

The Deaf Lutheran

A MISSIONARY MONTHLY.

*Published by the Board of Missions for the Deaf of the Lutheran Synod
Missouri, Ohio and other States.*

Entered as second-class matter February 11, 1909, at the post office at Milwaukee, Wis., under act of March 3, 1879.

Mrs E. B. Eaton July 30
714 32nd Ave

Vol. 21.

Milwaukee, Wis., November, 1929.

No. 11.



Praise God
From Whom All
Blessings Flow.

PRAYER

O dear Lord Jesus, if I did not own Thee
And had Thy blood from sin's vile curse not won me,
Where would I, chief of sinners, flee to hide me
Wert Thou denied me?

Not on the earth nor in the heav'n above me
Is there a heart which true as Thine doth love me,
Thou, only Thou, Lord, art my soul's salvation
In all creation.

For this, dear Savior, from my heart I thank Thee,
And to the world will I confess it frankly
That e'en to me Thou graciously hast given
A home in heaven.

Help me, dear Savior, spread the wondrous story
To sinful souls of Thy dear blood-bought glory
Till at Thy cross kneel men of every nation
In adoration.

ANNA M. MEYER

THE DEAF LUTHERAN

Official Monthly Organ of Lutheran Church Missions
for the Deaf.

Fifty Cents per Annum in Advance.

The Deaf Lutheran goes to press on the 12th of the month. Communications intended for publication must reach the Editor on or before the 10th of the month.

Send all money, subscriptions, changes of address, and cancellations to the Business Manager, Rev. W. Ferber, 116 Chester Parkway, Duluth, Minn

Send all articles for publication to the Editor, Rev. O. C. Schroeder, 2204 Bunts Rd., Cleveland, Ohio.

Office of Publication: 263 Fourth St., Milwaukee, Wis.

EDITORIAL

Thanksgiving Day

Some one has well said: "An unworthy nature writes injuries in marble and benefits in the dust." Thanksgiving may justly be considered a yardstick with which to estimate a man's moral advancement. While self-interest may prompt a certain type of religion and draw men to prayer, love alone leads to genuine gratitude and appreciation.

Real thanksgiving is the fruit of faith. The Holy Spirit alone enables Christians to see in their true light God's marvelous gifts of creation, redemption, and sanctification.

The sincere believer appreciates the fact that God has not permitted him to live in an atmosphere of sin, in disregard for and irreverence of holy things, in false doctrine, and in the lack of hope for a blessed eternity; he is grateful for the gifts of a Christian home and a Church, which preaches the Gospel in its matchless sweetness; he thanks God for his spiritual life and the living hope of immortality. Through the soul-saving message of the Gospel God's love has entered into his life and consciousness thereby turning night into day, pain into joy, despair into hope, defeat into victory, and guilt into innocence.

Eagerly, therefore, the true Christian inquires: "What shall I render unto the Lord for all His benefits toward me?" Ps. 116:12. The sincere follower of Christ is not satisfied with merely having the President's proclamation read to him on Thanksgiving Day nor with learning what the editor says about gratitude in his paper, nor with hearing the minister in his sermon admonish the people to praise God. With the Christian gratitude is a per-

sonal function. He discerns his personal obligation, knowing that general thanksgiving without individual response is a mere futile gesture.

The Christian moreover does not postpone thanksgiving. His humble and contrite heart does not wait until all is perfect and prosperous in his life, but he begins at once to show his gratitude by keeping the commandments of Jesus. He endeavors to show the real sentiment of his heart by doing the things that please God. In the Church of Christ, which has become the channel of helpfulness to all the world, he finds his opportunity to serve God and to share his blessings with other men, less fortunate. He, therefore, takes a sincere and constant interest in all matters pertaining to the advancement of his local congregation and the Church at large.

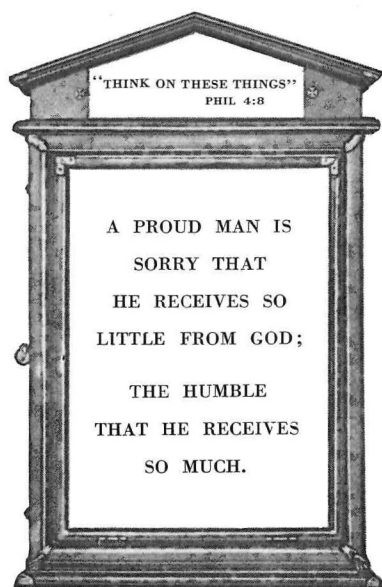
Let us, too, examine ourselves on Thanksgiving Day and discover whether we are truly grateful and a credit to our Church, whether our life is one of good deeds and pious example, or whether, perhaps, we are ingrates, bringing dishonor upon the Church by our manner of living and dealing with men.

