

# The Northwestern Lutheran

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

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No. 17.

## AT LAST

When on my day of life the night is falling,  
And, in the winds from unsunned spaces blown,  
I hear far voices out of darkness calling  
My feet to paths unknown,

Thou who hast made my home of life so pleasant,  
Leave not its tenant when its walls decay;  
O Love Divine, O Helper ever present,  
Be Thou my strength and stay!

Be near me when all else is from me drifting:  
Earth, sky, home's pictures, days of shade and shine,  
And kindly faces to my own uplifting  
The love which answers mine.

I have but Thee, my Father! let Thy Spirit  
Be with me then to comfort and uphold;  
No gate of pearl, no branch of palm I merit,  
Nor street of shining gold.

Suffice it if — my good and ill unreckoned,  
And both forgiven through Thy abounding grace —  
I find myself by hands familiar beckoned  
Unto my fitting place.

Some humble door among Thy many mansions,  
Some sheltering shade where sin and striving cease,  
And flows forever through heaven's green expansions  
The river of Thy peace.

There, from the music round about me stealing,  
I fain would learn the new and holy song,  
And find at last, beneath Thy trees of healing,  
The life for which I long.

—J. G. Whittier.

## COMMENTS

### Rome Has Not Changed

There are those who criticize us for celebrating the Quadricentennial of the Reformation, holding that this is merely stirring up things long forgotten and harping on conditions that no more obtain. "Our Sunday Visitor", a Catholic organ whose mission is to show that the charges we raise against Rome are unwarranted, again and again furnishes proof that the matters we discuss in our Reformation sermons and lectures are not obsolete, as Rome has not changed. For instance, we are all acquainted with Luther's complaint: "From childhood I was trained to grow pale and frightened at the very mention of the name of Christ, for I was taught to regard him as a severe and angry judge." Does Luther speak the truth, or does he not, at least, exaggerate? In a recent issue the "Visitor" offers its readers the following quotation

from St. Anselm to show them, "Why we pray to Mary":

"Remember, says St. Anselm, that we sometimes obtain help by invoking the name of the Virgin Mother, sooner than if we invoked the name of the Lord Jesus, her only Son, and this is not because she is greater and more powerful than He is, nor because He is great and powerful through her, but she is so through Him. How is it then, that we obtain assistance sooner by invoking her Son? I say that I think this is so and my reason is that her Son is the Lord and Judge of all, and is able to discern the merits of each. Consequently, when His name is invoked by any one, He may justly turn a deaf ear to the entreaty, but if the name of His Mother is invoked, even supposing that the merits of the suppliant do not entitle him to be heard, still the merits of the Mother of God are such that her Son cannot refuse to listen to her prayer."

Here we have the very thing of which Luther complains, souls are being driven away from Jesus and led to seek refuge with Mary. How does this agree with the invitation of the Savior: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light"? Matt. 11: 28-30.

Or with the promise: "Him that cometh unto me I will in no wise cast out"? John 6: 37. Read what Scripture says of Him, Hebrews 4: 14: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Rome has not changed.

J. B.

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### Has Your Soldier His Testament?

During our civil war nearly every one of our soldiers was given a pocket size New Testament. Many carried them throughout the war and brought them back after it was over. In the nature of the case it cannot be estimated how much consolation was spread by this best of all companions. If you have a soldier in your family today, do not forget this most

important part of his equipment. Other fathers and mothers are thinking of it. The demand for Bibles and pocket size New Testaments is so great that the publishers are unable to keep up with their orders. A great New York publisher recently said that the owner of a set electrotype plates for the New Testament, pocket size, owns something as valuable as a steamship. British Gospel societies have formed a Pocket Testament league among the soldiers. Those who wish to join are asked to pledge themselves to carry and read their Testament every day. So far they have gained 350,000 members. In Germany the demand for Bibles among the soldiers has gone on apace. Reading matter for the trenches was always there considered an essential matter of the soldier's equipment. The high command has recently made an announcement that indicates that the early shipments of books were not quite what the soldiers wanted. First of all, many of them, often such that were never Bible readers before, now asked for their Bibles; others wanted poetry, Shakespeare, Goethe, Schiller; not a few asked for philosophy. But the demand for the Bible was easily first and was continually increasing. The Switzerland Bible society has furnished 100,000 copies to German soldiers and finds itself unable to comply with all the requests for more. We are learning all the essentials of modern warfare from our associates in this war and even from our enemies; there is one thing we need not wait to learn from them: that our soldiers must have spiritual nourishment. H. K. M.

