

The Deaf Lutheran.

A MISSIONARY MONTHLY.

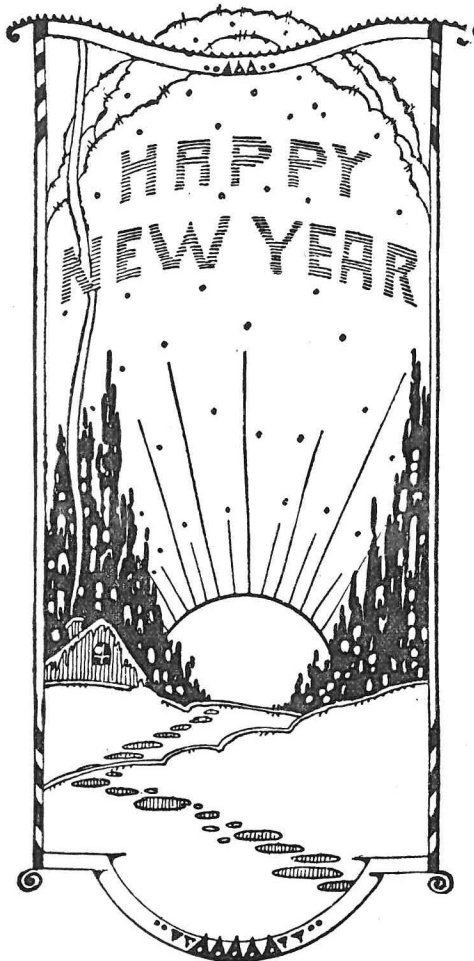
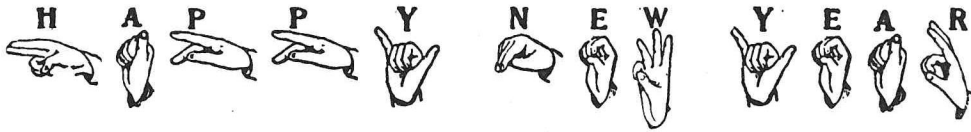
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No. 1.



A PSALM FOR NEW YEAR'S EVE

A friend stands at the door;
In either tight-closed hand
Hiding rich gifts, three hundred and three-score;
Waiting to strew them daily o'er the land
Even as seed the sower.
Each drops he, treads it in, and passes by,
It can not be made fruitful till it die.

O New Year, teach us faith!
The road of life is hard;
When our feet bleed, and scourging winds us scathe,
Point to Him whose visage was more marred
Than any man's; who saith,
"Make straight paths for your feet," and to the
oppressed,
"Come ye to Me, and I will give you rest."

Yet hand some lamplike hope
Above this unknown way,
Kind year, to give our spirits free scope
And our hands strength to work while it is day.
But if that way must slope
Tombward, oh, bring before our fading eyes
The lamp of life, the Hope that never dies.

Comfort our souls with love —
Love of all human kind;
Love special, close — in which, like sheltered dove,
Each weary heart its own safe nest may find;
And love that turns above
Adoringly, contented to resign
All loves, if need be, for the Love divine.

Friend, come thou like a friend,
And whether bright thy face
Or dim with clouds, we can not comprehend.
We'll hold our patient hands, each in his place,
And trust thee to the end,
Knowing thou ledest onward to those spheres
Where there are neither days, nor months, nor years.

— Dinah Muloch Craik.

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EDITORIAL

The New Year

The heathen Romans had an idol known as Janus, whose image had two faces fronting in opposite directions to indicate his supposed interest in the past and the future. The month of January, which begins the new year, was named in honor of this idol.

It is a good custom for any man to pause at the beginning of a new year and to ponder upon past and future events. The passing of 1929 teaches that no man is able to stay the hand of time, that men have no permanent home here on earth, that all temporal achievement is vain and that time erases all earthly successes, joys and sorrows. Men, therefore, err greatly in living so securely here upon the earth; the days of their life pass by rapidly like a shadow which vanishes and returns no more. The fact, that where they stand today, there will be nothing within a few brief years, should move men to abandon their vain ambitions, and their lust for gold; it should prompt them to meditate upon the eternal matters of the spirit. Thus their names may be entered and truly immortalized in God's book of life; thus also the future may hold for them peace, joy, consolation, eternal life and happiness.

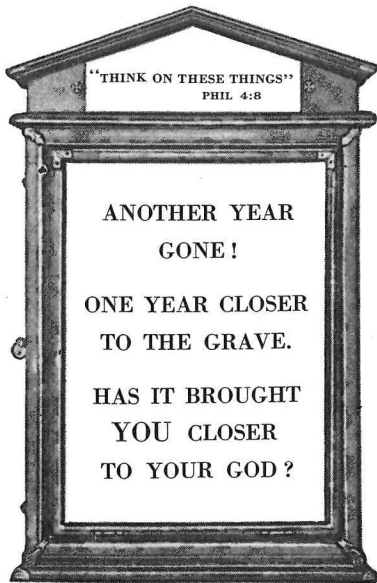
The beginning of the new year is, therefore, a solemn call alike to those who are Christians and to those who are not. It brings to the latter a message of reproof for neglect and failure, and to the former a declaration of encouragement to new endeavor. The ungodly need to learn from the past phantom years that they will have a blessed, happy new year only, if they, too, will accept Jesus

as their friend. The new year should remind them that postponing salvation is bargaining with Satan, who always cheats. Moreover delay usually means deciding against salvation; however there will be joy in heaven over them, too, if they will at once take the hand, that was pierced for their sins, into their own hand of faith. Jesus will surely keep them safely and bless also them for Christian service. These are the great promises of a great Savior, which never fail. There has always been found in the past abundant security for him, who walks through the years of life by faith firmly stayed upon the promises of the ever-blessed One.

In the new year Christians, who have themselves experienced the blessings of Christ's fellowship, need to determine to make the year of 1930 the happiest and richest year of their life; they need to endeavor more earnestly to leave the old wicked habits and besetting sins in the past, to take hold of some long-neglected duty, and to consecrate ALL their physical, moral, mental, and spiritual energies to Jesus.

Satan, the old evil foe, is ever on the alert to bring unhappiness, discouragements, and distress into the lives of God's children. He delights to disquiet the Christians by bringing to their minds the memory of past failures and mistakes. A cloud, the size of a hand, he enlarges on the horizon of their soul to heaven-darkening proportions because he knows that his opportunities are the times of heart and soul weariness. Christians need to remember in the new year that failures and mistakes may spell success to them, if thereby the need of the Savior's constant presence and almighty arm is emphasized to the contrite soul.