May we learn true gratitude in the school of the Holy Spirit, and may we show our thanks increasingly by supporting the Church of Jesus with our means and deeds. O. C. S.

HOW TO USE THE MANUAL ALPHABET AND LEARN SIGNS

Former Learned Easily —
Latter is Much Much More Difficult

Although the alphabet is chiefly used by the deaf, it can be learned and used by the hearing people with advantage. Taken up as pastime, it has often proved useful in business and in the home. It is of special value in the sick room, and it has been used by many after the voice has gone, to convey messages of importance and last words of love, trust and peace. Each letter should be mastered before leaving it. Certain letters, as c, d, i, k, l, m, n, o, p, q, v, y, w and x resemble written or printed form. J is simply traced in the air with little fingers, and z in like manner with the index finger, h, n, and u differ only in the



position of the hand, and t is formed in the "taking off a baby's nose." These ten words contain all the letters: adz, fan, map, cow, box, jax, sky, hat, quill, and glove. Practice upon each of these for five minutes spell something every day. Speed and ease will come with use. As a means of intercourse with the deaf, it is preferable to writing on paper, being more rapid and convenient.

Finger spelling, otherwise known as "writing in the air" has nothing to do with the sign language. The former may be learned in a short time but it takes years to become proficient in the use of signs. The sign language is an ideographic and pictorial language. In the sign for instance, some distinguished mark or characteristic is emphasized: In Christ it is nailed hands, in the angel, the wings, and so on, while a few signs are arbitrary. The idea is conveyed by pictorial pantomime signs, not always in the English order and without any well defined rules of grammar.

Signs have their chief value as a means of rapid and expressive communication among the deaf in their social intercourse, in their religious services and for the enjoyment of lectures.

The sign language is beautiful and expressive. No other means can surpass it in con-

veying ideas to the deaf. In the hand of its masters, it becomes veritable poetry of motion.

—O. M. Elliott.



Deaf and missionaries who attended the convention service in Kansas City October 6, 1929.

We hope to bring a complete report of the 1929 meeting of Ephphatha Conference together with a picture of the members present in the next number of the Deaf Lutheran.

O. C. S.

STUDIES IN THE CHIEF TEACHINGS OF THE BIBLE AND CATECHISM

Is Coveting Sin?

Several times we have said that before God also evil thoughts are sin and must be punished. Many do not believe this, but think if they have not done or said anything wrong, then they need not fear. They believe God will not punish a man for his evil thoughts, if he only will not speak or do these evil things. But now God comes with His holy word and throws down this hope and trust of man, saying: "Thou shalt not covet thy neighbor's house," and "Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his cattle, nor anything that is thy neighbor's." God forbids coveting.

Now what does it mean to covet? It means jealously to wish for the neighbor's things. Absalom, the son of David, wanted his father's kingdom, and rebelled; David desired Uriah's wife, and lived in sin with her and killed her husband; King Ahab wanted Naboth's vineyard, and killed him; the Jews wanted the glory and honor of Jesus, and nailed Him to the cross. Now when God says: "Thou shalt not covet," He wants to teach us that it was sin when Absalom had only the desire in his heart to be king, when David only lusted after Uriah's wife, when Ahab only was angry at Naboth because he refused to sell his

vineyard or to give it in exchange for another, and when the Jews had only the evil thoughts against Jesus. God says: "Thou shalt not covet," that means, "Thou shalt have not one evil jealous thought in your heart."

And so many jealous desires come up also in our heart. We cannot see a man live in a beautiful house or have much money without our having a jealous wish in our heart; we cannot see a man succeed in this world without grumbling in our heart; we cannot see a man live happily in his home with wife and children without our being jealous of this happiness; we cannot see a man have faithful servants without our wishing that we should like to have them; we cannot see a man have any good thing without our desiring that he lose it. Our heart is jealous when our neighbor succeeds, and it rejoices when he fails. Our heart always jealously wants the things that are not ours. Therefore God said of man before the flood: "Every imagination of the thoughts of his heart was only evil continually," Gen. 6, 5, and in 8, 21: "The imagination of man's heart is evil from his youth." Not one is clean or holy, for "who can bring a clean thing out of an unclean? Not one," Job 14, 4. "All have sinned," Rom. 3, 23, for all have a heart full of jealousy and covetousness. "We are all as an unclean thing," Is. 64, 6.

