

I have never fully understood my own passion for history and the stories of people now gone. But, I don't suppose it is necessary to understand such things. I know that I enjoy searching out the stories and placing myself in the events that happened so long ago. While writing a recap of the 1912 Annual Conference, it occurred to me that it might be interesting to review a year and the events of that year in our church.

I realized quickly that 1912 was in many respects an undistinguished year. While my knowledge of world history is limited, it appears that little was going on. William Howard Taft was president of our nation. No wars were being fought though some unrest was beginning. Agitators seeking socialistic programs were appearing. The women's suffrage movement continued to gain momentum. The Titanic took 1500 people to a watery grave. The first Balkan War brought unrest to Europe. New Mexico and Arizona became the 47<sup>th</sup> and 48<sup>th</sup> states. Robert F. Scott reached the South Pole though he and his companions died as they returned. The Olympic Games were held in Stockholm, Sweden.

But, the ministry continued. The Gospel Banner published its stories. Churches continued to develop. The Gospel Workers and Gospel Heralds proclaimed the gospel. Let's get a feel for what our fathers and mothers in the faith were thinking about. Let's find out what successes they experienced.

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#### Churches and Pastors – 1912

|                    |              |
|--------------------|--------------|
| Allentown (Bethel) | W S Hottel   |
| Allentown (Salem)  | R L Woodring |
| Athol              | F M Hottel   |
| Bethlehem          | C H Brunner  |
| Blandon            | J F Barrall  |
| Coopersburg        | E N Cassel   |
| Easton             | J G Shireman |
| Emmaus             | E E Kublic   |
| Fleetwood          | J F Barrall  |
| Graterford         | H K Kratz    |

|                      |                |
|----------------------|----------------|
| Harleysville         | H K Kratz      |
| Hatfield             | O S Hillegass  |
| Lebanon              | G H Society    |
| Lehighton            | E T Shick      |
| Macungie             | E E Kublic     |
| Mt. Carmel           | M H Kline      |
| Nazareth             | P J Musselman  |
| Northampton          | V H Reinhart   |
| Philadelphia (Salem) | W J Fretz      |
| Plainfield           | P J Musselman  |
| Quakertown           | O S Hillegass  |
| Reading              | F M Hottel     |
| Royersford           | J C Roth       |
| Shamokin             | G H Society    |
| Spring City          | J C Roth       |
| Springtown           | E N Cassel     |
| Stroudsburg          | none           |
| Stroudsburg E.       | M W Ettinger   |
| Sunbury              | G H Society    |
| Terre Hill           | J F Barrall    |
| Walnutport           | W W Zimmerman  |
| Washington NJ        | G H Society    |
| Weissport            | E T Shick      |
| Zionsville           | R Bergstresser |
| Pres. Elder          | W G Gehman     |
| Pres. G. H. Soc.     | H B Musselman  |
| Miss'y Pres. Elder   | W B Musselman  |

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January 4 – From the Gospel Banner – Editorial.

[Pennsylvania pastor, C. H. Brunner, was serving as the editor of the Gospel Banner. This editorial begins the new year.]

## RETROSPECT.

Three years have passed since we undertook in the name of the Lord to write a page in our esteemed Church Paper. We have rejoiced with the victories of the "Banner," praised the Lord for the progress that is visible in both the appearance and the helpful contents during these years. Although with many people silence is often significant and perhaps sometimes ominous, yet we rejoice for the freedom with which many expressed the feelings of their hearts. We trust its columns have been a blessing to thousands weekly. Personal issues are too trifling for either the sacred desk or a holy ambassador, or the sacred pages of a paper standing for all the doctrines of the Holy Bible. In the measure that Christ was lifted up in its columns, the Holy Spirit will surely have blessed the best efforts of His servants throughout.



**C. H. Brunner**

## PROSPECT.

Looking within we must exclaim with the holy Apostle "In me, that is in my flesh, dwelleth no good thing." Looking again, yes looking deeper within, beyond the realm of the "flesh," if we can understand it, we trust we can say with full assurance of faith with the same old Apostle "Christ liveth in me."

Looking back, we see much weakness and failure on the human side which is discouraging, we also see much blessing and help from the Lord which is very encouraging.

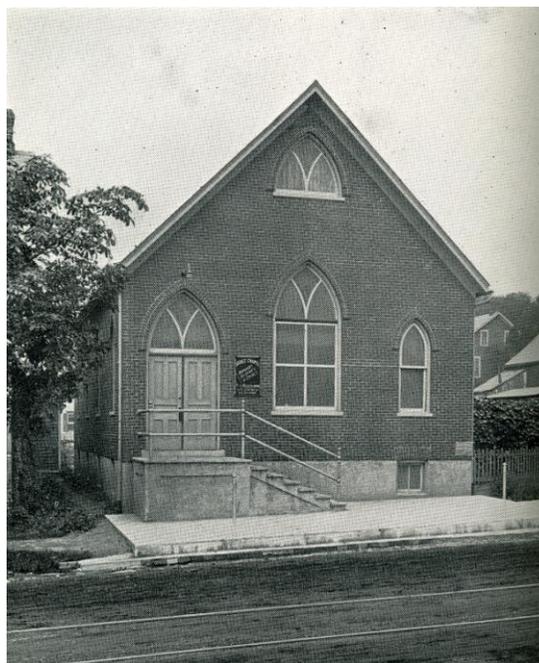
Looking right and left, we see apostasy, departing from the truth, false doctrines, declension, higher criticism, flattery, carnal sympathy seeking, etc., etc. But we also see a little flock, a few here and there who are denying themselves, lifting up the standard by voice and pen and life, marching on to victory.

Looking forward we see many open doors of usefulness and service which no man can shut; an open way out which no ravenous beast, shall go up thereon, and a crown for the faithful in Christ Jesus.

Looking up we see the rays of the first glimpses of the rising of the Morning Star; we see Jesus preparing mansions for the pilgrims and strangers whom the Holy Spirit is leading through this dreary wilderness here below.

