

The Deaf Lutheran.

A MISSIONARY MONTHLY.

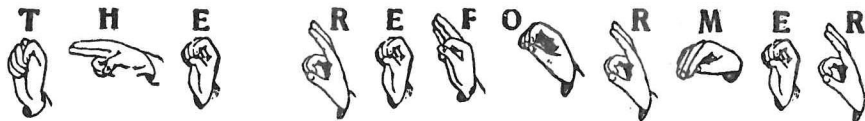
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REFORMATION

Jehovah, hymns of praises
To Thee exultant rise,
The Gospel's heavenly message
In gratitude we prize,
The message which for ages
In darkness was obscured,
While sinners, poor, despairing,
Deep agony endured.

Then through Thy servant Luther,
Who feared not proud nor high,
But boldly made confession,
The mighty did defy,
Thy Word again resounded
In purity and grace
That man, no more benighted,
Thy Gospel might embrace.

Down through the ages shineth
That heavenly beacon bright,
Its brilliant radiance shedding
Into the darkest night.
Despair no more, transgressors,
The Savior hath atoned
On Calvary's high altar —
Your sins have been condoned.



Dr. Martin Luther.

Ada Luecke.

THE DEAF LUTHERAN

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EDITORIAL

The Reformation

The annual recurrence of Reformation Day reminds us forcefully of the bounteous blessings bestowed upon humanity through the preaching of the Word of God. The Bible, the whole Bible, and only the Bible must remain our final court of appeal in all matters pertaining to the soul's eternal welfare. Its cardinal doctrine, salvation by grace, through faith in Christ Jesus without works, is a true message of hope for all sinners, even for the greatest and most vile.

The Lutheran Church is not founded upon Martin Luther, but it stands emphatically for the great truths of the Bible brought to light again, by the grace of God, through the efforts of the great reformer.

We need to show our gratitude to God for the blessings of the Reformation by supporting the Lutheran Church morally and financially in its work of proclaiming the love of God in Christ Jesus. Our Church has a real message of hope for all mankind; it stands for something gloriously definite in the midst of the present religious chaos.

When we become possessed of the unsearchable riches of Christ, we cannot conceal this great treasure. Christians feel their obligation to mankind as a result of their duty to Christ. The love of God constrains them to carry the Gospel, which has enriched them, to others less fortunate. Christians endeavor to make the Gospel known everywhere; they embrace all men in their petitions; they give gladly of their time, energy, and means to the cause of Christ; they pity the world around

about them, and do not misrepresent their Savior by leading inconsistent lives.

May we remain faithful members of the Lutheran Church, which by the mercy of God, continues to proclaim the pure Gospel; may we persist in rejecting the false attitude of indifferent Lutherans and others, who believe, contrary to the Savior's admonition, that one church denomination is just as good as another; may we endeavor to lead our relatives, friends, and neighbors into the Lutheran Church, which preaches Christ and Him crucified, so that they also may learn the truth which is able to make them free. O. C. S.

Procrastination

An old Arabian proverb says: "Tomorrow is never." He who postpones action neglects his opportunities. If a matter is worth doing at all, it should be attended to at once. It is always easiest to shape an iron while it is hot. Any postponement of a courageous act requires the creation of renewed enthusiasm. Obstacles in the path of an obvious duty do not diminish or disappear with postponement. Procrastination kills ambition and success.

There is no time as opportune as the present, particularly in matters concerning the soul's salvation. Health and understanding may decline rapidly or suddenly so that the desired purpose becomes impossible of attainment. No business is as important as the eternal salvation of the soul, therefore, the conversion of a sinner from his evil ways to repentance and faith in the Savior should never be postponed. Man's heart becomes harder in evil through the continued service of sin; wicked habits constantly grow stronger and by them God becomes more and more outraged.

Your Judge may be at the door. Postponement may be fatal. Do not allow a false appreciation of the values in life to rob you of your opportunity to find peace and eternal rest. Jesus invites you today to come to Him and to receive rest unto your soul. Accept His gracious invitation **now** while you are in good health, tomorrow may be too late. O. C. S.

