

Robert Mast interview with Clayton & Maude Bergey in 1971

Robert: Brother Bergey, why did you leave Pennsylvania and come to Virginia?

Clayton: 1st of April, 1910.

Robert: 1st of April, 1910.

Clayton: Came here.

Maud: You said you got here....

Clayton: Well, we called it that way. We left on 17th of March, actually.

Robert: 17th of March. In 1910. And why did you want to come to Virginia? What was attractive to you about Virginia?

Clayton: Milder climate.

Robert: Milder climate. You felt...

Clayton: I always thought I couldn't stand as much cold as the average man. I used to freeze my feet in wintertime.

Robert: Let's see, am I recalling now, you came from Bucks County?

Clayton: I came here from Doylestown. That's the county seat of Bucks.

Robert: Bucks County, Pennsylvania.

Clayton: I wasn't raised there. I was raised at Blooming Glen. Near the Blooming Glen Church. At the age of 18, I went to Doylestown to take up electrical work. So, I attended church at Doylestown. That's where I was ordained the first time.

Robert: Let's go back a little bit now. You were born in Bucks County, Pennsylvania too?

Clayton: Yes.

Robert: And what year was that?

Clayton: 1878.

Robert: 1878. You grew up there then on a farm as a boy? Your father...was a farmer.

Clayton: Was a farmer. Farmer and shoemaker.

Robert: And a shoemaker too. I see.

Clayton: He worked at that mostly in the wintertime.

Robert: You mean the shoemaking in the wintertime?

Clayton: Yes. He had a small farm.

Robert: How many were there in your family?

Clayton: Four. Two boys and two girls.

Robert: I see. And when you were a boy, then you attended the Blooming Glen congregation. This was your church home at that Blooming Glen?

Clayton: That's where I was received in the church too.

Robert: Your father was raised in Pennsylvania, was he?

Clayton: Yes.

Robert: This was his home. I see. What about your mother? What was her maiden name? Where did she come from?

Clayton: She was from the same community. Her name was Delp.

Robert: Delp. I was wondering a little too about your younger life. You said you were ordained. You were married there too.

Clayton: Yes.

Robert: And what year was that?

Clayton: Let's see... It was 1878 to (his age at marriage) 20.

Robert: You were 20 years old?

Clayton: Yes. I married at 20.

Robert: 78, 88, 98.

Clayton: That's right. 1898. Married in 1898.

Robert: Oh, 1898. That's just about the turn of the century there.

Clayton: Yeah.

Robert: Then you said a while ago you went to Doylestown to take electrical work. What had been your work before that?

Clayton: Worked on farms in the neighborhood. My father had a small place, but I could earn away from home. It meant more to him than what I was able to do at home. By that, I may say one thing. It may make young people raise eyebrows. When I was a young man, I worked for a man who did hauling besides farming. Hauled hay to Philadelphia to feed the horses that pulled the trolley cars.

Robert: (laughing) I see. So instead of hauling gas, you hauled hay.

Clayton: Yeah.

Robert: That's interesting. Tell me a little about your trip to Virginia. You decided to move to Virginia because this was a milder climate down here. You left up there in

March, you say.

Clayton: Yeah.

Robert: How did you travel?

Clayton: A team.

Robert: A team of horses?

Clayton: Yeah.

Robert: And a wagon?

Clayton: Yeah.

Robert: Was this a covered wagon?

Clayton: Yes, a covered wagon.

Robert: What did it look like? Did it have a rounded top on it?

Clayton: It had been a bread wagon, and it was a little unusual wagon generally because of that. At the sides, right by the seat on each side, were glass doors about that wide and about that high. It made a couple of impressions on the trip by being a rather odd wagon.

Robert: I see. Tell me about those impressions.