Unto those who look for Him shall He appear the second time without sin unto salvation.

In Nazareth, Pa., a lot was procured at a good location and after some delay on June 16, 1911, the ground was broken for an M. C. in Christ chapel. By Jan. 15, 1912 a substantial brick structure, 28 x 44 feet, well arranged, was completed, including basement with cement floor, hot air heater and facilities for cooking (in case of conventions), main auditorium, gallery, electric lights, cement platform and walks, etc., at a cost of some over \$4,000 of which about \$2,000 was donated by those not members of the church. The pastor, P. J. Musselman, and the presiding elder, W. G. Gehman, and the members of Nazareth are to be congratulated.



**New Chapel at Nazareth PA**

[The report of the Executive Board in the 1912 Yearbook (page 32) adds, "Erwinna Church has been taken down and removed; the pews, chairs, pulpit and altar railing, etc., were used in the new church at Nazareth."]

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March 12 – Editorial – C. H. Brunner – page 167.

[Taylor comment: Few, if any will be surprised at the editorial stance regarding the civil disobedience in the women's suffragette movement. What is interesting to me is Brunner's support for women in public ministry since he seems to encourage women as evangelists and preachers. Comments are welcome.]

#### WOMAN SUFFRAGE.

During' the last few days the papers are filled with the records of the doings of the Women Suffragists in England. This record is not in harmony with the injunctions of the Word of God in relation to the noble calling and work of woman, but is an exhibition of anarchy, lawlessness and riot; smashing store fronts, wrecking expensive plate glass windows in stores, public places, government 'buildings, firing revolvers, incendiarism, etc. One of them went so far as to attempt to set fire to the general Post Office in London.

In London 115 women suffragists were arrested and dragged to the police stations by the police in one day, with Mrs. Emeline Pankhurst their leader, a veteran suffragette.

The reports state that the loss of property runs up to many thousand pounds.

The reports further state that the regular police could not control the situation so that the city authorities were compelled to put hundreds of extra policemen on duty while “thousands paraded the streets to view the havoc wrought by the women”!

The suffragette leaders declare that it is their purpose to continue their campaign of window-breaking until, like the coal miners, they force the Government to take up their claims for suffrage.

If this is the preface to “Women’s Suffrage,” what can a nation expect that sanctions or permits it! A Christian who advocates it lacks understanding of the Scriptures, and an intelligent conception of the principles of civil policy.

These are no “freaks of human nature: but clear signs of the times in which we live. “In the last days perilous times shall come.”

May 23 – The Monster Suffragette Demonstration in New York City – page 331

MISS MARIE STUART, who led a division in the monster SUFFRAGE parade held in New York City, on Saturday, May 4th.

Miss Stuart, attired as Joan of Arc, created a sensation by her masterly handling of her spirited horse and her portrayal of the French warrior.

How unlike the Spirit of Christ—the window-smashing suffragettes in London and the demonstration as seen in the photo!

Would the holy women of old clamor to follow the leader represented above, in the face of Paul’s injunction: ‘That women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array’? I Tim. 2:9.

Meek and lowly women do not demand power to rule over or even with men. They seldom, if ever, glory in public demonstrations, and never indulge in lawlessness like that of the London suffragettes—such as smashing store windows in the business sections until first scores, and then hundreds, were locked up.



**Miss Marie Stuart as Joan of Arc**

A modest woman fills her place and her influence is powerful for good; but those who become vain, presumptuous and demand the reins over or equal with man—whether in the family, in the church, or in the government—cause untold confusion. This sort have operated since our great-great-grandmother, Eve, the first volunteer suffragette, mounted her platform, and reigned (and some time gave birth to the first murderer) until God pointed both Adam and Eve to their future respective places.

Civilised and Christianized man is prone to yield to, and share his all, with a modest and unassuming womanhood.

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April 12 – [Note: The Titanic was sunk in the north Atlantic after hitting an iceberg. Such matters rarely, if ever, received a notice in our publications. C. H. Brunner commented later in the July 18 issue (page 455).]

The Hamburg-American liner Imperator recently launched in Germany is the largest vessel afloat, being- 900 feet long- having a tonnage of 50,000 tons or 5,000 tons more than the ill-fated Titanic. Her rudder posts weigh 70 tons. She will have accommodations for 5,000 passengers besides the crew of 1,100 necessary to handle this monster "floating city." Through the experiences of the sinking of the Titanic, very important changes will be made for greater safety. As far as possible, every pleasure to be had at home will be provided for in this ship to attract the rich. Man's proud boast seems to have no limit, but God humbles it into dust or smashes it to pieces in a moment. After all, the only safe place by land or sea is in the hands of our Father. Everything else will fail and give way.

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April 29 – From South America

[Foreign mission ministry was increasing in significance and support. Menno P. Zook had joined Henry Weiss on the field in Chile. He sent this report about life on the mission field. It was published in the June 13 edition (page 380) which gives you an indication of how long it took mail to make its journey.]

Dear Ones in the Homeland:—

Possessed of the desire to give you a little news of the work of the Lord in Chile I will take you with me on a trip to one of our out-stations called Quepe. I go in company with Brother Wm. Rainey, the agent of the British and Foreign Bible Society. At 3:15 p. m. we leave Temuco by train, going third class, of course, as this is the missionaries' class for several reasons: First, Because it gives us a better privilege to distribute tracts and sell Bibles among the poorer element; and second, because it is the cheapest, which is no small item to the missionary who is "in journeyings often" and sometimes does not

know when the next allowance will arrive, and when it does arrive he has so many back-standing bills to pay that little is left until the next allowance comes.

The train whistles and there is a general rush for the door as these cars are nearly always crowded with all classes and colors and each one wants to get out first as the

train will not stop very long. Each passenger carries a lot of baggage

consisting of all sorts of bundles such as wheat bags, baskets, etc. which contain the limited belongings of each, often consisting of old soiled clothes and sometimes the bed for the night, baskets of fruit, fowls, and even household utensils such as pots, plates and spoons. These people travel almost continuously, as poor as they may be, but they always find

a few cents to pay their fares and if they do not have with which to pay they travel anyway and are often imprisoned for riding without their tickets.

