

The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8: 57.

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EXALTED

Ps. 110.

Jesus, our Lord, ascend Thy throne,
And near Thy Father sit;
In Zion shall Thy power be known,
And make Thy foes submit.

What wonders shall Thy gospel do!
Thy converts shall surpass
The numerous drops of morning dew,
And own Thy sovereign grace.

God hath pronounced a firm decree,
Nor changes what He swore;
"Eternal shall Thy priesthood be,
When Aaron's is no more.

"Melchisedec, that wondrous priest,
That king of high degree,
That holy man, who Abram bless'd,
Was but a type of Thee."

Jesus our Priest for ever lives
To plead for us above;
Jesus our King for ever gives
The blessings of His love.

God shall exalt His glorious head,
And His high throne maintain,
Shall strike the powers and princes dead,
Who dare oppose His reign.

COMMENTS

Synod The Minnesota synod will convene in St. Paul, Minn., on June 15. Emanuel's congregation, Rev. G. A. Ernst, will be the hostess.

July 12th has been fixed as the date of the opening of the sessions of the Wisconsin synod. St. Mark's church in Milwaukee, Rev. E. Dornfeld, will entertain the delegates.

The various boards and committees are now busy preparing their annual reports, planning for the work to be done in the new fiscal year, and estimating the cost of doing this work.

These reports concern every congregation in the synod, in fact, every individual member. They are by no means merely an account of certain business transactions, they tell of the work done by us in the vineyard of the Lord during the last year, or rather, they recount the manifold blessings which He has in His infinite mercy showered upon our synod and its congregations. The plans that are to be laid before the delegates are plans for the extension of the Kingdom of Christ. Where faith is alive in a heart, there

will also be found the fruit of a living faith, fervent love toward the Savior and a deep interest in the affairs of His Church.

Let no congregation neglect to elect a delegate and to make it possible for its minister and teacher to attend the sessions of the synod. No one ought, if there is no cogent reason, to refuse to serve as a delegate. Your business is important, but the Lord's is more important.

It would do no harm if our members were now once more carefully to study the minutes of the sessions of last year and bring matters that attract their attention before their congregation for discussion. That would prepare the delegate for his work. But it is impossible for a congregation to give its delegate definite instructions. He will be able to vote intelligently only after having heard matters discussed in committee meetings or in open session. For this reason congregations select for this position of trust capable men of sound Christian judgment. But one thing can be done in order to send a delegate to the synod in the right spirit for the work. Tell him, You represent a band of faithful servants of Christ, who love their Lord more than life. We do not want His work to languish, but rather to grow and flourish. We want you to endorse every measure that proposes changes and improvements by which the Church will be benefited. We do not want you to be afraid to vote for appropriations that seem necessary. And we realize that by your vote we are assuming the obligation to raise our proportionate share of those moneys.

This latter does not seem to be generally understood, as the treasurer's report plainly shows. But it must be understood, if we are to have the courage to go on in our work. We are not betraying a secret when we tell you now that the delegates of the Wisconsin synod will have to face a considerable balance on the wrong side of the ledger. Your congregation ought to give this matter its attention. What are we going to do about this deficit? It is an honest debt and we must pay it. Every individual member of synod is indebted to the extent of his proportionate share of the deficit. We pay our private debts, do we not? Then let us take steps to pay this debt also.

But the stalking spectre of this deficit must not discourage us from voting for the necessary appropriations for the next year. We certainly want to practice economy, but we do not want to hamper the work of the Lord in any of its branches. And that

would have to be done, if we were to cut down the appropriations.

Now can we truthfully say before the Lord that we are not able to do more than we have done in the past year? Who among us has denied himself a necessity of life in order to be able to contribute? There may be some, but their number is not great. The most of us live in comfort, many in luxury, and yet the words of the Savior, spoken long ago, apply quite often today, "the Son of man hath not where to lay his head." Can we continue to take from His hand an abundance of spiritual and temporal blessings and then turn Him away with a mere pittance when he asks us to give an offering for His work?

If every congregation were to take this matter up, and it ought to do it, we are certain ways and means would be found to pay the deficit and to raise enough money in future to maintain the work we are now doing and to extend it in every direction. J. B.