O woe to every one of us! God says in His holy word, and our Catechism repeats it: "Thou shalt not covet," and we daily covet. That is sin, and "the wages of sin is death," Rom. 6, 23. Even if we had said or had done nothing evil, still we would be under God's curse and wrath, for daily "out of the heart proceed evil thoughts" and jealous wishes. And our God knows our heart, He sees all this jealousy and covetousness, He must punish us. Every one, also you and I, must die! But, listen, we need not die! We hear one saying: "Fear not, for I have redeemed (saved) thee; I have called thee by thy name; thou art mine." Is. 43, 1. It is Jesus who "purchased and won us from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy precious blood and with His innocent suffering and death." Come, trust in Him and say to Him: "Thou art mine," and you will have forgiveness also of these sins

and receive a new heart that will fear and love God and serve Him in the beauty of holiness, as our Catechism says in the Ninth Commandment: "We should fear and love God, that we may not craftily seek to get our neighbor's inheritance or house, nor obtain it by a show of right, but help and be of service to him in keeping it," and in the Tenth Commandment: "We should fear and love God that we may not estrange, force, or entice away from our neighbor his wife, servants, or cattle, but urge them to stay and do their duty."

But still we must cry out: "God, be merciful to me a sinner!" We must say with Paul: "The good that I would I do not: but the evil which I would not, that I do." Rom. 7, 19. Daily we must cry unto Jesus for strength and support in our fight against all jealousy and covetousness in our heart, and say:

"Destroy in me the lust of sin,
From all impureness make me clean,
O grant me power and strength, my God,
To strive against my flesh and blood."

J. L. S.

JOHN 6: 1-15

Who was Philipp, the man, who did not know, that Jesus could feed the 5,000 as related John 6: 1-15? Was he a man, who had never seen Jesus help the people, healing their sick, and turning water into wine? No, Philipp was one of Jesus' first disciples, and should have known that the Savior is almighty. But he did not know this. When Jesus asked him, Philipp failed and answered: "Two hundred pennyworth of bread is not enough for them." So Jesus proved to him through another wonderful deed that He is always able to help His people.

Do you know why Jesus lead this disciple into trouble? He wanted to show Philipp His omnipotence. And this is the reason why Jesus takes us through days of trouble. We may have been Christians for a long time, as also was Philipp, but Jesus knows that our trust in Him is weak. He gives us dark days in order to show us His power and glory. Let us never complain if we see the clouds of trouble arising. They are God's reminder that the great Prophet, Jesus, is still with us, desiring to help us. W. F.

BIBLE STUDIES FOR SUNDAYS IN NOVEMBER, 1929

"Come Unto Me"

The Bible is full of invitations. It calls and seeks and invites the sinner to come to Jesus and His salvation. By the prophet Isaiah God says: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Is. 55, 1. And in the New Testament the Lord Jesus urges the sinner to come by many wonderful promises. He says in John, chapter 5, "He that cometh to Me shall never hunger," v. 35, and, again, "Him that cometh to Me I will in no wise cast out." v. 36. Also in the Bible Studies for this month you will find this invitation: "Come, for all things are now ready." Read them, and come to Him who calls and invites!

Study for Sunday, November 3

"Love one another, as I have loved you."

John 15, 12

In your Bible read Luke 14, 1-6

One of the chief leaders of the Pharisees had invited Jesus for a meal on a sabbath day, and He went. Again and again we see Him in the homes of the Pharisees. He wanted to tell also the Pharisees the word of God that they be saved. So let us in every place speak the word of God and seek to save the lost.

But the lawyers (teachers of the law) and the Pharisees did not want to hear the word. They were there to watch Him and to find some fault in Him. They had a sick man there, one who had the dropsy, and they were watching whether he would heal this man on the sabbath. If He would, then they would accuse Him to the people of breaking the sabbath. But the Lord Jesus knew their thoughts and asked them: "Is it lawful (right) to heal on the sabbath day?"

People cannot hide their thoughts from Jesus, for He is the Lord God who knows all things. But they would not answer Christ's question. They knew it was right to do a work of love on the sabbath day. When they held their peace and said nothing, then Jesus took hold of the sick man, and healed him, and sent him away.

Now the teachers and the Pharisees had still more evil thoughts against Him because He had done this on the sabbath. But Jesus, knowing their thoughts, answered them, saying: "Which of you shall have an ass or an ox fallen into a pit (hole), and will not straightway (quickly) pull him out on the sabbath day?" He intended to say to them, "If your ox or ass will fall into a hole on the sabbath, you surely think it all right to pull him out quickly on a sabbath, therefore it also is right to heal a sick man on a sabbath." They knew Jesus was right and could not answer Him. So many people, as did the Pharisees, think only of keeping the commandments of men and forget to show kindness and mercy to others. Only a true Christian, one who knows the great love of Jesus on the cross for lost sinners, will show true love and kindness as Jesus did. Trust in this Jesus and love your neighbor as Jesus loved you!

Again read this lesson in your Bible, remember v. 6, then answer these questions in writing: 1. Why should we speak the word of God in every place? 2. Only who can show true love and kindness as Jesus did?

