

The Deaf Lutheran

A MISSIONARY MONTHLY

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

Published monthly by Concordia Publishing House, St. Louis, Mo. Subscription price, 50 cts. per annum anywhere in the world, payable strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 14, 1931.

Vol. 23

St. Louis, Mo., September, 1931

No. 9



THE NEED SUPREME.



Thy Church hath need, O Christ, our living Head,
Great need, to hear Thy voice, be safely led.
So many voices lure us from our task;
For love, more love, life hid with Thee, we ask.

We build vast churches, but our hearts are cold;
We give Thy "least ones" not our love, but gold;
Our highest honor, that we bear Thy name,
Do we forget and seek applause and fame?

The Church of Christ, Himself the Corner-stone,
"An holy temple" for our Lord alone;
His Church "without a blemish," this His dream;
His Spirit in our hearts — the need supreme.

M. S. CLINGAN.



The Deaf Lutheran.

Official Organ of Lutheran Church Missions for the Deaf.
Published Monthly.

Fifty Cents per Annum in Advance.

Send all subscriptions, changes of address, and cancellations to **Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.**

The DEAF LUTHERAN goes to press on the 12th of the month.

Send all articles for publication to Rev. O. C. Schroeder, P. O. Box 129, Chicago Heights, Ill.

EDITORIAL.

Courage.

A wise man has truthfully said, "Cowards have no luck." Every worthy cause requires a good pleader and courageous action. Courage frequently is one of the ultimate factors in the success or failure of our plans, both in great and in small enterprises. A resolute mind and a determination to succeed are necessary for achievements in any line of endeavor.

In every heart there is being waged a constant battle between cowardice and heroism. The coward in man strives only for safety while the hero in him thinks only of victory.

Unnecessary fears or apprehensions fill a serious place in human experience. They are due chiefly to a lack of faith in the loving care and protection of our Father in heaven. David, in his encounter with Goliath, considered not only his own inexperience and youth, but also the omnipotent presence of his divine Helper. Like all great characters in secular and Bible history he lived by faith and not by sight. He possessed a firm conviction of realities not seen as well as a loving confidence in a gracious God and the justice of His cause. David placed his affairs in God's hands and trusted in Him above all things. Faith created in the heart of the youthful hero the courage to attempt the seemingly impossible and to conquer in a simple and effective manner the boasting enemy of God's chosen people.

This is the universal experience of all believers. Although bodily exhaustion or mental strain, created by opposition or a full realization of approaching difficulties, may deprive the faithful man of temporary optimism, yet he is ultimately the most courageous of all men; for he is ever secure in the protection of His almighty Friend and Savior. St. Paul boldly declares: "I can do all things through Christ, which strengtheneth me," Phil. 4, 13. Likewise the psalmist David tells us: "By the Lord I have run through a

troop, and by my God have I leaped over a wall," Ps. 18, 29.

Moreover, the true believer does not easily become discouraged. He knows that even seeming failures in the enterprises of this earthly life cannot truly injure him; they may merely prove to be God's means of keeping him in due humility and in a living faith.

Workers in the Christian Church furthermore need never lose courage. They are always assured of success in their labors, since the Savior Himself, by His Holy Spirit, promises to convert sinners and keep them in the true faith. He asks only that the laborers be faithful in sowing the seed of the Gospel. Let us therefore have faith, and we shall have courage even in the most disheartening situations. May we learn to pray with the Christian poet:—

And as the path of duty is made plain,
May grace be given that I walk therein,
Not like the hireling, for his selfish gain,
With backward glance and reluctant tread,
Making a merit of his coward dread;
But cheerful, the light around me thrown,
Walking as one to pleasant service led;
Doing God's will as if it were my own,
But trusting not in mine, but in His strength.

O. C. S.

How the Agnostic was Silenced.

A shrewd worldly agnostic and a Christian clergyman sat at the same table in a Pullman dining-car. They were waiting for the first course at dinner, which would be Hudson River fish. Eying his companion for a moment, the agnostic remarked, "I judge you are a clergyman, sir?"

"Yes, sir; I am in my Master's service."

"You look it. Preach out of the Bible, don't you?"

"Of course."

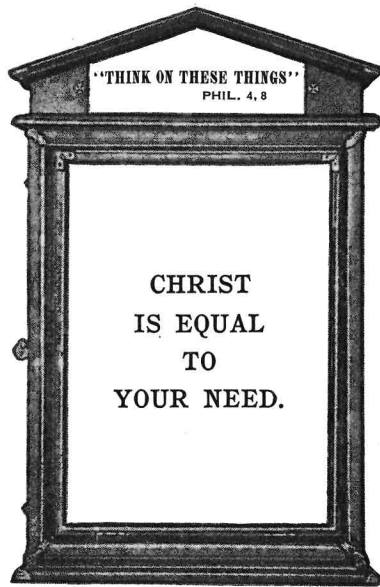
"Find a good many things in the old Book that you don't understand, don't you?"

"Some things."

"Well, what do you do then?"

"Why, I simply do just as we do while eating this delicious fish. If I come to a bone, I quietly lay it to one side and go on enjoying the fish and let some fool insist on choking himself with the bones."

The agnostic was silenced. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned," 1 Cor. 2, 14. — *Witness of God.*



Studies in the Chief Teachings of the Bible and the Catechism.

Jesus Christ the High Priest.

Sin separated man from God. Because of sin man was under the wrath and curse of God. God says in His Word: "*Cursed* is every one that continueth not in all things which are written in the book of the Law to do them," Gal. 3, 10, and: "The soul that sinneth, it shall *die*," Ezek. 18, 4. 20. Oh, what can man do to save himself? My friend, he can do nothing. He can neither keep the Law nor make satisfaction for his sin.

But is there no help for man? Is there no one who can make peace between God and man? Is there no one who can perfectly keep the Law for man and pay for the debt of his sin? In the Old Testament we read of priests and high priests who according to God's Law brought bloody offerings to God for the sins of the people. Read Lev. 16. But the blood of lambs and bullocks could not take away sin, and therefore they had to bring these bloody sacrifices year by year, Heb. 10. No, the priests and high priests and their sacrifices could not make peace between God and man; these sacrifices were to point to Him who would come and by one offering make everlasting peace.