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Northwestern College The friends of Northwestern College will be sorry to learn that Dr. Arthur Hoermann, who has labored faithfully in our institution for many years, has tendered the board his resignation. Dr. Hoermann will enter the ministry, having accepted a call to a congregation in Honolulu. He will remain with us till the close of the school year.

On May 9 the board accepted the resignation with regrets, and took the necessary steps to fill the vacancy. Our congregations are invited to propose candidates for the position. The new professor is to teach religion, the classical languages, and especially German and history. The list will be closed on June 15. J. B.

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What Will They Do? What will they do? is the anxious question raised in our hearts by the following news item:

"Saratoga Springs, N. Y., May 9.—Debate was resumed today by delegates to the general conference of the Methodist Episcopal church on changes in the ritual. The chief innovations proposed are:

That the word 'devil' be stricken out wherever it appears and 'sin' take its place.

That the baptismal service omit the scriptural words, 'forasmuch as all men are conceived and born in sin', as an unethical conception of the marriage relation.

That the bridegroom's promise, 'with all my worldly goods I thee endow', be omitted from the marriage service, and that the responses of the bride and the bridegroom be identical.

That the phrase, 'the trumpet shall sound and the dead be raised', be eliminated on the ground that it means the resurrection of the spirit and not of the body.

That candidates for membership be not required to subscribe to the apostles' creed and twenty-five articles of religion of the Methodist church.

The argument on these provisions, several of which have

been before the different conferences time and again, is the hottest in years.

The conference by a vote of 491 to 195 continued the rule retiring bishops at 73."—Milwaukee Journal.

It is inexpressibly sad that a discussion of this kind can occur in a Christian church body, and still it is a good thing that it did arise. The very fact that it has become possible, goes to show that it was necessary. It is better that a disease in a body come to a head than that it remain beneath the surface and continue insidiously to poison the whole system. The Methodist Episcopal church evidently has very much modern theology in its system and now feels the effects of this poison. But God still has in that body His true children, who are with us members of the Church, the invisible body of Christ. These will, without doubt, direct against the opposition the testimony of God's Truth. And therein lies the blessing. The faithful ones will be strengthened, some will be won, and the rest exposed as people who will not be guided by the Spirit of God. What will they do? God speed His faithful witnesses! J. B.

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The Methodists The season of annual church meetings is at hand and the Methodist Episcopal church is one of the first to hold its general conference. It met at Saratoga Springs, N. Y., and transacted the usual business. From reports submitted it appears that during the last four years the membership was increased by 506,920, a notable gain. There were about 860 delegates from 133 conferences, and counting those who attend services but are not of the 4,033,123 regular members in America, these delegates are said to represent about eight million people. All of these worship in 28,752 church buildings which are valued at \$245,000,000. It seems to be somewhat out of proportion if this great conference devotes many hours of discussion to ritualistic changes. Is it possible that by diverting the minds of the delegates to these somewhat unimportant minor matters, more serious things regarding doctrine need not be touched upon? But then, great gatherings often show this lack of the sense of proportion. "With this ring I thee wed and with my worldly goods I thee endow", so reads the marriage service of the Methodists. But some observant committeemen had noted the embarrassment of many grooms who repeated the words after the preacher but were notoriously penniless. The feelings of the groom who comes to the altar with no goods with which to endow his bride are hereafter to be spared; the objectionable words are to be omitted. The old service contained an allusion to Isaac and Rebecca as models for the marriage relation; this year's conference has decided that Isaac hardly conforms to the New Testament standard of marital propriety and therefore the

