The Baptist Herald

A DENOMINATIONAL PAPER VOICING THE INTERESTS OF THE

Volume Seven

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Number Fourteen

The Secret

RALPH CUSHMAN

I met God in the morning, When my day was at its best; And His Presence came like sunrise With a glory in my breast.

All day long the Presence lingered, All day long He stayed with me; And we sailed in perfect calmness O'er a very troubled sea.

Other ships were blown and battered, Other ships were sore distressed, But the winds that seemed to drive them, Brought to us both peace and rest.

Then I thought of other mornings, With a keen remorse of mind, When I, too, had loosed the moorings, With the Presence left behind.

So I think I know the secret, Learned from many a troubled way; You must seek Him in the morning, If you want him through the day.

What's Happening

Rev. Paul Zoschke of Dayton, O., has resigned to accept the pastorate of the Grace Baptist Church, Racine, Wis.

Rev. R. Vasel of Kyle, Tex., has accepted the call of the church at Bison, Kans., to succeed Rev. C. F. Dallmus, and enters on his new charge August 1. Bro. Vasel was pastor of the Kyle church for 11 years.

Miss Erna Hoelzen of Burlington, Iowa, recently completed her course in the Baptist Theological Seminary of Kansas City. She began her work as church missionary with the Second Church at Philadelphia.

Miss Amanda Kruse, who has been laboring as a missionary of the Sudan Interior Mission in Moppa, Nigeria, West Africa, for the last 31/2 years, has returned for a furlough to last about a year. Miss Kruse is a member of our church in Lorraine, Kans.

Edwin Dees, 17 years old and representing the Lorraine High School at the National High School Athletic Meet in Chicago, won championship honors in the 12 pound shot throw amid a field of 900 competitors. Mr. Dees is a member of the Baptist church at Lorraine, Kans.

On June 30, Rev. A. Knopf, pastor of the First Baptist Church of Dickinson Co., Kans., baptized eight promising Sunday school scholars. Most of these confessed Jesus Christ as their Savior and Lord during the revival meetings we had in March in which Bro. G. A. Lang from Lorraine served as our evangelist.

The Student Quartet from Rochester visited each of our New England churches the last week in May. Their programs are reported interesting as well as varied. They bring their messages in songs, solos, and talks, each one taking an active part. We recommend them to any church which has not heard them yet.

Bro. Thorwald W. Bender, son of Rev. C. J. Bender, is supplying at Lebanon, Wis., for the summer. The church celebrated its 80th anniversary June 23. Rev. E. Mueller, Rev. L. B. Holzer and Rev. G. Wetter were on the program. The church building had received a new coat of paint and other "beauty touches" for the occasion. Good interest is reported in both German and English services and also in the young people's work.

Rev. Jacob Speicher, D. D., is home on furlough from his mission field in China. Dr. Speicher is an outstanding missionary of whom we as German Baptists may be justly proud. The missionary policy advocated by him many years ago is winning its way. The Eastern Confer-ence, to be held in Temple Church, Pittsburgh, Aug. 28 to Sept. 1, has secured him as one of the main speakers. He will also be on the Young People's program at that time.

On to Detroit

A Sketch entitled, "At the Telephone." Copyright applied for-Author. (May be used by any B. Y. P. S. or

S. S. W. in the Central Conference, gratis.)

Time: Immediately.

Setting: Comfortable room, telephone on stand.

Characters: A B. Y. P. S. or S. S. W. -good looking, visible, all there.-The second characters will remain behind the scene until August.

Telephone rings; in rushes (see above). Hello!-Yes!-Hullo! *** *** ***

Why! I'm so glad to hear from you! Yes??? Oh! *** *** ***

Vacation plans? Sure! Long ago.

They wanted to know, and so did I. *** *** *** ***

Huh? I told them I wanted to be away August 27 to 31.

*** *** *** ***

I should say! To Detroit, Bethel Church, with a whole crowd. At least twenty from my church are going. *** *** ***

Why should you be surprised? We always go Yeah! A whole crowd

Huh?.... I wouldn't miss it! Best Conference ever, this year. Why

sure, always the best, but better still this year. *** *** *** ***

How do I know? We always have crowds there-good accomodations-banquets-wonderful speakers-and the greatest thrill is to hear the Treasurer say that we went over the top with our MISSION BUDGET-we always have, *** *** *** ***

No! Only \$3000. That's not much when you think where it goes and what it does. What say ??? *** *** *** ***

Why don't you? Ask him tomorrow first thing. To Detroit, August 27 to 31. He sure will let you go.

*** *** *** ***

Go with? Why go with us! Come on, we're making up a party of B. Y. P. U. and S. S. W. We'll all go together.

Yes! Great! See you later.

ALICE C. BAUM.

Go to Burlington

Attention Churches, Sunday schools, and Young People's Unions of the Northwestern Conference: The Conference will meet August 20-25 in Burlington, Iowa. We would suggest to plan early and to send a large representation to this annual gathering. A good and strong program is in preparation. More detailed announcements will follow. Recording Secretary of the Conference.

H. HIRSCH.

Stony Brook Beckons

Each year this popular assembly of the Atlantic Conference has grown in interest and in numbers. The outlook was never so promising as for the season of 1929. A perfect vacation has been planned, providing the zest of outdoor recreation, stimulating contacts with ideal young people, and delightful periods of spiritual training. An enrollment of 100 young people is expected. The dates are August 3 to 10. The facilities are splendid; the expenses surprisingly low. The following lecture courses will be given:

"Old Testament History" by Rev. Fred Niebuhr.

"New Testament History" by Rev. W. J. Zirbes.

"Personal Soul-Winning" by Rev. H. F. Hoops.

"Our Mission Fields" by Prof. Albert Bretschneider.

"Story Telling" by Miss Josephine Rauscher.

"Young People's Problems" by Rev. A. A. Schade.

Open forums will be conducted on the subjects:

'Putting Zest Into Our Socials and Picnics."

"Indirect Methods of Money Raising in Churches."

"Methods of Church Publicity."

"Our Missionary Outlook."

"What to Expect of Young People in Soul-Winning."

Evening attractions will include:

Debate by Philadelphia vs. Passaic. Humorous Playlet by Clinton Hill. Surprise Night.

"Choosing a Vocation" by H. Theo. Sorg.

Consecration Service, Rev. C. W. Koller. The recreation activities will be under the trained leadership of Miss Dorothy Zirbes.

Enrollments should be sent to the Dean of the Assembly, Rev. Chas. W. Koller, 894 So. 14th St., Newark, N. J.

TheBaptistHerald

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The Baptist Herald

Editorials

Imprisoning God

July 15, 1929

That's impossible! How can that be done? Some people think God is not a free agent but has imprisoned himself in the laws of nature. He is like a man who built a strong prison with a keyless lock, entered in and slammed the door. No, God is not like that. But he may be imprisoned in the lives of his children through whom he desires to speak and act. If they close their hands and shut their lips God is in prison.

Millions of Years or Merely One Second

From the pen of William Lyon Phelps there came last year a little booklet with a great message under the title. "Love." Note this quotation: "The scientific evolutionists tell us that it has taken millions and millions of years to change an animal into a man. Love can do it in one second." Then he tells how the bishop's love changed that predatory animal. Jean Valjean, into a man in an instant. Love is still the great dynamic of God. Are you aching for power? Let the love of God fill your heart, get out and love people and see what a power for God vou will become.

but also because their influence on other members of the team was such as to take all "pep" and in-**Preachers and Printers** terest out of them. Thinking of these two men, I When the 16 pages of the "Herald" are full the could not help but remember that in our churches editor just has to save his overflow for the next and organizations we, too, have people who could number. When the worshipers are filled the and ought to be valuable assets in the Kingdom enpreacher may keep on and the overflow is wasted. terprise, but who are liabilities because they did We are sorry we cannot always print all the manot keep fit, did not "lay aside every weight, and terial that comes in immediately. Much of it comes the sins that so easily beset them." And because of in too late for the issue for which it is intended. It the places of importance they occupied in the life would be a fine thing for all reporters to send reof their church, their influence upon others was such ports immediately after the event, as some do. Since as to put a "damper" upon the enthusiasm and the it is to be written, why not write it while it is still devotion of quite a few otherwise faithful workers. fresh in mind? In this issue the reader will find a The second lesson the baseball diamond teaches, number of meaty articles. Don't read merely the short news reports and brief paragraphs, but face is that the solid pages and wade through them. It will do **Co-operation** you good.

The Teaching Value of the Great American Pastime C. FRED LEHR

THAT the writers of the New Testament Epistles were guite well acquainted with the athletics of their day, and learned some profound lessons from them, is quite obvious to even the casual reader of the Bible. Paul learned one of the great lessons of his spiritual life from a boxing match, as he tells us in 1 Cor. 9:26, where he writes: "That is the way I fight, not punching the air." We need to remember, of course, that, while Paul did not vainly punch the air, he evidently had no thought of punching his

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"But I bruise and punch my body and make it a slave, so that, after I have called others to the contest, I may not be disqualified myself." (Goodspeed translation.)

The reason I was asked to write a bit about "The Teaching value of the Great American Pastime" is undoubtedly because it is believed that this wellknown and much-beloved peculiarly American athletic contest can teach us some important lessons if we will but learn them. A few of the lessons I learned from the game are given here in the hope that they may prove helpful to others, and that they may help us to learn such other profitable lessons as the game may suggest to us.

The first great lesson baseball taught me is that, to be a good player, one must keep in

Condition

I happen to know of two players who were suspended because they did not keep in condition. They broke all sorts of training rules with the result that, instead of being the valuable assets they should have been to their team, they became liabilities. And they became such not only because they themselves could not play as well as had been expected,

or "Team Play" is absolutely necessary to success. We have seen some of our very best pitchers lose well pitched games because the team failed them where they should have helped especially. A newswriter, referring to such a game, wrote: "The defensive support of the team was all that could be expected, but the players lacked the offensive punch." It seems to me that we, too, frequently lack this offensive punch in our church work. We have plenty and very good defensive support, but so often our constituency fails to produce the "offensive punch" and, failing in this, make of none effect the splendid leadership our leaders supply. In all our efforts we have plenty of well-wishers. but wishes unfortunately never accomplish the desired brother's nose either. His fight was against his own results. It is not enough to omit errors. The church baser self, as he tells us in the following verse: has been on the defensive too long! It is her task

to accomplish that for which she is in the world. Another lesson the diamond teaches is that

Carelessness

may lose the game. Quite a few otherwise good games have been lost because of the errors committed. In baseball as well as in church work there are errors of omission and also of commission, even though it is only the last named which the official scorer charges the players with in baseball. Sometimes those of omission are costlier to the team than tose of commission. Such, at least, certainly seems to be true in church life. While the open sins of Christian people undoubtedly hurt the cause of Christ, we nevertheless feel that things which do the greater injury to the cause are such as indifference, disinterestedness, carelessness and such.

