

The Deaf Lutheran.

A MISSIONARY MONTHLY.

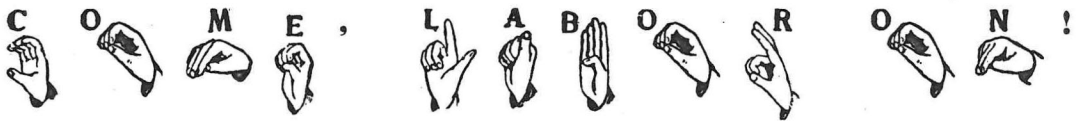
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No. 9.



COME, LABOR ON!



Come, labor on!

Who dares to stand idle on the harvest-plain,
While all around him waves the golden grain?
And to each servant does the Master say,
"Go work to-day."

Come, labor on!

Claim the high calling angels cannot share,
To young and old the Gospel-gladness bear;
Redeem the time; its hours too swiftly fly,
The night draws nigh.

Come, labor on!

The enemy is watching night and day,
To sow the tares, to snatch the seed away;
While we in sleep our duty have forgot,
He slumbered not.

Come, labor on!

Away with gloomy doubts and faithless fear!
No arms so weak, but may do service here;
By hands the feeblest can our God fulfill
His righteous will.

Come, labor on!

No time for rest till glows the western sky,
While the long shadows o'er our pathway lie,
And a glad sound comes with the setting sun —
"Servants, well done!"

Come, labor on!

The toil is pleasant, and the harvest sure,
Blessed are those who to the end endure;
How full their joy, how deep their rest shall be,
O Lord, with Thee! —Jane Borthwick.

THE DEAF LUTHERAN

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for the Deaf

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Editor.....Rev. O. C. Schroeder
2204 Bunts Rd., Cleveland, Ohio

Business Manager.....Rev. W. Ferber
116 Chester Parkway, Duluth, Minnesota

Send all subscriptions, changes of address, and cancellations to Rev. W. Ferber, 116 Chester Parkway, Duluth, Minnesota.

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EDITORIAL

Loyalty

After Sir Hugh Talbot, of the famous British Talbot family, had been sentenced to death by his Moslem captors, life and liberty were offered to him upon the condition that he would signify his abandonment of the Christian religion by bowing under the Crescent and saying: "God is God, Mohammed is his prophet." Life was very dear to Sir Talbot and the Moslem's proposal was a sore temptation to him. In the far-away castle he saw his wife gazing toward the scene and his children playing about the home, innocently prattling of him. Then lifting his heart in prayer he shook off weakness; bearing his breast he said confidently: "I am ready. God wills it."

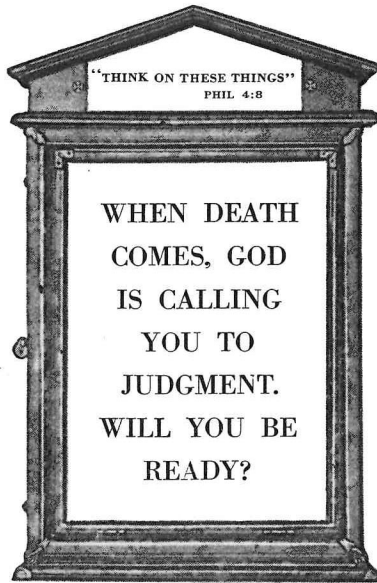
Blessed is the man, here and hereafter, who counts life and its material advantages of less value than the glories of heaven and loyalty to Jesus. The Savior tells us: "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God." Luke 12, 8.

Christians owe their Master the highest type of loyalty, for He has preserved their souls from going down into the pit of eternal remorse and despair. Lutheran Christians especially need to be faithful because God has given to them a bounteous measure of Christian knowledge and spiritual eye-sight to see His glory in the face of Jesus. This knowledge and mercy should constrain them to adore, honor, worship and remain loyal to Him unto the end.

During the month of September pastors and missionaries everywhere look about in their churches and communities to gather people into instruction classes in preparation for church membership. We believe with the Bible that pastors should "feed their flocks with knowledge and understanding." Jer. 3, 15. For this reason we stress the need of proper indoctrination of our members. The study of Holy Writ has a definite, divine promise of blessing and is the means whereby a firm foundation for the Christian faith is established. In addition it brings eternal happiness, for God's Word deals with the enduring matters of life and not merely with the passing phases of our existence, and the transient interests of men. Proper instruction in the fundamentals of Christianity influences confirmands, as a rule, to determine of their own free will to accept the truth. At their confirmation they make a solemn promise before God and an assembled Christian congregation to remain loyal to these doctrines unto death. In accordance with these vows Lutherans have been known to suffer martyrdom; they have at times become pilgrims and strangers for the purpose of keeping inviolate the faith. Loyal men and women have thus retained the glorious heritage of sound doctrine received from their fathers and have passed it on to their children and children's children.