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**“United We Stand”** That is plainly the slogan of today. Councils, federations, and the like, of endless variety, are springing up like mushrooms to meet the real or supposed needs of the generation. For some there is a need; for some but an excuse; while others are on their face unmoral, being built on a wrong basis or meddling with things which are no concern of theirs, and these latter are a menace to the Church and the State for they tend to make poor citizens and poorer Christians.

A body whose future activities will bear close watching recently met in Kansas City, Mo.; it is the American Federation of Catholic Societies. The reason why this body should be watched becomes plain when you consider its aims. If we can put faith in the published account of the convention, these aims are many and varied. This account relates that “a resolution protesting against the ‘irreligious tyranny masquerading under the name of democratic government in Mexico’ and urging that the United States withhold any loan ‘until such iniquitous laws are repealed and religion made free’ was adopted”. Furthermore we are informed that not only were resolutions adopted “acclaiming the peace proposal of Pope Benedict and reaffirming the loyalty of the Catholics of the United

States”, but also that “the convention accepted a resolution providing for the appointment of a committee of five to represent the federation in co-operation with the national Catholic war council, an organization being formed for the purpose of assisting the government in carrying on the war against Germany.” Propaganda work for “the establishment of Catholic night schools for aliens” and “the suppression of plays, motion pictures, and literature tending to belittle marriage” are other aims. “Fair play and justice to negroes was also urged.” What a wide field of activity! And on what basis do the members of this body stand? Are they a church organization or a citizen body? Whoever knows the temporal aims of the Catholic Church will not for a moment be in doubt. “The federation adopted the so-called diocesan plan, which enrolls the members by diocese instead of by county and state, and brings into affiliation all the smaller Catholic societies.” This body bids fair to become a mighty power in the land! Perhaps they look forward to a time when they will no longer “assist” the government but be the government. Such movements will well bear watching.

But our duty is not the creating of a counter-organization with another hopeless jumble of aims and aspirations; that would find us just as guilty of muddling Church and State. No, let us, though misjudged and, perhaps, heaped with calumny, steadfastly and calmly “render unto Caesar the things which are Caesar’s; and unto God the things that are God’s.” G.

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**Food Conservation** Our government has found it necessary to issue advice and counsel in the matter of food economy. We are to conserve and save our food supplies to forestall coming want. Their foresight is wholly admirable; some of the statements in their announcements are not quite so easy to approve of. Some of the volunteer workers that are here and there assisting the government in spreading the new ideas are not uniformly successful in their mission which requires great tact. Their good offices are not welcomed by many housewives that feel that food conservation need not imply the conservation of the scant supply of courtesy left in some of America’s society women. It does seem like carrying coals to Newcastle to have homes invaded by officious persons that have never in their lives practiced economy and have these tell others about economy—others who have been forced by grim necessity to weigh every ounce of food before they ventured to use it,—others who have been taught to look at waste as a sacrilege. There occurs to us the eulogy a son offered for his aged mother, who had just died: “She would never allow us to run our wagon over a single ear of grain when we brought in the harvest, we had to climb down and pick it up. God

gave us our bread, and we must not despise it, she said." And all her sturdy farmer sons and daughters emulated the grateful and sensible economy the mother had taught them. To tell such men and women anything about economy is quite unnecessary. But if it is considered necessary, there is no harm done.

H. K. M.

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**Sectarian "Tolerance"** During the week of June 18, the Indiana Sunday-school Association was in convention at Terre Haute. All Protestant churches were asked to participate and help defray expenses. A feature of the convention was a parade of the local Sunday-schools. The Lutheran Sunday-schools did not accept the invitation to take part in this parade, and the following handbill was distributed along the line of march:

UNFAIR! UNFAIR!

