

“At His Request Put Into Print”
Customers of the Press and Puzzles of Printing at Historic Ephrata Cloister
SUPPLEMENT

This supplement to the virtual exhibit “At His Request Put Into Print,” offers the German titles and translations contained in the virtual exhibit. A collation in standard cataloging format follows the titles. Titles appear in the order of their appearance in the virtual exhibit. The following sources aided in compiling this supplement:

Arndt, Karl J. R., Reimer C. Eck, Gerd J. Botte, Werner Tannhof, and Annelies Muller. *The First Century of German Language Printing in the United States of America: A Bibliography Based on the Studies of Oswald Seidensticker and Wilbur H. Oda*. Göttingen, Germany: Niedersächsische Staats- und Universitätsbibliothek, 1989.

Catalog records of the respective holding institutions.

Doll, Eugene E. and Anneliese M. Funke. *The Ephrata Cloisters: An Annotated Bibliography*. Philadelphia, PA: Carl Schurz Memorial Foundation, Inc., 1944.

German-Language Broad­sides in North America, 1730-1830.

<https://libraries.psu.edu/about/collections/german-language-broad­sides-north-america-1730-1830>.

Special thanks are extended to Jeff Bach for his work on transcriptions and English translations of the German titles provided in this exhibit and the supplement.

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German Title

ZIONITISCHER Weyrauchs Hügel Oder: Myrrhen Berg, Worinnen allerley liebliches und wohl riechendes nach Apotheker-Kunst zu bereitetes Rauch-Werck zu finden. Bestehend In allerley Liebes-Würckungen der in GOTT geheiligten Seelen, welche sich in vielen und mancherley geistlichen und lieblichen Liedern aus gebildet. Als darinnen Der letzte Ruff zu dem Abendmahl des grossen Gottes auf unterschiedliche Weise trefflich aus gedrucket ist; Zum Dienst Der in dem Abend-Ländischen Welt-Theil als bey dem Untergang der Sonnen erweckten Kirche Gottes, und zu ihrer Ermunterung auf die Mitternäch­tige Zukunfft des Bräutigams ans Licht geben. Germantown: Gedruckt bey Christopher Sauer. 1739.

[12], 792, 14 p.; 16 cm (8 vo)

English Translation

Zionitic hill of incense or mountain of myrrh, wherein there is to be found diverse lovely and fragrant incense according to the manner of the art of the apothecary. Consisting of many kinds of workings of love of souls sanctified in of God, which are set forth in many and various spiritual and lovely songs. As therein the last call to the supper of the great God is admirably expressed in various ways, brought to light for the service of the awakened church of God in the western part of the world at the setting of the sun, to enliven them for the midnight coming of the bridegroom. Germantown: Printed by Christoph Sauer. 1739.

Historic Ephrata Cloister, PHMC

Die Ernsthaftte Christen-Pflicht / Darinnen Schöne Geistreiche Gebetter / Darmit Sich fromme Christen-Hertzen zu allen Zeiten und in allen Nöhten trösten können Nebst einem Anhang Einer Aus den blutigen Schau-Spiel übersetzter Geschichte zweyer Blut-Zeugen der Warheit, Hans von Oberdam u. Valerius des Schulmeisters. Gedruckt in Ephrata im Jahr 1745.

166, [2], 120 p.; 13 cm. (12 mo)

The earnest duty of the Christian. Containing lovely spiritual prayers with which pious Christian hearts can comfort themselves at all times and in all distress Along with an appendix of two stories translated from *The Bloody Theater* [*Martyrs Mirror*] about two blood witness to the truth, Hans von Oberdam and Valerius the schoolmaster. Printed in Ephrata in the year 1745.

Historic Ephrata Cloister, PHMC

APOLOGIE, Oder schriftmässige Verantwortung Etlicher Wahrheiten. Herausgefordert durch eine neulich aufgesetzte Schrift, unter dem Namen Der Widerlegte Wiedertäufer, In einem Gespräch Geschrieben für den Gemeinen Mann. Es wird das ganze Gespräch von Wort zu Wort in diesen Blättern mitgetheilet, und die Apologie Zur Verantwortung Der beleidigten Wahrheit, Darzu gesetzt, durch Theophilum. Ephrata, Gedruckt, Auf kosten der Brüder, im Jahr 1788.

71, [1] p.; 21 cm. (8 vo)

A defense or a written justification of some truths. Provoked by a recently drafted writing under the name of the Refuted Anabaptist, in a conversation written for the common man. The entire conversation will be communicated word for word and the defense justifying the offended truth, is added, by Theophilum. Ephrata, printed at the cost of the Brethren, in the year 1788.

Pennsylvania State Archives, PHMC

Zum 7ten September 1785. in Lititz.

[4] p.; 19 cm. (8 vo)

On September 7th 1785 in Lititz.

Hess Archives and Special Collections, Elizabethtown College

An die eingesegneten Kinder Ein Väterlicher Nachruf. Besonders aber an die, welche etwas Licht und Gnade von Gott erlangt haben. Aus Liebe zu ihren unsterblichen Seelen, zusammen getragen, und zum Druck befördert, von einem Kinder-Freund und Lehrer der Evangelisch-Lutherischen Kirche in Nord America. Und nun, Kindlein, bleibt bey Ihm, (bey JEsu) auf dass, wenn Er offenbaret wird, dass wir Freudigkeit haben, und nicht zu Schanden werden vor Ihm, in seiner Zukunft. I Joh. 2, v. 28. Ephrata, Gedruckt Anno. 1788.

31, [1]; 19 cm. (8 vo)

To the consecrated children A fatherly address, especially to those who have attained some light and grace from God. Out of love for their immortal souls, assembled and advanced to print by a friend of children and teacher in the Evangelical Lutheran church in North America. And now, little children, abide in Him (in Jesus) so that when He is revealed we will have joyousness, and not be ashamed before Him in His coming. I John 2:28. Ephrata, Printed Anno. 1788.

Gettysburg United Lutheran Seminary

[published in English]

SCRIPTURE-INSTRUCTION; Digested into several sections By Way of Question and Answer. In Order to promote Piety and Virtue And discourage Vice and Immorality. With a preface relating to EDUCATION. By John Freame. *Prov: XXII: 6. Train up a Child in the the Way he should go: and when he is Old, he will not depart from it.* LONDON: Printed 1713. Reprinted at EPHRATA in Pennsylvania 1754. Price I Shilling.

162, [2] p.; 16 cm.

Hess Archives and Special Collections, Elizabethtown College

[published in English]

The FAMILY PRAYER-BOOK, CONTAINING Morning and Evening PRAYERS For Families and private Persons. To which are annexed DIRECTIONS for a devout and decent Behaviour in the publick Worship of GOD; more particularly in the Use of the COMMON PRAYER appointed by the *Church* of ENGLAND: Together with the Church-Catechism. Collected and published chiefly, for the Use of the EPISCOPAL CONGREGATIONS OF LANCASTER, PEQUEA and CAERNARVON. *"I will pray with the SPIRIT; and I will pray with the UNDERSTANDING also."* I Cor. XIV—15.... EPHRATA: Printed for WILLIAM BARTON MVCCLXVII [1767].