And who is He? This One is Jesus Christ, the God-man. Therefore the Bible, both the Old and the New Testament, call Him "priest" and

"high priest." David says of Him in Ps. 110, 4: "The Lord hath sworn and will not repent, *Thou art a Priest* forever after the order of Melchizedek." And in the New Testament the writer of Hebrews brings these words to show that God made Him a high priest: "God saith also in another place, *Thou art a Priest* forever after the order of Melchizedek," Heb. 5, 6. And in Heb. 7, 26 we read of Jesus: "For such an *High Priest* became us who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." The Old Testament tells us of many priests and high priests, but the New Testament of only One — Jesus. And we need no other. Heb. 7, 24 we read of Him: "This Man, because He continueth forever, hath an *unchangeable priesthood*," and again: "He is made an *High Priest forever*," Heb. 7, 20. Can you say of this Jesus Christ: "He is my High Priest forever"?

Now, as the high priests of the Old Testament went before God with an offering for the people and stepped between God and man, so the High Priest of the New Testament brought an offering for man in order to make peace between God and man. Therefore the Bible also calls Him the Mediator, the One who came between God and man with one offering and made peace. In 1 Tim. 2, 5. 6 we read: "There is one God and *one Mediator* between God and man, the man Christ Jesus." And what is that one offering? Heb. 9, 14. 15 we are told: "*Christ offered Himself* without spot to God. . . . And for this cause He is *the Mediator* of the new testament." And Eph. 5, 2 Paul says: "Christ hath loved us and hath *given Himself for us as an offering and a sacrifice to God* for a sweet-smelling savor." And we confess the same in our Catechism, saying in the explanation of the Second Article: "Jesus Christ 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*"; and in the Sixth Chief Part, the Lord's Supper, our Catechism urges us to believe the words "For you" and then teaches us to say in the Christian Questions: "He died for me and shed His blood for me on the cross."

God grant that also you may say, "This Jesus Christ is my High Priest. 'He loved me and gave Himself for me.'" Gal. 2, 20. J. L. S.

Bible-Studies for Sundays in September, 1931.

"No Salvation in Any Other."

The most important question of all is, "What must I do to be saved?" And there is only one right answer to this question. People think they can save themselves by a good and righteous life. "Be good," is the answer many people give to this question. But the Bible says: "There is none that doeth [does] good; no, not one," Ps. 14, 3; Rom. 3, 12. Man cannot save himself from sin and Satan. There is only one who can save, and that One is Jesus Christ, the Son of God. Peter told the Jews of this Jesus: "No salvation in any other; none other name under heaven given among men whereby we must be saved." This one and only Savior you will learn to know also in these Bible-studies for September. Read them, one every Sunday, and may the Holy Spirit keep you with Jesus and His Word to the end!

Study for Sunday, September 6.

"God will [wishes to] have all men to be saved,"

1 Tim. 2, 4.

Bible-Lesson: John 6, 37—40.

"All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out. For I came down from heaven, not to do Mine own will, but the will of Him that sent Me. And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the Last Day. And this is the will of Him that sent Me, that every one which seeth the Son and believeth on Him may have everlasting life; and I will raise him up at the Last Day."

Some of the Jews believed not, but always some will come to Jesus, and these are they whom the Father gives Him. And if any one comes to Him, He will in no wise (way) cast (throw) him out. He does as the Father wishes. He came not to do His own will (wish), but the will of Him that sent Him. He and the Father are one.

And what is the will (wish) of the Father? That of all them whom the Father has given the Son He should lose nothing, but raise them up again at the Last Day. The Father does not want one lost. He wants all to be saved. And now the Son should not lose one of them, but keep

them to the end and then raise up their dead bodies at the Last Day, when He shall come again to judge all people, the living and the dead. Therefore we see Jesus always busy seeking the lost sinner, always preaching and teaching, working and praying. Friend, are you saved? Yes? Oh, then come and help Jesus in His work of saving souls. Speak of the Savior to others, invite them to your services, pray for them, and gladly give your money for the work of winning sinners to Christ.

And how is a man saved? What is the will (wish) of the Father? Jesus answers: "This is the will of Him that sent Me, that every one which seeth the Son and believeth on Him may have everlasting life; and I will raise him up at the Last Day." And where can we see the Son? In the Bible; for He says: "Search the Scriptures [Bible], for they testify [speak] of Me." And now, he that sees the Son and believes on Him—what does it mean to believe on Him? He that believes says to this Jesus: "The Son of God loved me and gave Himself for me," Gal. 2, 20. And what does Jesus say of him that sees the Son and believes on Him? "He has everlasting life; and I will raise him up at the Last Day." Oh, how blessed are they who believe in Jesus! They will live forever. Friend, do you believe in this Jesus? Do you believe that He died for your sins and was raised from the dead to save you? Then blessed are you. Then you have everlasting life, and Jesus will raise you up from the dead on the Last Day, Judgment Day, and He will say to you: "Come, ye blessed of My Father, inherit [receive] the kingdom prepared for you from the foundation of the world." May God grant it!

Read this Bible-lesson again and then answer these questions in writing: 1. In what should we help Jesus, and how can we help? 2. What does it mean to believe on Jesus, and why are believers blessed?

Prayer: Heavenly Father, Thou wilt have all to be saved, and therefore Thou gavest us Thy holy Word that we may see Thy Son and believe on Him. O give us Thy Holy Spirit that by Thy Word we may believe and have everlasting life and then also pray and work for the salvation of others. Amen.

Study for Sunday, September 13.

"His Son Jesus Christ. This is the true God and eternal [everlasting] Life," 1 John 5, 20.

Bible-Lesson: John 6, 41—47.

"The Jews then murmured at Him because He said, I am the Bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How is it, then, that He saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to Me except the Father which hath sent Me draw him; and I will raise him up at the Last Day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father cometh unto Me. Not that any man hath seen the Father save He which is of God; He hath seen the Father. Verily, verily, I say unto you, He that believeth on Me hath everlasting life."

