

The Deaf Lutheran

A MISSIONARY MONTHLY

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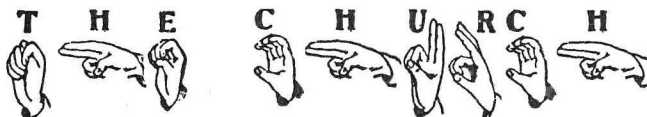
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THE CHURCH.



Oh, where are kings and empires now
Of old that went and came?
But, Lord, Thy Church is praying yet,
A thousand years the same.

For not like kingdoms of the world
Thy holy Church, O God,
Though earthquake shocks are threatening her
And tempests are abroad.

Unshaken as eternal hills,
Immovable, she stands,
A mountain that shall fill the earth,
A house not made with hands.

A. C. Cox.

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EDITORIAL.

Reformation Day.

The annual recurrence of Reformation Day during the month of October reminds us that the world to-day, as ever in the past, needs evangelical teachers and preachers, who will proclaim salvation by grace through faith in Christ. While it is absolutely true that political, social, economic, and intellectual changes in various parts of the world were created through Dr. Luther's championship of the right of private judgment in opposition to ecclesiastical authority, yet it is a grave error to suppose that the Reformer extended this right of private judgment also to the doctrines and authority of the Scriptures. The notion that Luther exalted human reason above the Word of God is utterly false; he clearly taught the principle that the Scriptures alone are the basis for all Christian faith and norms of life, for the Bible is self-explanatory. The exaltation of human reason above the statements of the Bible has led to the present chaos and the extreme liberalism in many of the Protestant church-bodies.

Dr. Luther did not answer for himself the question "How can I win God's grace?" from the inner experiences in his own ten years' efforts to please God by good works in the friary at Erfurt. The words of Scripture "A man is justified by faith, without the deeds of the Law, Rom. 3, 28, convinced him above everything else that human efforts cannot suffice to merit divine favor, that implicit reliance on Jesus constitutes the saving faith. The great principle of the divine authority of Scripture, with its doctrine of grace by faith in Christ Jesus alone, brought peace to the sensitive soul of the great Reformer, who had experienced mental and spiritual tortures because of his fear of God and divine wrath.

In these times the very existence and general effectiveness of Protestantism is threatened by false teachers who set up the right of private judgment above the Bible and turn away from the

atonement of Christ to the accomplishments of man. Dr. Luther realized more than most men that human reason is faulty and limited; he did not place his hope of eternal salvation upon such shifting sand. On the contrary, he submitted the opinions of his mind to the clear statements of divine revelation.

All true believers to-day likewise need to understand that the authority and the teachings of the Scriptures still are the only true anchor of hope and faith for the sin-ruined human soul; they are more firm and dependable than the rock of Gibraltar.

May we continue to unite in prayer and the common purpose of proclaiming to the world the doctrines of God's holy Word! Thus we shall perpetuate the great principles of the Reformation and bring spiritual and material blessings to the world, lost in sin. Thus also we shall be able to join sincerely in Thomas Clark's beautiful hymn of hope:—

Above the raucous cries
Of world-old wrong
Faith hears, in accents deep,
Truth's battle-song.
Athwart the fearful gloom
Of sin's black night
Faith sees, slow-conquering,
Love's kindly light.

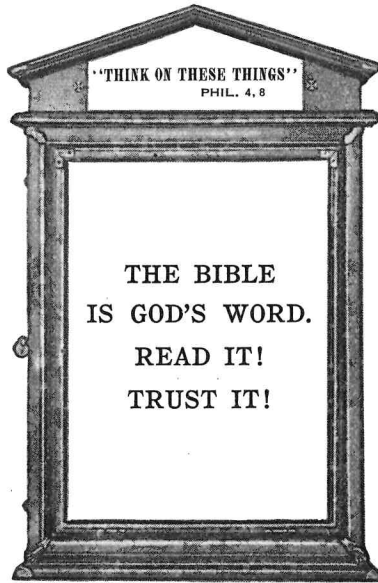
O. C. S.

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

Jesus Christ, Our High Priest, Made under the Law for Us.

Jesus Christ, our High Priest, gave Himself as an offering unto God for us. This He did in two ways. First He perfectly kept all the commandments in our place, and then He paid for our sins with His blood. In this study we shall speak of His perfect obedience.

Jesus is true God and therefore above the Law; "for the son of man is Lord even of the Sabbath-day," Matt. 12, 8. But now He was "made under the Law," Gal. 4, 4. He put Himself under the Law. He came to fulfil the Law; for Matt. 5, 17 He says: "Think not that *I am come* to destroy the Law or the prophets; I am not come to destroy, but *to fulfil*." He perfectly obeyed the two great commandments on which hang all the Law and the Prophets, as He said to



the Jewish lawyer in Matt. 22, 40. And which are these two commandments? Jesus said to him: "Thou shalt love the Lord, thy God, with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself," Matt. 22, 37—40. He had perfect love to God, for He could say: "That the world may know that *I love the Father*, and as *the Father gave Me commandment*, even so *I do*," John 14, 31. Read the story of His life in the Bible, and you will see that these words of His are true: "*I do always* those things that please Him," John 8, 29. And likewise He had perfect love to man. We read of Him: "Having *loved His own* which were in the world, He loved them unto the end," John 13, 1. All His wonderful works show His great love to mankind. He also loved His enemies. Listen to Him praying for them on the cross: "Father, forgive them, for they know not what they do," Luke 23, 34. And His perfect love to God and to man He showed so wonderfully in His death on the cross. The Father wanted Him to die. And He "was obedient unto death, even the death of the cross," Phil. 2, 8. As the Good Shepherd He laid down His life for His sheep, John 10, 11. And "greater love has no man than this, that a man lay down His life for his friends," John 15, 13. Perfect obedience indeed!

