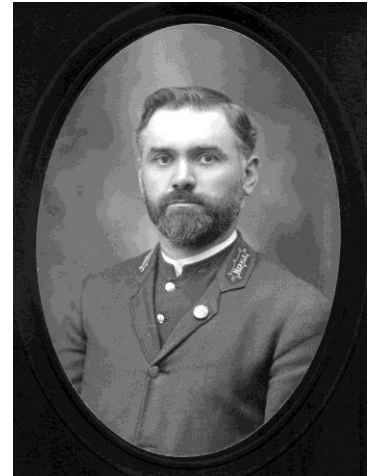


## The Historical Society of the Bible Fellowship Church July, 2015

Summer is upon us. I wish for you to have quiet moments when you are enjoying some down time and actually have time to read through this. If you don't, throw it on the pile with the other things that you don't have time to read. In the event that you do actually read it, I would love to hear any of your thoughts.

My plans for this recent edition started with the history of conference which I prepared for the last of these issues. I thought I would follow up with a look at the yearbooks and find their story. I quickly came across C. H. Brunner's first comments in the 1915 yearbook. Brunner was the secretary of the Annual Conference for many years and responsible for the publication of yearbooks. On occasion, he wrote a historical comment or two which he included in the year books. Some of these summaries were reprinted in our book, What Mean These Stones. I will start there but I can tell you now that led to other things.



From the Preface of the 1896 Yearbook

### Preface

The need of a Conference Journal having been felt for a long time by our Conference, giving special rules, dates, statistics, &c., which otherwise might be overlooked or forgotten, the last Annual Conference convened at Allentown, February 7-10, 1896, has appointed W. B. Musselman, Geo. A. Campbell, and C. H. Brunner as a committee to compile and publish the same.

The committee having appointed C. H. Brunner as Editor and Publisher, has examined the journal and endorses it.

W. B. Musselman  
Geo. A. Campbell

In compiling the first edition of this Journal we endeavored to get the different data, statistics, &c., as correct and complete as possible. We do not pretend to say that it is perfect in every respect and would humbly beg the readers to bear with any imperfections they may detect.

The Editor

From the 1915 Yearbook – by C. H. Brunner

This is the twentieth edition of our Conference Journal. Many of the earlier editions are out of print. Those who are in possession of a complete set from 1896 to date can consider themselves very fortunate as they contain very valuable records and data concerning the progress of our comparatively small but enterprising Conference. When we look through these records we can not fail to acknowledge the hand of the Lord and the leadings of the Holy Spirit all the way through up to this date.

The young people of our Church, the children and grand-children of the fathers of our Church who have laid the foundation and devoted their lives to the building up of our Conference as well as our young people in general, should each possess and preserve a copy of each of these Annual Year Books for future reference. These twenty Journals bound in two neat volumes are an ornament to any library.

In this Edition we introduce you to our Presiding Elders and their families. Rather reluctantly they finally yielded to our urgent request to have their photos taken specially for this occasion, as we were sure their many friends would be very glad to see them.



[Taylor comments - The archives contain several full sets of yearbooks, including several of the bound volumes Brunner mentions. We had an abundance of yearbooks published after 1910. I still receive to give copies of yearbooks by those who have them. I am not accepting them anymore but gladly accept any published prior to 1910. Several years ago I realized I could no longer store all the yearbooks I had collected. I made them available to pastors. But I had to get rid of the extra copies. The desire for yearbooks is not very strong particularly since the minutes recorded in them have all been digitized and are on line. What is lacking are the reports at the end of each yearbook. Because there is much valuable data in these reports, we need to scan them and make them available. It would be a huge undertaking but a worthwhile one.]

[Some yearbook trivia for those who enjoy such things.

1896 Yearbook – 23 pages, 5 pages of procedures at beginning, 13 pages of minutes, 5 pages of information and directories at the end.

1897 - 260 copies printed. First obituary (J. T. Knauss). Cost of yearbooks paid for from Home Missionary Board.