The people who refused to join with us in this big parade are unfair

TO ORGANIZED

Sunday-schools of Terre Haute and vicinity. We

LABOR

and Boost for Plymouth Congregational Sunday-school, the livest Sunday-school in the city. Come and see. 9:45 Sunday morning. Cor. 17th and Syc.

The capital letters read: "Unfair to Organized Labor,"—in other words, the Lutheran Sunday-schools were characterized as scabs, only because they acted upon their conviction that joint religious activity should be based on unity of doctrine. Such petty persecution cannot injure the work of our Church, but it serves to exhibit the selfish and narrow intolerance of certain sects, which cloak their indifference to Scriptural teachings with the fine word "tolerance."—Lutheran Witness.

## THE AUGSBURG CONFESSION

### Article XVIII—Of Free Will

"Of the Freedom of the Will, they teach, that man's will has some liberty for the attainment of civil righteousness, and for the choice of things subject to reason. Nevertheless, it has no power, without the Holy Ghost, to work the righteousness of God, that is, spiritual righteousness; since the natural man receiveth not the things of the Spirit of God (1. Cor. 2: 14); but this righteousness is wrought in the heart when the Holy Ghost is received through the Word. These things are said in as many words by Augustine in his **Hypognosticon**, book III.: "We grant that all men have a certain freedom of will in judging according to (natural) reason; not such freedom, however, whereby it is capable, without God, either to begin, or

much less to complete aught in things pertaining to God, but only in works of this life, whether good or evil. "Good," I call these works which spring from the good in Nature, that is, to have a friend, to clothe oneself, to build a house, to marry, to keep cattle, to learn divers useful arts, or whatsoever good pertains to this life, none of which things are without dependence on the providence of God; yes, of Him and through Him they are and have their beginning. "Evil," I call such works, as to have a will to worship an idol, to commit murder," etc.

"They condemn the Pelagians, and others who teach that, without the Holy Ghost, by the power of nature alone, we are able to love God above all things; also to do the commandments of God as touching 'the substance of the act.' For, although nature is able in some sort to do the outward work (for it is able to keep the hands from theft and murder), yet it cannot work the inward motions, as the Fear of God, trust in God, chastity, patience, and such like."

The point of inquiry in this article concerning free will is not what the human will could do before the entrance of sin in the world, nor what it can do under the influence of grace after the new life through faith in the blessed Redeemer has entered the soul, but what its powers are in man's natural state after his fall into sin, and whom God has devised to save by grace. The question is concerning free will in man as we find him now in this world which lieth in wickedness and which Christ came, not to condemn, but to save. Bear this in mind, reader, and you will more readily understand the scriptural doctrine concerning free will as set forth in this article and be guarded against serious errors arising from vain speculations on the liberty of the human will. Two points are raised here as regards the power of man's will in his state of corruption, the one is what he can do, the other what he can not do.

In the first place it is stated "that man's will has some liberty for the attainment of civil righteousness, and for the choice of things subject to reason.

Man by his fall has lost none of his essential faculties or attributes, such as the power to know, to feel, to will. Notwithstanding the depth of his depravity and the fact that he has forfeited the image of God which consisted in perfect righteousness, goodness, and holiness, man is still man, with all the faculties that belong to man's created nature. Sin has indeed impaired his intellect, his sensibility, his will, but it has not destroyed them. Even after the fall man has a will, and that will is free in its action. That this is true in the things belonging to the present life no one will doubt. St. Augustine is quoted in our article as saying that there is in all men a free will capable of choosing, for instance, to labor in the field, to build a house, to keep cattle, to learn the art of divers good

things, to marry a wife, in short to choose between things that are subject to human reason.