Prayer: Jesus Christ, Thou Savior of sinners, help that I believe in Thee and be saved and that I also love my neighbor as Thou hast loved me for the glory of Thy holy name. Amen.

Study for Sunday, November 10

"Be clothed with humility (humbleness)."

1 Peter 5, 5

In your Bible read Luke 14, 7-14

To-day we still see Jesus in the house of the Pharisee who had invited Him to eat. Here Jesus marked (saw) how they that were bidden (invited) chose (picked) out the chief rooms (seats at the table). Man's heart always is proud and wants to receive honor. Jesus then spoke this parable (story from life) and taught them to be humble. When a man invites us to a wedding supper we should not take the highest room (place). Why not? Perhaps this man has invited a man more honorable than we are, and then the master will tell us to give our place to this man and we with shame must go and take the lowest (last) place. But when we are bidden or invited we should sit down in the lowest place.

Then when the master comes, he will say to us: "Friend, go up there," and then we shall have worship (praise) in the presence of them, that is, with them who sit at the table with us. The proud shall be made low, but the humble shall be made high, as Jesus says: "Whosoever exalteth (lifts up) himself shall be abased (put down); and he that humbleth himself shall be exalted (lift up)." We are only poor sinners and need God's mercy in Christ Jesus. Come, let us all humble ourselves before God and man, and we shall be lift up and receive great honor in heaven.

Then Jesus had a word to say also to him that bade (invited) Him. He saw that this man had invited his friends and brothers, his kinsmen (relatives) and neighbors. Why do people do this? They expect a recompense (a paying back), that is, that their friends and neighbors also invite them and give them a good dinner or supper. Jesus therefore taught that Christians should not invite only those who can invite them again, but first of all should invite the poor, and maimed (crippled), the lame, the blind, because these cannot recompense (pay back) them. But the Christian will get recompense (reward) for it when the just, the Christians, shall rise again on the last day. Therefore Jesus calls the Christian blessed. Come, as Jesus came to save us poor sinner, so let us help the poor, and Jesus will give us a great reward.

Again read this lesson in your Bible, remember v. 11, and answer these questions in writing: 1. What does Jesus promise to them who humble themselves before God and man? 2. Why should we invite the poor and crippled for a feast?

Prayer: Savior Jesus Christ, Thou hast humbled Thyself and didst become obedient unto the death on the cross for us. Now grant (give) that we humble ourselves in our sins, trust in Thy death on the cross, in love serve the poor and crippled, and so be blessed forever. Amen.

Study for Sunday, November 17

"God will have all men (people) to be saved."

1 Tim. 2, 4

In your Bible read Luke 14, 15-24

This meal at the Pharisee's house made one of those who sat at the table with Jesus think of the marriage feast in the kingdom of God, and

he said: "Blessed is he that shall eat bread in the kingdom of God." Yes, blessed are they! But so many do not want to come, as Jesus shows in a story. A man made a great supper and invited many. When supper was ready and he sent his servant to call them, they all began to make excuse. One had to go and see his new land, another had bought some oxen and he had to go and prove (see) them, and the third was newly married and had to stay with his wife. When Jesus invites, then people have so many excuses. First He invited the Jews and they did not want to come. And so still to-day, when Jesus invites people, they have no time for Him and His word. He prepares a great supper with many blessings, namely, forgiveness of sins, peace, joy, life and salvation. But people do not want to come. One must do some work, another must go for a good time, another must stay home, all have no time to go to church and no time to read the Bible. Jesus says of them in the last verse: "None of these shall taste this supper," they shall not receive this forgiveness and life and salvation. O come, Jesus invites you. Come, and receive these great blessings and be saved!

If one people will not come, He will go out and call others, as did that man who made a great supper. When nobody of the invited friends wanted to come, he sent his servant to call the poor and crippled and blind and lame, and to bring them in. The servant did as the lord told him, and he said, "Yet there is room." Then his master told him to go out farther and to compel (urge) them to come in that his house be full. So when the Jews would not come, then Jesus called the people who were not Jews, and yet there is room. Therefore He tells us to go out farther and farther and invite sinners in all the world to come that His house be full. Come, let us go out and invite more and more sinners that many more will come and rejoice in these blessings through Jesus and be saved forever, for "blessed is he that shall eat bread in the kingdom of heaven."

Again read this lesson in your Bible, remember v. 23, and answer these questions in writing:

1. What does Jesus say of those who have no time for His word in church and home? 2. What does Jesus want us Christians to do?

Prayer: Help, dear Savior, that I despise not Thy invitation, but come to Thee and, at last, eat with Thee in Thy kingdom forever. Help also that I now go out and bring many other sinners to Thee and Thy salvation that Thy house be full and they live with Thee in glory. Amen.

Study for Sunday, November 24

"They immediately left the ship and their father, and followed Him."