One type of carelessness which deserves mention here is what is known in baseball parlance as a "balk." A balk is committed by a pitcher when he "winds up" to pitch, but fails to finish his delivery. If a balk is committed, every man on base at the time is permitted to advance one base. It is evidently thought that a pitcher has no business starting what he does not finish. He is supposed to stick to his one job. Jesus told Martha at one time that she missed the one thing needful because she was too busy with many things. Paul tells us that he determined early in his Christian life to do but one thing. Is there danger that we emphasize so many other things in our Christian activities that we leave undone the one big task of the church? We are bound to do hurt to the cause when in our efforts for him we commit a "balk," when we turn aside from the real task and busy ourselves with many kinds of unnecessary and non-essential things.

Good Sportsmanship

we have seen to be another essential in good baseball playing, and also in the playing of the game of the Christian life. Two qualities of "good sportsmanship" are mentioned here.

The first is that one must give his best at all times and under all circumstances. Our city honored a to accomplish anything. Let us cheer those who try, and under all circumstances. Other ten years of even though they may make a mistake at times. could always be depended upon to play his best. Another man, a pitcher, is highly thought of because he refuses to get excited or angry, and to lose a game seemingly has but one effect upon him and that is that he determines to try again, and to try just a little harder the next time than he tried this time. These two men illustrate what I have in mind. They always do and give their best. Though the odds be against them, and though victory seem impossible, they would never quit until they had tried their very best to succeed. Paul, in spite of persecution, mistreatment, misunderstanding and imprisonment, forsaken by friends and hated by foes, carried on nevertheless, because he had determined that he would have a conscience void of offense both toward God and toward man. The only way to have such a conscience is to do, be and give one's

Pastime has taught us. The catalog is by no means Church members may have been truly converted, and rightly baptized, but if they walk disorderly, exhausted. Let the reader henceforth, as he watches live in sin, and disobey their Lord, they must first be or plays the game, seek to learn such lessons as the deeply grieved because of their sinful conduct, and game may suggest to him, and as will help to make humble themselves before God, before they can be him a bigger and better Christian. worthy partakers of the Lord's Supper. Therefore it should always be preceded by a genuine self-**Baptist Principles** examination of the communicant. (1 Cor. 11:28.)

O. R. SCHROEDER

III

The Ordinance of the Lord's Supper

The elements of the Lord's Supper were bread and wine or the loaf and the cup, as they were present. Not only the bread, but both elements were given the communicants. (Matt. 26:27.) It was also administered to the members of the church assembled and not to isolated persons. (Acts 2:46; Acts 20:7.) We Baptists adhere to this manner of administration.

The Meaning of the Lord's Supper

The words "this is my body" and "this is my Objections to Close Communion and Baptists' blood" have been the cause of much heated and bit-Answer to These Objections ter controversy among Christians. They led to the It is objected that we make too much of baptism. doctrine of transubstantiation or change of elements -We do not make more of it than Christ and the into the literal flesh and blood of Christ. But Jesus, Apostles did, and not as much as other denominaby saving "this is" did not mean to say that the eletions. We do not consider it essential to salvation, ments, when they are blessed by the priest, become but we do consider it very essential to obedience. the very body and blood of Christ. He merely meant We are accused of lacking love for other Christo say that they represent his body and blood.

tian brethren .- We hold that our love and obed-The broken bread is a symbol of the broken body on the cross, and the cup is a symbol of the blood ience to Christ must be put first. Our protest against of Christ which was shed for the remission of our the errors of our brethren is not a lack of love to sins. Thus the Lord's Supper is designated to comthem. We are told that other Christians consider themmemorate Christ and his merit in redeeming us from sin. Our minds are especially carried back to the selves baptized and thus qualified for the Lord's cross on Calvary. It is a rite of confession. "Ye table .- But are they according to our conception of show the Lord's death till he comes." We proclaim baptism? We cannot subject our conscience to their that we are not ashamed or afraid to be his true views. followers. We confess our faith in and our loyalty It is stated that others invite us to the Lord's to Christ. It is also "the symbolic expression of the table, why should not we invite them ?-Others can deep living fellowship between Christ and his own," well afford to do it, since they acknowledge our bapand the expression of Christian fellowship. It is a tism as biblical. But we cannot and do not acknowlcommunion of each one with Christ and thus with edge theirs. one another (1 Cor. 10:16); and it does not only It is also stated that close communion is a hindrance to Christian unity .- But who is the cause of express, but it also promotes such communion. And it declares that the Christian life is nourished by Christian division, the Baptists, or those who turned Christ, the bread of life. As natural bread and fruit away from the biblical truth? And open communion is no remedy for this division. of the vine nourish the body, so Christ nourishes Then we are accused of excluding some of God's the soul. (John 6:53-56.) And it also points us people from the Lord's table with whom we hope to onward to the triumphant return of our Lord in commune in heaven. "If we hope to commune with glory. "It is a prophetic prediction of the new felthem in heaven, why not on earth?"-Christ has lowship with Christ in the completion of his Kinggiven his churches laws and ordinances for their dom." It's Communicants earthly state, none of which will be needed in heaven. There the communion of God's people will These must be true believers in the Lord Jesus be spiritual. And in this communion all of God's Christ or regenerated persons. Only such may be

people unite now. members of the body of Christ or the church. They The real difficulty is not with the communion but must also be baptized believers in Christ. The act with the baptism. To remove the difficulty it must of baptism must precede church membership and be proved that either the sprinkling of infants is thus church privileges, including the partaking of true baptism, or that unbaptized believers may be the Lord's Supper. (Acts 2:41. 42.) The communiinvited to the Lord's table. cants must also lead an upright Christian life.

to move forward to attack the opposition, and thus best. May we be worthy followers of him, who followed Jesus Christ, his Master and Lord, so closely !

The other quality of good sportsmanship is that we do not give up in despair or disgust because of difficulties that may confront us. Not many pitchers like to see "Babe" Ruth come to bat with men on bases. I have seen this slugger come to bat with bases filled. I invariably pitied the pitcher who had to pitch to him then. But the difficulty confronting the hurler just then seems to make him grit his teeth and to pitch the best ball possible, and thus to try to strike out the "Home Run King" or to make him hit weakly to an infielder for an easy out. It does not always happen as easily as that, of course, but invariably the difficulty of the situation makes the pitcher "bear down" and pitch as he never pitched before. When difficulties confront us, do they challenge the best "plus" within us, or do they make us sullen, bitter and mean, creating that so very dangerous "I-don't-care-a-snap" spirit within us? Do they bring forth the very best effort we are capable of, or do they cause us to quit in disgust? In the face of the difficulties all of us must face at some time or other, let us resolve

To choose the best; to do my best; to live; Determined that I grow and do and give; Never to look behind me for an hour; To kneel in weakness, and to walk in power; And always facing forward to the light; Now and forever standing for the right; Though struck, defeated, fallen for a day, Yet on, with the strength that God gives-On in the way.

And the final teaching value of the game is that

A Word of Cheer

will go a long way toward helping those in the thick of the fray to do their best to win. What wonderful things a word of cheer can accomplish those appreciate most who themselves have made mistakes, and who, in spite of these, have been encouraged to try again. No one is more conscious of the mistakes made than the one who makes them; and no one, it seems, is more ready to sneer and jeer than the fellow who does not err simply because he never tries Better to have tried and failed than never to have tried at all! What a difference it will make in the work of those who are doing their best to build up the church, the society, the Sunday school or the class to receive a word of encouragement, all who have received such at some time or other in their own lives, know. May we all have grace enough to remember that our own first efforts were just as feeble, and perhaps even more imperfect than the efforts of those who try today and do not do quite as well as we who after years of trying and failing have at last learned to overcome some of the weaknesses of our first efforts. Let us learn to appreciate and cheer every effort put forth, and our unfailing reward will be to see the development and growth into a life of usefulness of those whom we encour-These are a few of the lessons the great American

Open and Closed Communion

Open communion is applied to the practise in which churches permit any one who desires, and believes himself qualified, to come to the Lord's table, and also to the practise of those churches that permit and invite not all persons, but all members of other denominations to their communion.

Close communion is applied to the practise in which a church does not invite all who may choose to come to the Lord's table. It restricts the invitation to baptized believers, and with us as Baptists, to immersed believers, because we hold that nothing but immersion is baptism.

To the Young People of the **Eastern Conference**

The G. B. Y. P. U. & S. S. W. U. of Lake Erie and Ontario invites you to the conference which is to be held in Pittsburgh, August 30 to September 1. If you are planning to come kindly notify Mr. William Waugh, 207 McKinley Ave., Pittsburgh, Pa., not later than August 24. A real live program is arranged and many blessings will be in store for you. One of the high-lights will be the Young People's Banquet Saturday evening, another will be the addresses of Dr. Jacob Speicher from China.

Mount Zion Encouraged

When Peter, spokesman of the twelve, asked the Master: "What would be their reward for having left all and followed him." he voiced the query of God's children in general throughout the ages when they become discouraged, weary and tired because of the apparently small, if any, visible results of their labors.

And as the Lord granted Peter an answer, he now occasionally lifts the veil so his own may realize that their labors are not in vain in the Lord. So the Lord graciously granted us recently a number of encouragements in the work.

First of all, Bro. A. A. Schade, our field secretary, dropped in to spend a day with us, his home church. Amongst other things he said, he attributed much of that, which is basic for the spiritual life and fundamental in the ministry, to the influence exerted by the fore-fathers and mothers who so faithfully labored in the Lord in the Geary County church. The parents' hope cherished for their little boy, when he for the first time was placed in their arms, expressed in a question similar to the one uttered in connection with the birth of John the Baptist, "What think ye will this child be?" (Luke1:16, Weymouth) may well have far fallen short of the achievements Bro. Schade has already attained in life, as well as the hopes of the members of the church when Arthur for the first time was carried into the house of worship in mother's arms.

Then again one day Grandma Zoschke whispered, "Today is Alvin and Marie's fifteenth wedding anniversary" (Marie, Mrs. Alvin Brenner, is her daughter). In consequence the church planned to surprise them the next evening at the prayer-meeting. After our pastor, Bro. Klein, had made some remarks based on the ninety-first Psalm, he announced "that a wedding surprise has been arranged for this evening," taking the "happy couple" completely by surprise. Mr. and Mrs. Brenner then expressed their feelings, stating that the Lord had patiently carried them all these years and greatly blessed them, and Mr. Brenner especially referred to the recovery from a serious illness, due largely to the prayers of God's children. We are thankful that Bro. Brenner is with us yet. He is our Sunday school superintendent, into which office he succeeded his father at held that office since. This meeting closed the union, presided very capably. After the time of the latter's death and has

with refreshments served in the base- the opening prelude by Mildred Schroement of the church.