It is decidedly depressing and discouraging to Christian workers, however, to find that at times confirmed members after a few years forget their high resolves and turn their backs upon Christ and the Church, which has educated them. At times these faithless members in their arrogance and frivolity give moral and financial support to religious organizations, which uphold and disseminate faith-destroying errors.

Disloyalty of this kind is distinctly contrary to the teachings of Holy Writ. For example, the Savior advises His disciples thus: "Beware of false prophets." Matt. 12, 30. That means, "reject them" and "have no spiritual communion with them." Furthermore St. John tells us: "If there come any unto you and bring not this doctrine, *receive him not into your*



house, neither bid him God speed." 2 John 9, 10. St. Paul likewise admonishes the Christians thus: "Mark them which cause divisions and offenses contrary to the doctrine which you have learned and *avoid them.*" Rom. 16, 17.

When in some rare cases such disloyal members add insults to their treachery and heap ridicule and scorn upon the faithful shepherds of the Church, which educated them, what criminality is theirs? They are indeed biting the very hand that fed them. The Mouth of Truth, the eternal God, solemnly warns such of the dire consequences of their treachery. He declares unto them this eternal verity: "Be not deceived, God is not mocked." Gal. 6, 7. Even if the faithless prosper for a time in the things of this world, the disastrous results of their knavery are as inevitable as death itself.

Furthermore the disloyalty of confirmed church members is a constant and abiding offense to weak Christians and the newly confirmed. Who will deny that there are those, who are easily influenced by the conduct of others? Indeed there are many *weak characters* whose activities in the churches are controlled by what they see others do. There are those, who would remain loyal to the Church, if others would do likewise. Many break their

vows merely because others have broken them.

With regard to this phase the blessed Savior warns men: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. 18, 6.

Moreover it is the duty of all faithful Christians to warn the disloyal of the stupendous danger of impenitence. God says to every true believer: "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." Lev. 19, 17. And the Savior tells us: "Go and tell him (your brother) his fault." Moreover He instructs us to regard a brother who refuses to hear Christian admonition, "as an heathen man and a publican." Matt. 18, 15-17.

Even if the faithless are our own fathers, mothers, sisters, brothers, sons or daughters, we dare not ignore their sin. Our adorable Savior demands undivided loyalty. He tells us: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." Matt. 10, 37. God punished Eli severely because he winked at the sins of his sons. Read 1 Sam. 2, 27-36.

May the members of the 1930-1931 instruction and confirmation classes receive the fear of God into their hearts, which is the beginning of true wisdom! May they ever remain true and loyal to their religious convictions and to the Church, which spends its time and money so lavishly upon their proper indoctrination! May they remain loyal soldiers of the Cross and support morally and financially the truth to the glory of the adorable Savior and the happiness of their own souls. O. C. S.

PRAYER

Prayer is the great lever of the spiritual life; nay, to speak in various figures, it is the lung by which it breathes, it is the atmosphere in which it floats, the wing by which it speeds its flight, and the language by which it daily communes with its own Creator.

—W. Knight.

STUDIES IN THE CHIEF TEACHINGS OF THE BIBLE AND CATECHISM

Our Lord Jesus Christ Gave Himself for Our Sins

The blood of Jesus is the blood of God's Son. The man Jesus Christ is the Almighty and All-knowing One. Now why did the Son of God become true man? Why should we rejoice in this that this one Jesus Christ is both true God and true man? God's word gives us the answer. It says: "*God gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life,*" John 3, 16, and "*God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law,*" Gal. 5, 4, 5, and again, "*For this purpose the Son of God was manifested, that He might destroy the works of the devil,*" 1 John 3, 8. That is the great work which the Father gave Him to do and to finish!

