

The Deaf Lutheran.

A MISSIONARY MONTHLY.

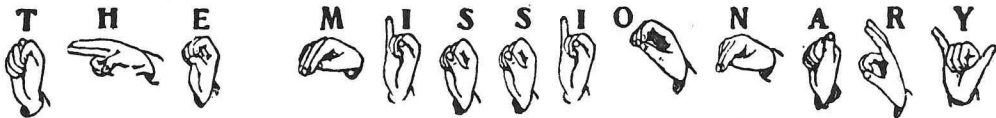
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(Courtesy of Wilde's Bible Pictures Co.)

Peace Statue "CHRIST IN THE ANDES"

Thirteen thousand feet above sea level, on the boundary line between Argentine and Chile, to commemorate the establishment of friendship between the two countries, the monument was placed.

The inscription translated is as follows: "Sooner shall these mountains crumble into dust than Chileans and Argentines break the peace which at the feet of Christ, the Redeemer, they have sworn to maintain."

THE MISSIONARY

Alone and far from home and kin,
He precious souls for Christ would win,
And in his service volunteers
To search the outposts and frontiers.

In homeland and on foreign shores
The Father's kingdom he explores;
On boundless plains, in crowded marts,
The saving message he imparts.

When domiciled in humble shack,
Which may each cherished comfort lack,
With fortitude he bears his lot;
He perseveres and falters not.

Lord, help us, too, in zeal to grow;
Our gifts Thine altars overflow.
Bless those who in Thy name enroll
To still the hunger of a soul.

— Louis Hohnsbehn.

THE DEAF LUTHERAN

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for the Deaf.

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EDITORIAL

Christian Missions

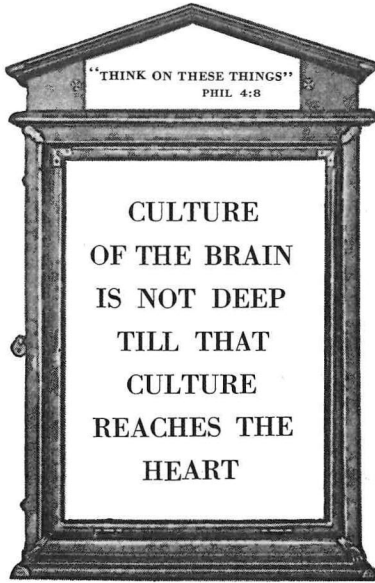
In various sections of our country there are great caves. A stranger would never find his way through the darkness beyond the dangerous pitfalls and bottomless rivers of these marvelous underground places without the assistance of a guide or light. He would certainly lose his life if there were no experienced leaders to guide him through the winding passages beyond the dangerous abysses. In a like manner mankind must perish in passing through the wilderness of this sin-cursed, evil world without the light and guidance of God's Word. Daily men and women are stumbling into the hopeless darkness of eternity because they pass through the years of their life without the Gospel, or because in their homes they have a copy of the Bible on their tables, honored but UNREAD. God has commanded His Church to tell men of their salvation; it is His sincere desire that Christians proclaim to the world redemption and the hope of eternal life through the merits of Jesus.

In spite of modern progress in the fields of science and education the world today is as greatly in need of the Gospel as ever. Material success, the latest inventions and conveniences, physical comforts, cultural improvements, advanced systems of education, all these blessings are utterly inadequate to meet the needs of the human soul. Spiritually dead and sin-cursed humanity needs the heaven-born power of the Gospel to remedy its ills. The Word of God alone can bring proud, spiritually blind and self-righteous people under a blessed conviction of sin and to a firm faith in the grace of God and a happy eternity. We need Christian missions today to arouse sinners to an understanding of spiritual realities, to warn them

of God's wrath against sin and to lead them to salvation through the blood of Christ.

There are still unnumbered people today in all parts of the world who sit in darkness and in the shadow of eternal death, being blind in sin and the children of wrath. These do not belong to the fold of Christ; they are not fellow citizens with the saints nor heirs of the promise of grace and eternal life in Christ. We owe this Gospel, which has blessed us, to them. We are trustees or stewards of the means of grace and should use them everywhere among all people and in all lands to the Savior's glory and to the salvation of fallen mankind. The Savior desires to be revealed and glorified also in the saved souls of the unnumbered millions now sitting in darkness and despair. We must therefore send them teachers and preachers, for St. Paul tells us: "It has pleased God through the foolishness of preaching to save them that believe." 1 Cor. 1, 21. The Gospel has the power to liberate from the dominion and condemnation of sin; it can sanctify and purify the soul. It is therefore the urgent business of all converted church-members to bring this soul-saving message to the multitudes everywhere who are perishing for lack of knowledge of the Savior. Jesus says: "The field is the world." Matt. 13:38. His great mission command reads: "Go ye into all the world and preach the gospel to every creature. Mark 16:15. This command includes the duty to preach also to the deaf and the blind of all countries.