Nor is this all the freedom man is possessed of. Man's will has even some liberty to attain a civil righteousness. Despite the fact that man after the fall is no longer righteous and good, he can recognize the claims which righteousness has upon him and can imitate the forms in which it manifests itself among men. He can, to a certain extent, render civil righteousness, can perform the outward works of the Law, do works of charity, deeds of kindness to his fellow-men, as well as refrain from the outward act of murder, adultery, stealing and slandering. Many who do not profess to be Christians are acknowledged to be good neighbors and estimable citizens, leading upright lives. Even among the heathen we find those who prefer to lead a civilly unimpeachable life rather than one that is reproachable. Why? Because they, too, have some liberty to attain civil righteousness.

All this is not confusing to those who know the Scriptures. These give us all needful information about the abilities of man in his natural state. They speak of civil righteousness which to a certain extent is obtainable to man by his will. They tell us of the righteousness of the Pharisee, who worshiping in the temple "prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess"; and they speak of the righteousness of the Gentiles, saying: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves." Rom. 2: 14. Scripture nowhere denies to natural man liberty to some extent to work a civil righteousness. He is free to perform acts that are not in accord with his wicked impulses; he can even offer to God a certain service in outward works, go to church, join outwardly in the holy worship, obey parents and magistrates, be a good and loyal citizen, and thus establish the character of an honest man.

Yet while the Word of God concedes to natural man a certain liberty to work civil righteousness and to choose between things which are subject to human reason, it does not concede to him the will to work the righteousness which is of God by faith and which alone can avail on judgment day. On the contrary, in all things spiritual and divine, Scripture denies to man in his natural state the power of free will in toto. Accordingly our article sets forth the second proposition: "Man's will has no power, without the Holy Ghost, to work the righteousness of God, that is, spiritual righteousness; since the natural man receiveth not the things of the Spirit of God; but this righteousness is wrought in the heart when the Holy Ghost is received through the Word."

We know from Scripture that there is a righteous-

ness above that of civil or natural righteousness which alone can avail before God and which each individual is in need of in order to enter the kingdom of God. "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of God," says our Lord. Matt. 5: 20. It is the spiritual righteousness, the righteousness which the law in its spiritual import as the revelation of God's holy will demands, and which in all its requirements is fulfilled through that love which is the fulfilling of the Law. But man in his fallen condition cannot fulfill this righteousness, because his heart is at enmity with God, whom the Law requires us to love and fear and trust above all things. All efforts in this direction are fruitless, because he cannot change his nature which is spiritually corrupt and dead. See John 3: 6; Eph. 2: 1; Rom. 8: 7; Gen. 6: 5. Yet God in His infinite mercy would not on that account abandon the world and leave it to the endless misery which it had wrought by its abandonment of God. He pitied it and sent His Son to save it. And Christ Jesus who is the propitiation for our sins through His suffering and death and who "is the end of the Law for righteousness to every one that believeth" has established a righteousness which is pleasing unto God." How the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." Rom. 3: 21, 22. This is the righteousness of God by faith in which alone man can stand before God and be saved.

Yet even this righteousness the free will of man has no power to attain or accept. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2: 14. Man has no liberty in this respect; for by his natural powers he can neither know nor feel nor will the things which pertain to his salvation. To the natural reason it would seem that the whole plan of salvation is a failure, but access to it on the part of man is blocked and barred on every side. How, then, can any soul be saved if in man's natural state of sin it can neither keep the Law nor believe the Gospel? For our faith the words of our Confession are sufficient: "This is wrought in the heart when men receive the Spirit of God through the Word." The treasures of grace and salvation are offered us by the Holy Ghost in the promise of the holy Gospel; and faith alone is the only means whereby we lay hold upon, accept and appropriate them to ourselves. And this faith is not a product nor even a choice of man's will, but a gift of God. "For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2: 13. "Of his own will begot he us with the word of truth, that we should be a kind of firstfruits of his creat-

ures." James 1: 18. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." Eph. 2: 8.

The inability of man to attain righteousness and salvation by his own will becomes apparent to the believers in Christ, when they consider that even when they have the liberty which the Gospel gives to those who believe, they have peace only in the daily forgiveness of sins through faith in the Lamb of God who taketh away the sins of the world. But their will being liberated from the bondage of sin and their hearts being purified by faith, they now are resolved to serve the living God in true righteousness and holiness. Their will is expressed in the words of the Psalmist: "I will run the way of thy commandments, when thou shall enlarge my heart." Ps. 119: 32.

