

# The Deaf Lutheran.

A MISSIONARY MONTHLY.

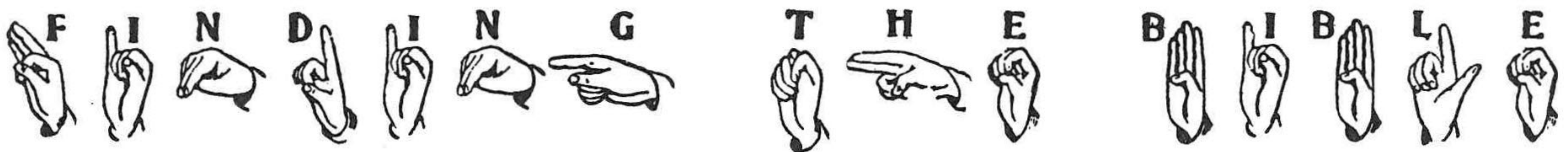
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## WHY I CALL MYSELF A LUTHERAN CHRISTIAN



Luther finding the Bible

My name "Christian" ranks higher in my estimation because this name I have from Christ. But I also take pleasure in being called a "Lutheran." I love that form of confession of my Christian faith which my Lutheran Church teaches; and this for the following reason: Luther experienced personal Christianity, not by study or meditation on the weaknesses of the Church, but by being convicted of his own sin and helpless condition under the power of sin.

He received light from the Bible. It showed him Jesus, the Mediator, and by faith in Him Luther found peace.

And this is my way. I must walk in it if I am to escape the guilt and power of sin. No moral living, alone, be it ever so decent in the eyes of men, can give my heart peace, for my conscience feels that I ought to be perfect even as God is perfect. This was Luther's experience.

If I am not on this way, I have no right to call myself a Lutheran nor a Christian.

Luther was fond of his Bible, and my Church has given me this treasure. Like Luther I love my Bible and want to use it, not as a book of laws as some church bodies seemingly do; but as a fountain of life from which I steadily draw all I need for my life as a Christian.

Because my Lutheran Church has shed the clearest light on what I have in my Bible, and on what I possess by faith in my Redeemer, therefore I bear my name as a Lutheran Christian with joy and gratitude.—Book of Mission, Norwegian Lutheran Church of America.



## THE DEAF LUTHERAN

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### EDITORIAL

#### Reformation Day

In October of every year Lutherans and many other Protestants commemorate the Reformation of the sixteenth century, in which God, through Martin Luther, restored the Gospel to the people and liberated the conscience of men from the tyranny of Rome. Luther's great and blessed work brought permanent spiritual and material benefits to humanity. Protestants, who have retained the blessings of the Reformation, have indeed every reason to remember this great achievement of the sixteenth century with heartfelt gratitude to God.

History paints a sad picture of the spiritual condition of Christians in the years immediately prior to the Reformation; spiritual life was almost extinct. The Church had retained the shell of Christianity, but had lost its kernel. The conscience-awakening and saving power of the Gospel was either denied or ignored even by many of the clergy. The religion of the people consisted chiefly in the observance of ordinances and rites instituted by the Church. Christians were taught, and many believed in the human invention of salvation by good works. This illusion and false notion, which has plagued humanity from the very beginning, has, however, no just ground in Scripture or in reason.

Luther experienced the truth that moral living alone can bring to no heart or conscience peace and rest. He realized that man is and remains sinful, while God is holy and demands perfection. The same eternal verity has been aptly illustrated by D. L. Moody as follows: "It is not that men have just come a little short of the glory of God, and if they apply a little whitewash they will be all right. You may whitewash a pest-house, but it will be a pest-house still. Man needs to go to

the source. Let the heart be right and the life will be right." By repentance and faith in the world's Redeemer man is born again and becomes a new creature. This miracle is created by the power of the Gospel, which contains the germ of spiritual life.

Luther brought the precious Gospel-message back to the people by teaching, preaching, and writing about sin and grace through the blood of Jesus. His Small Catechism, which in the past four centuries has rendered such a blessed service in the Church, is merely a brief summary of the way of salvation as taught in the Bible. Luther's great purpose in preparing his precious booklet of instruction was, to bring the Bible-message to the people. He had discovered in his travels that young and old alike were mostly ignorant of the great saving truths of Holy Writ.

This little booklet of instruction, which was given to the Christian Church just four hundred years ago, has served successfully for many years as a text-book for the teaching of the Christian religion. It has become known and is loved as the layman's primer of faith. In simple questions and answers it makes the fundamentals of the Christian religion clear even to the unlearned. McGiffert, an American historian and theologian, has called it, "The Gem of the Protestant Reformation."

In these days of religious indifference and chaos nothing is more important, also to the deaf, than proper religious instruction. May the deaf, then, together with the hearing, show a profound appreciation of this treasure by making a deeper study of it, and by directing the attention of other deaf people to its great usefulness and merits.