40, 27, 8, [1] p.; (8 vo)

Huntington Library, Santa Monica, California

Der Blutige Schau-Platz oder Martyrer Spiegel der TauffsGesinnten oder Wehrlosen-Christen, Die um des Zeugness Jesu ihres Seligmachers willen gelitten haben, und seynd getödtet worden, von Christi Zeit an bis auf das Jahr 1660. Vormalis aus unterschiedlichen glaubwürdigen Chronicken, Nachrichten und Zeugnissen gesammelt und in Holländischer Sprach heraus gegeben von T.J. v. Braght. Nun aber sorgfältigst ins Hochteutsche übersetzt und zum erstenmal ans Licht gebracht. Ephrata in Pensylvanien, Drucks und Verlags def Brüderschaft. Anno MDCCXLVIII [-MDCCSLIX]

The Bloody Theater or Martyrs Mirror of the Baptist-minded or defenseless Christians, who suffered and were killed for the sake of testimony to Jesus their Savior, from the time of Christ up to the year 1660. Formerly from various credible chronicles, reports, and testimonies collected and published in Dutch by T. J. v. Braght. But now it has been most carefully translated into high German and brought to light for the first time. Ephrata in Pennsylvania, printed and published by the Brotherhood. Anno 1748 [-1749]

56,478, [4], [14], 949, [11] p.; 36 cm. (Folio)

Historic Ephrata Cloister, PHMC

Die Beschreibung Des Evangeliums Nicodemi. Von dem Leyden unsers HERren JESu Christi, Wie er von den Juden, als ein Uebelthäter Zauberer ect: vor Pilato fälschlich verklagt, und unschuldig zum Tod verurtheilt worden. Wie auch Von seiner Begräbnuss, Auferstehung u. Himmelfahrt ect: Welches beschrieben worden in dem dreysigsten Jahr des Kayserthums Tyberii. Ephrata Verlags M: M: in 1748.

88 p.; 15 cm (8 vo)

A description of the gospel of Nicodemus. About the suffering of our Lord Jesus Christ, how he was falsely accused by the Jews before Pilate, as a criminal, sorcerer, etc., and was innocently condemned to death. Also, concerning his burial, resurrection, and ascension etc. which were described in the 30th year of the empire of Tiberius. Ephrata published by M. M. in 1748.

Muddy Creek Farm Library

Neue Zeutung und wahre Prophezeyung Hans Frummans, Welche Er mit sich aus den Himmel und der Höllen bracht hat, samt einer Vermahnung, allen Christen sehr nützlich und besserlich in diesen letzten betrübten Zeiten zu lesen. In liebliche Reimen verfasset durch Bartho: Ringewald. Verlegt von Mich: M: 1749.

54 p.; 16 cm. (8 vo)

New Testimonies and true Prophecies by Hans Frummann, which he brought with him from heaven and hell, along with an admonition to all Christians, useful and for improvement, to read in these troubled last times. Composed in pleasant rhymes by Barthol: Ringwaldt. Published by Mich. M. 1749.

Free Library of Philadelphia, Rare Book Department

Inwendige Glaubens- und Liebes-Uebung einer Seelen gegen Gott und dessen Gegenwart. Kurtz und einfältig entworffen und angewiesen. Von und vor eine Seele/ so nach Gottes Gegenwart und Vereinigung durch seine Gnade ist begierig worden. Parthenopolis: Gedruckt Anno 1775, vor Jacob Kimmel.

80 p.; 15 cm. (8 vo)

Inward Faith- and Love-Exercise of a soul toward God and His Presence. Briefly and simply drafted and presented by and for a soul that desires God's presence and union through His grace. Parthenopolis: Printed Anno 1775, for Jacob Kimmel.

Archives and Special Collections, Franklin and Marshall College, Lancaster, PA

Etliche Amerkungen über den Zustand und Gemüths-Beschaffenheit Der Indianischen Einwohner Dieses Welttheils. Aus dem Englischen übersetzt. Ephrata, Gedruckt Im Jahr M.LCC.LXXX.VI.

44 p.; 19 cm. (8 vo)

Some comments on the state and condition of the soul of the Indian inhabitants of this part of the world. Translated from the English. Ephrata, Printed in the year 1786.

Historic Ephrata Cloiser, PHMC

Eine kurtze vorstellung des theils von Africa, Welches bewohnt wird von Negroes, Darinnen beschrieben wird die fruchtbarkeit desselben landes, die gutartigkeit dessen einwohner, und wie man daselbst den sclavenhandel treibt. Ausgezogen aus verschiedenen Authoren, um die ungerechtigkeit solchen handels und die falschheit derer gründen, womit er behauptet wird, an tag zu legen.

Nebst anführung mancher schriftlichen zeugnüssen von verschiedenen nahmhafftten personen als: Georg Wallis/ Franz Hutchinson und Jacob Foster/ und einem auszug eines in London neulich gedruckten Büchleins, welches auch von gedachtem sclavenhandel handelt.

Zweymal in Engländischer sprache, und nun zum drittenmal, und das der Hoch-teutschen Nation zur mitleidendlichen betrachtung des zustands ihrer armen mit-geschöpffen, in ihrer sprache, heraus gegeben.

EPHRATA Drucks der Societät auf kosten etlicher freunden Anno Domini MDCCLXIII

197, [1] p.; 20 cm. (8 vo)

Historic Ephrata Cloister, PHMC

Gründlicher Unterricht Von den Metallen, Darinnen beschrieben wird, wie sie werden in der Erden generirt; und was man insgemein dabey findet. In zwey Büchern. Vormalis im Spanischen beschrieben durch Albaro Alonso Barba, Pfarrherr zu St. Bernards Kirchspiel in der Kaiserlichen Stadt Potosi, in dem Königreich Peru, in West-Indien; im jahr 1664. Hernach in das Engländische übersetzt durch Edward/ Graff von Sandwich. Anno 1669. Und nun um seiner Vortrefflichkeit willen zum erstenmal ins Hoch-teutsche übersetzt, und zum druck befördert, durch G. R. Dieser Kunst beflissenen. Nebst einem neuen Anhang betreffend obige Materie. Ephrata, Gedruckt durch J. Georg Zeisiger / Anno 1763.

198, [4], 16 p.; 19 cm. (8 vo)

U. S. National Library of Medicine

A short presentation of the part of Africa, inhabited by Negroes, in which is described the fruitfulness of the same land, the good-naturedness of its inhabitants, and how the slave trade is carried out there. Taken from various authors in order to expose the injustice of such trade and the falsehood of the reasons by which it is maintained.

Along with the quotation of some written testimonies from various renowned people such as Georg Wallis, Franz Hutchinson and Jacob Foster and an excerpt from a little book recently printed in London which also deals with the mentioned slave trade.

Published twice in the English language and now for the third time in High German so that the High German nation would consider compassionately the condition of their poor fellow creatures.

Ephrata: on the Press of the Society, at the cost of some friends Anno Domini 1763.

Fundamental instruction of metals, containing a description of how they are generated in the earth; and what one in general finds along with them. In two books. Previously described in Spanish by Albaro Alonso Barba, pastor of St. Bernard's parish in the imperial city of Potosi, in the Kingdom of Peru, West Indies, in 1664. Thereafter translated into English by Edward / Earl of Sandwich. Anno 1669. And now, because of its excellence, translated into high German for the first time, and advanced for printing by G. R., devoted to this art. Along with a new appendix of materials, pertinent to the above. Ephrata, printed through J. Georg Zeisiger / Anno 1763.