May we remember in the new year that all sorrows and hardships are given in mercy and will work out for good to them who love God. You, whose lives are in danger of becoming bitter with toil, want, and other vexations both at home and in your daily occupation, do not disregard or refuse the comfort and light of God's promise merely because the night of your experiences is so dark. In accepting His Word life will again assume a brighter aspect. Be assured that God knows



best when and how to help. The history of Israel and the lives of individual Christians clearly demonstrate, that God, as a rule, begins His plans of salvation in obscurity and seeming absurdity, but always ends them in light and happiness. Learn to confess with the poet:

“Though I sail alone o’er the trackless sea,
 With neither a chart nor map for my guide;
 Though drifting with currents unknown to me
 And carried afar by winds blowing free,
 I fear not, with Him by my side.

Though I tramp alone over desert lands,
 With neither compass nor sign for my guide,
 All paths obscured by the wind-blown sands,
 And the plains infested by robber-bands,
 Led by Him, no harm can betide.

Though I climb alone up the mountain height
 And chasms and gorges yawn deep at my side,
 Enfolded by shadows of darkest night,
 My steps are firm, for He is the Light,
 And I gladly follow my Guide.

When at last my journey on earth is o’er,
 And, weary, I come to the great divide,
 Then my faltering steps will need Him more,
 So I’ll trust to His love as in days of yore
 And joyfully follow my Guide.”

O. C. S.

STUDIES IN THE CHIEF TEACHINGS OF THE BIBLE AND CATECHISM

“All the World Is Guilty Before God”

We have studied the law of God as we find it in the Bible and, last month we learned that the law is written in the heart of man. The sum of this law written in the heart of man at the beginning of the world and then put down in the Bible is this: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,” and, “Thou shalt love thy neighbor as thyself.” Matthew 22, 36-40. All are under this law, for it is written in every heart, and when God says “Thou shalt” He speaks to everyone. All must keep this law.

Some people will tell us that they have kept this law and say as did the rich young man: “All these things have I kept from my youth up.” Matth. 19, 20. When we ask these people: “Have you loved God with all your heart, and soul, and mind? Have you loved your neighbor as yourself?” they will answer, “Yes,” but it will be a very weak “Yes.” They will not say it very boldly. And why not? Because their conscience tells them that it is not true. Ask them: “Has your conscience never told you, ‘You have done wrong’?” and they will quickly feel guilty. Paul writes of the Gentiles who have not the law, “They show the work of the law written in their hearts, and their thoughts the mean while *accusing* or else excusing one another.” Rom. 2, 15. Still more guilty a man will feel when he studies the commandments as Jesus explained them in His Sermon on the Mount. Therefore Paul writes: “By the law is the knowledge of sin.” Rom. 3, 20. And in Rom. 7, 7 he says: “I had not known sin, but by the law: for I had not known lust (evil wishes), except the law had said, Thou shalt not covet.” A man who listens to his conscience and to Jesus when He explains the law must say with Paul in Rom. 7, 19: “The good that I would (wish) I do not; but the evil which I would (wish) not, that I do,” and with Luther in the explanation of the Fifth Petition: “We daily sin much and indeed deserve nothing but punishment.”

Perhaps you will say: “Yes, it is true, also I have sinned, but only very little. I know it is sin to kill, to commit adultery, and to steal, and

therefore I have not done these things. I have not done any crime." Then, my friend, you speak as did the proud Pharisee in the temple who said: "God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." Luke 18, 11. Friend, will that make you just before God, if you have kept only part of the commandments? You know if you have broken one of the traffic rules of the city it will help nothing to say: "I have kept some of the laws." O no, the judge will tell you: "If you break only one of the rules, you are guilty. You must keep all the rules." So it is before God. The Great Judge says in His word: "Who-soever shall keep the whole law, and yet offend in one point, he is guilty of all," James 2, 10. Therefore Jesus said of the proud Pharisee that he went to his house not justified, Luke 18, 14. Yes, all the world is guilty before God. All must die, for that all have sinned, Romans 5, 12. Therefore our Catechism in the explanation of the Second Article teaches everyone to call himself "a lost and condemned creature."

Yes, we all are guilty before God. What shall we do? There is only one hope for us, and that is the precious name JESUS which the Child of Bethlehem received on the eighth day. "His name was called JESUS," Luke 2, 21, "for He shall save His people from their sins," Matth. 1, 21. Therefore at the beginning of the New Year and every day during it let us say:

"I bring my guilt to Jesus,
To wash my crimson stains
White in His blood most precious
Till not a spot remains." J. L. S.

ROYAL DEAF PEOPLE

The recent report that Don Jamie, the deaf heir to the Spanish throne, was undergoing some medical or surgical treatment to cure his deafness, suggests a line of comment upon unusual cases of deafness.

The majority of deaf people come from the homes of ordinary citizens, but the mansions of the wealthy have a proportionate number, and even royalty is not exempt.

Deafness may be either total or partial, congenital or adventitious.

With medical advances, the ratio of deafness is cut down, so that only one in each 1,500 of the general population is "born deaf" or becomes deaf from sickness; the quotation marks around "born deaf" mean that it is impossible to decide if deafness began at birth or in infancy. Any one of the infantile complaints could inflame and impair the delicate organs of audition, before the baby began to "take notice," so that when passing time revealed beyond doubt that the child was deaf, the customary decision is that deafness was caused by some pre-natal influence.

It is not stated how the Spanish prince became deaf. A great deal of effort has been made to alleviate it. A few years ago, the press announced that a chiropractor, by a twist of the prince's neck, has restored the ability to hear. Later it was announced that he was as deaf as before. He has tried all kinds of artificial contrivances, but the deafness persists.

History records other instances of royalty being afflicted with deafness.

Perhaps the earliest was a son of Croesus, King of Lydia, who we are told was the richest man in the world. He lived over five hundred years before Christ. He was conquered by Cyrus and burned at the stake. In the battle at which he was defeated, a soldier was on the point of dispatching him when, it is narrated, his deaf and dumb son saved him for the time being, saying orally, "Man, do not kill Croesus." The question obtrudes itself: Was he taught to speak orally by some teachers of articulation?

Princess Catherine, daughter of Henry II. of England, is said to have been a deaf-mute.