Matth. 4, 22

In your Bible read Luke 14, 25-35

When many people followed Jesus, He turned and told them what it means to follow Jesus. If a man wants to be a disciple or follower of Jesus, he must hate his father, and mother, and wife, and children, and brethren, and sisters, yes, his own life also. What does this mean? If we want to follow Jesus we must love Jesus more than our parents and other relatives, yes, more than our life. We must be ready to give up friends and relatives and also die for Jesus. Again, He says, "Whosoever does not bear (carry) his cross, and come after Me, cannot be My disciple." He who follows Jesus must suffer shame with Him. Are you ready to do this?

Jesus wants us to remember this, before we follow Him. We should count the cost, that is, see what we must give up and suffer for Him. When we want to build a tower, we first sit down and see how much it will cost and whether we have sufficient (enough) to finish it. Or, when a king goes to war against another king, he first sits down and consults (thinks) whether he is able (can) with 10,000 to meet him who comes with 20,000. How foolish if a man starts to build a tower and does not first see how much it will cost! If he is not able to finish it, people will begin to laugh and mock. How foolish if a king, going to war with another king, does not first sit down to see whether he can with 10,000 meet the other king with 20,000, and then cannot finish the war and must flee! So foolish it is if people quickly follow Jesus and think not what it means to follow Jesus, and then again leave Him! O remember, "whosoever he be of you that forsaketh (gives up) not all that he hath, he cannot be my disciple."

Christ's followers are a salt in this world, vv. 34.35. Now if they follow Jesus, and then again leave Him, they are like salt that has lost its savor (taste)! That salt is not good for anything, you cannot season (salt) your food with it. It is good for nothing and must be cast (thrown) out. They who follow Jesus and then again leave Him, must go away from Him and be lost forever.

Come, let us follow Jesus who loved us and died for us and our sins on the cross. Let us gladly give up our dearest friends and relatives for Him and gladly suffer with Him. Then we shall live with Him in glory.

Again read this lesson in your Bible, remember v. 33, then answer these questions in writing and send your answers to your pastor: 1. What must we be ready to do, if we want to follow Jesus? 2. When is a Christian like salt that has lost its taste?

Prayer: Dear Savior Jesus Christ, thanks to Thee that Thou hast given Thy life for me. Help that I love Thee more than anything and gladly give up everything, also my dearest relatives and my life, for Thee, and then live with Thee forever. Amen. J. L. S.

THE MODERN HOME

A recent writer has told a story of a modern girl who said to a real estate agent when he wanted to sell her a house, "A home? Why do I need a home? I was born in a hospital, educated in a college, courted in an automobile, and married in a church; I live out of the delicatessen and paper bags; I spend my mornings on the golf course, my afternoons at the bridge table, and my evenings at the movies, and when I die, I am going to be buried at the undertaker's. All I need is a garage."—Sel.

A NEGLECTED BIBLE

A neglected Bible means a starved and strengthless spirit, a comfortless heart, a barren life, and a grieved Holy Ghost.—F. B. Meyer.

On top of the Bell Building in New York City there was recently demonstrated a giant loud speaker which could be heard a mile away.

"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.

In spite of the fact that our President each year sets aside a special day on which he urges the entire nation to enter their houses of worship to give thanks for God's uncounted blessings and manifold acts of kindness, our American people are an ungrateful nation. For how small a number actually follows his advice! The great majority of our people give over the day to feasting instead of to thanks unto their God; in deed and in truth, they are unthankful.

Sincere Christians, however, not only make feasting a minor consideration on Thanksgiving day, but are EACH DAY of the year thankful unto our heavenly Father. Our greatest trouble is that we do not THINK enough, that is why we do not THANK enough. Consider who provided all that you need for your bodily and spiritual life and well-being and you will surely join the company of those who are thankful for ALL things, even for the unpleasant experiences of life.

What is uglier than an ungrateful child? And what shall we say of an unthankful child of God? "O give thanks unto the Lord; call upon His name; make known His deeds among the people. Sing unto Him, sing psalms unto Him: talk ye of all His wondrous works." Psalm 105: 1. 2.

Study and remember the following verses during November:

November 3: "Enter into his gates with thanksgiving, and into his courts¹ with praise: be thankful unto him, and bless his name." Psalm 100: 4. ¹house.

November 10: "Be careful¹ for nothing; but in everything by prayer and supplication² with thanksgiving let your requests³ be made known unto God." Phil. 4: 6. ¹worry. ²asking or begging from God. ³wants.

November 17: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Eph. 5: 20.

November 24: "All things come of¹ thee, and of thine own have we given thee." 1 Chron. 29: 14. ¹from. J. A. C. B.