[published in English]

THE CHRISITAN's DUTY, TO *Render to CAESAR the Things that are CAESAR's*, CONSIDERED; With Regard to the PAYMENT of the present TAX of *Sixty Thousand Pounds*, granted to the KING's Use. In which all the Arguments for the Non-payment thereof are examined and refuted: Addressed to the Scrupulous among the People called *QUAKERS*, By a *Lover of his KING and COUNTRY*. PHILADELPHIA, Printed; PARTHENOPOLIS: Re-printed by J. GEORGE ZEISIGER, MDCCLXIII.

28 p.; 21 cm.

The State Library of Pennsylvania

Historische Nachricht von dem neulich in Lancaster Cauntly durch unbekante Personen ausgeführten Blutbade über eine Anzahl Indianer, welche Freunde dieser Provinz waren. Mit einigen hinzu gefügten Anmerkungen. Aus dem Englischen übersetzt. Gedruckt in Jahr 1764.

Historical report about the recent massacres in Lancaster County, carried out by unknown persons, of a number of Indians, who were Friends of the Province. With some added comments. Translated from the English. Printed in the year 1764.

31, [1] p.; 18 cm. (8 vo)

John Carter Brown Library, <https://www.Archive.org>

[published in English]

A LETTER, FROM Batista Angeloni, Who resided many Years in LONDON, To his Friend MANZONI. Wherein the QUAKERS are politically and religiously considered. To which is added, The Cloven-Foot discovered. A THING BY ANY MEANS. *EPHRATA*. Re-printed and sold by several Store-Keepers in the County of LANCASTER. [1764]

8 p.; 19 cm.

Library Company of Philadelphia, <https://www.DigitalPaxton.org>

Der Americanische Calender Auf das 1772ste Jahr Christi, Welches ein Schalt-Jahr von 366 Tagen ist. Enthaltend Die Wochen- Monats- Namen und Feyer-Tage, der Sonnen und des Monden Auf- und Untergang, die Mondes-Viertel und Zeichen, das Hohe Wasser in Philadelphia, und andere gewöhnliche Calender=Arbeit;

The American Calendar for the 1772nd year of Christ, which is a Leap Year of 366 days. Containing the Names of the Weeks and Months and holidays, and sunrise and sunset, and moonrise and setting of the moon, the quarters of the moon and the signs, the high tide in Philadelphia and other usual calendar features.

Wie auch Einge Poetische und andere Moralishe Stücke. Nach der Pennsylvanischen Himmels-Gegend berechnet.

As well as a few poetic and other moralistic items, reckoned according to the region of the sky above Pennsylvania.

Ephrata, mit Bewilligung der Brüderschaft gedruckt von Albert Conrad Reben.

Ephrata, printed with consent of the Brotherhood by Albert Conrad Reben.

40 p; ill; 20 cm (4 to)

Juniata College, Special Collections

[Text across the top:]

I Corinth. 1. v. 81 [should be 1. v. 18]

[Line under scripture citation:]

Das Wort vom Creutz ist zwar eine Thorheit denen †
die verlohren werden, uns aber die wir seelig/ werden,
ist es eine Gottes Krafft./

[Next line:]

Blück zu Creutz von gantzem Hertzen, Komm du
angenehmer Gast, Dein Schmerz/ Macht mir keinen
Schmerzen, Deine Last auch Keine Last./

[Text within the cross-shaped outline:]

Was ist das Creutz/
Des Höchsten Königs Ordens-Zeichen/
Die Fahne seines Streits/
Die Artzney vor die grösten Seuchen/
Ein Balsam der der Fäulniss wehrt, Ein Tiegel der das
Gold von Schlacken scheidet/
Ein Zaum wenn sich die Lust empört, Ein Messer so
das wilde Fleisch beschneidet/
Ein Sturm der uns in Hafen/
schlägt. Ein Stämpel der auf/
uns das Bild des HERREN/
prägt. Ein Gegen-Gifft der/
Wollust, Pracht, und Geitz/
Das ist das Creutz./

[On either side of the bottom portion of the cross are two parts of
a single Bible verse.]

[On the left side of the cross:]

Matth. 11. v. 30/
Mein Joch ist sanfft/

[On the right side of the cross is the rest of the verse:]

Und meine Last ist leicht.

[Following is the text that begins under the cross shape, with
each subsequent line expanding somewhat until a block of text
with justified margins on both left and right begins.]

(Geist)/

Schönes Creutz hier ist mein Rücken,/
Leichte Last, wer dich im Glauben fasst Kriegt durch/
dich ein leicht Gemuthe, Und geneusst des Himmels
Güte, Komm du/
angenehmer Gast, Komm ich will mich freudig
bücken, Schönes Creutz hier ist mein Rücken./

[Text across the top:]

1 Corinthians 1. v. 81 [should be I. v. 18]

[Line under scripture citation:]

The word of the cross is indeed foolishness to those †
who are lost, but to us who are being saved/ it is a
power of God.

[Next line:]

Look to the cross with the whole heart: come, you
pleasant guest: your pain/ causes me no pain, your
burden is also no burden.

[Text within the cross-shaped outline:]

What is the cross/
The sign of the Order of the Most High King/
The banner of His fight/
The medicine for the greatest plague/
A balm which protects against rotting, a crucible
which separates gold from dross/
A bridle when pleasure arises, a knife that cuts the wild
flesh./
A storm that drives us into harbor./
A seal that impresses upon/
us the image of the LORD/
an antidote against/
debauchery, pomp and greed/
That is the cross.

[On either side of the bottom portion of the cross are two parts of
a single Bible verse.]

[On the left side of the cross:]

Matthew 11 v. 30/
My yoke is easy/

[On the right side of the cross is the rest of the verse:]

and my burden is light.

[Following is the text that begins under the cross shape, with
each subsequent line expanding somewhat until a block of text
with justified margins on both left and right begins.]

(Spirit)/

Beautiful cross, here is my back/
light burden, whoever grasps you in faith receives
through/
you a light soul and enjoys the goodness of heaven.
Come,
you pleasant guest, come, I want to bow myself
joyfully, beautiful cross, here is my back./

Was hör ich doch vor ein Geräusch, Wie murrest du o
Fleisch, Hörst du diss Lied nicht gerne klingen/
So will ich dirs zum Trotz noch einmahl singen,
Schönes Creutz hier ist mein Rücken, Komm ich will
mich freudig bücken./

*[note: starting with the next line, the remainder of the text is in
a block that is justified on the left and right margins]*