In addition to the benighted heathen in distant lands there are in our own cities and immediate communities many, also among the deaf, who do just as they please, despising the Bible, the Church and its message; they give evidence of a reprobate mind in that they do not wish to have their conscience aroused and peace of mind disturbed; they wish to be left alone to sleep the sleep of eternal death. They imagine that a yoke has been discarded in rejecting religion, but in reality they have thereby become the slaves of Satan and their own evil desires. After a few years of doubtful pleasures Satan leads them to their reward, eternal despair and ruin. In addition to these worldly-minded, whose thoughts are solely and constantly directed to the possessions and pleasures of this life, we find among



the deaf in our own communities also the proud and high-minded, who have more faith in their own personal views and limited reason than in the clearly revealed Word of God. These self-righteous people plan to stand before the holy and just God trusting in their own virtues and good deeds. Christians must convince them of their sin and lead them to the one and only Savior Jesus Christ; they must do this not in a half-hearted manner nor trusting in their own strength, but sincerely and with confidence in the God-given power of the Word.

Though the Christians at times reap only scorn for their efforts, and though they may even experience more suffering in this life than the ungodly, yet they have more than earth-born courage in their trials, knowing that the greatest sufferers in the cause of Christ receive also the greatest rewards from the hands of God. Those whom God conducts into the deepest humiliation here on earth for the sake of the Gospel He adorns in eternity with the brightest crowns. May we therefore in spite of all ridicule and opposition continue to spread the wondrous story of Jesus and His love. Obey the command of your Guide and Helper:

“Go — spread abroad the glad salvation,
The wonders of God’s grace rehearse;
Help send the news to distant nation
By earnest prayer and open purse.

When love the story sweet is telling,
The heart of God the Father yearns;
With joy angelic notes are swelling
Whene’er a soul repentant turns.”

O. C. S.

Regrets

When we express our sincere regrets at the resignations of Pastors Th. Schroedel and Jul. Huchthausen from the Board of Missions for the Deaf and Blind we feel that we are voicing the sentiments of all the members of Ephphatha Conference. The missionaries, and the deaf as well, owe these men a debt of gratitude for their unselfish service, genuine interest and progressive policies. May the Good Shepherd graciously reward them. We welcome Pastor Ed. Witte, the new member of our Board, and wish him the Savior’s blessing in his new duties. O. C. S.

STUDIES IN THE CHIEF TEACHINGS OF THE BIBLE AND CATECHISM

The One Christ, the God-man

“Beautiful Savior!
Lord of the nations!
Son of God and Son of man!”

The Son of God is from everlasting, and then in the fulness of time was made of a woman. Therefore there never was a time when the man Jesus was not the Son of God. He never was a person separate from the Son of God. The Bible so clearly teaches this.

The angel came to Joseph and said: “Mary shall bring forth a son, and thou shalt call His name Jesus,” Matth. 1, 21. And of this same Jesus the angel said to Mary: “That holy thing which shall be *born of thee* shall be called the *Son of God*.” Luke 1, 35. And to the shepherds upon the fields of Bethlehem the angel said: “Unto you *is born* this day in the city of David a Savior which is *Christ the Lord*,” Luke 2, 11. Yes, before He was born, when He was conceived in Mary by the Holy Ghost, He was the Son of God, yea, the true God. For when Mary, after the visit of the angel, came to see her cousin Elisabeth, the latter greeted her with these words: “Whence is this to me, that *the mother of my*

Lord should come to me?" Luke 1, 43. Therefore the Bible also tells us, "The Word was made flesh," John 1, 14; "Jesus Christ is come in the flesh," 1 John 4, 2, 3; "God's Son, made of a woman," Gal. 4, 4; "He took part of flesh and blood," Hebr. 2, 14. O stop and wonder! Jesus Christ, the Son of David also David's Lord! Luke 20, 41-44. And this Son of man is the Son of God forever as He was from His very beginning, for "Jesus Christ is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto Him," 1 Peter 3, 22.

And because the man Christ Jesus never was a person separated from the Son of God, therefore we find only one person in Christ. God not only lives in this man Jesus, as He fills heaven and earth, Jer. 23, 24, or as God comes to the believer, and makes His abode with him, John 14, 23, no, in Christ God and man are one person. Although God is in every tree, we cannot say: "This tree is God," and: "God is tree"; although God lives in the Christian, we again cannot say: "This Christian is God," and: "God is the Christian"; but we can say of this Jesus Christ: "This man is God," and: "God is man," because in Christ God and man are one person. To this Jesus who calls Himself the Son of man Peter says: "Thou art the Christ, the Son of the living God," Matth. 16, 16; Mary's son is the Son of the Highest, Luke 1, 32; David's son is God's Son, Rom. 2, 3. That One Christ, the God-man, who slept in the ship during the storm, also arose and commanded the wind and the waves, Matth. 8. That One Christ, the God-man, who wept at the grave of Lazarus, also said to the dead man: "Lazarus, come forth." John 11. That One Christ, the God-man, who suffered and died on the cross, also cried out with a loud voice and then gave up the ghost and on the third day arose again. The blood of Mary's son shed on the cross is also the blood of God's Son, 1 John 1, 7. Therefore not only a man died for us, but the Prince of Life, Acts 3, 15.

