

The Deaf Lutheran

A MISSIONARY MONTHLY

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No. 3

LENT.



Who hath believed our report, and to whom is the arm of the Lord revealed? For He shall grow up before Him as a tender plant and as a root out of a dry ground. He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men, a man of sorrows and acquainted with grief; and we hid, as it were, our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. He was taken from prison and from judgment; and who shall declare His generation? For He was cut off out of the land of the living; for the transgression of My people was He stricken. And He made His grave with the wicked and with the rich in His death, because He had done no violence, neither was any deceit in His mouth. Yet it pleased the Lord to bruise Him; He hath put Him to grief. When Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul and shall be satisfied; by His knowledge shall My righteous Servant justify many; for He shall bear their iniquities. Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong, because He hath poured out His soul unto death and He was numbered with the transgressors and He bare the sin of many and made intercession for the transgressors. — *Is. 53, 1—12.*

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EDITORIAL.

Lent.

In the past weeks we again took up our annual Lenten meditations with the prayer and the sincere desire that the picture of the suffering Jesus be impressed more deeply upon our hearts and minds, so that it may be more sharply reflected in our faith and life.

The Lenten season reminds us most vividly of the scenes of the Savior's suffering, which reached their climax in the tragedy of Calvary. Whenever a great political leader or other national figure makes an unusual sacrifice for his fellow-men, the papers and magazines cannot say enough about it; the story is told and retold in histories and school-rooms; great artists portray the events on canvas to make them live forever. How much more ought we to honor and praise the unfathomable love of God manifested in Christ Jesus! The Gospel tells us the story of the sinless Christ, the Savior of souls, dying for His enemies and praying for them while He is shedding His life-blood to redeem them from sin and eternal damnation.

This stupendous fact should make a permanent mark upon our lives and character. It should mean the conquering of the Old Adam in us. The Gospel of the atoning blood of Christ has indeed the power to give us a new heart, a new nature. It creates in us the spiritual strength to make Christ's teachings the governing principles of our lives and to overcome the evil desires of our heart. Moreover, it is the power of God unto salvation; for we are unholy and unclean, but the righteousness of Jesus is the white robe that covers our filth, our sins, and makes it possible for us to appear joyously before the throne of our heavenly Judge.

May the weeks between Ash Wednesday and Easter Sunday be a season of meditation for you! May your faith in the power of Jesus' blood be kindled anew in your heart, so that you will receive strength to practise every God-pleasing virtue and

inspiration to serve Him gladly. Without such faith your life, success, and temporal achievements are vain and empty. Although the worldly-wise and the lovers of sin may continue to reject the love of God in Christ Jesus, yet the Christian's faith, kindled in him by the Holy Spirit through the foolishness of preaching, is and remains an unanswerable argument to the truth and the power of the Gospel.

In the coming weeks learn to confess sincerely with the Christian poet:—

Oh, this uttermost salvation!
'Tis a fountain full and free,
Pure, exhaustless, ever flowing,
Wondrous grace — it reaches me.

God so loved the world of sinners
That His only Son He gave
Through His blood to give remission,
By His death our souls to save.

How amazing God's compassion
That so vile a worm should prove
This stupendous Bliss of heaven,
This unmeasured Wealth of Love!

Jesus, Savior, I adore Thee;
Now Thy love I would proclaim,
I would tell the blessed story,
I would magnify Thy name.

Soon Thy saints shall rise to meet Thee,
With Thee in Thy kingdom reign.
Thine the praise and Thine the glory,
Lamb of God for sinners slain.

O. C. S.

Thanks.

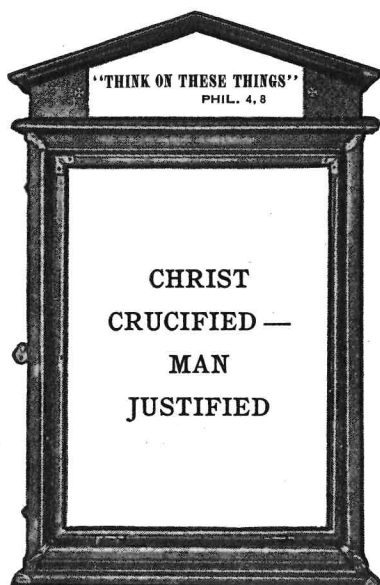
Mr. O. J. Prigge, our retired treasurer, deserves the gratitude of the missionaries and of the entire Church as well for his long and faithful service. May the Lord of the Church graciously reward him!

