

The Northwestern Limeran

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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COMMENTS

Quoting Scripture "The Devil can quote Scripture," says an old proverb. Scripture can be quoted or misquoted to prove any and every assertion. This quoting of Scripture indiscriminately is a noticeable trait of the English and of the American who is of English or puritanic extraction. Our public men often seek to clinch their arguments with some telling scriptural phrase. There is something superstitious and insincere in this practice. Matters of statesmanship, of policy, can hardly become a matter of biblical demonstration to the public. In the first place, the public is not Christian and every argument based on the Bible assumes that the biblical premises from which the argument takes its authority are shared by all alike; this is manifestly impossible in a modern state where everybody believes as he chooses. In the second place, the crippled phrases taken from the Bible are invariably removed from their surroundings in such a manner that their intent can no more be gathered from the few words quoted than a fire gutted house can be reconstructed from the few nails and bolts that survived the blaze. One of the most disagreeable aspects of this quoting of Scripture is its insincerity. Are all public questions to be reduced to Bible decisions? Manifestly not. For the simple reason that the individual decides them according to his own standards—which may be the Bible standards if he is a Christian. Why then inject this "foreign" element into the discussion? Is it not an unfair attempt to influence a part of the public in a matter in which no public official dare intrude his advice? It surely is. For that reason we will welcome the day when our Presidents and former Presidents will cease garnishing their military and other programs with biblical phrases which have become cant by this improper usage. One of the most industrious users of indiscriminate quotation is former President Roosevelt. It may serve as an illustration of the meaninglessness of quotations emanating from him if we relate a brief incident as told by Col. Goethals, the builder of the Panama Canal. To bring the work at the canal to a successful end Goethals found it necessary to be empowered to make many changes in existing conditions. He formulated his plan in writing and went with it to the Secretary of War; that official recognized that the plan was just what was needed—but he found one objection: "This is contrary to law", he said. "But I



Abide, O dearest Jesus,
Among us with Thy grace,
That Satan may not harm us,
Nor we to sin give place.

Abide, O dear Redeemer,
Among us with Thy Word,
And thus now and hereafter
True peace and joy afford.

Abide with heavenly brightness
Among us, precious Light;
Thy truth direct, and keep us
From error's gloomy night.

Abide with richest blessings
Among us, bounteous Lord;
Let us in grace and wisdom
Grow daily through Thy Word.

Abide with Thy protection
Among us, Lord our Strength;
Lest world and Satan fell us,
And overcome at length.

Abide, O faithful Saviour,
Among us with Thy love,
Grant steadfastness, and help us
To reach our home above.

presented the plan to Mr. Roosevelt (then President), continues Col. Goethals. He looked at me for a minute, and then said: 'Well, is this what you want?' I told him it was. He took up his pen, and I stopped him. I told him what the Secretary of War had said. He looked at me again, and as his pen scratched his signature on the paper he said: 'I don't give a damn for the law; I want that canal built.'" It is reasonable to suppose that the stern rectitude that seeks Bible support for its policies must be appreciably modified if it is able to reconcile conduct such as this with its principles. In the explanation of the Second Commandment Luther says: We may not lie or deceive by God's name. Misleading, deceptive, incomplete, and insincere quoting of Scripture is exactly what is meant by these words. H. K. M.

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The Pose The other day an old man who had of the Infidel seen much of life and had fallen into misfortune was interviewed by the ever present reporter and one of his reminiscences proved to be of interest. He said, "I was Bob Ingersoll's intimate friend as well as his private secretary for six months. He was no infidel. But he was vain and loved the limelight. Infidelity was a pose—nothing more. I said to him once, 'You have the faculty of clothing other men's thoughts in the most beautiful language, but you never had an original idea in your life.' He laughed and agreed with me." Perhaps in retrospect the narrator wishes that his old friend had not been an infidel and his wish is the father to the thought; but of the other observation, that the love of publicity made a pose of much that he pretended to be, there can be little reason to doubt its correctness. It has ever been so. There has always been a claque of little dirty souls that have a wicked pleasure in the besmirching of sacred things; they lack the courage to do it themselves but they enjoy it vicariously when some Bob Ingersoll does it for them. And for such applause men will pose and parade their infidelity. Religion is but one of the objects of attack chosen by these mud flingers. Anything that is stable and accepted by a majority or hallowed by tradition has this pack of snarling curs at its heels. The hotel lobby, the smoking car of the passenger train, perhaps the bar room, knows this gentry. Some little Bob Ingersoll opens wide his mouth and, with the assurance which ignorance usually has, tramples in the dust things that are so far beyond his power to understand as is the moon beyond the understanding of some sleepless baying hound. Then there is the drawing room variety of the same species. Some emancipated damsel has read the latest novel and feels inspired to expound most revolutionary doctrines as they apply