The next occasion, a farewell surprise though inspiring, was mingled with sadness. One of our girls, Frieda Zernickow, left our ranks to train for nurse in one of the Topeka hospitals. This gathering at her parent's home was observed with singing, prayer, and two addresses, one by our Sunday school superintendent, Alvin Brenner, and the other by our B. Y. P. U. president, Chas. Zoschke. Bro. Brenner pointed out that we will miss Frieda in the church work. She was always ready to do her part and faithfully served in a number of offices in the Sunday school and B. Y. P. U., and she will be missed in the home. But we rejoice that in this work she may not only minister to the needs of the body but may also render invaluable service to the souls of those under her care. May God bless her! Bro. Zoschke in his talk on a "Blessed Vocation" said that God made and equipped every individual for a definite purpose, and some, as it were, he fitted for a special work, the ministry, teacher or nurse, and that a blessed vocation is not based on the sole purpose of acquiring wealth. Though Christ was one of the poorest, for he had not where to lay his head, had not wherewith to pay his taxes, as little as that must have amounted to, yet he expended riches that have meant untold blessing to the whole world; saved mankind by his death on the cross, made for Christian character, and ministered unto man's physical needs. These then are the things that make for a blessed vocation, which is also Frieda's choice.

And last but not least our Kansas Young People's and Sunday School Workers' Postlude meeting, in which those reported that attended the gathering at Lorraine, was an inspiration and successs. The young people exploided their education for the Lord. One took the proceedings at Lorraine down in shorthand, and they succeeded so well in their reports that it almost seemed we were actually present. Even one of the oldest members could not refrain from getting up and giving vent to his emoout of the meeting and the blessing re-

So all in all may these encouragements received compell us to persevere energetically in the work the Lord has entrusted to us to be found faithfully in the Master's cause till he come and we shall see our reward in his day.

ONE OF THE BUNCH.

Minnesota Young People at St. Bonifacius

The Sunday afternoon meeting of the Spring Association of the Minnesota churches on June 9 was in charge of the State Young People's Union. An enthusiastic audience of young people from all parts of the state filled the St. Bonifacius

Grace M. Stoeckmann, the president of

der, Rev. E. Bibelheimer led the audience in a rousing song service. Scripture was read by Alice Maass, after which Rev. F. H. Heinemann led in prayer. The first announcements concerning our Mound Assembly were then made. When the announcements were over, everyone present decided that the only place in the world to be July 8-14 was at Mound Assembly.

The speakers of the afternoon were Rev. H. R. Schroeder of Riverview, St. Paul, and Rev. H. C. Wedel of Randolph. Both addresses were very inspiring and uplifting.

Music for the afternoon was furnished by Mrs. Fratzke of Hutchinson and the Twin City United Chorus.

MILDRED R. SCHROEDER, Sec.

Iowa Baptist Young People's and Sunday School Workers' Union

Another convention of the Iowa Jugendbund has been and gone, but not forgotten, and I think we will all agree that this one, held at Sheffield, Iowa, June 11, 12 and 13, 1929, was one of the best conventions we have had for years. The outof-town delegates and visitors registered, numbered 200, which goes to show that enthusiasm for young people's work is not waning. We were given a rousing welcome, both by the town with its welcome" pennants, and by the local church, where we were indeed made to feel at home by their pastor, Rev. Brenner, who proved to be a true shepherd among the flock.

We were very fortunate in having for our main speaker Rev. Arthur A. Schade, the General Secretary of our national young people's union. He spoke on the subjects, "Christ's Appeal to Youth, "The Consecrated Life," and "Strange Ways." Some of the points brought out by him were that the Christian life is not so much walking before or after Christ as walking with him. We should live for him, because he owns us. He pays the best wages. Life dedicated to him brings the highest satisfaction. Christ was out of the meeting and the blessing reaction to his emo-tions as a result of the pleasure he got in his views on religion. The people thought religion was the osberving of great rules and laws. They tried to get out of life what they could, but Christ's purpose was to elevate it.

There were also some very good talks given by the various pastors, but if we would give all the good things that we heard we would need a whole issue of the "Herald" in itself. They brought out the facts that we are not saved by calown merits but by Christ dying on Calvary for us, and to be able to serve such a master is a reward in itself. We need the enthusiasm of youth, but it must be harnessed into service. All the different talks seemed to work so well into another.

Rev. Wolff of Baileyville, Ill., gave us a very interesting talk on his missionary work in Africa. How wonderful it is that we live in a Christian country.

The outing at the tourist park proved

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very delightful indeed. There were stunts given by the various societies, and several of the ministers told stories which were really quite good. They can also sing, as was evidenced by the special selections given on several evenings.

All in all the convention was a decided success, and here's hoping that we might all work in the coming year for bigger and better societies.

H. LOHMANN, Burlington.

News From Our Children's Home, St. Joseph

The Board of Directors of our Orphanage held their annual meeting in the Home at St. Joseph, Mich., on Monday and Tuesday, June 3 and 4. Bro. Christian Schmidt of Newark, N. J., presided. The reports of the local board, various

committees and the superintendent of the Home were received and approved. The work done for the children by our Superintendent, Bro. H. Steiger, and his good wife was commended. Out of the 30 children at present under their care, 15 have been baptized and received as members of the St. Joseph church. The spiritual atmosphere among the children was apparent and a cause of gratitude. Dr. Hattie Schwendener was accorded a vote of thanks for her services in attending to the physical needs of the children.

It was decided to begin at once with the building of the addition to the Home, which was approved by the General Conference in Chicago last year. This new building will provide adequate facilities for housing the help, hospitalization and also enable us to accede to the many requests for admittance of more children.

The funds necessary to complete this annex to our present building are being contributed by individual members of our denomination throughout the country. If you wish to have a share in this worthy work, send your offering to Rev. E. Umbach at St. Joseph, Mich. It was the unanimous opinion of the Board that God has richly blessed this object of his grace during the past year.

WALTER W. GROSSER, Rec. Sec.

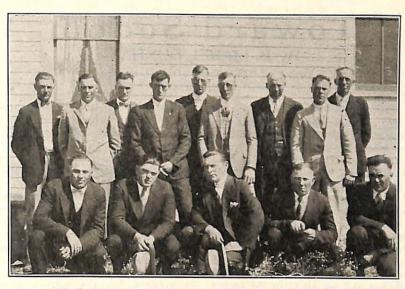
A New England Y. P. Meeting

The G. B. Y. P. Union of New England came together for their annual spring meeting on June 8 and 9 at New Haven this time.

Rev. G. Friedenberg of Meriden gave an interesting talk on the Sunday school. The point stressed was that the superintendent and the teachers should come prepared to give the children something of value. A discussion followed in which several took part.

The Young People's Forum was in charge of Rev. W. Barsch of New Britain. Previous to the meeting he had asked each society for questions which were troubling our young people. A great many present seemed willing to give their views, and had time allowed, many more would have taken part in both discussions of the Sunday school and the young people.

At the evening meeting we were very glad to hear Rev. C. J. Bender and Miss



Bender, who gave very interesting ac- was presented. Our society greeted the counts of Africa. Rev. Bender brought mothers with a special song of welcome out the point that he was not making a sacrifice by returning to the dark country, but he felt he was paying a debt to God, for he did so much for us. Miss Bender mentioned the fact that she is the first to represent our young people in Africa. We wish both of them God's richest blessing and may we do our part to help them!

The Sunday evening meeting was the largest, 200 being present. Each of the five churches was well represented. Mrs. Barsch again favored us with fine selections on her violin.

The message was delivered by Rev. Brush of the First Baptist Church of New Haven. His topic was "On the Trail With Christ." We must have a goal, and in order to make the grade, we must strive for it with persistence, patience, and courage.

Thus ended our gathering, but we hope to accomplish a great deal in the coming year with the fine messages heard, as an inspiration. May God help us in our ALICE H. KAAZ, Sec. work!

Busy Bees Sewing Circle Mothers and Daughters Banquet Harlem, New York

Young Men's Bible Class, Germantown, N. D. Rev. F. Alf, Teacher

Again we had the pleasure of honoring our mothers with our annual Mothers and Daughters Banquet, which this year took place recently. Mothers of our church came with their daughters and vice-versa, and daughterless mothers adopted a motherless daughter for the evening. There was a splendid representation on hand when the dinner was served in the lower meeting room of our church. This was appropriately decorated with lanterns and candles and flowers on the tables and everyone agreed that the menu could not have been better. After the dinner, and while our guests were still at table, they were entertained with a few recitations about "Mother." Then all were requested to come to the main auditorium of our church, where a very unusual program

and after scripture reading and prayer our president, Miss Ehrenstein, added to the welcome verbally. And then the Bees presented a Tableau, which portrayed in picture form the highlights in the love-life of mother and daughter. We see mother in the first picture alone and in her solitude she falls asleep and dreams of the different high lights in her love-life with her child. When daughter was a tiny baby, mother remembers the many happy hours in which she played with the babe and how after playing she would rock the baby to sleep. Then daughter rapidly grew up and the next memories that come to mother are the blessed ones when father, mother and child drew close together and mother would read stories from the Bible and the little family held evening worship. And with daughter growing up mother always carried her before the Lord in prayer. Then came the sad time when the girl left her home to seek her fortune out in the world, what an anxious moment for mother and how earnestly she said, "God be with you till we meet again." And even though she was away from mother, the daughter always bore her in mind, and then came the day when mother and daughter were reunited for a time and very close to each other as the daughter matured. The last picture is the one where the daughter comes to mother to stay and mother wakes up in happiness. So ends the tableau. Following our program we also heard a piano solo and a piano duet and as our principal speaker we had Mrs. J. F. Daubert, who is connected with the women's work at the Beacon Light Mission and who is also the Missionary of that same Mission, and who described some very vivid and timely incidents connected with her work, which proved most interesting to all. We believe that the evening generally was enjoyable to everyone present, and we are indeed happy to have had this opportunity to show our mothers how we love them.

ANNETTE EHRENSTEIN, Sec.

Toward Sodom

By B. MABEL DUNHAM

Author of "The Trail of the Conestoga" (Copyrighted)

(Continuation)

Not for a single moment of the day could any of the adults forget the shameless boy whose sin hung like a pall over the household. Throughout the long, cheerless days of an endless winter all their thoughts were centered on him. Would he ever come again?

May came, and with it the colorful buds of spring. Once more a roseate hope warmed the hearts of the unhappy family. With more enthusiasm Sarah lit the lamp at evenfall and placed it in the window. She brought forth her best china dishes and set them in the empty place at table. The spring would bring back to her wandering boy tender memories of home, she reasoned. He would surely come now.