When the Jews heard Jesus say, "I am the Bread which came down from heaven," they murmured at (against) Him. They were displeased at the words which He spoke. And why? Because they thought Jesus was only man. They said: "Is not this Jesus, the son of Joseph, whose father and mother we know? How is it, then, that He saith, I came down from heaven?" So people to-day murmur and are displeased if we tell them that Jesus is the Son of God, the true God, who came from the Father and was nailed to the cross. They also think that they know Jesus and ask: "How can this Jesus on the cross be true God?" And like the Jews so many will not believe in Him.

Indeed, a man cannot by his own reason (mind) or strength believe in our Lord Jesus Christ or come to Him. The Father must do it. Jesus says: "No man can come to Me except the Father draw [lead] him." And those whom the Father draws, or leads, to Jesus He will raise up at the Last Day. They must all be taught of God. And every one therefore who has heard and learned of the Father will go to Jesus and believe in Him. The Father must lead us and teach us. May the Father do this among us and so bring us all to Jesus, the true Bread from heaven, and keep us with Him to the end!

And how can we hear the Father and learn of Him? Has any man seen the Father? There is no man who has seen the Father save (except) He who is of God. He has seen the Father. And who is this One? It is this man Jesus, who said, "I came down from heaven." He is not only man,

but also the Son of the Father in heaven. And if we want to hear the Father and learn of Him, we must listen to Jesus and His Word. The Father draws us to Jesus by this word in our Bible which Jesus spoke to the world. Therefore Jesus also says: "Verily [truly], verily, I say unto you, He that believeth on Me hath everlasting life." Come, let us gladly hear and learn the Word of the Father, and He will draw us to Jesus. Then shall we believe in Him, and He will raise us up on the Last Day and give us everlasting life. May God grant this to us all for Jesus' sake!

Read this Bible-lesson again and then answer these questions in writing: 1. Only how can we come to Jesus? 2. And how can we hear the Father and learn of Him?

Prayer: Heavenly Father, draw us to Jesus every day by Thy Word. Teach us to know this Savior of sinners that also we may believe in Him and that He may raise us up at the Last Day and give us everlasting life. Amen.

Study for Sunday, September 20.

"No man cometh unto the Father but [except] by Me [Jesus]," John 14, 6.

Bible-Lesson: John 6, 48—59.

"I am the Bread of Life. Your fathers did eat manna in the wilderness and are dead. This is the Bread which cometh down from heaven that a man may eat thereof and not die. I am the living Bread which came down from heaven; if any man eat of this Bread, he shall live forever; and the Bread that I will give is My flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us His flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood hath eternal life; and I will raise him up at the Last Day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood dwelleth in Me and I in him. As the living Father hath sent Me and I live by the Father, so he that eateth Me, even he shall live by Me. This is that Bread which came down from heaven; not as your fathers did eat manna and are dead; he that eateth of this Bread shall live forever. These things said He in the synagog, as He taught in Capernaum."

In our lesson for last Sunday, Jesus said in the last verse: "He that believeth on Me hath everlasting life." Therefore He in our lesson today again says: "I am that Bread of Life." He

meant to say: "I am the Bread that gives true life, everlasting life." No other bread can do that, also not that manna, the bread that fell down from heaven for the Jews in the wilderness; for they ate of it, and all are dead. But Jesus is that Bread from heaven of which a man may eat and be assured that he will not die. Therefore He calls Himself "the living Bread," saying, "I am the living Bread which came down from heaven; if a man eat of this Bread, he shall live forever." To eat this Bread from heaven is the same as believing on Jesus, v. 47.

And what are we to believe of this Jesus? He says: "The bread that I will give is My flesh, which I will give for the life of the world." His flesh He gave for the life of the world when He died on the cross. When the Jews heard these words, they strove (quarreled) among themselves, saying, "How can this man give us His flesh to eat?" So people often ask, "How can this be? How can this be true?" Friend, we never can understand the wonderful things of God with our little minds, and we need not understand. We should only believe the Word of Jesus and do as He says. Therefore Jesus again said to them: "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you." If a man will not eat the flesh and drink the blood of Jesus, he cannot live, but shall die; but he who eats and drinks it has eternal (everlasting) life, and Jesus will raise Him up at the Last Day, and then both body and soul shall live forever. To eat the flesh and drink the blood of Jesus is the same as seeing the Son and believing on Him, v. 40. It is not enough to believe that Jesus is a good man and a wonderful preacher. No, we must believe that He gave His flesh and blood on the cross for our sins. Only they who believe in a crucified and risen Christ have everlasting life.

Therefore the flesh of Jesus is meat (food) indeed (truly), and His blood is drink indeed. Only that can give everlasting life; for he that eats the flesh and drinks the blood of Jesus, which means, he that believes in Jesus, dwells (lives) in Jesus and Jesus in him. The living Father sent the Son, and He lives by the Father, and so he who eats Jesus, that is, believes in Jesus, shall live by Him. Therefore He is that Bread from heaven, not like the manna which the Jewish fathers ate and are dead; but he that eats of this bread shall live forever. Therefore, my friend,

eat Jesus, believe in Jesus, and you shall live forever. These wonderful words Jesus spoke in the synagog (Jewish school) in the city of Capernaum. Let us thank Him for these words.

Read this Bible-lesson again and then answer these questions in writing: 1. Why does Jesus call Himself the "living Bread"? 2. What does it mean to eat the flesh of Jesus and to drink His blood?

Prayer: Heavenly Father, we thank Thee for this living Bread from heaven, Thine only Son and our only Savior. Grant that we daily eat this Bread and believe in Him and then live forever. Help also that we bring this Bread to many others, for without it they have no life in them. We ask it for the glory of Thy holy name. Amen.

Study for Sunday, September 27.

"Now ye are clean through the Word which I have spoken unto you," John 15, 3.

Bible-Lesson: John 6, 60—65.

"Many therefore of His disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in Himself that His disciples murmured at it, He said unto them, Doth this offend you? What and if ye shall see the Son of Man ascend up where He was before? It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not and who should betray Him. And He said, Therefore said I unto you that no man can come unto Me except it were given unto Him of My Father."