THE EVOLUTION OF THE DANCE

The comment is made repeatedly in speaking of the moving picture, "When we take our children to something which we think is going to be really good, there is nearly always something objectionable thrown in. If not in the main film, at least in the "comedy." Certainly there is! Do you not know the philosophy back of introducing in an otherwise good movie, a scene that is slightly "off color?" The object is to accustom those who attend only the best to accept that which is not so good, and having educated them to accept that which is mediocre, to remove the present border line and present that which is worse. This has always been the game of commercialized amusement. If you have any doubt about it, look at the evolution of the dance.

One hundred years ago, the dance was the minuet and the Virginia reel. "Simple games put to music with just the touching of finger tips," we'd call them today. Then about fifty years ago, there came the square dance with **just an occasional** waltz or two-step thrown in. These allowed a little more familiarity. Then as a generation tolerated that, the square dance was dropped, and the waltz, the round dance and the two-step were adopted. Little by little, as people tolerated the greater familiarity of these, the familiarity was increased. Then commercialized amusements went down into the underworld and brought up the bear dance and turkey trot. That was about 10 years ago. It did not take long with these dances of the underworld to prepare for the next step, and about two years ago, commercialized amusement again went down into the underworld and brought up the vilest that it had to offer, the jazz or shimmy dance.

Fifteen years ago in the dances, young men put their arms around girls, but the hand of the girl usually only touched the young man's shoulder. Today young women, in the dress of the underworld, both embraced by and embracing young men, are jazzing until the wee hours of the morning, with the lights turned low; and in one place of which I have heard, with the lights turned out. No normal young person is going to remain mentally pure, and

few will remain physically pure under the influence of that dance of the underworld.

Sometimes I am asked, "What can we give our young people, which they will like as well as the dance?" **After** the dance has them, nothing! Here is the testimony of a young woman twenty-four years of age, in one of the finest amusement parks in our nation. She said: "I came here, four years ago, believing in the dance. My father and mother were loyal Christians, and very much opposed to it, **but I thought their attitude was narrow.** Today, if I could have my way about it, there would never be another social dance in this playground. I soon found that young people who dance here on Thursday night (our dancing night) dance somewhere else every night in the week. They care for nothing else. I became so weary of the shallowness of it and the spoiling of their lives, that I made a rule that anyone attending the social dance here must be a regular attendant at one other social function; but they are so hard to interest in anything worth while **after the dance once gets them.** The physical intoxication of it just spoils them for anything else; nothing else is fast enough."

Is it not, in the light of these truths, high time that an awakened Christian manhood and womanhood took an active interest in seeing that our boys and girls and young people have clean, worth-while, ideal-building, recreational and social advantages? —Selected.

SINGING BY DEAF-MUTES

An unusual entertainment was part of the Christmas celebration for the deaf-mutes of Milwaukee. A young mechanist unable to hear or speak since he was two years old, has trained himself to sing after a fashion that his fellows can understand and enjoy. On this occasion he rendered "Silent Night, Holy Night."

Instead of spelling out words, he uses signs which have been invented to mean words or phrases. He avoids the "silent slang" which is much employed in ordinary conversation, because its use would destroy the poetic effect of the song. By waving his arms and using

his body to indicate the rhythm he creates the illusion of music for the deaf. The word signs fit into the song better than long spelled out words.

His audience in praising him spoke of the "grace" of his singing. Since he makes no sound and his auditors hear nothing, they approach his art through sight. Among the hundred thousand deaf-mutes in this country there are perhaps not more than a score of trained "singers." They also lecture on poetry, and readings of Shakespeare are popular. Even a deaf mute can feel the music in his magic lines. —New York Times.

A TEXT-BOOK FOR FOUR HUNDRED YEARS

A book that was published for the instruction of children in 1529, that was found so useful that immediately it was translated into dozens of languages, that has served as text book for four centuries and today is used not only by thousands of American children, but by young and old receiving instruction in Christian truth in far-off India and China, in fact the world over, such a book surely is unique in the history of pedagogy. That book is Martin Luther's Small Catechism.

We think back to the texts that were used in the "dear old, golden school-days." Your modern child will scorn such hopelessly dull pages. His primer and geography have been so decorated and improved that not even Cinderella could have experienced a more marvelous transformation. And that is going back just a single generation.

We know of only one text book that has stood the test not only of years, but of centuries. That is the Small Catechism. Lutheran children today study the same humble pamphlet that their fathers and mothers before them conned. And the latter but took up the book that their parents had used. No attempt has been made to adorn or to prettify it. It presents the same sober guise that we meet with in the earliest editions. In simple questions and answers the fundamentals of Christianity are made clear. Because Luther adhered so closely to the Bible, his Catechism has

established itself firmly in the Church as the text preeminent for the instruction of children.