HISTORY OF OUR LUTHERAN MISSION FOR THE DEAF

Ephphatha Conference

Conferences are a regular institution among the ministers of our Lutheran Church, and they have proved themselves to be a great blessing. They are not merely a pleasant social gathering of our ministers, although that aspect of such gatherings will always be apparent where men gather in unity of spirit and in Christian brotherhood. The conferences of our ministers serve a very distinct purpose: the great doctrines of Holy Writ are taken up for discussion and the minds of the preachers refreshed by a thorough theological treatment of the truths of Holy Scripture, practical questions in the life of the Church and its members are considered and the proper Scriptural attitude toward all questions of Christian life is ascertained and impressed upon men attending such conferences; our general conferences of ministers might be compared with post-graduate courses for the student of theology under the leadership of men actively engaged in the work for which the theological seminary has trained them.

Special conferences are necessary in many fields of our church work. Sometimes special conferences are necessary for purely local problems which do not concern the members of a larger conference. Sometimes special conferences are necessary for the workers in some particular mission that they may consider problems and give each other counsel and aid in questions which are peculiar to their mission and fields alone. Such a special conference was found necessary early in the history of our mission for the deaf. The first workers found themselves confronted with questions which a general conference of our ministers could not solve, which could be properly considered and passed upon only by men intimately familiar with the deaf, their language, and the work among the deaf. One of the very first papers before the conference of our missionaries to the deaf was on "Uniformity of Signs Expressing Theological Ideas." The basis of this paper was the in-

terpretation of Dr. Martin Luther's Small Catechism in the sign language. It is self-evident that only workers among the deaf could discuss such a paper. So we find Ephphatha Conference organized early in the history of our work among the deaf.

The exact date of organization of Ephphatha Conference seems to be somewhat clouded by lack of definite records than by antiquity. Brother Salvner of Minneapolis entered our Mission for the deaf in 1901, and he is of the opinion that "conference was in existence before my time." Rev. H. Hallerberg was secretary at the time. We have before us the official minutes of those early years over the signature of the Rev. Hallerberg. The title-page of that book bears this inscription: "Book of Minutes of the Lutheran Ephphatha Conference. Organized at Chicago, Ill., May 13th, 1903." We believe that is official and correct. Missionaries among the deaf may have met before that time without being formally organized, and the formal organization of these men as Ephphatha Conference was effected May 13, 1903. The first minutes on record are of a meeting held in Chicago, May 3-4, 1904. The first paper was Rev. A. L. Reinke's paper on signs for the catechism, and the minutes show a record of the version adopted for signing the first commandments.

Ephphatha Conference now is in its 25th anniversary year, and we can look back upon its first membership and work and trace that to the present date. The first members of record as present at the first meeting after organization were the following: T. M. Wangerin, chairman; A. L. Reinke, A. Boll, J. L. Salvner, N. F. Jensen, Theo. Claus, H. Hallerberg, secretary. So we have with us today two "veterans of the cross" among the deaf: the Pastors Boll and Salvner. The early membership of our conference thus gives us six men engaged exclusively in work among the deaf. Conference, meeting in Milwaukee in 1905, decided to consider part-time workers among the deaf as members of the conference, and we find the following names added to the roster: E. Duemling (Detroit), Th. Claus (Elkhart, Ind.), Otto Boecler (Ludington,

Mich.), and W. Gielow, Supt. of the Luth. School for the Deaf in Detroit, Mich.

In 1905 there were almost as many part-time workers among the deaf as there were full-time missionaries. Today we have only the Rev. Gielow, at the Detroit school, who assists in preaching to the deaf. Occasionally we meet a minister, who has instructed some deaf by paper and pencil and has learned to spell by the manual alphabet. There is food for reflection in this. Our present South Bend station was originally established by Rev. Claus from Elkhart, Rev. Duemling established our mission in Detroit. There must be a number of smaller cities in which one of our ministers could devote a little time to study of the deaf-mutes' alphabet and some signs and look after the spiritual needs of the few scattered deaf, with finger-spelling and type-written sermonettes much could be done. Our regular missionaries could be relieved of some of their frequent trips and the mission treasury would be spared many an expense. Especially in case of illness and death would such service be highly valuable.