to society in general. This is always done in a very refined manner, but is no less of the same base fibre as the blatant bar room infidelity. It is the proof that some feel constrained to bring to show that they are well read and may boast of a very thorough education. It is a pose, a lie, a double lie. To create the impression of superiority they would pose as such that have progressed far beyond the attainments of the "common herd," that's one lie; the other is apparent in the utter unoriginality of these startling beliefs, for they are invariably nothing but the parrotings of somebody else's words. As applied to religion and the Bible, it is this class that will always parade their unbelief by beginning about Jonah and the whale. Given a Bible it is doubtful if they would be able to find the story; asked about the essentials of religion they would either repeat commonplaces they had heard on the street or else would begin to call you names, chief among them being the accusation that you are "behind the times." There may be Christians who carry their faith as a pose, and if anything they are more disgusting still, but we should not be disturbed in the least to encounter in life the man who poses as an infidel for public approval—he bears the stamp of the counterfeit and never has there been one who has harmed Christianity, and never has there been one who has helped the world.

H. K. M.

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Paul, or the Holy Ghost? "St. Paul doubtless was very learned as a theologian and very prominent as a saint, but we think he will hardly rank as high as a physician—particularly when he advises "son Timothy" to "take a little wine for his stomach's sake." Almost any country doctor of today could tell him better than that! Even the school children could reply, like the little boy to whom Paul's prescription was recommended: 'But I ain't got no tummik's ache!'"—Western Christian Advocate (Methodist).

The text referred to is 1 Tim. 5:23: "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." Are these merely the words of the man Paul, or are they inspired by the Holy Ghost? The apostle asserts 2 Tim. 3:16: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." He applies this to himself and to the other apostles in 1 Cor. 2:13: "Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth." The apostle claims that he writes by the inspiration of the Holy Ghost. Is this true? If it is not, he is neither "very learned as a theologian" nor "very prominent as a saint," but rather a self-deceiving enthusiast or a

liar. In that case none of his writings deserve our confidence, and we should cast them all aside as worse than useless. But if he is inspired, and this is the doctrine of the Bible and our firm conviction, then every word he wrote is the Word of God. And this Word of the great God, the writer in the Advocate is holding up to ridicule. An enthusiastic advocate of prohibition profaning the Word of God—we are reminded of the words of the Savior: "Ye blind guides! which strain at a gnat, and swallow a camel." J. B.

PRAYER AN ACT OF WORSHIP

"Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. O worship the Lord in the beauty of holiness: fear before him, all the earth." Ps. 96:8-10.

These words of the psalmist tell us one reason why we should pray, namely because that honor is due to God on account of His glorious majesty and His wonderful works. Recall the words of the Creed:

"I believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy Christian Church, the communion of the saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen."

What a glorious God, the Almighty Creator and King of the universe!

"The Lord reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved. The Lord is great in Zion, and he is high above all the people." Ps. 99:1-2. "O Lord my God, thou art very great; thou art clothed with honour and majesty: Who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain; Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot; who walketh upon the wings of the wind; Who maketh his angels spirits; his ministers a flaming fire; who laid the foundations of the earth, that it should not be removed forever." "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches." Ps. 104:1-5.24.

"The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thine

hand, and satisfiest the desire of every living thing. The Lord is righteous in all his ways, and holy in all his works." Ps. 145:15-17.

What a glorious God, the God of Mercy, who redeemed the world by the blood of His Son, and calls men to be His children and heirs of everlasting life.