We arrive at about 3.45 and continue our journey on foot about a mile and a half into the country. We arrive at the house of one of our best brethren by the name of Rifo and after the ordinary "Buenas tardes como esta" (Good afternoon, how are you?) and a real hearty embrace we sit down in the kitchen. But please don't compare these country kitchens with your modern kitchens with your fancy ranges, hot and cold water, cemented floor and every convenience. No, this is a shanty built of rough boards with holes for windows and large openings in the gable ends to allow the smoke to escape for they have no stoves but a large fire place in the middle of the room on the floor, as the floors do not happen to be cemented but nothing but the pure Mother Earth. They cook their food, bake their bread and whatever else is to be done on this fire in the most primitive manner. Here the family sits in the long winter evenings and on rainy days chatting and drinking "mate" from a peculiar shaped cup into which they put the herb and after putting in some sugar and pouring on hot water you introduce the "bombilla" which is a hollow tube about ten inches long made of metal and among the wealthier of silver, having an enlargement at one end full of small holes, which serves as a colature, and begin to suck. But be very careful you do not scald yourself as they serve it almost boiling hot.

I said the family sits in the kitchen; but when I say "family" that includes not only the parents and children, which are numerous and of all sizes and colors but the cats and dogs and frequently some fowls and even pigs find a shelter under the same roof and add to the interest and fragrance.



**Mr. and Mrs. Menno P. Zook**

Upon arriving at our brother's, the housewife puts the teapot over the fire to prepare us some coffee but we excuse ourselves as we want to visit among the brethren and invite them to the meeting as this is not a regular night for services. So we start out over the fields and hills among the different brethren and at one house they will not leave us off without drinking mate so we consent and sit ourselves down comfortably and begin to drink and converse about the Lord and other things. The mother of the house generally sits on a low chair or box by the fire with the teapot by her side and as you drink one cup full after another she keeps pouring on water and you continue the operation until you have sufficient then you say, "Gracias" and pass it on to the next. You will understand that all drink out of the same cup and with the same bombilla and you must not object or your hostess will be offended.

We have a short prayer and move on until we come to the last house where we eat supper consisting of the famous Chilean "cazuela" (a sort of meat and vegetable soup) with plenty of cayenne pepper. Here we did not eat in the kitchen but are taken into another room where they have a home-made table and here we eat by ourselves. Supper over and everything ready we start for the meeting. A congregation of about forty or fifty awaits us in their own little chapel, a description of which may not be out of the way. Cushioned seats and rented pews are conspicuous for their absence. It is a plain, rough-board building, put up entirely by the brethren themselves, without a cent of expense to the mission. The benches are made of planed boards, some with backs and others without, with a seating capacity of about sixty which is often completely occupied. We announce a hymn and the meeting begins but you truly forget your surroundings as you listen to these simple and whole-hearted brethren sing.

They all sing. Their voices are not melodious but, to say the least, the singing is hearty. We pray and Brother Rainey gives us a good talk, then we have testimony meeting. These testimonies have the "right ring" and each one gives some of his experience but about all end by saying, "Es todo lo que puedo decir el Senor les bendiga" (this is all that I can say, the Lord bless you). The meeting closes and after saying, "Buenas noches, el Senor le bendiga" ("good night, the Lord 'bless you) we return to the home of the brethren, where we ate supper, for our lodging. We have a good bed only rather hard and narrow but we sleep well and leave early the next morning to catch the train for Loncoche.

Now a few more words about the work in general. We have four out-stations where we visit more or less regularly; viz.— Quepe, Metrenco, Cajon and Huichau. These are all country places and in each one we have a number of brethren. The work in Temuco moves along nicely. We had a real blessed convention last week. The brethren, Feldges and Riveros, did good work and preached the Word in power. Souls were saved and backsliders restored. "Finally brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you," II Thess. 3:1.

Yours for souls,

Temuco, Apr. 29, 1912. M. P. Zook, F. M.

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June 13 – A Dead Church with A Living Name – W. S. Hottel – page 369  
[Taylor comment: W. S. Hottel's and sermons lessons often appeared in the pages of the Union Gospel press. You can perhaps sense the squirming that went on while Pastor Hottel preached. I am sure he got an "Amen" or two.]

"I know thy works that thou hast a name that thou livest, and art dead" (Rev. 3:1).

What does the name amount to? Of what value is it what we call ourselves, or what men call us, if God calls us the very opposite? A name to live, yet dead. A church which preaches conversion, the forgiveness of sins, the presence of the Spirit of God in a believer's life; a church which holds weekly prayer meetings, and where its members regularly come to the Lord's table, thus having a name to live, and yet being dead. What a sad and lamentable state of things this!

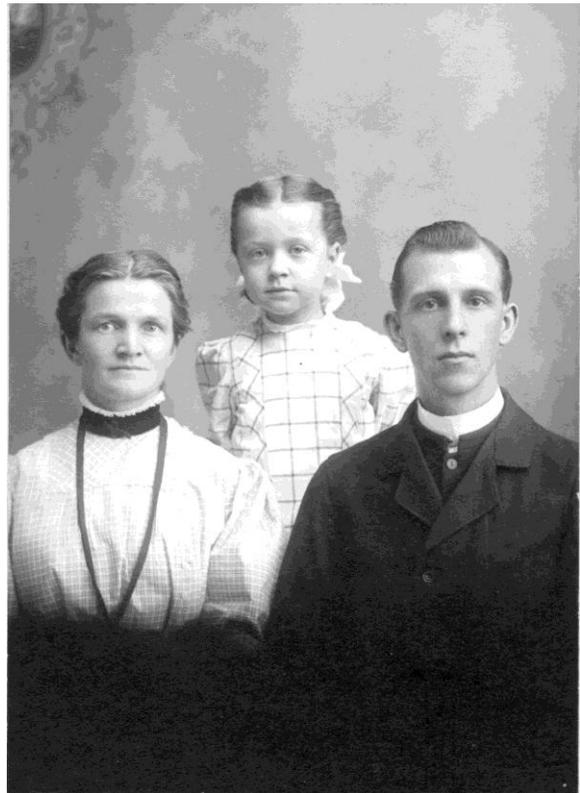
#### SUCH A DISHONOR TO GOD

Such a church is a dishonor to God. God is "the living God" in contrast to the idol gods of the heathens. The living God desires living people to worship Him in a living way. He won't smell in your solemn assemblies. He utterly loathes and rejects a dead formal worship. The only worship God accepts is that which is "in spirit and in truth" (John

