spent two years there and during that time enjoyed a visit from his parents.

Christ A. Glick was again on an adventure in 1963 but this time with his wife Sarah B. They joined a bus tour to Central America headed by John and Joe Overholt of Florida. They traveled through the states, and in Christ's diary on July 30, 1963, he wrote, "We stop at David Miller for an hour, we are on the road again."⁴¹ This was the same David who had been to Lancaster and stirred the young people.

Challenges faced them on the long journey south. The climax of it was the breakdown of the bus while traveling through Mexico. Lapp writes the story of their broken down bus in Mexico City and the remaining journey:

The Overholt bus broke down north of Mexico City with 1000 miles yet to go before arriving in El Salvador. They called ahead to let John know they would be delayed 'many days.' John's parents somehow made arrangements to travel the remaining 1000 miles by public bus on their own. They got a bus in Mexico City, then another one to Guatemala City, Guatemala. From there they took another bus to San Salvador, capital of El Salvador. They managed all this

without being able to speak Spanish. With major cities behind them, all that now remained was to find their son John's house. But how could they make known who they wanted to find?

At the bus depot a bus driver was observing their look of 'lostness.' He tried to explain to them that he knew where they wanted to go, and they should trust him and go with him. He kept saying 'Menonita' and motioning and gesturing. Finally they allowed him to load up their suitcases and boarded the bus with him. In a relatively short time they were at John's front door. The bus depot was twenty-five miles from John's home. (Lapp 2003, 247-48)

On one occasion, Christ A. Glick was in the restroom as the bus was pulling out. His wife vehemently cried out "My Husband... My husband...!" The bus driver got the message and waited for his return!

To say the least, John was pleasantly surprised when a bus pulled into his driveway with his parents on board. Amazingly, just two days prior, John had assisted this same driver when he had run out of fuel in front of his home.⁴² Without that contact, it is hard to tell how Christ and Sarah would have made it to their son's home.

Many other missionary activities have been initiated by former members of the Goodies and their descendants. We could speak of Eli Glick, who took his sister Anna to the meetings, who has worked in El Salvador under Amish Menonite Aid for over forty years. Or of ministries in local towns which were initiated by the children of Goodie youth and continue to this day.

Suffice it to say, the choices made by the Goodies in their day, brought many changes which continue to impact them and their offspring and others around the world in many ways. The Goodie youth group has fostered numerous churches throughout Lancaster County and a vision for a deeper level of spiritual commitment is being lived out in the lives of their children and grandchildren. Some of their descendants today identify with the Beachy church, many can be found in a wide range of plain churches, and others have taken divergent paths into more mainstream churches.

³⁹ John U. Glick, interview, April 23, 2010

⁴⁰ This was the Sam Stoltzfus who was one of the two ministers at the meeting of 200 Amish youth where David A. Miller preached

⁴¹ Christ A. Glick, Personal Diary, July 30, 1963

⁴² John U. Glick, interview, April 23, 2010

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