Mary K. Gingrich
Umberger's grandparents
Bible Isaac Gingrich
BIBLIA,

Das ist:

Die ganze 

Heilige Schrift 

des 

Alten und Neuen 

Testaments,

Nach der deutschen Übersetzung

D. Martin Luthers;

Mit einem jeden Capitels kurzen Summarien,

Auch beigefügten vielen ausführlich berichteten Parallelen,

Und 40 vorzüglich bildlichen Vorstellungen versehen.

In Stereotypen, verfertigt, von F. Howe.

PHILADELPHIA:

Gedruckt und zu haben bei Kimber und Sharplex, Buchhändler,

Nrc. 50, in der Nord-Bierrenstraße.
Isaac Gingeschirch wurde geheiratet 25. November 1850.


Isaac Gingeschirch wurde zum zweitenmal geheiratet. Milt.


<table>
<thead>
<tr>
<th>Geburten</th>
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<tr>
<td>Jacob Ziegler ist geboren am 27. Januar im Jahr 1858 im Greifen Löb.</td>
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Kinder aus zweiter Ehe:

Amanda Ziegler ist geboren am 27. Januar im Jahr 1858 im Zeichen des Krebses.
Familien-Register

Euchibesfälle

Wunsch, der Visser von Zuylen,
Sind am 14. Mai im Jahre 1848, im
Alten 35, im 6. Monat, 27 Iagen

Merkend, der Visser von Zuylen,
Sind am 21. Oktober im Jahre 1849, im
Alten 22, im 3. Monat, 3 Iagen.

Jacob, der Visser von Zuylen,
Sind am 1. November im Jahre 1849, im
Alten 18, im 1. Monat, 10 Iagen.

Levi, der Visser von Zuylen,
Sind am 28. November im Jahre 1849, im

Caspar, der Visser von Zuylen,
Sind am 13. Januar im Jahre 1850, im
Alten 60, im 2. Monat, 23 Iagen.

Isaac Gingrich, der Visser von Zuylen,
Sind am 31. Januar im Jahre 1850, im

David Gingrich
Michael
Jacob
Lavi
Barbara
Katharina

Euchibesfälle

Anna Jordy, der Sekretär von
Issac Gingrich, starb den
25. August, im Jahr, 1854, in
einem Alter von 27 Jahren, 2 Monaten
und 11 Tagen.

Issac Gingrich
Starb am 13. August 1892
wurde alt 69 J., 11 M., 4 T.
geboren am 26. September 1822.

Elizabeth Gingrich
geb. Westenberger
starb am 28. Mai 1895
wurde alt 27 J., 2 M., 19 T.

Martin, 9. Januar 1818
im Jackson, Townshiff, Lab. Co.
Isaac B. married Anna Jordy, Nov. 28, 1871. Born Mar. 9, 1818, in Jackson Township.


Born Sept. 26, 1822, died Aug. 13, 1892.


Amanda B. Horst, Jan. 27, 1858.

Isaac B.'s brother and sister died.

1. 35 yrs. of age
2. 22 yrs.
3. 18 yrs.
4. 20 yrs.
5. 60 yrs.
6. 28 yrs.

Michael Gingrich
Isaac Gingrich's uncle.

1892
1822
1852
1881
1892
1892
1892
1892
1892
Michael 67  born May 25 - 1792
  died May 21 - 1860
  Age: 67 yrs 9 mo  6 da.

Isaac Stephen of Michael 4th
  1849 / prea. Jr.
  Dec. 1875 - Bish.

1860
1792
6

1849
1792
7

1822
1792
30

Grace

Davida Sprack

D. Sprack - Unmarried

1478
18

12
9
6
4
2
1

Priscilla Sprack

 nasty

- 35 yrs 6 mo 27 da.

m. to Isaac Sprack
Indianischer Thee,

Welcher der allerwichtigste unter allen Sorten ist; er bestimmt Köstlichkeit, macht guten Appetit zum Essen, bestimmt vorzüglich das Kalt, und Rhumatismus, und macht gesund Blut; auch für Wassersucht und Absonderung ist er das vorzüglichste Mittel, und ist für Frauen vor und nach der Geburt ein bewährter Thee zur Reinigung und dient vorzüglich zur Gesundheit der Kinder; für Leibs- schmerzen wirkt er außerordentlich gute Dienste; er erwärmt den Magen, und räumt alle Verschleimung hinweg, ja, und treibt die Wärme auf der Stelle aus dem ganzen Leibe, ja. Man nimmt einen Schuß voll Thee zu einer Quart Wasser, und läßt ihn eine Viertel Stunde gut kochen, gut bedeckt damit kein Gecruch abgeht, alsdann darf man ihn kalt oder warm, mit oder ohne Zucker trinken, alle Tage ein Quart, je nach Verhältnissen.