1900 – First pictures (3 of deceased preachers, 2 missionaries). Communication from Missionaries Weiss and Snyder included. Ministerial Convention minutes added at the end.  
1904 – First glossy pictures on pages dedicated to pictures only.  
1905 – First time missionary reports are included in reports at the end of the yearbook.  
1906 – First picture of entire conference – glossy photo for frontispiece.  
1920 – Foreign Missions report is increased to 30 pages from 20. (Home Missions, Gospel Heralds, is 1 page.)  
1962 – First study committee report (Stewardship – Unified Budget) appears as part of minutes.  
1967 – Study Committee reports are included among reports at the end of the yearbooks.  
1984 – Last year for Missionary reports and communications.  
1985 – Longest yearbook – 306 pages.  
2010??? – Yearbook is digitized and available on the internet. ]

We are indebted to Brunner for his occasional historical notes in the yearbook. Several of these have been reprinted in our book, What Mean These Stones.” Brunner had lived the history he wrote and had access to the men who were part of the early formation of our church. Brunner was a preserver of lists and included in each yearbook lists of all sorts – annual and general conferences and locations, camp meetings and sites, and various officers. These lists end in 1941 but what Brunner preserved is now on our website (BFCHistory.org) in the section entitled, “Information.” I like to think that Brunner would appreciate that we have preserved his lists.

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### From the 1915 Yearbook

[Brunner gave the story of our oldest and newest churches in 1915. His summaries follow with a few annotations.]

#### Zionsville, Pa.

The first one is located near Zionsville, Pa. The Perkiomen Railroad passes the whole length of the church yard and cemetery along the wire fence. It was formerly called Upper Milford.

Here the first congregation of the Conference was organized in the year 1853 under the name of "Evangelical Mennonites." [See note following]



Here within these walls the Pennsylvania Conference held twenty-four of its sessions (most of them semi-annual up to 1879).

Here have been held two important Sessions of the General Conference, one of which was held November 8-12, 1879, at which the name was changed to Evangelical United Mennonites.

This, the first church built by the Pennsylvania Conference, was built in 1859. The contractor was Nathan Stahl. The church is 36 by 50 feet and originally had two front doors where the windows are now. The members did all the hauling free so that the church complete cost only \$1200.00.

There were only a few families at the time the Church was built, aggregating about twenty-four members, among whom Father William Gehman is the only survivor. Among the heads of these families were the following:

William Gehman, who was the founder of the Conference, the father of one of our Presiding Elders and was Chairman of at least twenty-nine Sessions of the Conference. He is remarkably well preserved and present at every Conference and Camp Meeting, although almost 89 years of age. Father Gehman attended 16 Semi-Annual Conference Sessions while he was a member of the "Oberholtzer" Mennonite Conference, 43 Semi-Annual Conference Sessions of the Evangelical Mennonites, 5 Annual Conference Sessions of the Evangelical United Mennonites and 32 Annual Conference Sessions of the Mennonite Brethren in Christ. This makes a total of 96 consecutive Semi-Annual and Annual Conferences without missing one Session. Besides this he attended 7 General Conference Sessions at six of which he was a member. This makes this present Session the 103rd that he attended without intermission. He was a member of all of these Conference Sessions. Truly a remarkable record.

At this Session Father Gehman gave us a very stirring and touching address during which he remarked that after eight years of ministry in the old church under much opposition he was voted out of the Church at their regular Session at Springtown, Pa. He was a member of a Conference of forty-seven members and was expelled because he held prayer meetings. [ See note following] Of these forty-seven he is the only survivor.

Father Gehman said in his address: "I am like a tamed wild goose which will be content to be with the geese on the farm until in the fall when the wild geese are flying south, then you will have to clip its wings or it will fly away with the flock. I often said, 'I will not go to the next Conference but when the time comes you would have to clip my wings to keep me at home.'"

David Gehman, who was Secretary of thirty or more of their Conferences, which were held semi-annually in those days. He was also the grandfather of the present Secretary of the Annual Conference, while other grand-children and great-grand-children are ministers, ministers' wives and officers in the church. Soon after this church was built, he built a store building in Hosensack, about two miles south of the church.