"Know ye that the Lord he is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture." Ps. 100:3.

"If thou, Lord, shouldest mark iniquities, O Lord, who shall stand. But there is forgiveness with thee, that thou mayest be feared. I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning; I say, more than they that watch for the morning. Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities." Ps. 130:3-8.

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil, my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever." Ps. 23.

The angels, beholding the glory of the Lord, stand before His throne in worship, saying: "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." Is. 6:3. On the fields of Bethlehem they render Him praise: "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14. Can man then remain silent? Must he not fall down before his glorious God, worship Him, and bless and honor His name?

"Exalt ye the Lord our God, and worship at his footstool." Ps. 99:5.

"Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders." Ps. 107:32.

"O come, let us sing unto the Lord; let us make a joyful noise unto the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms." "O come, let us worship and bow down: let us kneel before the Lord our maker." Ps. 95:1-3.6.

"Praise ye the Lord. Praise God in his sanctuary; praise him in the firmament of his power. Praise him for his mighty acts; praise him according to his excellent greatness. Praise him with the sound of the

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trumpet; praise him with the psaltry and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals. Let every thing that hath breath praise the Lord. Praise ye the Lord. Ps. 150. J. B.

NEW YEAR'S DAY

The first of January, New Year's Day, is observed as a holiday in almost all the States of the United States (including the District of Columbia, Porto Rico, and Alaska). The methods of reckoning the calendar and the time of beginning the year have varied greatly with different races and at different periods, but the custom of celebrating the season when the old year ended and the new year began has been universally followed from the earliest times.

The **ancient Egyptians** commenced their year about the 19th of June. This was the time of the annual rise of the Nile and the 19th was the day when the river generally reached the height which insured the necessary irrigation and fertilization of the land and promised a plentiful harvest. The occasion was observed with many elaborate religious ceremonies and with great rejoicing and festivity.

As far back as three thousand years before Christ the **Babylonians** celebrated their new year, which took place about the time of the spring equinox. The festival lasted several days and was associated with the worship of the sun.

The **Hebrew New Year**, or the "Feast of the Trumpets," as it is sometimes called, was celebrated from the earliest times. This festival takes place in the autumn and marks the commencement of the civil year of the Hebrews. The religious year begins in the spring and is marked by the festival of the Passover. This also has been celebrated by the Jews from the most ancient times.

In **India** the festival of New Year's has been celebrated from very ancient times. With the Hindoos New Year's Day is sacred to the Ganesa, the God of Wisdom, and is observed with sacrifices and general

rejoicings. The festival celebrates the victory of light over darkness. The Buddhists also observe New Year's Day, the festival signifying the triumph of Buddhism over ignorance.

The **Greeks** at first celebrated their New Year at the time of the winter solstice, December 21st, but in the fifth century before Christ the date was changed to the 21st of June.

In **ancient Ireland** and in some other Celtic countries the Year began on November 1st and was observed by a festival called Sanhain, or "The Feast of Tara." This was celebrated with much merriment and festivity; all fires were extinguished and new fires lighted from the sacred bonfire, which was probably kindled by friction. There were many other curious customs some of which are still followed in the remote country districts of Ireland.

At the season of the New Year the **Druids** performed the famous ceremony of cutting the sacred mistletoe. This was cut from the oaks with golden sickles, by priests clothed in white, after which sacrifices and prayers were offered.

The **ancient Mexicans** observed their New Year with various religious ceremonies, among which were human sacrifices.

In early **Rome** the year began in March, and a festival in honor of the God Mars was held, with great rejoicing and feasting. The Romans believed it lucky to begin any new enterprise or to enter upon any new office on New Year's Day. When Julius Caesar introduced his reform of the calendar the beginning of the year was changed to the first of January. This month, and especially the first day, were dedicated to the God Janus, and sacrifices were offered to him during the entire month. He was represented with two faces, one looking forward and the other backward, thus indicating that he stood between the old year and the new. New Year's Day was a public holiday. All lawsuits and quarrels were suspended, differences were reconciled and friendships renewed. The people wished each other health and prosperity; presents were given and there was feasting and masquerading and festivity throughout the empire.