And with the Bible our Catechism teaches the same. In the Second Article we confess: "I believe that Jesus Christ *true God*, begotten of the Father from eternity, and also *true man*, born of the virgin Mary, is *my Lord*, who has re-

deemed me." In the Sacrament of the Altar we read that *the Lord Jesus Christ* took bread, and when He had given thanks, He brake it and gave it to His disciples, and said, "Take, eat; this is *My body*," and then He took the cup, gave thanks, and gave it to them, saying: "Take, drink ye all of it; this is *My blood*." And in Answer 10 of the Christian Questions we read: "The Son is *true God* and *true man*; He died for me and shed His blood for me." Therefore we sing on Good Friday:

"O sorrow dread!
Our God is dead."

And now it is true, as Peter said: "Neither is there salvation in any other for there is none other name under heaven given among men, whereby we must be saved." Acts 4, 12.

Let us thank and praise God for this comforting teaching of the One Christ, the God-man, in our Bible and Catechism. May we diligently search these two books all the days of our life that we now and forever sing to this beautiful Savior, Son of God and Son of man:

"Glory and honor,
Praise and adoration,
Now and for evermore be Thine!"

J. L. S.

BIBLE STUDIES FOR SUNDAYS IN JUNE, 1930

"Live unto Christ"

Jesus gave Himself for you, and arose again, and now Paul writes in 2 Cor. 5, 15: "Christ died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." Yes, live unto Jesus! Give your life to Him every day! Live unto His glory! This you will do if you diligently study His holy word. These Bible Studies should lead you into the Bible and help you to live unto Christ who gave Himself for you! Read them, one every Sunday!

Study for Sunday, June 1

"Fear God. Honor the king."

1 Peter 2, 17

In your Bible read Luke 20, 19-26

The chief priests and the scribes (Jewish teachers) perceived (knew) that Jesus had spoken

this parable (story) against them, and therefore they wanted to lay hands upon Him and kill Him, but they feared the people. Now they tried to get Him in a sly way. They sent forth (out) spies to watch Him. These men should feign (do falsely) themselves just men and ask Him a question, and then watch and see if they could take hold (find wrong in) His words, for which they could deliver (give) Him to the power and authority of the governor.

These men therefore came to Jesus and flattered Him, saying that He teaches right and does not accept the person of any, that means, He cares not whether a man is rich or poor, wise or unwise, high or low, but always teaches the way of God truly. They wanted to deceive Jesus with these flattering words, and then asked: "Is it lawful or right to give tribute (taxes) to Caesar, the Roman emperor, or not?" Now if Jesus would say "No," then they could accuse Him before the Roman governor, saying: "This man is a rebel"; and if He would say "Yes," then they would accuse Him before the people, saying: "This man is for the Romans against the Jewish people. Therefore He should be killed." They thought now they surely would catch something out of His mouth, that they might accuse Him.

But Jesus perceived (knew) their craftiness, their sly plans, and said: "Why tempt ye Me?" Then He asked them to give Him a Roman penny and He said: "Whose image (picture) and superscription (name) has this penny?" They answered, "Caesar's." And He said to them: "Render (give) therefore to Caesar the things which be Caesar's, and to God the things which be God's." He intended to say: "Honor and support the government which is over you, and pay taxes! But also remember your duty to God! Love Him and serve Him and honor Him as God!" This is the duty of all people! And this we shall gladly do if we believe in Jesus Christ as our Savior and then thank Him with a good and holy life! Let us always remember these wonderful words of Jesus and gladly do our duty to our government and our God!

Wonderful words! And the enemies could not take hold of them, they could not find anything wrong in them, and they marvelled (won-

dered) at His answer, and held their peace and were quiet.

Again read this lesson in your Bible, remember v. 25, and answer these questions in writing: 1. What is our duty to our government? 2. What is our duty to God?

Prayer: Lord Jesus Christ, my Savior and Teacher, grant that I do my duty to my government as a true follower of Thee and then also serve Thee with the Father and the Holy Ghost, the one true God. Amen.

Study for Sunday, June 8

"All that are in the graves shall hear His voice, and shall come forth (out)."