The second floor he arranged as a hall, put in pews, pulpit, etc., where services were held regularly for many years.

Henry Gehman, many of whose descendants down to great-great-grand-children, are active members of the church.

Jacob Musselman, father-in-law of Father William Gehman, among whose descendants some are preachers, and Foreign Missionaries. [ See note following]

David Musselman, the grandfather of our esteemed leaders Presiding Elder H. B. Musselman and Missionary Presiding Elder, W. B. Musselman, and the ancestor of about a dozen ministers and missionaries.

The land, belonging to Samuel Kauffman, the great-grandfather of H. A. Kauffman, Secretary of the Gospel Herald Society, was donated free of charge.

The first funeral held in this church was that of Abraham Kauffman, the great-great-grandfather of H. A. Kauffman. He was the first person buried in the adjoining graveyard.

Here lie buried Pastors Abraham Kauffman, Joseph Romig and A. B. Gehret.

Here in the quiet church-yard are

"The mossy old graves where the pilgrims sleep."

Here

"Securely shall their ashes lie,

Waiting the summons from on high."

[Note on 1853. Either this is a case of a rare inaccuracy from Brunner or a fact that might change some of our chronology. The first meeting at the Musselman house was in September, 1858. The controversy with the Oberholtzer Mennonites began in 1853. Is Brunner suggesting that those who supported the holding of prayer meetings saw themselves as an entity beginning in 1853? I tend to think it is a misstatement but reading it several times has not removed the question.]

[Note on forty seven. I am not sure I have ever heard the size of the Oberholtzer group which we left. Either they were relatively small or he is referring to the Upper Milford Congregation which divided in the prayer meeting controversy.]

[Note on Gehman's father in law. This list of names shows the extent to which the first families of our church were all related in some way.]

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Philadelphia.

The other Church shown in this Journal is the new Church or Chapel located at 3362 Goodman Street, Phila., or practically Eleventh and Ontario Streets. [See note following]

This Church was dedicated just a few weeks ago, September 5, 1915.

The beginning of our work in the city of

Philadelphia dates from the fall of 1902, when C. H. Brunner was elected Missionary Presiding Elder and President of the Home Missionary Society. [See following note]

The first service was held on October 23, 1902, by the President in a hall on the second floor of 2549 Germantown Ave., one person only, Brother James Weaver, being present. At the second service, Sunday afternoon, Mrs. S. S. Geil came with a few of her friends. In the evening Brother Geil himself ventured to come along, to stay no doubt, at least all these are there yet among the many.

About two weeks later the three-story building at 2310 Germantown Ave. was rented at forty-five dollars per month.

The first floor was a store room which was fitted out for a Mission Hall. The second floor flat was occupied by the President of the Society, and the third floor flat by the Missionaries.

Here services were held every Sunday afternoon and every night the year round except Monday nights, for a number of years, during which time many souls were saved and many were baptized, among whom was Miss E. G. Reiff who has for many years been an active and prominent member of the Gospel Worker Society, and Editor of the "Christian Life Missionary."

Here the "Home Missionary Society" was merged into the "Gospel Herald Society," which continued the Mission until 1906. [See note following] In October, 1905, the Conference elected Brother W. G. Gehman President of the Gospel Herald Society.

On July 19, 1907, the property at 3362 Goodman Street, a lot 40 by 107 feet, containing a double frame dwelling, was purchased, remodeled and the first floor of the



**Philadelphia Construction 1915**

whole arranged for services while the Pastor occupied the one side of the second and third floors and the other side was rented.

Glorious meetings were held here, many were saved, the Sunday School increased until it was found absolutely necessary to build. Although a great and expensive undertaking the class and their

enthusiastic Pastor purchased the adjoining lot of 32 by 199 feet on January 7, 1914, giving them 72 feet front.