4:24). It matters not however beautiful and elaborate, nor how fine and artistic it may be, He will not have respect thereto unless it meets His own stated requirements, and comes up to His own personal standard. It must be inspired by His Spirit and harmonize with His truth.

#### SUCH A SOURCE OF EVIL

Such a church is a breeding place of evils, a home of devils. Newly white-washed tombs, are none the less (for the whitewash's sake) open sepulchres, the depositories of dead men's bones. From such a church issue forth the latter day flesh pleasing theories. Here is the place where folks are taught to depreciate and disrespect God's truth. From such a church emanate the well-established sentiments: "It makes no



**W. S. Hottel and family**

difference where a person goes" or "how a person decorates his body, if only the heart is right." Here is where the straight gate is widened, and the narrow way is broadened, to admit the worldly and sinful, the gay fashion slave, the feelingless money lover, the pleasure seeker and the hater of God's Word, to enter in and walk thereon. Everybody is paralyzed by a general frost, the members are holy icicles which can scarcely be melted to emit even the breath of dampness. Although some are colder than others, all are below zero. There are no warm-hearted "Amens," "Praise the Lords," heard in such a church when the Word of God is preached. There are no spontaneous testimonies and prayers heard here. But the leader will be obliged to say, "Will Mr. so and so— please lead us in prayer?" or "Will Mrs. so and so— please tell us what the Lord has done for her?" Where-upon Mrs. so and so— may respond by reading a few lines from a little paper she has in her possession. In such a church are born all sorts of societies, to cut up the membership, to divide the interest and to create the spirit of indifference and coldness toward each other. Here all sorts of methods (questionable not excluded) are resorted to, to make the work go. In such a frozen church, the question of raising funds sufficient to carry on the work, is a serious one indeed. The cry is, "We can't raise enough money to run our work." Next comes the ice cream freezer, and waffle iron; next you hear the rattling of the dishes—knives, forks, spoons, cook boilers and frying pans. A dead church is surely noted for its entertainments, festivals and gaudy picnics. Such a church is inconsistent, disgraceful and harmful. The influence issuing from such a church is repelling to the sinner, who owns he is a sinner. Here is where most of the latter-day delusions spring from, and where most of the infidels are made. You can't mix true salvation and the world. Oh, that the Lord would send forth the wind and melt a few at least, and get them out and out for God.

#### A LIVE CHURCH A BLESSING

A live church is a little heaven, a dwelling place of God, an abode of the Holy Ghost. From such a church issue streams of refreshing blessings. Here is where the weary sinner finds true soul rest and peace. Here is where the weary pilgrim goes for refreshing, and the burdened for sweet release. From such a church goes forth the sound of the pure Word of God. In such a church the Word is obeyed and lived up to. Here they need no fashion to beautify, for "the beauty of the Lord" their God is upon them. They need no worldly pleasures to satisfy, because the Lord is their portion. Here the saints young and old are together in one place, with one accord, with singleness of heart, praising God.

In such a church they testify with great boldness, and pray "in the Holy Ghost." Here you don't hear them saying, "These things I have worked hard for, and they are mine;" but they acknowledge that they are simply stewards, and that the things which they possess are not their own. They need no festivals, entertainments, suppers and the like to raise expenses, but they give liberally and largely to carry on the work of the Lord.

Nor do they only give enough to support the work at home, but they also contribute to the Home and Foreign Mission work. Such a church is the delight of angels and the joy of God.

Its influence for good is world-wide, and its honor to God is great.

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June 20 – Be Thou Faithful – H. B. Musselman – page 386

[Faithfulness and loyalty were highly valued characteristics among the Mennonite Brethren in Christ. This article probably originated as a sermon and gives you some idea of the expectations where loyalty is important.]

In Deuteronomy 7:9 God is called, "The Faithful God." This is part of the revelation of the divine character (Is. 49:7). Paul writes in I Cor. 1:9, that "God is faithful,"—a firm foundation on which the hope of His people may confidently rest. The perfection of His nature involves His faithfulness. "He is the Rock," Deut. 32:4, the emblem of stability and strength. The word and purpose of God is "settled in heaven"—firmer than heaven itself—not like the changes and fluctuations of this lower earth. God's faithfulness is as sure as His mercy is great. Our want of faith can never turn aside the faithfulness of God. God's faithfulness is one of the strongest