A comparison of the list of members of Ephphatha Conference after its organization with the list of members today shows in miniature the growth of our Mission among the Deaf. Six ministers preaching only to the deaf then, and sixteen today, besides one part-time worker, Rev. Gielow, who still is superintendent of our School for the Deaf but preaches at several stations for the deaf, and Rev. Kuntz, who is producing Braille reading matter for the blind, also for deaf-blind. Here you have the present conference membership of full-time workers among the deaf: A. Boll, E. Baker, O. C. Schroeder, E. J. Scheibert, A. C. Dahms, F. C. Gade, J. L. Salvner, J. A. C. Beyer, W. Ferber, C. Schubkegel, E. Mappes, A. E. Ferber, Geo. W. Gaertner, E. Eichmann, C. G. Frice, G. H. Ferber. The first members of Ephphatha Conference were working among the deaf of the central states, the present workers have their fields among the deaf of 24 states, and two of them are reaching into three provinces of Canada. There still is a large section in the extreme south and southeast

of our country which is not yet touched by our missionaries to the deaf, no doubt the Lord will give us men and open doors into those fields also in his due time.

Running through the minutes of Ephphatha Conference, we find several items which will be of interest to the readers of our "Deaf Lutheran." As stated before, one of the first things to engage the attention of conference was uniformity of signing, especially with regard to the version of Luther's Catechism. We find conference engaged also in discussing the proper method of signing religious expressions and ideas, Bible-texts, Epistle and Gospel lessons for the Sundays of the church-year, hymns, and orders of services. We have found no discussion of forms for sacred acts, such as baptisms, marriages, burials, and the like. As early as 1905 we find an Order of Service for use among the deaf adopted by conference. This was published in "The Lutheran Pioneer" in the section devoted to news among the deaf. In 1925 this order of service with some changes was published in pamphlet form, together with a form for reading-services, that every missionary might have printed copies for use in his services with the deaf. Ephphatha Conference holds its meeting anywhere from May to October. The Kansas City meeting in 1907 decided to meet in Minneapolis the following year "in the first part of May, provided that Rev. Gielow is then able to attend. If not, then the president and secretary are to appoint the time." Probably since that time the secretary has been harassed by inquiries concerning the time of meeting for conference. Regular times appointed for meetings had to give way because of interference with state school work, summer heat of southern cities, difficulties of transportation, or because of large conventions in the city selected for meeting of the conference. So this conference has been obliged to select its berth year by year according to circumstances involved. Other important discussions at conference concerned signing of sermons, a suitable mission paper and reading matter for the deaf who cannot have frequent regular services, publicity for our mission to enlist the financial support and

prayers for our hearing brethren, and casual questions concerning which some of the members desired the advice of their co-workers. Our mission paper and reading matter for the deaf will be treated in a later article. In the interest of publicity for our missions in the circles of our synod, Ephphatha Conference has always endorsed the suggestion of our Mission Board that the missionaries take every opportunity to appear before our hearing congregations to lecture and demonstrate the nature of our work among the deaf. The sign language is unique and full of interest to our hearing brethren, and after lectures they are always happy and willing to give their support to the treasury of this Mission among the Deaf. Stereopticon lantern slides have also been prepared to enable congregations and societies beyond the reach of our missionaries to learn and see something of interest regarding our work among the deaf. All in all, this conference has many things of importance to do and to consider in its annual meetings which should be of great benefit to the workers and to the spiritual welfare of the deaf.

Of no little importance has been the presence of members of the Mission Board as advisory members of the conference. Missionaries can give those gentlemen a brief oral picture of the situation in their field and discuss in detail any special problem of their field. The minutes of Ephphatha Conference in recent years show a pleasing appreciation of the fact that members of the board have attended all sessions and occasionally all members of the board have been present on the day reserved for discussion of subjects with the board. Such sessions promote understanding, harmony, and success in the mission.

One aspect of the meetings of Ephphatha Conference should not be passed over. It is the pleasure our missionaries derive from meeting other men who are engaged in the same line of church work, the helpful discussion of mutual problems with men who understand the work, the encouragement of fellow-workers who face or have surmounted the same difficulties in their work, and the pleasure at hearing of the progress of the Lord's work

among the deaf in other fields than their own. The custom also of not meeting in the same city every year, but of shifting the meetings from place to place, gives the missionaries a greater interest and keener appreciation of other fields and acquaints the deaf with the various Lutheran missionaries in their circles and arouses them to further enthusiasm for the Gospel and shoulder-to-shoulder work in harvesting the souls of the deaf so dearly bought by the blood and death of our Savior Jesus Christ.