O. C. S.

#### Ambition

A wise man has uttered the following admonition: "Fling away ambition, by that sin fell the angels." Ambition is a characteristic trait of human nature; it is, however, capable of being bent toward useful and lofty as well as toward selfish and ignoble purposes.

We need to fling away all selfishness and egoism in ambition. It should be our purpose to avoid vanity, pride, greed and a sinful desire for the praise of men, and to seek sincerely the approval of God in all our dealings.



Selfish ambition grows by leaps and bounds; it may become the keynote of a man's whole life and ruin his soul, for egoism walks hand in hand with deceit, boasting, and love for ostentatious display.

On the other hand ambitions and aspirations are desirable and praiseworthy when they lead to the higher life. Jesus instructed His disciples "to seek first the kingdom of heaven and its righteousness." Matt. 6, 33. God-pleasing ambitions are, for example, the following: to live in humility, modesty, and self-renunciation. Men obtain the blessings of life, happiness, and true success by forgetting self through loving service of God and their fellowmen. O. C. S.

#### FUNDAMENTAL DOCTRINES OF THE LUTHERAN CHURCH

1. The Bible is the inspired Word of God; the entire Bible is His message to men of all times.
2. There is only one God, who has revealed Himself in three persons, Father, Son, and Holy Ghost.
3. Man, originally created by God pure and holy, of his own will fell from this high state, thus bringing sin upon the whole human race.
4. Sin is every transgression of God's holy will in thought, word, and deed.

5. The redemption of the whole world was wrought by Jesus Christ, the God-man, when He died for us and rose again.

6. Justification is that act of God by which He declared man justified in His sight for the sake of Christ's perfect atonement, this fact being accepted by faith wrought in the heart of man by God.

7. The means of grace are the Word, Holy Baptism, and Holy Communion, through which God actually gives and applies the redemption wrought by Christ to all who believe.

8. On the Last Day all men will be raised from the dead, and all those who are still living will be changed in body, after which the Judgment will take place, whereupon the believers will enter eternal life and the unbelievers will be allotted eternal damnation.

9. The true education demanded by the Bible is an education of body, mind, and soul, best performed in a Christian day-school, conducted under the auspices of the Church.

10. The Church is the sum total of all those who believe in the Triune God and trust in Jesus Christ as the only Savior of mankind. The true visible Church is that Church which adheres in every particular to the truth of the Word of God and administers the Sacraments, and teaches regarding them, in accordance with Christ's institution.

11. The separation of Church and State demands that the State refrain from interfering with the work of the Church and that the Church stay out of politics, the two thus working side by side, the State for the body and the Church for the soul. — Sel.

#### STUDIES IN THE CHIEF TEACHINGS OF THE BIBLE AND CATECHISM

##### Speaking Falsely

We speak falsely or evil against our neighbor, because we think falsely or evil against him. Perhaps some one will say: "We cannot help it, that we think evil of our neighbor, and therefore it is not sin." But nevertheless, my friend, it is sin. The Bible calls it so, saying: "Out of the heart proceed (come) evil thoughts, . . . false witness, blasphemies." Matthew 15, 19. Therefore

when the Jewish teachers said within themselves of Jesus: "This man blasphemeth," Jesus knowing their thoughts said, "Wherefore think ye evil in your hearts?" Matt. 9, 4. And God therefore also says by His prophet Zechariah, chap. 8, 17: "Let none of you imagine (think) evil in his heart against his neighbor." Can you count the many evil thoughts that daily arise in your heart against your neighbor? We cannot, therefore we must daily pray with David: "Who can understand his errors? cleanse Thou me from secret faults." Ps. 19, 12.

And because evil thoughts arise in our hearts we also speak falsely against our neighbor. This God forbids in the Eighth Commandment: "Thou shalt not bear false witness against thy neighbor." Daily false witnesses rise up against men before the judge as they did against Naboth (1 Kings 21, 1-14) and against our dear Lord Jesus (Matt. 26, 59.60; Luke 23, 2). O how careful we Christians ought to be that we speak only the truth before the judge.

But not only in court, but also in the home and on the street, in a gathering of friends and neighbors, yes, in every place, we can hear so much of this false witness or speaking. People lie one to another and seek to deceive and to hurt their neighbor, as the devil did to Eve in the garden of Eden, Gen. 3, 1-5. Therefore Jesus says of the devil: "He is a liar, and the father of it." John 8, 44. Who can say, "I have never lied"? Not one. Therefore woe to us all! The Bible says: "Lying lips are abomination (a thing hated) to the Lord," Prov. 12, 22, and "He that speaketh lies shall not escape," Prov. 19, 5. Come, let us humble ourselves before God and confess our sins and ask for mercy in Christ Jesus who is the truth, and then "putting away lying, speak every man truth with his neighbor," Eph. 4, 25.