(Fleisch) O Thorheits-volle That, Ich bate früh und
spat, Gott soll mich vor dem Creutz behüten, Und du
wilt ihm mit Fleiss/
den Rücken bieten, (Geist) Ich öffne ihm Thür und
Thor, (Fleisch) So schieb ich ihm den Riegel vor
(Geist) Ich heiss es/
auf die Schwelle treten, (Fleisch) Ach ach es kommt
wohl ungebeten, (Geist) Mein Auge lacht, wenn es
dasselbe schaut/
(Fleisch) Mir aber schaurt davor die gantze Haut,
(Geist) Das macht es droht, Dein'n Untergang und
Todt, Drum sieht/
man dich so sehr entfärben. (Fleisch) O krümmt sich
doch ein Wurm, wenn er soll sterben, (Geist) Das
Krümmen wird/
dir GOTT vergeben, Nur hüte dich vor frechen
Widerstreben, (Fleisch) Kans den nicht anders seyn,
So geb ich mich darein/
GOTT helffe mirs ertragen (Geist) So sprich mir nach
wie ich jetzt werde sagen, Schönes Creutz hier ist mein
Rücken/
(Fleisch) Schweres Creutz hier ist mein Rücken (Geist)
Komm ich will mich freudig bücken, (Fleisch) Komm
ich will mich traurig/
bücken. (Geist) Theurer Heyland, achte nicht, Was des
Fleisches Unart spricht, schlage zu wie dirs beliebt,
Schau den Geist der/
willig ist, Welcher deine Ruthe küsst. Da nur Liebes-
Schläge giebet, Theurer Heiland achte nicht, Was des
Fleisches Unart spricht./

*[Following is the text underneath the squared block of text.
This passage angles downward to the right, with increasing
indentation in each line. To the right of this block are two
separate lines that will be transcribe and translated after this
current section.]*

Wer sich ins Creutze sencket/
Nichts als Liebe dencket/
In bäten fleissig wacht/
Hat stets aufs Hertze acht/
In Freud und Leiden schweigt/
Sich gleich gelassen zeigt/
Auch aus dem allen geht/

What kind of noise do I hear? How you murmur, o
flesh, don't you like to hear this song resound?/
So I will sing it in defiance to you one more time:
beautiful cross, here is my back, come, I want to bow
myself joyfully./

*[note: starting with the next line, the remainder of the text is in
a block that is justified on the left and right margins]*

(Flesh) O act full of foolishness! I pray early and late
that God shall protect me from the cross. And yet you
[the spirit], with diligence, want/
To offer your back to it [the cross]. (spirit) I open to it
door and gate. (flesh) I shove the grate against it.
(spirit) I tell it to step across the threshold. (flesh) Ah,
ah it comes unbidden. (spirit) My eye laughs when it
sees it [the cross]./
(flesh) But my entire skin shudders. (spirit) That
means that it [the cross] threatens your demise and
death. Therefore one/
sees that you [the flesh] very much lose your color
[grow pale]. (flesh) A worm curls up when it shall die.
(spirit) For the curling/
God will forgive you. Just keep yourself from insolent
resisting. (flesh) It cannot be otherwise, therefore I
surrender/
God help me to bear it. (spirit) So repeat after me
what I now will say: Beautiful cross, here is my back/
(flesh) Heavy cross, here is my back. (spirit) Come, I
want to bow myself joyfully. (flesh) Come, I sadly/
want to bow myself. (spirit) Precious Savior, pay no
attention to what the rudeness of the flesh speaks.
Strike, as you desire, look upon the spirit/ that is
willing, which your rod kisses, with only loving blows.
Precious Savior, pay no attention to what the rudeness
of the flesh speaks.

*[Following is the text underneath the squared block of text.
This passage angles downward to the right, with increasing
indentation in each line. To the right of this block are two
separate lines that will be transcribe and translated after this
current section.]*

Whoever sinks into the cross/
thinks of nothing but love/
[and] remains diligently watchful in prayer/
[and] always pays attention to the heart;/
remains silent in joy and suffering,/ [and]
immediately shows one's self to be yielded;/
and also goes away from everything/

Wo Adams-Fall entsteht./
Die Brüder theuer halt, Das Leben vor sie stellt/
Der Eigenheit abstirbet, stets um die Weissheit
wirbet/
Biss sie sich ihm vertraut, Und Christi Weinberg baut/
Mit ihm in diesem Leben Viel Früchte GOtt zu
geben/
Das ist ein wahrer Christ, Prüff dich, ob du so bist./

[*To the left of this passage is a short verse in larger font:*]
Lasset uns mitziehen, das wir/ mit ihm sterben. Joh.
11. v. 16

[*To the right of the longer passage is another Bible verse:*]
Der Weg ist schmal der zum Leben führet und wenig/
sind ihr, die ihn finden. Matt. 7 v. 14

[*Underneath this verse are the following letters:*]
G. T. St.

Ephrata, mit Bewilligung der Brüderschafft Gedruckt
von Jacob Matzenbacher. Im Jahr MDCCLXXII

Broadside; 39.5 x 31.6 cm.

Archives and Special Collections, Franklin and Marshall College, Lancaster, PA

from which Adam's fall arises./
[Such a person] holds the brothers as precious, and
presents [his] life to them,/
dies to self and constantly woos Wisdom/
until she marries herself to him and labors in Christ's
vineyard/
with him in this life, giving much fruit to God./
That is a true Christian. Examine yourself, if you are
such a one./

[*To the left of this passage is a short verse in larger font:*]
Let us go with Him, that we may die with Him. John
11:16

[*To the right of the longer passage is another Bible verse:*]
The way is narrow that leads to life, and those who
find it are few. Matt. 7:14

[*Underneath this verse are the following letters:*]
Gerhard Tersteegen

Ephrata, with the consent of the Brotherhood, printed
by Jacob Matzenbacher in the year 1772.

Das Fromme Mägdlein, Oder Der Eltern Segen.
Uebersetzt aus dem Englischen. ST. CLARA. Parthenopolis
Gedruckt 1772.

6+ p., ill.; 20 cm. (8 ov)

NOTE: only known copy incomplete, estimated 8 total pages

The Pious Maiden, or the Parents' Blessing.
Translated from the English. ST. CLARA.
Printed in Parthenopolis 1772.

Free Library of Philadelphia, Rare Book Department

Das ganz Neue Testament Unsers Herrn Jesu Christi,
Recht gründlich verdeutschet. Ephrata in
Pennsylvaien. Anno, 1787.

792, [6] p.; 16 cm. (8 vo)

The whole New Testament of our Lord Jesus Christ,
thoroughly translated into German. Ephrata in
Pennsylvania. Anno, 1787.

Pennsylvania State Archives, PHMC

Eines Christen Reise Nach der seeligen Ewigkeit,
Welche In unterschiedlichen artigen Sinnen-Bildern,
Den gantzen Zustand Einer bussfertigen und Gott-
suchenden Seele Vorstellet; In Englischer Sprache
beschrieben Durch Joh: Bunian, Lehrer in Bedford,
Um seiner Fürtrefflichkeit willen in die Hoch-
Teutsche Sprache übersetzt. Ephrata in Pennsylvania.
Drucks und Verlags der Brüderschafft, Anno 1754.

280, [8], 264 p.; 16 p. (8 vo)

Historic Ephrata Cloister, PHMC

Math: 1. 21.

Und sie wird einen Sohn gebähren, des Nahmen
Wird JESUS heissen, dann Er wird
Sein Volck selig machen von ihren
Sünden.

Kein Nahme is so schön, als meines Jesus Nahme,
Weil er auf Deutsch so viel als Seligmacher heist,
Es ist auch dieses Kind der rechte Weibes-Saame,
Der uns allein den Weg zum ew'gen Leben weist;
Den Nahmen will ich mir tief in mein Hertze graben,
Und in der letzten Noth in meinem Munde haben.