Finally, our article condemns "the Pelagians and others, who teach that by the powers of nature alone, without the Spirit of God, we are able to love God above all things; also to do the commandments of God as touching the substance of the actions."

The Pelagians were dangerous heretics in the fifth century of the Christian era. Failing to recognize the corruption of man's nature caused by sin, they magnified the power of man's will and natural ability and had little use for the grace of God and the need of a Savior who suffered and died for the redemption of man. This was their contention: if man were only properly educated and his natural power developed to exercise his will in favor of the right as he is capable of seeing it, he could not be justly doomed to damnation and would run no chances before the tribunal of God. It was the leaven of Pelagianism, toned down to what is usually called semi-pelagianism, which was offered as a compromise between the doctrine of salvation by grace alone and human merit alone, that pervaded the Church of Rome and had led it to a state of corruption which made the Reformation necessary. And it is this Pelagian spirit which continues to exert a powerful influence in the world down to our day. Not only does it pervade the various anti-Christian cults, like Christian Science, Spiritism, Lodges, etc., but also modern theology, modern churches, modern science, our polite literature, our public institutions of learning—all of whom more or less teach the religion and morality of the natural man. Pelagianism is dangerous to Christianity because of its subtlety, and of its appealing to man's pride and moral efficiency. Let us, therefore, be firm in condemning it in whatever form it may present itself. Let us steadfastly confess the old truth, that "the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Gal. 3: 22.

J. J.

—"Many seek for ease, instead of healing; the believer seeks to be cured rather than eased."

## BIENNIAL MEETING OF THE EV.-LUTH. JOINT SYNOD, AUG. 15-21, 1917.

Twenty-five years ago, the Wisconsin Synod, the Minnesota Synod and the Michigan Synod united and formed the "Joint Synod," on the principle that union is strength and that church work can be done more economically and effectively by one united body than by three independent bodies.

This proved to be a step in the right direction. But it was only a step. Each of the three synods was anxious to preserve the greatest possible measure of independence; the interests of the smaller bodies sometimes collided with those of the larger; there were still unnecessary duplications of effort, inequality or suspicions of inequality in the distribution of labor and sacrifice, and all sorts of petty annoyances due to interference on the part of some pieces of mechanism that had not been perfectly fitted into the system.

The next step was that of amalgamating the three synods into one organism with the highest degree of centralization compatible with the spirit of Christian democracy and good business maxims.

This is a slow process. After years of contemplating and planning, a new constitution was adopted two years ago at Saginaw and ratified by the several synods, but the laws of the State of Wisconsin demanded some additional changes, which again gave rise to further recommendations by the synodical committee.

It was, therefore, not only the Quadricentennial of the Reformation, but also the 25th Anniversary of the Joint Synod, with the interest attaching to the proposed measures of closer amalgamation that made this year's convention at St. Paul, Aug. 15-21, an event of more than ordinary importance.

Owing to the fact that the proposed alterations, by which the power and the responsibility of the Board of Trustees is considerably increased and the work of Inner Mission is further centralized, could not legally be embodied in the constitution at this meeting, and in order to give the members ample time to consider the matter, the changes were made provisional only until the next meeting two years hence, when the matter is to be finally settled.

The following officers were elected:

President, Rev. G. E. Bergemann.  
First Vice-President, Rev. J. H. Westendorf.  
Second Vice-President, Rev. J. Meyer.  
Secretary, Rev. A. C. Haase.  
Treasurer, Mr. W. H. Graebner.

Prof. Schaller's essay on the subject of "Interest in Church Work," treated in a masterful manner, was particularly timely and instructive.

The budget for the next two years calls for an expenditure of \$105,000 annually. To this must be added a few thousand dollars for extension of the Indian Mission in Arizona, authorized after the budget had

been accepted. It must be noted, however, that this budget includes all expenditures heretofore borne by the individual synods and that no district henceforth is to have any budget of its own. All moneys raised for church purposes are sent to the district cashier, who forwards them to the general treasurer, thus insuring perfect control and full responsibility on the part of the general treasurer and the Board of Trustees.