Furthermore, the Bible tells us: "A tale-bearer revealeth (makes known) secrets," Prov. 11, 13. People eagerly like to tell the thing which should be kept secret, and so hurt their neighbor. If you want something to spread in a hurry, tell it in secret to some one, and soon all the world will know it. Judas betrayed his Master, friend betrays friend, neighbor betrays neighbor, and so on. And especially should we keep it a secret,

if we know a secret sin of our neighbor. But, oh! how eagerly we like to tell all the world of it! If we are in a company of friends or neighbors, what is it that we hear? Chiefly slander and gossip. We like to speak of the mistakes and sins of others and always add more to it, and so defame our neighbor or hurt his good name. That is sin. God says in His word: "Speak not evil one of another, brethren." James 4, 11. Surely, every day we must go before God and confess that we have gossiped and sinned against our neighbor. Come, let us no more speak evil one of another, but cover our neighbor's sin, for "charity (love) covereth the multitude of sins," 1 Pet. 4, 8. Let us say with David: "I will take heed to my ways, that I sin not with my tongue," Ps. 29, 1. Let us help one another against all evil speakers, speak only that which is good of our neighbor, and always think the best of him, as Luther also teaches us in the Catechism, saying: "We should fear and love God, that we may not deceitfully belie, betray, slander, nor defame our neighbor; but defend him, speak well of him, and put the best construction on everything."

But that does not mean that we should let our neighbor walk in the way of sin and say nothing. O no, for Jesus says: "If thy brother transgress (sin) against thee, go and tell him his fault between thee and him alone." Matt. 18, 15. Very plainly He teaches us here that we should not go to others and tell them of the neighbor's sin, but to him alone and try to win him from sin for Jesus and heaven.

"Bear not false witness, nor belie  
Thy neighbor by foul calumny;  
Defend his innocence from blame,  
With charity hide his shame.  
Have mercy, Lord!" J. L. S.

King Albert of Belgium has conferred the Order of the Crown upon Henri Gaillard, a noted deaf man of France, editor of "La Gazette Des Sourds-Muets," the leading organ of the deaf in France, for his aid in establishing organizations of the deaf in Belgium. Mr. Gaillard's many American friends will extend their congratulations upon this honor.—Minnesota Companion.



## BIBLE STUDIES FOR SUNDAYS IN OCTOBER, 1929

*"Believe the gospel"*

The gospel is the good news of forgiveness of all sin by faith in Christ and His blood. If any man preach any other gospel, says Paul, let him be accursed, Gal. 1, 8. 9. This gospel is brought to us in the Bible, therefore this Book of God is called the word of salvation, Acts 13, 26, and the words whereby sinners are saved, Acts 11, 14. Therefore Jesus also tells all the world: "Believe the gospel." This is very necessary unto salvation, for when Jesus sent His disciples to preach the gospel to every creature, He added these words: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16, 15. 16. O come, believe the gospel and be saved. This gospel is brought to you also in these monthly Bible Studies. Read one every Sunday, learn to know the saving gospel, believe it and be saved.

### Study for Sunday, October 6

*"The Son of God was manifested, that He might destroy the works of the devil." 1 John 3, 8*

*In your Bible read Luke 13, 10-17*

Our lesson leads us into a synagogue (Jewish school) where Jesus was teaching and destroying the devil's works. There was a woman who had a spirit of infirmity (weakness) 18 years and was bowed (crippled) together, and could in no wise (way) lift up herself. That was the work of an evil spirit, the devil. He always tries to hurt and to kill and to destroy. But, thanks to God, there is One who can destroy the devil's works and save us. When Jesus saw her, He called her, saying: "Woman, be thou loosed (made free) from thine (your) infirmity." Then He laid His hand on her, and immediately (quickly) she was made straight and glorified (praised) God. So we should glorify God, because this Jesus has saved us from all sin, from death, and from the devil's power. Let us sing unto God for this great salvation while we live.

Jesus had done this on a sabbath day, and therefore the ruler of the synagogue answered with indignation (anger) and said to the people: "There are six days in which men ought to work; in them therefore come and be healed, and not on

the sabbath day." With these words he also intended to say that Jesus was doing wrong by healing on the sabbath. Jesus therefore answered him and said: "Thou hypocrite (false man or deceiver)!" And why did He say this to him? Because every one of the Jews on the sabbath day loosed his ox or ass from the stall (stable) and led him away to give them drink, and they thought it was all right, but when Jesus on a sabbath day freed this woman from her bond (trouble) which she had had for 18 years, then they said it was sin. If they could do this to their ox or ass on a sabbath day, Jesus surely could heal this woman on a sabbath.

When He said this, His adversaries (enemies) were ashamed and could say nothing, but all the people rejoiced and were very glad for all the glorious things Jesus had done. So always they that believe not in Jesus and love not His name must be ashamed now and forever, but they who believe in Him will rejoice in His salvation forever and ever. Come, believe in this Savior Jesus Christ and be glad in Him!

Again read this lesson in your Bible, remember v. 13, and answer these questions in writing: 1. What does the devil always try to do? 2. Why should we glorify or praise Jesus?

*Prayer:* Heavenly Father, thanks and praise to Thee for sending Thine only Son into this world for to save us from all sin, from death, and from the devil's power. Give us Thy Holy Spirit that we believe in Him always and be saved. Amen.