Ephphatha Conference fills a distinct need and achieves a valuable purpose in the interest of our Mission for the Deaf. May the Lord vouchsafe His blessing to all future meetings of this conference that His work may prosper and His Word be glorified among the deaf.

A. C. D.

STUDIES IN THE CHIEF TEACHINGS OF THE BIBLE AND CATECHISM

Man Made In God's Image

God made man "very good." This is said of every creature for "God saw every thing that He had made, and, behold, it was very good," Gen. 1, 31. But that does not mean that God made all things alike. Paul tells us, "There is one glory of the sun, another of the moon, another glory of the stars: for one star differeth from another star in glory," 1 Cor. 15, 41. God made plants and animals each "after his kind," but when God made man He said: "Let us make man in our image, after our likeness. So God created man in His own image, in the image of God created He him; male and female created He them," Gen. 1, 26, 27. Read also Gen. 5, 1, 2. Of all things we read that God made them "very good," but of no other creature do we read as we do of man, "created after the image of God." Man the most glorious of all creatures!

What is the image of God after which man was created?— Only the Bible can tell us. In Col. 3, 10 we read of "knowledge after the image of Him that created him." This explains to us the wonderful wisdom and understanding of Adam of which we learned in our last study. Man gave names to all the cattle, and to the

fowls of the air, and every beast of the field, Gen. 2, 19, 20. And when he saw the woman whom God had made for him, he said, "This is now bone of my bones, and flesh of my flesh," Gen. 2, 23. Men of our day boast of their knowledge, but Adam's was so much greater as the light of the sun is greater than that of a candle. The first man had greater wisdom and knowledge than any man ever since excepting the second Adam, Jesus Christ, "in whom are hid all the treasures of wisdom and knowledge," Col. 2, 3. Jesus is God, and man knew God as He is.

But that was not all of God's image in man. From Ephesians 4, 24 we learn that man "after God was created in righteousness and true holiness." God is holy and righteous and made man in His likeness, in righteousness and holiness. This explains his blessed life with the holy God who said to Moses: "Thou canst not see my face: for there shall no man see me, and live." Gen. 33, 20. Men of today like to tell us of their righteousness and holiness, but the difference between their and Adam's righteousness is as great as between darkness and light, night and day! Since Adam there has been no man so righteous and holy, excepting again the Holy One of God, Jesus Christ, the lamb of God without blemish and without spot, 1 Peter 1, 19. The first man lived with the holy God and was happy in Him.

Therefore there was no sickness, no suffering, no pain, no sorrow, no death, for all this came into this world with sin. Paul writes: "By one man sin entered the world and death by sin," Rom. 5, 12, and again, "The wages of sin is death," Rom. 6, 23. No sin, no sickness, no death! Therefore the Bible says: "They were both naked, the man and his wife, and were not ashamed," Gen. 2, 25. These were the days of blessed innocence when man walked in God's image.

But now sin is here and man has lost God's image! But, rejoice! In His great mercy God is seeking to renew that image of God in every sinner by His Son Jesus Christ. God sent Him into this world and let Him die for us that we be saved from sin and death and "put on the new man which is renewed in

knowledge after the image of Him that created him" (Col. 3, 10) and "which after God is created in righteousness and true holiness" (Eph. 4, 24), and, at last, again "shall be like Him, for we shall see Him as He is," 1 John 3, 3. Read the beautiful words of Luther in our Catechism about this in the explanations of the Second and Third Articles.

Thanks be to God who again brought us this blessed truth by the Reformation through Dr. Martin Luther! J. L. S.

"WITH THE BEREANS"

"They (the Bereans) received the word with all readiness of mind, and searched the scriptures (Bible) daily, whether those things were so." Acts 17:11.

One of the greatest events in all human history was the reformation of the church by God's servant, Dr. Martin Luther. On October 31, 1517, the first step was taken to re-establish the Christian Church upon the foundation from which the Catholic Church had moved it. Out of gratitude toward God for this work let us ever bear the Reformation in mind and heart.

During October we shall commit to memory some of the precious words of the Bible which meant so much to Luther and which mean so much to us for our eternal salvation.