He came, yes, but, alas, not as she expected. Towards the end of the month Manassah received a telegram. He had never received one before, and he tore the envelope open, nervously. It was from New York !- from Daniel Ernst! The nameless, haunting terror that for more than a twelve-month had challenged every secret hope was at last the victor. Cyrus was dead! Dead! A shiver ran around the room.

Manassah read the message again. It was only a few words, but it told graphically enough the pathetic story of a shipwrecked life. Dihonored and penniless, the Bishop's unworthy son lay dead in a foreign land. A pauper's grave, if Manassah would not come. A life of unlimited possibilities had run aground at twenty-two. Cyrus might have been anything, but he was nothing, worse than nothing. He was gone, hopelessly, irreparably and forever gone.

Dead! And yet the distressing message brought an indefinable relief. The uncertainty, at least, was over. They knew how great was the load of sorrow and disgrace they must bear through life for Cyrus's sake. All hope was gone. but with it had fled, mercifully, a horde of anxious fears. The worst was in the past.

Manassah took the next train for New York, and brought back the long-lost, truant pair, Cyrus cold in death and Daniel pale as death itself.

Young Ernst had lost his wonted swagger. His eyes were pools of penitence, his heart was full of contrition. He and Cyrus had led a wild life, drinking, gambling, worse than that. He couldn't bear to talk about it. He would give everything if he could forget. That last night was awful. They were on the way to their attic home after a night of carousal when the train Yes, they were both drunk. By the skin of his teeth he had escaped, but Lucy.... Lucy wasn't so lucky. The train struck him. Twenty feet he was hurled through the air. When he found him, he was dying.

"Did he say anything?" asked Sarah.

"He tried to talk," Daniel told her. "I don't know what he said all, but at the last he yelled out 'Home! Take me home!"

Sarah reclined prostrate with grief in her rocking chair. "Home!" she murmured. "Take me home!"

Never had there been so tragic a death in all the history of Ebytown, and if public curiosity was to be satisfied, the funeral would be one of enormous proportions. No sooner had the corpse been brought home than the women of the neighborhood began to invade the house to prepare for the solemn ceremony. They baked bread, and cookies and pies, until Sarah's larder, and Hannah's, too, were filled to overflowing, and yet when the crowds began to gather at the appointed hour, grave fears were entertained that there might not be enough.

The family were all present, except Ephraim, who was at the time far away in Europe. There they sat huddled together, weeping softly, united in their common sorrow. Ezra and Mary had come from Greenbush and sat with their boys in awed silence. Friends and neighbors stood about, tearfully sympathetic, and voicing their reflections on this dispensation of Providence sent, no doubt, as a warning to them all.

Outside, the crowd was larger and the feeling not so intense. The men stood on the stoop, or hung over the fence discussing such extraneous topics as the weather and the crops. The teacher of the old red school-house and Mr. Collins of the grammar school confided to each other their mutual pedagogical disappointment. Business was alarmingly dull, according to Old One Per Cent, but Schwartzentruber, the bookbinder, declared that he found it brisk enough. Nothing but a Horst funeral could have induced him to shut up shop.

Presently a hush fell over the assembled crowd. They were singing. The service had begun. Those who could crowded indoors. There was prayer and preaching, interspersed with sobs. The very atmosphere seemed surcharged with

The time had come to view the remains. The coppers were lifted from the sightless eyes, and the friends began to

pass in single file in front of the coffin. "Natural, ain't he?" whispered one. "Awful cut up with the train," returned the other. "They learned him a good lesson, I think. If that didn't learn

"I didn't learn him soon enough," was the opinion of a third.

Sarah heard not a word of this. She sat at the head of the coffin with her eyes fixed on the lifeless figure of her boy. There in the narrow confines of a funeral box lay the wreckage of all her The spectators passed slowly on. In

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the file was a young girl, who drew near and stood longer than the other. She was holding up the line. She stooped over the coffin and kissed the mangled hand, kissed it with all the fervor of the crushed love of passionate youth. A solmen hush fell over the room, broken only by a girlish wail, "Lucy, oh, Lucy, I loved you so!" But when the startled onlookers turned to fix their gaze upon her, she was gone.

"Who was that?" said Noah, turning to Esther.

"Elsa."

Sarah was terribly agitated. "It was that Elsa Reiber," she said, "her that dragged Cyrus down to this.'

Three sermons were preached over Cyrus in the meeting-house, and then they buried him in the Wismer row in the graveyard. Fully a hundred people remained to witness the last sad rites, all of whom were invited back to the Horsts' for supper. Fortunately, the cooking held out, and the Bishop's reputation for the grace of hospitality was fully sustained.

When the strangers had all gone to their several homes, Noah took down the family Bible from its shelf and read the twelfth chapter of Ecclesiastes, which had been the burden of the preachers' discourses at the funeral. Then he lifted his voice in prayer, commending all his loved ones, both young and old, to the care of the great Father of all.

Sarah did not kneel with the others. She sat in her rocking chair, staring vacantly into space, and wailing out the last mortal words that fell from Cyrus'

lips, "Home! Take me home!" From that day Sarah was not herself. She was nervous. Her fingers twitched so that she could not hold her knitting heedles. Presently her whole body was trembling beyond her control. She could hot pour a cup of tea, or carry it across the room. Every day she seemed worse instead of better. Doctor Scott was summoned, but he shook his head. The case was hopeless, he said. Mrs. Horst must have someone to wait upon her, hand

and foot, for the rest of her days. Esther shuddered. She gave one despairing look about her, then roused herself and went to her mother's side. "You take care of you, mom," she said. can look to me." She stooped down and tenderly adjusted the pillow behind her mother's head.

Sarah paid not the slightest attention "Home!" she wailed. "Take me home! Oh, Lord, take me home!"

Chapter XIII GREY DAYS

The 60's were for the plain people years of intense religious emotion and commotion. A great Mennonite revival had broken out in Pennsylvania, and it had spread with all its heat and fury to the quiet community of Ebytown. was fire sent down from heaven, its exponents verily believed, to burn the dross of worldliness and to purify their holy religion. But the burning was attended by such dense smoke-clouds of calumny and bitter dissension that some said they

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to the unsightly, charred spectres left in the wake of the new.

It was the matter of personal religion that was to be tested with the fire from heaven. The promoters of the revival declared that the worship of the Mennonites had become too formal, too lifeless: the people were taking their spiritual life too much as a matter of course: children grew up in the ways of the meetinghouse, but with no adequate idea of any personal relation to the great Head of the Church. True religion, they claimed, was pre-emiently a personal experience. "Ye must be born again." There must be a conscious, definite conviction of sin, a determined renunciation of the old life and a putting on of the new. Above all, there must be the witness of the Spirit, an unmistakable knowledge of sins forgiven, and a consciousness of adoption into the spiritual family of God. These things the Scriptures declared to be the great essentials of religion. No slipping into the spiritual life with a Mennonite garb above and a hardened, sinful, lustful heart beneath; no entrance ultimately beyond the pearly gates, unless. in this life which now is, the fallow soil of the soul has been ploughed and harrowed and planted with the seeds of a deep, personal and genuine contrition.

It was into this tornado of religious contention that Simeon Ernst tumbled. From earliest childhood he had been a serious boy, and spiritually-minded, finding in his Bible and in the deliberations of its teaching the greatest satisfaction of his life. Even his courting of Lydia and the Horsts had been brought to a successful issue through the medium of theological discussions. And now, at forty years of age, he had suddenly come to the realization that having all the forms of religion, he lacked, somehow, the soul. For years he had been a preacher, but he knew himself to be, at last, nothing but a lost sinner in the sight of God

Poor Simeon spent many anxious days groping in the spiritual darkness which enveloped him. He could not eat; he could not sleep. The Spirit was striving mightily with him. Then one day the light broke upon him. He had gone out to plough a field in the back fifty acres of his father's farm. He had turned only a few furrows when suddenly there shone all about him a strange, celestial glory. Right into his innermost soul it penetrated. His heart glowed with a new joy; his face beamed with radiance. All life seemed permeated with a new meaning. For twenty years he had preached religion, a blind man leading the blind, and now, unexepectedly, the glorious light of a real, a satisfying religion had dawned upon his soul. He had been born again, and he knew it.

Happy Simeon! It was such a wonderful experience that he wanted to talk about it to everyone he met. The more he talked, the more he wanted to talk. When Sunday came he seized the opportunity to preach in the meeting. Now

preferred the dross of their old religion his cheeks, he told his story. He had seen the error of trying to be satisfied with a cold, formal performance of religious duties. To preachers and congregation alike he sounded his warning. Religion is not a cloak that men put on like a garment, he said, but an intangible something that is born of God into the sanctuary of the soul. It is heaven within. Praise his holy name!

> An ominous silence pervaded the meetwho brought him up to this great mouning-house when Simeon sat down. He tain-top of religious experience. Hallehad struck a new note in worship. Some lujah! there were who welcomed it as the earn-Simeon longed to pitch his tent in that est of a mighty revival, but others looked rare atmosphere and dwell there forever. on askance. Emotion had no place in the religion of Mennonites, these latter said. But one day it became painfully evident that he must descend before long into It was sure to stir up, not religion, but that anomaly known as religious strife. the valley and return to his home at Ebytown. His last pair of socks were What it had done elsewhere is would do in Ebytown. Homes would be rent asunout at the toes; his last shirt was on his back. So he packed his satchel and der and members of the same family brought it to his wife. "Here, Lydy," would become estranged. The larger he said, "look at what I fetched you." brotherhood of the church would be dis-Lydia was patching the seat of a pair rupted. They were filled with apprehension about it. Whatever they did, they of juvenile trousers and did not look up. must be cautious. Simeon wondered what could be the

> But Simeon Ernst's ardour knew no Lydy?" he made bold to ask. bounds. If there were those who hung "Glad? What for?" Lydia looked at back, they only manifested to him their greater need. So, with an indomitable him coldly over her spectacles. "What will and with a tireless engery, he threw did vou fetch me? Nothing but more himself into the task of leading those work, and that I've got enough already." who walked in darkness into the Simeon bit his lip. This was not the light which he himself had found. He sort of welcome the women accorded him longed to carry burning coals from off when he was out on his tours. Lydia the altar of his heart to kindle in other was getting old and crabbed, he decided. hearts the fires of a genuine religion. He ventured to intimate that he was The people turned all the days of the hungry. week into Lord's days, and Simeon in-"We are et already," replied his wife. stituted evening prayer-meetings in their The clock had just struck two. homes, a practice hitherto unknown to "At five o'clock already I had my breakthe Mennonites. They became earnest, fast." said Simeon. His appetite was distraught, panicky, and the Spirit began ravenous now. He grasped his armchair to manifest itself in countless ways. Sinwith both hands and drew it after him ners dead in their trespasses and sins to his place at table. Then he sat and were reclaimed, the self-righteous cried waited. aloud for mercy, enemies of a lifetime Lydia went on patching. were reconciled at the penitent bench. "Ain't you going to fetch me some-There could be no doubt about it, God thing?" demanded the famishing hushimself was pleased to come down and band, at last. This was too much. What bless his people. was a wife for anyway, if not to wait

> upon her husband? Encouraged by these evidences of di-Lydia did not reply, but she put aside vine favor, Simeon then turned his ather work and went to the kitchen. After tention to the children. They needed a few minutes she returned with a bowl instruction, training, that early they of milk and a crust of bread. With demight find the way of life. Sunday fiance, she set it before the lord of the schools sprang up in different localities, household. and Simeon went about from one to the other, exhorting, admonishing, persuad-"What's this for dinner?" cried Siming. Here, too, he had many souls for eon, aghast. his hire. The Lord was using his serv-"It's all I have." ant in a marvellous way. Hallelujah to "All you have? What happened to the his name! potatoes?