allusion to Isaac and Rebecca will go by the board. After having eliminated the word "obey" from the pledge of the bride some years ago, it is decided to make the pledge entirely alike for bride and groom, thus removing any possibility of offending the "new woman". Quite a bit more serious in its import is the recommendation to eliminate the two phrases from the baptismal service: "I renounce the devil and his works", and the words "except a man be born again of the water and the spirit". These two changes show more plainly than any words can show, that the Methodists are fast receding from their original biblical Gospel ground. It is true, baptism to them has always been of little import, but by denuding it of the first phrase they willfully sever their connection with the historical Christian church which has used the words since time immemorial; by retiring the second phrase they plainly slight the Word itself. In general it is well to bear in mind that the Methodists, like nearly all the other American Protestant churches, do not represent the compact solidarity of our own synods. With us real harmony in faith is the first essential to membership, with them it is more a matter of federating for purposes of administration, allowing the individual the widest latitude for the exercises of his opinions and beliefs; the result is that nearly all of their acts represent compromises and for that reason are invariably unsatisfactory to a great number of their members; and this dissatisfaction is by no means of the silent kind. It strikes us as laughable that these bodies that can never meet without haggling and bickering of parties and individuals, accuse us Lutherans of being intolerant because we prefer to do away with such inconsistencies by sustaining a truly harmonious membership among whom brotherhood is more than a phrase.

H. K. M.

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Bible Sunday With those who are given to the observance of the "special Sunday" feature in church life the 7th of May had a significance which ought to have raised it above the level of the common everyday "special Sunday": churches all over the country were asked to observe "Bible Sunday". The result probably was that a goodly number of ministers preached on the Bible who as a rule do not preach from the Bible. We do not think that "Bible Sunday" has been accorded a permanent place on the list of special Sundays. It was celebrated this year at the instance of the American Bible Society which is celebrating its centennial in this month.

Where the "special" Sunday feature is observed, we think, the Bible ought to have its Sunday, too; it might lead to better things.

G.

BAPTISM AN EFFICACIOUS MEANS OF GRACE

Is Baptism an efficacious means of grace and salvation? Most of the Protestant churches teach that it is nothing more than an external sign of internal grace or a mere form of profession. Says Zwingli, one of the founders of the Reformed Church, of which outside of the Lutheran Church all of the Protestant churches are branches, in his Confession, Article VII.: "Baptism brings no grace, but only testifies to the church, that he who is baptized has before already received grace. I believe, therefore, that the sacrament is a sign of a holy thing, namely, the grace obtained. I believe that it is a visible form or picture of the invisible grace". And John Frith, one of the most learned Reformers of the Church in England, says in his "Mirror of Baptism" concerning the baptism of Cornelius, "This example doth well declare unto us, that the Sacraments are given to be an outward witness unto the congregation of that grace which is given before privately unto every man. Baptism to the adult is an outward sign of his invisible faith which was before given him of God. It giveth not grace, but doth testify unto the congregation that he which is baptized had such grace given before. He is not a Christian man which is washed with water; neither is that Baptism which is outward in the flesh; but that is the very Baptism which God alloweth, to be baptized spiritually in the heart, that is to subdue and weed out the branches of sin, etc., of which our Baptism is but a sign. . . . Thus is St. Paul to be understood when he saith, 'All ye that are baptized into Christ, hath put on Christ'; that is, you have *promised* to die with Christ as touching your sins and worldly desires past, and to become new men, or new creatures or members of Christ. This have we all promised unto the congregation, and it is represented in our Baptism".

This doctrine of Zwingli and his associates caused the great essential difference among the Protestants with regard to the means of grace, the Lutherans teaching that Baptism is the workshop of the Holy Ghost and brings grace, the followers of Zwingli counting Baptism only an external ceremony or a form of professing one's Christian belief. This essential difference exists to this day. And in view of the fact that the Reformed churches regard Baptism only as an external ceremony it is not to be wondered at that small value is ascribed to this sacrament, and that many baptized Christians are deprived of its divine blessing in not being taught in and reminded of the same, as well as that the need of a solemn sense of the privileges and duties of parents in regard to their baptized children is so woefully disregarded. The church which does not value the great blessing

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of Baptism, but disavows its efficacy is indeed suffering under a lamentable deficiency.