During the present summer they built a very serviceable, well-constructed brick Chapel 36 by 45 feet with a vestibule and ante-room 10 by 16 feet outside. The basement is specially arranged and equipped so that it can be used for Sunday School or Conference and Convention purposes. The original frame building has again been remodeled into a very commodious Parsonage with apartments for a Janitor's Home.

Sunday, September 5, 1915, was a great day for the Philadelphia Class; a day they had been working for and looking forward to for many years. On this day their new Church was dedicated to the glory and worship of God by Presiding Elder H. B. Musselman, who preached in the forenoon and afternoon and also had charge of the evening service, at which Pastor C. H. Brunner, of Allentown, preached. The Bethlehem Mixed Quartette sang a number of very appropriate selections.

The attendance was very large all day and in the evening the building was packed to the door and some were not able to get in.

The amount necessary to pay off all the remaining indebtedness was fully covered by cash and pledges. Much credit is due to the excellent management and hard work of the Pastor, F. M. Hottel, and his self-sacrificing Class, besides others who are not members, as well as to the labor of the Pastors preceding him who helped to bring the matter up to its present state. But, after all, we must say, "Hitherto the Lord hath helped us."

The Philadelphia Mission was supplied as follows:

- October, 1902 to October, 1906, Gospel Herald Society
- October, 1906 to October, 1908, P. J. Musselman.



**Philadelphia - completed construction**



October, 1908 to October, 1911, J. G. Shireman.  
October, 1911 to October, 1914, W. J. Fretz.  
October, 1914 to date, F. M. Hottel.

[Note 3362 Goodman Street – According to google maps, this address no longer exists. This part of Goodman Street was apparently taken over by a school so the buildings no longer exist. The area where the church was located seems to be a parking lot.]

[Note on Brunner election – This indicates that Brunner was the first to venture into the city of Philadelphia. Eventually, we would have 3 churches. As of this date, only one is active. By this time, the women missionaries had become their own entity and would soon be known as the Gospel Workers.]

[Note on Gospel Heralds – Apparently, the formal formation of the Gospel Heralds took place in Philadelphia. Perhaps their “conference” was held there.]



**1916 Annual Conference at Philadelphia**



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More from C. H. Brunner. Brunner occasionally wrote tracts. Three of them are available on line (Sanctification As Set Forth in God's Word, Present Day Dangers Confronting The Church, The Affliction of the People of God). I had copies of these. Recently, Ron and Eunice Zuck sent me another which I had never seen. He was gracious to share it with us. Thank you, Ron and Eunice.

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## **The Ideal Christian Home**

by  
Eld. C. H. Brunner

An essay read before the  
Mennonite Brethren in Christ Sunday School Convention  
at Quakertown, Pa. on May 20, 1909  
and published by order of convention.

The Christian home is of divine origin. In the second chapter of Genesis, we have the beginning of the same, and in the last two chapters of Revelation, we have the completion of it. Between these chapters, we find many broken ruins of the Edenic Home and also the sketch, a few models and many parts in preparation for the completion and perfection of the same in glory.

Marriage is the preface to the home; the

vestibule through which we enter. The fact that it is instituted by God Himself stamps it with dignity, sanctity and honor. In the account of the creation in the first chapter of Genesis, we read seven times that "God saw that it was good." But in the next chapter we read already that God said, "it is not good." When He saw that the man He had created was alone, and without a partner. So He said, "I will make him a help meet for him or "answering to him."(marg.). Notice: this is not a compound word, helpmeet – as it is often put.

A house is one thing, a home is quite another thing. Better have a home and no house of your own, than a house of your own and no home. Money will buy a house or farm but a home cannot be bought; it must be made. A home means more than a nice house with all improvements, fine furniture in the latest stylish designs, velvet carpets and a nice



**CH, Sarah and Dorothy Brunner**

lawn. Benjamin Franklin said, "A little house well filled, a little field well tilled, and a little wife well willed are great riches." Was he right?