Clayton: Let's see. Leaving Wilmington, the roads were not marked those days like they are now. I got a list of towns from Philadelphia that I would strike from Philadelphia to Cape Charles. Leaving Wilmington, there were telephone men working, and I asked the boss, supposed to be the boss I guess, how far, whether I was on the right road to the next town, whatever it was. Before he had a chance to answer, one of the workmen said, He said, "your gang is down the road about two miles." So we got down about two miles and saw a gang of gypsies in the woods.

Robert: (laughter) I see. Your gang is down the road about two miles.

Clayton: Yeah.

Robert: What about the conditions of the roads on the eastern shore then?

Clayton: The roads were three sand ruts.

Robert: Three sand ruts.

Clayton: Yeah. There were no pavers, roads or streets outside of the towns. Especially still coming down toward Cape Charles. Just three sand ruts.

Robert: Let's see then. You said you left up there in the middle of March and got here about the middle of April. Is that right? It took about three and a half...

Clayton: One week.

Robert: One week. Oh, I see. I forgot the date. You said March. When did you leave in March? Up there?

Clayton: Seventeenth.

Robert: Seventeenth. It was still March then when you got here. Later part of March. I see. When you came down to Cape Charles, did they have a ferry going across there?

Clayton: There was no ferry across there at that time. You had to go on the NYP&N boat.

Robert: What?

Clayton: New York and Philadelphia. New York, Philadelphia and Norfolk Railroad had a boat across from Cape Charles.

Robert: Was this a boat that hauled railroad cargo?

Clayton: Everything.

Robert: Oh, I see.

Clayton: It was the only means of transportation there was between the two places.

Robert: Did they haul railroad cars on that boat too?

Clayton: No. They hauled them on barges.

Robert: Oh, I see.

Clayton: Cars on barges. Just smaller freight.

Robert: Were there other people, other vehicles, like teams and wagons that were on the boat when you were on too? Did you take your team and wagon right on the boat?

Clayton: Yes, although I couldn't drive on like you do on a ferry.

Robert: Oh, I see.

Clayton: They had to take the horses away from the wagon and take the wheels off the wagon so it would go in the door.

Robert: You had to take the wheels off your wagon and lower it so it would go in the door.

Clayton: So they carried it in then.

Robert: I see. Do you remember how much they charged you to make that crossing?

Clayton: No, I don't remember. It wasn't much though.

Robert: Wasn't? Wasn't much?

Clayton: No. I don't remember just what it was. Well, a fare for the family. A regular fare for the family. I don't remember what it was for the team. I can't tell you that.

Robert: Let's see. Had you visited this part of Virginia earlier, I suppose?

Clayton: Yeah. I had been here a year before. The place where Shaddingers now live, he and I bought the place together (as it) was more than he cared for. The land was very cheap. He wanted me to buy the other half, which I did.

Robert: What did you have to pay for land here?

Clayton: My land after he had taken a part that had the buildings on stood me \$14 an acre.

Robert: Did that seem like a lot of money at that time?

Clayton: No, that was considered cheap.

Robert: I suppose this was considerably cheaper than land would have cost in Pennsylvania.

Clayton: Yeah.

Robert: When you came here, Brother Bergey, to the Mount Pleasant area, how did you find this area? Was this kind of like a frontier, you might say? Was it pretty primitive?

Clayton: Largely so, although there were a lot of our people here, you know.

Robert: Yes.

Clayton: Her family came here in 1900. (Speaking of Maud's family)

Robert: I see.

Clayton: And Amos Swartz'. They were here before were they? (Directed to Maud)

Maud: They were here when we came here.

Robert: Who was the first Mennonite family to move to this area?

Maud: Well, I guess we was.

Robert: The Miller's, your family.

Maud: Swartz is gone.

Clayton: He came here in 1900.

Maud: I don't know when Swartz' came.

Clayton: They came in 1900. (NOTE: the Swartz family actually arrived in 1895)

Robert: Were Swartz' here when you came?

Maud: Uh huh.

Robert: That's Leslie Swartz' parents?