We would advance, therefore, that the only remedy of such deficiency lies in the efficacy of the Sacrament itself. While it is true that Baptism is not like a magical charm, which acts on the person who receives it, nor that it effects its end *ex opere operato*, working like a machine, as the Roman Catholics would have us believe, nevertheless, according to Scriptural doctrine, Baptism is an efficacious means of grace. As such it is established in its very institution. This we have in the great commission of our Lord and Savior: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world". Matt. 28:13-20. Truly, these words imply more than the assumption of the Reformed churches that Baptism is only an initiatory rite of the Christian Church. By this solemn charge, Baptism was, as by divine authority, not only ordained as a permanent institution whereby, to the end of time and among all nations, men should be made disciples of Christ, members of His Church, enjoying His gracious and mighty presence unto the end of the world, but this word of institution makes Baptism a sacrament, a means of divine grace whereby we enter into a holy relation to and union with that God who has revealed Himself as the Triune God, the God of our salvation. Baptism is the act of applying water to a living human person in the name of the Father, and of the Son, and of the Holy Ghost. Do we fully realize the import of God's name? God's name, the name of the Triune God, is the revelation of His grace and mercy to lost and condemned sinners in Christ Jesus. God's name implies salvation, forgiveness of sin, deliverance from the power of death and the devil, sonship of God, and life everlasting. Separate God's name from your salvation you cannot without giving up both God and your salvation. "Save me, O God, by Thy name". Ps. 54:1. "It shall come to pass, that whosoever shall call on

the name of the Lord (i. e. appeal to His grace) shall be saved". Acts, 2:21. "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins". Acts, 10:43. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name". John, 1:12.

If then we are baptized in the name of the Father, it follows that by Baptism we have entered into the fellowship of God who has sent His Son Jesus into this world for our salvation and through Whom He has become our Father and we His beloved children,— if furthermore we are baptized in the name of the Son it follows that we partake of the salvation Jesus has wrought for us through His suffering and death,— and finally if baptized in the name of the Holy Ghost it means that by Baptism we have received the gift of the Holy Ghost who has regenerated us through faith in our Redeemer appropriating to us the benefits of Christ's redemption.

In compliance with the institution of Baptism St. Paul speaks of this sacrament as the washing of regeneration and renewing of the Holy Ghost (Tit. 3:5), and as a washing of regeneration it is a means whereby we are saved. Thus also St. Peter says explicitly that "Baptism doth also now save us", 1. Pet., 3:21. And this is not salvation without Christ. By Baptism we enter into union with Christ; having been baptized into Christ, as the Apostle says, we have put on Christ, and thus and thereby we are all the children of God by faith in Christ Jesus. Gal. 3:26,27.

By Baptism, the benefits of Christ's redemption become ours in actual possession and enjoyment. "So many of us as were baptized into Jesus Christ were baptized into His death. Therefore we are buried with Him by baptism into death". Rom. 6, 3f. This is not speaking figuratively or symbolically, but Christ's death and burial, his vicarious atonement, is actually appropriated to us in Baptism. When Christ had died for our sins, He was justified from sin, our sin, all our sin. Hence, having become partakers of His death by being baptized, we are also justified from our sin and all our sin. But being justified from sin we are also delivered from the death and the devil and become heirs of eternal life. Hence, it is in full accordance with Scriptures when our Lutheran Catechism says: "Baptism works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare".

Furthermore, Baptism is also a seal of the covenant of grace. This is evident from the nature of the sacrament and the promise therewith connected. In the act of baptism the material substance of water is applied to the human body, either by sprinkling or pouring or by immersion, but this in itself would have

no spiritual significance or effect. It might remove filth from the flesh, but not the stains of sin from a guilty soul. But the water of Baptism is bound up with a divine promise, carrying with it the assurance that the promise will be fulfilled. This promise we have in the commission of the Lord. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved". Mark, 16:15. Being an act whereby God would assure us of His grace and salvation, Baptism is Gospel itself, and its efficacy is that of the Gospel, which is "the power of God unto salvation to every one that believeth". Rom., 16:1.

Nor does its validity or efficacy depend on anything on the part of man. Even the faith of the recipient contributes nothing toward the efficacy of Baptism. The sacrament is not what man might make it, but what God has made it, a divine means of grace, and by this very means God engenders faith, and strengthens and preserves it.

But while our faith contributes nothing toward the efficacy of Baptism, yet we are not saved without faith. "He that believeth not shall be damned", says Christ. He who does not believe in the glorious blessings of this divine institution, will not share in them.