When Jesus had said these words about the Bread of Life, about His flesh and blood, then many of His disciples, His followers, murmured. They were displeased with this word, saying: "This is an hard [displeasing] saying; who can hear it?" They had been following Him for some time, but when they heard this poor and humble man Jesus say: "I am the Bread from heaven; My flesh is this bread; he that eats of this bread shall live forever," then they were displeased and did not care to listen to Him any more. But He then quickly showed them that He is not only a poor, humble man, but the true God from heaven, who knows also the thoughts of their hearts. He said: "Doth [does] this offend [displease] you? What will ye say when I shall ascend [go] up where I was before?" And He did rise again from the dead and went up into heaven, where He was before, as He said. He is the true God.

So many people think it a hard or displeasing saying when we say: "There is no salvation without Christ. He came from heaven and went up into heaven." They also ask, "How can we hear this, that only this poor and crucified Jesus can save?" and then believe it not. But what will these people say when He comes again on the Last Day? Then all the world will see that this humble and crucified Jesus is the Son of God. O come, be not displeased! He is the true God. Gladly believe in Him, and you will live forever.

And Jesus then explained why so many believe not. He says: "It is the Spirit that quickeneth [gives life]; the flesh profiteth [helps] nothing." Man's flesh, that is, man's mind and wisdom, helps nothing to understand Christ's Word and to come to Him. Therefore He also says: "No man can come unto Me except it were given unto him of My Father." Faith in Jesus is a gift of God by the Word of Jesus. These words are spirit, and they are life. The Spirit of Christ works in the hearts of men by the Word of Christ and so quickens (gives life to) man. The words of Jesus are life. And His words are life because He is the Son of God. There were some that believed not; they did not want to trust in this man Jesus, but trusted in themselves and therefore had no life. But He is God, for He knew from the beginning who they were that believed not and also knew who should betray Him. He knows all things. And therefore they who believe His Word have life. Friend, if you trust in your wisdom and power, Jesus and His Word will seem all foolishness to you, and you will never come to Jesus and believe. God must give you true faith by His Word and Spirit. Come, let us gladly hear and learn the Word of God. And may God give every one of us the true, saving faith in Christ Jesus!

Read this Bible-lesson again, answer these questions in writing, and then send all your answers to your pastor: 1. Why are so many people displeased with Jesus and His Word? 2. Only how can we receive saving faith in Christ?

Prayer: Dear Savior, Thou art not only a poor, humble man, but the Son of God, the true God, who knows all things. O help that we forget this not and gladly hear and learn Thy words, which are spirit and life and which alone can give us true saving faith unto salvation. Amen.

J. L. S.

I Wish that I Could Tell.

In the sound of song and music
 There's a charm for those who hear,
 And they look upon me sadly
 When they see me standing near.
 And they think that I am lonely,
 As they reckon what I miss,
 And they seem to be so sorry
 That I lose this cherished bliss.

But I wish that I could tell them
 As I smile and walk away
 Of the voices ever singing
 Through the night and through the day;
 Voices full of sweet reminders
 Of the days of long ago,—
 How I hear again the echo
 Of the songs I used to know.

Yes, I wish that I could tell them
 Of the music that I see
 In the buds of spring unfolding
 And the moving melody
 In the motion all about us,
 In the birds and in the flowers,
 In the happy eyes of children
 As they look their love in ours.

Oh! I wish that I could tell them
 Of the most delightful things
 That I hear and see in silence
 When my inner fancy sings.
 And I wish that I could tell them
 Of the music in the hand
 When in song it moves in rhythm,—
 But they would not understand.

J. S. LONG.

Is It Fair?

The *Lutheran Standard* reports that a brief questionnaire was sent some time ago to many thousands of people in one of our large cities. It asked:—

"1. Do you attend church?"

"2. Do you advocate abolishing the Church?"

Three thousand people answered "no" to the first question; but when it came to the second, not a single person advocated the abolition of the Church—not even one of the three thousand non-churchgoers.

The reason is not far to seek. Many people become indifferent and careless regarding the Church and have no intention of assuming the slightest connection with it, but still they realize that the abolition of the Church would remove the last and only effective check against viciousness, with a resultant general chaos in human society. The Church is the one deterrent against the reign

of evil and the only really constructive force for righteousness in the community.

If the average man realizes this, how can he justify his indifferent attitude over against the Church? In the very face of the Church's patent influence he probably even raises his own children without any contact with the Church. He will vaguely generalize about the Church's being "a good thing" and, if he holds public office, will perhaps before an audience of religious people laud the Church as an indispensable asset to the community and as an essential factor in the preservation of right and justice, but in his private life calmly go on ignoring it. When it comes to spiritual matters, the inconsistencies of the human mind are strange and past finding out.

Redeemer Record, St. Paul, Minn.

None Cast Out.

"Him that cometh to Me I will in no wise cast out. . . . This is the will of Him that sent Me, that every one which seeth the Son and believeth on Him may have everlasting life; and I will raise him up at the Last Day," John 6, 37. 40.

This implies an assurance that no degree of previous guilt, no inveterate habits of vice, no slavery to Satan, no secret decree of God, no involuntary mistake, no feebleness in coming to Christ, would induce Him to reject a single person who comes to Him for the salvation of his soul. In this the Father's will, which the Son came down from heaven to perform, perfectly concurs; it is His will that not one of those given to His Son should be rejected or lost, neither in life nor in death, but that every one of them should be raised up to eternal felicity on the Last Day.

The Lord Jesus not only saves all who believe in Him, but He also delivers them from the guilt and condemnation, yea, from the dominion of sin; and finally He will save them from the very existence and effects of sin, when death shall be swallowed up in victory and sorrow in everlasting joy.

Sinner, do you hesitate? Do you for a single moment reject this glorious offer of mercy? Now is the day of salvation, and your time is happily come when all your manifold sins may be blotted out and your soul everlastingly saved. Jesus yearns over you to do you good. Oh, receive Him into your heart, and He will carry you to heaven.

Selected.

Printed Missionaries.

We send missionaries to our foreign fields who learn the languages of the people and preach to them. We train native workers of various grades to teach and preach in their own languages, and in many fields we devote little, in some fields very little, attention to Christian literature and expend very little money for it.

In America we take the printed page as a matter of course. We have our daily papers, weekly magazines, monthly journals, and many books, good, bad, and indifferent. How would you like to live without any literature whatever? But there are millions in Africa and Asia who have not a single printed page. Millions of others who are able to read have no chance whatever to read the Bible or any kind of Christian literature. Even in the most efficient and fruitful mission-fields the production and distribution of Christian literature is woefully inadequate.