Clayton: They were not Mennonites at that time. They joined the church after it was organized here.

Robert: Oh, I see. I think I had it in mind that they were Mennonites when they came here.

Maud: They were Living in Christ when they came here, I think.

Robert: I see. Well, who were the other families that came then over that, say, ten year period from 1900 to 1910 when you came? Who else was here?

Clayton: The Buckwalters, the Lehmans, the Keims, Wertz. Sam Weaver, Abe Landis' and Sam Landis'.

Robert: Then there would have been the Millers and the Swartz's, and you would have been possibly the tenth family then.

Clayton: Something like that.

Robert: That came in 1910.

Clayton: Shaddinger came here in 1909.

Robert: Uh-huh. I see.

Maud: Detweilers.

Clayton: Yeah, Detweilers. Yeah.

Robert: Did you, uh, you began to farm then?

Clayton: Yeah.

Robert: Right as soon as you...how many acres did you buy from, was his name Abe Shaddinger?

Clayton: Wesley Shaddinger.

Robert: Wesley.

Clayton: Yeah.

Robert: Was that Walter's father?

Clayton: Yes. My half of the farm was forty acres.

Robert: Forty acres. And then, uh, did you, you built, uh, the house that Esther and I lived in, was that, was that the first house that you built here?

Clayton: Uh-huh.

Robert: And that would have been on your forty acre farm at that time. Did you build that house, uh, shortly after coming here, or?

Clayton: Yes. We got that summer so we could move in the fall.

Robert: Where did you live then in the meantime?

Clayton: At Sam Weaver's, that's the place where Sam Kurtz' live now. Christian Kurtz'.

Robert: Oh, Christian Curtis. Uh-huh. So you lived there, did you live with them? Uh, they lived there and you all just lived in with them for the summer?

Clayton: Yeah.

Robert: While you were building your house?

Clayton: Yeah.

Maud: You didn't live with them, you just moved in with yourself, didn't you?

Clayton: Yeah. What do you mean by living with them?

Robert: You had a house, uh, two families in the same house, I guess. Living separately.

Clayton: Yeah.

Robert: Yeah, I see. Was the, was the, uh, then you farmed then for, for quite a few years after that on the forty acre farm?

Clayton: Yes. Started butchering in wintertime for Norfolk Market.

Robert: I see. What did you, uh, when did you begin to go to market then, shortly after?

Clayton: 1912.

Robert: 1912. Two years after you came, and then you went for many years, didn't you?

Clayton: Forty.

Robert: Forty years! I see. That's a long time.

Clayton: Of course, the latter, several of the latter years, I went with Titus working for him.

Robert: Oh, yes. That was all included. Was the church, uh, located there, uh, next to the Kurtz property when, when you came in 1910?

Clayton: It was built at that time, that spring. It was finished that spring then, and, uh, had the first service in the first of May, what? First of May.

Robert: Uh, then, you see, the church was, uh, just about finished then when you came. They were just working on it and completing it when you came. I see. And who were the, who were the, uh, ministers here at that time?

Clayton: Joe Wirt and Amos Wenger.

Robert: Joe Wirt and, and A.D. Wenger. And, and, let's see, were you a deacon or, uh...

Clayton: Yes, I was a deacon when I came.

Robert: When you came here. So, uh, were there no other deacons here at that time?

Clayton: Let's see.

Maud: Isaac Eby.

Clayton: Were they here, were they here before when I came? Along that time, I forget now whether it was before or maybe soon after, Isaac Eby was a deacon, that was Jake Eby's father.

Robert: Oh, I see.

Clayton: He died here.

Robert: Let's see, did Jake Eby's live, uh, where the Nash's, Nash's live now?

Clayton: Yes, Jake Eby built that house.

Robert: I see. So his father would have been a deacon here, but you're not sure whether he was here when you came or not.

Clayton: No, I don't remember that. He came either a short time before or a short time afterward. I don't, it kind of runs in my mind that it was a short time afterward.