Blessed, however, is he who believes the divine promise and assurance given him in Baptism. Trusting in these he may say in full confidence: "Because I am baptized I know I am a child of God, I know I have forgiveness of all my sins and shall once enter eternal life.

"Baptized into Thy name most holy,
O Father, Son, and Holy Ghost,
I claim a place, though weak and lowly,
Among Thy seed, Thy chosen host;
Buried with Christ, and dead to sin,
Thy spirit now shall live within."

J. J.

CHURCH MUSIC

In many churches Easter services have degenerated into mere display services. Aside from hats and other matters of feminine finery, the music is more copious and more pretentious than usual. Many churches vie with others of their kind to assure the public that they are providing something exceptional in the way of choruses and solos and instrumental music. Our churches, we believe, have succeeded in curbing this spirit of display with some success, though the once-a-year church-goer, who selects Easter Sunday as the day for his annual invasion of the strange precincts of the house of God is still of the opinion that the Easter music is the real feature of the Easter service.

The practice of providing special music is in itself not wrong, but we would avoid many pitfalls and would avoid the appearance of yielding to unchurchly influence if we were more painstaking in the selection of the music that is to be used in the church. After last Easter we seemed to notice a general spirit of criticism of the slipshod way in which Easter programs were made up. Both in the interest of music and in the interest of the church and its mission critics deplored the evident trend of secularizing church music. One such expression of displeasure with the practice of the American church seems to be worth reproducing. Thomas Whitney Surette writes in the *Atlantic Monthly*:

"What is the office of church music? Is it to astonish or delight the congregation? Is it to supply them with a sacred concert or fine singing? To take their minds off the situation in which they find themselves? To ease the effect of a dull sermon, or obliterate the effect of a good one? To draw people to the church who would otherwise not go? Or is it to induce devotion and religious feeling, to keep the moment sacred and without intrusion? If the choir is to sing alone, why should we accept from it display pieces, or arrangements from secular music, or silly "sacred" songs overburdened with lush sentiment, or anthems of a certain fluent type composed by anybody who can put a lot of notes together in agreeable sequence? Is there, then no reality behind church music? Is it merely any music set to sacred words? He who has ever studied any art knows that this cannot be true.

"There is no difficulty whatever in procuring good music for choirs. There is a supply suitable for solo singing or chorus, for small choir or large, to be purchased at any music shop. There are a dozen fine composers whose music is never heard in most American churches; composers such as Palestrina, Vittoria, and others of the great period of church music, or Bach, or Gibbons, Byrd, and Purcell, whose music is in the true idiom, an idiom now almost entirely lost. Many choir directors would doubtless like to use such music, but are hindered from doing so because they feel upon them the weight of the opinion and taste of the congregation, and perhaps of the preacher."

In the closing sentence Mr. Surette implies that the fault for the prevailing ineptitude should be laid to the door of interference by congregation and preacher. He may be right as to the circles he knows best. With us, however, the case is different. We believe much could be done to improve the quality of our music if the congregation and the pastor would show more interest in their choirs.

As it is, much of that which is offered us is the result of the individual enterprise and devotion of choir leader and members. They are not professionals,

thank God, and they mean to serve their Lord and His church with their music. But alas, in most cases they must also provide the financial wherewithal with which to purchase music and reimburse their leader in a very small part, at least, for his work.

Would it not be freeing our choirs of many hardships if the congregation as such would show more interest in their work? If intelligent advice by the preacher and other members, together with a little financial aid were offered our loyal singers? Is it not true, that though better music is available, we must often choose some that is inferior, because, as usual, the inferior is cheaper?

Would not the mere fact that the congregation was showing its sympathetic and critical interest induce our choir leaders to try harder? And would such interest by the congregation not induce many who now cannot be interested for one reason or another to join our choirs? It is often the lack of such interest that leads our choir leaders, usually teachers with a good working knowledge of the right and wrong of church music, to follow the lines of least resistance in selecting the music for their choirs. If music is to have its place in our worship, and there can be no question of that, it is worth while to give it more than passing interest. Our own Luther, to whom music was the noblest of arts, knew well that this art may serve the Lord and for that reason gave it much of his precious time; we should at least attempt to give it some of ours before it becomes degraded from its high estate as hand maiden to the Lord in His worship. H. K. M.