We wish the new treasurer, Mr. G. Kruse, patience, perseverance, and the Savior's blessing in his arduous task. _____ O. C. S.

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

Jesus Christ the King.

When the suffering Christ as our High Priest stood before Pilate, He was asked, "Art Thou a king, then?" He answered as our Prophet and Teacher, "Thou sayest that I am a king." And over His head on the cross you see it written: This is Jesus, the King of the Jews. That suffering Christ a king? you ask. Yes, my friend, a king,



a wonderful king, a king also over death and the grave! He is the risen King!

When Jesus was born in Bethlehem, the angel came to the shepherds and said, "This is Christ the Lord." And when the prophets spoke of the coming of this Christ, they called Him King and spoke of His kingdom. By the prophet Jeremiah God said: "I will raise up unto David a righteous Branch, and a *King shall reign* and prosper," Jer. 23, 5, 6. And Isaiah writes of Him: "Of the increase of *His government* and peace there shall be no end upon the throne of David and upon His kingdom," Is. 9, 7. Therefore the Wise Men from the East said when they came to Jerusalem, "Where is He that is born *King of the Jews*?" And when Nathanael met Jesus and heard Him speak, he said: "Rabbi, Thou art the Son of God; Thou art *the King of Israel*," John 1, 49. And in the last book of the Bible He is called "*King of kings and Lord of lords*," Rev. 19, 16. And therefore He could say: "All power is given unto Me in heaven and in earth," Matt. 28, 18. Are you surprised that He said before Pilate, "I am a king"? Also our Catechism says of Him in the explanation of the Second Article: "And live under Him in *His kingdom* and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from the dead, *lives and reigns to all eternity*."

Christ is King, a crucified, but a living King! He is King over all, King over His Church, King in the glorious heaven: You are in His Kingdom

of Power. Are you in His Kingdom of Grace? Will you be in His Kingdom of Glory? Let us learn more of this great kingdom of this great King during the next months. In the first place remember that you need this mighty King to save you, that you enter into His Kingdom of Grace by trusting in Him who died for you and arose again, and that you will rejoice in His Kingdom of Glory forever if you remain true to Him to the end. God grant this for our crucified and risen Savior's sake! _____ J. L. S.

Bible-Studies for Sundays in March, 1932.

"He Is Risen from the Dead."

Yes, Christ was dead. On Good Friday He bowed His head and gave up the ghost. Then a soldier pierced His side with a spear, and blood and water came out. Joseph and Nicodemus took His body down from the cross and laid it in the grave. On the third day, however, the angel said to the women at the grave, "Why seek ye the living among the dead?" And he said they should go to the disciples and tell them that He was "risen from the dead." And ever since there has been great rejoicing in the Christian Church.

And why such great rejoicing? Friend, He died for us, yes, for all the world. And now He is risen! Oh, because He rose from the grave, we, too, shall rise again from the dead and live. Sing and rejoice. Go and tell all the world of this Savior who died for all and arose again. May also the March Bible-studies fill your heart with the blessed Easter hope and urge you to go quickly and tell all the world of the risen Lord and Savior!

Study for Fourth Sunday in Lent, March 6.

"Greater love hath no man than this, that a man lay down his life for his friends," John 15, 13.

Bible-Lesson: John 11, 1—10.

"Now, a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment and wiped His feet with her hair, whose brother, Lazarus, was sick.) Therefore his sisters sent unto Him, saying, Lord, behold, He whom Thou lovest is sick. When Jesus heard that, He said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now, Jesus loved Martha and her sister, and Lazarus. When He had heard therefore that he was sick, He abode two days still in the same place where He was.

Then, after that, saith He to His disciples, Let us go into Judea again. His disciples say unto Him, Master, the Jews of late sought to stone Thee, and goest Thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not because he seeth the light of this world. But if a man walk in the night, he stumbleth because there is no light in him."

