

The Baptist Herald

A DENOMINATIONAL PAPER VOICING THE INTERESTS OF THE
GERMAN BAPTIST YOUNG PEOPLE'S AND SUNDAY SCHOOL WORKERS' UNION

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 3½ 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 Conference, 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 accommodations—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, you know.

*** **
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.

The Baptist Herald

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The Baptist Herald

Editorials

Imprisoning God

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 you will become.

Preachers and Printers

When the 16 pages of the "Herald" are full the editor just has to save his overflow for the next number. When the worshipers are filled the preacher may keep on and the overflow is wasted. We are sorry we cannot always print all the material that comes in immediately. Much of it comes in too late for the issue for which it is intended. It would be a fine thing for all reporters to send reports immediately after the event, as some do. Since it is to be written, why not write it while it is still fresh in mind? In this issue the reader will find a number of meaty articles. Don't read merely the short news reports and brief paragraphs, but face the solid pages and wade through them. It will do you good.

The Teaching Value of the Great American Pastime

C. FRED LEHR

THAT the writers of the New Testament Epistles were quite 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 brother's nose either. His fight was against his own baser self, as he tells us in the following verse:

"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 well-known 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, but also because their influence on other members of the team was such as to take all "pep" and interest out of them. Thinking of these two men, I could not help but remember that in our churches and organizations we, too, have people who could and ought to be valuable assets in the Kingdom enterprise, but who are liabilities because they did not keep fit, did not "lay aside every weight, and the sins that so easily beset them." And because of the places of importance they occupied in the life of their church, their influence upon others was such as to put a "damper" upon the enthusiasm and the devotion of quite a few otherwise faithful workers.

The second lesson the baseball diamond teaches, is that

Co-operation

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 news-writer, 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 results. It is not enough to omit errors. The church has been on the defensive too long! It is her task

to move forward to attack the opposition, and thus 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 those 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 player recently because during the ten years of service on the local American League team, he 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

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 to accomplish anything. Let us cheer those who try, even though they may make a mistake at times. 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 encourage to try, try again.

These are a few of the lessons the great American

Pastime has taught us. The catalog is by no means exhausted. Let the reader henceforth, as he watches or plays the game, seek to learn such lessons as the game may suggest to him, and as will help to make him a bigger and better Christian.

Baptist Principles

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 presented. 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 blood" have been the cause of much heated and bitter controversy among Christians. They led to the doctrine of transubstantiation or change of elements into the literal flesh and blood of Christ. But Jesus, by saying "**this is**" did not mean to say that the elements, when they are blessed by the priest, become the very body and blood of Christ. He merely meant to say that they **represent** his body and blood.

The broken bread is a symbol of the broken body on the cross, and the cup is a symbol of the blood of Christ which was shed for the remission of our sins. Thus the Lord's Supper is designated to **commemorate** Christ and his merit in redeeming us from sin. Our minds are especially carried back to the cross on Calvary. It is a rite of **confession**. "Ye show the Lord's death till he comes." We proclaim that we are not ashamed or afraid to be his true followers. We confess our **faith in** and our **loyalty to Christ**. It is also "**the symbolic expression of the deep living fellowship between Christ and his own,**" and the **expression of Christian fellowship**. It is a communion of each one with Christ and thus with one another (1 Cor. 10:16); and it does not only express, but it also promotes such communion. And it **declares that the Christian life is nourished by Christ**, the bread of life. As natural bread and fruit of the vine nourish the body, so Christ nourishes the soul. (John 6:53-56.) And it also **points us onward to the triumphant return of our Lord** in glory. "It is a prophetic prediction of the new fellowship with Christ in the completion of his Kingdom."

It's Communicants

These must be **true believers in the Lord Jesus Christ** or regenerated persons. Only such may be members of the body of Christ or the church. They must also be **baptized believers in Christ**. The act of baptism must precede church membership and thus church privileges, including the partaking of the Lord's Supper. (Acts 2:41, 42.) The communicants must also **lead an upright Christian life**.