Princess Jean, a daughter of James I. of Scotland, was all her life unable to hear or speak.

Ranking but a few steps below royalty, we could multiply instances where fate, or misfortune, doomed many to a life of silence.

Up to the time of his death, a few years ago Sir Fairbairn, and also his sister was likewise afflicted. They mingled democratically with the deaf, and helped them with both influence and money.

Samuel Bright Lucas, a nephew of Sir

John Bright, nearly all of his fourscore years, was an influential friend of his silent brethren. The day may arrive when deafness no longer exists among God's people, through the nullifying triumphs of medical science; but that day has not yet been reached, and the best man can do is to ameliorate its effects through the medium of education.—The New York Journal.

BIBLE STUDIES FOR SUNDAYS IN JANUARY, 1930

"In JESUS' Name"

A new year is before us. Begin it in the name of Jesus and it will be a richly blessed year to you. In Jesus you will find grace and forgiveness, peace and joy for the whole year. And then you will also serve Him with all that He gives you during the new year; you will be glad to give up all you have for Him and His salvation; you will gladly hear and learn His word which can make you wise unto salvation; and by Christ Jesus you will be able to do all things. May these Bible Studies make strong your faith in Jesus and fill you with joy for His service!

Study for Sunday, January 5

"Verily, I say to you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matth. 25, 40

In your Bible read Luke 16, 1-13

To-day Jesus tells us of a steward (manager) who wasted his master's goods. When he had to give account, or, explain his doings, to his master and saw that he would lose his work, he made friends for himself with his master's goods. He could not dig, for he was not used to it; and he was ashamed to beg. He therefore called all the men who owed his master something. The one owed his master 100 measures of oil, and the steward told him to write 50; another owed 100 measures of wheat, and he told him to write 80. This he did to all of them, and they became friends and he hoped that they would receive him into their homes when he would lose his work. The master commended (praised) the steward, not because he had done wrong, but because he had done wisely and prepared for the future. Now Jesus says: "The children of this world, that is, they who love the world, are wiser in their

generation (in their earthly things) than the children of light, that is, the Christians." The unbelievers are wise in managing the things of this world for their good, but the Christians do not so wisely for their everlasting good. Therefore Jesus tells us to make friends to ourselves with the mammon (money) of unrighteousness. He calls it "the mammon of unrighteousness" because people do so much wrong with it. From the unjust steward we should learn to make friends to ourselves for the last day of the judgment day, that, when we fail (die), they may receive us into the everlasting habitations (heavenly home). This we do when we do good with our money and other good things, as, give to the poor, help people in trouble, bring the word of Jesus to poor sinners. On the last day these will welcome us and say to God: "These people helped us in trouble; they sent missionaries to us, and now we are saved."

Come, let us be faithful (do our duty) in the things God has given us. If we are faithful in the least (money and other earthly things), then we are faithful also in much (heavenly things); and if we are unjust (not do our duty) in the least, we are unjust also in much. If we are not faithful in managing money and other things, then God will not commit (give) to our trust the true riches, the heavenly things, v. 11. If we do not good and right with the money God gives us, then we cannot hope to receive the heavenly blessings which God gives to His children, v. 12. You cannot serve or work for two masters, for you will either hate the one and love the other, or you will hold (stay) to the one, and despise the other. You cannot serve God and mammon (money). Come, let us during the new year use our money and other good things God gives us for the glory of Jesus' name!

Again read this lesson in your Bible, remember v. 9, and then answer these questions in writing: 1. What should we learn from this unjust steward? 2. For whose glory should we use our money and our good things?

Prayer: Dear heavenly Father, all that I am and all that I have I have from Thee. With it all let me during the new year serve Thee and Thy Son Jesus Christ who gave His life on the cross to save me. I ask it in Jesus' name. Amen.

Study for Sunday, January 12

*"Whosoever forsaketh not all that he has
cannot be My disciple."*

Luke 14, 33

In your Bible read Luke 16, 14-18

The Pharisees, who thought themselves better than other people, heard Jesus say these words about the right use of money, "Ye cannot serve two masters, God and mammon (money)." The Pharisees were covetous, that is, they loved money. But they thought themselves to be good people who loved God, and therefore derided (laughed at) Jesus. They intended to say, "You need not say these things to us. We do not belong to those people who love money." But Jesus tells them: "Ye justify yourselves, or, you say you are just and good, before men (people)," and people believe you. But God knows your hearts, He knows that you love money. People perhaps can say nothing bad about us, but that does not make us just and right before God, for He looks at the heart. If we remember this, then we shall not think ourselves better than other people, but humble ourselves. Therefore they who are highly esteemed (honored) among men are an abomination (bad) in the sight (eyes) of God, or, before God. God looks at our hearts, my friend! Let us humble ourselves before Him!

They who love money cannot go into the kingdom of God. The law of Moses and the words of the prophets were till John, v. 16, but now he preaches the kingdom of God, the promised Savior is here, and everyone presses into it, tries hard to go into it, giving up the things of this world for Jesus and His salvation. But the law shall not pass away. Also now people should love God more than money. It is easier for heaven and earth to pass away, than that one tittle (the smallest part) of the law fail. You cannot love money and enter into heaven. And then Jesus spoke to them of another sin in which the Pharisees lived so much. They thought it all right to put away a wife or husband and marry another, if one only would get a letter of divorce. Also to-day many people think it all right to get a divorce before court and then marry again. But Jesus says that God's law must be obeyed. A man who puts away (divorces) his wife and mar-

ries another woman commits adultery, breaks holy marriage; and he who marries the woman that is put away from her husband also breaks holy marriage. Surely, a man who loves sin cannot go into the kingdom of God. Come, during the new year let us not love the world and the things that are in the world! 1 John 2, 15, 16.

Again read this lesson in your Bible, remember v. 17, and then answer these questions in writing: 1. Why does that not make us good before God when people know nothing bad about us? 2. What must we not love if we want to go into the kingdom of God?

Prayer: Heavenly Father, Thou knowest our hearts! Therefore we humble ourselves before Thee and confess our sins at the beginning of the new year. Wash us clean in Thy blood, and help us to hate sin and to love good during the new year for Thy glory. Amen.