"They're all." Wider and wider grew Simeon's sphere "And the meat?" of influence. From little communities of plain people living in far-off, isolated "I could not butcher alone." "No coffee, even. You know how good parts of Upper Canada came the Macedonian cry. They, too, wanted a revival I like coffee. of religion. Would Simeon not come to "There's things I like, too, worse than coffee." them and bring the coals from off the Really, the devil himself was in Lydia. altars in Ebytown? Would he not fan for them the fires of religious ecstacy? "Why didn't you go and get some at the Simeon could not but heed their cry. store." "I had no money." From one village to another he went as with hallelujahs of praise upon his lips, a flaming evangel, with his Bible under "But Bombergers would let you have and now with tears of joy coursing down his arm and his new-found religion in it without," protested Simeon. "They

his heart. Old truths took on a new meaning as he preached, and sluggish souls were fired with a new zeal. Everywhere there was a forsaking of sin and a turning to the Lord. Praise him!

Simeon lived now in a holy delirium of joy. Such happiness he had never known in the old life. He was experiencing heaven below. The Lord was doing it, of course. Simeon was only letting him have his way. It was he

matter. "Ain't you glad to see me,

ought to, anyway, after all you've bought from them.

Lydia tossed her head indignantly. "To home we don't ever eat till it's paid for," she said. "Us Horsts."

Simeon stroked his beard and deliberated. It was going to require all the religion he had acquired up on the mountain-top to tide him over this little controversy with his wife. The trouble was, he suspected, that Lydia did not know this new religion. She was too much engrossed with the things of this world. She must be born again. It was foolish of her to worry, he told her at length. All she had to do was to tell his father. or hers, and every want would be supplied.

Lydia burst unexpectedly into a tempest of tears. "You want me to beg yet," she sobbed. "I will starve for you, Simeon, but beg I will not, no, not for nobody. Us Horsts wasn't brought up to

beg." "You are too proud," said Simeon, in "Pride is an a cold, sacerdotal tone. "Pride is an abomination to the Lord, and money is the root of all evil. You must have more faith, Lydy."

"It's the love of money that's the root," corrected Lydia. "Eat your dinner, Simeon. Till that's done, the cellar is empty. Then you can see how much groceries you can get with your faith. Not one pound of coffee, even.'

"The money will come from somewhere," insisted Simeon. "We must have faith. It will come."

"With all your preaching you get none," Lydia reminded him. "You can run your legs off with your meetings. They feed you good, yes, but I can set to home and starve. Ain't you soon done with your religion, Simeon?'

"Ain't I done with it?"

"Won't you stop to home, I mean. I have it so hard. Our girls are all boys and no help to me. They won't work. They're running wild like the weeds on the farm."

Simeon knew the remedy. "We must pray for them," he said, "pray without ceasing."

"In season and out of season?"

"Yes."

"If I was strong enough, I'd pray with the strap," said Lydia. "Look at Cyrus and Daniel the way they went in that heathen city. That learned me a lesson with boys. Boys need a man to fetch them up right. They need you. If the Lord would 've wanted me to do it, he would 've sent girls. But boys! boys! boys! every time till it's seven already. You're running away from the work the Lord gave you to do. You're shoving it all on me. What good does your religion do you, if you haven't got no sense?"

Simeon found justification for his conduct of life in the Scriptures themselves. A man's foes are those of his own household, he quoted. Having put his hand to the plough, he dared not look back for father, wife or son. He had fixed his eyes upon heavenly things, and he must continue to do so. Lydia must learn to trust, and trust implicitly. "The Lord will provide," he said, and he pointed to

a sampler on the wall. "That you worked long before you got me, Lydy. It's the same Lord as then. He don't change ever."

To demonstrate the good Lord's providential care, Simeon went to his mother's pantry and satisfied his hunger. He returned with a quantity of provisions and with the promise that his parents would look after Lydia and the boys in his absence. That evening he had a short but earnest conversation with his sons, commending them to the care of the Lord. Next morning he was off again for another jaunt with his satchel full of clean clothes. No sooner was he out of sight of his fathers farm than he forgot his duty as a parent and as a provider. He was all afire to garner souls from the byways of life and to bring them into the harvest of the Lord.

(To be continued)

Music in the Bible MISS MILDRED BAUM

No doubt it is a familiar fact that Genesis is the Book of Beginnings. Besides giving us the beginning of Creation, Man, Sin, Salvation, etc., it also contains the first reference to music found in the Bible. In Chapter 4, verse 21 we read, "And his brother's name was Jubal; he was the father of all such as handle the harp and organ." It is interesting to note that this musical inclination was credited to the godless branch of Adam's family. Not that I consider musical instruments or good music evil, for we have plenty of evidence to the contrary, but apparently the first instruments mentioned in the Bible were not used to the glory of God.

Song is a natural expression of joy and victory. After successfully passing through the Red Sea, Moses and the Israelites sang a Song of Victory, magnifying the Lord who had been their Guide; while Miriam and the women answered with song and timbrel. In time of war the trumpet was used as a warning against the enemy; and you surely recall what an important part this same instrument played in the fall of Jericho. Instruments were used not only in time of war but in worship too. "Also in the day of your gladness, and in your solemn days and in the beginnings of your months, ye shall blow with the trumpets, over your burnt offerings and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God; I am the Lord your God." After a list of names we read, "And these are they whom David set over the service of song in the House of the Lord; after that the ark had rest. And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the House of the Lord in Jerusalem, and then they waited on their office according to their order." "And these are the singers, chief of the father of the Levites, who remaining in the chambers were free; for they were employed in that There are many references to music

in David's time. "And David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps, and on spalteries, and on timbrels and on cornets and on cymbals." This sounds like an orchestra. David himself was an expert harpist and is introduced to us as such in King Saul's palace. What a coveted privilege it is today for musicians to play for kings and queens, and no doubt Saul had to have the best in his land. It was not for mere entertainment that David had to play; for since his rejection of God, the king had at times been troubled by an evil spirit. His attendants suggested music as an antidote, and consequently David was sought out. "And it came to pass, when the evil spirit from God was upon Saul, that David took an harp and played with his hand; so Saul was refreshed and was well and the evil spirit departed from him."

When we think of song in the Bible, our minds immediately fix upon the Psalms. They are the songs of the Israelites, and David wrote more than any others of the writers indicated. Of all the Old Testament characters, David seems just the right one to give us this beautiful collection of songs; for he had musical ability, his experiences in life were varied and moved him to the depths of his soul, he was in close touch with God and a man after God's own heart. Even a very superficial reading of these chapters impress us with the fact that We are called upon again and again to "Sing unto the Lord." "O sing unto the Lord a new song; sing unto the Lord, all the earth. Sing unto the Lord, bless his name; show forth his salvation from day to day." "O come, let us sing unto the Lord; let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving and make a joyful noise unto him with psalms. "I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being."

These verses also indicate the theme of these ancient songs. But the hearts of the Israelites grew cold toward him. and their music ceased to delight him. The prophets condemn it severely: "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them. And the harp, and the viol, the tabret, and pipe and wine are the their feasts; but they regard not the work of the Lord, neither consider the operation of his hands." "Take away from me the noise of thy song; for I will not hear the noise of thy song; for I tis not hear the melody of thy viols." It is a terrible melody of thy viols. a terrible thing when God has to speak like that—but a brighter day is coming, when the "ransomed of the Lord shall re-turn and the the turn and the lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sor-

row and sighing shall flee away. Thus far we have considered passages in the Old Testament. You may be wondering what the New Testament says on the subthe subject. Our Lord and his disciples had met for their last passover together. It must have been a sad-hearted group.

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Jesus knew that the time for his death was at hand and he tried to prepare his disciples for it. Judas was declared traitor, and instead of repenting, he immediately left the group on his terrible mission-and yet we read "and when they had sung an hymn, they went out into the Mount of Olives." So while music is a natural expression of joy, it may also be resorted to in times of sorrow and trouble for comfort and peace.

Paul and Silas were taken prisoners in Philippi for preaching the gospel and doing good. They were beaten and fastened in the stocks. How would the ordinary person react to treatment of this kind? You know. But we have here a demonstration of genuine Christianity. "At midnight Paul and Silas praved and sang their praises unto God; and the prisoners heard them." No doubt their prayers brought reassurance and joy into their hearts, so they just had to sing. James says: "Is any among you afflicted? let him pray. Is any merry? let him sing psalms." Another verse may set the standard for our gatherings. "Be filled with the Spirit-speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

The right kind of music is still in place in the worship and service of our Lord. Nor will it cease with the end of this world. The Book of Revelation gives us a glimpse into the New World. "And I heard a voice from heaven as the voice of a great thunder; and I heard the voice of harpers harping with their harps, and they sang as it were a new song before the throne." "And I saw as it were a sea of glass mingled with fire and the redeemed stand on the sea of glass, having the harps of God. and they sang the song of Moses the servant of God, and the song of the Lamb saying, Great and marvellous are thy works, Lord God Almighty-just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou art holy; for all nations shall come and worship before thee, for thy judgments are made manifest.

I believe the Lord gave to us the ministry of song and that he is concerned about our use of it. Let us keep a watch on this phase of our lives; get in tune and keep in practice so we will be in harmony when we join the Redeemed band in singing the praise of our Savior."

It Is Not Easy

- To apologize.
- To begin over.
- To admit error. To be unselfish.
- To take advice.
- To be charitable.
- To be considerate.
- To avoid mistakes.

- To quit bad habits.
- But It Always Pays.

- To forgive and forget.
 - -The Hallegram.



A Strawberry Social in Vancouver, B. C.

It is about time that we of Vancouver gave some signs of life. Not that we haven't any, but circumstances were such as to prevent our getting together in any way. Now that we have a fine new church we have organized a Young People's Society. Though in its infancy, it promises much.

On June 27 we met in the basement of the church for an impromptu strawberry social. It turned out to be a real success as things often do that have not been planned ahead.