**Mr. and Mrs. H. B. Musselman**

arguments to plead in prayer, and one of the surest grounds of confidence in times of trouble. God also expects faithfulness in the lives of His servants. We are not told to be what the world calls successful, but God demands faithfulness. It was said of Abraham, "Thou foundest him faithful before Thee;" of "Moses who was faithful in all his house;" of Samuel, that he was established (in margin I Sam. 3:20 "faithful") to be "a prophet of the Lord;" of David it was said "who is so faithful as David;" of Hananiah, "He was a faithful man, and feared God above many." Paul wrote to Timothy, "Timothy, my beloved son, and faithful in the Lord." A beautiful tribute for a presiding elder to be enabled to give to a fellow minister, to whom a work is entrusted. For Paul writes he had none so like-minded, as all sought their own and not the welfare of the souls of others. Faithfulness was in the mind of Paul the apostle of the Lord,—who was himself faithful, a qualification requisite for a good steward and minister. He writes in Col. 1:7, "Epaphras our dear fellow-servant, who is for you (Colossians) a faithful minister of Christ." Is this not a privilege for a presiding elder or overseer to write

to a people "——— is for you (———) a faithful minister of Christ." He writes again in Colossians 4:9, commending "Onesimus, a faithful and beloved brother." In Ephesians 6:21, and Colossians 4:7 we read of "Tychicus," as "a beloved brother and faithful minister in the Lord." Paul writes also concerning himself, "I thank Christ Jesus our Lord \* \* for that He counted me faithful," I Tim. 1:12; Acts 20:18-27. Throughout the entire Bible we find faithfulness looked for in the lives of all God-chosen men, whatever their calling might be (Dan. 6:4; Matt. 24:45; I Cor. 6:2; I Sam. 2:35; II Kings 12:15; Neh 13:13; II Chron. 31:12 : 34:12). We need faithful men in these days of laxity when divine principles seem to be bartered for a mere trifle, to secure selfish gain. Faithful men are called for every vocation of life, but nowhere are such men more needed than in the ministry. Let us as ministers and stewards of the mysteries of God be more concerned about the message and the "woe is unto me if I preach not the Gospel" than about our salaries and the pleading for better surroundings. "Learn" with the Apostle Paul to be content with your lot, be it want or plenty, and you will come to the fountain of sweet water from another world, and eat of the "meat" that others know nothing of.

If God has called you with such a high calling to be an ambassador in Christ's stead, be faithful to that calling. Be true to Christ; true in example, His desire and purpose. Love Him your best. Give Him your best. Serve Him your best. Trust Him your best. Be true to your vows and covenants of the heaven-marked hour when you entered the door of the holy of holies. When in public confession before the eyes of men and angels you promised before chosen elders to be true forever. The tragedy of life is in that other hour when truth is trampled upon, the vows forgotten, and the pure waters of baptism are darkened with the poison of an unfaithful life. The firm foundation of God ever standeth. Our want of faith can never turn aside the faithfulness of God. The Lord is faithful to His threatenings, no less than to His promises. Where shall the unfaithful servant of God appear? Let us no ministers abide our time of promotion in being faithful in the least: Dan. 3:30, "Then the King promoted Shadrach, Meshach and Abednego." "Preach the Word" is the call to the faithful pastor, presiding elder, or evangelist. Paul knew nothing to preach but "Christ and Him crucified." He had no time for advocating moral reform movements, such as women's suffrage, or taking active part in politics, and the like. He knew his calling, like every true pastor will, and when they tried to question him with side issues, he kept crying out, "This one thing I do." He ever kept pressing towards the mark for the prize of the high calling in Christ Jesus. Let us pray for men for the ministry, "who know their message and tell it; who know their place and fill it; who know their duty and do it; faithful men who are sound from centre to circumference; who will condemn wrong in friend or foe, in themselves as well as in others: men who will stand for the right if the heavens totter and the earth reels; men who have the courage of their convictions, with all tenderness towards the erring; in whom the current of everlasting life runs still and deep and strong; who are careful of God's honor and careless of men's applause; who know whom they have believed;

whose feet are on the everlasting rock: men who are not ashamed of their hope; men who are strong with divine strength; wise with the wisdom that cometh from above, and loving with the love of Christ; men of God."

Unfaithfulness in our lives will make it harder for those who follow us. Faithful men are ever pointed out to us for our emulation.

The following was clipped from an Exchange, by a Magazine:

One day an old umbrella mender brought skeleton frames and tinkering tools into the alley at the back of my office. As he sat on a box in the sun mending the broken and torn umbrella. I noticed that he seemed to take unusual pains, testing the cloth, carefully measuring and strongly sewing the covers. Being always interested in anyone who does a piece of work well, I went out to talk to him a few minutes.

"You seem extra careful," I remarked.

"Yes," he said, working without looking up; "I try to do good work."

"Your customers would not know the difference until you were gone," I suggested.

"No, I suppose not."

"Do you ever expect to come back "

"No."

"Then why are you so particular?"

"So that it will be easier for the next fellow who comes along." he answered, simply.

"If I put on shoddy cloth or do bad work, they will find it out in a, few weeks, and the next mender who comes along will get the cold shoulder, or the bull-dog—see?"

Yes, I saw; and I wished that every worker in every trade and profession had as generous conception of his duty to his calling as this itinerant umbrella mender.

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## July 18 – Mizpah Grove Camp Meeting – Page 461

The first camp meeting of the Pennsylvania Conference for this season, comprising the Bethlehem district, was held in our beautiful grove called "Mizpah Grove," from June 29 to July 7.

A large auditorium, seventy-two feet wide and one hundred and two feet long, had been completed



**New Pavilion at Mizpah Grove - 1912**

shortly before the opening of the camp meeting. This was very much appreciated and commented upon by everyone as far as we heard. The Lord favored us with ideal weather throughout the whole week. In all there were one hundred and forty-eight tents on the ground, all occupied. The congregations throughout were very large. The various classes comprising this district were well represented as follows: Bethlehem, Reading, Athol, Fleetwood, Blandon, Spring

City Royersford, Philadelphia and Quakertown. All the ministers of the Conference were present and took part. Elder William Gehman, the venerable father of our Conference, was present and gave us a stirring sermon.

The various services for personal work, Bible Study, preaching and testimony, etc., opened daily at 5.30, 9, 10 a. m.; 1.30, 2, 3, 6.30 and 7.30 p. m.

A large number were at the altar, some to be saved, some to be reclaimed, others to be endued with power for service and others to be anointed for healing. At a special service for divine healing, a large number gave definite testimony to healing from many different diseases.

Our highly esteemed presiding elder, H. B. Musselman, had charge of the whole camp from the beginning to the end, and, under his wise leadership and efficient management the Lord greatly blessed the camp meeting. His addresses in the early morning services were intensely practical and helpful to all. Many who were not free got victory in these early morning meetings.