Robert: I see.

Clayton: Of course, there was another deacon here, Timothy Wenger.

Robert: Was he here when you came?

Clayton: Yes, he came here the year before I did.

Robert: Oh, I see.

Clayton: Isaac Eby did not, didn't serve here as deacon.

Maud: I think he did.

Clayton: Did he?

Maud: Mm-hmm.

Clayton: Well, maybe.

Robert: How did they do at that time? You moved your, your membership here from the Franconia Conference or what conference?

Clayton: Yeah.

Robert: Were you, uh, did you transfer your, your leadership, your, your deacon, you became a part of this congregation?

Clayton: Yeah. Mm-hmm. Right away.

Maud: Didn't you think Isaac Eby was a deacon here?

Clayton: I didn't think he served as deacon.

Maud: I may be mistaken. I thought he did.

Clayton: He was, he was an old man then.

Maud: No, I don't want to interfere with your...

Robert: No, no, you're, you had your little bit too.

Maud: I don't want to get recorded.

Robert: Oh, you don't? Well, I don't need it too much. Yeah.

Maud: But I think he was just here to do deacon work. Some, in a way, I don't know how much. But to do (unintelligible) work. Didn't he?

Robert: Well, then, then shortly after you came, there would have been, uh, if he came after you came, then there would have been, Timothy Wenger would have been one deacon, you would have been a deacon, and, uh, Brother Eby would have been a deacon too. Then you were ordained a minister, then, when, here?

Clayton: Twenty-two. (1922)

Robert: Twenty-two, that would have been, uh, twelve years after you moved here from Pennsylvania.

Clayton: Yeah.

Robert: I see.

Maud: Do you want to tell them why you were ordained a minister?

Robert: Yeah, tell me a bit about, uh, a bit about why you were ordained and, and the details about it.

Clayton: It was largely the work of A.D. Wenger, and, uh...

Maud: He went to Harrisonburg.

Clayton: He went to Harrisonburg to take charge of the school and left the congregation without a minister, and he, it was largely through him that I was ordained. And, uh, there was no, I was always a strong advocate of the lot, but there was nobody to lot with.

Robert: I see. How did you work through this?

Clayton: I didn't work it. The only votes...

Robert: I see. The only votes that were cast. were for you.

Clayton: Well, there was one other, I believe, that they, that the bishop from the valley had tried to withdraw his choice.

Robert: I see.

Clayton: There was no choice then.

Robert: So you were ordained in 1922 at what time of the year?

Clayton: September 1st.

Robert: September 1st.

Clayton: And he went to Harrisonburg.

Robert: I see. That would have been just about the time, or just, just a few days before he left, I guess, for the school year.

Clayton: Yes. Short time.

Robert: Was that the first year that A.D. had gone to Harrisonburg for, to work as the president of the college?

Clayton: Yeah. That was the beginning of his work.

Robert: Of his work there at the college.

Clayton: Yes.

Robert: I see.

Maud: Don't forget Tim Wenger was a deacon here.

Robert: Yeah, we, we, we mentioned him just a moment ago, uh, uh, Timothy and, uh, brother Eby, and then Clayton here would have been the third victim. Then, then, then, uh, Eby, brother Eby., uh, how long did he live then? Was he still a deacon when you were ordained minister?

Clayton: No.

Maud: And he died?

Robert: He had died in the meantime.

Maud: And he died?

Clayton: Yeah.

Maud: I don't know. You can tell me when he died.

Clayton: Well, I couldn't tell you when he died.

Robert: But he was an older man when you came.

Clayton: Yeah, yeah.

Robert: When you came in 1910.

Clayton: Uh-huh.

Robert: So let me see now, uh, after A.D. left then, you would have been the minister here, and Timothy Wenger would have been the deacon. Were there any other ordained, uh, men here at that time?

Clayton: No, not outside of, of Eby, he died.