Auf das heil. Weinachts Fest 1769

Broadside; 16.5 x 21 cm.

A Christian's journey towards blessed eternity, which
presents in various artful allegories, the entire state of a
repentant and God-seeking soul, written in the English
language, by John Bunyan, teacher in Bedford,
Translated into high German because of its excellence.
Ephrata in Pennsylvania. Printed and published by the
Brotherhood, anno 1754.

Math 1, 21

And she shall give birth to a Son whose name shall be
called JESUS, for He shall
save His people from their
sins.

No name is so beautiful as the name of my Jesus,
Because in German it means as much as Savior,
This child is also the true seed of woman,
Who alone shows us the way to eternal life.
This name I will engrave deep in my heart,
And in my final distress I will have it in my mouth.

At holy Christmas Fest 1 7 6 9

Historic Ephrata Colister, PHMC

[Published in English. NOTE: This deed was never
recorded in the Lancaster County Courthouse records.
The document exhibits some damage and portions of
the written information, shown here in red, are
illegible.]

This Indenture (Typis Societatis per P: M:) made the
[illegible] Day of **May** in the Year of our Lord one
thousand seven hundred and **sixty four** BETWEEN
JOHN MILLER of the Borough of Lancaster in the
County of Lancaster and Province of Pennsylvania
Black-Smith and ELIZABETH his Wife of the one Part
and **Dietrick Brubaker of Martick Township Lancaster
Township in the Province of Pennsylvania Cooper** of
the other Part WHEREAS the Honourable John Penn
Thomas Penn and Richard Penn Esquires Proprietors
of Pennsylvania by Patent under the Hand of the
Honourable Thomas Penn Esquire bearing Date the
sixteenth Day of October in the Year of our Lord one
thousand seven hundred and thirty eight for the
Consideration therein mentioned did grant and confirm
unto Michael Mayer (the elder) his Heirs and Assigns
for Ever a certain Tract or Parcel of Land containing
two hundred and seventeen Acres and the usual
Allowance of six Acres per Cent: for Roads and
Highways situate and being in the Mannor of
Conestogoe, as by the said Patent entered into the
Office for recording of Deeds in & for the City and

County of Philadelphia in Com: Book A: Vol: I, Page 114. &c. appears AND WHEREAS the said Michael Mayer and Elizabeth his Wife by their Deed indented under their Hands and Seals bearing Date the twenty second Day of June in the Year of our Lord one thousand seven hundred and forty five did give grant and confirm unto Michael Mayer their Son all that the said Tract of Land and Premises above-mentioned with the Appurtenances TO HOLD to him the said Michael Mayer the younger his Heirs and Assigns for Ever, as by the said Indenture recorded in the Office for recording of Deeds in and for the County of Lancaster in Book A. Page 250, appears AND WHEREAS the said Michael Mayer the younger by his Indenture dated the eighth Day of May in the Year of our Lord one thousand seven hundred and forty nine did grant and convey the said Tract of Land and Premises unto the said JOHN MILLER his Heirs and Assigns for Ever, as in and by the said Indenture recorded in the Office for recording of Deeds and & for the County of Lancaster in Book A: Page 194. appears AND WHEREAS the Honourable the Proprietors by their Patent bearing Date the fourth Day of June in the Year of our Lord one thousand seven hundred & sixty one did grant and convey to the said JOHN MILLER a certain Tract of Land (adjoining the said 217. Acres) containing one hundred and fifty Acres of Land, as by the said Patent recorded in Philadelphia in Book A: A. Vol. I. Page 303. &c. appears AND WHEREAS the Honourable Proprietors by their other Patent bearing Date the nineteenth Day of January in the Year of our Lord one thousand seven hundred and sixty four did grant and convey to the said JOHN MILLER a certain Tract of Land (adjoining the aforesaid Tracts) containing sixty Acres and twenty Perches of Land as by the said Patent recorded in Patent-Book A: A: Vol. 5. Page 440 &c. appears AND WHEREAS John Correll and Magdalena his Wife by their Indenture bearing Date the twenty ninth Day of March in the Year of four Lord one thousand seven hundred and sixty four did grant and bargain, sell and convey to the said John Miller and to his Hiers and Assigns a certain Tract of Land containing eight Acres and three Quarters of an Acre of Land (Part of a Tract of Land granted by the Honourable Proprietors to the said John Correll by Patent bearing Date the twenty third Day of July in the Year of our Lord one thousand seven hundred and sixty one which Patent is recorded in Philadelphia in the Patent-Book A: A: Vol I. Page 478.) as by the said Indenture recorded at Lancaster in the Office for recording of Deed in Book [blank] Page

[blank] &c. appears, by which Patents and Indentures the said JOHN MILLER became seized and possessed of the aforesaid several Tracts of Land in his Demesne as of Fee being in the whole four hundred and thirty five Acres three Quarters and twenty Perches of Land ore or less AND WHEREAS the said JOHN MILLER after having sold and conveyed unto **Isaac Kauffman one hundred three acres** Part of the said four hundred and thirty five Acres three Quarters and twenty Perches of Land more or less hath laid out the Residue into Lotts of five Acres each NOW THIS INDENTURE WITNESSETH that the said JOHN MILLER and ELIZABETH his Wife for and in consideration of the Payment of the Rents and Performance of the Covenants and Agreements herin after mentioned and reserved which on the Part and Behalf of the said **Dietrick Brubaker** his Heirs and Assigns are or ought to be observed performed and kept and of the Sum of **fifty pounds** to **him** in Hand paid (the Receipt whereof is hereby acknowledged) they the said JOHN MILLER and ELIZABETH his Wife HAVE granted, bargained enfeoff'd released and confirmed and by these Presents DO grant bargain enfeoff release and confirm unto the said **Dietrick Brubaker** his Heirs and Assigns **all that certain piece or parcel and Lott of Ground situate and Lying & being in the Town called Miller Burgh Bounded & described as follows to wit Beginning at the Corner of [the remainder of the lot description including the lot number is illegible]** TOGETHER with al and singular the Woods Under-woods Timber and Trees, Ways, Waters, and Water-courses, Rights, Liberties, Privileges, Hereditaments and Appurtenances whatsoever to the said described Lot or Piece of Ground hereby granted belonging or in any wise appertaining, and the reversions and Remainder thereof. TO HAVE AND TO HOLD the said described Lot or Piece of Ground, Hereditaments & Premises hereby granted or mentioned to be granted, with the Appurtenances unto the said **Dietrick Brubaker** his Heirs and Assigns for Ever, YIELDING and paying unto the said John Miller his Heirs and Assigns the yearly Rent or Sum of fifteen Shillings Laswfull Money of Great Britain, (or the Value thereof in current Money of the said Province at the Exchange of sixty five per Cent:) on every the **first** Day of **May** yearly for ever the first Payment thereof to be made on the **first** Day of **May anno Dom: 1765** And if it shall happen the said yearly Rent, or Sum of fifteen Shillings Sterling, hereby reserved or ay Part or Parcel thereof should be behind and unpaid for the Space of Ten Days after any of the said Days or Times herein before appointed for