This work is described to us in many ways, and always it is that Christ, true God and true man, who does this work. Our Holy Bible tells us that it is the blood of Jesus Christ His Son which cleanseth us from all sin (1 John 1, 7), that God has purchased the church with His own blood (Acts 20, 28), that the seed of the woman shall bruise the head of the serpent, that is, of the devil (Gen. 3, 15), that in the seed of Abraham, that is, in Christ, all the nations of the earth shall be blessed (Gen. 22, 18), that there is one God and one mediator between God and man, the man Christ Jesus, who gave Himself for all (1 Tim. 2, 5, 6), that through death He was to destroy him that had the power of death, that is, the devil (Hebr. 2, 14), that we have peace with God by the death of His Son (Rom. 8, 32). In all that was done for our salvation we see God and man in Christ Jesus work together. He taught not as the prophets and the apostles, but as the only begotten Son who was in the bosom of the Father and as the Son of man which was in heaven (John 1, 18; 3, 13); He died not as Stephen died, but as the Lord Jesus Christ He gave Himself for us (Gal. 1, 14); He rules over all things not only as the Son of God, but as the Christ whom God raised from the dead and set Him at His right hand in the

heavenly places far above all things (Eph. 1, 20-23). Always we find God and man in Christ Jesus working together. Sweet comfort, indeed! The man Christ Jesus taught as the true God, He died as the Son of God, He rules over all the world as the Son of man! Come, believe the word of Jesus for He is God, trust in His cleansing blood for it is God's own blood, rejoice in Him as King over the whole world for He is your brother, your flesh and blood!

In our Catechism we therefore 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 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." Blessed are you now and forever if this is your confession!

Let us praise God for this precious teaching of His holy word!

J. L. S.

BIBLE STUDIES FOR SUNDAYS IN SEPTEMBER, 1930

"Christ suffered for us"

The Bible Studies for this month again tell us of the suffering Christ. Some one perhaps will ask: "Why does the Deaf Lutheran again and again come with the suffering of Jesus? We have heard enough of that." He who speaks thus does not yet understand the suffering of Jesus and has not yet heard enough of it.

Read the four little words above! It is not enough to know that "Christ suffered," no, we also must know that He suffered "for us." And he who knows this never grows tired of this old, but ever comforting story of Christ's suffering. Always he rejoices in it and sings: "Christ suffered for me! Praise the Lord!"

And that is why The Deaf Lutheran in every number speaks of the suffering Christ.

Everyone of our readers should learn to say: "Christ suffered for me!" There is no salvation without the suffering Christ. Read John 14, 6 and Acts 4, 12! Come, study these Bible Studies with us every Sunday and now and forever rejoice in His suffering for you! May God grant this for the suffering Jesus' sake!

Study for Sunday, September 7

*"If ye shall ask anything in My name,
I will do it." John 14, 14*

In your Bible read Luke 22, 39-46

Now Jesus went out to begin His great suffering for the world. And as He was wont (did so often), He came to the Mount of Olives. To this place He had come so often to pray. And His disciples followed Him. When He was come to the place, He told them to pray that they enter (come) not into temptation and not fall into sin. So we ought to pray much every day, that we fall not into sin and not give up Jesus. Pray, my friend, pray!

Jesus Himself gives us a good example. He was withdrawn (gone away) from them about a stone's cast (throw), that is, as far as a person throws a stone, and He kneeled down and prayed. He had to go into great trouble and suffering and went to His Father in prayer. And for what did He ask His Father? He prayed: "Remove (take away) this cup from Me." Jesus had to drink a bitter cup of suffering, and He asked His Father to take it from Him, that He need not suffer. But He gave everything into His Father's hands and asked Him to do as He thought best. He prayed: "Father, if Thou be willing," that means, "If it is Thy wish." And furthermore He prayed: "Not My will (wish), but Thine, be done." If God wished that He suffer all this, He would be glad and willing to suffer it. So in all trouble and sorrow we should go to our heavenly Father and ask Him to take it from us, but then we always should give everything into His hands and ask Him to do what is best for us. In all suffering and sorrow, in sickness and death, may we learn to say with Jesus: "Father, Thy will (wish) be done."

And the Father heard His prayer. Indeed, He did not take the suffering from Him, but

an angel appeared (came) to Him from heaven strengthening Him (making Him strong). Now He was ready to suffer it all. And being in an agony (great sorrow) He prayed more earnestly and His sweat was as it were great drops of blood falling to the ground. Yes, it was a great suffering! So Jesus often does not take suffering and trouble from us, but makes us strong that we can suffer it all. And when He rose up from prayer and came to His disciples, He found them sleeping for sorrow. And Jesus again told them to rise and to pray lest (that not) they come into temptation and fall. They should watch and pray with Him, and see! they sleep and let Him suffer alone. Just as we so often sleep and are careless about Jesus and His suffering. We know He suffered it all for our sins. O let us trust in Him, and then daily pray that we not again fall into sin and leave our Lord and Savior Jesus Christ.

Again read this lesson in your Bible, remember v. 42, and then answer these questions in writing: 1. What should we do in all trouble? 2. What should we do because we know Jesus suffered it all for us?