Interest in our Arizona Indian Mission, which is the only foreign mission work carried on by the Joint Synod, was greatly stimulated by the presence of Missionary Guenther, who has certainly made his Ford serve a good purpose by visiting the several synodical district meetings with his family and a young Apache and telling the delegates in vivid language about the work being done by him and his associates.

No important changes in the administration of the various institutions were made, but the Board of Trustees together with the boards of the individual institutions: Theological Seminary, Teacher's Seminary, College etc. was directed to take up the proposed revision of salaries etc. and put everything on a common basis, as far as can be done at present, so that in future no institution shall have cause to complain of being slighted. A revision of the course of studies is also to be worked out by a special committee.

The Home for the Aged at Belle Plains is to be enlarged by a new annex to be built at the cost of \$12,000, which sum is available in the Altenheim fund and therefore involves no expenditure in the synodical budget.

The sermon at the opening service was preached by Rev. J. Meyer of Oconomowoc. On Sunday a special service was held at the Auditorium, attended by thousands of Lutherans from St. Paul, Minneapolis and other places, to commemorate the Reformation and also the 25th anniversary of the Joint Synod. The speakers were the Rev. C. Gausewitz, the Rev. J. Gamm and Prof. A. Ackermann.

Be it furthermore said that Trinity congregation with its pastor A. C. Haase, its men, women and young people showed great hospitality and efficiency in providing for the welfare of their guests.

A more detailed account of the proceedings of the convention will soon appear in pamphlet form and be distributed in all our congregations.

"Establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it!"

O. HAGEDORN.

"Happy is the man who is content to traverse this ocean to the haven of rest, without going into the wretched diving-bells of his own fancies. There are depths, but depths are for God." Eph. 1: 5.—J. H. Evans.

## THE AMERICAN NATIONAL RED CROSS

The Red Cross has its home in the Swiss city of Geneva. It came to America comparatively late. At the present time it is making its first great appeal to the general public. It may interest our readers to learn something of its beginnings and of its coming to our shores.

War relief was not unknown before Red Cross days. Some of the medieval orders of knighthood were founded for that purpose. The Knights of St. John were perhaps the most celebrated of these. Lack of organization and general recognition by belligerents and the increasing terrors of warfare made it plain that the old way of treating the wounded on the battlefield was quite inadequate. Even when there were men and women on the field to take care of the wounded, it was next to impossible to gain the consent of the military leaders for action until so many days and hours had passed that many of the wounded had perished.

During the middle of the nineteenth century the whole of Europe was covered by a network of relief societies. In the Crimean war the Englishwoman, Florence Nightingale, performed prodigies of charitable valor in applying what she had learned in Germany and France of hospital practice to the battlefields and camps of the Crimea. Her work stimulated men and women over the whole civilized world to think more of matters of war relief.

On June 24th, 1859, the battle of Solferino was fought. It lasted sixteen hours and at the end of that time there were thirty-six thousand dead or wounded French, Sardinian, and Austrian soldiers lying upon the battlefield. For days after the battle the dead remained unburied and the wounded were left to die in agony because, as usual, the relief was inadequate.

A Swiss traveler, Henri Dunant, happening to be near at the time, gained leave to join in the relief work. What he saw and experienced filled him with horror. He told of some of the things of those terrible days in his book "A Souvenir of Solferino." In this book he also advocated better measures of war relief. When he reached his home at Geneva he lectured before the "Society of Public Utility" and repeated his plea. The president of this society, M. Gustav Moynier, decided to make the cause his own. Many prominent Swiss gentlemen were interested and in 1863 the first preliminary meeting was held which discussed plans for better war relief. A second meeting was held in 1863 and plans were so far matured that it was decided to call an international conference for the following August.