### Study for Sunday, October 13

*"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."*

*Romans 1, 16*

*In your Bible read Luke 13, 18-21*

To-day Jesus tells us about the wonderful kingdom of God. He asks: "Unto (to) what is the kingdom of God like (same)? And whereunto (to what) shall I resemble (compare) it?"

Then He first shows that it grows wonderfully and is like a grain of mustard seed which a man took and cast (put) into his garden. This little seed grew and waxed (became) a great tree, and the fowls (birds) of the air lodged (lived) in the branches of it. It is wonderful how a large tree



grows from a little seed. So is the kingdom of God. It began very small, Jesus had only twelve disciples, but now it is become as a large tree which spreads its branches over all the earth. So God's kingdom always begins very small in every place, and then it grows larger and larger, more and more people believe in Jesus. Very wonderful!

And it also works wonderfully and does wonderful things. Therefore Jesus says it is as leaven (yeast) which a woman took and hid (mixed) in three measures of meal (flour) till the whole (all of it) was leavened (mixed with yeast). Take a little yeast and mix it with flour, and you will see all the flour changed. Surely wonderful! So the kingdom of God changes a man, it makes a new man out of him and gives him a new heart with new thoughts and new wishes. The Bible often tells us and we see it in daily life how a sinner is changed and become a believer or follower of Jesus. Ask a true Christian, and he will tell you that Jesus and His word have changed his whole heart and mind.

Friend, has Jesus come into your heart and changed it? Then thank and praise God for it. But if the kingdom of God is not yet in you, then listen, for Jesus now is knocking at the door of your heart. Open and let Him enter in and also you will see a wonderful change in your heart and mind and in your whole life.

Again read this lesson in your Bible, remember v. 21, and then answer these questions in writing: 1. Why is the kingdom of God as a grain of mustard seed? 2. Why is it as leaven (yeast)?

*Prayer:* Thanks to Thee, O wonderful Savior, for this Thy kingdom which began very small and now is spread over all the earth and has done wonderful things in the hearts of men everywhere. Let Thy kingdom be in and among us also and work mightily in us. Amen.

#### Study for Sunday, October 20

*"I am the door; by Me if any man enter in, he shall be saved." John 10, 9*

*In your Bible read Luke 13, 22-30*

On His way to Jerusalem Jesus went through the cities and villages (towns) teaching. Jesus always was busy bringing men to God. On the way one asked Him: "Are the saved few?"

Jesus did not answer this question, but told them all not to worry about it whether many or few be saved, but every one should first see to it that he be saved, saying: "Strive (try) to enter (go) in at the strait (narrow) gate." The gate is narrow, for a man can go in only if he is sorry for his sin and believes in the Lord and Savior Jesus Christ. Many will seek (try) to go in, but they cannot, for they will not give up their sin or they try to go to heaven by their good works without Jesus.

When Jesus comes again and enters into heaven with His Christians, and then shuts the door, it will help the Jews nothing, if they say: "We have eaten and drunk in Thy presence (with Thee), and Thou hast taught in our streets." So it will help us nothing, if we say: "We had a Bible in our home, we went to church," but believed not what the Bible says about sin and about Jesus. He will then say to them and to us: "I know ye not whence (from where) ye are; depart (go away) from Me, all ye workers of iniquity (sin)": No, only he who turns from sin with sorrow and trusts in Jesus and serves Him will be saved.

Therefore the Jews and all who will not believe in Jesus will weep (cry) and gnash (grind) their teeth, when they see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and they themselves thrust (thrown) out. With them will sit down in the kingdom of heaven people from all the world. These all will enter in at the narrow gate, by faith in Christ who died for sinners. Therefore there are last who shall be first, and there are first who shall be last. Many who were first an perhaps had the word of Jesus and the name Christian for a long time, but did not truly believe in Jesus, will be last, that means, they shall be lost; and many who were last, who for a long time did not know Jesus and lived in sin, but then at last heard about Jesus and believed, will be first, that means, they shall be saved. Come, let us enter in at the strait gate! Let us enter in through Jesus only. There is no other door.

Again read this lesson in your Bible, remember v. 24, and answer these questions in writing: 1. Why will so many people not get to heaven? 2. Only who will be saved?



*Prayer:* Lord Jesus Christ, Thou art the one and only door to heaven. Help that I by Thy Holy Spirit trust in Thee alone for my soul's salvation and that I then lead many other sinners through Thee to everlasting life. Amen.