Maud: Until Sam Brunk moved here.

Clayton: Oh, until Sam Brunk moved here some years later, of course, that must...

Robert: You don't remember when that was, do you?

Clayton: No, I don't. Do you? No. I don't remember what year it was that he came here.

Robert: Were the people, uh, the ten or twelve Mennonite families who lived here, uh, most of them were farmers, or all of them were farmers, or how did they make their living?

Clayton: Most of them were, but the Landis' and the Wanner's were carpenters. Uh-huh. They did what building was done around here. Abe Landis, that was. Sam Landis had a store up there where, where he tore down the store. Carson.

Robert: Carson Hochesteler. Yeah. Oh, yeah.

Maud: Sam Landis and Abe Landis?

Clayton: Yeah. He had the store, store there for a while.

Robert: Landis, you say his name was?

Clayton: Sam Landis. He was a brother to Abe Landis, the contractor. Carpenter.

Robert: Well, then, uh, both, both of them were, were Mennonites.

Clayton: Yeah.

Robert: And then, and, uh, Sam operated the store there, which was, which was a kind of a country, community store.

Clayton: Yeah. Uh-huh.

Robert: What about other, other people in the...

Maud: Jake Eby built that store up there. Sam Landis had his store there by his house.

Clayton: Maybe so.

Maud: I don't think he ever lived there.

Robert: Did, uh, did the Eby's, uh, run, operate a store too?

Maud: Uh-huh. Part of the time he didn't.

Clayton: I believe Jake Eby. did build that store.

Maud: I think Jake Eby. built that store.

Clayton: Sam Landis must have had the, what store business he did in the house.

Robert: Where did, where did the Landis' live?

Maud : Sam Landis lived there where, uh...

Clayton: Where Carson Hochstetler's lived.

Maud: No, no, no, he didn't live there. No, he lived there at, um, where...

Robert: Did one of the Landis' live there?

Maud: Where Ryland Matthew's lived and, and, and one of them lived in the other house there. He took those two houses there.

Robert: You mean, uh, Stanley Warfel's property there, and, uh, and Matthew's on the other property there. I see.

Maud: Isn't that right?

Clayton: Yeah.

Maud: Didn't one of them live in one of those houses? Sam Landis, Sam Landis had the other one. Did he? He did, didn't he?

Clayton: I'm not sure about that.

Maud: I think he did have one there. I think. I don't want to be too sure now.

Robert: So we would have builders and persons who were in the store business, and then farmers, of course you were in the market along with your farming, were in marketing in Norfolk. Were there any other businesses or work that these people did that you remember?

Clayton: That would cover it, I believe.

Robert: What about, I was going to ask you a little while ago, were there quite a few other persons in the community? And how did these people, what did they think of the Mennonites coming in here over a ten year period?

Clayton: They mostly praised them.

Robert: They did. You had, generally speaking, the Mennonites were well accepted and appreciated for their way of life?

Clayton: Yeah, the Methodists, most of them, because most of them around here were Methodists, wasn't there? The Methodist church down here, or the Baptist church at Fentress.

Robert: So the Methodist church here at the airfield would have been here at that time, and the Baptist church over at Fentress would have been here at that time. And the Mennonites, of course, were moving generally into this Mount Pleasant area here.

Clayton: Yeah.

Robert: How did, did you know how the Mennonites came to choose Mount Pleasant here? Did your father have anything to do with this? (Addressed to Maud)

Maud: I suppose it was a lang agent. I didn't know much about it. I was kind of small. And I think it was very amazing.

Robert: Well, you know, here's a very, I think, Mount Pleasant here, in this part of what you think of Old Norfolk County, is really a very nice, very desirable place. Farming land here, I think, is just as good as it is anywhere in the Union. I suppose in those days, going to market, a trip to Norfolk involved a great deal more than it does today, eh?

Clayton: Yes.