Payment thereof in Manner aforesaid That then it shall and may be Lawfull to and for the said JOHN MILLER his Heirs and Assigns, or any of them, or his or their Attorney or Attorneys from Time to Time, and at all Times hereafter, or as Occasion shall require unto and upon the said described Lot or Piece of Ground, Hereditaments and Premises hereby granted, or any Part or Parcell thereof, to enter and distrain for the same Rent, herein and hereby reserved, and all Arrearages thereof, be the same one, two, three or more Years in Arrear, and the Distress or Distresses, then and there found, from Time to Time, to take, lead, drive, carry away, and impound, and impounded, detain and keep, and at proper Risque and Charges of the said Dietrick Brubaker Heirs and Assigns for the Sapce of Five Days, and if within the Space of Five Days Payment and Satisfaction of the said Rent and Arrearages thereof, with the Charges of making such Distress, or Distresses, from Time to Time, be not made, then the same Distress or Distresses to expose and sell by publick Auction or Vendue for the best Price, that can be reasonably gotten for the same, leaving in the Hands of the Sheriff, or Officer, that makes the Distress, the Surplusage, if any be, after the said Rent hereby reserved, and all Arrearages and Charges of Distress, Detainure and Sale are first deducted. But if Distress sufficient to satisfy the said yearly Rent or Sum of Fifteen Shillings, hereby reserved, and all Arrearages thereof from the Time to Time, as often as Occasion shall require, can not be found and taken at and upon the herein before granted and described Lot of Grand and Premises, then it shall and may be Lawfull to and for the said JOHN MILLER, his Heirs or Assigns, or any of them, and his and their Attorney or Attorneys, into and upon the said herein before granted and described Lot of Ground and Premises wholly to re-enter, and the same from thenceforth to have again, repossess and enjoy, and the Rents, Issues and Profits thereof to receive and take, until the said yearly Rent hereby reserved and all Arrearages thereof with the Charges o f such Re-entry from Time to Time shall be fully satisfied and paid. AND the said **Dietrick Brubaker** for himself his Heirs, Executors, Administrators and Assigns, doth covenant, promise and grant to and with the said JOHN MILLER his Heirs, and Assigns, by these Presents, That the said **Dietrick Brubaker** his Heirs, Executors, Administrators or Assigns, or some one of them, shall and will from Time to Time, and at all Times hereafter well and truly pay or cause to be paid, to the said JOHN MILLER, his Heirs & Assigns, the said yearly Rent or Sum of Fifteen

Shillings Sterling hereby reserved at the Days and Times herein before appointed for Payment thereof in Manner and Form aforesaid. AND the said JOHN MILLER for himself, his Heirs and Assigns doth covenant, promise and grant to and with the said **Dietrick Brubakers said** Heirs and Assigns by these presents, That **he** the said **Dietrick Brubakers** Heirs or Assigns (paying the said yearly Rent, hereby reserved, as the same shall hereafter from Time to Time grow due and payable, and performing the Covenants aforesaid,) shall or Lawfully may from Time to Time and at all Times hereafter for Ever peaceably and quietly have, hold, and enjoy the said described Lot or Piece of Ground, Hereditaments and Premisses hereby granted, or mentioned to be granted, with the Appurtenances, and receive and take the Rents, Issues and Profits thereof, without the Lawfull Let, Suit, Trouble or Molestation of him, the said JOHN MILLER, his Heirs and Assigns, or any other Person or Persons whatsoever, by or with his, their, or any of their Act, means, Covent, Privity or Procurement, IN WITNESS whereof the said Partis to the Presents have interchangeably set their Hands and Seals hereunto.

Received on the Day of the Date of the above Indenture of the above named **[blank]** the Sum of **[blank]** in full of the Consideration-Money above mentioned.

Witness present at signing.

Lancaster County. Be it Remembered that on the **[blank]** Day of **[blank]** Anno Domini **[blank]** Before me **[blank]** Esquire one of the Majesty's Justices of the Peace for the said County of Lancaster personally came JOHN MILLER in the above Indenture named, and acknowledged the same to be his Act and Deed, to the Intent that it may be entered of Record, And at the same Time came ELIZABETH the Wife of the said JOHN MILLER, who on Examination apart from her Husband acknowledged, that she voluntarily became a Party thereto, she being of full Age & the Contents thereof having been made known to her, Witness her & seal

Sealed and Delivered in the Presence of **David Jenkins** **[second signature illegible]**

.

Geistlicher Irrgarten,

Mit vier Gnaden=brunnen, dadurch kürztlich angedeutet werden, Erstlich die vier Ströme des Paradieses, und der glückselige Zustand des Menschen vor dem Fall. 2tens Durch das verkehrte Lesen werden angemerket, die viel und mancherley Kümmernisse und Drangsalen dieses Lebens. 3. Daß er aber an gleichem Ort anfagt und endet, zeigt: Gleichwie alles Wasser aus dem Meer, und wieder in dasselbe fließet: Also der Mensch, so bald er an diese Welt geboren, mit seinem Leib wieder zu seiner Mutter der Erden eilet. Die Seel aber soll ein jeder Christ GOtt täglich durch Buß, Glauben und Gebät aufopfern, bis sie auch zu GOtt ihrem Ursprung, und in seine völlige Genießung und Besetzung gelangen kan. 4. Endlich wird angewiesen, wie der Mensch durch den Satan zur Sünde gereizet, und zu Fall gebracht worden, dadurch die ganze Natur des Menschen verderbet ist: Deshalben, wie ein irrendes Schaaf herum wandert, bis GOtt sein Ganden arm über ihn ausstreckt, und durch seinen Heiligen Geist aus dem Göttlichen Gesetz als einem geistlichen Spiegel überzeuget, ihm seine Augen öffnet, daß er sein tiefes Elend sehen und erkennen kan, mit Verlangen daraus erlöset zu werden. Darauf er zu GOtt ruft, der ihme rathet, und durch sein heiliges Wort auf Christum weiset, und durch den wahren Glauben an Christum JESum auf die rechte Straß des Lebens gebracht wird, und also glückselig heraus kommt, zur ewigen Seligkeit. GOTT leite alles zum Preis seines Heiligen Namens, und zum Guten seiner Gemeine.

ALS Adam in dem Paradeis, von GOTT erschaffen war mit fleiß zu seinem Bild und Ehren, wurd er untreu dem HErren: durchs Teufels Lügen, Trug und List der grose Fall geschehen ist: Daher kommt es nicht minder, daß wir als Adams Kinder in Sünden sind geboren, das schöne Bild verloren. Weil wir die Sünd geerbet, und dadurch ganz verderbet. Darum als ich erwachte, die Sachen wohl bedachte, kam ich in grose Schmerzen, der ging mir tief zu Herzen, Da nahm ich mir in Sinn ein Weil spatzieren hin, als ich so fort thät schreiten, sah ich ein Gart von weitem, sehr lustig anzusehn, thät mich bald zu ihm nähn, und weil er nicht verschlossen, ging ich drein unverdrossen im Garten hin und wieder, ein klein Weil auf und nieder, Selzam war ER formirt, daß ich schier wurd verirrt, wolt mir gleich werden bang, dieweil der Weg und Gang thät hin und wieder lenken, erst thät ich mich bedenken, daß ich der rechten Straß abging ohn Unterlaß. Dann Ich kein Thür noch Thor, kont finden