Prayer: Dear suffering Savior, thanks for me and all my sins. Help that I daily pray and not again fall into sin and not leave Thee. And in everything, in all trouble and sorrow, teach me to pray, "Father, Thy wish be done. Amen."

Study for Sunday, September 14

*"The Son of God Loved me and gave
Himself for me." Gal. 2, 20*

In your Bible read Luke 22, 47-53

While Jesus was telling His disciples to pray that they come not into temptation and fall not into sin, behold (see) a multitude, very many people, and one of the twelve, called Judas, went before them and drew (came) near to Jesus to kiss Him. You perhaps will say: "See how Judas loved Him." Friend, he did not love Jesus. He loved Him with his mouth, but his heart was far from Him, as so many other people do. But they cannot deceive Him. He knew that Judas kissed Him not because he loved Him, but because he

wanted to betray or give Him into the hands of the enemies with a kiss, and therefore He asked: "Judas, betrayest thou the Son of man with a kiss?" He knows the heart of every one, also your heart and mine! He is God!

The other disciples were ready to smite (strike) with the sword, when they saw that the people had come to take their Lord and Master. And one of them did strike the servant of the high priest and cut off his right ear. But Jesus did not want them to use the sword, and said: "Suffer ye thus far," that means, "Let them take Me." And now He showed them all that He is the Son of God, the mighty God. He touched the servant's ear and healed him. That Jesus who suffered for us and all the world is the mighty Son of God. Blessed are you if you trust in Him!

The mighty Son of God! And, see, the chief priests, and the captains of the temple, and the elders (rulers) came out with swords and staves (spears) to catch Him as people go out against a thief. Daily He was in the temple with them, but they stretched forth (out) no hands against Him. And why not? Because His hour was not yet come. But now was their hour and the power of darkness (devil and hell). This was that dark hour when the devil and the wicked had power to lead the Son of God into suffering and death! They could take Him only when His hour was come. A mighty Savior we have! Trust in Him, for He suffered also for you, and you shall be saved!

Again read this lesson in your Bible, remember v. 51, and answer there questions in writing: 1. How did Jesus in the garden show that He is the mighty Son of God? 2. How was it that they could take this mighty Jesus and lead Him to death?

Prayer: Suffering Savior, mighty Son of God, Thou knowest the hearts of men and canst do mighty works! O why didst Thou let the enemies take Thee and lead Thee into suffering and death? O Thou didst it all that we sinners need not suffer forever, but be saved and live with Thee in glory. Thanks for Thy great love! Amen.

Study for Sunday, September 21

"If we confess our sins, He is faithful and just to forgive us our sins,"

1 John 1 9

In your Bible read Luke 22, 54-62

The people took Jesus and led Him away to the high priest's house. The high priest should first judge Him and find something in Him of which they could accuse Him before the Roman governor and have Him put to death. And we see Peter following afar off, and he should be near his Master in this great suffering. Also we sometimes follow Him afar off, when we ought to be near Him. Peter made a great mistake. The men had kindled (started) a fire in the midst of the hall and had sat down together, and Peter sat down with them. He ought to have been with his Master, and there he sat down with the enemies of Jesus, just as Christians should be near Jesus always and then often sit down with the wicked people.

And what happened? While Peter sat there a certain maid beheld (saw) him and earnestly (for a long time) looked upon him, and said to the others: "This man was also with Jesus." And Peter was afraid to say, "Yes, I am a follower of Jesus," and therefore denied Him, saying: "Woman, I know Him not." And after a little while one of the men saw him and said to him: "Thou art also of them, one of this man's disciples." And Peter still afraid answered: "Man, I am not." And about the space (time) of one hour another man confidently (strongly) affirmed (said): "Of a truth this fellow also was with Jesus, for he is Galilaean." They knew Peter was with Jesus because he spoke like the people of Galilee. But Peter denied again, saying, "Man, I know not what thou sayest." And the same happens to other Christians. They sit down with the wicked people who hate the Lord Jesus, and then often are afraid to say: "I am a Christian. I love Jesus," but deny Him, saying, "I know not the man." O let us not go in bad company lest we fall like Peter! May we never be ashamed of Jesus and His Word, but always confess Him as our Lord and Savior before all people!

When Peter had denied his Lord, the cock crew, and the Lord Jesus turned and looked at Peter. It was a warning look and He intended to say: "O Peter what hast thou done?" And he remembered the words of Jesus, "Before the cock crow, thou shalt deny me thrice (three times)." He now saw his sin! But it also was a look full of love and mercy, and He intended to say: "Peter, come to Me! I still love thee, and will forgive thee." Peter then went out with great sorrow, and wept (cried) bitterly. We have a kind and merciful Lord and Savior. He calls us back and promises us forgiveness. O come, let us weep bitterly for our sin, and then humbly ask Him for forgiveness through His blood and serve Him in the beauty of holiness!