A P R O T E S T

Against enactment of Bill H. R. 6468, entitled, "A Bill to Amend the Postal Laws," and also Bill H. R. 491, bearing the same title, and other bills of similar nature.

To the Honorable, the Senate and the House of Representatives of the United States:—

We, the undersigned, citizens of the United States and official representatives of the Lutheran Pastoral Conference of Chicago, affiliated with the Evangelical Lutheran Synod of Missouri, Ohio, and Other States, a body of about two million Lutherans in the different States of the Union, vigorously protest against the passing and enactment of Bill H. R. 6468, entitled "A Bill to Amend the Postal Laws," and also Bill 491, with the same title, or other bills of similar nature. We base our protest upon the following arguments, viz:

I. Since the Constitution of the United States in Article I of the Amendments guarantees freedom of speech and of the press to all its citizens, and explicitly prohibits and unreservedly condemns all abridging of

said privilege, we consider the enactment of any law or legal measure curtailing the privilege of freedom of speech and of the press as unconstitutional in origin and undemocratic in practise, and we therefore vigorously protest against the aforementioned bills and against all similar legislation.

II. We, furthermore, consider the censorship of one man, e. g., of the Postmaster-General, regarding the nature and character of literature that is to pass through the United States mails as un-American, contrary to the best interests of the Republic, and fraught with far-reaching evil consequences for the liberty and freedom of the individual citizen, which freedom has been guaranteed to each citizen, and is safeguarded by the Constitution of the United States. As loyal American citizens, prizing highly the institutions of our beloved country, above all the personal liberty which we enjoy, and which we look upon and regard as the bulwark and safeguard of our beloved free country, we, for conscience' sake, protest against said bills and against all legal measures abridging or in any way curtailing our precious personal liberty, especially freedom of speech and of the press, and we urge and beseech you to use your influence and best endeavors to prohibit the enactment of all legislation curtailing the freedom of speech and of the press, and thus to stand by, and support, the Constitution of the United States, to which we have all pledged allegiance and loyalty as citizens of the United States.

III. We, finally, contend that if any individual or corporation believes to have been offended by public utterances in the press, and if they believe to have just cause for complaint, the civil courts of the country are there to look after, and to take care of, this matter, and that legal proceedings and suits for slander or libel can be begun and the offenders duly punished for all such offenses, but that there is no need of in any way jeopardizing the freedom of speech and of the press on this account by passing and enacting legal measures of the aforementioned nature.

Hoping that we will not be deceived by the trust which we have placed in the honorable gentlemen of the Senate and the House of Representatives, we beg to remain, with due regard for your exalted position,

P. LUECKE, Chairman.

L. SCHMIDTKE, Secretary.

—Lutheran Witness.

THE AUTOMOBILE THAT WENT TO CHURCH

I'm a big, red auto, and if I had my way, every car would be red. It is such an inviting color and, when I speed up and go through the country like a streak, there is nothing somber about me. An auto should suggest the power and joyous abandon of life anyway. I'm a high-powered car, of classy model and paid for

without a mortgage, and what's more, I go to church regularly, as every decent, self-respecting car should.

I didn't always go, but I've reformed. When my owner first got me he could hardly wait until Sunday came. He was up at six, tuning me up and getting ready for a run in the country, for fishing, golf or picnic. He generally invited some other church members, and I'm not saying it did them much harm, yet the day's pleasures always ended with a question mark—was that really the best use to which I could be put on the best day of the week?

Coming home one Sunday from a fishing trip, I was caught in a rainstorm without chains. I skidded on the country roads (I didn't mean to) and slipped over a bank and pitched the whole party out. Fortunately, none were hurt, but my owner was badly shaken. He was quite sober, and his only remark on the way home was, "Thankful I didn't break my fool neck."

Next Sunday he surprised me by going to church. The service must have gripped him, for I heard him say to the Missus, "We've missed a whole lot recently, haven't we?"

Now every Sunday I go loaded, picking up tired children and taking old people home from service and out for a ride in the afternoons, if the weather is pleasant.