Study for Sunday, January 19

*"Blessed are they that hear the word of God
and keep it." Luke 11, 28*

In your Bible read Luke 16, 19-32

To-day Jesus shows us that they who love money and the good things of this world cannot enter into heaven. He tells us of a rich man who had fine clothes and fared (lived) sumptuously (fine) every day, and then speaks of a poor man, full of sores, who was lying at the rich man's gate, desiring to be fed with the crumbs that fell from the rich man's table; and the dogs came and licked his sores. Two men, one rich and the other poor! And both must die. The poor man died, and he trusted in Christ, the King and only Savior, and was a child of God, for the angels carried him into Abraham's bosom, that is, to be with Abraham in heaven. When Christians die the angels are there to carry their souls to the heavenly home. The rich man also died and was buried. But he was not a child of God, he loved money and fine clothes and pleasures, for he lift up his eyes in hell and was in torments (suffering). When a man who loves the world dies he must go to hell and suffer.

And in hell a man can receive no help. The rich man in hell saw Abraham and Lazarus afar off, and he asked Abraham to send Lazarus for

to dip the tip of his finger in water, and then come and cool his tongue, because he was tormented (suffering pain) in this flame (fire). Abraham then told him, that he had received many good things while on earth, and Lazarus evil (bad) things, but now Lazarus is comforted and he, the rich man, is tormented. Yes, they who love not the Lord Jesus, but love the world and the things of this world, they will suffer in hell; and they who love the Lord Jesus and suffer shame with Him will be comforted in heaven. And that suffering in hell and that pleasure in heaven will never stop. Abraham told the rich man in hell of a great gulf (great and wide opening) fixed (put) between the people in heaven and the people in hell. If God's people want to go from hence (heaven) to the wicked in hell, they cannot; and they who want to come from thence (hell) to heaven, also cannot. They will be parted forever. No hope of getting one drop of water in hell!

Oh, how can a man be saved from this everlasting punishment? The rich man in hell asked Abraham to send Lazarus to his father's house, for he had five brethren (brothers). Lazarus should testify (preach) to them that they come not into this place of torment. Abraham said: "They have Moses and the prophets, that is, the word of God; let them hear them." But the rich man thought it better if one would rise from the dead and go to his brethren, then they would surely repent (turn from sin to God and His mercy). Abraham then answered: "If they hear not Moses and the prophets, neither will they be persuaded (urged to believe), though one rose from the dead." Come, let us learn and believe our dear Bible which can make us wise unto salvation, for it tells us of the Savior who suffered and died for us on the cross!

Again read this lesson in your Bible, remember v. 29, and answer these questions in writing: 1. Why did the rich man go to hell? 2. How can a man be saved from going to hell?

Prayer: Heavenly Father, thanks for Thy saving word which tells us about Jesus, the only Savior, and His suffering and death on the cross for our sins. Help that we gladly hear and learn this word and so be saved from everlasting hell and go to everlasting life. Amen.

Study for Sunday, January 26

*"I can do all things through Christ
which strengtheneth me."*

Phil. 1, 13

In your Bible read Luke 17, 1-6

Jesus speaks of offences. Offences are words or doings by which a man makes another fall into sin. The world is full of offences. Everywhere you can see people lead others into sin by their bad example and evil influence. In this wicked world it cannot be but (excepting) that offences come. But woe to that man through whose bad words or wicked life another man is made to fall into sin. Especially little children so easily are led on the wrong way by a bad example. If a man or woman, a father or mother, a brother or sister, leads one of the little ones into sin, it were better for that man or woman if a millstone were hanged about his or her neck and he or she be cast (thrown) into the sea. God will terribly punish those who make others fall into sin! O let us be careful that we not lead others into sin!

But let us take heed (care) to ourselves also when a brother trespasses (sins) against us. What should we then do? Should we go to our friends and neighbors and gossip about our brother? O no, that is sin! Jesus says: "Rebuke (show him his sin) him; and if he repent (turn from sin in sorrow), forgive him." But what if he again sins against us? Should we forgive him the second time? O yes, and more than that. Jesus says: "If he trespass against thee seven times in a day, and seven times in a day turn to thee, saying, I repent; thou shalt forgive him." Again and again we should forgive our brother. This we can learn from our heavenly Father who forgives us in Christ many times a day.

Yes, we should forgive every day! But it is so hard to forgive one another again and again. Therefore we should pray daily: "Increase our faith." The better we know Christ's love to us sinners and His great mercy in forgiving us all our sins every day, the more gladly we will forgive one another. Faith is a wonderful thing! Jesus says that if we had faith as a grain of mustard seed we could with one word uproot a tree and throw it into the sea. God must give

us such a faith! Let us pray every day: "Lord, give us this faith! Increase our faith!"

Again read this lesson in your Bible, remember v. 4, answer these questions in writing, and send all your answers to your pastor: 1. What will God do to those who make others fall into sin? 2. From whom can we learn to forgive one another again and again?

Prayer: Merciful Father, every day Thou forgivest us our many sins in the name of Jesus. Thanks for this love and mercy! Now help that we live not in sin and make others fall, but that we live a holy life for Thy praise and glory. Amen.

J. L. S.

"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.

From the Bible we learn "It is not good that the man should be alone." Gen. 2:18. Someone has rather inelegantly said that "man is a sociable animal." Recluses act contrary to nature. Man WILL have companionship, can not well get along without it. And why does man crave companionship? Because it is natural, it is pleasant, it is necessary.

There are, generally speaking, two classes of associates, good and bad. Surely no thinking man or woman will deliberately choose evil companions. In selecting our friends we will fare best, if we choose as our constant companion our Lord Jesus Christ and let Him influence our selection of the others. If those you choose will not associate with you, because you are always conscious of Jesus' fellowship, and because you permit His Word and will to guide you in your everyday actions, you may be sure they are not proper companions for you.

Our Father in heaven promises to be with us also in the year of grace 1930. Very well, then, let us choose for our other companions people who fear (respect) and love Him, and let us avoid the wicked and godless, then shall we be truly wise.

On the threshold of a new year we urge upon the readers of The Deaf Lutheran the adoption of the habit of committing to memory portions of the Sacred Book, feeling sure they will reap rich and abiding blessings not only for themselves, but for others as well. The following verses are to be studied and remembered, one verse for each week.

January 5: "Certainly I will be with thee." Exodus 3:12.

January 12: "I am a companion of all them that fear¹ Thee, and of them that keep Thy precepts."² Psalm 119:63. ¹respect ²laws or commandments.