On the 22nd of August, 1864, the Geneva Convention, or Treaty, was signed by the representatives of various governments who had responded to the call. It remained that the governments at home ratify and

accept the Geneva Convention. Fourteen governments declared their intention of abiding by the Convention in a few months. Other governments came in, one after the other.

The Geneva Convention is a set of principles which in the future were to govern the treatment and care of wounded and prisoners. It was extended in 1868 to apply to war on the high seas. It gives properly authorized relief workers an opportunity to carry on their work at all times because it removes them from the sphere of belligerents. They are neutrals; and their wounded charges are also in effect neutrals.

In the wars of 1864, 1866, and 1870, the new principles were tried out and were found to operate more successfully than their most ardent advocates had hoped. This demonstration of efficiency naturally induced many other governments to declare for the Geneva Convention.

But our United States were not in the fold. It was thought that we would be of the first to identify ourselves with the movement, but year after year passed and nothing was done. The international conference of 1864 was attended by two American delegates, our Minister at Berne, Mr. Fogg, and Mr. Bowles, the European agent of our Sanitary Commission, but these delegates had no power to sign the protocol. Mr. Fogg made a report to Washington, but we were then engaged in our civil war and felt constrained to decline the invitation to become one of the signatories.

Other efforts were made to gain our adhesion to the Geneva Convention. In 1866 the Rev. Dr. Bellows formed a national aid society at New York, hoping this would lead our government to take the desired step; but nothing was done. On several occasions formal invitations were extended, but these were either declined with thanks or pigeonholed.

Then it was a woman, one of our most famous Americans, that made it her supreme task to gain the United States for the Red Cross. It was Clara Barton.

Clara Barton has done so much that her activities can only be mentioned in passing. During our civil war she was "our sanitary commission." Working against odds she succeeded in getting sanction for her humane enterprises and gave her own funds and more than her strength for the amelioration of suffering on battle field and in prison camp, as well as in the hospitals. When the war was over she was broken in health. In 1869 she sought relief by taking a vacation in Switzerland. There she found out what the Red Cross was by personal contact with its high-minded officers. When the Franco-Prussian war broke out she witnessed the work of the Red Cross, enlisting herself in its service before the first gun was fired. It struck her as nothing short of disgrace that the United States were not in the list of signers to the Geneva Convention—that it was the only great civilized power outside the fold.

As soon as she returned to America she began to work for a better knowledge among Americans of what the Red Cross was. She excused her fellowcitizens on the ground that they read little else than English, while most of the Red Cross literature was in French and German.

In 1877 she presented a formal invitation by President Moynier of the Red Cross to President Hayes. Like other invitations of this kind it was pigeonholed and gathered dust in the archives. For Clara Barton that meant more missionary work. She would talk to Americans until they themselves would demand that their country join the Geneva Red Cross. It took four years. Then President Garfield, upon entering his duties intimated to her through his secretary of state, Mr. Blaine, that the time had come. It is one of the few things Garfield was permitted to do before the assassin's bullet cut short his life. When that had happened, the details of the project had not been worked out; this was left to President Arthur and his secretary of state, Mr. Frelinghuysen. In his first message to Congress President Arthur recommended that the United States become one of the signatories to the Geneva Convention. It was unanimously decided by Congress to do so. On March 1, 1882, the President signed the official document which was then forwarded to Geneva. So the United States became the thirty-second power to act on the Geneva Convention of 1864, concerning warfare on land, and was the first to ratify the articles of 1868 dealing with naval warfare.

In circulars and other testimonials the International Committee of Geneva gave Clara Barton unstinted praise as being the real force which brought this about.

By President Garfield's advice an American (National) Red Cross was organized at Washington, D. C., even before Congress acted; that cleared the way for branch organizations to take up the work. To know about the first local branch should be interesting.

Clara Barton at the time lived at Dansville, N. Y., where she was seeking health in the local sanitarium. Her fellowcitizens knew more about the Red Cross than any other group of American citizens of the time—they had heard more about it from the lips of Clara Barton. It was natural that they wished to have the first local branch in the United States. As soon as the American Red Cross was organized at Washington, steps were taken to establish a branch at Dansville. A preliminary meeting was held in the Presbyterian church.