John 5, 28, 29

In your Bible read Luke 20, 27-40

Now the Sadducees, who said that there is no resurrection, no rising of the dead body, came to Him with a question. They wanted to show how foolish it is to believe this. God had commanded the Jews by Moses that, if a man married a wife and then died having no child, his brother should then marry his wife and raise up seed (children) to his brother. Now the Sadducees told Jesus of seven brothers. The first brother married, but died without child; the second brother then married her, and he also died without child; and so the third, the fourth, the fifth, the sixth, and the seventh. At last, also the woman died. They therefore asked Jesus: "In the resurrection, when all the dead rise from the grave, whose wife shall this woman be? for seven had her to wife." Jesus gave them a good answer and with it also teaches us about the life after death. He said: "The people here on earth marry and give their daughters in marriage, but not so in heaven. They who will be accounted (judged) worthy to obtain (get) that world, the next world, and the resurrection from the dead, neither marry, nor are given in marriage. They also cannot die any more, for they will be equal (same) to the angels. They shall be children of God because they are risen from the dead." The life in the next world will not be like the life in this world.

The Sadducees accepted and believed the books of Moses. And now Jesus showed them that Moses taught that the dead will rise again,

for he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. Moses would not call God the God of Abraham, if Abraham would never rise from the dead, because He is not a God of the dead, but of the living. Before God all His people live, although their bodies are in the grave, because all shall rise again. Do you believe that the dead shall come out their graves? Also Jesus taught that the dead shall live again. Therefore you ought to believe and say to Him with the Jewish teachers: "Master, Thou hast well (good) said." Then His enemies durst (dared) not to ask Him any more questions. Yes, the dead shall rise again, also we shall come out of our graves. Let us believe Jesus, and ask no more questions! Then death and the grave can no more frighten us!

Again read this lesson in your Bible, remember v. 38, and answer these questions in writing: 1. What does Jesus say about the life after death? 2. Who in the Old Testament also taught that the dead shall live again?

Prayer: Jesus Christ, Thou living Lord and Savior, Thou wilt raise also our dead bodies from the grave as Thou art risen, and we shall live with Thee and the holy angels forever. Thanks to Thee that Thou hast saved us from death and the grave by Thy death and resurrection. Amen.

Study for Sunday, June 15

*"Thomas answered and said to Jesus
My Lord and my God."
John 20, 28*

In your Bible read Luke 20, 41-44.

Now Jesus asked His enemies a question. So we should not let only the unbelievers ask us questions, but we also should ask them. Jesus put this question to them: "How say your teachers that Christ, the promised King and Savior, is David's son? And David himself says in the Book of Psalms, The Lord said to my Lord the Christ, Sit Thou on my right hand, till I make Thine enemies Thy footstool." The Christ should rule till God put all His enemies under His feet, and so He be Lord of all. Jesus then asked this question: "David calls Him Lord, how then is He his son? How can the Christ be both David's son and David's Lord?"

Every true Christian knows the right answer. The Christ is David's son, because He was born of Mary, who was of the house and family of David; and He is David's Lord because He is God's only Son, the true God. A true believer sings and says: "Jesus is true man, the son of David, and therefore can keep the commandments for me and die for my sins; Jesus is true God, and therefore can carry God's wrath and punishment for all my sins and defeat sin, death and devil for me." Let us be glad because Jesus is David's son and David's Lord. Now we confess in the Second Article of our Catechism: "I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord, who has redeemed me, a lost and condemned creature, purchased and won me 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, that I may be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from the dead, lives and reigns to all eternity. This is most certainly true."

Again read this lesson in your Bible, remember v. 42, and answer these questions in writing: 1. How is the Christ both David's Son and David's Lord? 2. What can a believer therefore sing and say?

Prayer: Dear Jesus Christ, true God and true man, Thou art the only Savior. Thou art true God, and therefore mightier than sin, death and devil, and canst save us; Thou art true man, and therefore canst keep the commandments for us and also die for our sins. All praise and thanks to Thee for this great salvation. Amen.

Study for Sunday, June 22

*"God forbid that I should glory, save (excepting)
in the cross of our Lord Jesus Christ."
Gal. 6, 14*

In your Bible read Luke 20, 45-47

In the audience of, or before, all the people Jesus said to His disciples: "Beware (take care) of the scribes (Jewish teachers), which desire or like to walk in long robes (cloaks)!" These robes came down to the feet and were worn by

kings, priests, and other high persons. The scribes wore them, because they wanted to be great and honored. Therefore they also loved greetings in the markets or public places, and the highest seats in the synagogues, the Jewish schools, and the chief or first rooms or places at feasts. The scribes did not seek the glory of God, but their own glory and honor, and therefore Jesus said, "Beware!" So to-day there are many teachers in the church who like to be great and chief in this world and to receive much honor and great glory from people and seek not the glory of God and the Lord Jesus Christ. O beware of these! A true teacher wants no honor and glory for himself, but always seeks the glory of his Lord and Savior.