Sickness in the home of Christ's friends! There were two sisters, Mary and Martha, in the little town of Bethany. It was the same Mary who a few days before Jesus' crucifixion poured oil upon Him and then wiped His feet with her hair. She loved her Lord. And we read also of Jesus that He loved Martha and her sister and Lazarus. And now this Lazarus took sick. Indeed, also the friends of Jesus, His Christians, have sorrow and sickness in their homes. And what did the sisters do in their trouble? They sent to Jesus, saying, "Lord, behold [see], he whom Thou lovest is sick." With these words they asked Him to come and help. So every sickness and sorrow should make us hurry to our dearest Friend, to Jesus, and tell Him of it. He knows it all and will do what is best for us, unto His glory. So the sickness of Lazarus was to be for his good as well as for that of his sisters and for the greater glory of Jesus among men. He said to His disciples: "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby [by it]." Let us not murmur in days of sickness, but always trust in Jesus.

When the sisters told Jesus of their brother's sickness, He did not hurry to their home, but "abode [stayed] two days still in the same place where He was." Why did He do this? Did He not love Lazarus and his sisters? Surely He loved them, as v. 5 tells us. Why, then, did He not go to Bethany at once? He wanted to let Lazarus die, and this for the glory of God and His own glory. If you go to Jesus with your trouble and He does not quickly help you, do not think that He does not love you. He surely does love you, for He died for you on the cross to save you from sin and damnation. Behold Him during these Lenten days how He suffered for you upon the cross. See how He loved you. Oh, go to Him also in every other trouble and wait for Him. He will not disappoint you, just as He did not disappoint the sisters of Lazarus. Only wait for Him!

After two days He decided to go to Judea. But His disciples did not like to see Him go; for

they were afraid that the Jews would kill their Master. Only a short time before this they had sought (tried) to stone Him. Therefore the disciples did not want Him to go thither (there) again. But Jesus told them that a day has twelve hours, and if a man walks during the day, he will not stumble and fall, because he sees the light of the world, that is, the sun. But if he walks in the night, then he stumbles and falls "because there is no light in him." What Jesus wished to say is this: "Now it is day, now I live, and I must do the works of My Father; and the Jews cannot hurt Me till My work is done. When it is finished, then it is night, and the time of My death has come." So, my friend, God has given us a work to do. Let us do it now and not fear those who hate Jesus and His Word. They cannot hurt us. Our work must be finished. Go therefore and do God's work to-day for His glory and the salvation of many souls.

Read this Bible-lesson again and answer these questions in writing: 1. What should we do in every sickness and trouble? 2. How do we know that Jesus loves us?

Prayer: Suffering Savior, I thank Thee for Thy great love to us poor sinners. I trust in Thee alone for the forgiveness of my sins and for help in every other trouble. Let me always seek Thee and gladly do the work Thou hast given me for Thy glory and the salvation of many poor sinners. Amen.

Study for Fifth Sunday in Lent, March 13.

"If we be dead with Christ, we believe that we shall also live with Him," Rom. 6, 8.

Bible-Lesson: John 11, 11—17.

"These things said He; and after that He saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death; but they thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go that we may die with Him."

When Jesus had told His disciples of going to Judea again, He said to them, "Our friend Lazarus sleepeth." The disciples quickly answered, "Lord, if he sleep, he shall do well." They thought it a good sign that he was sleeping. It

showed that he was getting better. They thought that He had spoken of taking rest in sleep; but Jesus spoke of his death. And therefore He plainly told them, "Lazarus is dead." Who had told Jesus? He knows all things. So He also knew of His death on the cross. Often He spoke of it to His disciples on the way to Jerusalem. This Jesus is the true God. Oh, behold God Himself going into suffering and death for you and your sins!

And therefore death is as sleep for every believer in Christ. This Jesus said of His dead friend Lazarus. If death is like sleep, then we shall also awake and rise again. As we go to sleep in the evening and rise again in the morning, so we are going to sleep when we die and shall rise again on the Last Day, as Jesus so often said of Himself. When He spoke of His suffering and death, He always added these words: "And the third day He shall rise again." Therefore Paul also says of all believers who have died: "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him," 1 Thess. 4, 14. And therefore Jesus also said of the dead daughter of Jairus: "She is not dead, but sleepeth." When death comes near, we Christians can say: "I am going to sleep, and I shall rise again and live with Jesus forever." Happy are you if you trust in this suffering and crucified Savior.