Suppose we had no Christian literature in America, — no Bible, no catechism, no church-papers, no printed Sunday-school lessons, no Christian books, — what would happen to the Church? It would soon become dead. The fact of the matter is that the Christian religion is above all other religions a literary religion. Why, then, this neglect of the printed page in mission-fields? Why not more printed missionaries?

The best printed missionary is, of course, the Bible in the language which the people can read. "But the knowledge of the Bible creates other needs. If you do not believe that, I challenge you to run your church and Sunday-school for one year without a single product of the printing-press and see what you would come to. The Christian religion needs the printing-press to multiply its harvests, and the Holy Spirit chooses to do His saving work through the printed page as truly as through the pulpit. The two go together. Given an illiterate pulpit and an illiterate pew, and what sort of church would you have? It would be ignorant, fanatical, and possibly worse."

You pray for more laborers in the harvest-field abroad. Will you not also pray for more printed missionaries — more Christian books, more catechisms, more Gospel-portions, more Bible commentaries, more church-papers, more printed Sunday-school lessons, more Christian literature of every kind that is needed to spread and strengthen the influence of the Gospel of Jesus Christ?

And you, our missionaries in foreign fields, will

you not pray and plan for more and better Christian literature in your fields? Really, it is up to you to multiply the *printed* missionaries in the language areas for which you have been made responsible. — *Foreign Missionary.*

“Looking unto Jesus.”

A young man, distressed about his soul, confided in his friend. The friend said, “Did you ever learn to float?” “Yes, I did,” was the surprised reply. “And did you find it easy to learn?”

“Not at first,” he answered. “What was the difficulty?” his friend continued. “Well, the fact was I could not lie still; I could not believe or realize that the water would hold me up without any effort of my own; so I always began to struggle and, of course, down I went at once.” “And then?” “Then I found out that I must give up the struggle and just rest on the strength of the water to bear me up. It was easy enough after that; I was able to lie back in the fullest confidence that I would never sink.” “Is not God’s Word more worthy of your trust than the changeable sea?” — *St. Louis Christian Advocate.*

Making Troubles Last.

Troubles are as temporary as rain-clouds, and yet some of us seem determined to embalm theirs and to keep them always with them. An old lady went to call on a neighbor, and when she returned, some one asked: “Did you have a pleasant visit?”

The old lady replied with feeling: “Not what I call pleasant. Hetty raked up all the death-beds in the family for the last fifty years.”

No wonder people think life hard when they make their troubles last so much longer than was intended. Most troubles are meant to be passing, like a shower, and it is we ourselves who give to them the quality of permanence by refusing to stop talking about them. — *Selected.*

Peace to a Guilty Conscience.

“Thy faith hath saved thee; go in peace,” Luke 7, 50. The poor woman to whom our Lord thus spoke had performed no previous good works to recommend her to the Lord, but with sincere contrition of soul she came to Him the moment

she was convinced of her sins and her damnable-ness in the sight of God. She believed in His power and willingness to pardon and was instantly forgiven, although her sins were many.

Now, here is every possible encouragement for you to do the same in order that you may obtain the same blessing, the same mercy, the same forgiveness. Christ is as willing now as He was nineteen hundred years ago to welcome and pardon every penitent sinner who comes to Him for shelter and relief; and it is no obstacle that your sins have been of the deepest dye or that you have continued in them many years; the power and love and mercy of Christ far exceeds the sins of the whole world.

The poor woman who came to the Lord had probably been a most notorious sinner; yet she was not reviled nor taunted on this account; her sins were not even mentioned to her, Ezek. 33, 16, and instead of being driven away in her wickedness, she found nothing but love and mercy to pardon her guilt and bid her go in peace. — *Sel.*

MISSION NEWS.

Minneapolis Mission. — In the August number we made mention of a service for the deaf in the midst of the Wheaton congregation (Rev. Theo. Heine, pastor). The other day we received the following letter from the ladies’ aid of that congregation: —

“The ladies of St. John’s Lutheran Aid of Wheaton are very much interested in the splendid work of the Deaf-mute Missions, and they are sending you a little gift for this wonderful work. May the Lord bless it! This is our earnest wish. We are enclosing a check for \$10.”

We sincerely thank the ladies for this gift, and our prayer is that God may richly bless them for it. Friends, remember also this work of our Lord in your daily prayers and hold up the hands of your missionaries as Aaron and Hur stayed up the hands of Moses and thus help to win the victory over the enemies of Jesus and His Church.

J. L. S.

St. Paul Mission. — Miss Hilda Bartelt, a teacher of the deaf in the Rochester, Minn., day-school, has taken an active interest also in the spiritual welfare of her pupils. For several years Miss Bartelt has conducted a Sunday-school for the deaf children from Lutheran homes and for several others who desired religious instruction. She has also met with the older ones after school-hours on Fridays for additional instruction in the Catechism.

Because of the difference in age and progress of the children the class had to be divided. Through the efforts of the local pastor, Rev. M. Weinhold, Miss Lillian Mil-

ler, one of the very best and most valued members of the regular Sunday-school teaching staff, was secured for the more advanced deaf pupils.

Miss Miller is shown at the left and Miss Bartelt on the right with their deaf Sunday-school children.



Rochester, Minn.,
Oral Sunday-School Classes.

We commend these energetic young ladies for their willingness to serve these small groups, in the full assurance that the Lord, who loves all children and who left the multitude (large crowd) aside in order to help *one* deaf man, will certainly bless their labors of love abundantly.

J. A. C. B.

Kansas City, Mission.—Ps. 31, 14. 15 we read: "I trusted in Thee, O Lord; . . . *my times are in Thy hand.*" This was made very clear to us again on July 7. On that day our friend and member Vernon Spurlock of Kansas City was instantly killed on a highway near Davis, Okla. Vernon was a member of the confirmation class of four friends who joined our congregation in 1927. For more than six months he studied to prepare himself for confirmation. Judging from the confessions of his mouth which we heard from him, we feel sure that he is now in the eternal home. Several times he told us he was ready to leave the world if the Lord would call him. Can you, dear readers, say the same thing? Do you say to the Lord, "My times are in Thy hand"? (Strange to say, *all* members of that 1927 confirmation class have been called to their eternal home.)