Spiritual Maze,

With four fountains of grace, through which is briefly indicated, First, How the four streams of Paradise and the blessed condition of man (the human)* [was] before the fall. Second, By the crooked reading is noted the many and various worries and afflictions of this life. 3. That it [the maze] begins and ends at the same place shows that just as all water flows out of the sea and back into the same, thus man, as soon as he is born into this world, hurries back to his mother, the earth. The soul, however, every Christian should sacrifice to God daily through repentance, faith and prayer, until it [the soul] can attain to God, its origin, in His complete enjoyment and possession. 4 Finally is shown, how man, aroused to sin through Satan, is brought to the fall, through which the entire nature of man is corrupted. Wherefore, as an erring sheep wanders around until God stretches out His arm of grace over it, and through His Holy Spirit [working] from the divine law like a spiritual mirror convinces him [man], [and] opens his [man's] eyes, so that he can see and recognize his deep misery, with longing to be redeemed from it. Thereupon he [man] calls to God, who counsels him and points him to Christ through His holy Word, and [he- the man] is brought through true faith in Christ Jesus to the true path of life, and thus comes out of it [his misery] to eternal salvation. May God direct everything to the praise of His holy name, and to the good of His congregation [Gemeine could also be translated as "church," but congregation is more appropriate in this context.]

[*text within maze*]:

When Adam was created with diligence in Paradise by God in His image and glory, he became unfaithful to the Lord. Through the devil's lies, deceit and guile the great fall occurred. Thus it came about no less that we, as Adam's children, are born in sin and have lost the beautiful image [of God]. Because we have inherited sin [we] are also thereby totally corrupted. Therefore when I awoke, and seriously reflected upon the matters, I felt great pains deep in my heart. I had in my mind that I would go walking for a while, [and] as I stepped forth, I saw a garden in the distance that was delightful to look at [and] it soon drew me near to it. And because it was not enclosed, I went into it untiringly; back and forth I walked in the garden, and up and down for a little while. It was strangely laid out, so that I nearly went astray. I almost became afraid because the path and the way wound back and forth. At first I thought that I had continuously departed

da ich vor war erstlich kommen her. Indessen ward ich gewahr, Eins MANNES, und dunkte mich er sähe zorniglich, als ich mich zu ihm wandt, hatt er in seiner Hand voll geschriebene TAFELN zwo, Ich sprach zu ihm also, ich bitt dich in Gebühr, zeig mir den Weg zur Thür: Dann ich war leider heut, sehr abgegangen weit, Da sah mich dieser Mann gar hart und ernstlich an, sprach, wornach hast Verlangen, daß du hierher bist gangen, du hast von jugend an, gar wenig Guts gethan, gebrochen die gebott, so uns gegeben GOTT: hör doch wie dir der HErr stets also dräuet sehr, und mit den Worten schreibt: verflucht ist wer nicht bleibt, und nicht lebt GOTT zu gefallen, nach den Gebotten allen, der muß des Todes sterben, in Ewigkeit verderben, der in der Sünd verharret, und seine Buß aufsparret: Als ich gehört dis Wort, Erschrack ich an dem Ort, und thät mich von ihm lenden, mein Weg zurück wolt wenden, da kont ich nirgends aus, erst kam mich an ein Graus: mein Haar gen Berg thät stehen wann ich vermeint zu gehen hinaus, kam ich erst ein, was kann elender seyn, darzu so dunckte mich, wie mir allzeit nach schlich der Tod in grimmiger G'stalt, und wolt mir mit Gewalt, mein Leben gar entziehen, 2 Chron. 23,24. ____ Als ich hinaus wolt fliehen, da fand ich doch kein Pfort, die mich recht weiset fort, sprach wer will mich erlösen, von Sünd und allem Bösen, hätt' ich doch bald gefunden, die RUH und Freuden=Stunden, da fand ich in der That den treuen GOTTES=rath, so heißt, Ruf mich nur an, aus Noth, ich helfen kan, Da ruft mein HERZ ____, und spricht: ACH HERR! verlaß mich nicht. Darauf hab ich ersehen, ein Mann thät zu mir gehen, und sprach zu mir gar lind: merk auf, O Menschen=Kind! Also spricht GOTT der Herr, der dich geliebet sehr, verlassen hab ich dich, doch nicht für ewiglich, nur einen Augenblick, Dich darum nur, drein schick, doch will ich ewiglich, mit gnad erbarmen mich, und deiner nehmen an, darauf man bauen kan. Und siehe, es wird sein, ein Jungfrau schwanger seyn, die wird ein SOHN gebären das thu ich dir erklären, der heißt Emanuel, vertrau ihm deine seel, da ich hört diese wort fuhr ich mit freuden fort: Und als ich hatt' vernommen, daß der Erlöser kommen, ein Engel es vermeldt, den hirten auf dem feld, merkt wohl den guten b'richt, ihr menschen fürcht euch nicht, Ich künd an grose freud, dann es ist euch ja heut der Heiland der erkoren, in diese Welt gebohren, als sie das Wort empfangen, sind sie zu JESu gangen, und haben ihn gefunden in windlen eingewunden, und alles offenbahr, wie es verkündet war. Weil ich das hab vernommen, hoff ich zurecht zu kommen. Da sprach

from the right path. For I could find no door nor gate where I had first entered. Meanwhile I became aware of a man and I thought he looked angrily as I turned to him. In his hand he had two written tablets full of writing. I said to him, "I ask of you, with all due respect, show me the way to the gate, for unfortunately today I have strayed far off course." This man looked at me sternly and seriously and said: "For what do you have longing, that you have come here? From your youth onward you have done very little good and have broken the commandments which God gave us. Hear how the Lord constantly threatens you with the written words, 'Cursed is the one who does not remain and live pleasingly to God according to all of the commandments. That one must die the death, and that one must decay in eternity who persists in sin and holds back his repentance.'" When I heard these words a terror came over me in that place that turned me away from him, [and] I wanted to make my way back. Because I could not go out anywhere, such a horror came upon me that my hair stood on end, for I intended to go out the way I first entered. What could be more miserable, it seemed to me, than the grim figure of death always creeping after me and wanting with violence to tear away my life from me? 2 Chronicles 23:24 ____ As I wanted to flee from there, I could find no gateway to lead me correctly out. I said, "Who will redeem me from sin and all evil?" I would have found peace and hours of joy. Then I found in fact the faithful counsel of God, which is: 'Only call upon me; I can help you out of distress.' So my heart calls ____ and says, "O Lord, do not leave me!" Then I saw a man coming to me who spoke quite calmly to me: "Take notice, O human child! Thus says God the Lord, who loves you very much: I did leave you, but not for ever, rather only for a moment, [and] only so that you might give yourself over, for I certainly want to have mercy with grace eternally, and I will receive you, and one may depend upon it [literally: build upon it] And see, it shall be, that a virgin shall be pregnant, she will bear a son, I declare to you, [and] His name will be Emanuel. Entrust your soul to him.'" When I heard these words I went forth with joy. And as I realized that the savior has come, [as] an angel announced to the shepherds in the field, "Note well the good news, you people do not be afraid. I tell a great joy, for to you this day the Savior, who was chosen, has been born into this world." When they received the word, they went to Jesus, and they found him wrapped in swaddling clothes, and everything was revealed, [just] as it had been announced to them.