Why did Jesus let Lazarus die? Why did He not hurry and heal His sick friend Lazarus when the two sisters called Him? He said to His disciples: "I am glad for your sakes that I was not there, to the intent ye may believe." He wanted to make strong their faith in Him. And these things are written for us that also we may believe in Him to everlasting life. O come, believe in Him!—And now Jesus was anxious to go to Lazarus. When Thomas heard this, he said to the other disciples: "Let us also go that we may die with Him." The disciples feared that the Jews would kill Him. And they did. "Let us also go that we may die with Him." His disciples did die with Him and also we, for He died for us. He tasted death for every man, Heb. 2, 9. "If one died for all, then were all dead," 2 Cor. 5, 14. O come, trust in Him who died for you, and you need not fear death.

Read this Bible-lesson again and answer these questions in writing: 1. What does the Bible say

of those who die in Jesus? 2. How did we all die with Jesus?

Prayer: Dear Savior Jesus Christ, we thank Thee for Thy going into death for us. Through faith in Thee our death shall be like a sleep from which we shall rise again and live forever. Thou diedst for all; in Thee we all were dead; through Thee we all shall live. Strengthen this our faith through the study of Thy suffering and death unto the glory of Thy holy name. Amen.

Study for Sixth Sunday in Lent, March 20.

"Christ died for us," Rom. 5, 8.

Bible-Lesson: John 11, 17—35.

"Then when Jesus came, He found that he had lain in the grave four days already. Now, Bethany was nigh unto Jerusalem, about fifteen furlongs off; and many of the Jews came to Martha and Mary to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met Him; but Mary sat still in the house. Then said Martha unto Jesus, Lord, if Thou hadst been here, my brother had not died. But I know that even now, whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection at the Last Day. Jesus said unto her, I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die. Believest thou this? She saith unto Him, Yea, Lord; I believe that Thou art the Christ, the Son of God, which should come into the world. And when she had so said, she went her way and called Mary, her sister, secretly, saying, The Master is come and calleth for thee. As soon as she heard that, she arose quickly and came unto Him. Now, Jesus was not yet come into the town, but was in that place where Martha met Him. The Jews then which were with her in the house and comforted her, when they saw Mary that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then, when Mary was come where Jesus was and saw Him, she fell down at His feet, saying unto Him, Lord, if Thou hadst been here, my brother had not died. When Jesus therefore saw her weeping and the Jews also weeping which came with her, He groaned in the spirit and was troubled and said, Where have ye laid him? They said unto Him, Lord, come and see. Jesus wept."

When Jesus came to Bethany, Lazarus had lain in the grave four days already. This little town was near Jerusalem, about two miles out. And many of the Jews had come to comfort the two sisters. But now the true Comforter came, the

Lord Jesus. In death there is none other who can comfort as Jesus. Therefore, when Martha heard that Jesus was coming, she hurried to meet Him and said, "Lord, if Thou hadst been here, my brother had not died." She intended to say, "We told you of his sickness. Oh, why did you not come? Then he would not have died." But Martha knew that also now Jesus could help, for God would give Him whatsoever (anything) He would ask of Him. He then spake comforting words to her, saying: "Thy brother shall rise again." So we should comfort people when a dear friend has died trusting in this Jesus. Martha then confessed her faith in the resurrection (rising) of the dead and said: "I know that he shall rise again in the resurrection at the Last Day." That is our Christian hope when we bury a dear friend who fell asleep in Jesus. Oh, what a blessed hope!

And we have this hope because we believe in Jesus, who says: "I am the Resurrection and the Life." Therefore blessed are all they that believe in Him. He says: "He that believeth in Me, though he were dead, yet shall he live." O joy! All that believe in Him and die shall live. And blessed are also all they that still live and believe. Of them the Lord says: "They shall never die." For a believer in Jesus, death is like sleep. Believers go to sleep in their graves, and their Lord Jesus will raise them up on the Last Day. Friend, do you believe this? May God help us all to answer with Martha: "Lord, I believe that Thou art the Christ, the Son of God which [who] should come into the world." Jesus is the Son of God and therefore surely can raise the dead and give everlasting life to His believers, just as He is risen from the dead and lives forever.