These scribes not only sought glory and honor for themselves, but also the good things of the people. They devoured (took) widows' houses, and for a show made long prayers. They told women to give them their houses and promised to make long prayers for them. They deceived the people. So many teachers in the church to-day only seek to get people's things and promise great blessings. They care not for people's souls, but only try to get their good things. Jesus says that these teachers will receive greater damnation. God will terribly punish them. A true teacher will not seek to become rich, but only to bring people to Jesus and so save their souls and urge them to serve Christ and become rich in good works.

Again read this lesson in your Bible, remember v. 47, and then answer these questions in writing: 1. Whose glory will a true teacher of Jesus always seek? 2. A true teacher of Jesus will not seek to become rich, but what will he seek?

Prayer: Lord Jesus, give us teachers and preachers in Thy church who seek not their glory and riches, but the glory of Thy holy name and the salvation of many souls. Amen.

Study for Sunday June 29

"God loves a cheerful giver,"

2 Cor. 9, 7

In your Bible read Luke 21, 1-4

How much are you giving for Jesus and His work? Jesus teaches us a lesson in giving to-day. He was in the temple and saw the rich

men casting (giving) their gifts into the treasury, a box for money. And a poor widow came and she cast in thither, into the box, two mites. A mite is one-eighth of a cent. She therefore gave a quarter of a cent.

When Jesus had seen this He told His disciples that this widow had given more than they all. And how was that? Jesus said that the rich men gave of their abundance (riches) offerings to God, but this poor widow of her penury (poverty) had given all the living, all that she had. She gave very little in the eyes of men, but it was very much before God. She gave only two mites, but Jesus said that she gave more than they all. Jesus first looks at what a person has and then sees how much a person gives of that. Perhaps a millionaire gives one thousand dollars for church and missions and a poor man has two dollars and gives it all for Jesus and His work. Then the poor man has given much more than the rich man, because he gave all he had and the rich man gave only a little of all he had.

Jesus praised the widow for giving so much, and so He is pleased if we give much for His work. And we all ought to give much to Him because He gave His all for us on the cross. How much are you giving for church and missions? Jesus knows and sees. O let us gladly give our money for church work! Jesus will soon come again, and then all things, also all money, will be burned up. Therefore let us do good with our money and all that we have and give it for our dear Savior's work of saving souls!

Again read this lesson in your Bible, remember v. 3, then answer these questions in writing and send all your answers to your pastor: 1. How is it that the widow gave more than all the others? 2. Why ought we to give much for the work of saving souls?

Prayer: Dear Savior, let me never forget how much Thou hast given for me and my salvation and help me that I give myself and all I have to Thee with a thankful heart.

"Thou gavest Thyself for me;
I give myself to Thee." Amen.

J. L. S.

"Your salvation does not depend on what you are, but on what He is."

THE CHANGED CROSS

It was a time of sadness, and my heart
Although it knew and loved the better part,
Felt wearied with the conflict and the strife,
And all the needful discipline of life.

And while I thought of these as given to me,
My trial tests of faith and love to be,
It seemed as if I never could be sure,
That faithful to the end I should endure.

And thus, no longer trusting to his might,
Who says, "We walk by faith and not by sight,"
Doubting, and almost yielding to despair,
The thought arose, "My cross I cannot bear."

"Far heavier its weight must surely be
Than those of others, which I daily see,
Oh! if I might another burden choose,
Methinks I should not fear my crown to lose."

A solemn silence reigned on all around,
E'en Nature's voices uttered not a sound.
The evening shadows seemed of peace to tell,
And sleep upon my weary spirit fell.

A moment's pause — and then a heavenly light,
Beam full upon my wondering, raptured sight;
Angels on silvery wings seemed everywhere,
And angel's music filled the balmy air.

Then One, more fair than all the rest to see,
One, to whom all others bowed the knee,
Came gently to me, as I trembling lay,
And, "Follow me," he said, "I am the Way."

And, speaking thus, he led me far above,
And there, beneath a canopy of love,
Crosses of divers shape and size were seen,
Larger and smaller than my own had been.

And one there was most beauteous to behold,
A little one, with jewels set in gold;
Ah, this, methought, I can with comfort wear,
For it will be an easy one to bear.

And so the little cross I quickly took,
But all at once, my frame beneath it shook;
The sparkling jewels, fair were they to see,
But far too heavy was their weight for me.

"This may not be," I cried, and looked again,
To see if any there could ease my pain.
But one by one I passed them slowly by,
Till on a lovely one I cast my eye.

Fair flowers around its sculptured form entwined,
And grace and beauty seemed in it combined.
Wondering I gazed, and still I pondered more,
To think so many should have passed it o'er.

But, oh, that form so beautiful to see,
Soon made its hidden sorrows known to me;
Thorns lay beneath those flowers and colors fair;
Sorrowing I said, "This cross I may not bear."

And so it was with each and all around,
Not one to suit my need could there be found;
Weeping I laid each heavy burden down,
As my guide gently said, "No cross — no crown."