I am having the time of my life and have begun to believe that even an auto can have "a conscience void of offense toward God and men."—Ex.

BOOKS THAT DIE—A BOOK THAT LIVES

"The tables of literary mortality show the following appalling facts in regard to the chances of an author to secure literary fame:—Out of 1,000 published books 600 never pay the cost of printing, etc.; 200 just pay expenses; 100 return a slight profit; a few show a substantial gain. Of these 1,000 books, 650 are forgotten by the end of the year, and 150 more at the end of three years; only 50 survive seven years' publicity. Of the 50,000 publications put forth in the seventeenth century hardly more than 59 have a great reputation, and are reprinted.

Of the 50,000 works published in the eighteenth century, posterity has hardly preserved more than were rescued from oblivion in the seventeenth century. Men have been writing books these three thousand years, and there are hardly more than 500 writers throughout the globe who have survived the ravages of time and the forgetfulness of man. The vanity of young authors, though there are exceptions, is proverbial. Every year a thousand writers imagine that they have something to say which the world ought to hear. They hurry into print, and ask men to listen to the new oracle. But the great world goes on its

way, and pays no more heed to their modest request than the ox in the fable to the fly on his horn. Only 'the word of the Lord endureth forever'."

FRIEDRICH W. MOTZKUS

Death again has invaded the ranks of our ministry and has taken a faithful servant of many years and the father of a large family. On the Sunday after Easter the Rev. F. W. Motzkus was about to open services in his branch church at Rice Lake, having driven over from his home at Cameron that morning, when he was stricken with cerebral paralysis. His deacons noticed he acted peculiarly and went to his assistance, but no help could be given him then or later. He remained speechless and unable to move for the following three days and departed this life in a peaceful death on Thursday, May 4th.

Friedrich Motzkus was born near Koenigsberg, East Prussia, on March 13th, 1848. His elementary schooling was received at Insterburg, whither his parents had removed to take over larger land holdings. Though he was the oldest son of the family and in the ordinary course of events would have been his father's successor in conducting the family estate, pious and devout parents and relatives were pleased when he decided in his 18th year to seek the service of the Lord in the Ministry. He studied theology in Switzerland and after serving a charity in Duesseldorf for a year accepted a call to America which came to him through President Klingmann of the Michigan synod. He served the parishes at Mayville and Ludington in Michigan for fifteen years and then came to Wisconsin. At Dundee he remained fourteen years and was now in the fifth year of his incumbency of the Cameron parish.

Funeral services were held at Cameron on Monday, May 8th. The Reverends Greve and Moussa, friends of the family, preached; other parts of the service were taken by the Reverends Wagner and Busack.

Twelve children, seven sons and five daughters, remain to help their mother bear the burden of her bereavement. Two of the sons are at present serving our church in the ministry and others are preparing to do so. Though sorely beset by many trials and difficulties in the exercise of his office, the deceased maintained throughout his long service the splendid enthusiasm of a servant who loves his Master and His work devotedly. His last entry in his diary, referring to the Easter Monday services, the last he was to hold, is characteristic of our departed brother. He wrote: It was a fine morning and the congregation attended in great numbers and I preached my sermon with great joy.—May the Lord of Mercy comfort the stricken widow and her fatherless children.

H. K. M.

ITEMS OF INTEREST

Bible Distribution

A bulletin issued recently by the American Bible Society estimates the yearly output of Bibles throughout the world at 20,000,000, nine-tenths of the products coming from English and American presses and handled by English-speaking peoples. According to the bulletin, the war has injured circulation of Bibles in Germany, Austria-Hungary, Turkey and Mexico. The reason why Bibles printed in England and America do not at this time readily find entrance in the first three mentioned above is apparent.

Millions of Baby Girls Given as Sacrifices to Hindu Gods

Stories so horrible that they seem incredible are told by Miss Gertrude Voitlander, an American girl, who has been a missionary in India.

"The conditions among the women and children of India are so appalling that no newspaper would print them," said Miss Voitlander. "Knowing full well some of the awful things, the Christian world permits the terrible horrors, in the midst of which I lived, to go on. What has been going on and is going on in India, whose temples hold more gold than all the rest of the countries of the world put together, is as bad as any war. Thousands of girls, from the ages of 5 to 7, are living lives of religious shame in these temples.