Jesus is God and therefore above the Law. Why, then, did He keep it? For you and me,

my friend. God says to man: "Thou shalt," and: "Thou shalt not," and man cannot keep it. But the Law of the righteous and just God must be kept on the part of man. And now behold the Son of God under the Law for man. Gal. 4, 4 we read: "He was *made under the Law to redeem them* that were under the Law that we might receive the adoption of sons." And Rom. 5, 19 tells us: "By *the obedience of One* shall *many* be made *righteous*." O rejoice in this! And then the Law can no more accuse you. And if it does, point to this Holy One of God and say, as Luther tells us: "There is the man who has done it for me; to Him I will cling, He has fulfilled it for me and given me His obedience"; and then the Law must be silent.

And yet the Law fulfilled must be,
Or we were lost forever;
Therefore God sent His Son that He
Might us from death deliver;
He all the Law for us fulfilled
And thus His Father's anger stilled
Which over us impended.

(Hymn 314, 5.)

Of His great love our Catechism also speaks in the Christian Questions. Question 17 asks: "What was it that moved Him to die and make satisfaction for our sins?" and then answers: "His great love to His Father, to me and other sinners." And in Question 18 we are taught to say: "And that I may also learn of Him to love God and my neighbor."

May this obedience of Jesus Christ be your trust and hope! Then also you shall be made righteous, Rom. 5, 19. J. L. S.

Bible-Studies for Sundays in October, 1931.

"Justified by Faith."

"Justified by faith, without the deeds of the Law," Rom. 3, 28. This is that blessed teaching which God again brought to light through the Reformation begun by Dr. Martin Luther on October 31, 1517. Salvation is free! It is the gift of God! What a comfort to a broken spirit, to a broken and contrite (sorrowful) heart! Free salvation also for you, my friend! Only believe, and you are saved! Of this free salvation also the October Bible-studies tell you. May they fill your heart with joy in this salvation and urge you to live unto Him who loved you and died for you!

Study for Sunday, October 4.

"Jesus answered, My kingdom is not of this world," John 18, 36.

Bible-Lesson: John 7, 1—10.

"After these things Jesus walked in Galilee; for He would not walk in Jewry because the Jews sought to kill Him. Now the Jews' Feast of Tabernacles was at hand. His brethren therefore said unto Him, Depart hence and go into Judea that Thy disciples also may see the works that Thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If Thou do these things, show Thyself to the world. For neither did His brethren believe in Him. Then Jesus said unto them, My time is not yet come, but your time is always ready. The world cannot hate you; but Me it hateth because I testify of it that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast, for My time is not yet full come. When He had said these words unto them, He abode still in Galilee. But when His brethren were gone up, then went He also up unto the feast, not openly, but, as it were, in secret."

After these things Jesus walked in Galilee. He did not want to walk in Jewry, or Judea, because the Jews had sought (wanted) to kill Him when He was there the last time. Now the Feast of Tabernacles was at hand, or near, one of the three great feasts for the celebration of which all the Jewish men had to go to Jerusalem. At this feast they remembered God's kindness to the Jews while they were in the desert, on the way to the Holy Land, and lived in tabernacles (tents). These were also the days of harvest, when they came before God with praise and thanksgiving for the many good things He had given them. Surely also now when we gather the many good things from the fields and gardens, we should give thanks unto God, the Giver of all good things.

Now, the two brethren of Jesus, who did not belong to the twelve disciples, wanted Him to depart hence (to go away) into Judea that all His disciples might see His wonderful works. He should go up with the people and by His wonderful works show that He is the King and Messiah and then sit upon the throne of David and rule over His people. They thought that Christ's kingdom would be like the kingdoms of this world. Therefore they also thought it strange that Jesus did His works in secret. They told Him that a man who wants to be king does not work in secret, but seeks (wants) to be known openly, before all the people. Therefore they asked Him to show

Himself to the world. Also they did not believe that Jesus was the promised Savior and King. So many people also to-day will not believe in this poor and humble Jesus. Do you believe in Him?

Jesus told His brethren that His time was not yet come, His time to go to Jerusalem as King and to die. They could go, for their time was always ready, and the world could not hate them who did not believe in Him. But the world hated Him because He testified of it (showed) that its works were evil (bad). The world always hates those who believe in Jesus. If you by a Christian life, by your words and works, show the world its sin, it will hate also you as it hated Jesus. The world hated Him and wanted to kill Him; however, His time to suffer and die was not yet come, and therefore He told His brethren to go up to the feast, and He abode (stayed) in Galilee. And when His brethren had gone away, then He, too, went up, but not, as His brethren wanted, in great glory and power, but humbly and in secret. He went up, not to die and to finish His work, but to teach and offer salvation to His people once more. So let us follow Jesus and always offer salvation to a world lost in sin in the name of this humble and crucified Jesus, although it hates us for it.