At length to him I raised my saddened heart,
He knew its sorrows, bade its doubts depart;
"Be not afraid," he said, "but trust in me,
My perfect love shall now be shown to thee."

And then, with lightened eyes, and willing feet,
Again I turned, my earthly cross to meet,
With forward footsteps, turning not aside,
For fear some hidden evil might betide.

And there, in the prepared, appointed way,
Listening to hear, and ready to obey,
A cross I quickly found, of plainest form,
With only words of love inscribed thereon.

With thankfulness I raised it from the rest,
And joyfully acknowledge it the best.
The only one, of all the many there,
That I could feel was good for me to bear.

And while I thus my chosen one confessed,
I saw a heavenly brightness on it rest.
And as I bent, my burden to sustain,
I recognized my own old cross again.

But, oh! how different did it seem to be,
Now I had learned its preciousness to see!
No longer could I unbelieving say,
"Perhaps another is a better way."

Ah, no! henceforth my one desire shall be,
That He, who knows me best, shall choose for me;
And so, whate'er His love sees good to send,
I'll trust is best — because He knows the end.

WORLD, COME IN

A Business Proposition

World: You are hereby invited and urged to investigate the resources of the Kingdom of God. You have been trying things all your life and investing in them. Some of your investments have yielded returns according to promise. Several have disappointed you. Others have proved to be sources of constant trouble and even remorse. Just to illustrate what the above three classes of investments mean, we mention a few of your "interests": Your home and opportunity to work; your ideals of useful service; your indulgences — selfish, habit-forming and weakening.

You know, World, you wear a bold front and you talk freely about your achievements, but you have made a lot of blunders. And when you have gone as far as you can, toiled, sweated, and even cursed — you are just about where you started. You began with nothing; your survivors have to bury you. As an acquirer of imperishables, you are an absolute failure.

But say, World, hasn't it frequently occurred to you that there are capacities in life that really endure? The ways of providence, the phenomena of spirituality, the conviction that there is something beyond the grave — if you were a miner you would dig deeper. If you were a business man you would investigate these. Not to do so would be foolish. They say there is one born every minute: but are you the one? Well, you are if you refuse to hear what Jesus the Christ revealed about God, your soul and a future life.

Now don't continue traveling through life by guess, and quit taking advice from folk who know no more than you do. Let God tell you what you can make of yourself. You can make contact with the data very easily. Get yourself a Bible and read it. Get down on your knees and say, "Lord, teach me." Go to church next Sunday and get the thrill of fellowship. Keep after God day in and day out. He rewards those who find Him with joy and peace.

But, World, you will need to act honorably with God. You can't take your kind of

motives, your kind of methods and your kind of triumphs into heaven. You will have to leave them behind some day. Why not leave them now? Start now to act on this proposition. Even tomorrow may be too late for you. (Signed) The Christian Church.

—The Redeemer Record, St. Paul, Minn.

EVOLUTION DISCREDITED

Dean Mathews, of the Chicago University, assures us that the doctrine of Evolution is so absolutely proved that it only remains for us old-fashioned folk who love our Bibles to bring them into conformity with this well-proved truth, or, if we cannot do this, then we must let our Bibles go, and cleave to Evolution.

BUT—Dean Mathews is only a theological professor—not a Scientist. Before we accept his say-so, let us see what noted Scientists, including Darwin himself, have to say.

Prof. Patten, of Dartmouth — “As for biologists, they are further from agreement as to what constitutes the process and conditions essential to organic developments . . . than they were a year ago.”

Dr. Etheridge, of the British Museum — “In all this great museum there is **not a particle of evidence of transmutation of species**. Ninetenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by fact. **This museum is full of proofs of the utter falsity of their views.**”

Prof. Rudolf Virchow, Europe’s most noted pathologist and anthropologist, said at the Twentieth Century Congress of the Anthropological Association: “An hypothesis may be discussed, but its significance can be established only by producing actual proofs in its favor, either by experiment or direct observation. This Darwinism has not yet succeeded in doing. In vain have its adherents sought for connecting links which should connect man with the monkey. Not a single one has been found. This so-called ‘Proanthropos’ which is supposed to represent this connecting link has not yet appeared. No true scientist claims to have seen him. The man-ape has

no existence, and the missing link remains a phantom.”

Sir William Ramsay — “Our survey of the Mediterranean lands reveals no sign of development. It shows us only a process of degeneration and decay.”

Prof. Wm. Bateson, than whom there is perhaps no more eminent scientist living, declared in his presidential address to the British Association, Sydney, in 1914, that “Darwin’s theory no longer can be accepted by scientific men. To us, he (Darwin) speaks no more with philosophic authority. We read his scheme of evolution as we would those of Lucretius and Lamarck.” Prof. Bateson also said, in February, 1929: “It is impossible for scientists longer to agree with Darwin’s theory of the origin of species. No explanation has been offered to account for the fact that, after 40 years, no evidence has been discovered to verify his genesis of species.”