It takes the Ten Commandments and shows what men must do. Because nobody has kept the Divine Law a Savior is necessary. The next section, dealing with the Creed, logically follows. It states the faith of the Church in the Savior, the eternal Son of God, who suffered and died that men might be redeemed from sin; and in the Holy Ghost, who through the Gospel brings this salvation to men. The Lord's Prayer is considered next as teaching men to ask for and obtain God's mercy in Christ through humble and believing prayer.

The last three sections are devoted to instruction in Baptism, the Lord's Supper and Confession.

That is the outline of a very plain book which for four centuries has served as an elementary text book in religion and still is serving that purpose in innumerable classes of children and adults, who are being prepared for membership in the Church.

OVERCOMING INJURY

It is more beautiful to overcome injury by kindness than to oppose to it the obstinacy of hatred.
— Valerius Maximus.

A LUTHERAN PASTOR'S MESSAGE TO THE UNCHURCHED

Dear Friend:

In extending to you a cordial invitation to attend our church services we have no selfish motives. Our object in inviting you is to share with you the message which alone can supply the spiritual needs of man in time and eternity. This message is nothing new. It is as old as Christ and the Apostles, but it alone fits the needs of the individual soul. You will find in our church no sensational stunts furnished for entertainment; you will hear no lectures on the various political, civic and physical problems of man. You will hear nothing but a straightforward message of Biblical truths, based on the conviction that the Bible is the inspired Word of God and that the Church has but the one duty of proclaiming the message

of the Gospel. That alone gives true solution to the pressing problems of life and courage to face the mysteries of death.

It is with a sincere desire of offering to you the eternal verities of the Word, which represent to every man the "one thing needful" for real abiding peace and happiness, that we extend to you an invitation to worship with us. You will find a warm welcome and an atmosphere of cordial fellowship. May your presence in our midst redound to your spiritual edification. —Paul Lindemann, Pastor.

PAINFUL COMPARISONS

The pastor of an Eastern congregation analyzed the pledges of his people in terms of luxury expenditures. The result could not have been pleasant, but must have been thought-provoking.

There are, he said, 431 automobiles in the 408 families of the parish. Forty families pledge less per year than the cost of one tire.

Seven families are happy to contribute per week no more than the cost of one soda.

Forty-six families prize their religion in terms of less than half a pound of candy a week.

Twenty-two families are content with a weekly gift of the cost of two and a half gallons of gas. How far will the car go on that?

Fifty-one families count it a joy to subscribe each week a sum equal to what many men spend for smoking in one day.

Why go further? O yes — one hundred and forty-five more families have pledged nothing.

"If every person gave just like me, I wonder where this parish would be?" — Sel.

Friendship ought to be like God's sunshine, given richly and readily everywhere, poured out royally upon the little, chilly things of earth to make them grow tall and green and strong.

MISSION NEWS

Minneapolis Mission—For almost two years Louis Gamer has been living in Minneapolis. A number of years ago Mr. Gamer was struck by an automobile and since then has suffered a stroke of paralysis, and now is hardly able to walk. He came to church

a number of times, sometimes with the street-car, sometimes with a taxicab or with friends who brought him in their car. Of late, however, it was impossible for him to attend services. During all this time we visited him almost every week and instructed him in the chief teachings of the Bible. On Friday, September 27, he made a confession of his faith before several witnesses, was confirmed, and thereupon received Holy Communion. The pastor's address was based upon the words of Christ to the man sick of the palsy: "Son, be of good cheer, thy sins be forgiven thee." Matth. 9, 2. May Jesus and His forgiveness be his comfort and support in life and death and at all times make him to be of good cheer!

J. L. S.

Omaha Mission—The pastor spoke to a large crowd at Worthington, Minn., on August 4th. About 2,500 Lutherans from the southwestern section of Minnesota and northwestern Iowa came together to celebrate the anniversary of Dr. Martin Luther's Catechism. Rev. Wm. Dallmann of Milwaukee was the main speaker in the afternoon service and your pastor was granted 15 minutes to speak on the work among the deaf-mutes and blind. The Misses Bertha Myklebust and Sophia Larsen signed the two hymns, "Jesus Lover of My Soul," and "Just As I Am," for the assembly. A mass choir sang the hymns while these deaf girls signed and a young blind man accompanied on the piano. The collection in the afternoon service was \$286.00. The committee in charge decided to give this collection or at least part of it to the Omaha Chapel Fund.

The wedding of Mr. Ben Delehoy and Miss Vivian Epley took place on June 20th. Mrs. Delehoy is a Lutheran and her husband has expressed his desire to join the church. We wish them God's blessing.

Miss Anna Suhr and Mr. Will Albrecht of West Point and Winside, Nebraska, respectively, were welcome visitors at services in Omaha on September 1st. We hope to start instruction lessons for Mr. Albrecht by correspondence in the near future.