Read this Bible-lesson again and then answer these questions in writing: 1. For what should we give thanks to God during these days? 2. Why does the world hate Jesus?

Prayer: Jesus Christ, Thou true King and Savior, help by Thy Holy Spirit that we may believe in Thee although Thou art poor and humble. When Thy time came, Thou didst suffer and die for sinners and didst bring life and salvation for all. Help us to tell all the world of it and so glorify Thy name. Amen.

Study for Sunday, October 11.

"As My Father hath taught Me, I speak these things," John 8, 28.

Bible-Lesson: John 7, 11—18.

"Then the Jews sought Him at the feast and said, Where is He? And there was much murmuring among the people concerning Him; for some said, He is a good man; others said, Nay; but He deceiveth the people. Howbeit, no man spake openly of Him for fear of the Jews. Now, about the midst of the feast Jesus went up into the Temple and taught. And the Jews marveled, saying, How knoweth this man letters, having never learned? Jesus answered them and said, My doc-

trine is not Mine, but His that sent Me. If any man will do His will, he shall know of the doctrine whether it be of God or whether I speak of Myself. He that speaketh of himself seeketh his own glory; but He that seeketh His glory that sent Him, the same is true, and no unrighteousness is in Him."

While Jesus was on the way to Jerusalem unto the feast, the people sought (looked for) Him and said, "Where is He?" Are you looking for Jesus and asking, "Where is He?" You can find Him in the Bible. Search for Him! And what did the people think of this Jesus? There was much murmuring among the people concerning Him. They did not speak openly of Him, but in a low voice, for they feared the Jews. Oh, so many are afraid to say anything good about Jesus because they fear that the people of this world will laugh or mock. Speak boldly for Jesus! And what did these people say of Him? Some said, "He is a good man," and others said, "Nay [no]; but He deceives the people." So to-day some will say: "Jesus is a good man," and others will say, "He is a bad man." What do you say of Him? May you boldly say of Him: "I believe that Jesus Christ, true God and true man, is my Lord and Savior."

Now, about the midst (middle) of the feast Jesus came into the Temple and taught. And the Jews marveled (were surprised) at His teaching, saying, "How knows this man letters [the Bible], having never learned?" No, He did not learn it from any man, but He received it from the Father. Therefore He also said: "My doctrine [teaching] is not Mine, but His that sent Me." He did not get it from any man or out of Himself, but from God. His teaching is the Word of God. Come, let us listen to Him and trust in this Word from heaven.

Every one can easily know whether Jesus speaks of Himself or whether what He says is of God. And how can a man know? Jesus says: "If any man will [wants to] do His will [commandments], he shall know of the doctrine [teaching] whether it be of God or whether I speak of Myself." Do you want to know whether Christ's teaching is of man or of God? Then try to do the commandments of God, and soon you will see that you cannot keep them and that therefore you are under God's curse and wrath and must be lost forever. And then, when you hear the good words of Jesus, how He takes away your sin and gives you everlasting life through faith in Him, oh, then you have peace with God, and

you will say: "This Word of Salvation cannot be of man, but only of God." Therefore Paul calls the Gospel of Jesus Christ the power of God unto salvation.

And in another way Jesus shows that He came not of Himself. If a man speaks of himself he seeks [wants] his own glory; but if a man seeks the glory of Him that sent him, the same is true, and no unrighteousness is in him. Now, did Jesus seek His own glory? No, no! He sought the glory of His Father. Again and again He told people that His teaching was not His, but the Father's, who sent Him. He sought the glory of His Father, and therefore He is true, and no unrighteousness is in Him. Friend, believe His Word! It is the Word from heaven, and it is the power of God unto salvation to every one that believes.

Read this Bible-lesson again and then answer these questions in writing: 1. What should we boldly say of Jesus? 2. How can a man know that Christ's teaching is of God?

Prayer: Jesus Christ, true God and true man, my Lord and Savior, Thy Word is the Word from heaven. Only this Word can give peace and joy to a sinner. Grant that I may ever trust in this Word unto my salvation and then bring it to others. Praise to Thee for this heavenly Word! Amen.

Study for Sunday, October 18.

"We love Him because He first loved us,"

1 John 4, 19.

Bible-Lesson: John 7, 19—24.

"Did not Moses give you the Law? And yet none of you keepeth the Law. Why go ye about to kill Me? The people answered and said, Thou hast a devil; who goeth about to kill Thee? Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the Sabbath-day circumsise a man. If a man on the Sabbath-day receive circumcision that the Law of Moses should not be broken, are ye angry at Me because I have made a man every whit whole on the Sabbath-day? Judge not according to the appearance, but judge righteous judgment."

The Jews did not want to follow Jesus, but always boasted of being Moses' disciples. And now Jesus showed them that they also have not kept the commandments of Moses. He tells them, "None of you keeps the Law." And He proved it to them, saying: "Why go ye about to kill Me?"

They had thoughts of murder in their hearts and so broke the Fifth Commandment. So all people are murderers, and none keeps the Law; for anger, jealousy, and revenge are murder before God. Therefore the Bible also says: "There is none that doeth good, no, not one."

