

# The Dalles Chronicle.

VOL. X

THE DALLES, OREGON, SATURDAY, JULY 17, 1897

NO 160

## THE LUTHERAN CHURCH OF THE DALLES

At the Corner of Seventh and Union Streets—A Fine Specimen of Church Architecture.



THIS cut is a fair representation of the Lutheran church of The Dalles, although the dimensions are not quite right. The church when completed will be much higher in proportion to its length and width, and will therefore be more in keeping with the standing rules of Lutheran church architecture.

Both the architect and the contractors say that the new church will not only be an ornament to the city, but also a fair exhibition of true church architecture as to style and dimensions. It will be plain yet beautiful as to its outward appearance, and the inside of both the basement and the auditorium will be tastefully ornamented, cozy, homelike, and comfortable. This building when completed will surely aid in bringing the Lutherans and others of The Dalles into line of true and sober church work, and it will therefore be a strong pillar in support of the moral sentiment of The Dalles. This church is too well known to need any introduction, or to be described at length in this article. The Lutheran church has conquered Europe; it has picked her up from amongst the shadows of the dark ages; and has lifted her to her present standard of civilization. Those great and world-renowned universities of Germany are in the lead of all others, simply because they are nourished by the spirit of true Lutheranism. The change from despotism to constitutional forms of government in many parts of Europe is a logical outcome of the great Lutheran reformation. The great Episcopal Church of England has imbibed much of true Lutheranism, and, according to her scholarly Bishop Whittingham of Maryland, her 39 articles are based almost entirely on the Augsburg Confession of the Lutheran church. And the translation of King James' version of the Bible, together with the beautiful ritual of the Episcopal church, are being traced back to German, and therefore, to Lutheran, soil by her best scholars.

Also, the Calvinistic branch of Protestantism owes her whole life to Lutheranism. It is true there is also much in Calvinism that is far from being Lutheran. But, strange to say, it is that part of Calvinism which has not been able to stand the test of ages, and which is now being rapidly dropped from the confessions, and from the life of the different branches of the Calvinistic church. The Presbyterian Dr. Schaff, one of the ablest scholars America has ever had, writes as follows:

"The Augsburg Confession of the Lutheran church will ever be cherished as one of the noblest monuments of faith from the pentecostal period of Protestantism. Its influence extends far beyond the Lutheran church. It struck the keynote to the other evangelical confessions."

Another famous scholar of the Reformed church, the church historian

Geiseler said: "If the question be which amongst all Protestant confessions is best adapted for forming a union among Protestant churches, we declare ourselves unreservedly for the Augsburg Confession."

Dr. Krauth writes: "To the Augsburg Confession, under God, more than to any other cause, the whole Protestant world owes its civil and religious freedom."

The Lutheran church is without exception the source of the other reformed churches. To her belongs the proud title, "Mother of Protestantism."

It is true that the Lutheran church is very closely connected and identified with her great and illustrious leader, Dr. Luther, but it is not true, as many suppose, that the Lutheran church holds one single principle or subscribes to one single article simply because Luther did so. We follow Luther because we firmly believe his position to be thoroughly scriptural, and for no other reason.

We can point to many other great and illustrious men in the Lutheran church, namely, to such as M. Kemnitz, J. Gerhard, P. Melachton, P. Quinsted, M. Nolatz, R. Spehner, and many others who tower high above other great figures in church history, and whom we consider to be very good authority because they are in such close harmony with all parts of spiritual truth.

But why not develop truth farther and rise above Luther and his position in these latter generations of common enlightenment? Because we are not able to do so. Our best scholars try hard enough, and they write many books, too; but they fail to get up there, and we are not the only ones who fail. The leading scholars of other branches of the Christian church seem to suffer with the same calamity. We also fail to rise above Socrates, Aristotle and Homer, in a certain way, and yet they are all inferior to Luther.

Dollinger, a Catholic professor at Munich says: "Luther is the grandest man of the people, the most popular character that Germany could ever claim. The Protestant doctrine was developed in the spirit of this German, the greatest German of his age." In the presence of the superiority and creative energy of this genius the rising and enter-

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prising part of the nation bowed down in much reverence and in full confidence. Recognizing in him this union between force and guiding spirit, they acknowledged him as their master; they lived upon his thoughts; and for them he was the hero in whom the nation itself was embodied, with all its particular traits. They gazed upon him with admiration; they surrendered themselves to his control, because they saw it was nothing but their own most profound experience, which was expressed in his writings more clearly, more eloquently, more powerfully than they could ever have expressed it themselves.

Accordingly, for Germany, the name of Luther is not simply the name of a distinguished man. It is the living germ of a period in the nation's life; it is the center of a new circle of ideas, the most direct and apt expression of the religious and moral views that controlled the attention of the German spirit, from the mighty influence of which even they who opposed them could not entirely escape.