January 19: "I have hated the congregation of evil doers, and will not sit with the wicked." Psalm 26:5.

January 26: "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed." Proverbs 13:20.

J. A. C. B.

THE WORD OF GOD REMEMBERED

The Word of God remembered,
Is life unto the soul;
Is breath, and strength, and healing,
It makes the sin-sick whole.
The Word of God remembered,
Is to the sower seed;
Rich handfuls to be scattered,
In thought, and word, and deed.

The Word of God remembered,
Is armour for the fight;
Oh! daily gird it on thee
And keep it clean and bright.
The Word of God remembered,
Will prove both shield and sword;
The only royal weapon
When battling for the Lord.

The Word of God remembered,
Is manna fresh from heaven;
Fruit from the Palace Garden,
By royal bounty given.
The Word of God remembered,
Like stars that gem the night,
Will gilt our path till glory
Dawns in eternal light.

— William Luff.

INFORMATION OF GENERAL INTEREST

Pastor M. Engel requested a release in order to accept a call to a hearing congregation in Berkeley. Our Mission Board granted his request.

The Rev. E. A. Wolfram of Las Vegas, New Mexico, has been called to take charge of the Berkeley field. Pastor Wolfram has a working knowledge of the sign language, having already confirmed two deaf people in Las Vegas a few years ago, so that only a brief training will be necessary before he can enter upon his duties in this promising and important field. May the Lord of the Harvest guide him in making his decision!

Pastor C. Frice of Spokane very reluctantly tendered his resignation because of the recurrence of an ailment which necessitated a year's leave of absence previously. Rev. Frice was wholeheartedly interested in the mission work among the deaf and left the service with the strongest hopes that the Lord might restore his health and enable him to return to this work. Our prayers ascend to the Throne of Grace in Pastor Frice's behalf and we know that "the effectual fervent prayer of a righteous man availeth much." James 5:16.

In June our Synod appropriated \$10,000 per year for the next three years to assist in the financing of new chapels for the deaf. This gives us cause to rejoice; for altogether too much time has had to be devoted to the financing of our building projects, thereby preventing the missionaries in some cases from giving certain work the time and attention it needed. We are happy to note that this condition is now in a large measure remedied.

For several years our Board has failed to get young men from our seminary in St. Louis to enter the deaf mission, so that they felt it necessary to place another missionary into St. Louis. The plan briefly stated is for the present missionary, Pastor Schubkegel, to accede to the requests of the St. Louis deaf for weekly services, which he has been unable to give them, because of the extent of his field, and to serve the deaf at St. Charles. The new missionary is to devote considerable time to the work at the seminary. He is to create and

stimulate an active interest in the work among the deaf, in particular to give instruction in the sign language to as large a number of students as possible, so that all of them will be able to serve individual deaf people who may be located in their future charges, but whom our regular missionaries are unable to reach and serve. It is also expected that from time to time the Lord will move the hearts of some students to enter the blessed and necessary work as full-time missionaries, so that the work will not be retarded through lack of missionaries.

In addition to the seminary work the new St. Louis missionary is to serve the other stations now being served by Pastor Schubkegel and to develop the territory wherever possible.

For this most important field our Mission Board has called Pastor George W. Gaertner of Seattle, who has had thirteen years' experience in the mission among the deaf. May the Head of the Church guide him in the consideration of this call!

In the meantime a temporary arrangement is being carried out at St. Louis. Over a period of four months the students at St. Louis are being given the advantage of weekly instruction in the sign language. For several years Pastor Dahms has been making monthly trips to the seminary, but this plan did not prove to be entirely satisfactory, as the time between lessons was too great and the Chicago missionary could not make more frequent trips to St. Louis. During November Pastor Dahms made weekly visits to the seminary, Rev. Mappes is giving weekly instruction during December, the writer plans to make four trips in January, and in February Pastor Salvner will conclude the course for this year. May our Father in heaven lay His blessing also upon these efforts intended to further the cause of bringing the Gospel message to the Children of Silence!

J. A. C. B.

ACCORDING AS THY FAITH

Art thou a beggar at God's door? Be sure thou gettest a great bowl, for as thy bowl is, so shall be thy mess. According as thy faith, saith He, be it unto you. — John Bunyan.

HIDDEN GOLD FOUND

A story is told of a man whose home and mill, all that he had in the world, were swept away by floods. But, as he stood on the scene of his loss, after the water had subsided, broken-hearted and discouraged, he saw something shining on the bank, which the water had washed bare. It was gold. The flood which had beggared him, had made him rich. "Sorrow strips off loved possessions, but reveals the treasures of the love of God."

LIFE IS LIKE THAT

"Take your needle, my child, and work at your pattern. It will come out a rose by-and-by." Life is like that. One stitch at a time taken patiently, and the pattern will come out all right like the embroidery.

— Oliver Wendell Holmes.

MISSION NEWS

Milwaukee Mission—The Young People's Society of Immanuel congregation, Dietz and Meyer, pastors, sent sixty pounds of choice chocolate candy to the Wisconsin School for the Deaf. Several of the deaf girls were called into the office to weigh the sweets, a pound for each Lutheran pupil. It was amusing to notice how accurately every sack was weighed and how carefully the sacks were distributed so none would fall short and none would get more than their share.

While viewing this activity the observer was impressed with the thought that right here our hearing children could learn a lengthy lesson in order and in fairness.

It was a happy afternoon for them all, ranging from the Kindergarten to the seniors in High School, because they realized from this demonstration that they had some friends outside of their school at Delavan. We only regret that the liberal donors could not be present to enjoy with them the glee and hilarity caused by this present.

A vote of thanks was written by Miss Passage and signed by some thirty members of the second class and sent to the Young People's Society.

C. Gade.

Minneapolis Mission—November 3rd the Twin City Missions for the Deaf celebrated their annual mission festival at Concordia College, St. Paul. We were sorry to see that a number of our members were absent. One of them, however, sent us a letter in

which he excused his absence and enclosed a mission offering of \$3.50 for the Lord's work. Surely, a good example for us all!

Recently a number of our Minneapolis communicants have left the city. Mrs. Fels has again left for Arkansas to take care of her aged father; Miss Skovholt has returned to California; Messrs. E. Johnson and David Hagerstrom, according to a card received from them, were on their way to Texas, but a later card stated that they were in Chicago. May God be with these friends of ours and keep them in His grace! May they also remember our work among the deaf here in their daily prayers!