### Study for Sunday, October 27

"God will (wishes) have all men (people) to be saved." 1 Tim. 2, 4

In your Bible read Luke 13, 31-35

Jesus was on His way to Jerusalem, and in every place He taught people. Now some of the Pharisees came to Him and told Him not to stay in this country because Herod wanted to kill Him. They wanted to make Jesus afraid, for also they themselves did not want Jesus to teach. But Jesus was not afraid of any man and told them: "Go ye and tell that fox (sly man), behold (see) I cast (drive) out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected (killed)." Jesus came to save the world from the devil's power, and He would let nothing stop Him. He therefore also said: "I must walk to-day, and to-morrow, and the day following." Jesus would not run away from His work which the Father had given Him to do. He knew that Herod could not hurt Him, for "it cannot be that a prophet perish (die) out of Jerusalem." He must go to Jerusalem, that is the Father's wish. And on His way to Jerusalem He must every day do the Father's work. So the devil and the wicked world often try to keep us from doing God's work and make us afraid. But we must do the work which Jesus has given us. We must work while we live. Nobody can kill us until our work is finished here.

When He spoke of Jerusalem, He remembered how they killed the prophets and stoned them that He sent to them. And why did He send His prophets and servants to them? Oh, He loved them so! He wanted to gather (bring together) them, as a hen gathers her brood (little chicks) under her wings, but they could (wanted) not! So He still sends His servants to all people in the world, for He loves them all and wants to save them, but so many do not want to be saved by Jesus. Come, friend, Jesus wants to save also you! O come to Him and be saved!

The Jews did not want to believe and be saved, therefore Jesus said: "Behold (see), your house (city and land) shall be left to you desolate (destroyed)." Jesus will come and destroy them and their city. So all who do not want to be saved by Jesus will be lost forever. Therefore He also tells them that they shall not see Him till the time come when they shall say: "Blessed is He that cometh in the name of the Lord." When Jesus comes again in glory on the last day, then all unbelievers will see that He is the Christ and Savior, and will confess that He is the Lord, but then it will be too late. My friend, come now and confess that He is your Lord and Savior! Then blessed are you!

Again read this lesson in your Bible, remember v. 34, and then send the answers to these questions to your pastor: 1. Jesus wants to save all people, but why are so many not saved? 2. What will Jesus do with those who do not want to be saved by Him?

*Prayer:* Jesus Christ, Thou Savior of the world, Thou wilt have all people to come to Thee and to be saved. O help that I despise not Thy great salvation, but trust in Thee and be saved, and then serve and thank Thee with all my life for this Thy great love to sinners. Amen.

J. L. S.

### EXTRACT FROM A SUNDAY SERMON TO THE DEAF

We can show love for the brother in many simple things. How can a man claim to be a Christian and love his brother when he refuses to go to church because someone, at whom he is offended, goes to church; when he refuses to speak to him or even look at him because of some trivial little thing that wasn't worth a passing thought. — Let us remember, my friends, that brotherly love must show itself not in speech, but in deeds, deeds which are backed up by a loving humble heart which looks up to the high ideals of Jesus Christ and remembers the demands of the Father in heaven above. — Those who stay away from church Sunday cheat themselves out of many blessings, and those who stubbornly refuse to show any love and kindly thought for the brother are ruining their own happiness.

A. C. D.



### "WITH THE BEREANS"

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

Frequently our God permits dark clouds to hover over us, while the unbelievers and even scoffers rejoice in the sunshine of apparently undisturbed pleasures. This does not surprise us, as it is exactly what Christ has told us to expect. We shall suffer disappointment while others shall experience earthly success. Temptations then arise suggesting that we envy the children of this world and follow in their evil ways.

Let us not be disturbed. Let us look to the mountains, from whence cometh our help. God knows and understands our problems. He is only permitting misfortunes to come upon us in order to strengthen, to cleanse, and to purify our faith, and thus lead us to true joy, happiness, and eternal salvation.

In times of failure — remember:

October 6: "My son, despise<sup>1</sup> not the chastening<sup>2</sup> of the Lord; neither be weary<sup>3</sup> of his correction: for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth."<sup>4</sup> Proverbs 3: 11.12. <sup>1</sup>hate <sup>2</sup>punishment <sup>3</sup>tired <sup>4</sup>takes pleasure.

October 13: "But he knoweth the way that I take: when he hath tried<sup>1</sup> me, I shall come forth as gold." Job 23:10. <sup>1</sup>tested or purified.

October 20: "My brethren, count it all joy when ye fall into divers<sup>1</sup> temptations; knowing this, that the trying<sup>2</sup> of your faith worketh<sup>3</sup> patience." James 1:2.3. <sup>1</sup>different <sup>2</sup>testing <sup>3</sup>makes or causes.

October 27: "And he said unto me, My grace is sufficient<sup>1</sup> for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory<sup>2</sup> in my infirmities, that the power of Christ may rest upon me." 2 Cor. 12:9. <sup>1</sup>enough <sup>2</sup>rejoice or be proud of. J. A. C. B.

### THAT WE MAY READ ARIGHT

God sometimes washes the eyes of His children with tears in order that they may read aright His providences and His commandments.

— T. L. Cuyler.

### LUTHER'S CATECHISM MEETS THE NEED

The four hundredth anniversary of the first printing of Martin Luther's Small Catechism is commemorated this year. That booklet was written for a definite purpose. Ignorance in matter religious was widespread in those days. Education in general was at a very low ebb. Schools there were, but for priests, for knights, for lordly burghers. The great masses of the people were left to toil in ignorance and want. Even where some Christian training was given to children, it was a dull, lifeless procedure, largely the mechanical memorization of a few texts. The results were superstition and moral degeneracy.