When Jesus spoke of the Jews' seeking to kill Him, the people answered, "Thou hast a devil; who goeth about to kill Thee?" And then He told them of that one work at the Pool of Bethesda on account of which the Jews sought to kill Him. Indeed, they did not keep the Law of Moses. Many people to-day also do not want the Word of Jesus and tell us that the Ten Commandments are enough for them; but also they do not keep the Law of Moses.

And why did the Jews want to kill Jesus? Because He healed that man on a Sabbath-day. Jesus then showed them that, if they accuse Him of breaking the Sabbath, they must accuse also themselves. He spoke of the law of circumcision, according to which every Jewish boy had to be circumcised on the eighth day. Moses gave them this law, which was not of Moses, but of the fathers, Abraham, Isaac, and Jacob. And now, if the eighth day fell on a Sabbath, the Jews nevertheless circumcised the child, that the Law of Moses be not broken. Then why should they be angry at Jesus because He made a man every whit (part) whole (well) on the Sabbath-day? If it was not sin to circumcise on the Sabbath-day, then it surely was not sin to heal that sick man on the Sabbath. And then Jesus told the Jews to judge righteously and not according to appearances, not as things appear or seem. So many people to-day do not judge righteously. Many think it all right not to go to church and to trust in Jesus, but think it a great sin to do a little work of love and mercy on a Sunday.

Friend, there is not one that keeps the Law of Moses, and therefore every one is under the curse of the Law. There is only One who can save us from the Law and its curse, and that One is our Lord and Savior Jesus Christ, who died on the cross for us. Do not trust in the commandments. They cannot save you because you cannot keep them. Trust in the Word of Salvation, believe in Christ Jesus, and you will be saved. And if you have this faith, then you will always seek to please Him who loved you and died for you, as Jesus says: "If ye love Me, keep My commandments."

Read this Bible-lesson again and then answer

these questions in writing: 1. How many people are murderers before God, and why? 2. What will you do if you have the true faith in Jesus and His salvation?

Prayer: Lord and Savior Jesus Christ, Thou camest to save us, which the Law could not do. Thou camest to keep the Law for us and didst pay for our sins with Thy suffering and death. May we always trust in Thee unto our salvation and then daily seek to please Thee by doing Thy commandments. Amen.

Study for Sunday, October 25.

"Thou art that Christ, the Son of the living God,"
John 6, 69.

Bible-Lesson: John 7, 25—31.

"Then said some of them of Jerusalem, Is not this He whom they seek to kill? But, lo, He speaketh boldly, and they say nothing to Him. Do the rulers know indeed that this is the very Christ? Howbeit, we know this man whence He is; but when Christ cometh, no man knoweth whence He is. Then cried Jesus in the Temple as He taught, saying, Ye both know Me, and ye know whence I am; and I am not come of Myself, but He that sent Me is true, whom ye know not. But I know Him; for I am from Him, and He hath sent Me. Then they sought to take Him; but no man laid hands on Him because His hour was not yet come. And many of the people believed on Him and said, When Christ cometh, will He do more miracles than these which this man hath done?"

When some of them of Jerusalem heard Jesus speak so boldly and without fear, they were surprised. They knew that the rulers of Jerusalem had tried to take Him and to kill Him, and therefore they said, "Lo [see], He speaketh boldly, and they say nothing to Him." They could not understand it. Therefore they asked, "Can it be that the rulers know indeed that this is the very [true] Christ?" But this could not be the Christ; for, said they, they knew where this Jesus came from, but when Christ comes, no man will know whence (from where) He is. They knew this Jesus as the son of Joseph, the carpenter of Nazareth, but the Christ would come in a wonderful way.

When Jesus heard this, He cried in the Temple, saying, "Ye both know Me, and ye know whence [from where] I am." And then He told them that He is not only the Son of Man, but also the Son of God, saying, "I am not come of Myself, but He that sent Me is true, whom ye know not." They did not know the Father, and therefore they

also did not know Him whom He has sent. He plainly told them that the Father sent Him and that He is the Christ. So many people think they know Jesus and call Him a good man and a wonderful teacher, but they know not that He is the Son of God, and therefore they also know not the Father. Do you know Him?

When this Word of the Son of God, the Savior of the world, is preached, some will not believe and will despise Him, and others believe in Him and love Him. So when Jesus spoke these words in our lesson, some sought to take Him, but no man laid hands on Him because His hour was not yet come. His time to suffer and die was not yet here, and they could not take Him before that time. But many of the people believed on Him, for they could not believe that the Christ would do more miracles [wonderful works] than this Jesus had done. They believed that this is the Christ, the promised King and Savior. Indeed, Jesus is that One who should come and save His people from their sins. He is come from the Father to do the Father's will and to finish His work. Believe in this Christ, my friend, and you have true salvation.

Read this Bible-lesson again, answer these questions, and then send all your answers to your pastor: 1. What will happen when we preach Jesus, the Son of God and only Savior of the world? 2. What do you believe of this Jesus?

Prayer: Jesus Christ, true God and true man, the promised King and Savior, thanks and praise be to Thee for the great salvation which Thou hast finished for us through Thy suffering and death. Help us to spread the glory of Thy precious name that many more may learn to know Thee as the Savior of sinners and, trusting in Thee, be saved forever. Amen. J. L. S.

"He Goeth Before."