The centre of the Home is the family. The problem of the family is the problem of the home. Settle this question well, and you have the solution to nearly all the perplexing questions concerning the Church, the community and the nation. The status of the family is the status of the nation. The sinless pair in Eden are the unit of the family through the dispensations following, and not the orang-ou-tang, or gorilla or some imaginary protoplasm of the evolutionist.

We speak about the family circle. This properly and ideally consists of father, mother and children only, with the Shekina glory in the midst. Beyond this, however, circles of a less exclusive nature may be drawn, including grandparents, servants, boarders and company.

There are four cardinal points on the compass. If these are properly located the intermediate positions are easily determined. So there are four cardinal points in the home; the Educational, Industrial, Executive, and Moral or Spiritual; Or in other words the Ideal Christian Home is:

*A School.* The father is the Principal, the mother is the Teacher, and the children are the scholars.

*An Industrial Establishment.* The parents are the master mechanics, the children are the apprentices and helpers together.

*A Kingdom.* The father is the King, the mother is the Queen, the rest are the subjects.

*A Church.* The father is the Pastor, the mother is the Class Leader, the rest are the congregation.

### **I. The Educational Department**

Here we have grades and classes; the nursery, kindergarten, primary and high school. When they commence to talk, they are taught to call things by their proper names, not fanciful semi-intelligent words which have to be unlearned later on. The Children must have a time to study their week-day as well as Sunday School lessons, and their parents see to it that they know them.

The children are taught the fallacy of the common belief in the fabulous and nonsensical Santa Claus and Easter rabbit, the foolishness of expecting luck from an old horse shoe or four-leaved clover stalk, the influences of the ascending and descending nodes of the moon, and other foolish Egyptian and anti-scriptural signs and symbols, but rather like Timothy, they are taught from childhood to know the Holy Scriptures which are able to make them wise unto salvation. They are taught the Biblical teachings on Sin, Salvation, Holiness, Divine Healing and Second Coming of Christ.

### **II. The Industrial Department.**

1. Management. The lives and prayers of Godly fathers and mothers, the restrictions of good family government and the magnetic power and protection of the family altar have been the making of most of the greatest men the world have ever had.

The little ones are taught to have a place for their playthings and put them in their proper place when not in use. They are soon trained to have a place for their clothing, hats and shoes, and will not be allowed to hang them on the table, chairs and floors. Disorder will not be tolerated in the Ideal Christian Home. The boys are taught to work or learn a trade or profession. When quite young the children take lessons in dishwashing, even if they break a few pieces sometimes. What is the value of a few dishes compared with the practical training of a tidy, economical, ideal housekeeper? We might as well not let the child eat, for fear it might soil its dress, or not make it work, for fear it might break a few things. If they do break dish now and then, if it be the nicest, count it as an accident, caution them to be more careful, but do not scold half an hour and repeat it again the next day and expose them every time company comes as the most careless, ugly children you ever saw. Doing this may make them fearful so they contrive means by which to hide their mistakes in the future and deceive the parents. They will be taught to sew, patch and darn.

Next comes cooking and baking. They must experiment. A high degree of perfection in works and methods is attained only through much constant practice. A mother should not say, "O, I can do it quicker than I can tell the girls how." But if mother gets sick, who shall then tell the girls how? If the bread does get weighty at first, mother should remember the first loaf she baked and praise the daughter's honest efforts. These things they should be taught when young so they need not have an experience like that young wife whose husband when they ate her first loaf of bread, "don't cast any of this upon the water" she asked why and he replied "we don't want any of it to return after many days."

Girls should be taught to cut and make their own dresses and by all means trim their own hats because that appears to be the safest way these days to get ideal hats trimmed in ideal style for the ideal Christian Home. The children in such a home will be dressed as Christians should be, from the little infant on mother's lap to the oldest in the family. The parents buy their dresses and hats of course, as long as the children are not for themselves. Where mothers or married women have more trimming on hats than the daughters, there is something radically wrong. Until the mother of the Ideal Christian Home has seen that the house is in good order, kept the faces and clothes of the little ones in a presentable condition, mended the clothes of the family instead of throwing them into the rag bag when they have a few holes, sewed on the buttons, helped the children in their lessons and taught them some Bible, she will not have much time to sit on the front porch or visit the neighbors and unsaved relatives.