It was a tremendous undertaking that Luther essayed when as the responsible leader of the Reformation he sought to remedy conditions. The mythical labors of Hercules in the Augean stables occur as the only suitable comparison. But boldly he addressed himself to the task. The Bible was first translated into every-day language; for the Bible is God's message to men. Then came the writing of hymns, in which the triumphant faith of the new age found expression, hymns that enabled the religiously ignorant to grasp again the great truths of Christ and His apostles; and so "the Reformation actually sang its way into the hearts of the people."

Still more remained to be done. "The deplorable destitution which I recently observed during a visitation of the churches," writes Luther in the preface to his Catechism, "has impelled and constrained me to prepare this Catechism or Christian Doctrine in such a small and simple form. Alas, what manifold misery I beheld! The common people, especially in the villages, know nothing at all of Christian doctrine; and many pastors are quite unfit and incompetent to teach. Yet all are called Christians, have been baptized, and enjoy the use of the Sacraments, although they know neither the Lord's Prayer, nor the Creed, nor the Ten Commandments, and live like the poor brutes and irrational swine." And he pleads with "all faithful, pious pastors and preachers" to have pity upon the people committed to their charge and to help to inculcate the Catechism upon them, especially upon the young. "Our office is a different thing now from what it



was under the pope," he writes; "it has become earnest and salutary. Hence it involves much more trouble and labor, danger and trial, and secures but little reward and gratitude in the world. But Christ Himself will be our reward if we labor faithfully."

The Catechism which he has written is to be studied with the children, not only memorized, but also explained. And wisely he advises: "Take your time about it; otherwise they will be over-burdened and be able to retain nothing well!"

That advice still is excellent. It may seem forfeited to institute a comparison, between European conditions prior to the Reformation and twentieth century America with its vast public school development. But religiously such a similarity of conditions could be established. In the sphere of religious knowledge ignorance and superstition are again beginning to rule. Flagrant violations of the moral code are so common that they must be tainted by the abnormal and sensational to break into print. When educators and administrators of the law begin to preach religious education, it is time that the country and, above all, the churches take heed.

The need to-day just as much as four hundred years ago is plain, simple instruction in the fundamentals of Christianity, in the Ten Commandments, the Creed, and the Lord's Prayer. Luther's Small Catechism meets that need now as then. Parents and pastors would do well to listen to the voice of Luther, advising them also in the preface to his Small Catechism.

—Synodical Press Committee.

### MISSIONS OR O-MISSIONS

In Missionary Interest, some give themselves to foreign missions, some to home missions, and a good many to omissions. Among these last, the interest is often zero, as they are naught. Again, there are those who exclaim, "O missions! Yes they are, O so needed!" but the O compasses all they do. Would that many at home might turn from being o-missionaries to being go-missionaries. And may those who for sufficient reasons cannot be go-missionaries, be co-missionaries, "holding the ropes," supporting by prayer those who really venture their lives in missionary service.

— Missionary Review.

### SAVED FROM THE WRECK

Early in the morning of February 22, 1901, in a dense fog the S. S. City of Rio de Janeiro was wrecked upon the rocks in the Golden Gate while seeking to make the harbor of San Francisco Bay. Over half of the passengers and crew of two hundred and thirty odd souls were lost. Among those rescued as by a miracle was a young journalist from Honolulu. His case was most striking. As the vessel foundered, a heavy spar came crashing down, and, falling upon him, broke both his legs, at the same time knocking him senseless. Yet, strange to say, he was found hours afterwards floating about upon the surface of the sea, still in his unconscious condition; and though many an able-bodied struggling man was drowned, despite his best effort to save himself, this one who could do nothing was hauled into a boat by a rescue party and brought ashore where he was put into the surgeon's hands.

It was a signal act of the mercy of God, and displays most remarkable His ways of grace with poor sinful souls.

It is the hopeless who find hope in Christ. It is the helpless who prove the power of Him who is the mighty God. It is the man who owns honestly in His presence, "I am undone, I cannot save myself, I deserve eternal judgment," who will never come into judgment; for it is just for such that Jesus died. He came not to call the righteous, but the sinners to repentance. Those who fancy they can help to save themselves are left to try it, and prove their helplessness. Those who give up trying and trust in Him are saved for eternity.

He must do all the work, or sinners be forever lost. There is not an atom of truth in the devil's gospel, that says, you do your part and Christ will do His. He has already done His part. God is satisfied with His Son's work, and on the ground of it saves all who are satisfied with it too. It is vain, and unnecessary to struggle, to labor, to agonize in order to win what may be yours by believing. By no human effort can salvation be procured. "Not of works, lest any man should boast," is God's own declaration. (See Eph. 2.) He who longs to save and willeth not the death of any cannot do it other than in such a way as "to hide pride from man."