Martha then went home and called her sister Mary secretly, saying, "The Master is come and calleth for thee." When Mary heard this, she hurried to Jesus, who had not yet come into town, but still was at the place where Martha had met Him. The Jews who had come to comfort her followed, thinking that she was going to the grave to weep there. When she came to Jesus, she said the same words that Martha had spoken. While their brother was sick, surely they again and again had said: "Oh, if only Jesus were here!" When He saw Mary, and the Jews with her, weeping, He groaned in His spirit. He was angry at death, which has brought so much sorrow into this world and had brought it also to His dear friends. And

then He went forth to meet death. He asked, "Where have ye laid him?" They answered, "Come and see." And then He wept. He is a true man. We do not sin if we weep when a dear friend dies, but we should not sorrow as those who have no hope. In our sorrow let us look to Him who died on Good Friday and rose again the third day and so saved us from death and the grave. Thanks be unto God now and forever!

Read this Bible-lesson again and answer these questions in writing: 1. What is our hope at the grave of a Christian? 2. What wonderful words of Jesus give us this hope?

Prayer: Crucified Savior, true God and true man, Thou didst die and wast laid in the grave for us. Now death is a dear friend, who calls us to Thee, and the grave is our bed, in which we sleep until the Last Day, when we shall rise again and live with Thee forever. Thanks and praise to Thee for this blessed hope! Amen.

Study for Easter Sunday, March 27.

"All that are in the graves shall hear His voice and shall come forth," John 5, 28, 29.

Bible-Lesson: John 11, 36—44.

"Then said the Jews, Behold how He loved him! And some of them said, Could not this man which opened the eyes of the blind have caused that even this man should not have died? Jesus therefore, again groaning in Himself, cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh; for he hath been dead four days. Jesus saith unto her, Said I not unto thee that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up His eyes and said, Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always; but because of the people which stand by I said it that they may believe that Thou hast sent Me. And when He thus had spoken, He cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him and let him go."

When the Jews saw Jesus weeping because Lazarus was dead, they said, "Behold [see] how He loved him!" Some mocked, saying: "He opened the eyes of the blind; why did He not cause [do something] that His friend should not have died?" They did not believe in Him, and

therefore Jesus again groaned in Himself. He was angry at these Jews who mocked and would not believe. And then Jesus showed them that He has power also over death and the grave.

He came to the cave, or grave, where Lazarus was buried. And a stone lay on the grave. He told them to take away the stone. Martha tried to stop Him, saying: "Lord, by this time he stinketh; for he hath been dead four days." As we so often begin to doubt that the dead shall rise again when we think of the grave and the dead body in it, so in Martha's heart thoughts like these arose: Can that body which by this time is stinking arise and live again? Can our brother, now dead four days, really come back to us? Therefore Jesus said to her, "I told you that, if you would believe, you should see the glory of God." We should only believe. If we trust in this mighty Helper Jesus, then also we shall see the glory of God in His wonderful help. Only believe!

Then they took away the stone, and Jesus lifted up His eyes, or looked up, to heaven and thanked His Father for hearing Him. He knew that the Father always heard Him, but He said this that the people who stood near by might believe that the Father had sent Him. Yes, the Father had sent Him, as also His wonderful work at the grave of Lazarus shows. When Jesus had spoken to His Father, He cried with a loud voice, "Lazarus, come forth [out]." And the dead man came forth, his hands and feet bound (wrapped) with grave-clothes, and his face bound (tied) about with a napkin. By His almighty word Jesus raised the dead man Lazarus, and then He said, "Loose him and let him go." So Jesus will call all His believers on the Last Day, and they shall come out of their graves and go to everlasting life.

And this is true because He is the risen Christ. On the first Easter Day the angel said to the women: "Fear not; for I know that ye seek Jesus, which was crucified. He is not here; He is risen as He said." The Lord Jesus went into death and the grave for us, and now He is risen. He has fully paid for our sins, has defeated death and the devil, and has brought life and salvation for us. Trust in this risen Savior, and like Lazarus you, too, will sleep in your grave, and on the Last Day you will come forth with all believers and go to everlasting life.

Read this Bible-lesson again, answer these questions, and then send all your answers to your

pastor: 1. What will Jesus do with our bodies on the Last Day? 2. Why are we so sure that we shall rise again and live forever?

Prayer: Risen Savior, Thou hast won the victory and saved us from sin and death, from the devil and hell. May we always trust in Thy victory! Then our hearts will be filled with true Easter peace, great Easter joy, and the blessed Easter hope of rising again to life everlasting. Thanks and praise to Thee now and forever for these Easter blessings! Amen. J. L. S.

For Me.