Parents who neglect these things do an injustice to their children, rob them of a legacy due them and will have to be ashamed in years to come.

2. Economy. In the ideal home, all the members have a common interest in the various departments; All endeavor to assist in the support of the family, to keep out of debt or to pay off the mortgage. Let us draw a few pictures.

*First* – A large family, a small income, all neatly though plainly dressed, no debts, a clear conscience, credit in the community. Solution – Good house-keeping. God always gets the first-fruits, not the leavings.

*Second.* – A large family, income above the average, and well-dressed, rows of half worn clothes on the garret, always in debt, a worried conscience, no credit. Solution – bad house-keeping. God was supposed to get a lot if there was any left but it did not reach so He got nothing.

There are reasons for all this. The Lord has promised to fill our barns with plenty and cause the presses to burst out with new wine, if we honor the Lord with our substance and with the *first-fruits* of our income. He wants the *first-fruits* remember, not the gleanings or leavings. Yes, of all the increase not what we cannot use nor find market for, is it a wonder that some people never have anything to give? The Lord gets nothing, they get none to spare, and who got it all?

Many a home has been blasted, brought into debt and disaster by extravagant living and reckless installment business, like the wife whose husband said to her, “your are the dearest thing on earth to me.” “Ah,” she said. “Yes,” he replied, “If you don’t believe it, I have the bills to prove it.” Was she to blame? No, he! Let him pay the bills and start out on the ideal plan.

An Ideal Christian Home does not help to swell the treasuries of our modern Life Insurance Companies whether small or large. However, poor the family is, they first lay by the Lord’s portion and then trust Him for wisdom and managing ability to take care of the balance themselves.

### **III. The Executive Department.**

God promised to make of Abraham a great nation and said, “I know him, that he will command his children and household after Him, and they shall keep the ways of the Lord.” In the family, as well as in the Church and the State, order must be preserved and authority must be respected. Otherwise anarchy and ruin will be the result. Rules governing the home should be simple but established. Parents must be united on points of law and order in the home. No promises or threats should be made rashly or unpremeditatedly. Better have a few great laws laid down as fixed principles and adhere to them, then to make a thousand petty restrictions. A little girl when asked her name, replied, “Momma always calls me, ‘Mary don’t.’”

A few fixed principles might be mentioned as:

*First – Love.* All the members of the family love each other and respect each other’s positions. They are sociable but not overbearing and fussy. Strangers and friends are

made to feel welcome except those whose character is questioned and such designated as objectionable company in God's Word. The Pastor and Presiding Elder always feel welcome in this house. The little children love them, as well as the older ones. Mother, however busy she is, and father, if he is at home, always gladly lay aside their work to spend an hour or two with their beloved shepherd, telling him their perplexing problems, asking spiritual counsel and listen to his welcome words seasoned with salt.

*Second, Truthfulness* – No vindication, No shifting the blame on others. No shirking of duty. Parents say what they mean and mean what they say. The children know that the parent's promises whether relative to reward or punishment are immutable and settled facts. Thus having practical truthfulness exemplified before their eyes, the same is molded in their lives and interwoven in the progressive fabric of their character as they grow up in wisdom and stature and in favor with God and man.

*Third. Honesty* – In the ideal home neither of the parents conspire with the children to hide things from the other parent for any reason. The children are taught to confess their faults, sins, mistakes, and careless blunders. They should tell them objectionable things they hear at school or on the street. These should be corrected in a pure, chaste, satisfactory way.