Our Live Wire pastor, Rev. F. W. Mueller, gave us no to time to be bored. After opening with song, repeating the 23rd Psalm together and prayer, we had a Bible names contest, after which most of us resolved to get better acquainted

with the Scriptures. Then came quickly made up stunts, etc.

Last but not least came the strawberries and cake. This repast was made enjoyable with dinner stories and anecdotes, free to all.

After that a vote of thanks was exchanged between the ladies and gentlemen for their part in making it a success. And after a short prayer we broke up with the happy feeling that we knew each other better and that it was not so much what we did, as the spirit in which it was done.

And though we went out into the drizzling rain, our spirits were not dampened.

Mother and Daughter Musical Evening

On May 16 the Second German Baptist Church in Detroit was the scene of a delightful Musical Evening. Heretofore for a number of years a banquet was the usual form of commemoration used during the Mother and Daugher Week. Also heretofore a few of the older ladies found that they weren't feted as some of the others, in that they had to work in the kitchen. It was a great deal of work too, as to prepare a meal for a hundred and more is a job before which even Hercules would have hesitated.

Sunday School at Berlin Station of Church at Martin, N. D.

FANNIE ZILKIE.

At the usual monthly meeting of the Loyalty Club in April the matter of the banquet was brought up as usual and while we felt we should have some way of expressing to our mothers how much we thought of them, yet we hesitated to make a motion that the usual banquet would be desirable. Mrs. James Barnard at this time had a happy thought and suggested that we have a Musical Evening and serve a light lunch in the Social Room later. This received the acclaim of all present and the Program Committee at once went to work arranging a suitable program.

To say that the mothers enjoyed it is putting it very mildly as there were never before so many compliments passed around on the able handling of the program and the nice talk of welcome by our president, Mrs. Emil Wagner. Miss Jane Bradley of the Young Women's Christian Association delivered as nice a talk I believe as we have ever heard. During her entire talk it would have been possible to hear a pin drop at times when she told a humorous little story. Her story of the little girl who found out that right at home she could "do something beautiful," "see something beautiful," and "hear something beautiful," was told with such skill that each and every one sat with bated breath-even the wee little ones could understand beautiful stories like that.

The various numbers on the program were very well rendered and after the talk by Miss Bradley we went to the Social Room for our lunch. Everyone was ready for the hot coffee and cake as it was a little chilly outside. Mrs. Searle Monat's reading on "Bidding Her Sister Goodbye at the Depot" was very effectual in bringing ripples and ripples of laughter from all. The Loyalty Club also sang a few songs in the Social Room. A great many were heard to remark as they left that they didn't know when they had had such a good time. And the best part of it was no one was all tired out and no one was nervous for fear the rolls wouldn't go round nor the meat be too well done for some and not rare enough for others.

Taken all in all we had a delightful time and hope next May to repeat the Musical Evening. JOAN HEIN, Sec.

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Renfrew County Assembly, Killaloe, Ont.

Yes, those Ontario Churches, somewhat off from the other churches of the Eastern Conference, are still on the map. Bro. William Jaster, brother of Rev. A. E. Jaster, has accepted the postorate of the Killaloe Church. We have all reason to believe that the coming year will be a fruitful one, especially for these congregations.

Again this summer these churches were unitedly blessed in listening to the instructing and spiritual messages of the brethren Rev. D. Hamel and Rev. A. A. Schade at the Assembly, July 16-18.

The topics presented and discussed centered around "The Christian Life," our key-thought. The Christian life envolves Christlikeness, it is strange to some but vital to others. There must ever be the desire to become a better Christian. This life must not forget to sound the evangelistic note. Take evangelism from the gospel message and you have robbed it of one of its main themes. There must be a passion to win souls. "The Meaning, Methods, Means, Motives and Message of Evangelism," together with reference to "The Master Evangelist," made it clear that we all are evangelists, if we are Christians.

"The Christian Life" also envolves certain personal problems. Our deeds and actions should be motivated by the affirmation of a clear conscience. Again conscience becomes ennobled if we adhere to principles and teachings of Christ.

In asking ourselves whether a deed or action be sinful or not, we cannot merely answer the question by yes or no. Other reasoning is needed. Will the thing that I am about to do make me a better Christian, will it help some one else to find the Master, whom I profess to follow?

At the banquet, after a season of song and an inspirational message the B. Y. P. U.'s of these churches decided to raise \$150 for Cameroon Missions. The churches set a goal of \$650 which they hope to add to our General Missionary Fund this coming year.

Our inspiration has been revived. May our aspirations prove the former!

F. L. STROBEL.

Young People of First Church Chicago

Effective and worthwhile programs are presented by the various groups of Young People of the First Church, Chicago. While one group takes charge of the program for a particular meeting, another group has its representatives busy in the kitchen. We find this plan very satisfactory for it gives each member an opportunity to use his talents and to share in the work.

We meet on the second and fourth Sunday of each month, at 5 o'clock. On the second Sunday a particular topic is presented by the group in charge. We have our best programs when we concentrate on a certain theme, and we are always interested in what our members will bring

Sunday, we leave our homes somewhat earlier and give a program for the Old Folks in our German Baptist Home. Then we hasten to the church and have either a chalk talk, stereopticon slides pertaining to a mission field, or a busireceive a very special training in preparing supper for a large family. We have to count on fifty or we run short in supplies. After the meeting we have a happy time at the table.

In one of our recent meetings the topic was "Music." After a number of musical selections and poems on the subject, our Missionary, Miss Mildred Baum, gave a talk on "Music in the Bible." We enjoyed it so much, we wish to share it with the readers of the "Baptist Herald." They will find it on another page.

Try It In Your School

On Sunday morning, June 16, our Bible school in Minneapolis enjoyed a most interesting and unique program given by the Cradle Roll Department. Although we have had this department for a number of years, we have never attempted a program, but our first venture proved to be such a blessing and joy to all those who participated and listened, that we thought we would pass the suggestion on to other Sunday

The program was opened with scripture reading by one of our Junior girls, Jesus blessing the little children, found in Matt. 19. Then another recited "Welcome, dear Cradle Roll babies." After a short talk by our Cradle Roll superintendent, who explained how the Cradle Roll originated and its purpose, etc., the dear little Beginners sang a delightful song of welcome to the babies and mothers. Our Sunday school superintendent spoke a few words in German and told of cases where a wee, innocent babe led its mother and father to the Lord. He impressed upon us the importance of these tiny babies and children in the

The older babies of four years of age were then presented with certificates and promoted to the Beginner's Department. Then one of our sweet little girls, after the mothers and babies were called forward, presented each baby with a rose bud. Another recitation, "Bless all our Cradle Roll babies," a song, "I think when I read that sweet story of old." The program was closed with an ap-

propriate prayer by our pastor's wife. This service was not lengthy or tiresome, but its sweetness and simplicity will long be remembered.

ESTHER ADAM.

Echoes From the Dakotas

On Friday, June 21, afternoon and evening, the Young People's and Sunday School Workers' Union of the Dakota School workers Union of the Dakota Conference met for its annual meeting in connection with the Conference held at Under the very able leadership of its

president, Bro. A. V. Zuber, the busi-

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know.

tents.

to retire"

class tour.

parade!

Were this told to your face,

outing did go;

things for to bake,

The girls, spry and sweet,

by the campfire.

Outing of the Joint Class of

the Tacoma Church

Spring is for good times, as we all should

So the K. D. and K. H. classes on an

And you bet there was nary one late.

We hied us out to a nice little lake.

The boys (they're real outdoor gents)

With good grace did cook food to eat.

And then, ere the darkness said "time

We all sat and sang and spieled yarns

Would make good chaperones on any

Mr. and Mrs. Fred Stabbert, I'm sure

We were all glad to see morning light.

Had hurried and pitched up all of the

Armed with teaspoons and dishpans and

May 29th and 30th was the date

to us. On the afternoon of the fourth ness was quickly transacted with the result of the election as follows: Pres., A. V. Zuber, Fessenden, N. D.; vice-pres., B. Luebeck, Plum Creek, N. D.; sec., Vera M. Leischner, Parkston, S. D.; treas., Ernest Herr, Wishek, N. D. We also decided to give \$50 to the poor and ness meeting. The girls in our society starving people of Roumania and \$25

for the Cameroon Mission. Our evening meeting was an inspiration for every one. The program consisted mainly of musical numbers and dialogs given by representatives of the different societies and Sunday schools. It was, indeed, an inspiration to see so many young people interested in the work of the Master and willing to do their share to make the program a success. Bro. Reichert, who was for many years pastor in the Dakota Conference and who is now of Spokane, Wash., expressed his surprise at the great advancement the young people had made. He mentioned how glad he was that the young people would be able to carry on They watched to see that we were well

the work and make this a better world. Bro. Schweitzer of Cathay, N. D., gave And then with that done, they marched the address of the evening. It was a great inspiration for every one and created an enthusiasm in our hearts to do Because of the noises that prevailed in

better in the future and lead others to Bro. B. Schlipf of Avon, S. D., re-htd. Christ. mania. It made us feel how fortunate We are to here to lated some personal experiences in Rouwe are to live in the United States and We to the quiet withdrew how thankful

how thankful we should be to our Heav-enly Father to have done to him too. enly Father for everything he has done

We had the very great privilege of having the Rev. Dr. Kuhn address that meeting. However, which has celt that meeting. He mentioned that he felt that all the ward that he was proud of them. That, alone, should help should help us to become stronger in our Christian living and more mission ary-minded for the fortunate ary-minded for the ones less fortunate than we.

Our evening collection brought \$65 for ir treasured. our evening collection brought \$00. Although a young organization, we I could not call it a race! Swimming appealed to most all ter each down and young the dinner call.

our desire, making us stronger, do his while awaiting the dinner call. Mrs. Husmann, although a guest, Helped prepare dinner with the will! is our provided, more able to do his

VERA M. LEISCHNER, Sec. Where in that and other games happy hours we spent will! is our prayer.

were served and a social hour was thor-oughly enjoyed.