Robert: Tell me about one of your, you know, a market day. How did you, what happened on a market day?

Clayton: Well, we were at different places in town. Part of the time on Brewer Street and for a while on City Hall Avenue there by the pumping station.

Robert: What time in the morning did you leave here and, you know, what...

Clayton: Got up at one o'clock, fed the team, and got loaded and started off then. So I chose to be there when folks began to come around.

Robert: You mean you'd have to get up at one o'clock in the morning to get ready to go to market?

Clayton: Yeah, to feed the horse. That's the first thing you do is feed your team.

Robert: What, you went once a week?

Clayton: Yeah.

Robert: On what day of the week?

Clayton: Saturday.

Robert: Got up at one o'clock Saturday morning and got the team fed and got loaded up there over an hour or two and left then for Norfolk, what, around three or four o'clock?

Clayton: No, not that early. You could take quite a while to get everything done up and driven in there. In summertime, maybe folks would begin to come about five-thirty. In wintertime, maybe a little later.

Robert: So what time would you leave home then when you're all loaded and you're on the way?

Clayton: Oh, about three o'clock.

Robert: Three o'clock and you get in there around five-thirty, or something like that?

Clayton: Yeah.

Robert: Were you setting up then, were you in a building then in there or just on the street?

Clayton: On the street. In fact, just wagon up to the curb and your table right back up and you're standing between there. You can reach in your wagon to get things and put them in your showcase or table, whatever you have.

Robert: Yeah, I see. That's interesting. You know, I can still remember, Brother Bergey, a little bit of this on, I don't know if I know what the name of the street was. You know that little narrow street that used to go around behind the old city market? I can remember, Ernest used to pull his truck in there and I guess maybe you all did too.

Clayton: Brewer Street?

Robert: Yeah, Brewer Street. I remember when there were trucks parked along that street there. That wasn't, what, more than twenty-five years ago, I guess. Something like that.

Clayton: Then the last years we were in the market house.

Robert: Yeah.

Clayton: For several years.

Robert: Yeah, in the old market building.

Maud: I'd like to say a little bit more about these buildings. Didn't they plan to build a building up there where Carson's live?

Clayton: I, I don't know. I couldn't tell.

Robert: You think there was an Eby store there?

Maud: But he didn't even build the house did he?

Robert: It was a store, it was a store and a house.

Clayton: Eby didn't build a house, no. Abe Landis built it. They had this building, or had been there before, I don't know.

Maud: Who lived back there where Chester Wengers place? Didn't (unintelligible) live back there a while?

Clayton: Yes, he did live there a while. Ira Miller's parents for a while. Ira Miller's parents lived there.

Robert: Yeah, I recall Ira talking about he lived back there.

Maud: I think Sam (untelligible) lived there too.

Robert: Was your father in the store business too by 1910 or?

Maud: The store was here when we moved here.

Robert: This old store building?

(An unintelligible or skipped section)

Robert: When were revival meetings held then.

Clayton: We didn't have them every year, did we?

Maud: No, we didn't have them every year. Sometimes we had the Bible conference.

Clayton: Yes, we had what was called Bible conferences those days, more frequently.

Robert: Was this considered, was the Bible conference, did it take the place of revival? Or was it considered to be a revival time? Or was that something different than revival meetings?

Clayton: Yes, it was.

Maud: I think we often had a revival in connection with it didn't we?

Clayton: Maybe so.

Maud: And we had the fact that the ministers would come in for these Bible conferences. And the evangelists would...

Robert: Messages.

Clayton: Yeah.

Robert: In other words, right in the Bible conference.

Maud: In the evening maybe. The Bible conference was in the daytime too.

Robert: Oh, the Bible conference was not only in the evening. What do you mean, you'd go to church in the afternoon and the evening or even in the morning too? I was going to ask you earlier about the church. Services in those days were held every Sunday. What about Sunday evening?