Prof. Beale, Physiologist of Kings College, London. — “There is no evidence that man has descended from, or is, or was, in any way specially related to, any other organism in nature through evolution or by any other process.”

Prof. Fleischman — “It has in the realms of nature not a single fact to confirm it. It is not the result of scientific research, but purely the product of imagination.”

Prof. Haeckel was a strong advocate of Evolution, and once wrote:

“When in 1873 the grave closed over Louis Agassiz, the last great upholder of the constancy of species and of miraculous creation, the dogma of the consistency of species came to an end, and the contrary assumption — the assertion that all the various species descended from common ancestral forms — no longer encountered serious difficulty.”

But in his later years Prof. Haeckel felt that he was standing almost alone among scientific men, and said: — “Most modern investigators have concluded that Darwinism is an error and cannot be maintained.”

Sir Robert Anderson — “It would be laughed out of any court in Christendom.”

Dr. Alfred Russell Wallace — “The great majority of educated persons hold the opinion that the wonderful discoveries and inventions . . . prove that we are really more intellectual and wiser than the men of past ages — that our mental faculties have increased in power. But this idea is totally unfounded. We are the inheritors of the accumulated knowledge of all the ages.

“I have come to the general conclusion that there has been no advance either in intellect or morals from the days of the earliest Egyptians and Syrians down to the keel-laying of the latest dreadnaughts. Through all those thousands of years morals and intellect have been stationary.”

“If Newton and Darwin had been born in the time of the Egyptians they could not have done more than the Egyptians did. The builders of the pyramids were every whit as good mathematicians as Newton.”

Does this look very much like the ascent of man? And be it remembered that Dr. Wallace whom they term “The grand old man of Science,” was Darwin’s co-laborer.

In the “Life and Letters of Charles Darwin,” this statement is found: “Disbelief crept over me at a very slow rate, but was at last complete. It may be truly said that I am like a man that has become color blind. Though once capable of wonder, admiration and devotion in the presence of the works of God, now not even the grandest scenes could cause any such convictions and feelings to rise in my mind. . . . For myself I do not believe that there has been any revelation.”

Toward the close of his life, almost bed-ridden for months, he turned at last to the Bible as the Book of his faith. According to the testimony of Lady Hope, she found him one afternoon with his Bible in hand and asked:

“What are you reading now?”

To which he answered: “Hebrews — still Hebrews, the Royal Book.”

“I made some allusion,” says Lady Hope, “to the strong opinions expressed by many persons on the history of the Creation, its

grandeur, and then their treatment of the earliest chapters of the Book of Genesis.”

He seemed greatly disturbed . . . and a look of agony came over his face as he said:

“I was a young man with unformed ideas. I threw out queries, suggestions, wondering all the time over everything, and to my astonishment the ideas took like wildfire. People made a religion of them.”

Asked to speak next day to his servants, Lady Hope said, “What shall I speak about?”

And Mr. Darwin replied: “Christ Jesus, and His salvation. Is not that the best theme?”

In his biography it is also stated: “George Romanes was a naturalist of the highest order, an esteemed friend of Darwin.”

Romanes says of himself, that he was perverted from religious faith by the influence of materialistic science. “Scientific men as a class,” he tells us, “are quite as dogmatic as the straightest sect of theologians. . . . Never was any one more arrogant in his claims for pure reason than I was — more arrogant in spirit, though not in letter — this being due to contact with science.” He honestly confesses, **“Man without God” is miserable.** He says further, **“I know from experience** the intellectual distractions of scientific research, philosophical speculation and artistic pleasures; but am also well aware that even when all are taken together and well sweetened to taste, in respect of consequent reputation, means, social position, etc., the **whole concoction is but as high confectionery to a starving man.** . . . There is a vacuum in the soul of man which nothing can fill save faith in God.”

These are but a few of the mature opinions of recognized scientific men, but they serve to show that although evolution is commonly taught in our schools today, yet among the greatest scientists and real thinkers it is a theory that has been discredited as unproved and unfounded in fact; while the Old Book still stands firm as the Rock of Ages.

Dr. William Evans has recently written as follows:

“Strange as it may seem, yet one hears it on every hand, the theologians are more reluctant to let go of the Darwinian theory than

are scientists. It is said that two presiding heads of leading theological institutions sent letters to the Kentucky Legislature when it was discussing the question of continuing the teaching of Darwinism in the schools and institutions of that state, earnestly advising them not to forbid such teaching. Can you understand what is the matter with some theologians? Why should they be the contenders for the overthrow of what is considered the orthodox or Biblical view of the creation of man as set forth in Genesis? Why should the scientists be able to say of the theologian that he does not know enough to know when a thing is worn out and discarded?"