"There are over 300,000,000 Hindu gods in India, and to these parents sacrifice these hardly more than baby girls. The hideous atrocities, unthinkingly inhumane operations performed on these children by their own parents, to make them fit offerings for the gods, is enough to make a Christian lose his reason.

"A girl in India who at 14 is not married is terribly disgraced, and that with loss of caste is a terrible problem. A girl who is lucky enough to be engaged or married at the age of 8 no longer goes out on the street. She remains at home, which is a zenana, or closed mudhouse, around which a wall is built so that outsiders cannot look in. Women die young in India; many cannot survive motherhood, because it comes with 12 or 13 years. But the girls who are married, engaged or wealthy are very well off compared to the poor little things who must work and are therefore obliged to be seen on the streets. Of these girls, from ages of 7 to 9, there would be hard to find in a village or town a single one who had not been ruined.

"Sixty million people in India live on 1 cent a day. Children are often maimed in order to make beggars of them. Great business is done by the beggar corporations. Wealthy Brahmas make a practice of gathering children, and by various operations, neither pleasant or humane, turning them into profitable beggars.

"A man may have all the wives he chooses and discard those he tires of or thinks too old. The nizam of the province of Deccan, king of the territory in which he worked, although a very young man, had already 180 wives when I left. When his father died four years ago, he left 400 widows, each of which had five servants. The young king is of an economical turn of mind, so he quickly disposed of the harem his father couldn't take along. Some of the women he distributed among the nobles of his court; the others he unhesitatingly sold to whoever had the money to buy a wife.

"Wives are sold and bought in pretty much the same way slaves were in the old south. Some of the girls and women are wonderfully beautiful.

"Caste in India is terrible. If two low caste people were to see a high caste child drowning, or otherwise being killed, they would not dare to touch it. The child would have to die, because the touch of a low caste person would defile its little person. Death is preferable to loss of caste."—Milwaukee Journal.

Pension Fund

Bishop William Lawrence of Massachusetts, president of the Protestant Episcopal church pension fund, announces that \$2,000,000 has now been pledged toward the fund of \$5,000,000 which is being raised to constitute a reserve fund under the plan to pension the clergy.

The campaign is being conducted in all the dioceses of the Episcopal church, under the guidance of a national committee, and will continue until March 1, 1917, on which date it is expected that the plan for pensioning the clergy will become effective. This plan provides that at the age of 68 every clergyman in the church shall be eligible for retirement upon a minimum life annuity of \$600. The full amount paid to each clergyman is expected to equal 1¼ per cent of his average annual salary multiplied by the number of years he has received a salary. No annuity will total more than 50 per cent of the average annual salary. Some 5,800 clergymen will be affected by the operation of the plan. At the present time there are 711 ministers in the church over 68 years of age and eligible to retire from active service as soon as the pension fund becomes effective.

Bible Society 100 Years Old

In the room in the city hall at New York where the American Bible Society was founded 100 years ago the members met on May 10th to celebrate its centenary. The exercises were begun in Washington, Sunday, May 7th, when President Wilson, Vice-President Marshall and Bishop William Frazer McDowell, Chicago, made addresses. James Weeks Wood, president of the society announced that during the last year more than 28,000,000 Bibles have been distributed.

CULLED BY THE WAY

Wasted Talents

The train robber suddenly appeared as many of the passengers were preparing to retire for the night.

"Come, shell out!" he demanded, as he stood towering, above an eastern clergyman, who had just finished a devout prayer.

The minister looked at him sadly for a moment and then said:

"If I had such energetic fellows as you to pass the plate now and then I might have something to give you."—Harper's Magazine.

A New One

A little colored girl, a newcomer in Sunday school, gave her name to the teacher as "Fertilizer Johnson." Later the teacher asked the child's mother if that was right.

"Yes, ma'am, dats her name," said the fond parent. "You see, she was named fer me and her father. Her father's name am Ferdinand and my name is Liza. So we named her Fertilizer."—Boston Transcript.