The State Schools having opened, the pastor will meet his classes regularly, beginning at Council Bluffs School on Tuesday, September 17th, and at the Omaha School on the 19th.

Several of our Omaha members, namely, Mr. Nick Petersen and Mrs. Oscar Trouko, will soon again be busy instructing at the Omaha School. We wish them God's blessing for their work in the new school year.

Mrs. C. R. Koons of Des Moines was saved from serious injury in an accident some time ago. Motoring to Minnesota with friends the car in which she was riding collided with another car and Mrs. Koons received face and body bruises, but no broken limbs.

For all Omaha members it will be good news to hear that Rev. J. L. Salvner of Minneapolis, Minn.,

has kindly accepted our invitation to preach at both services at our Mission Festival on October 20th.

E. M.



Cleveland Mission—Some Lutheran deaf of Findlay, Ohio, and other neighboring cities, who attend our services in Findlay.

We were pleased to greet Mr. Martin and Miss Katherine Eber of Pittsburgh, Pa., after our service in Cleveland on September 15th. They came to Cleveland on an excursion to spend the day with their friend, Miss Helen Warsaw. Mr. Eber and his sister are members of our Pittsburgh mission.

A blind reader of our Mission Quarterly, the Lutheran Herald for the Blind (Moon type), whose home is in the Philippine Islands, recently informed us that he is using the copy of Luther's Small Catechism, which we sent, as a topic of conversation among his friends, neighbors, and other associates. Surely this is a blessed manner of observing the four hundredth anniversary of this precious booklet. May many others follow in his steps.

O. C. S.

New York Mission—We wish to record some of the occurrences in our midst. They are mostly, we are thankful to say, of a joyful nature. However sadness and grief has also cast its shadows on us.

We are now incorporated as St. Matthew's Lutheran Church for the Deaf and the papers are ready for final signing. The incorporators are: Erich M. Berg, John Heil, Albert O. Downs, John Breden, Jr., Hjalmar C. Brogstrand, and John Nesgood. They are all members of long standing and have the interest of the church at heart. They love their Savior and are men of Christian character. May they be faithful to the charge committed to them and serve their Master in promoting the welfare of the church to which they have a sworn allegiance.

The confirmation of Samuel Schmick took place in his home church at Little York, about 70 miles distant from New York City. He will not return to the New York Institution. The pastor instructed him individually after the close of school and he was confirmed on July 14th before a large congregation. A few Sundays later he made his first communion. He gave a good account of his faith and of the hope that was within him. The offering at the confirmation service amounted to \$42.00, and was given to our Building Fund. He will remain a communicant member of our Mission and come as often as the distance will permit.

Mrs. Scheele, a Christian lady of splendid character, presented the pastor with a check of \$50.00, to

be used as he saw fit. It was also put into our Building Fund to insure permanence of our church for future generations.

Wedding bells rang for John Nesgood and Clara Satre. Their wedding was solemnized at the home of the groom's foster mother, Mrs. H. Borgstrand, before a large number of guests. The wedding of Alfred Schoenewaldt and Mrs. Clara Berg was private, but a very happy event. May God bless the marital life of both couples. May Christ dwell among them by His Word. May they so live together that they may attain the far greater bliss which God has prepared for them in life eternal.

Benjamin Ash, our Sunday School teacher, has lost his father in a tragic motorcycle accident. Mrs. Wm. Merkle, the mother of our Edna von Pollnitz, is still bedfast due to a fracture of the hipbone. May God grant her patience in her long illness and may He cheer her in her misfortune. The father of Mrs. L. Brooks has been operated three times, and has now returned to his work.

It has pleased God our Father to call unto rest Elizabeth Prims at the age of nearly 38 years. She was in the first class to be confirmed in New York

City. During all these years she has been faithful in her church attendance and often came to the Lord's Supper. She loved her Savior and confessed Him at the church services and otherwise. She has the comforting assurance that Jesus will confess her before his Father in heaven. She was operated upon for chronic appendicitis in Crown Heights Hospital. The pastor went to see her often, quieted her fears, and strengthened her faith. He had no other thought than that she would be restored unto us and live a useful life for many years. However the shock of the operation left her a nervous wreck. She had to be taken away again for rest and care. To our great surprise she died and was brought home a corpse on September 3rd. She was given a Christian burial, the pastor speaking words of comfort to the bereaved family and then to the assembled deaf. She is with her Savior and Father in heaven. Her trust in Him who says: "I am the way, the truth and the life" gives us this assurance. Let us take to heart the truth of Scripture: Before we are able to say: "Lord now lettest Thou thy servant depart in peace, we must be able to say by faith: my eyes have seen thy salvation." Luke 2, 28-29. A. B.

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