Jesus never sends a man alone. He blazes a clear way through every thicket and woods and then softly calls, "Follow Me. Let's go on together, you and Me." He has been everywhere that we are called to go. His feet have trodden down smooth a path through every experience that comes to us. He knows each road, and knows it well—the valley road of disappointment with its dark shadows; the steep path of temptation down through the rocky ravines and slippery gullies; the narrow

path of pain with the brambly thorn-bushes so close on each side, with their slash and sting; the dizzy road along the heights of victory and the old beaten road of commonplace, daily routine. Every-day paths He has trodden and glorified and will walk anew with each of us. The only safe way to travel is with Him alongside and in control. This was the original Eden plan. God was the Host in Eden. Man was His house-guest. That is still the plan. God plans thoughtfully for everything that concerns us, and we need to exercise the guest's thoughtful care that no shadow of misunderstanding be allowed to come in to disturb the rare intimacy between Host and guest.

S. D. Gordon.

Faith.

When Sir James Simpson, the great physician and discoverer of anesthetics, lost his eldest child, he erected on the grave a monument pointing like a spire toward the heavens. On it he carved the words "Nevertheless I live" and above the words a butterfly, to suggest his invincible faith that in Christ Jesus death is only a transition, an evolution from the limitations of the chrysalis to the freedom of a life with wings. Sir James was a believer in Christ; and when he came to his own passing, he thought only of the wonderful awakening, and he fell asleep in the Lord. But "if Christ hath not been raised," that sentence on the monument would be cruel irony, and the butterfly would be changed to a clod.

Thy Kingdom Come.

"Thy kingdom come" does not mean: "Lord, give Thy Gospel to me and my wife, to our John and his wife, us four and no more"; it means, among other things: "Help me to fill the contribution-box for missions and dispose my heart to give cheerfully and liberally and regularly."

Some one has said: "Silver and gold become iron or tin or brass as we give grudgingly or flip-pantly or showily; but the dullest copper penny is changed into a gold penny when it is all we have to give and it is freely given for His sake." The Father gives His Son, the Son gives Himself for our sins, the Spirit graciously bestows on us all the gifts that Christ has merited. There lies the motive, and there is the example for our giving. God opens His hand. He is always doing that. Do you likewise. — *Sel.*

The Great Divide.

When sin first made its deadly thrust,
It forced a widening span
Between the man who walked with God
And God who made the man.
With sense of sin came sense of fear;
The naked sought to hide;
Instead of fellowship and peace
There came a great divide.

Infinite Love was wounded sore;
God sought to bridge the span,
Force out the separating wedge,
And walk again with man.
He gave His best, His Son beloved,
Who came, who loved, who died;
He paid the cost to reconcile;
He crossed the great divide.

The God who still would walk with man
And man, who needs His care,
Again each other's fellowship
In confidence may share;
For Christ the way to peace with God
For all has opened wide;
The ransom price He paid in full,
He spanned the great divide.

"Come" is the tender word of Him
Who crossed the great divide
To bring the man who walks afar
Back to the Father's side.
Haste, then, to heed the Savior's call,
Unclothed no longer hide;
Accept His robe of righteousness
And cross the great divide.

H. V. ANDREWS.

Know the Truth.

A synodical official, speaking to a congregation on a festive occasion, mentioned the Roman and Orthodox Catholic churches and referred to the Lutherans as the next-largest denominational group in the world. A young Lutheran woman active in church-work whispered to her neighbor, "I never knew that. Is that true?" The young woman's name is legion. Here are some facts:

Number of Roman Catholics in the world, 370,000,000; number of Orthodox Catholics, 165,000,000; number of Protestants, 202,000,000, of whom 82,180,000 are Lutherans. All figures from the *Lutheran World Almanac* are for 1930.

In the United States the total number of adherents to 213 religious bodies — Christian, Jewish, and heathen — was 54,575,321 (1926) out of the total population of 122,775,046 (1930). Among the Christians Roman Catholics number 18,600,000; Baptists, 8,400,000; Methodists, 8,000,000; Lutherans, 3,966,003; Presbyterians,

2,600,000; Episcopalians, 1,800,000; Disciples, 1,300,000, etc.

Of the Lutheran bodies in the United States (all figures in these two paragraphs from the United States census on religious bodies, 1926) the United Lutheran Church had 1,214,340; the Missouri Synod, 1,040,275; Norwegian Lutheran Church, 496,707; the American Lutheran Church, 474,923; the Augustana Synod, 311,425; the Joint Wisconsin Synod, 229,242; Lutheran Free Church, 36,366; Suomi Synod, 32,071; United Danish Church, 29,198; Finnish Apostolic Church, 24,016; the Danish Lutheran Church, 18,921; Slovak Synod, 14,759; Norwegian Synod, 8,344; Finnish National Church, 7,788; Icelandic Synod, 2,186; Lutheran Brethren, 1,700; Eielsen Synod, 1,087; the Jehovah Conference (since disbanded), 851, and independent Lutheran congregations, 11,804. The total number of Lutherans reported in the census of 1916 was 2,467,516 and in 1906, 2,112,494, showing a substantial and orderly increase.

The total number of members of Lutheran congregations in the United States and Canada (as of 1930) is 4,592,927, according to figures recently compiled by Dr. G. L. Kieffer, statistician of the National Lutheran Council. There are unquestionably many additional Lutherans not connected with any American Church, a fact for which blame rather than credit should be taken by Lutheran Church members.