 Waco B. Y. P. U. Anniversary
Friday, May 24, 1929, marked the sev-enteenth anniversary of the B. Y. P. U.
enteenth anniversary of the B. Y. P. Or of the German Baptist Church, wand in commemoration of the event, and in commemoration of the event, and in commemoration of the event.
A missionary pageant, entitled and we sang
A missionary pageant, entitled Waco B. Y. P. U. Anniversary We laughed and we sang

ford, Cottonwood, Dallas, Gatesville and Now all you youths and maidens fair, Satin, in addition to our regular congres Just find you a lake most anywhere, gation. Between the different scenes, Several musical selections were given. It was an here to have with us pro. You'll constitute to the several musical selection with us pro. You'll constitute to the several musical selection with us pro. You'll constitute to the several musical selection with us pro. You'll constitute to the several musical selection with us pro. You'll constitute to the several musical selection with us pro. You'll constitute to the several musical selection with us pro. You'll constitute to the several musical selection with us pro. You'll constitute to the several musical selection of the several musical selection with us pro. You'll constitute to the several musical selection of the several musical selection of the several musical selection with us pro. You'll constitute to the several musical selection of the several musical selection with us pro. You'll constitute to the several musical selection of the several musical selection of the several musical selection with us pro. You'll constitute to the several musical selection of the It was an honor to have with us Bro. You'll come back with new life, for it State B. Y. P. U. & S. S. Secretary, rest A. A. Schol

A. A. Schade, who made a most interest-ing address. ing address, after which refreshments

And then to the volley-ball field we went

Buds and Roses

Children or flowers, it was hard to decide which were prettiest, at cur Children's Day Program Sunday night, June 9, at the First Church Portland. The platform was decorated with garlands of lovely flowers and when the boys and girls stood among them to recite their pieces and sing their songs, it made a beautiful sight. The boys chorus which sang "Sunny June Time" is especially worth mentioning. These same boys make the Sunday school songs lively every Sunday morning, to the joy of our superintendent, Bro. Wm. Neubauer, teachers and our pastor, Bro. Kratt. Among other splendid numbers was a dialog, "Roses of Promise," given by Mrs. Johnson's class of girls. This program was the best ever, because it was given by the children whom we all love.

Portland Buds of Promise

"Buds of Promise" is the name of this Sunday school class of girls of the First Church, Portland. They really are promising, too, because they are always ready and willing to do something for their Savior, most of them having personally accepted him. Mrs. John Schappert is their teacher. L. T.

King's Daughters Class, Bethel Baptist Church, Anaheim, Cal.

We are all busy young mothers but -Judge. we find enough time to devote to our Sunday school work. Our Sunday morning lessons are always a blessing to us. Such a Joke We have our meetings once a month in Hollie: "What would you say if I homes of different members. Last Sepasked you to marry me?" tember we gave a dinner in the church Eve: "Nothing; I can't talk and laugh dining room. It was a "Welcome Home" at the same time.' to our beloved pastor, Rev. O. R. Schroeder, who had been away on his vacation, * * * and one of our members, Bro. J. Gutosky, Angry Customer: "These eggs aren't who had been visiting in Europe. Bro. fresh. Indignant Grocer: "Not fresh? Why, Schroeder and Bro. Gutosky were the speakers of the evening. They told us the boy brought them from the country this morning.' many things of interest as they had also Customer: "What country?" been visitors at the General Conference. We didn't give this dinner free but * * * charged 60 cents for adults and 35 cents Jesus went about doing good, but some for children and that enabled us to give of his followers go about merely com-\$135 toward the building fund. The plaining that others do not do better .--class members did all the cooking and serving. We served over 200 people. The John Andrew Holmes.



dining room was very prettily decorated in red and white, the class colors. We also sent many baskets of flowers to the sick and remembered some of our loved ones with gifts.

Our officers for the coming year are: Mrs. Emma Trapp, teacher; Mrs. Dan Wedell, president and assistant teacher; Mrs. Minnie Strandt, treas.; Mrs. Frieda Hartman, treas.

Our prayer is that the Lord may help us to serve him in the coming year.

MRS. H. E. REMLAND.

Racine Bible Class

The Bible Class of the Grace Baptist Church, Racine, Wis., met on Tuesday evening June 4, at the palatial home of their beloved teacher, Mr. John Wiechers, who recently returned from an extended trip through South America, visiting the countries of Brazil, Peru, Chile and other points of exceeding interest.

The class, consisting of 25 to 30 members, all men of mature age, hold their teacher in highest esteem for his ability. He has been successful as a business man.

The class, taking his good wife into their confidence, arranged a surprise on him on the above date and we had 30 members present. After looking over his beautiful grounds, inspecting his sunken gardens, lily pond and other vegetation, we proceeded to the house where we were delightfully entertained by the committee in charge. Games of a nature that exacted considerable skill and of an educational trend that were brain teasers to most of us, were enjoyed as well as games of a lighter strain.

After two or three hours of this delightful fellowship our good hostess, Mrs. Wiechers, provided a delicious lunch.

A very pleasing evening was had by all, and we left at a late hour, feeling that life held a great many pleasant hours for all, for which we thanked our host and hostess. O. T. W., Sec.

Chills

Feed a cold and starve a fever, and we'd like to know why all the girls we go out with have colds instead of fevers.

God Bless Our Daddy! OTTO E. SCHULTZ

There is a word to cheer a man's spirit When the sun bends low in the tinted skies.

Above the din and daylight waning, As with weary steps he homeward plies: It is a word of care-free childhood, Of his romping lass and laddie, As to his arms they cling like burrs And shout with a whoop-"Our Daddy!"

There is a word that plays on heartstrings

In the sanctuary of man's soul, That shoots the blood through veins a-tingling, Gives incentive for a worthy goal: It is a word of sunny childhood,

Of his loving lass and laddie, As on his knees they park and whisper With a hug and kiss-"Dear Daddy!"

There is a word that hurts like daggers, When perspiration soaks the pillows On which a head in fever tosses, And little bosoms heave like billows: It is a word of suffering childhood, Of his stricken lass and laddie. As with toil-worn hand he strokes their

brow.

While they groan in pain-"Oh. . Daddy!"

There is a word that's ne'er forgotten. Though the tide of time may carry far The little fledglings of the love-nest 'Cross many a strange and storm-swept bar:

It is a word of man- and womanhood, Of his grown-up lass and laddie,

As on their hearth his soul tunes in While they pray-"God bless our Daddy!"

Soul-Winning

MARTIN DE BOER

Graduation Oration of one of our Seminary Students

In this age of many activities the word "service" is used more perhaps than any other word in our vocabulary. It is the catch-word of modern life. Business-men say they want to serve their customers. Politicians maintain that they will serve the nation. Service stations are scattered all along our highways. Every appeal to the young is for a life of service. Since we hear so much about service it is well to pause and ask ourselves the question: "What is the greatest service that can be rendered to God and to humanity?" The answer invariably brings us to the work indicated in our subject. Lyman Beecher has correctly said: "The greatest thing is not that one shall be a scientist, important as that is: nor that one shall be a statesman, vastly important as that is; nor even that one shall be a theologian, immeasurably important as that is; but the greatest thing of all is, for one human being to bring another to Jesus Christ, the Savior." All our social and philanthropic activities, educational and spiritual efforts should find their inspiration in this one principal work of soul-winning. Then are we indeed consistent followers of Christ.

We may ask what is it to win a soul? It is not proselyting a believer from some other church; nor merely inscribing an applicant's name on a page of the church register. But we may trust that a soul has been won, when we have so instructed a seeker and impressed the truth upon him, that the Holy Spirit can transform him into a new being. Such a soul will in loving obedience to the Lord's commandments manifest repentance toward God and faith in Jesus Christ.

If a servant of the Lord is to be successful in winning souls, he must bring to them the Word of God and have faith in the message that it will transform men. Telling others about our difficulties, doubts and distinctions will bring no soul to Christ; it will only increase the already too large number of doubters. We certainly have reasons to believe that God will not let his word return to him void, because we have experienced its transforming power in our own lives. We must have faith in Christ's ability and willingness to save a soul at the very moment that we can get that soul to turn to him. We must also have faith in our ability to stand up as ambassadors of Jesus Christ and bring the message of salvation to men.

The soul-winner must be a humble person. "God abhors the proud, but delights in the humble." We must have the spirit of John the Baptist, the spirit which constrained him to say: "I am but a voice calling attention to the one whose sandals I am not worthy to kneel down and unfasten." "He must increase, but I must decrease." Humility does not make man love ease, nor does it lack energy. But it is the spirit that gives all glory to God and desires no praise for self.

The soul-winner must be a person of whom it may be said that he lives a holy life. "Be ye clean that bear the vessels of the Lord." If an ordinary workman detests using dirty tools, how must the Holy God shrink from using any unclean instruments. A worldly and indifferent man will never be greatly blessed as a soul-winner. He cannot expect to be able to bring a soul to Christ and encourage it to live uprightly before God unless he himself tries to live such a life.

The soul-winner must have a passion for souls. He must estimate men as Christ regarded them. There must be born in him a passion to save men to that which constrained Christ to sacrifice himself for men. If he has no love for souls, his efforts will be mechanical and powerless. He may know how to approach men and what to say to them. but there will be no power in what he says, and it will not touch the heart. But if he truly loves the unsaved and has a longing for their salvation, there will be an earnestness in his expressions and a love revealed that will impress the most careless of men. He will only have this passion for souls if the love of Christ has permeated his very being.

We may speak of the minister as a soul-winner because that is his main work. He should be a man who has realized in personal experience the power

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The power of personal example is nowhere more necessary than in the ministry. A strong and abiding passion for souls will accompany his message from the pulpit. He will go from house to house, tenderly, patiently, and effectively seeking souls. The arrows of truth will be clothed with fresh experiences burning with life. History, science, philosophy, and the current questions of the day will have their chief value in illustrating the message of Jesus Christ. His message will be christocentric because thus it will win souls: "For neither is there any name under heaven, that is given among men, wherein we must be saved "

The minister must be a leader of the fellow-laborers entrusted to his care. Beyond any question there is latent in all our churches a tremendous power. "The laborers are few," when compared with the membership. There certainly remains very much to be done before the New Testament ideal is realized. The body of the membership must be taught and inspired till many or all are persistently and lovingly seeking after souls. Actual hand-to-hand work of the church members in saving souls is the necessity of the present time. It is but a beginning when the minister preaches and labors well himself. The greater and more necessary achievement is to reproduce the same zeal for soul-winning in the members of the church.

As has just been indicated the minister must lead and encourage the members of his church in the great work of soul-winning, but that is absolutely impossible if the members are not willing to co-operate with their pastor. A minister may work ever so hard and yet not win many souls if his members do not assist him. Spiritual unity of the church is an absolute requisite for real and enduring success. It cannot be cultivated or watched too carefully. Strife among the brethren cuts the nerve of every high endeavor. The true church must aim to be an illustration of the victory of the gospel over human selfishness and strife.

The Lord's work must be cared for wisely, enthusiastically and generously, if we expect to win souls. The shiftlessness of some churches has condemned them long ago in the minds of thoughtful people. Some folks care well for their own business individually, but fail to show such interest regarding the work of winning souls and cause others to question their Christian sincerity.