Our new missionary, Rev. Mueller, and Mrs. Mueller arrived in Kansas City on July 24 to take up the study of the sign-language. Later they will go to Texas.

Meeting of Western Section of Ephphatha Conference.—The Western District of the Ephphatha Conference opened officially on July 12, 2.30 P. M., with a divine service at the chapel for the deaf in Seattle, Wash. Rev. J. Salvner of Minneapolis delivered the sermon. All the members, G. Gaertner, H. Kuntz, E. Eichmann, G. Ferber, and F. Hischke, were present. Rev. H. Gamber was the Board visitor, and Rev. J. Salvner was also a visitor.

On July 13, 9 A. M., the sessions were opened with the reading of Ps. 96 and with prayer.

A number of very interesting papers were delivered. Rev. J. Salvner read a paper on "Work among the Oralists," in which he showed the necessity of taking care of their spiritual need. He cited some very interesting

incident in his own experience in the oral work, pointed out how the Lord led him into the work, and told of the wonderful results he has had. The paper shows that the problem is now here and how best to meet it.

Rev. E. Eichmann delivered a paper on "The Preparation and Training Necessary for the Missionary to the Deaf." He pointed out that a longer and a more thorough training is needed for the men we send out to the deaf. The paper was very practical and interesting.

Rev. H. Kuntz delivered a paper on "Work among the Blind." He also gave a brief history of the work among the blind for the benefit of the new members and the visitors.

Rev. G. Gaertner delivered a paper on "The Sermon to the Deaf." The point was brought out that, if preaching in itself is a difficult art, the sermon to the deaf is doubly difficult because of the wide range of mentality which must be reached in one sermon. The paper was divided into two parts: "I. Material and Contents; II. Language and Delivery."

All these papers were intensely interesting, practical, and to the point. Each was crammed with information and advice and won the praise of all present.

Every day the conference received a message from the Board through Rev. Gamber, who was representing it.

Gospel-lessons were signed by Revs. E. Eichmann, G. Ferber, and F. Hischke. Rev. Janssen, president of the Oregon and Washington District, spoke a word of encouragement for our work among the deaf and the blind. He stressed two points: "I. Individual Work; II. Patience Shown."

Visitors from outside of the Ephphatha Conference were: Rev. Janssen of Trinity Church, Seattle; Rev. Korsmeyer, West Seattle; Rev. Hillmer, West Seattle; Rev. Streufert, Seattle; Rev. Eichmann, Mount Vernon, Wash.; Students R. and F. Janssen, St. Louis, Mo. The conference proved highly interesting to all the visitors, according to their own report; many things were revealed to them which before had never occurred to them.

Members and visitors were pleasantly entertained after the hours of debating on questions pertinent to the work by sightseeing tours through the beautiful city of Seattle. Memory will always retain the picture of the verdant hillside clothed in overabundance of evergreen shrubbery and decked with a large variety of flowers. Among the many places of interest visited were the Government Locks connecting Lake Union with Puget Sound and the battleship *Idaho*, which happened to lie at anchor in the harbor at that time.

The deaf on the coast were delighted that the conference took place in their midst, as this afforded them a closer insight into the work and showed them that the Lutheran Church of the Missouri Synod is really in earnest in spreading the "good news about Jesus" among the deaf. Many of them now have a better understanding of the work, the reason why it is carried on and who its sponsors are. This, in turn, can create a keener interest among them for their own Church and will urge them to lead more people to that Church which, they know, takes a keen interest in them.

May the Lord bless the work done at this conference and create in every worker in His vineyard a new interest and desire to lead more and more deaf to the knowledge of His saving Word!

FRANK A. HISCHKE, *Secretary.*

Eastern Group of Ephphatha Conference at Arcadia, Mich., July 15—17, 1931.—The Walther League's summer-conference camp at Arcadia, Mich., on the beautiful and cool shore of Lake Michigan was the place of meeting of the Eastern group of Ephphatha Conference in July. Six missionaries were present for all sessions of our conference during the three days. As representative of the Board of Missions to Deaf and Blind, Pastor E. Witte of St. Paul, Minn., the secretary of the board, was also present. Arcadia, the "perfect vacation land," also proved to be an ideal spot for our sectional conference.

Several members of our conference had arrived a few days ahead of the scheduled time of our meeting and



Members of the Lutheran Ephphatha Conference who Attended the Regional Meeting in Arcadia, Mich., July 15—17.

Standing, left to right: Pastors A. Boll and Wm. Gielow. Seated, left to right: Pastors E. Baker, N. Borchardt, E. Scheibert, and O. C. Schroeder.

thus had been able to enjoy the camp facilities to a greater extent than those of us who were present only for the three days of conference; nevertheless it was also very enjoyable for those of us who could only be there for a very short time. While the cities were sweltering in high temperatures, we were able to conduct our work in comparative comfort at Arcadia.

Besides an exegetical paper on the first chapter of St. Paul's Epistle to the Romans, four Gospel- and four Epistle-lessons were read in the sign-language. The Rev. N. Borchardt of Cleveland, O., who has been active in the mission to the deaf for only one year, delivered a sermon in signs in a clear manner. Several other papers of a practical nature and of great benefit to us in our work were read by the older and more experienced members of the conference. We left our conference in Arcadia with a feeling of mutual encouragement to carry on our work among the deaf to the best of our ability; and it is our hope to be able to gather at Arcadia again in 1933 after we have met in a larger group in Duluth, Minn., in July, 1932.

E. J. S.

TREASURER'S QUARTERLY REPORT OF COLLECTIONS AND CONTRIBUTIONS.

For three months, ending June 30, 1931.