Let the facts be broadcast. Let none remain unaware of the strength and importance here and abroad of the Church of the Reformation.

Redeemer Record, St. Paul, Minn.

Looking unto Jesus.

If we would grow like Christ, we must keep Him steadily before us. Did you ever watch a child taking a lesson in model-drawing? Never two strokes of a pencil without a glance at the model. And the first law of the imitation of Christ is just this — "looking unto Jesus." We must fix our eyes upon Him, we must hold Him steadily in our hearts and minds, until just as the sunlight prints the object on the sensitized plate of the camera, so we, "beholding, are transformed into the same image, from glory to glory." We grow like those we live with, those we love; and the same law holds here. If we are so little *like* Christ, is it not because we are so little *with* Christ? — *Sel.*

"Give That to Me."

We are here on earth to be trained to give and not to grasp. We gain most by giving most. We lose by grasping. If we blindly refuse to give and insist on grasping, God comes to us like a wise father to a greedy child and says: "Give that to Me." He comes to make us give because only by giving can we truly receive; not to take from us our joy, but that by giving to Him we may receive more joy.

JOHN H. DENISEN.

Why Go to Church?

You probably remember the story of the old British chieftain. The Romans had invaded Britain, and the chiefs of the tribes were gathered in council. Each had a different plan, and each was determined to go his own way.

Finally, however, an old chieftain arose. Picking up a bunch of fagots, he handed each man a stick. "Break them!" he directed. And each broke his stick with ease.

Then he took an equal number of sticks and tied them together into a bundle. "Now try to break them," he told them. And not even the strongest man could do it.

"That," he pointed out, "is the difference between working separately and working together as one." —

What has this to do with religion?

Religion is derived from the Latin *re* and *ligo*, meaning "to bind together." And that is one of the purposes of religion — to bind people together.

You want happiness, contentment, prosperity. You can't have these alone. You get them only as you help those around you to win them, too. So why not join your neighbors in praying as well as in working for them? Remember what the Master promised: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name there am I in the midst of them," Matt. 18, 19, 20.

Get the weight of a common aim, a common purpose, behind both your prayers and your work.

Go to church! ROBERT COLLIER.

"FAITH in the power of self hinders faith in the power of God and His promises."

MISSION NEWS.

St. Paul Mission. — Probably one of the most interesting phases of the work among the deaf is that which has to do with the deaf who are also blind. About twelve such people are under the spiritual care of our missionaries.

In addition to the service rendered to these deaf-blind people in the interest of the eternal welfare of their souls, it is not difficult to understand that this class of deaf will require assistance that the other deaf do not need and that the missionary is frequently called upon to perform services that are strictly social-service tasks.

Our readers would undoubtedly like to know something more about the life and activities of the deaf-blind. Many people imagine that there is nothing much that such a person could do and that he or she must be a great burden for those entrusted with his or her care. Such is, however, not the case with the majority of the deaf-blind.

At Stillwater, Minn., Ernest Gabbert, a deaf, mute,



and blind member of our church, makes himself very useful in the family home; in fact, his mother recently stated that she would hardly know what to do without him. A few years ago the old woodshed was changed into a garage and among other things that had to be done was the reshingling of the roof. We were seldom so thoroughly surprised as when we called at the home unexpectedly and found our deaf-blind friend on the roof of the garage nailing the shingles on in much the same way as one would do whose eyes are normal.

But this task is simple (aside from the danger of falling from the roof) compared with other work Mr. Gabbert has learned to do well. The accompanying picture shows Mr. Gabbert with his deaf sister and mother and also Miss Mina Amondson of Hudson, Wis., gathered around the toy dresser Mr. Gabbert exhibited at the 1930 Minnesota State Fair. From one of the drawer handles hangs the first-prize blue ribbon which has since taken its place among a number of other prizes awarded in former years for the various most attractive toys Mr. Gabbert has exhibited.

J. A. C. B.

St. Louis Mission. — Although still very weak after having undergone three operations during the past two months, the undersigned cannot refrain from reporting the following joyous event which recently took place in our local congregation.

On September 5, at 4 P. M., two of our communicant

members, Mr. Wm. Lambur and Miss Helen Smith, were united in the bonds of holy matrimony in Holy Cross Lutheran Church by the Rev. E. C. Baker, missionary for the deaf, who has kindly agreed to assist the undersigned during his illness. Pastor Baker conducted the entire marriage service, both orally and in the sign-language. Mr. Lambur is a former pupil of our school for the deaf in Detroit, and the bride was instructed and confirmed some years ago by the undersigned. The young couple will make its new home at 3529 S. Jefferson Ave. And as they have been among the first and most zealous members of our Bible class, we, on this occasion, wish to assure them that their home will forever be a house of the Lord to which no evil can draw night if during their married life they will continue to love the Word of God, read and study it in their home, and follow its sacred tenets, and they will have a happy married life. May God grant them this great blessing!

It was a great surprise and a still greater pleasure to the undersigned to see the young couple coming to his home after their marriage-supper, in all their wedding-finery and accompanied by a number of guests, to cheer him and personally to express their wishes for his speedy recovery. We heartily thank them for this evidence of their love and esteem for their pastor. And as we may not have another opportunity to do so, we herewith express our sincere thanks to all friends far and near for their love and kindness shown to us during our illness, to the members of our congregation, and to many others who sent us beautiful flowers with best wishes for our speedy recovery, as well as to all those who assured us that they were remembering us in their prayers. May God bless them one and all!