In the journalist's case he had no tales to tell of heroic struggles and splendid efforts to extricate himself from his terrible predicament. Others might speak of such things and feel that they owed their deliverance in great measure to their presence of mind and quickness of action, or their powers of endurance and similar things, but he would have to give *all* the credit to those who had pulled him, when helplessly unconscious, out of the water. They, not he, had toiled and labored. They, not he, could afford to glory; not a particle of credit attaches him, and, doubtless, he thankfully acknowledges how much he owes to them. Just so does the redeemed sinner give all the praise, all the honor, all the glory to the Lord Jesus Christ, whose grace led Him to go to the Cross to there finish the work whereby all who believe are forever beyond the reach of judgment. Have you, dear reader, been saved in *this* way? If not, be assured you have never been saved at all, for other way there is none.

— H. A. I.

### GOOD ADVICE

A humming-bird met a butterfly, and being pleased with the beauty of its person and the glory of its wings, made an offer of perpetual friendship.

"I cannot think of it," was the reply, "as you once spurned me and called me a crawling dolt."

"Impossible," exclaimed the humming-bird. "I always entertained the highest respect for such beautiful creatures as you."

"Perhaps you do now," said the other, "but when you insulted me I was a caterpillar. So let me give you a bit of advice. Never insult the humble, as they may some day become your superiors."

— Ohio Chronicle.

### THE INFLUENCE OF A TRACT

In the year 1819, while waiting to see a patient, a young physician in New York took up and read a tract on missions which lay in the room where he sat. On reaching home he spoke to his wife of the question that had arisen in his mind. As a result they set out for Ceylon, and later for India, as foreign missionaries. For thirty years the wife, and for thirty-six years the

husband labored among the heathen, and then entered into the rest that remaineth unto the people of God.

Apart from what they did directly as missionaries, they left behind them seven sons and two daughters. Already several grandchildren of the first missionary have become missionaries in India. And thus thirty of that family, the Scuders, have given five hundred and twenty-nine years to India missions.

Following are some of the appropriations allowed for missions by the Lutheran Convention in session at Chicago, Ill., during June of this year:

The Committee on Home Missions reported that a careful survey of the home mission needs for 1930 showed the following items: Alberta and British Columbia District, \$14,000; Atlantic District, \$15,000; California and Nevada District, \$35,000; Colorado District, \$20,000; Southern District and Cuba \$22,000; Texas District and Mexico City, \$27,000; Ontario District, \$4,500; Manitoba and Saskatchewan District, \$30,000; Oregon and Washington District, \$25,000; Oklahoma District, \$9,000; North Dakota and Montana District, \$18,000; Alaska, \$3,000; Emergency Fund, \$35,000. These sums represent only the most urgent need. After various motions to postpone and to amend had been lost, the entire recommendation, totalling \$256,000, was carried.

Synod instructed its Board for Jewish Missions to open a mission in St. Louis and Chicago if conditions are found auspicious.

The Missions to the Deaf and Blind shall be allowed \$55,450 annually for current expenses.

The work among the American Indians received an appropriation of \$39,875 for new building and improvements.

A survey is to be made of the Indians in United States and Canada, and the amount of money necessary for this work is left to the discretion of the Board of Directors.

The sum of \$22,900 per annum for Indian Missions is included in the budget, and \$1,000 for the publication of necessary literature. The budget for foreign-tongue missions includes \$24,000.

A committee is to be appointed by Synod to study the possibilities of starting more aggressive mission work among the Mexicans.



Synod tendered Mr. Horst, who visited our mission field in South America last year, a hearty vote of thanks for services thus rendered to Synod and gave Mr. Horst, Prof. P. Schelp of Porto Alegre, Brazil, and Prof. B. H. Ergang, Crespo, Argentina, an opportunity to address Synod on our mission fields in South America.

—Amer. Luth.

### MISSION NEWS

**Minneapolis Mission**—August 18 the pastor spoke in the interest of our Mission at the mission festival of our congregation at Raymond, Minn. We also secured quite a number of subscribers for the Deaf Lutheran. In the evening a communion service was held for deaf and hearing at Willmar. Rev. O. Volz delivered the preparatory address which was interpreted to the deaf, and the pastor preached the sermon. The following day we visited the five deaf patients in the Willmar State Hospital. May God bless the good seed of His word in the hearts of all!

While in Saginaw, Mich., for a ten days' vacation we received the following for our Savior's blessed work among the deaf: C. and A., \$3; G., \$5; H., \$1; J. S., \$1. — Mr. Herman Rosenwinkel of Huntley, Minn., sent us 50c for our Mission with his subscription to the Deaf Lutheran. — In August we received a letter from Mr. and Mrs. O. E. Brorby, Rockford, Ill. They enclosed \$3 for our Mission among the Deaf. They also write: "We are still reading the Bible Studies every Sunday and are enjoying them immensely." We hope many more can say this! — Hearty thanks to all who have remembered our Mission with their gifts! May God richly bless them for it!