*Fourth – Obedience and Loyalty.* To the children the Bible says, "obey your parents." To the family "Obey them that have the rule over you." Parents who don't respect and obey their pastor need not be surprised if their children and servants don't obey them. True obedience is prompted by love and loyalty, not by sheer force or tyrannical despotism. In the Ideal Christian Home, father and mother are both conscientious Christians. They are of one mind in the training of the children, or if they don't see alike on all points at once, the children will not find it out. Difference of opinions they discuss amongst themselves in the absence of the children. What one demands the other one adheres to. The children cannot find shelter and comfort with either of the parents when they transgressed the commands of the other. The children are taught and trained to behave good at home. Good behavior at home is the best guarantee for good behavior when in Church, Sunday School and away from home.

The value of early and proper training cannot be overestimated. This must be regarded a private matters; outside interference must be carefully guarded against.

The Bible is the best textbook on Family Government. Much good advice can be gathered from a little booklet written about 3000 years ago, called Proverbs. Parents who live right themselves, obey the Bible in this as well as in other matters, will have the assurance that all their children will be saved.

#### **IV. The Moral or Spiritual Department.**

The family is a church. The Ideal Home is an exemplification of holiness and the gateway of future glory. It is not a hostelry or public house. It is not a clubhouse or loafing place for all classes of boys and girls of the neighborhood. No, it is a little Church



with close communion. Within its sacred precincts there should not enter anything that defiles. Upon the family altar the fire of holy love and devotion is burning brightly, acting as a protection against the snares and pitfalls of the loose morals or rather im-morals of modern society, like a camp-fire protects the camp against the wild beast of the jungle. The company of the home is rather limited and quite select. It is not a place for promiscuous gatherings, for birthday and other parties. Too frequent and prolonged courtship visits are carefully guarded against.

Marriage must be "only in the Lord." It is a step next in importance only to the salvation of the soul. No person should ever "*fall in love*" but enter considerably, soberly and wisely, not hesitating to seek the counsel of experienced men of God. Love at first sight, based on personal appearances has often ended in hasty marriages. True love never ended. A choice based on wealth, position or influence has often resulted in blasted lives, family troubles, divorce, tragedies and the gallows. The great majority of homes today are far from ideal. The awful record of 72,062 divorces granted in the United States courts in 1906 or the total of almost 1,000,000 divorces granted during the preceding 20 years are unmistakable signs of the decay and ruin of the American home. The Court records prove that there is a startling increase in the divorce evil. In one of our large, refined cities filled with Churches, 292 divorces have been granted during the first five months of this year, (1909) while 460 cases are still pending with fair indications of being granted. This is a ratio of 1 divorce granted to every 4 marriages while for the year 1908 the ratio was 1 to 6. In San Francisco, it was 1 to 7, and in the whole United States, 1 to 12.

What an influence such conditions exert upon the children in these families and the rising generations. The scandalous evidences produced publically in these divorce cases in the presences of hundreds of young people which crowd our court rooms on such occasions like vultures feeding on carrion, and the verbatim reports of these proceedings in the daily papers must exert disastrous influences upon the future home.

The atmosphere of the Ideal Christian Home is kept pure and wholesome by plenty of sunshine and ventilation not vitiated and poisoned by the stifling fumes of tobacco. None of the members belong to a secret society or club where they could not take any of the rest of the family along. The attractions of the home, the Spiritual teachings on this point from the father and the Church, coupled with the grace and the power of God in the heart fixes a principle within this family circle which keeps it intact and makes it practically immune to the disastrous in roads of these unspiritual organizations whose influences and practices strike at the very root and vitals of the home, the Church and the nation.

The centre table is provided with good papers; The most prominent among which is the "Gospel Banner" which is without question a regular visitor in every Ideal Christian Home in our Church. Next comes the Gospel Herald and one or more papers especially designed for children. Every member of this home that can read has a good Bible or their own, as well as to have their own shoes, their own books at school and their own plates at the table.

The Library is supplied with good wholesome literature. All trashy story books and papers, fiction, senseless humor and most patent medicine pamphlets are rigidly excluded from the home and shunned as dangerous poisons. The children are not permitted to become street runners or loafers. The street is not a part of the home. A few simple play-things, picture-books, perhaps a few pets, a play-room for winter or rainy days and a tent or playhouse or a yard for summer are a thousand times cheaper in the end than the moving picture shows, fairs, theaters, ball-rooms and hell.