The first Christian emperors continued these customs, but soon the church condemned the celebrations and prohibited the Christians from joining in them and finally made New Year's Day a religious festival. By the sixth century it had become a solemn festival and a day of fasting. This lasted for some time, but in the eighth century the church abolished the fast, and the more jovial customs were gradually resumed.

Festivity, eating, and drinking have always been prominent features of the new year celebration. A custom which in olden times was generally followed, was the passing around and drinking from the Was-

sail cup. The word is from the Anglo-Saxon and means "be whole" or "be well," and was originally a pledge drunk between friends. This was one of the prominent features of the Christmas and New Year festivities of old England. The Wassail cup was generally an elaborately ornamented bowl, often of massive silver. This was passed from one guest to another, each drinking from it in turn. The present New Year's toasts are direct successors of this ancient custom.

One of the oldest and most universal customs of the New Year celebration was the giving of presents. The ancient Persians at the beginning of their New Year exchanged gifts of eggs, these having some religious significance. The Druids distributed branches of the sacred mistletoe. Among most of the northern nations the New Year was ushered in with the exchange of gifts. This was also one of the principal features of the Roman New Year festival. In England in former times it was customary to make presents to the ruling sovereign at the occasion of the New Year festival. Members of the king's household, bishops, noblemen, etc., were all expected to make gifts to the king. This custom went out of vogue in Cromwell's time and was not resumed after the Restoration.

In America and England the custom of exchanging gifts on New Year's Day has been generally superseded by Christmas giving, but it still continues in France and many of the Latin countries. In France New Year's Day is observed very much as Christmas is in England and America. Everybody gives and receives presents, and the children always find gifts in their stockings, which they hang up by the chimney the night before to be filled by St. Nicholas.

Another custom which was very popular in the olden times, particularly in Scotland, was known as "First-footing." The First-foot was the name given to the person who first set foot on the threshold after the clock struck twelve. Each family made suitable preparations to receive the "First-foot." Cakes and other refreshments were gotten ready and were served to all those who came with the intention of being the first to enter the house.

The "First-footers" often went in parties and were always welcome to the fun and festivity, even if they had been anticipated by some other visitor who had been more prompt. In Edinburgh and other large cities in Scotland, the streets were crowded on New Year's Eve and late into the next morning with these visitors making their rounds. There were many superstitions connected with the custom, and good or bad luck was supposed to follow according to the personality of the "First-foot."

A custom which somewhat resembled the "First-footing" observances was the making of the New

Year's calls. From old Dutch times until the middle of the 19th century, New Year's Day in New York and nearby cities was devoted to the making and receiving of visits. Every house was open and it was considered a slight to omit any acquaintance when making the New Year's calls. As first observed it was a charming custom. Old friendships were renewed, family differences were settled and a hearty welcome was extended to every visitor. Unfortunately, however, the custom was carried to excess, and soon degenerated into a wild riot of hasty callers. Along the principal streets carriages would swarm all day long and late into the night. Gentlemen would think nothing of making seventy or eighty calls in nine or ten hours and the ladies would compete with each other in the effort to have the greatest number of callers on New Year's Day. Owing to these abuses the custom gradually fell into disrepute and is now practically discontinued.

The custom of watching the "old year out and the new year in" is widespread and has been followed many years. At one time it was customary in the various parts of Great Britain to unbar the house door with great formality to "let out the old year and let in the new." Many of the churches hold religious services at midnight to mark the advent of the new year. These are known as "watch services."

Another custom which has been very widely followed is the ringing of the church bells as the old year is passing. In many places this is one of the chief features of the New Year's Eve observances. At Trinity Church and other churches in New York City, and at many churches in other cities throughout the country, the chimes are rung at midnight, while great crowds gather in the streets to listen. In recent years, however, it has generally been impossible to hear the chimes owing to the noise made by the crowds who blow horns, cheer and shout, and indulge in all kinds of merriment.