Again read this lesson in your Bible, remember v. 62, and answer these questions in writing: 1. What should we not do as Peter, and why not? 2. What should we do when we have fallen into sin?

Prayer: Dear Savior, help that I not sit down with the wicked world and deny Thee, but always stay near Thee. May I always weep over my sins, trust in Thy goodness and forgiveness, and then confess Thee as my Savior before all the world. Amen.

Study for Sunday, September 28

"We believe and are sure that Thou art that Christ, the Son of the living God."

John 6, 69

In your Bible read Luke 22, 63-71

See how Jesus had to suffer for our sins! The men who held Him mocked Him and smote (struck) Him. Then they blindfolded (covered His eyes) and smote Him on the face, and asked Him: "Prophecy (tell), who is it that smote Thee?" And many other things they spoke blasphemously (mockingly) against Him. So many people speak against Jesus and His Word and His Church! They forget that Jesus came to bless them and to bring salvation to them! Come, let us believe in Him and suffer shame with Him!

All night they had mocked Him and made Him to suffer. When it was day the elders (rulers) of the people and chief priests and

scribes (Jewish teachers) came together and led Him into their council, the seventy judges, and now wanted to find something for which they could ask the Roman governor to put Him to death. First, they asked Him this question: "Art Thou the Christ, the promised King and Savior?" He answered, "If I tell you, you will not believe." He had told them so often and also had showed it by His wonderful works, but they did not want to believe. He then furthermore said, "And if I ask you, you will not answer Me, nor let Me go." He then warned them with His coming judgment, saying: "Hereafter will the Son of man sit on the right hand of the power of God." He herewith told them that He will rule over all things and come upon them with His judgment. The same we should tell people who come with their questions about God and heaven and hell. If we answer them, they will not believe; and if we ask them, they will not answer. Let us tell them that Jesus now sits at the right hand of God over all things, and warn them that He will come again to judge all the world, and then show them that they can be saved only by faith in this suffering Savior!

If Jesus is to rule and judge the world, then He must be the Son of God. The Jews therefore asked Him: "Art Thou the Son of God?" And Jesus said to them: "Ye say that I am." He Himself tells us that He is the Son of God, and today many men, also many professors and teachers, teach that He is only a man and not the Son of God. They believe it not just as the Jewish rulers and teachers, who said that they needed no more witnesses, for they had heard it out of His own mouth. They would not believe and judged Him worthy of death because He had said this. But we know He is the Christ, the Son of the living God. And He it is who suffered and died for our sins and surely can save sinners. Let us thank and praise God for this mighty Savior! Friend, do you trust in this Son of God? Do you?

Again read this lesson in your Bible, remember v. 70, answer these questions in writing, and then send all your answers to your pastor: 1. What should we tell the people

who will not believe? 2. What can you learn about Jesus in our lesson? Who is He?

Prayer: Thanks and praise to Thee, Jesus Christ, Thou Son of God! Thou didst confess, although Thou must die for it! And Thou truly art the Son of God, for Thou art risen again and rulest over all the world. Grant that we trust in Thee and be ready at Thy coming again on the last day. 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.

In September usually the work of the church takes on new life; and it is important that this new life be of the proper kind. In this commercial age there is definite danger of over-emphasizing external matters and neglecting the strictly spiritual side of church work. It is true, we need *paying* members in our churches, but we also need *praying* members; and in the final analysis it is more important to pray than to pay.

It is said that an army moves upon its stomach. That means, an army will eventually fail, if it is not properly and sufficiently fed. The army of the Lord, the Christian Church, moves upon its knees. That means, proper and persistent prayer is essential to the success of the work of the church.

Let all readers of The Deaf Lutheran, deaf and hearing alike, go forward in the spirit of prayer. Every faithful pastor prays for his people and every faithful church member will pray for his pastor. And let the members pray also one for another.

The following verses are to be studied and remembered in September.

September 7: "A servant of Christ saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." Col. 4: 12.

September 14: "Without ceasing I make mention of you always in my prayers." Romans 1: 9.

September 21: "Continue in prayer, and watch in the same with thanksgiving: withal¹ praying also for us." Col. 4: 3. ¹at the same time.

September 28: "Pray one for another. . . . The effectual¹ fervent prayer of a righteous man availeth much." James 5: 16. ¹effective, earnest.