C. SCHUBKEGEL.

Portland Mission. — For nearly two years the angel of death spared our little congregation in Portland, Oreg., but on August 18 he visited us again and called one of our faithful members, Mr. George Young. Though an invalid for nearly eighteen years, Mr. Young attended public worship as often as possible and by word and deed confessed his faith in the only Savior. Funeral services were conducted on August 20; they were attended by a large number of deaf and hearing friends. May the Lord comfort the widow in her bereavement!

Mr. F. Delanoy, Mr. A. McDonald, and Mr. Royal Cooke, all of whom were seriously ill for several months, are again able to attend the services.

Several months ago a change was made in the time of services at Salem, Oreg., in order to enable us to use the church-building of the hearing congregation for our services as well as to give some of the deaf who could not attend services an opportunity to attend. Since the change was made, the missionary is on the road until midnight, but the attendance has doubled.

Mrs. W. F. Toll and Mr. Earl Hughes, both of Salem, Oreg., are preparing for membership in the church.

The deaf of Portland and Salem were delighted to have an opportunity to meet the chairman of our Mission Board, the Rev. H. A. Gamber, who spent several days in Portland after attending the sectional conference in Seattle.

E. E.

Central Division of Ephphatha Conference. — August 2—4 the Central Division of Ephphatha Conference assembled at Omaha, Nebr. For the opening of conference a joint service was held in St. Paul's Lutheran Church, Rev. E. T. Otto, pastor, at 10.45 A. M. In this service Rev. C. Gade of Milwaukee preached the oral sermon, while Rev. A. C. Dahms of Chicago interpreted it. Two ladies of the Omaha congregation rendered the song "Now Thank We All Our God." The hymns, the Scripture-lessons, and the prayers were interpreted by various missionaries.

Nine missionaries belong to the Central Division of Ephphatha Conference. The missionaries who were present are: J. Beyer, A. Dahms, A. Ferber, W. Ferber, C. Gade, E. Mappes, and M. Mueller. (Rev. M. Mueller is the missionary who is preparing to take over the Texas field.) Rev. C. Schubkegel was absent on account of sickness.

The first session of conference took place at 9.30 A. M. on August 3. Rev. Dahms presided as chairman, and Rev. Beyer served as secretary. From the very beginning of conference to the closing hour educating and practical discourses filled the program. Rev. Gade read two Gospel-lessons and one Epistle-lesson in the sign-language. A detailed form for funerals was read by Rev. Beyer, while Rev. Mappes presented a form for marriage ceremony.

Although Rev. Schubkegel was absent, he had worked out, and submitted, his form for Baptism. The presiding chairman read the paper to the conference.

There were also lengthy discussions of various important and practical questions. Rev. E. H. Bertram attended the conference as representative of the Board of Missions to Deaf and Blind. His remarks and "instructions" served as inspiration to the attending missionaries.

Visitors were Pastors L. Acker, E. T. Otto, and George Weber of Omaha and Rev. G. A. Zoch of Murdock, Nebr.

Rev. and Mrs. Mappes and members of Bethlehem Deaf-mute Congregation did their very best to make the missionaries feel at home. The splendid hospitality was highly appreciated, and we take this opportunity to thank all those who made our conference days so pleasant and who may be readers of these lines. An outstanding social feature was the gathering arranged at St. Paul's parish hall on the evening of August 3. A large number of deaf members and friends attended and extended well-wishes to the visiting missionaries. Likewise a number of Omaha pastors and their families were present.

When the conference had been concluded on August 4, our kind hosts took us to Lincoln, Nebr., to see the new capitol. This trip likewise proved to be extremely interesting and was a pleasant climax to the educating and encouraging days which had been spent at the sessions of conference.

A. E. F.

Kansas City Mission. — In the past month the opportunity presented itself for the Kansas City missionary to make a trip to Denver. A cordial welcome awaited us wherever we went, and splendid cooperation was given us by the Denver pastors, and with the assis-

tance of a Lutheran lady it became a very easy matter to meet a number of deaf friends.

Preliminary plans were made for a public service. On August 23 twenty-nine friends assembled for divine services at the Luther Hall of St. John's Lutheran Church, Rev. C. A. Gieseler, pastor. Our friends had come from far and near, and we certainly were glad to welcome them to our service. As usual, the attention of the audience was wonderful and certainly was highly appreciated. In the audience we also saw Mr. and Mrs. H. A. Parks. It had been our privilege to meet Mr. Parks several times in our services at Salina, Kans., where he extended invitations to us to come and preach in Colorado also. After the services also a number of friends urged us to conduct services again at convenient dates. We assured them of our willingness to preach the Gospel in their midst, but due to a crowded schedule could make no definite promises.

While at Denver, the missionary also visited Mr. E. Barthel, who is our member from Atchison, Kans., and



Confirmation Class at Kansas City, Mo.

is employed at beautiful Evergreen, Colo. Not having had an opportunity to attend divine services for some time, he also partook of Holy Communion.