E. MILLER.

MISSIONS AND CIVILIZATION

Christ, our Lord, is for the whole world. The angels of the Nativity story "bring good tidings of great joy which shall be to all people." This means that the gentiles, the heathen, are to share His blessings with the chosen people; and this phase of the significance of the coming of our Lord is emphasized in the Festival of Epiphany, the appearance of Christ to the heathen. The Christian missions are the result of this basic Christian truth.

There can be no difference of opinion as to the real province of missionary effort. The missionary is to preach the Gospel of Christ to those that know it not, and the aim is not one whit different from that of any other Christian preaching: "That all men be saved

and come to the knowledge of truth." As plain as these truths are, there is no denying the fact that in practice there are many modifications, and often enough these modifications are the effect of the general trend of thought of their time.

It is by no means unprecedented to find in certain nations groups of men who favor missions from purely selfish motives; and it has happened often enough that Christian missionaries lent themselves to projects that were far removed indeed from their one foremost missionary aim. When the Spanish conquistadores came to America and overpowered the natives they were invariably accompanied by missionary priests and monks. It is difficult to determine who profited by the arrangement, whether it was the priest who used the arm of secular power to further his influence, or whether it was the soldier who used the missionary as a shield and followed him wherever he had gained a foothold. At any rate it was an unhealthy union between soldier and missionary that did neither any good in the end; conquests and conversions were both very incomplete and unsatisfactory. Today the Spanish master has disappeared from our continent entirely, and the Spanish-American Catholic church is hopelessly lost in superstition.

In North America we have the example of the French fathers, whose enthusiasm compels admiration, but whose work was sorely confused with political ambitions. The French missionary was a sort of advance guard, closely followed by the French flag and French muskets. If French colonists and half-breeds were eliminated from the remains of that endeavor, there would hardly be any trace of Christianity to be found today among those tribes who were then christianized.

That the greatest colonizing nation of modern times, the English, should also be the one most active in missionary work need surprise no one. Here is a distinct case where it was considered good policy to allow missionaries to blaze the trail and win the confidence of natives wherever possible so that the Union Jack might find another place to wave.

All these varied methods of making the missionary serve other masters besides The Master, have not been without influence on those nations which send them. A well defined feeling has developed and often it is given expression: the Christian missionary must also make it his duty to spread western civilization among those less enlightened people, with which he comes into contact. This is a very sad confusion and has needlessly hampered the work time and again.

When Christianity emerged from the Holy Land it was not the bearer of any particular kind of civilization; it quickly dispelled any doubts on that score by plainly disavowing any Jewish ceremonial. The Pen-

tecot miracle of the gift of tongues was a guarantee from the outset that the Christian Gospel was to be had by every people on its own terms as far as any particular mode of living—civilization—was concerned. In that way Greece, and Rome, and North Africa accepted Christ and in that way Christ was brought to the Goths, to Ireland, and from Ireland back to Germany. If in the course of time Christianity was associated with the civilization that developed in the western countries of Europe, that was an unessential and later phenomenon.

If we today seek to christianize only on condition that our civilization be accepted, we are adulterating the free Gospel of Christ and are erecting another wall around the free grace of the Lord, quite as effective as the wall of Jewish ceremony would have been if that had been retained by the first missionaries, who were Jews. Every human being, even if it be on the lowest rung of the ladder of civilization, is fit to grasp the essential facts of the Gospel; in that one respect even if in no other, all men are created equal. Any other inequality may remain without impairing the convert's standing as a Christian. That should suffice for the Christian missionary.

The question of the superiority of one civilization over another may well be left open by the missionary. When he is in China, it must not be his mission to revolutionize the architecture of the Chinese according to European ideas, nor to change their peculiar mode of living; the same rule should apply in India, in Japan, and in other countries. The comparatively slow progress of Christian missions in some of these lands can be explained on no other ground than that the natives resent the interference that wishes to deprive them of their peculiar customs. They never trust the missionary enough to take his message otherwise than as a covert attempt to gain power over them.