The ministry was never more united, and the preaching never more earnest, instructive and filled with Scripture.

C. H. Brunner, Chairman.

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July 20 – 28 – Camp Meeting, Mt. Carmel District  
From August 8, page 508

### Camp Meeting

The Mt. Carmel District camp meeting was held in Mizpah Grove, Allentown, Pa., July 20-28, 1912. There were seventy seven tents in the encampment. The weather was ideal for camp meeting. The Lord's favor was upon us throughout. There were seekers at the altar almost daily. Many were set at liberty. Some were saved who were never saved before. Others wholly consecrated their lives to God and still others were healed by His divine power and life.

The preachers preached as we never heard them before. The Lord in general blended preachers and laity and made such a unity that the devil, though trying hard, could not break through the ranks.

Wednesday, the Gospel Heralds were present in uniform and spoke and sang the Gospel effectually. The attendance was large. Many pilgrims from the different classes in the Conference were present which shows excellent interest throughout for the Home

Missionary movement. The preachers all rejoiced in the work of these Gospel Heralds, and we know that pastors and members will pray even more for them and their work than ever before. The good attendance was due largely to pastors being in favor of this movement and encouraging members to stand by and announcing this day at camp.

On Sunday the attendance was very large. The Lord spoke to many hearts and the influence throughout this camp meeting was great for good.

The expenses which were high were easily met, which was due to the Lord's ordering it so.

We take new courage and give God the glory for all that was done.

W. G. Gehman

[Additional comments]

Mt. Carmel Dist. Camp Meeting

It afforded us much delight to be privileged to attend the Mt. Carmel District camp meeting for a number of days.

The ministering brethren of that District are standing together well, which under the able leadership of their presiding elder, W. G. Gehman, assured them a most glorious camp meeting. The "Gospel Herald Society's" day at the camp was especially enjoyed. We heard nothing but words of praise in behalf of this noble band of home missionaries; their pointed messages, as well as the messages in song, together with their excellent training and deportment left a very good impression upon all. May the Lord continue to prosper this noble work.

H. B. Musselman, P. E.

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July 25 – The Christian and Politics by C. H. Brunner (page 472)

[2012, like 1912, is a year of presidential politics. Right now, the primaries are in full session. Our attitudes toward politics and political involvement have changed. Brunner's editorial gives you a look at how attitudes were different then.]

It is evident that any Christian professor who takes active part in the present political schemes of this anti-Christian age is in error in two points.-  
FIRST - He under-rates his calling and the standard of his relationship to God and His work from a Scriptural standpoint. He leaves the high and holy calling wherewith he is called of God and stoops down, down to the level of a corrupt political world system. He under-rates the value of true discipleship, and fellowship with Him who said "My kingdom is not of this world." He under-values the "greater riches" of the "reproach of Christ" (Heb. 11:26) which lead to the joint-heirship in His Father's inheritance and the joint-rulership with His Lord, while he is deluded by the corruptible silver and gold of this world and the tinsel and glitter, the outward dazzle and glare of the court life of an earthly throne. He, like Esau, sells his birthright and title to the Brideship for a little

honor and applause from a fickle multitude, the Babylon which will turn on him some day and strip him naked when there will be none to help anymore.

In the SECOND place he over-estimates his strength like Samson after his sleep in the lap of Delilah, the Philistine woman who by smooth speech deceived and betrayed him and shore him of his power. He over-estimates his influence like worldly Lot who, though he sat in the seat of honor in the gates of Sodom, when it came to the test was mocked by his own intended "sons-in-law which were to marry his daughters" (Gen. 19:14 R. V. M.).

Through the blindness of his mind, the cloudiness of his spiritual understanding the Shallowness of his spiritual experience and the shortsightedness of his eyes he fails to comprehend the difference between the position of Israel among the Gentile nations in the Old Testament and the Bride among the world, "in the midst of a crooked and perverse nation" in this present dispensation.

He over-estimates the efficiency of his wisdom and power which he lends to a Christ-rejecting world to assist her and the prince of this world to thwart and counteract the plan and purpose of the Almighty, being willfully ignorant of the fact that the God of heaven never did and never will accomplish His purposes and carry out every detail of His plans by a majority vote of the mixed multitude of weak, blind earth-dwellers.

The Bible clearly teaches us that our God is a holy God and that the place from which He gave His law unto His people was to be a holy place. So was Mt. Sinai. So was Jerusalem.

Israel, God's people did not get their laws from Hobab, nor from the nobles and princes of Moab or Ammon but from God through Moses.

There is a very noticeable absence in our national and state legislative halls of even that for which the furniture utensils and general outfitting of God's ancient meeting-place with His people, stood. The sculpture, the ornamentation, the portraiture speaks to the child of God of a strangeness and reminds him of his being a pilgrim and a stranger in a strange place among strangers living and dead. In vain, and rightly so, might the child of God look at such a place for pictures of Moses the first and greatest legislator in history, or of Joshua, David, Solomon, Jesus Christ, John, Paul, Peter, Luther, Wesley and such.

If these things be true, then let the advocates of a religions political campaign, if such a thing can be desired in this age by sane people with a little degree of reasoning faculty, who have read a little of the history of nations where the church and state were one or are one still, I want to say, let such persons step forward with Bible in hand and from Scripture prove and show cause why a child of God should take an active part in the political issues of this dispensation.

There is an old hollow shout, "The Saloon Must Go." started by some preacher who knows little or nothing of God's plan for this age, chimed in by a chorus of bass voices

choked with a tobacco quid like a walnut, tenors with cigarettes in their mouth some of whom owe the hat on their head, besides an old bill in every other store in the town, others who have perhaps more wives than the saloon keeper whom they want to drum out, or ruined more lives, grafted more gold than the man whom they would cast down to tartarus; we also hear a few sopranos and altos dressed (if that you can call it) only in the middle, in the attire of the harlot, with uplifted hands stained red with the blood of the innocent, where the cries of the poor little starving birdlings in the nest has just died away because the beautiful life of the mother had become a sacrifice on the altar of fashion to decorate the head of such who once or twice dare to take the wine and bread at the altar of communion!