On August 22nd, 1881, the first local branch of the American Red Cross was then organized in THE DANSVILLE LUTHERAN CHURCH with the Lutheran pastor, the Rev. Dr. Strobel, presiding.

Other cities followed slowly. Rochester and Syracuse were the next. In all national disasters these Red Cross locals have done noble work. They began in the

first year of their organization with the Michigan forest fires and the great floods of the Mississippi and the Ohio. The first test in a war of our own came in the Spanish war of 1898. Clara Barton herself assumed charge of important work in Cuba, though she was approaching her seventieth birthday.

Heretofore Red Cross activities, great as they were, never went into great expenditures such as we are witnessing now. There never had been occasion to require so great efforts. It seems that this year we are trying to make up at one stroke for the indifferences of former years. It is well that there is general interest in the Red Cross. It is the only authorized national agency with an opportunity to soften the hardships of war. In spite of ill advised utterances by irresponsible men connected with the work, the Red Cross is the one agency which remains international when the nation is separated from its national enemies. At some future time we may have something to say about the work of the Red Cross. H. K. M.

#### WAR AND VICE

"Vice walks rampant in the London streets. . . . Legislators spend long hours debating a remedy for the hideous moral disease to be found everywhere." In these and similar expressions the London newspapers call attention to frightful conditions. A Catholic priest relates his experiences. The **Pall Mall Gazette** reports him as follows:—

"The worst sin crying to heaven for vengeance at present is the sin of trap-setting for the souls of men. Many officers, before returning to the front from leave, have furnished me with examples of what I now mean. 'We come home tired,' more than one has said to me, 'and we go back exhausted.'

"How is that?" I asked the first time.

"Well, we are fed all day and run off our feet all night. People are awfully kind. They want to give us a good time, but they give us hell. No human constitution yet built could stand the eating, and drinking, and dancing, and theater-going that fill up every hour of our time on leave. Why, it would tear a Samson to pieces! . . . It is not merely the demi-monde who take advantage of the khaki man come home; it seems to me that women of all sections of the community go khaki-mad."

From France also we have reports telling of the fearful ravages among soldiers and civilians of tuberculosis. How can it be otherwise when soldiers come home faint from exertion and are regaled with dances, theaters, and worse amusements?

In our own country disquieting reports as to their health and moral condition came from the Mexican border while our soldiers were down there in large numbers.

Our young soldiers need spiritual direction, warning, and heartening. The explosives of the enemy are not their only foes.—Lutheran Witness.

#### ITEMS OF INTEREST

##### Has Accepted Call

Prof. Kuhlow, for the last four years and a half a member of the faculty of Northwestern College, has accepted the call of the congregation at Waterloo. The former pastor, the Rev. M. Pankow, is retiring from active duty but will continue to take care of the parish until the new pastor can make arrangements to leave his work at Watertown. Professor Kuhlow has had experience in the ministry and if his preference for pastoral work induces him to re-enter the ministry we have the assurance that he will be able to render efficient and faithful service.

##### Reformation Jubilee Service

On July 8th the four Congregations of Gresham, Garrison, and Surprise, Neb., held a joint Reformation jubilee. The speakers were the Reverends M. Lehninger, M. Scheips, and Prof. P. Reuter. Attendance, about 1,500. Collection, \$228.45.

##### Corner-stone Laying

On Sunday, August 12th St. John's Lutheran congregation at Lake City, Minn., laid the corner-stone of their new church. The Rev. J. C. Meyer of Hay Creek and the Rev. G. Hinnenthal of Goodhue preached the sermons. The new church will cost about \$30,000.

##### Presses Cannot Supply Demand for Bibles

A news item from New York states: "A large shortage of bibles was indicated here when it became known that an effort to fill an order of 500,000 pocket testaments for the Young Men's Christian association has been without success, even though the search had extended to Europe. The American Bible society's presses have been running sixteen hours a day since May 1, and about 400,000 bibles have been printed, but it is still far behind its orders, one of which is for 1,000,000 bibles for the Y. M. C. A. for use in the army."

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