The Almighty God has provided the Lutheran church with such great and illustrious leaders that it is not at all surprising to see this church lead and guide the world on into all truth and righteousness. But although the Lutheran church has and is still accomplishing such mighty deeds in Europe, and although her arm reaches far into Asia, Africa and into every island of the sea, yet her greatest and best work will eventually be done here on the free soil of America. She is the author of religious and political liberty. This two-fold liberty is one of the mighty pillars on which the Lutheran church rests. She is strictly Republican in her government and she can realize her principles to their full extent only in a republic. Free America is far better adapted to the principles and life of the true Lutheranism than Europe. And the Lutheran church is hard at work in our grand republic today realizing her great privileges here, and fulfilling her still greater duties toward our people.

In many of our largest cities in the East the Lutheran church has a larger following than any other denomination. And in several of the largest cities it has a larger following than all other denominations taken together. She has increased twice as fast as the ratio of increase of population in the United States in the last 20 years. She is rising and developing as a mighty giant in the far East. She is developing to a still mightier and more profound power for good in the great middle states. She is also making rapid progress in the South, and her westward tide is irresistible. It has not crossed the Rocky mountains in its full force as yet, but it will reach us in the near future.

In California we have a well organized synod and a large number of ministers all working with good success.

In Oregon and Washington the Lutheran church is practically unknown yet, although we have established upwards of a dozen congregations in Oregon and about three dozen in Washington in the last few years. But we will not remain unknown here much longer.

Ten Lutheran ministers, graduates of some of the best schools in the East, are on their way to Oregon now for the purpose of making this state their home, and of establishing ten Lutheran parishes in Western Oregon.

At some future day, when the Lutheran church will also be mighty in this state, then it will be a credit to The Dalles that she was one of the first cities of the state to establish a Lutheran church.

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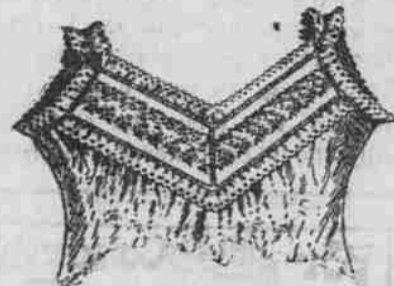
### MUSLIN SKIRTS.

Good Quality Muslin, 15 inch embroidery flounces, three tucks, trimmed in torchon lace; a speciality at 75c; now 35c

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## Muslin Underwear Sale.

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Our 50c Chemise of soft muslin, tucked and hemmed in narrow embroidery; reduced to 25c

75c Chemise, nicely trimmed and finished; reduced to 38c

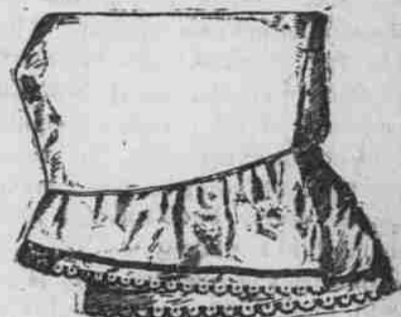
### DRAWERS.

Fair Quality Muslin, five tucks and ruffle; regular 25c; reduced to 15c

Good Quality Muslin, 5 tucks, 4 inch embroidery; regular 50c; special 30c

Umbrella Drawers, good quality Muslin; style as cut; regular 75c; special 49c

Many other items which, for want of space, we cannot mention here.



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### The Market Glutted.

NEW YORK, July 16.—The Times says the importers in this city are confronted by the prospect of a heavy loss on their importation of from 15,000,000 to 20,000,000 pounds of tea which began arriving in this city about the first of July. It was ordered when the general impression was that congress would put a duty on tea. It is of the first crop, the finest tea of the year, and to forestall the tariff, the importers took all they could get.

When the tariff was abandoned it left a second crop and every other inferior grade of tea to come in, and consequently there is a large stock of high grade tea to be sold at a sacrifice.

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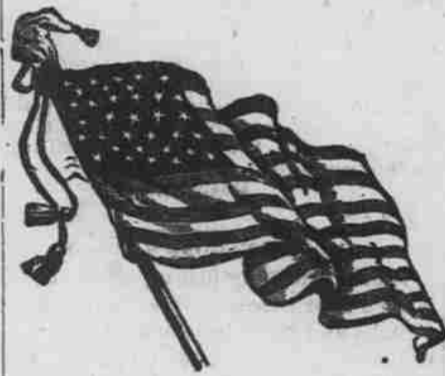
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—FOR—  
Sons and Daughters,

—FOR—  
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