J. A. C. B.

INFORMATION OF GENERAL INTEREST

The Rev. E. L. Arndt, for many years a warm friend of our mission among the deaf, wrote the editor of The Deaf Lutheran in 1921, at the time of the 25th anniversary of our deaf missions: "And, oh, that one other wish of mine might be fulfilled in this next quarter century! That something might be done for the poor deaf of China and India. I have seen so many of them here in China without being in any way to help them, because the labor among the hearing was so great and heavy."

About the same time Rev. Arndt wrote that letter, a little Chinese deaf boy about three years old was left at our orphanage in Shinan, China. His picture appeared in The Deaf Lutheran somewhat later at the time of his baptism by Missionary A. H. Gekhardt, who is in charge of the orphanage. Over a period of years some of our missionaries among the deaf have thought of his deaf boy and hoped that his baptism might lead to the beginning of work among the deaf in China.

In the spring of 1929 Pastor Arndt was called to rest and we were once more reminded of the tireless missionary's appeal on behalf of the Chinese deaf. The time seemed fitting therefore to make efforts to have this praiseworthy wish come true. Accordingly, the writer took occasion in a meeting of the Ladies' Aid of Calvary Church in St. Paul last December to speak of the matter and expressed the opinion that here was an opportunity to help do for the Chinese deaf something similar to what Thomas Hopkins Gallaudet, Laurent Clerc and others did for the American deaf over a century ago.

Without any definite idea of what **could** be done, but with a conviction that something

could and should be done, a Fund was started with five dollars from the slender Aid treasury. On the same day an individual member, Miss M. Amondson, contributed an additional \$5.00.

In a personal letter to our parents shortly after, we spoke of the matter as an interesting bit of news. No comments were received until some time after Easter when news reached us to the effect that the Sunday School children of our home church in Saratoga Springs, N. Y., had collected about \$42.00 for the same purpose. What a welcome surprise! What a fine missionary spirit!

We had opportunity in July to speak to the children about the work among the deaf in general and about the prospects of work among the Chinese deaf in particular, and to thank them for their active interest in the project. And we take this means of acknowledging our gratitude publicly.

In the services of Pilgrim Church in the Kenmore District of Buffalo, N. Y., the pastor, Rev. F. J. Schwarz, asked us to speak on our deaf mission work, which we are always happy to do. We spoke on the work in a general way, and made no appeal except the one St. Paul so frequently makes: "Brethren, pray for us." 1 Thess. 5:25; 2 Thess. 3:1; Heb. 13:18. The following day we received a check for \$10.00 from Pilgrim Sunday School for us to use as we saw fit. Ten dollars more, as the sainted Pastor Arndt wished, "that something might be done for the poor deaf of China," for which we thank our young Christian friends of missions in Kenmore.

But how shall we go about this task? Our first thought was to bring James, the young Chinese deaf boy, to America for his education, but we learned later that this plan would have great difficulties to contend with in the office of immigration officials. We discussed the matter with Dr. F. Brand, secretary of our Board for Foreign Missions, in St. Louis last January and learned that Miss Marie Oel-schlaeger, nurse of the orphanage, had spent considerable effort to teach James.

We wrote her, but inasmuch as Dr. Brand had in the meanwhile written Rev. Gebhardt, we had a letter from the latter in May. He is

very much interested in the possibility of opening a school for the deaf in China and makes a number of suggestions as to how this object might be accomplished. He knows of other deaf people living in and around Shinan; in fact they now have another deaf young man about 20 years of age in the orphanage.

It seems possible to bring this older deaf young man to America for a higher education and this is the first goal toward which we are now working. Our thought is to give him a normal school training and then return him to China together with a hearing American teacher, the two to conduct the school in a way similar to the one in which Gallaudet and Clerc worked at Hartford, Conn., in 1817.

Whether this plan can be used remains to be seen, but so much is clear:

- 1) There is a definite need for more schools for the deaf in China, where there are some 400,000 deaf and less than ten schools.
- 2) We have at least one Chinese deaf boy who is a direct spiritual and educational responsibility to our Church.
- 3) Ways and means will not be lacking to carry out the plan in one way or another.

May the Lord of the Church shed His blessing also upon this project intended to extend His Kingdom among the poor deaf of China!

With the acceptance of the appointment of the Rev. E. H. Bertram the Mission Board again has its full membership, and we are hopeful that there will be no further disturbance in its personnel for some time.

Pastor Bertram was a member of the class of 1919 at our St. Louis Seminary, serving charges at Vernon, B. C., Canada, and Madison, Minn., before coming to St. Peter's Church in St. Paul in 1926.

J. A. C. B.

THE MAN WHO PRAYS

The man who prays is putting something into the hands of God that was not there before, and God can do for that man something when he prays that he cannot do unless he prays. —William Douglas Mackenzie.