Ein Viertel Pfund kostet 25 Cents, u. man ist auch den Thee trocken; je 1 Theelöffel voll mit Molasses, wenn die Krankheit schwer ist, alle 2 Stunden, für Kinder nach Alter weniger zu nehmen.

Die Eignis ist von der nützlich vorzüglichsten Eigenschaft.—Preis ist.

Sebastian Zeisel,
wohnhaft im neuen badsteirnern Hauß, am englischen Volksansichten Urgeschichtsige in der Chesnut Straße.
Bvor achtzehn hundert Jahren
War hier in der Welt,
Wie viele es erfahren,
Ein wundergroßer Held —
Der Sohn des Altherkömmens,
Der Maria ihr Kind,
Der wiederholt mit Nächstem,
Bei Menschen zu geschwind!

Er wandelte auf Erden
Bei sechszehn Jahren,
Doch war er bei Gelehren
Verfolgt immerdah.

Die fleißig Prätiseer,
Die nahmen ihn nicht an;
Sie wollten etwas höher
Für ihren König bauen.

Sie wollten nicht herunter,
Sie war auf zu hoch,
So geht es auch jetzunter
Zu diesen Zeiten noch.

Dann hat er sich erwähnt
Von armen Fischerleuten,
Zwölf hat er sich erwählt,
Die mit ihm gingen weit.

Doch Einer war ein Teufel,
Falschheit genannt,
Doch war es ohne Zweifel
Den Meister schon bekannt.

Der hat ihn denn verrathen
Zur bösen Prießer-Rott,
Die zogen sie sein' Schaden
Und auch noch sein' Tod.

Dann kamen sie mit Stangen
Und Schwertern an der Zeit,
Und nahmen ihm gefangen,
Den Herrn der Herrlichkeit!

Sie brachten ihn zum Richter,
Daß er ihn richten soll, —
Die großen Böswädiger,
Von Bosheit mehr als voll!

Dort thaten sie dann flechten
Von Dornen eine Krone,
Für Jesum, den Gerechten,
Den wahren Gottessohn.

Dann thaten sie ihn führen
Zum Kreuz auf Golgatha,
Creation, Fall and Salvation.

Creation and Fall of Man, and the Way again opened to Salvation through Jesus Christ.

TUNE: "I've nailed my soul to the Heaven of Rest!"

Dear Jesus, my Saviour, Redeemer and Lord,

Dear Jesus, my Saviour, Redeemer and Lord,
If Thou wilt be gracious to me,
With the good spirit assistance afford,
For I would thus glorify Thee,
To compose a short hymn, or to write a new song
Unto Thy name, honor and praise.
That thereby some souls of mankind might be won
To accept Thy salvation and grace.

Dear Lord, I will endeavor, I'll trust and I'll try,
I'll cast in one Penny, one Shilling;
Dear Jesus accept it, O pass it not by;
Set it a side, done is the right.
If Thou wilt but bless it, O Lord!
It may lead some soul to enter into the gates of rest,
Repeal and believe in Thy Word.

It may be like some food to some hungry soul,
And if Thou wilt bless it, O Lord!
And if that is so, that soul might be moved
To repent and return to the Lord;
O, then, for my labour, dear brethren beloved,
I would count it a noble reward.

But now, dear companions, I mean all mankind,
All human mankind, Adam's race,
Return with me now, let us now be inclined;
The creation of man to restore;
For man was created, pure, holy and good;
He was in the image of God's image was made.
A mark of God's noblest creation he stood,
In the garden of Eden was placed.

Then man like his Maker was happy and pure,
In no sinner sorrow nor death;
His life was immortal, 'twould ever endure,
For God had breathed in him his breath.
Thus man lived most noble, his life was complete,
And nothing could make him sorry;
For he had his Maker in union sweet,
For God was his life and his joy.

But now, my companions, you well understand,
If you read the Bible, I say,
That God's Holy Spirit gave man a command;
Which was to be and obey;
Written is the law, which is directed towards God,
That he should be blessed evermore;
But if he should transgress and heed not God's Word,
Then ruin and death would be sure.

But man soon was tempted by Satan, you know,
The fruit of that tree to partake;
Thus ruin in all mankind was spread,
Which God had forbidden to eat;
For Satan, the serpent, with cunning deceit,
Led man to transgress, he complied;
For man of that fruit God forbade him to eat,
He ate, and transgressed, and he died.

For that life and that love, that communion he had
With God his creator, lost peace;
Now died in his soul, he was his soul;
Full of fear he now hid from God's face.
He hid from his face, from his Makers embrace,
He was now sin, wicked, impure;
He was lost, he was ruined, O miserable case,
Now of all creation most poor.