auch offenbar, der sein vorläufer war, zeigt auf ihn sagt mit Nahm, sieh, das ist Gottes lamm, das der welt sünde trägt, dadurch wurd ich bewegt, verhoff zu treffen an, die rechte Straß und bahn, daß Ich komm aus dem Garten, indem, da sah ich warten ein Herr, der da vermeldt, also hat GOtt die Welt, so hoch und breit geliebet, daß er sein sohn hingiebet, daß alle die auf Erden, so an ihn glauben werden, nicht kommen zur Höllen=Pein, Nein: sondern sollen selig seyn: Noch mehr spricht JESUS CHrist, der sein Erlöser ist, Ich bin der Weg, merk eben, die Wahrheit und das LEBEN, Es ist sonst gar kein HEIL, Kein Seelenschatz und Theil, Ist auch kein anderer Namen dadurch wir allesamen könn'n ewig selig werden, im Himmel noch auf Erden, als JEsus und sein Blut, der machet wieder gut, was Adam hat verderbet, und wir von ihm geerbet. Wirst du an JEsu kleben, gleich wie ein Schoß der Reben, so wird dein glaub auf erden, durch Liebe thätig werden. Darum HErr JEsu Christ, leit mich zu jeder frist, durch deinen geist und wort, zur rechten lebenspfort: du hast ja mir zu gut vergiesen lan dein blut, mein sünd damit bezahlt, erlößt vons Todsgewalt, da du am Kreutz gestorben, bey dem Vater mir erworben das ewig Himmelreich, versetz uns allzugleich, zu dir ins himmlisch Haus, so kommen wir heraus.

Ephrata Im Jahr 1788.

[text inside four text boxes]:

[upper left:]

Ich bin wie ein/
verirret und/
vrloren Schaf,
suche deinen

[upper right:]

Knecht: dann/
ich vergesse dei-/
ner Gerbote
nich. Ps. 119

[lower left:]

Wir gingen alle/
in der Irre wie/
Schafe, ein jeg-
licher sahe auf/
Seinen Weg;

[lower right:]

aber der HErr/
warf unser aller/
Sünde auf/
Ihn. Ex. 53,6./
Ezech. 34,4.

Broadside, 41.28 x 33 cm.

Because I have heard this, I hope to be set right. Also one spoke openly, who was His forerunner, [and] pointed to Him and called Him by name, "Behold, this is the Lamb of God lamb that bears the sin of the world." I was moved by all this. I had hope that I would find the right path and way, so that I may come out of the garden. In it I saw a gentleman waiting, who announced: "God loved the world so highly and widely, that He gave His son, that all on earth who believe on him shall not come to the pains of hell, No! rather shall be saved. Yet more says JESUS CHrist, who is his Redeemer: "I am the way, note well, [and] the truth and the LIFE." There is no other salvation, no treasure or portion for the soul, there is no other name by which we can all be saved, in heaven nor on earth, other than JEsus and His blood, who restores again what Adam corrupted and what we inherited from him. If you cleave to Jesus like a branch to the vine, your faith on earth will become active through love. Therefore, Lord Jesus Christ, guide me at all times with your spirit and word to the true gate of life. You have to my benefit shed Your blood and with it have paid for my sin, redeemed me from the power of death. Because you died on the cross you won for me from the father the eternal kingdom of heaven. Transfer us soon to Yourself in the heavenly house, so shall we will come out [of this world].

Ephrata in the year Christi 1788

[text inside four text boxes]:

[upper left:]

I am like a/
Straying and/
Lost sheep.
Seek your/

[upper right:]

servant: for/
I forget your/
commandments/
not. Psalm 119/

[lower left:]

We have all gone/
Astray like/
Sheep, everyone/
Looked to his own way/

[lower right:]

but the Lord/
laid all of our sin/
upon Him. Isaiah 53:6/
Ezekiel 34:4/

Historic Ephrata Cloister, PHMC

Diesen beyden Ehgatten, als *Leonhart Miller* und seiner ehlichen \ Hausfrau *Marcretha* ist eine *Tochter* zur Welt gebohren, als: \ *Barbara Millerin* ist zur Welt gebohren im Jahr \ unsers HErrn JEsu 1777 den 23^{en} Tag *Aprill* um 6 Uhr *Morgens* im Zeichen de [blank] \ Mithin diese in den Gnadenbund Gottes einverleibet, und von \ *Henrich Hellmuth* Prediger und Diener des Worts Got= \ tes den 19^{en} Tag *Mey* getauft und genennet worden, wie \ oben gemeldt. *Tauffzeigen sind Emanuel Süs und seine Frau | Susanna*. Die oben gemeldete ist gebohren in America, im Staat \ *Pensylvania* in *Lancastar* Cauntly in *Warwick* Taunschip.

Wann wir kaum gebohren werden: Ist vom ersten Lebenstritt bis ins kühle Grab der Erden, Nur ein Kurtz gemessener \ Schritt. Ach mit jedem Augenblick! Gehet unsre Kraft zurück, Und wir sind mit jedem Jahre, allzu reiff zur Todten= \ bahre, Und wer weiss in welcher Stunde, uns die letzte Stimme weckt: Dann GOTT hat's mit seinem Munde, Keinem \ Menschen noch entdeckt. Wer sein Haus nun wohl bestellt geht mit Freuden aus der Welt. Da die \ Sicherheit hingegen; Ewigs Sterben kan erregen. \ Henrich Otto.

Broadside; 32.5 cm. wide

Ernstliche Erweckungs-Stimm In ein lied verfasst Ueber den so lan gestandenen und grosen Cometen Welcher sich im X Monat des Jahrs 1743 das erste mal sehen liess, und 10 Wochen lang gestanden. Von einem Freund zugesandt, Und, auf dessen Begehren, Zum Druck befördert. Zu Ephrata, MDCCXLV.

14 p.; 16 cm. (8 vo)

NOTE: Juniata College, Huntington, PA copy has 16 p.

To these two married people, namely *Leonhart Miller* and his lawful wife *Marcretha* was born into the world a *daughter*, namely *Barbara Millerin* in the year of our Lord Jesus 1777 on the 23rd day of *April* at 6 o'clock in the *morning* in the sign of [blank]. Whereby this child was incorporated into the covenant of grace with God, and baptized and named by *Henrich Hellmuth*, preacher and servant of God's word on the 19^h day *May* as mentioned above. *Sponsors were Emanuel Süs and his wife Susanna*. The above mentioned was born in America, in the State of *Pennsylvania* in *Lancaster* County in *Warwick* Township.

Scarcely born into the world, it is only a short-measured pace from the first step to the cool grave in the earth. O with every moment! Our strength diminishes, and we grow ripe for the bier. And who knows in what hour the final voice will awaken us, because God has not revealed this to anybody yet. Who tends to his house will depart from the world with joy. Because surety, in contrast, can provoke eternal death. Henrich Otto.

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Earnest Awakening Voice Composed into a Hymn Concerning the Long Standing and Great Comet, which showed itself for the first time in the X [10th] Month of the Year 1743 and stood visible for 10 Weeks. Sent by a Friend, and, at his request advanced into Print. At Ephrata, MDCCXLV [1745].

Historic Ephrata Cloister, PHMC