Church members may have been truly converted, and rightly baptized, but if they walk disorderly, live in sin, and disobey their Lord, they must first be deeply grieved because of their sinful conduct, and humble themselves before God, before they can be worthy partakers of the Lord's Supper. Therefore it should always be preceded by a genuine self-examination of the communicant. (1 Cor. 11:28.)

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.

Objections to Close Communion and Baptists'

Answer to These Objections

It is objected that we make too much of baptism.—We do not make more of it than Christ and the Apostles did, and not as much as other denominations. We do not consider it essential to salvation, but we do consider it very essential to obedience.

We are accused of lacking love for other Christian brethren.—We hold that our love and obedience to Christ must be put first. Our protest against the errors of our brethren is not a lack of love to them.

We are told that other Christians consider themselves baptized and thus qualified for the Lord's table.—But are they according to our conception of baptism? We cannot subject our conscience to their views.

It is stated that others invite us to the Lord's table, why should not we invite them?—Others can well afford to do it, since they acknowledge our baptism as biblical. But we cannot and do not acknowledge theirs.

It is also stated that close communion is a hindrance to Christian unity.—But who is the cause of Christian division, the Baptists, or those who turned away from the biblical truth? And open communion is no remedy for this division.

Then we are accused of excluding some of God's people from the Lord's table with whom we hope to commune in heaven. "If we hope to commune with them in heaven, why not on earth?"—Christ has given his churches laws and ordinances for their earthly state, none of which will be needed in heaven. There the communion of God's people will be spiritual. And in this communion all of God's people unite now.

The real difficulty is not with the communion but with the baptism. To remove the difficulty it must be proved that either the sprinkling of infants is true baptism, or that unbaptized believers may be invited to the Lord's table.

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?" (Luke 1:16, 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 the time of the latter's death and has held that office since. This meeting closed

with refreshments served in the basement 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 success. The young people expounded 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 emotions as a result of the pleasure he got out of the meeting and the blessing received.

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 church to overflowing.

Grace M. Stoeckmann, the president of the union, presided very capably. After

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the opening prelude by Mildred Schroeder, 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 out-of-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 strange in his teaching and conduct, and in his views on religion. The people thought religion was the observing 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 our own 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. Wolf 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



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

Bender, who gave very interesting accounts of Africa. Rev. Bender brought 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 work!

ALICE H. KAAZ, Sec.

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

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

was presented. Our society greeted the mothers with a special song of welcome 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.

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 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 father's 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 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; 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 work day and night."

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 God 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 in 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 melody of thy viols." It is a terrible thing when God has to speak like that—but a brighter day is coming, when the "ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow 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 subject. Our Lord and his disciples had met for their last passover together. It must have been a sad-hearted group.

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 prayed 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.
To forgive and forget.
But It Always Pays.

—The Hallegram.



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

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 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.

FANNIE ZILKIE.

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 Daughter 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.

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 effective 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.

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 heart-
strings

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 Sem-
inary 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 and charm of the spirit of Jesus Christ.

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 human life and society to stay. His influence transforms the lives of men.

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 worldliness, 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 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 ministry beginning in grace and ending 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

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!

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 an earthly ruler.

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, 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 has, by agreement, gained concessions for all Italy. The canon, 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 canon laws, but because the Vatican takes the position, that when canon 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 canon law being a sacrament, will come under the jurisdiction of the church. The State will be

advised 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 annul 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 States 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 opposition 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 the Mediterranean Sea. Is the concordat

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 addition 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 effectiveness, but too much straining after variety is as pernicious as monotony.—Forward.

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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.

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50 cts.

German Baptist
Publication Society

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 pluck.

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

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

* * *
Courage is necessary in our own af-
fairs. But it is ten times more neces-
sary in anything we are trying to do for
Christ. We must be brave Christians.