J. L. S.



Members of Synod's recently re-elected Board of Missions for the Deaf and Blind. Left to right: Pastors Theo. Schroedel, Chairman; Jul. Huchthausen, Secretary; H. A. Gamber, Assistant Secretary.

We regret that no pictures of Messrs. J. P. Miller, the veteran of the present Board, and of O. J. Prigge, our efficient Treasurer, were available.

O. C. S.

**Chicago Mission**—It will interest many to know that the writer's deaf brother, Ernst H. Dahms, passed away on July 27th, in a hospital near Oconomowoc, Wis. Ernst had been making his home in Watertown, Wis. July 17th I was called to see him when he suffered a severe nervous breakdown; when he was taken to the hospital, there was some improve-

ment, but his end came suddenly and even unexpectedly on July 27th. Burial took place July 30, at Nicollet, Minn., where our parents also are buried. Rev. Strasen of Courtland, Minn., officiated at the funeral. He preached on the text: "Blessed are the dead that die in the Lord from henceforth."

You will understand that my brother's illness and death made me plan to have services at the stations near the end of this month. I had planned services for Elgin, South Bend, Grand Rapids, all in this week. But last week I took a severe cold, a summer case of Grippe, and I would not risk traveling in my condition. But I am going to Elgin tomorrow evening, which is nearby, to give the deaf a service there before pupils of the Illinois school go back to their school. August 26 I am going on a vacation trip to visit my remaining brothers in Minnesota. I shall be gone two weeks, returning about the 12th of September.

Let me suggest that in the meantime every reader of the Deaf Lutheran make use of the Sunday Bible Studies in that paper. You can read the texts in the Bible, then the explanation and the prayers in the paper, you will derive much benefit from them.

A number of our members have been vacationing at different places this summer. A few have written to the pastor from their vacation-place. We are always glad to hear from them, hope they have a good time, and that they come back with new pep for their work and for church. The pastor's wife and family have been spending the summer in the country in Wisconsin, but will go with the pastor on his vacation to Minnesota, August 26th to September 12th.

Mrs. J. Krejci also mourns the death of her father who passed away on the 4th of July in Iowa. We extend our hearty sympathy to her.

In our Lutheran hymnal there is a hymn:

"Who knows how near my end may be?  
Time speeds away, and death comes on;  
How swiftly, ah! how suddenly,  
May death be here and life be gone.  
My God, for Jesus' sake I pray  
Thy peace may bless my dying day."

A. C. D.

**St. Louis Mission**—On August 28th Mr. Walter W. Hemminghaus and Miss Vera Gay Drum were united in the bonds of holy matrimony in the presence of a number of deaf and hearing friends, at the home of the groom's father, Mr. Walter Viets and Miss Ethel Rosenthal acting as witnesses. The undersigned had based his address to the bridal couple on the words of Holy Writ, Joshua 24, 15: "As for me and my house, we will serve the Lord." May God help them to serve Him in their home, and make their hearts and their home His home, until He calls them to the heavenly home, prepared for them and us all by Christ our Savior!

On September 1st, before our service in Indianapolis, we again called at the Christian Hospital to visit our member Julius Stumpf who, about five weeks ago, being run down by an automobile, had suffered the loss of his left leg. We were glad to find his condition much improved. He is now learning to walk with crutches, and will probably soon be able to leave the hospital and to go to his home. May God continue to hold His protecting hand over him and, above all, keep him in faith with his Savior Jesus Christ.

C. Schubkegel

**Kansas City Mission**—The 26th annual Ephphatha Conference (all missionaries to the deaf) will meet in Kansas City, Mo., October 4th to 8th, 1929. The regular sessions are to be held in St. Paul's Lutheran Church, 29th and Indiana Sts.

Deaf Lutheran readers will be interested in the schedule of services for Sunday **October 6th**, which we state herewith: At 10:30 A. M. service (private) for our deaf friends will be held in the Y. M. C. A. Auditorium, at 10th and Oak Sts., Rev. G. H. Ferber of Los Angeles preaching the sermon in the sign language.

Holy Communion will be celebrated in this service for missionaries and local members of the Lutheran Church.

In the afternoon at 3:00 P. M. (October 6th), a joint service will be held in Immanuel Lutheran Church, at 16th and Cherry Sts. Rev. E. Eichmann of Portland, Ore., will preach the oral sermon. The sermon, as well as the entire service of the afternoon, will be translated in the sign language. **All our readers and friends in this vicinity are cordially invited!** (Please consult your local ticket agent for week-end excursion rates to Kansas City on October 6th.)

Conferences of this kind are not merely a pleasant, social gathering, but they serve a very distinct purpose. Doctrines of Holy Writ are taken up for discussion and the minds of the missionaries are refreshed thereby. Practical questions in the life of the Church and its members are considered and the proper Scriptural attitude toward all questions is impressed upon the pastors present.

Pray that this 26th Conference may be successful and a blessing to our **Lutheran Missions for the Deaf!**

A. E. Ferber.

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