WHAT A FOOL I HAVE BEEN!

It was early in the spring. I was asked by a friend to visit a poor old man, who was thought to be dying. For many years he had neither heard nor read the Bible; his life had been chiefly spent in the pleasures of the world. His wife kindly asked me in, and on entering the room such a sight met my eyes as I never shall forget. The object of my visit was propped up in bed by pillows. His white locks told that seventy years at least had passed over him. He was sinking fast. His voice was nearly gone; he could only speak in a low whisper. Through the long night he had continually uttered this one dreadful sentence, "It's too late; it's too late! What a fool I have been!" As I sat beside him I spoke gently to him of the Lord Jesus Christ and His finished work, and solemnly warned the old man of his own need of such a Savior. But he paid no attention. Then I spoke to him of the tender compassion of Jesus and His willingness to save; whereupon the dying man turned his face and looked at me. Oh! the despair and terror written upon his countenance as, with a feeble voice, he moaned, "It's too late now: no mercy for me!" Shortly after, he breathed his last.

Oh! dear reader, take heed lest you be cut off in your sins. Do not trifle with the grace that still pleads with you: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

"What a fool I have been! What a fool I have been!" he cried during his last night upon earth. Ah, poor man, thy words were true.

Reader, will you sell your eternal happiness for a moment's gratification? Why be so unreasonable, so cruel to your soul? Count not upon the opportunities of a death-bed. Oh! beware of to-morrow! Souls are generally lost, not because they resolve never to repent, but because they defer it, and defer till it is "too late." Be warned by the solemn example before you.

—J. H.

A good friend is one who says to you what the bad friends says behind you.

STRAIGHT THINKING ON THE SIGN LANGUAGE

The sign language, as used by the deaf, is a language of movements with the hands and arms. Usually, though not always, it is accompanied by changes in facial expression. These changes play something of the role that changes in the tone of voice do in speaking.

The salient facts about this language are:

1. The great criticism against it is that it is an unusual means of communication. It is argued that its use puts the deaf in a class apart. This is true, with the sole qualification that the deaf who use it often mix freely with hearing people by means of spoken and written communication.

2. The second important criticism of the sign language is that it is non-grammatical. Peculiarities in language construction among the deaf are attributed to its use. In this connection it is well to note, however, that these same peculiarities are often found in the language of deaf children educated without its use inside or outside the classroom.

3. As a corollary of the above, the sign-language probably conduces to inexactness of thinking in the inferior deaf child. On the other hand, it is entirely possible for fully educated deaf people comfortably to carry on the highest type of conversation in its medium without loss in subtlety and point of meaning.

4. As a means of instruction, the sign language, especially finger spelling, has certain marked advantages. It is accurate, rapid, and non-fatiguing.

5. As a means of communication between pupils, it is popular, readily assimilated and enables them to forget their deafness throughout happy hours. At the same time it seriously interferes with vocabulary acquisition and mastery of idioms. But as before stated it is evident that the remedy lies deeper than the mere elimination of signs.

6. The indiscriminate use of the sign language tends to interfere with speech and speech-reading. However, many skilled speech-readers have always used the sign language, where as many who have been barred from its use have never developed into practical speech-readers.

O. in the Kansas Star.

MISSION NEWS

Detroit Mission—On the day of the Annual Lutheran Deaf Institute festival, Sunday, June 29, we received news of the death of Mr. Wm. Smith, who together with his wife for many years had been a member of our New Haven group. Mr. Smith had been ailing since last fall with neuritis of the bones. It is our sincere hope that he died trusting in his crucified and risen Savior, and so may the bereaved family comfort itself with the hope of a blessed reunion in heaven. The funeral took place on Tuesday, July 3, with a small group of deaf and a large number of hearing friends in attendance.

Arthur Braun, treasurer of our Detroit congregation, sustained several broken ribs and severe cuts on his left arm in an automobile accident, which happened on his way to church on Sunday, July 6. Mr. Braun was taken to his parents' home in Ruchton, Mich., and has now again been completely restored. He was even able to be present for an outing which we had in River Rouge Park in the afternoon of July 27.

On Sunday, July 20, Mr. and Mrs. Walter Reiher were blest with the gift of a healthy baby boy.

E. J. Scheibert.

Minneapolis Mission—On the last day of June the pastor and his family started out on a vacation trip to Michigan to meet again with their friends and relatives, especially to visit the aged parents of Mrs. Salvner. It was a delightful trip in many respects. We saw some of God's wonderful works in nature, we enjoyed the kindness and hospitality of relatives and friends for several weeks, and, above all, we had the blessed opportunity of bringing Jesus and His salvation to more than 40 deaf in Saginaw, Mich. Many things to be thankful for indeed!