J. L. S.

St. Louis Mission—Mrs. Vera, Gay Hemminghaus, wife of Mr. Walter Hemminghaus, having been instructed in the chief parts of the Christian doctrine, and having vowed faithfulness thereto, was admitted into membership with the Ev. Luth. Deaf-mute Congregation of St. Louis, Mo., by the rite of confirmation, on November 24th. — We pray the Lord, our God, to strengthen the good work which He has begun in her, that she may continue steadfast unto the end in the truth which she has confessed.

In our service for the deaf in Indianapolis Ind., on December 1st, we were pleased to meet Miss Genorah Livingston, a friend of our member, Miss Helene Bleck, both of the Indiana State School for the Deaf.

C. Schubkegel.

Cleveland Mission—At our regular meeting of the Bible class for hard of hearing in Cleveland on November 21. we were reminded by our secretary, Miss H. C. Gohr, that this class was organized just six years previously to the day, namely, on November 21., 1923. — We know that the Word of God is a gold mine to the human soul and that the many hours spent in the study of God's Word are not wasted but, on the contrary, are the most blessed of all our investments of time because they lead to lasting riches and happiness. May the Bible class never grow surfeited with the precious Word of God and may its members increasingly draw from the Bible peace, comfort and joy for their soul.

O. C. S.

St. Paul Mission—On Sunday, August 4th, less than three weeks old Rose Marie, daughter of Mr. and Mrs. W. J. Prieve, through holy baptism received the forgiveness of sins in which all children are born. If parents would only know and remember what wonderful blessings God pours out upon sinful people through holy baptism they surely would bring their children at an early date.

Mrs. E. Tarras, mother of Miss Margaret Tarras, passed away unexpectedly in Winona in July. We extend to Miss Tarras particularly as well as the other members of the family our sincere sympathy.

The death of a mother especially is a tremendous shock and occasions much heartache. And yet we Christians sorrow not as they which have no hope. And when we have such hope as this bereaved family has we find much reason to rejoice even in the midst of sorrow, for Mrs. Tarras lived the life of faith in Christ Jesus, her Savior. Her every word and act confessed her Christianity. Her words rang true and she proved her faith by her actions. During her life here upon earth she let the light of her faith shine. The family therefore laid her to rest confident that the light of eternal life is shining for her.

May the example of her life of faith in Jesus be a constant comfort to her family and encourage and inspire them and many others to live like unto her.

Miss Tarras is making her home in St. Paul. We welcome also Miss Aldah Anderson, who was confirmed by the Minneapolis missionary, and Miss Eleanor Anderson, a former pupil of the Minneapolis day school.

Mrs. E. Burgess of St. Paul was strongly inclined to send her six-year-old deaf son to the State School at Faribault, but the consideration of the Christian training he would receive at our Lutheran school in addition to the education which compares very favorably with that obtained at the best schools for the deaf in our country moved her to send her boy to Detroit.

Mrs. Burgess suffered a number of temporary disadvantages because her son is so far away from her during his school days. How much greater, however, is the advantage of knowing that her boy is daily under the influence and guidance of the Word

of God, through which the Holy Ghost creates faith in the Gospel of Christ, which is able to save man's soul eternally. Through this brief, temporary separation from her boy here on earth she is given strong hope of eternal companionship with him in heaven.

O that many more parents might disregard the temporal advantages of having their deaf children in a school near their home for the sake of the eternal welfare of the soul of the child! What boundless blessings could flow upon the deaf population of our country, if the great majority of deaf children from our Lutheran homes could receive their education in this splendid school!

King David wrote (Psalm 122:1): "I was glad when they said unto me, Let us go into the house of the Lord." Sixteen deaf people gathered in La Crosse, Wis., on August 4th, with a similar thought in mind. They were not only glad to go into the house of the Lord; they went to considerable effort and expense to be there for the services. Adding up the mileage covered by eleven deaf we found they had traveled over 500 miles to attend this one service.

When a group of deaf show such interest in the church services surely our missionaries will be convinced that their work and their sacrifices are indeed worthwhile and will be found willing to continue in this work. And those of our deaf who live in the very cities where services are held and do not attend regularly or perhaps not at all will bow their heads in deepest shame.

"Blessed are they that dwell in Thy (God's) house: they will be still praising Thee." Psalm 84:4.

J. A. C. B.

LUTHERAN MISSIONS FOR THE DEAF

BOARD OF MISSIONS FOR THE DEAF

Rev. Th. H. Schroedel, Chairman, 3045 Chicago Ave., Minneapolis, Minn.
 Mr. O. Prigge, Treasurer, 5031 So. 41st Ave., Minneapolis, Minn.
 Rev. Jul. Huchthausen, Secretary, 1702 Elliot Ave., Minneapolis, Minn.
 Rev. H. A. Gamber, St. Paul, Minn.
 Rev. W. Walther, 5253 34th Ave. So., Minneapolis, Minn.
 Mr. J. P. Miller, 1617 Elliot Ave., S., Minneapolis, Minn.

NEW YORK MISSION

Rev. A. Boll, 192 Hewes St., Brooklyn, N. Y.
 New York City, Immanuel Lutheran Church, 177 S. 9th St., between Roebing and Driggs Ave., Brooklyn, N. Y. Sunday-school and instructions, Friday evenings, Parish House of St. Matthews, 145th St. and Convent Ave., New York City. Instructions, Saturday morning, 9:30 a. m. Church of the Redeemer, 422 W. 44th St., New York City.
 Albany, Kingston, Schenectady, N. Y., Meriden, Conn. Holyoke, Mass., monthly, by appointment.

PITTSBURGH MISSION

Rev. E. C. Baker, Box 8, East Liberty Sta., Pittsburgh, Pa.
 Pittsburgh, Lutheran Church, Pride St., between Forbes and 5th Ave., 1st and 3rd Sundays, 10:30 a. m.
 Edgewood, Pa., State School, weekly instruction, Y. W. C. A.
 Washington, D. C., Lutheran Church, Jersey and Morgan Sts., 2nd Sunday, 11 a. m.
 Baltimore, Md., Lutheran Church, Sharp and Henrietta Sts., 2nd Sunday, 3 p. m.
 Buffalo, N. Y., Lutheran Church, Dodge and Ellicott Sts., 4th Sunday, 3 p. m.
 New Castle, Pa., by appointment.