- October 7 "We conclude that a man is justified ¹ by faith without the deeds of the law." Romans 3:28. ¹ saved.
- October 14 "God is our refuge ¹ and strength, a very present help in trouble." Psalm 46:1. ¹ hiding place.
- October 21 "Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:35.
- October 28 "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31, 32. J. A. C. B.

MISSION NEWS

California Mission—Three adult deaf, Mr. and Mrs. Don Armstrong and Miss M. Boss, were received into the Church on June 25, in Grace Lutheran Church in the presence of a few witnesses. May the Lord who made these people willing to confess their Savior also sustain their faith through all their mortal days. Robert, the small son of Mr. and Mrs. Arm-

strong was also brought to holy baptism by his parents. Another instruction class will begin in October.

On the first Sunday in July we changed our place of worship in Los Angeles to the Assembly Hall of Grace Church on Vernon Avenue, between Hoover Street and Vermont Avenue. After one month's trial we decided to remain here permanently, as our attendance has increased since the change. To Trinity congregation, in whose church and school our services were held for quite a number of years, we extend our heartiest thanks for their kindness to our Mission.

After having conducted services in Pasadena for a number of months we transferred these services to Alhambra, a few miles distant, hoping thereby to be able to reach more deaf. At our second meeting in Alhambra we were greatly surprised to see an old familiar face among our hearers—Pastor A. H. Kuntz. Though seeing him so unexpectedly was a shock it surely was an agreeable one. At the conclusion of services Pastor Kuntz spoke a few words to the deaf on his work among the blind people.

Recently, upon the request of a few deaf, we canvassed the city of Fresno, and God willing, shall hold our first services in that city some time in October.

At this writing we can also make the happy announcement that Pastor M. Engel, now studying the signs in Seattle, Washington, has informed us that he has accepted the call to become Missionary for the Deaf of the Bay Cities and Northern California. His task will not be an easy one, but we pray and trust that the Lord, whose word never returns unto Him void may also bless and prosper his efforts for the salvation of many souls.

G. H. F.



A Group of Los Angeles Deaf

St. Louis Mission—Pursuant to an invitation from the Young People's Society of Rev. P. G. Kaase in Renault, Ill., we delivered an address on deaf-mute mission in his congregation on June 26. A collection taken up for our mission amounted to \$19.19. On August 19 Mr. Florence H. Walkenhorst, a former pupil of the Fulton, Missouri State School for the Deaf, was confirmed in Ebenezer Ev. Luth. Church (Rev. P. T. Schmidt), Port Hudson, Missouri. A

collection taken up in this service for our mission amounted to \$31.00.

Miss Esther Kraft of Murphysboro, Ill., came to St. Louis on August 26 to attend our service for the deaf and to partake of the Lord's Supper.

In our service in Louisville, Ky., on September 2, we were pleased to meet Mr. Ethelbert D. Hunter of Chicago, Ill.

On September 9 Clara, Bernice Maack, daughter of Mr. Walter H. Maack and his wife Louise, nee Schilling, born August 3, was baptized in Grace Ev. Luth. Church, Mr. Wm. Maack, Jr., and Mrs. Therese Diebe acting as sponsors. E. S.

Minneapolis Mission—During the latter part of August the pastor and his family combined a little vacation with a missionary trip. The first stop was Kindred, N. D., where we arrived in time for the funeral of our old friend Ole Engen who died firmly believing in salvation by grace. His son and daughter-in-law were confirmed by the pastor years ago and are now members of the Fargo Mission. The following Sunday we held a joint service at Sabin, Minn., where Rev. P. Schumm is pastor and preached to 16 deaf. It was a pleasure again to preach to these deaf to whom we formerly ministered and whose pastor now is our Duluth missionary. Having spent a few pleasant and restful days with the Engens at Kindred we went on to Leola, S. D., where we stayed for about ten days with the Merkens family. On that Sunday we addressed the Leola congregation in the morning telling them of our work among the deaf, in the afternoon we were to hold a joint service in Aberdeen, S. D., but through some misunderstanding only the hearing appeared to whom we then preached, in the evening we went with Pastor Merkens to his congregation in Long Lake where we also spoke a few words in behalf of our Mission. The following day Pastor Merkens took us to Watertown, S. D., where we preached to two deaf and also instructed one of them. Having spent several quiet and restful days at Leola, we left Friday morning, stopped with Rev. Schwarting and family, who had invited us for dinner, and also visited a deaf girl there whom we had met before in our Watertown services. In the afternoon a service was held with five deaf in Big Stone City and in the evening another with nine deaf at Dawson, Minn. Mr. and Mrs. Koch who had come from Montevideo for the Dawson service took us to their home for the night and in the morning we departed for Town Moltke, near Gibbon, where Rev. Lueker, a classmate, is stationed. Here we preached at the mission festival on Sunday morning and delivered a lecture on our work among the deaf in the afternoon. The next day we arrived at home thanking our good Lord and God for His kind protection, for the pleasant and restful days, and for the opportunities of preaching to deaf here and there and of telling our hearing Christians of the soul-saving work of our Savior among the deaf!