In addition to the service held, the missionary was asked to address the mission-festival congregation of Bethlehem Lutheran Church and St. John's Congregation. The interest of these friends of missions is highly appreciated. Also Pastors C. A. Gieseler and M. Nees contributed considerably towards making the service a success. A. E. F.

Duluth-Superior Mission.— There has been no report in the DEAF LUTHERAN on the Duluth-Superior field for some time. The reason for this silence is not that there was nothing to report, but that there were so many mission-opportunities that there was no time left to write a report for our paper. The summer months usually, also this year, have been busy months except in Western Canada, Manitoba, Saskatchewan and Alberta, where services had to be dropped on account of the Board's inability to finance it this summer. May God show us ways and means to take up this work again in the near future, so that the souls there entrusted into our care will again hear the glad tidings that we are saved by grace, through faith in Christ Jesus.

Quite some time was spent in the city of Winnipeg in calling on both the adult deaf and the parents of deaf

children attending the Winnipeg school. At this writing it seems quite certain that we shall have a large addition to our Winnipeg school classes from children whose homes are in Winnipeg. A patient in the West Selkirk hospital was also visited.

We are sorry to report that Mr. Dick Pugh, a friend of our Winnipeg mission, has been confined to a hospital for some time. May God give him a patient heart and grant him grace to believe that "whatever God ordains is good."

Coming back to the United States, we can report another sick-call made in Duluth, where Mr. John Clausen of International Falls was a patient. At this writing he is home again and is on the way to recovery.

During the last days of August and the first days of September a trip was made along the southern shores of Lake Superior. The trip has been successful. It added a boy to the Superior Oral Sunday-school class and brought four deaf to the next Superior services from Ashland, Wis., seventy miles away. May they continue to show this love for God's Word! From Ashland the roads lead to Ironwood, Mich. It was the first time that your missionary was in Ironwood, but more than once one of our Ironwood friends did not think the distance of 120 miles too great to come to Duluth and Superior for services. The DEAF LUTHERAN has been doing valuable mail-mission work in this city, but we hope that more of these deaf, mostly oralists, will come to our services notwithstanding the great distance.

Our Fargo station is one death to report, the departure of Mrs. John Kessler. Mrs. Kessler always knew where to find our church, in Devils Lake, Wadena, Minn., or in Fargo, N. Dak., even if it meant a train ride. Her body was laid to rest on July 3, and it now awaits the glorious resurrection unto eternal life.— In Duluth Miss Ella Wieland's aged mother died. We extend our hearty sympathy to the friends and relatives of Mrs. John Kessler and Mrs. Wieland.

At Adolph, Minn., a few miles out of Duluth, one of the Gulbrandson boys has undertaken the study of the Catechism, a study begun last year in Faribault under Rev. J. Salvner with the intention of being confirmed in the near future. In Anamoose, N. Dak., also several adults are taking up the study of the Catechism. Here, however, the exact number cannot as yet be given, since it is still somewhat uncertain who will return to school and who will remain at home. The first Anamoose services were attended by six deaf. Minot, N. Dak., has also shown an active interest in the services held there. Here, however, the drought, which is being severely felt in that section of North Dakota, puts a real hardship upon our station, since some of the deaf are not able to come as often as they wish, while others have not been able to come at all.

In our Bismarck services we met the two Mautz sisters and their brother. They wanted to come the entire distance from their home to Bismarck, so as to save their pastor the time and trouble of giving them the Lord's Supper in their own home. Thanks for being so considerate!

Schools are opening. There will be many new faces in both the Devils Lake and the Winnipeg classes. But we hope that those children who have formerly attended

the Winnipeg classes, but are now enrolled in the Saskatoon school will not have to wait too long until they can again take up the study of God's Word to learn that they also have a Savior.

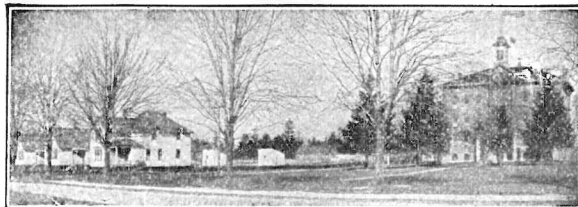
W. F.

Minneapolis Mission.—With thanks we acknowledge the receipt of the following contributions for our mission: Mr. and Mrs. M. Hartig, Minneapolis, \$1; Mrs. Hoffmann, Mankato, \$1; H. S., Saginaw, Mich., \$1; Mr. and Mrs. A. K., Saginaw, \$1; Mrs. Hannah Bienert, Saginaw, \$5. May God richly reward the givers!

Our deaf-blind friend Roy Hassler is now with Christ, as we sincerely hope. Roy was baptized by the Minneapolis missionary January 28, 1917. Upon the death of his mother he was taken to the State Hospital at Fergus Falls. A few years ago he was transferred to the Anoka State Hospital. At both hospitals we regularly visited him and told him of the love of Jesus. Often he strengthened his faith in the Savior by partaking of the Lord's Supper. He had been ailing for

some time and on August 15 was called to the eternal home. On the 18th of August his body was laid to rest in the Crystal Lake cemetery, where it awaits the glorious morn of the resurrection. His deaf-blind sister Maude, whom we also baptized in Duluth, lives in Montana at the present time. May the good Lord comfort her and also her sister and brothers!

J. L. S.



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

Lutheran Missions for the Deaf.

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