CLEVELAND MISSION

Rev. O. C. Schroeder, 2204 Bunts Rd., Cleveland, Ohio.
 Cleveland, O., Lutheran Hall, E. 30th and Prospect Ave., third Sunday and by appointment, 11:00 a. m.
 Cleveland, O., Hard-of-Hearing, 3rd Thursday and by appointment, 8 p. m. Day-school pupils, 3rd Sunday and by appointment, 10 a. m., Lutheran Hall, E. 30th and Prospect Ave.
 Columbus, O., State School, 1st Sunday, 3 p. m.
 Findlay, O., fourth Sunday, 3 p. m., 612 McConnell St.
 Erie, Pa., Lutheran Church, 326 W. 11th St., 2nd Sunday, 3 p. m.
 Fremont, Tiffin, Sandusky, Elyria, Lorain, Oberlin, Mansfield, O., by appointment.
 Danville, Ky., Kentucky State School for the Deaf, by appointment.

DETROIT MISSION

Rev. E. J. Scheibert, 17862 Cliff Ave., Detroit, Mich.
 Detroit, Basement of Trinity Parish House, Gratiot and Rivard Avenues, every Sunday at 10:30 a. m.
 Toledo, Ohio, Church, corner Vance and Ewing Streets, 1st Sunday, 3 p. m.
 Fort Wayne, Indiana, St. Paul's Parish House, Barr and Madison Streets, 2nd Sunday, 10:15 a. m.
 Jackson, Michigan, 122 W. Wesley Street, 2nd Sunday, 3:30 p. m. (Eastern Standard Time.)
 Mt. Clemens, Michigan, Lutheran School, 118 Dickinson Ave., last Sunday, 7:30 p. m.
 Pontiac, Michigan, Y. M. C. A. Headquarters, 148 N. Saginaw St., last Friday, 7:30 p. m.
 Flint, Michigan State School, twice a month by appointment.

CHICAGO MISSION

Rev. A. C. Dahms, 1400 N. Ridgeway Ave., Chicago, Ill.
Chicago, Our Savior's Church, 1400 N. Ridgeway, Sundays,
 May 1—Oct. 31, 10:30 a. m., Nov. 1—April 30, 2:30 p. m.
Englewood (Chicago), St. Stephen's Church, 65th and S.
 Peoria, 2nd and last Sundays, 2 p. m., May 1—Nov. 1.
Grand Rapids, Mich., Emmanuel Chapel, Michigan and Di-
 vision Sts., monthly, as appointed.
South Bend, Ind., Lutheran School, monthly, as appointed.
Kankakee, Crystal Lake, Ill., Valparaiso, Ind., as appointed.

MILWAUKEE MISSION

Rev. C. Gade, 1711 Meinecke Ave., Milwaukee, Wis.
Milwaukee, Emmanuel Chapel, 1711 Meinecke Ave., Sundays
 and other holy days, 10:00 a. m.
Oshkosh, Wis., Trinity Lutheran Church, Bowen and School
 Sts., monthly, 2nd Wednesday, 7:30 p. m.
Sheboygan, Wis., St. Mark's Lutheran Church, N. 7th St.,
 near Ontario Ave., monthly, 3rd Wednesday, 7:30 p. m.
Racine, Wis., St. John's Church, Erie and Kewaunee Sts.,
 monthly, 3rd Sunday, 2:30 p. m.
Mantowoc, Merrill, Waunau, Madison, Watertown, Wis., and
 State School, Delavan, Wis., by appointment.

MINNEAPOLIS MISSION

Rev. J. L. Salvner, 1221 22nd Ave., N., Minneapolis, Minn.
Minneapolis, every Sunday.
Faribault School, twice a month.
Gaylord, Dawson, Minn., Watertown, S. D., every month.
**Fergus Falls, Fergus Falls State Hospital, Northrop, Will-
 mar, Minn., Aberdeen, Big Stone, S. D.**, services every
 three months.
St. Peter, twice a year.

ST. PAUL MISSION

Rev. J. A. C. Beyer, 1162 Marshall Ave., St. Paul, Minn.
St. Paul, Calvary Chapel, Marshall Ave. and Dunlap St.,
 Sundays and other holy days, 10:30 a. m.
**Stillwater, Lake City, Winona, Rochester, Minn., Eau Claire,
 Chippewa Falls, Wis.**, monthly.
**Albert Lea, Austin, Minn., Mason City, Dubuque, Iowa,
 La Crosse, Lancaster, Eastman, Black River Falls,
 Wis.**, bi-monthly.
Decorah, Iowa, by appointment.

DULUTH-SUPERIOR MISSION

Rev. W. Ferber, 116 Chester Parkway, Duluth, Minn.
Duluth, Minn., Mt. Olive Lutheran Church, 19th Ave. E.,
 and 4th St., third Sunday, 1:30 p. m.
Superior, Wis., Christ Lutheran Church, corner Belknap
 and Cummings, first Sunday, 1:30 p. m.
Devils Lake, No. Dak., State School, Saturday before fourth
 Sunday.
Devils Lake, No. Dak., Adults, Mr. Clark's home, Saturday
 before fourth Sunday, 8 p. m.
Grand Forks, No. Dak., Lutheran Church, 608 S. 3rd St.,
 fourth Sunday, 8:15 p. m.
Fargo, No. Dak., Lutheran Church, 112 N. 4th St., fourth
 Sunday, 3:30 p. m.
Cloquet, Minn., Mr. B. Carlson's home, Friday before fourth
 Sunday, 7 p. m.
Winnipeg, Can., School, second Sunday, 9:30 a. m., and
 1 p. m.
Winnipeg, Can., Y. M. C. A., second Sunday, 11:15 a. m.
**Wadena, Bemidji, International Falls, Minn., Rice Lake,
 Wis., Bismarck, No. Dak., Lipton, Sask., Can., and
 Saskatoon, Sask., Can.**, by appointment.

ST. LOUIS MISSION

Rev. C. Schubkegel, 3918-A Natural Bridge Ave., St. Louis.
St. Louis, Grace Lutheran Church, Garrison and St. Louis
 Ave., 2nd and last Sundays, 3:00 p. m.
St. Charles, Mo., Homes of Deaf, last Sunday, 10:30 a. m.
Evansville, Ind., Homes of Deaf, by appointment.
Indianapolis, Ind., Lutheran Church, 717 S. New Jersey St.,
 monthly, first Sunday, 9:30 a. m.
Louisville, Ky., Lutheran Church, 1125 E. Broadway,
 monthly, first Sunday, 7:45 p. m.
Jacksonville, Ill., monthly, third Sunday, Religious instruc-
 tion in State School, 9:00 a. m. Services in Salem
 Lutheran Church, 2:30 p. m.
Columbus, Ind., Lutheran Church, 5th and Sycamore,
 monthly, first Sunday, 2 p. m.
Farina, Ill., Homes of Deaf, by appointment.