The walls of every room in the house are garnished with Scripture text cards, of which an endless variety can be secured. I counted between 30 and 40 in one room once, and two of the children became active workers in the Lord's vineyard. This is more appropriate than expensive pictures and photos. In the Ideal Home you will not find indecent, semi-nude pictures and photos, or beer or tobacco advertisements which can be had for nothing but cannot be kept for nothing. No, they will cost much in blasted lives, wrecked homes and lost souls someday.

The hearts and lives of this family are sanctified and filled with Glory of God. They all belong to the Church which believes, upholds and defends the Bible. They all love the Church and recognize themselves as an inseparable part of the same. They are prompt in attendance at all its services if possible, regardless of the weather, and can be depended upon to be there on time. No one will criticize the sermon, the pastor's weaknesses as people judge nor speak unkindly of the members of the Church but rather pray for them. They talk the minister and the Church up, not down, and can be depended upon as pushers and not brake-tenders and spraggers<sup>1</sup>. They all take an active part in all the offerings of the Church. Instead of talking, "Too many collections," "Money again," etc., the parents see that every child, even while yet on mother's lap have an offering for all the special collections in the church. Those who cannot bring a bullock bring a turtle-dove. "But none appears before the Lord empty."

Finally, the Ideal Christian Home is a home where Jesus is in the midst. The Motto "Christ is the Head of the home, the unseen Guest at every meal, the silent Listener to every conversation" is not only hanging on the wall, but its principles are recognized throughout by the whole family. He is the only object of worship, at whose shrine the whole family bows regularly in devotion, adoration and supplication. What home is that where there is no family altar?

Should sickness enter the sacred confines of this Ideal Home, the Pastor is called in for consultation, council and prayer, who will anoint the sick one and Jesus, the great Physician, is recognized as the only true ever-present friend in time of trouble.

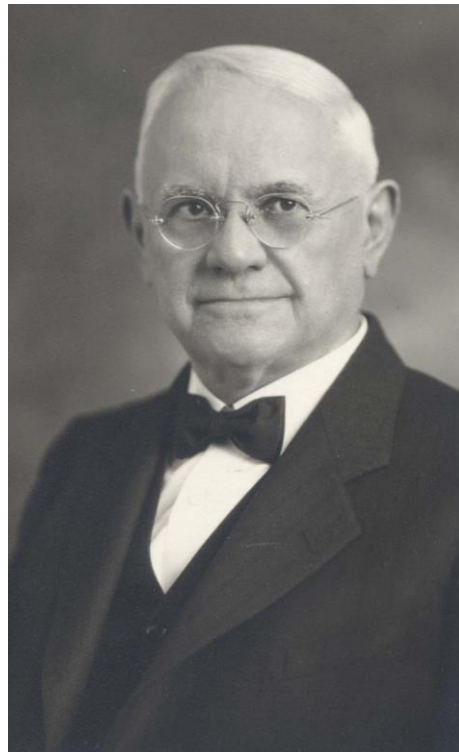
When the time arrives that one or the other of the family is laid away to rest, though the hearts be broken and crushed and the eyes blinded with tears, yet the rest see behind these scenes of earthly mystery the steady unerring hand of a loving Father and can say with Job, "the Lord has given, and the Lord has taken away, blessed be the name of the Lord." And instead of wearing profuse mourning apparel and crepe, they praise God

that another one is safely housed away from the dangerous storms of this life and rejoice in the hope of a glorious resurrection and reunion in that perfect, eternal home in the heavens when Jesus comes.

1 In coal mining, a laborer who rides trains of cars and controls their free movement down gently sloping inclines by throwing switches and by poking sprags between the wheel spokes to stop them.

Transcribed from a booklet. Minor spelling changes and formatting are the work of the transcribers Ronald and Eunice Zuck, Quakertown, Pa. 4/29/2015.

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I would love to hear from you. Especially welcome are questions you have about events of our history. Your thoughts and responses are invited.

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