Mr. Philip Mauro, in his valuable publication, "Evolution at the Bar," says:

"Notwithstanding the fact that Darwinism is no longer believed in the circles in which it originated, its influence for harm was never so great as now. The reason is that the theory has found its way into the theological seminaries, and into the school-books of children, where it is doing its deadly and truly devilish work of discrediting, in the eyes of many, the statements of the Word of God."

"The Southern Methodist" speaks in this manner:

"All theories of evolution are in hopeless conflict with the fundamental teachings of the Bible. Being processes of naturalism of one kind or another, none of them make it possible for man to have been created a complete and perfect being. None of them can allow the doctrine of the fall of the race in Adam, and hence can find no logical place for its redemption in Christ. Everything being under the reign of unvarying laws, no room is left for God's providence or for prayer. Even God Himself is largely banished from the earth, while blind, unthinking forces grind unceasingly on, never stopping and never swerving to the least extent. Is it any wonder that those who embrace such a theory are soon at war with the supernatural in the Sacred Scriptures and in religion, and are disposed to cast aside all of the nobler doctrines of redeeming Grace? Indeed, that is the logical sequence of the teachings of all kinds of evolution."

May God save the youth of our land from the pernicious teachings of evolution!

— Free Tract League, Erie, Pa.

THE BRAVEST MEN

Our bravest men are often those of whom the world hears the least. Life to them is a constant struggle. They meet their obstacles every day and pass them in silence.

— Record.

THE POWER OF THE BLOOD

The power of the Blood avails for the blackest and deepest sins, and no man is beyond the reach of God's mercy till the gates of hell have closed upon him. — Echoes.

MISSION NEWS

Minneapolis Mission — "Hallelujah! Jesus lives! He is risen!" Thus also the members of Grace Congregation rejoiced on Easter Sunday. Five deaf attended the oral Bible class at 9:30 and then stayed for the communion service at 10:30 which was spoken and signed. Forty-two deaf came to the Lord's Table, and the Risen Lord sealed to them that His victory is also for them and also gave them strength to walk in newness of life as Christ was raised by the glory of the Father.

At eleven o'clock the regular service was held, which was attended by 59 deaf. The thought came to us: "Why not 59 every Sunday?" The pastor preached from John 20, 1-14 on "The Empty Tomb on Easter Morn." Hymns were signed by Miss Molin and Mrs. Fawcner. To show their joy in the Risen Lord also outwardly, our members had bought several plants which were placed on the altar. The special Easter Offering amounted to \$37.26. The plants were taken to the sick the same day and on Monday. On Easter Sunday afternoon the pastor went out to Anoka State Hospital in order to bring the glorious Easter message to three patients there: the deaf-blind Roy Hassler, Mrs. Knudson, and Mrs. Roberts. We brought two of the plants for them. Mr. Hassler also partook of the Lord's Supper. The next day we wended our way with the other plants to Mr. Kopprasch in the St. Barnabas Hospital, who had received some injury while at work and had to undergo an operation, and to Mr. Gamer, who is no more able to attend services. The Easter message was brought also to them and Holy Communion was celebrated with both. — Easter services were held also at Fari-bault with 13 deaf, in Dawson with 16, in Watertown with nine, and in Gaylord with one. Collections: Dawson, \$2.71; Watertown, \$1.85; Gaylord, \$1.00. Easter offerings were received also from the

following: Florence Fossum, Milbank, S. D., \$1.00; Pearl Knutson, Willmar, Minn., \$1.00. — May the empty tomb make us sure of Christ's resurrection, urge us to rejoice in the finished salvation, and fill our hearts with the joyful hope of our resurrection on the last day!
J. L. S.

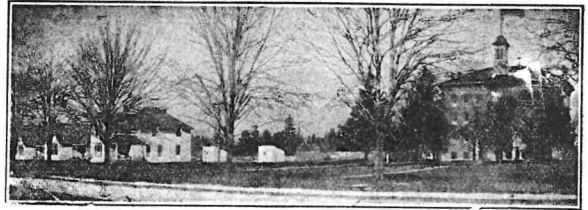


This picture was taken after a regular service at Joplin, Mo. Some of the deaf travel more than thirty miles to attend these services

Cleveland Mission—After our regular service in Findlay in April Mr. Wm. Arras, a graduate of Gallaudet College for the Deaf, Washington, D. C., stated that he has arranged to bring several new Lutheran

deaf with him in his automobile to our meetings in Findlay. Mr. Wm. Arras and his wife travel about forty miles to attend our services.

We feel that the graduates of Gallaudet College have considerable influence in the deaf world which should be exercised in the interest of their church. Lutheran graduates ought to be examples of well trained lay leadership in our deaf congregations. They can render no greater service to the moral and spiritual progress of the deaf than by giving their best service to Jesus and His Church; in addition they will receive a gracious reward in heaven. O. C. S.



Lutheran School For The Deaf, North Detroit, Michigan.
Rev. Wm. Gielow, Superintendent.
6841 Nevada Avenue, Detroit, Michigan.

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