The true church and its minister is a much larger factor in the thoughts, convictions, and habits of the people outside of the church than we are wont to think. Its prayer, testimony, teaching, music, fellowship of love, remembrance of the poor and sorrowing, and its world-wide benevolence, pass like the fragrance of flowers far beyond the walls to witness of the beauty and greatness of the gospel. The truth is at work Seeds are scattered for the reapers that come later to take up the work. The fact is that Jesus Christ has entered and charm of the spirit of Jesus Christ. fluence transforms the lives of men. human life and society to stay. His in-

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Clearly appreciating the exact work committed unto us and the forces at our disposal, it remains for us to be obedient and expectant. Schiller has correctly said: "To him who wears the cross, the first law is to obey." The word of command has been spoken by our divine Lord, and we cannot question the message, nor delay to proclaim it, nor doubt the ultimate issue. We have the Lord's gracious promise: "Lo, I am with you always, even unto the end of the world." With such preparation of the heart and mind we are fitted to take up the work of soul-winning entrusted unto us.

When we think of the unbelief, the wordliness, the self-righteousness, the bad habits and evil companions that we must overcome before we can win a soul, we often feel discouraged. But the gospel has proved itself the "power unto salvation" and grants insight and strength successfully to carry on the work of soul-winning.

The Holy Spirit, moreover, will guide us and help us overcome our infirmities so that unto everyone will be given the supreme joy, in that hour when our work is tested, of knowing that the Lord used us to lead many unto him, who alone can an earthly ruler. save. May we all in that great day of testing be among the happy number of whom the Scripture says: "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." Soul-winning is an evangelical in glory.

Mussolini and Pope Pius XI H. F. SCHADE

On the morning of February 11 of this year a surprise was given the whole world by the announcement, through the press, that Mussolini and the Pope had signed an agreement. The relation between the two had not been friendly. Mussolini was considered an enemy of the church. About two years before he debated with a priest defending atheism. He permitted no religious instructions. either in the elementary or secondary schools of Italy. The population being 99% Catholic, this could easily be done. This was a serious offense against the church, which is so insistent upon educating the young in its doctrines. Neither was the crucifix, for a time, allowed in the school rooms, nor in the halls of justice. And now, suddenly, it seems to us, the Duce signs a concordat with the Pope.

This concordat is not only to terminate the grievances that have prevailed since Mussolini's iron hand has been ruling, but those also of long standing between the Vatican and the State. The Pope had for more than a thousand years ruled over political territory. His realm has not been the spiritual alone. Through many years of struggle he lost these political possessions, until only the city of Rome, with its more than 700,000 inhabitants, remained under his sovereign rule. And this he could hold only through the intervention of Napoleon III, who kept a diction of the church. The State will be the Mediterranean Sea. Is the concordat

Following the loss of the Pope's political domain, Italy passed some laws which were to be in favor of the Pontiff. By these the Pope was declared inviolable in person. His palace and some of the principal churches were not brought under the jurisdiction of the State; they were granted extraterritoriality. The Pope also was to receive annually \$645,-000 for his support. This sum of money has been offered the Pope each year, since that time, but he has each time declined to receive the offer. And since the days of Pope Pius IX no Pope has ever left the Vatican grounds; they have considered themselves prisoners. Here the "Holy Father" is not in the domain of

Through the concordat these grievances have been settled. A new state has been created within the city of Rome, covering about 105 acres, or it would be a square of less than half a mile. This includes the Vatican buildings, the Church of St. Peter, the Pope's palace. ministry beginning in grace and ending library, museum, some of the seminaries and other buildings; and the Pope says, "the tomb of the Prince of Apostles." Some of the streets, it is said, are lined with hovels and indescribably dirty shops and stores. About 500 people have been living within this part of the city. These, who are not associated with the hierarchy, will be expropriated, and later, it is said, that about 2000 people are to live within the confines of the new State, all officially associated either with the church or the Papal State. Over this the Pope will have sovereign rule. He will have his own post office, stamps, coinage, telephone, wireless, and such other things belonging to the State. Besides this, Italy gives to the "Holy Father" about \$100,-000,000 which is to indemnify him for the money he did not accept in these nearly sixty years, together with a large appropriation which is to be made annually. The Pope, however, will not have his way in the new Vatican State only. He

garrison in Rome for its defense. When, however, the Franco-Prussian war in 1870 made the withdrawal of this garrison necessary for the defense of France, Victor Emanuel, king of Italy, promptly entered the Eternal City with his army, and Pope Pius IX lost the last of the Vatican's political possessions. This, of course, was an offence to the "Holy Father." He, the Viceregent of God on earth, should not even be thought the subject of an earthly ruler!

has, by agreement, gained concessions for all Italy. The cannon, or church, law is now to rule in the Italian State. This will be of far-reaching consequences, not only because of the nature of the cannon laws, but because the Vatican takes the position, that when cannon law and civil law conflict, the former has the precedence. According to this law the Catholic religion must be taught in all elementary and secondary schools. It is denied that these instructions will be compulsory for Protestant children. Marriage, according to the cannon law being a sacrament, will come under the jurisadvised that a marriage is taking place. so that it may have a record. Marriage by a civil official is also possible. There will be no divorce, but he church, under certain conditions, may annull a marriage. A legal separation may be secured by the State. Separation allowances, or property claims, make this necessary. The civil courts will have no jurisdiction over a clergyman offending against its laws, but the church is to deal with such an offender in her own courts and penitentiaries. The clergy will be, as formerly, supported by the State, but the latter has not, as formerly, the power to object to the appointment of a clergyman, excepting for political reasons.

What will be the relation of this new State to the other governments of the world? The Roman Church has 400,000,-000 adherents living under other governments Will she now try to make of these political adherents also? The Vatican has in the past sent its representatives to many countries. Some of these countries, and not a few, recognize the papal legate, and also send their representatives to the papal court. Thus diplomatic relations have existed between the Vatican and various governments for years past. It is said that endeavors are now under way to have the United States to send a Minister to the Vatican court. The United State did this in the past while the Pope was a political sovereign. It was then necessary for commercial and internal interests. Will the United States now send a Minister to the papal court, since the Pope has again become a political ruler? There will be an exchange of mail necessary, questions of currency will arise, and passports will have to be granted, and many such matters will arise, that will make negotiations with this new State necessary. Will a papal representative at Washington be necessary, and will the Vatican State need one from here? Separation of church and state is one of the most cherished American principles. But here the Roman Catholic Church would be getting a representative in Washington under the guise of this otherwise insignificant political creation.

What has Mussolini gained by this strange transaction? He has surrendered much. But his gains are noteworthy. Italy is, at least nominally, almost entirely Catholic. The concordat has doubtless increased the good will of the people toward him. His most intelligent oppostion to him came from the clergy. This will cease. He realizes that the power of the Pope is great, not only in his own country, but in many countries. Mussolini will expect the Pope to use his power for the defense of his regime. The Duce keeps in touch with the Italian people in America and other countries. He wants their good will. This may be of value to him if some conflict should arise. For this he is preparing. Five million soldiers are being trained in Italy. The "sun is to be darkened" by his air fleet, 2800 in number. And with his navy he expects to control merely a part of this vast preparation to a possible conflict? Great issues are involved. It will be interesting to watch the development of the program. Mussolini is a strong and dramatic personality. He does the unusual. He carries out what he undertakes to do. Whether we look upon him with confidence or with distrust depends upon our view of his motives. Is he seeking the welfare of men or his own greatness? If this latter, he is strong enough to plunge the world into disaster, and the concordat will help him to gain his end.

How to Plan a Worship Program

In planning a worship program for your young people's group, keep in mind that worship is not something distinct from the other elements in your group program, and that if worship is to be most meaningful and effective, there must first be present some real purpose and some sense of actual need in the minds of the members of the group. Let us notice briefly some principles to guide you in planning a worship program.

1. The materials used in the service should be selected with reference to a particular theme. Since worship is the vitalizing element in all our experiences, the theme should be definitely related, if possible, to some immediate problem which the group is facing. If this is not possible, a series of services may be developed around such general attitudes as good will, gratitude, reverence, loyalty, and faith. In adition to such basic attitudes as these, other general themes can be chosen for each month. This monthly theme can then be analyzed. Regardless of the plan followed, each service should have a well-defined, particular aim, and all the materials used in the service should be selected with reference to that theme.

2. The young people themselves should plan and carry out the program. A committee from the group, chosen by the members of the group to serve for a particular time, with some adult acting in the capacity of counselor, should be responsible for planning the service.

3. Too many members of the group should not have part in any one program, nor should the service be entirely in the hands of one person.

4. Ample provision should be made for group participation. As many items of the service as possible should be selected with a view to their suitability for the entire group.

5. There should be no undue emphasis upon mere sentiment.

6. The conditions necessary to worship should be carefully preserved. All undue noise and confusion should be eliminated. and announcements and business should not be allowed to interrupt the service.

7. The time element will be a large determinant with regard to the number of items used in the program.

8. Any semblance of entertainment should be eliminated.

9. Variety adds to interest and effevtiveness, but too much straining after variety is as pernicious as monotony .---Forward.

This Paper

The **Baptist Herald**

desires to extend its circulation to yet wider fields.

It wants to get into the homes of all English speaking families connected with our churches.

It welcomes subscribers from other circles but it is primarily intended for our own people.

If it is our paper our people must back it up by subscribing for it and seeing that the subscription is paid.

Its circulation is the endeavor of our Young People's societies. As they take it seriously so does the subscription lists expand.

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To encourage this wider circulation we are offering to send the "Herald" for the rest of the year to new subscribers for

50 cts.

German Baptist Publication Society

THE BAPTIST HERALD

Tell Her So

Amid the cares of married life, In spite of toil and business strife, If you value your sweet wife, Tell her so!

Prove to her you don't forget The bond to which your seal is set; She's of life's sweet the sweetest yet-Tell her so!

When dark are days and deeply blue, She has her troubles, same as you; Show her that your love is true-Tell her so!

In former days you praised her style, And spent much care to win her smile; 'Tis just as well now worth your while-Tell her so!

There was a time when you thought it bliss

To get a favor of one kiss; A dozen now won't come amiss-Tell her so!

Your love for her is no mistake-You feel it dreaming or awake; Don't conceal it; for her sake Tell her so!

You'll never know what you have missed, If you make love a game of whist; Lips mean more-than to be kissed! Tell her so!

Don't act as if she'd passed her prime, As though to please her was a crime; If e'er you loved her, now's the time; Tell her so!

She'll return for each caress A hundred-fold of tenderness! Hearts like hers are made to bless! Tell her so!

You are hers, and hers alone-Well you know she's all your own; Don't wait to "carve it on a stone"-Tell her so!

Never let her heart grow cold-Richer beauties will unfold; She is worth her weight in gold!

Tell her so!

-Detroit Free Press.

A goal without ethical intent defeats success with ethical content.

Only the unfit talk about pull and luck; the fit talk little and act with push and all talk little and act with push and pluck.

Faith in God is realized when man in conscious need takes hold of the promises of God.

. The effectual prayer experience is of bit and habit and not occasional. By use they prayer of faith is ready on demand.

Courage is necessary in our own affairs. But it is ten times more necessary in anything we are trying to do for Christ. We must be brave Christians.