The rare case of modern Japan should not be made an exception. Japan today is anxious to learn everything it can of western civilization. The Japanese say: if the Christian brings us desirable information in arts and sciences, we shall listen to his message, otherwise not. The result is that the missionary who complies with this wish finds his hearers on that very "advanced" plane of thinking which is found so often in our own "Christian" countries: all religions are very good, Confucius, Buddha, Mohammed, and also Christ, were very fine teachers and we take from all of them that which suits us. That sort of missionary work is almost worse than none at all—it removes its converts further from the true Christ than if they had never heard of him, for when the true Christ is ever preached to them they feel that they have got far beyond that.

It is a far cry from that sort of missionary work to that of Paul who "was made all things to all men,

that he might by all means save some." We of America, with practically no national program of colonization, have less reason than others to confuse our missionary efforts with the unnecessary task of spreading our civilization. May we work in the true spirit of Epiphany. The wise men of the east had come to adore the Christ; their hearts were filled with the new glory. Then "they departed into their own country"—they took nothing but the message of the heaven-born child. It is inevitable that to know Christ is to love him; there will be changes in life, in morals, if you live him; there will be changes in life, in morals, if you will,—but all these changes are results and will come the more, the better the one Gospel be preached. And with that the mission of the missionary has come to an end.

To wrap the Gospel in western civilization and expect it to do its powerful work is lost labor. It is as meaningless as the phrase "Lamb of God" was to the Eskimo. When the missionary translated it into "the seal-baby of God" it met with complete understanding. The Eskimo has remained precisely what he was before Christianity came to him in everything but in his faith, which is the glorious Gospel faith he shares with all believers; of the converts of recent centuries he is the most true. It may require very humble men to carry out such missionary ideals—but it was always so, the greatest in the Kingdom have ever been those who were most humble.

H. K. M.

THE CALENDAR

In the arrangement of the calendar, as followed by the various races and at various periods of the world's history, the general practice has been to name or number the days according to their position in the month, and to name or number the months according to their position in the year. In order to do this it was necessary to select a starting point for the beginning of the year. The changes in the moon made it easy to obtain a fixed point from which to reckon the commencement of the month, but with the year it was more difficult. The seasons change gradually from one into another, and a definite point of beginning must be fixed arbitrarily or obtained by astronomical observations.

In the early calendars the month almost always began at the new moon, but there was no definite rule for the beginning of the year. The year was usually made to consist of twelve months, or sometimes thirteen months, so that each month could be fixed to a particular season. The chief aim was to make the calendar year to correspond to the physical year. In the very earliest calendars the number of months in each year was settled from time to time by the civil or religious authority, which was usually guided by the weather or the crops.

The length of the year is strictly expressed by the space of time required for the earth to make one complete revolution around the sun. This is 365 days, 5 hours, 48 minutes, and 46 seconds.

About forty-five years before Christ, Julius Caesar having by the help of an Alexandrian astronomer obtained a pretty clear idea of the length of the year, ordered a reform of the calendar. He decreed that every year whose date number is exactly divisible by four should contain 366 days and all the others 365. A day in February, the sixth before the calends of March, was to be repeated in every fourth year; Each fourth year was thus called bissextile from bis, twice, and sex, six. He changed the beginning of the year from the first of March to the first of January, and also changed the name of the seventh month to July after his own name.

The average length of the Julian year was $365\frac{1}{4}$ days, which was too long by 11 minutes and 14 seconds. It followed therefore, that the beginning of the year moved onward, ahead of the point at which it was in the days of Caesar; in other words, the natural time fell behind the reckoning. The Julian calendar continued in use until A. D. 1582, by which time the date of the beginning of the seasons occurred ten days later than it did in B. C. 45, when Caesar introduced the new reckoning.

In 1582 Pope Gregory the Thirteenth introduced the calendar which we now use. Pope Gregory found that in 1582 there had been an over reckoning to the extent of ten days. To correct this error he decreed that the 5th of October that year should be reckoned as the 15th, and to keep the year right in future, the overplus being 18 hours, 37 minutes, and 10 seconds in a century, he ordered that every centurial year that could not be divided by four (1700, 1800, 1900, 2100, etc.) should not be bissextile as it otherwise would be; thus, in short, dropping the extra day three times every four hundred years. The Gregorian style, as it was called, readily obtained sway in Catholic, but not in Protestant countries. It was not adopted in Britain until the year 1752, by which time the discrepancy between the Julian and the Gregorian periods amounted to eleven days. An act of parliament was passed, dictating that the 3rd of September that year should be reckoned as the 14th, and that three of every four of the centurial years should, as in Pope Gregory's arrangement, not be bissextile or leap years. The new and old styles now differ by thirteen days, the first of January, old style, being the 14th of the month, new style. In Russia the old style is still used and Christmas is celebrated on the 7th of January, new style.