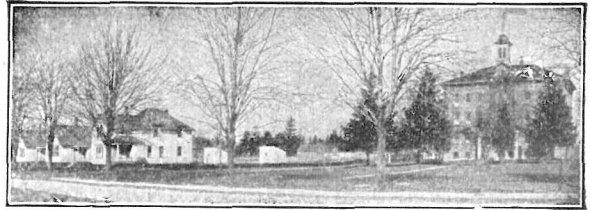
<i>Rev. J. A. C. Beyer.</i>		<i>Rev. C. Schubkegel.</i>	
Eau Claire	\$ 1.61	St. Charles	\$ 5.40
Black River Falls .....	.80	Indianapolis	6.50
Mason City .....	.75	Louisville	7.30
Austin .....	.80	Jacksonville	3.80
Albert Lee	1.47	<i>Total</i>	\$23.00
La Crosse	2.10	<i>Rev. Wm. Gielow.</i>	
Winona	2.25	Fort Wayne	\$19.87
Dubuque .....	.20	Flint	1.50
April and May receipts	11.56	<i>Total</i>	\$21.37
<i>Total</i>	\$21.05	<i>Rev. E. J. Scheibert.</i>	
<i>Rev. J. L. Salvner.</i>		Toledo	\$23.98
Dawson	\$ 4.80	Jackson	1.60
Watertown	3.70	Mount Clemens	10.40
Fergus Falls	8.95	Detroit, colored .....	.25
Arlington and Gaylord	3.50	Saginaw	9.05
St. James .....	.25	Buffalo .....	.85
Mankato	3.25	<i>Total</i>	\$46.13
Willmar	2.20	<i>Miscellaneous.</i>	
Faribault .....	.25	Geo. Kreidt, Treas.	\$30.00
Aberdeen	3.07	A. Socha, Treas.	2.00
Big Stone City	5.69	J. E. Skoglund	15.00
Mrs. Grace Fels .....	.25	<i>Total</i>	\$47.00
Mrs. Betsy Anerson	1.00	<i>Rev. F. A. Hischke.</i>	
Memorial Wreath, Mrs. Wm. Seidel	8.00	Yakima	\$ 6.85
<i>Total</i>	\$44.91	Missoula	2.16
<i>Rev. N. E. Borchardt.</i>		Wenatchee	4.80
Findley and Fremont	\$10.15	<i>Total</i>	\$13.81
Columbus	7.80	<i>Rev. A. E. Ferber.</i>	
Cleveland	1.05	Kansas City	\$30.50
Elyria	2.20	Oklahoma City .....	.86
Erie and Youngstown	4.95	Tulsa	2.76
<i>Total</i>	\$26.15	Lawrence	5.42
<i>Rev. A. C. Dahms.</i>		Atchison	6.25
South Bend	\$ 6.40	Joplin	1.80
Elgin	4.31	Springfield	1.61
Bradley	8.10	Herington	1.75
Frieda Rusche	5.00	Wichita	7.21
<i>Total</i>	\$23.81	Marysville and Frankfort	2.86
<i>Rev. E. Eichmann.</i>		St. Joseph	2.00
Salem	\$ 6.24	Leavenworth	1.25
Vancouver	8.35	Emporia .....	.71
<i>Total</i>	\$14.59	Memphis	3.91
<i>Rev. E. C. Baker.</i>		<i>Total</i>	\$68.84
Baltimore	\$10.90	<i>Rev. W. Ferber.</i>	
New Castle	2.00	Duluth-Superior	\$ 2.89
Buffalo	3.50	Fargo	10.72
Pittsburgh	6.25	Grand Forks	1.42
Evansville	3.70	Cloquet .....	.20
Memphis	4.00	Devils Lake .....	.50
<i>Total</i>	\$30.35	Rice Lake	16.84
<i>Rev. O. C. Schroeder.</i>		Bemidji	1.75
Elyria	\$.75	International Falls	1.41
Lexington	2.10	Staples	1.58
Columbus	1.10	Winnipeg .....	.40
Mrs. Kastner	5.00	Lengby .....	.85
Mrs. H. Bastan	3.00	<i>Total</i>	\$38.56
Mrs. Dittmer	1.00	<i>Rev. F. C. Gade.</i>	
<i>Total</i>	\$12.95	Madison	\$ 6.35
<i>Rev. G. H. Ferber.</i>		Watertown	5.78
Alhambra	\$ 5.91	Sheboygan	13.40
Los Angeles	35.85	Kenosha	1.33
Santa Barbara	5.10	Manitowoc .....	.55
San Diego	3.35	Oshkosh	8.09
Long Beach	6.33	Merrill	5.45
Porterville	1.11	Racine	3.02
Anaheim	1.00	North Freedom	5.69
Berkeley	2.60	Delavan	1.05
San Francisco	1.53	<i>Total</i>	\$50.71
San Jose .....	.50	<i>Rev. E. Mappes.</i>	
Pasadena	1.21	Lincoln	\$ 2.20
<i>Total</i>	\$64.52	Sioux City	3.71
<i>Rev. A. Boll.</i>		Mitchell	8.75
Albany	\$ 2.80	Sioux Falls	7.70
Schenectady	2.85	Fort Dodge	15.72
Binghamton .....	.70	Boone	4.99
Kingston	1.75	Des Moines .....	.85
Brooklyn	100.00	Columbus	11.00
Friend	10.00	<i>Total</i>	\$54.92
<i>Total</i>	\$118.10	<i>Total</i>	\$54.92

O. J. PRIGGE, *Treas.*

RECEIPTS FOR BLIND MISSIONS.

Received by A. H. Kuntz for the three months ending
June 30, 1931.

Gilbert Wiseman	\$ 1.00	Christina Wolf	3.00
Ruth Morlock	1.50	Olga Lichtenberg	2.00
J. A. Wagner and Wm. Heiks	3.00	Pennsylvania Institute for Instruction of Blind	2.50
Ferdinand Biehl	1.00	L. Schumm	10.00
Sunday-school of Redeemer Church, St. Louis	2.25	John Hamel	5.00
Clara Yochim	2.00	Dorothy Burke	1.00
John Hamel	3.00	Sylvia Crittenden	1.00
Gus Vogel	5.00	Katherine Wolf	1.00
Minnie Wahlers	2.00	Martha Westerback	1.00
Ruth Miller	2.00	W. Doyle	1.00
Fred Wiedenhoef	2.50	Carrie Hanks	1.00
Rev. F. J. Graeber	2.25	N. N.	10.00
Ernestine J. McDowell	1.00	Clara Johnson	1.00
Mrs. Helen Stemler	1.00	N. N.	10.00
Martha Liedtke	2.00	Mamie Uhlrich	5.00
Christy McKenzie	1.00	Walthar League Hospice Committee, Memphis, Tenn.	6.00
Marie Biltz	3.00		
Dr. Anna Anderson	5.00		
Ruth Miller	2.00		
Rev. A. H. Wessel	4.00		
		<i>Total</i>	\$107.00



Lutheran School for the Deaf, North Detroit, Mich.
Rev. Wm. Gielow, *Superintendent.*
6841 Nevada Avenue, Detroit, Michigan.