During the pastor's absence the Reev. J. Schumacher, former St. Paul missionary, conducted the funeral service for Mr. Albert Ekberg. He was not a member of our congregation, but during his illness we visited him regularly and pointed to Christ in whom alone the sinner can find salvation. Pastor Schumacher called on him before his death and told him again of God's love for sinners in Christ Jesus. When asked why he were not afraid of death, he answered: "God loves me." How thankful we ought to be for this that we could minister to him before he died. By his death God intends to warn us all, saying, "Prepare to meet thy God." J. L. S.

THE LAND OF PRETTY SOON

"I know of a land where the streets are paved
With the things which we mean to achieve:
It is walled with the money we meant to have
saved,

And the pleasures for which we grieve.
The kind words unspoken, the promises broken,
And many a coveted boon,
Are stowed away there in the land some-
where—

The land of 'Pretty-Soon.'

"There are uncut jewels of possible fame
Lying about in the dust,
And many a noble and lofty aim
Covered with mould and rust.
And, oh, this place, while it seems so near,
Is further away than the moon;
Though our purpose is fair, yet we never get
there—
To the land of 'Pretty-Soon.'

HIS BLESSED NAME

Our Lord Jesus bears over eighty names in the New Testament Scriptures. Arranged alphabetically they are the following:—

Advocate; Apostle; Amen; Alpha; Author. Beginning and End; Beloved; Bishop; Bread. Captain; Child; Chief Shepherd; Corner Stone; Christ; Christ Jesus; Christ Jesus, our Lord; Consolation. Dayspring; Deliverer; Door. Emmanuel. Faithful and True; Faithful Witness; First and Last; First-Begotten; Fore-runner. God; God and Savior; Governor. Head; Heir; High Priest; Holy One. I Am. Jesus; Jesus Christ; Jesus of Nazareth; Jesus

Christ, our Lord; Judge; Just One. King; King of kings. Lamb; Last Adam; Light; Life; Lion of the Tribe of Judah; Lord; Lord Jesus; Lord Jesus Christ; Lord and Savior. Man; Master, Mediator; Messiah; Minister; Morning Star. Only Begotten. Passover; Priest; Prince; Prophet. Rabbi; Rabboni; Righteous One; Root. Same, the; Savior; Servant; Shepherd; Son; Son of David; Son of God; Son of Man; Stone; Surety. Truth. Vine. Way; Witness; Word; Worthy Name. What food for contemplation is here! Who is able to grasp all the meaning connected with these names He bears; Some day we shall know it all, and, better still, He has promised to write His new Name on our foreheads. — Sel.

WHEN A MAN'S DEAF

I recently met one of the most uplifting optimists it has ever been my good fortune to know," said the Young Old Philosopher.

"He was deaf, and was forced to use an ear trumpet, and even then to watch the lips of those who were speaking to him.

"Oh, yes, I know how awful you others think it is," he said, smiling; "but just think of all the nonsense I never have to listen to — all the stupid gossip that goes by me; all that petty persiflage which only serves to store the brain with — nothing! Shut off as I am I have come to enjoy life hugely, in a way that you people who hear know nothing of. No one speaks to me now unless he really has something to say — and you would be surprised how seldom that is! I am like a walled garden, beautifully aloof from the clamor of the world, serene in my quiet, happy in my privacy'"

—From the Designer Magazine for September.

The all-wise God, whose never failing providence ordereth every event, usually makes what we set our hearts upon unsatisfactory, and sweetens what we feared; bringing real evil out of seeming good, and real good out of seeming evil, to show us what short-sighted creatures we are and to teach us to live by faith upon His blessed Self. Toplady