—E. Miller in "New Year."



CHURCH DEDICATION

The above is a cut of the new church erected for St. Paul's congregation at Brownsville, Wis. and given over to serve its high purpose on the 19th of December last. The day of dedication was celebrated with three services in which the sermons were delivered by Prof. Dr. Ernst of Northwestern college at Watertown, Rev. G. E. Bergemann of Fond du Lac, president of the Wisconsin synod, and Rev. C. Otto of Arcadia. The latter preached in the English language.

The new house of worship is a beautiful structure of tasteful design and careful workmanship and was erected at a cost of \$11,625.00. It is built of rough-faced brick. The coloring of the stained-glass windows and the interior decorations makes a harmony which is pleasing to the eye. A modern pipe organ with tubular pneumatic action, a gift of the Ladies' Society, was finished in time for the dedication, at which Mr. H. Martin of St. Mark's church in Milwaukee served as organist. The three bells hanging in the tower are also a donation, being presented by the young people of the congregation. The pews are of solid oak while the altar and pulpit are finished in white and gold. The building as it stands, with all equipments as electric lighting, cement work, carpeting, etc. represent a total outlay of \$16,500.

St. Paul's congregation was founded in the year 1885 by Rev. J. Kilian of Lomira. The pastors who after him successively served the congregation were Rev. Gottmannshausen, till 1890, Rev. Louis Rader, till 1905, Rev. Adolph Werr up to the present time. The charge comprises about one hundred families.

HUMILITY

Humble we must be, if to heaven we go:
High is the roof there; but the gate is low.

—Robert Herrick.

ITEMS OF INTEREST.

The Eskimos

Miss Marie Peary, daughter of the explorer, who spent several of her childhood years among the Eskimos, says this about the devil-worship of those northern tribes:—

"Eskimos worship the personage whom we consider generally as the devil, and it is most difficult to convey to them the real idea of Christianity. Their answers to our story of the one good and loving God are most discouraging. Their argument is something like this: If your God is so forgiving and compassionate, He will always be so, no matter what we do. There is nothing to fear from Him. But the devil, who is mischievous and liable to harm us, is the one we should try to keep in a good humor with prayers and offerings. They carry this idea of worshiping him to an extreme. They actually persuade themselves he is a real personage who follows them mysteriously about. Why, I have often been out sleighing with Eskimos who would suddenly stop as though listening, chuckle, shake their heads, and walk on. When asked what they had heard, they would say, 'That was the devil; didn't you hear him talking?' In all matters of religion they seem to have the childlike, imaginative attitude of some of our Southern negroes."

A Change of View.

"The sending of missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast," was what the British East India Company said at the **beginning** of the nineteenth century.

"In my judgment Christian missionaries have done more lasting good to the people of India than all other agencies combined," was what the English Lieutenant-Governor of Bengal said at the **close** of the nineteenth century

—The Missionary Survey.

A Peculiarly Shaped Bible.

In Uganda a strange-shaped Bible is in use. It is three inches thick, three inches wide, and of extraordinary length. Why this peculiar shape? Because of the white ants, who destroy anything they can lay hold on. Now, in Uganda a certain biscuit packed in tin boxes of the shape mentioned above is very popular, and the Bible Society has made the Bibles of a shape to fit into these ant-proof tin biscuit boxes.

Pioneer.

CULLED BY THE WAY

Funny Compliment

"I want to tell you, sir," said an old lady to a retired clergyman who was accustomed to officiating as a vacation supply in a village church, "how much I enjoy going to church on the days when you preach."

"That certainly is very gratifying," returned the venerable gentleman.

"Oh, sir," she added, with distressing candor, "I get such a good seat then!"