Yes the saloon must go, and it will go but not by the weak mandate of such an unauthorized motley crowd like the above. But are they all like this? No. But what does God's Word say to the rest? "Wherefore come out from among them and be ye separate and touch not the unclean thing."

The saloon must go, the brothel must go, the gambling den must go, the corrupt gang with its leader must go—WHEN THE KING COMES IN. The only One who has "authority given unto Him in heaven and on earth." But some others must go first. The fearful and the unbelieving take the lead. The hypocrite and corrupt church-member must no doubt take the lead down to the pit.

Now this subject is one of great import and there is only one solution to it, and that is "What saith the Scriptures?" This has repeatedly been emphasized in these columns. Personal opinion and philosophical research does not go very far with spiritual people who know the truth.

The boastful pride of man was humbled in the dust (or in the sea) when the ill-fated Titanic went down to the bottom of the Atlantic with its 1500 souls. The vain ambition of man over-estimated the safety of the ship. Someone, they say, is to be blamed for that terrible loss of life and property.

But what must be the awful responsibility and the terrible charge some day for the preacher who fails to warn his fellows and those committed to his charge, of the awful danger, the insecurity of the Ship of State when here and there signal lights are burning and warnings are sent out in all directions in plain messages that the Ship of State is following the course of old Memphis, Nineveh, Babylon and Rome!

Yea more than this, woe to the minister of the Gospel who advises, exhorts, instructs and induces his fellow ministers aside of him or under his supervision, to board this leaky, rotten structure while those at the helm of State themselves tremble and confess that they cannot manage it anymore and all their plans have failed!

Beloved brethren, keep your eyes open. Go by the Book. Keep your eye on the chart and compass.

If the above statements be facts and truth supported by the immutable Word of God, then the burden of proof rests with the opposite side and the above facts will stand

until there will appear proof to the contrary based upon the New Testament Scriptures.

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August 1 – How To Prepare a Husband – Page 484.

[Family humor is always good for a laugh or two. Sometimes, the humor is intended to make a point. We have already seen that the role of women was no laughing matter. H. B. Musselman clipped this article and sent it to the Banner. You decide. Was he having a good chuckle or making a point?]

## HOW TO PREPARE A HUSBAND

Ethel Weiland

A good many husbands are utterly spoiled in the cooking. Some women set them constantly in hot water; others let them freeze by carelessness and indifference. Some keep them in a pickle all their lives. It is not reasonable to suppose that any husband can be tender and appetizing treated in this way, but they are really delicious when properly prepared. In selecting your husband you should not be guided by the silvery appearance, as in buying mackerel, nor by the golden tint, as in picking salmon. Be sure to select him yourself, as tastes differ. Do not go to market for him. The best are always brought to your door. But it is far better to have none unless you will patiently learn how to cook him.

A preserving kettle of the finest porcelain is best; but if you have nothing but an earthen pipkin, it will do, with care. See that the linen in which you wrap him is nicely washed and mended, with the required number of buttons and strings securely sewed on. Tie him in the kettle by a strong comfort cord. The duty cord is breakable and apt to let him fly out of the kettle and become burnt and crusty on the edge. Of course you know that, like a crab or lobster, you have to cook him alive. Set him near a clear, steady tire of love, neatness and cheerfulness. If he sputters and fizzes, do not be anxious. Some do this until they are quite done. Add a little sugar in the form of what confectioners call kisses, but no vinegar or pepper on any account. A little spice will improve him, but it must be used with judgment. Do not stick any sharp instruments into him to see if he is becoming tender. Stir gently, watching the while lest he lie too flat and too close to the kettle, and so become flabby.

If thus treated you will find him digestible, agreeing nicely with you and the children. He will keep as long as you like, unless you become careless and set him in too cold a place. — Woman's Home Companion. Selected by H. B. Musselman.

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September 5, 1912 – page 563

[This article appears after the close of the camp meeting season. I am not certain who the author is. It offers a spectator's view of the events at camp meeting.]

Mennonite Brethren in Christ Camp Meeting, At Mizpah Grove  
(Allentown, Pa.)  
A Visit To  
Ralph A. Weiss

This being the camp meeting season the writer has visited several recently, and, viewed from an impartial stand, he believes the Holy Ghost has dwelt in larger measure at the Mennonite camp than at any of the others visited.

Approaching the camp from the distance a sound which had the tendency to make one think of the beautiful melody which is heard of the mammoth pipe organ at the Ocean Grove tabernacle was heard. Surely one would think there was such an organ in the camp, but when you approach the tabernacle you are amazed to find that no organ or piano is to be seen. The sound that was heard in the distance was none other than the voices of the congregation, and it is believed its melody was equal to that of the heavenly choir announcing the birth of the Christ many years ago.

The tabernacle, contrary to the one at W——, is built on the order of a church, of greater length than width. It is well built and should last many years. Even this tabernacle, which is of vast dimensions, did not have room to spare during the visit of the uniformed Gospel Workers from their headquarters at Cleveland, Ohio. There were eighteen of them present on Wednesday, all uniformed. Their efforts are confined more particularly to the West.

The leader, or superintendent of the Gospel Workers, is Miss A. C. Spellman. The writer had the pleasure of hearing that marvelously successful evangelist of the Salvation Army, Eva Booth, several years ago, and, taken in every light, believes that Miss Spellman is equally as powerful as a preacher, as an evangelist, and above her in attainment, both as a vocalist and instrumentalist. She possesses a sweet soprano voice and plays her banjo well indeed. Grandmother Musselman, the oldest Worker, in her testimony, stated that "The Lord has kept her so far; that she has no fear that He will desert her in her declining years, and that she will soon pass from the land of the dead to the land of the living."