For that image, so fair of his Maker and God,
Through sin, was spilt, it was lost,
And the love in his soul, and the union he had,
Was no more his soul now was torn;
His soul now was tossed with dread and with fear;
Where could he, where should he now go?
Unto God, who was holy, he durst not draw near,
His fate was penitence and woe.

But God, with compassion and mercy was moved,
For man, whom he highly had made;
He still was a being, he cried and loved,
Though man from his presence now fled.
And man, though now fallen in ruin and shame,
God did not, and would not forget;
God yet with compassion was mindful of him,
In mercy he followed him yet.

For though man now fled, and although man now hid
When God did in the garden seek him;
And man not appearing as foretimes he did,
God sought him and called him by name;
God sought him, God called him, where act they, he
Why is it thou hast taken from me? [pause]
Man hearing God's voice, to his Maker replied;
I am afraid for I am naked, said he.

But God then inquired and said unto man:
Who told thee that thou art naked?
This first thou hast been obedient unto my command!
Didst thou not partake of the fruit of that tree?
Dost thou not partake of the fruit I forbade thee?
Is it not good for food and delight?
If it is not good for food and delight,
Then why stt thou that thou art naked?

Thus Adam and Eve, they were sought of their God,
Though seeking to see and to hide.
And with the good spirit assistance afforded,
That I might thus glorify Thee;
But man, now unequally, polluted with sin,
God's presence no more could endure;
For God, he was holy, and man now unclean,
Now miserable, wretched and poor.

And though still mankind now there he had done,
He could not his Maker sustain;
God's image was lost, and the beauty was gone.
He durst not draw near to his face,
God made him ashamed of the Adam and Eve,
And they could not dwell in the garden to live,
A just recompense for their sins.

But out of compassion, God would not permit
That man without hope should remain.
And spake in his wisdom to unto his servant:
That man might have comfort again.
For God to the serpent did sentence declare,
And thus in conclusion he said:
The seed of the woman shall bruise and not spare,
Her heel it shall be sore bruised thy heel.

But here, my dear friends, I'll no longer detain;
For you have the Bible, I know.
So you read your Bible, which well doth explain
Things better than here I can say;
My object and aim, or my wish and design,
Is now to proceed further on;
But wish, yet to speak or to add a few lines,
What God in great mercy hath done.

For God in high heavens, in glory above,
There he had with him a dear son,
The child of his heart, the fruit of love,
The beauty of heavens, the crown;
This Son, pure and holy, this immaculate Lamb,
This Lamb without blemish or stain;
This Son and Father, beheld yet a plan;
That man might be restored again.

That man might be restored, redeemed and restored,
That Son from high heaven, the crown;
That Son of the Father, our Saviour and Lord;
That Son of bright heaven came down;
He came from high heaven; He is the bright throne
Was born in a stable below,
No humble so poor as this Saviour did come;
He sought no splendor nor show.

He laid of his garment of heavenly brightness,
He put on a garment of flesh;
Now man could draw near him, he need not aflight
For God is revealed in the flesh;
Christ come to suffer, he died on the cross,
He suffered and died on the tree;
He gave his own life, his own blood for the cost,
That sinners might live and go free.

Now, God, through Christ Jesus, lavieth us to come;
Come sinner, now come unto me;
You need not be ruined and ever undone,
Now grace and salvation is free.
Come now without money, come now do not fear,
Though guilty and wretched you be;
Now to that dear Jesus and Savior draw near,
He's longing and waiting for thee.

Now sinner return like the prodigal Son,
Though ragged and tumbled, undone;
The Angles of heaven, the Father, the Son,
Rejoice now to see your return.
Then sinners, I say then why will you delay;
You're ragged, you're sick, and you're poor;
Why then not return to your Father and home,
Where plenty of good is in store.

Why stare then and die, all your waste you'll supply
He'll feed you and clothe you in laces!
Unfaithful servant you've served me;
Don't mind to please me;
And make you an heir of his kingdom so fair.
With peace and with angels on right,
Where you shall remain, and eternally reign,
Where all will be love, peace and joy.

Well now I will close, and I bid you farewell,
Now think not to consider the cost,
Wherein you hereafter eternally dwell,
ye shall be saved or ye shall die;
If you accept Jesus, He'll give you a home,
A mansion in heaven so fair.
But if you reject Him then you will go down
to ruin, to woe and despair.

Yet let us be wise, and all make a good choice,
And willingly hasten and come,
That we may forever be blest and rejoice;
With saints and with Angels in heaven.
In bliss and in glory, in mansions complete,
There ever, forever to dwell;
Where all will be love, peace and gain sweet.
May God add his blessing, farewell!

Fountainville, Pa.

William Grove.