Clayton: We'd have young people's meeting all the time, hadn't we? (*Sunday evening services were almost universally known as "Young People's Meeting in the Mennonite church"*)

Robert: And what about, did you have a midweek service then too or not?

Clayton: No.

Robert: No.

Maud: Yes, we had it in the home sometimes.

Clayton: Yes, sometimes.

Robert: Sometimes in the home.

Maud: Cottage meetings.

Robert: Cottage meetings, right. Well, tell me, Brother Bergey, do you recall, you said a moment ago, you know, that the revival time or maybe these Bible conferences, there seemed to often be a moving of the Spirit and people were convicted.

Clayton: Yeah.

Robert: Do you remember, were there any times of special, do you remember in your experience as a pastor or even earlier when you were still a deacon that there were times when the Lord seemed to especially pour out His Spirit and there was an ingathering?

Clayton: Yes, I do.

Robert: Do you remember especially who the minister was then or any details about it?

Clayton: Well, one special one that I'm thinking about was, what's the man's name from California? Bucher. Bucher.

Robert: Yes, Bucher. Oregon. Was he from Oregon or California?

Clayton: Oregon.

Robert: Yeah.

Clayton: Yes. He was instrumental in...Helping people, yes.

Robert: Here's something else I wanted to ask you. Would you say that people in your earlier years as a minister, were people more emotional with their religion? Did you feel that maybe in those days you saw more tears in the church than you have recently?

Clayton: Yeah.

Robert: Could you elaborate on that? Why do you think this is the case? Do you think people just took God more seriously or are people...

Clayton: Yeah. That's what I think is the cause of it.

Robert: But you have observed that there were more tears and more emotion in the church earlier in your life than there is today?

Clayton: Yes.

Robert: What about in Pennsylvania? Do you remember as a boy and in your younger years that this happened occasionally in the church where people wept..

Clayton: Yeah.

Robert: Or where emotion was expressed?

Clayton: Yes.

Robert: You remember incidents of that?

Clayton: Yes.

Robert: How did people weep or how did people express their emotions?

Clayton: Largely so. Oftentimes they were hardly... unable to express themselves.

Robert: Were there more amens and this kind of thing?

Clayton: No, seldom heard that.

Robert: Seldom heard that.

Clayton: In our church. I had much of my early Christian experience in the Methodist Church because our church had no service of any kind except in preaching every two weeks. And as a young person who liked to go elsewhere, I went to the Methodist Church a good bit. That's something that I can lay to the feet of the Methodist people from my early experience.

Robert: Yes, well that's interesting. That's interesting. As you look over the history of this community from 1900 to now, here we are in 1971, you look over it and you're old enough to do that. Most people can't do that. Do you have good feelings about the Mennonites being at Mount Pleasant? Would you say that the Lord has blessed us here and that we have accomplished some things for the Lord? Would you feel that it was God's will that all this happened here? How do you feel about that?

Clayton: Definitely so. If it wouldn't sound too much like self-praise, I might say that in my own experience there are things that I can definitely praise the Lord for that I believe I wouldn't like to express in detail.

Robert: I appreciate you talking with me like this, Brother Bergey. I want to assure you that if I ever do write this little article or booklet that I would like to write someday, that I would try to write it carefully and prayerfully and try to show that God has met us here in some significant ways in the past. I like to be a bit optimistic about the present and the future, too. I'm sure that you know very well, probably better than I do, even by experience, that the Lord is still on His throne today. He's promised to the end to be with us. Even though we do face a great many problems in the church and right here at Mount Pleasant, too, I think that we can, looking to the future, also trust the Lord. How do you feel about that?

Clayton: I believe very firmly that when Christ said there would be few to be saved, that's what it's going to be. Comparatively speaking.

Robert: Comparatively speaking, yes.

Clayton: It seems like the Christian professing church, in general now, taking all denominations into consideration, are departing from the faith at a rapid rate.

Robert: Yes, yes. This is true, I think.