OMAHA MISSION

Rev. E. Mappes, 2331 No. 63rd St., Omaha, Nebr.
Omaha, Nebr., Lutheran Church, Benson Sta., first and
 third Sundays, 2:30 p. m.

Lincoln, Nebr., by appointment in the Lutheran Church,
 13th and H Sts.
Sioux City, Ia., Lutheran School, 614 Jennings St., fourth
 Saturday, 8 p. m.
Mitchell, So. Dak., Lutheran Church, fourth Sunday, 2:30
 p. m.
Sioux Falls, So. Dak., School for the Deaf, fourth Sunday,
 7 p. m.
Sioux Falls, So. Dak., Lutheran Church, 8:15 p. m.
Ft. Dodge, Ia., Lutheran Church, 4th Ave., So., and 13th St.,
 second Saturday, 8 p. m.
Boone, Ia., Lutheran Church, 12th and Boone Sts., second
 Sunday, 11 a. m.
Des Moines, Ia., Lutheran Church, 7th and Forest Ave.,
 second Sunday, 3 p. m.
Omaha, Nebr., School for the Deaf, every Tuesday, 8 p. m.,
 and every Thursday, 4:15 p. m.
Council Bluffs, Ia., School for the Deaf, every Tuesday,
 4:15 p. m.

KANSAS CITY MISSION

Rev. A. E. Ferber, 3820 East 25th St., Kansas City, Mo.
Kansas City, Mo., Luth. Church, 16th and Cherry Sts., 1st
 and 3rd Sundays, 3:00 p. m.
Joplin, Mo., 4th Sunday, 3 p. m.
Salina, Kansas, 2nd Sunday, 8:15 p. m.
Lawrence, Kansas, 1st Sunday, 10:30 a. m.
Leavenworth, Kans., 2nd Wednesday, 8:00 p. m., Luth.
 Church, 301 N. 7th St.
Atchison, Kans., 3rd Wednesday, 8:00 p. m., Barthel Home,
 932 Atchison St.
St. Joseph, Mo., 1st Tuesday, 8:00 p. m., Luth. Church,
 1400 Lafayette St.
Springfield, Mo., 4th Saturday, 8:00 p. m.
Wichita, Kansas, 909 S. Market St., 2nd Sunday, 2 p. m.
Olathe, Kans., Fulton, Mo., Duluth and Herfington, Kansas,
 by appointment.
Picher, Oklahoma, Homes of Deaf, 4th Sunday, 10:30 a. m.

SEATTLE MISSION

Rev. G. W. Gaertner, 1101 15th Ave., Seattle, Wash.
Seattle, Wash., Church of Our Redeemer, cor. 15th Ave. and
 Spring St., second and fourth Sundays, 2:30 p. m.
Tacoma, South 16th and L Sts., 2nd and 4th Sundays, 10:30
 a. m.
Everett, Wash., Lombard and 26th, W., 2nd and 4th Sundays,
 8 p. m.
Anacortes, Wash., 20th and O Sts., 1st Sunday, 2:30 p. m.
Bellingham, Wash., 1st Sunday, 406 Gladstone St., 7:30 p. m.
Victoria, B.C., 3d Sunday, cor. Queens and Blanchard, 2 p. m.

PORTLAND MISSION

Rev. E. Eichmann, 944 Kerby St., Portland, Oregon.
Portland, Ore., Hope Church, Rodney Ave. and Wygant St.,
 1st and 3rd Sundays, 2:30 p. m.
Vancouver, Wash., 1st and 3rd Sunday, 7:30 p. m.
Vancouver, Wash., State School, 3rd Sunday, 10:00 a. m.
Salem, Ore., St. John's Lutheran Church, 16th and A St.,
 4th Sunday, 11:00 a. m.
Salem, Ore., State School, 4th Sunday, 2:15 p. m.
Spokane, Wash., 2nd Sunday 11 a. m., and 4th Thursday,
 8 p. m.
Missoula, Mont., Kennewick, Wash., by appointment.

SPOKANE MISSION

Vacant
Spokane, Wash., W. 3rd and Divisions Sts., 2nd and 4th Sun-
 days, 10:30 a. m.
Yakima, Wash., W. 318 Walnut St., 3rd Sunday, 10:30 a. m.
Wenatchee, Wash., 312 Palouse St., 1st Sunday, 10:30 a. m.
Kennewick, Wash., Dover, Boise, Pendleton, Gooding, Idaho,
 by appointment.

LOS ANGELES MISSION

Rev. Gerhardt H. Ferber, 633 W. 43rd St., Los Angeles, Cal.
Los Angeles, Grace Luth. Assembly Hall, Vernon Ave., be-
 tween Hoover St. and Vermont Ave., every Sunday in
 month except the third, 11 a. m.
Alhambra, Emman's Lutheran Church, 3rd and Common-
 wealth Sts., 4th Sunday, 7:30 p. m.
Anaheim, Zion Lutheran Church, Emily and Chartres Sts.,
 4th Friday, 7:45 p. m.
Fresno, Emmanuel Lutheran Church, Ventura and "L" Sts.,
 3rd Sunday, 7:45 p. m.
Long Beach, Zion Lutheran Church, 10th and Linden Sts.,
 2nd Sunday, 7:45 p. m.
Porterville, Y. W. C. A., Putnam and Hockett Sts., 10:45
 a. m.
Santa Barbara, Emmanuel Lutheran Church, W. Sola, be-
 tween Bath and Castillo Sts., 2nd Tuesday, 7:45 p. m.
San Diego, Grace Lutheran Church, Lincoln Ave. and Park
 Blvd., Friday after 1st Sunday, 7:45 p. m.

SAN FRANCISCO MISSION

Vacant
San Francisco, Oakland, Berkeley, Calif.

LUTHERAN MISSIONARY FOR THE BLIND

Rev. A. H. Kuntz, 3804 So. 17th Ave., Minneapolis, Minn.