ST. PAUL MISSION.

Rev. J. A. C. Beyer, 1162 Marshall Ave., St. Paul, Minn.

St. Paul, Stillwater, Lake City, Winona, Rochester, Albert Lea, Austin, Minn.; Mason City, Dubuque, Decorah, Iowa; Eau Claire, Chippewa Falls, La Crosse, Lancaster, Eastman, Black River Falls, Wis.

DULUTH-SUPERIOR MISSION.

Rev. W. Ferber, 116 Chester Parkway, Duluth, Minn.

Duluth, Cloquet, Wadena, Bemidji, International Falls, Minn.; Superior, Rice Lake, Wis.; Devils Lake, Grand Forks, Fargo, Bismarck, N. Dak.; Winnipeg, Lipton, Sask., Saskatoon, Sask., Can.

ST. LOUIS MISSION.

Rev. C. Schubkegel, 3918A Natural Bridge Ave., St. Louis.

St. Louis, St. Charles, Mo.; Evansville, Indianapolis, Columbus, Ind.; Louisville, Ky.; Jacksonville, Farina, Ill.

OMAHA MISSION.

Rev. E. Mappes, 2331 N. 63d St., Omaha, Nebr.

Omaha, Lincoln, Nebr.; Sioux City, Boone, Des Moines, Fort Dodge, Council Bluffs, Iowa; Mitchell, Sioux Falls, S. Dak.

KANSAS CITY MISSION.

Rev. A. E. Ferber, 3820 E. 25th St., Kansas City, Mo.

Kansas City, Joplin, St. Joseph, Springfield, Fulton, Mo.; Salina, Lawrence, Leavenworth, Atchison, Wichita, Olathe, Duluth, Herington, Kans.; Picher, Oklahoma City, Tulsa, Okla.

SEATTLE MISSION. (VACANT.)

Seattle, Tacoma, Everett, Anacortes, Bellingham, Aberdeen, Wash.; Vancouver, Victoria, B. C.

PORTLAND MISSION.

Rev. E. Eichmann, 944 Kerby St., Portland, Oreg.

Portland, Salem, Oreg.; Vancouver, Spokane, Kennewick, Wash.; Missoula, Mont.

SPOKANE MISSION.

Rev. F. A. Hischke, 623 W. Shannon Ave., Spokane, Wash.

Spokane, Yakima, Wenatchee, Wash.; Missoula, Mont.; Lewiston, Idaho.

LOS ANGELES MISSION.

Rev. G. H. Ferber, 6126 S. Harcourt Ave., Los Angeles, Cal.

Los Angeles, Alhambra, Anaheim-Orange, Berkeley, Long Beach, Porterville, San Diego, San Francisco, San Jose, Santa Barbara.

SAN FRANCISCO MISSION.

Rev. G. W. Gaertner.

MISSION FOR BLIND AND DEAF.

Rev. O. C. Schroeder, P. O. Box 129, Chicago Heights, Ill.

Danville, Lexington, Frankfort, Ky.; Cave Spring, Ga.; Washington, D. C.

LUTHERAN MISSION FOR THE BLIND.

Rev. A. H. Kuntz, 615 W. Commonwealth Ave., Alhambra, Cal.

Lutheran Missions for the Deaf.

BOARD OF MISSIONS FOR THE DEAF.

Rev. H. A. Gamber, *Chairman*, 924 Margaret St., St. Paul, Minn.

Mr. O. Prigge, *Treasurer*, 5031 S. 41st Ave., Minneapolis, Minn.

Rev. E. Witte, *Secretary*, 1930 Sargent Ave., St. Paul, Minn.

Mr. J. P. Miller, 1617 Elliot Ave., S., Minneapolis, Minn.

Rev. E. H. Bertram, 855 Armstrong Ave., St. Paul, Minn.

NEW YORK MISSION.

Rev. A. Boll, 192 Hewes St., Brooklyn, N. Y.

New York City, Albany, Kingston, Schenectady, N. Y.; Meriden, Conn.; Holyoke, Mass.; Baltimore, Md.

CLEVELAND MISSION.

Rev. N. E. Borchardt, 2014 W. 100th St., Cleveland, O.

Cleveland, Columbus, Findlay, Fremont, Tiffin, Sandusky, Elyria, Lorain, Oberlin, Mansfield, O.; Erie, Pa.; Home for the Aged and Infirm Deaf, Westerville, O.; Pittsburgh, Edgewood, Pa.

DETROIT MISSION.

Rev. E. J. Schelbert, 120 Robinwood Ave., W., Detroit, Mich.

Detroit, Jackson, Mount Clemens, Pontiac, Michigan State School, Flint, Mich.; Toledo, O.; Fort Wayne, Ind.

CHICAGO MISSION.

Rev. A. C. Dahms, 1400 N. Ridgeway Ave., Chicago, Ill.

Chicago, Englewood, Kankakee, Crystal Lake, Ill.; Grand Rapids, Mich.; South Bend, Valparaiso, Ind.

MILWAUKEE MISSION.

Rev. C. Gade, 1711 Meinecke Ave., Milwaukee, Wis.

Delavan, Green Bay, Kenosha, Madison, Manitowoc, Merrill, Milwaukee, North Freedom, Oshkosh, Racine, State Hospital (Mendota), Sheboygan, W. S. D. (Wis. School for Deaf, Delavan), Watertown, Waupaca.

MINNEAPOLIS MISSION.

Rev. J. L. Salvner, 1221 22d Ave., N., Minneapolis, Minn.

Minneapolis, Faribault School, Gaylord, Dawson, Fergus Falls, Fergus Falls State Hospital, Northrop, Willmar, St. Peter, Minn.; Watertown, Aberdeen, Big Stone, S. Dak.