The grove has been termed the White City, Chestnut Hill Park, at Philadelphia, has been termed the "White City." [sic] Those attending either do so for enjoyment, but it is not believed that those who visit the latter receive more joy than do those who live in the one near Allentown, for theirs is overflowing, and, as Scripture says that Christ came to set us free, they are free indeed. Some criticise the Mennonites for their leaping, shouting, etc. One of them, discussing this point, stated, "The secular person when he attends a baseball game, a theater performance, etc. will shout, clap hands and leap for

joy at a temporary enjoyment, so why shall not we do likewise if we feel like so doing in our church, particularly when the Bible speaks about 'leaping for joy.' " Pretty good logic in that. In fact it is so good that the writer will no longer criticize their doing as the Bible claims they will if they are full of the Holy Spirit. Then again, the Mennonites never have any socials, moving pictures, fairs, etc. in their church, as they claim if you are really converted it will be as natural for you to support your church as it is to support yourself. They have the pleasure which the nominal church receives at such affairs beaten to a frazzle for while the nominal church is following its course they are following the course which Jesus laid and are systematically studying the Bible in classes.

As one of the Gospel Workers said on Wednesday night, "Our creed is Jesus and our theme is Jesus," they surely endeavor to live what they profess. The fruits of a camp meeting should be the number of converts, and it is believed if the results which have been accomplished along this line were compared to the results attained at other local camp meetings the peculiar people (Mennonites) would put the others to shame. They realize that it is necessary to even be called a peculiar people in order to win souls for eternity. But they not only get them converted (which they say is not such a hard task), but they get them established — which is a much harder task. That has been proven time and again. They say that they are not afraid of losing their reputation — as did Christ—in order to save a few from the horrible pit.

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October 10 – The Annual Conference

[The minutes of the Annual Conference were recorded and printed in the yearbook for 1912. This summary was published for all to hear in the October 17 edition (page 670). The significance of the Sunday services show since nearly one half of the summary is focused on the worship meetings of that day.]

#### REPORT OF THE PENNSYLVANIA ANNUAL CONFERENCE

The twenty-ninth session of the Annual Conference of the Mennonite Brethren in Christ of Pennsylvania, convened in the M. B. in C. church at Allentown, Pa., "Oct. 10th, 1912 at 8 a. m. All the ministers and delegates were present. The reports of the pastors and presiding elders showed a marked increase along spiritual lines. Many were saved, baptized and added to the church. The net increase in membership having been seventy-five during the year. There was also a splendid increase in the various offerings especially in the missionary offerings the total offerings for the year being, for home missions \$5803.21; for foreign missions in the church and Sunday Schools \$6047.22; the grand total of all the offerings amounting to \$63,794.52. H. B. Musselman was re-elected presiding elder of the Bethlehem District, and W. G. Gehman of the Mount Carmel District and also president of the Gospel Herald Society. C. H. Brunner and E. N. Cassel were elected vice presiding elders respectively. W. B. Musselman was

elected missionary presiding elder All the pastors were re-assigned to their former charges. The Conference supports nineteen foreign missionaries, there also being fifty-one members of the church actively engaged in the various home missionary societies. "The Conference throughout was harmonious, the deliberations being with freedom, open-hearted frankness, yet all in the spirit of true love. As a whole we believe this to have been the best Conference we ever had. The ministry was never better united and the work throughout never in a better spiritual state. Father William Gehman, who is now past eighty-five years of age was never more interested in the work of the church than at present. He was well at home among us and real alert to all the deliberations of the Conference.

### Sunday Services

The morning services were opened at 9.30 by Presiding Elder W. G. Gehman. At 9.45 the chairman of the Annual Conference, Presiding Elder H. B. Musselman, preached the Conference sermon from Col. 4:17, II Sam. 23:3. The sermon was one of the great blessing and power, it was heart searching inspiring, edifying, as well as a clear and distinct presentation of the duties of the Christian ministry. At 2.00 p. m. Elder C. H. Brunner preached from I Peter 4:17. This sermon was one of marked dispensational distinctions, real inspiring and encouraging, and undoubtedly one of much blessing. The evening service opened at 7:15 p. m. W. G. Gehman, presiding elder of the Mount Carmel District, preached from Col. 1:28 and 29. This sermon was full of practical and helpful thoughts fraught with spiritual life and inspiration, and very helpful both to the ministry and laity. The Bethlehem male quartette and a mixed quartette as well as a female quartette from Allentown, sang a number of real spiritual and inspiring selections at these services. The auditorium of the Y. M. C. A. had been rented by the pastor at Allentown for this occasion, which afforded splendid accomodation for those in attendance. The attendance was large all day, many gathering together from the various charges and missions. Throughout, these services proved a real blessing to the work.

The Conference adopted the following resolution to be published in the "Gospel Banner:"

WHEREAS the "Gospel Banner" is printed on nice paper, with a clear type, and arranged in very appropriate departments with the very best of reading matter, and

WHEREAS it has been edited and published by the present publishers at a sacrifice of valuable time and money, therefore

Resolved, that we appreciate the untiring sacrifice of the publishers to make the "Gospel Banner" one of the best, if not the best, church paper extant, and that we pledge our support by prayer and by way of furnishing original articles occasionally and continuing to be prompt in collecting subscriptions and forwarding the same promptly to the publishers' office, and further,

Resolved, that we as a Conference have no criticisms to make relative to the manner of editing and publishing of the "Gospel Banner," but are heartily in accord with what the editor wrote and published from time to time, considering it all as purely scriptural, furthermore,

Resolved, that we heartily commend the stand taken relative to publishing articles that ventilate beliefs and get honest people to recognize and gather the truth which, though crushed to earth, will rise again.

SENT IN BY ORDER OF THE PENNSYLVANIA CONFERENCE.

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[I am not sure how proper humility shows in declaring the Gospel Banner "one of the best, if not the best, church paper extant..." I think we can all express our appreciation for what they were trying to do and for the fact that we have the record of their thoughts and concerns. If you found anything of interest and want to express a follow comment, please feel free to do so.]

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