It was some time in June when a deaf man approached the brother of the pastor inquiring whether we were coming to Michigan this year. When the latter answered in the affirmative, he at once told him that he wanted his child to be baptized. Our brother at once wrote and urged us to arrange for a service for the deaf. Upon our arrival there we got in touch with the deaf, visited most of them, and were heartily welcomed by all! Especially did they rejoice when they heard that a service would be held for them.

Arrangements were made to hold the service in Holy Cross Church at 11 A. M. The three Saginaw congregations of our Church have early services during summer, and therefore all were invited to attend also the eleven o'clock service. A large number of hearing friends came in spite of the hot weather. The church was well filled, and to the surprise of all 45 deaf had come. The hearing and deaf joined in singing the praises of our Lord and Savior, the hearing with their mouths and tongues and the deaf, led by the pastor, with their hands and fingers. A quar-

tette of Holy Cross Church sang a hymn which was interpreted to the deaf by the pastor. A collection of \$55.29 was taken up for our Mission.

Many of the hearing friends were so impressed by the close attention and great eagerness of the deaf that they begged us to see to it that these people be taken care of as to services. Also the deaf expressed the desire for regular services. We have therefore written to Brother Scheibert of Detroit who had already promised the Bay City deaf after a service with nine of them during Synod's meeting there that he would preach regularly to the Saginaw-Bay City deaf. Some of the Bay City deaf also attended the service of July 20. In this service the child of Mr. and Mrs. Gottlieb Bieri was baptized in the name of Jesus Christ for the remission of sins. In the afternoon the pastor spoke on our work among the deaf to the Associated Lutheran Ladies' Aids of Saginaw Valley at their meeting in Richville.

May God bless the preaching of His Word also among the deaf of Bay City and Saginaw unto the glory of Jesus' precious name and the salvation of many souls!

J. L. S.



Kansas City Mission—Mrs. C. Curtis of Lawrence, Kans., suffering a number of years from a very painful case of inflammatory rheumatism has been totally disabled. A deaf Lutheran friend stops in each night after working hours and reads a Psalm or other Scripture passage to her.

Chicago Mission—June 28 Mr. and Mrs. E. C. Weinrich celebrated their silver wedding. About 35 deaf met for the service and a supper at the church. The next day the Weinrich relatives met at Maywood to celebrate the anniversary again with the couple.

Rev. Salvner, of Minneapolis, stopped in at the parsonage with his family on his way to spend a vacation in Michigan with his relatives. He was looking good, and he ought to look better after a vacation.

Mrs. Michaelson is on her vacation in Michigan.

July 5 we had several rains in the morning and sewers flooded our church basement. You should

have seen the mess! And the surprised look on Mr. Retzlaff's face when he came to open church on Sunday morning. No one allowed in the basement, and Retzlaff used the hose and broom that afternoon.

A. C. D.

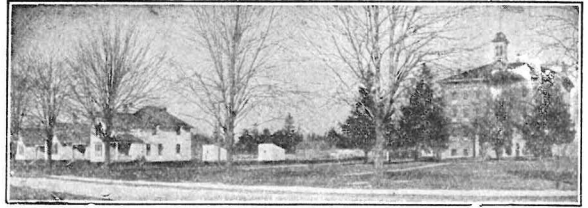
Cleveland Mission—Miss Helen Warsaw, one of our faithful members, has moved back to Detroit. We hope that she will attend services as regularly in Detroit as she did in Cleveland.

On Sunday, July 13, Nellie Jackson and her daughter Fannie were baptized in Elyria, Ohio. Both Mrs. Jackson and her daughter gave a good confession of their faith. We hope and pray that the Savior will be with them until they reach the end of their earthly pilgrimage and enter into glory with all His saints.

During the Walther League convention we were pleased to greet our fellow-worker, Pastor J. Beyer and his family in Cleveland, Ohio. We regret that another co-worker, Pastor A. Boll, of New York, did not find us at home when he called.

In the past week we received an encouraging letter with regard to our tracts in Spanish Braille

from the largest South American library for the blind at Buenos Aires, Argentine. The letter, signed by the President and Secretary of the National Library for the Blind, states that a list of all the deaf-blind and blind associated with the library is being sent. The National Library for the Blind in Buenos Aires is the center for all South American activities among the blind. This library has contacts with the other smaller libraries throughout the continent. We are therefore looking forward to considerable activity in this latest field of missionary endeavors. O. C. S.



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

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