For me the Savior Christ was born,
 For me He lived and suffered scorn,
 For me He taught as ne'er man taught,
 For me His signs and wonders wrought,
 For me His mercy made Him poor
 To make me rich forevermore.
 For me He made a feast indeed
 My hungering, thirsting soul to feed.
 For me in Gethsemane He knelt
 And there death's pangs for me He felt.
 For me condemned and crucified,
 For me He prayed, for me He died.
 For me His life as ransom gave
 My soul from sin and death to save.
 For me entombed, the Ever-blest
 Prepared eternal, glorious rest.
 For me He rose triumphantly,
 For me He gained the victory.
 For me exalted to God's right,
 For me He rules with grace and might.
 To Him, my Lord, all glory be
 In time and in eternity!
 Let all in heaven and earth rejoice
 And praise Him with exultant voice.

A. W.

Now!

During a violent storm a trading vessel was driven upon a high rock on the western coast of England and immediately became a perfect wreck. Many of the crew perished, but the captain and his wife were providentially enabled to reach a rock and clambered up on its sides to escape from the waves. But all danger was not over. Their place of shelter was a crag separated from the mainland by a deep channel, where the sea rushed with terrific violence between the rugged cliffs on both sides.

The tide was running rapidly, and night was drawing on. It was plain that, unless prompt assistance be rendered, they could not hope to

survive. Happily they were seen from the neighboring shore, and a boat was immediately launched to attempt their deliverance. For the boat to approach the rock was found to be utterly impossible, and the only alternative was to project a rope towards them from the shore by means of a rocket and then haul them through the surf within reach of the boat.

After many fruitless trials the attempt to throw the rope was successful. The captain grasped it with life-and-death tenacity, and by means of it a second rope was thrown from the shore and one made fast to the person of each. The great waves with every successive flow surged up to their feet and then, receding, laid bare the broken and ragged rocks which were spread out below. It was clear that their only way of deliverance was to spring upon the bosom of the wave at the moment of its highest danger and death which slept beneath the raging billows.

The captain's wife is the first to make the attempt and is instructed what to do. All is ready. The great wave is seen from a distance, sweeping on nearer and nearer with majestic grandeur. At last it swells full at her feet. "Now, now!" shouts the crew. "Spring upon the wave!" cries her husband with passionate earnestness.

Alas! she trembles, hesitates, delays, only for a moment. But that moment proves fatal. She leaps at last, but the wave has rolled by, and she falls upon the rocks beneath, a mangled and lifeless corpse. The ocean billows become her winding-sheet, and the restless winds moan her requiem. Her husband, ignorant of her fate, takes the wave at its swell and is saved.

Six thousand years ago the little vessel *Human Family*, fresh from the Creator's hand, started upon its cruise. A terrible storm! Sin, the Destroyer, crossed the vessel's pathway. The material of the little craft *Innocency* was tried severely, and, sad to say, it fell to pieces under the onslaught of the tempest, Rom. 5, 12. Immediately the once happy crew were cast upon the sea of death and Judgment. Millions have sunk beneath its cruel waves, only to rise to answer to the awful list of a life's sins and guilt at the Great White Throne, Rev. 20, 13—15. But no hope for salvation there! None, reader, none!

The present generation is well portrayed in the picture of this captain and his wife hanging on to that crag, separated from the mainland of safety, which is swept by the foaming billows.

Dear reader, the crag on which thy soul rests is the long-suffering patience of God. Dream not that in it lies permanent safety. Still separating thee from heaven's mainland and eternal peace is the chasm of sin and guilt. Around thy soul may be wrapped — wilt thou have it so? — the means to carry it to eternal safety. God offers to thy soul's grasp the saving rope of faith. "The Word is nigh thee, even in thy mouth and thy heart. That is the Word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved," Rom. 10, 8, 9. God's Holy Spirit, whose convicting wave at this moment fills thy heart, cries, "Accept Christ as thy Savior at once." Now, now, this moment! Resist Him not! Let thoughts of delay or another convenient season find no room in thine heart.

Which shall be thy fate, eternal shelter and safety in Christ or certain exposure to death and after this the Judgment?

Why dost thou linger? Why dost thou linger?

Oh, when wilt thou haste to be saved?

Thy time is flying fast,

And thy day will soon be past.

Oh, arouse thee and come and be saved!

"Testifying both to the Jews and also to the Greeks repentance toward God [confession of sins] and faith toward our Lord Jesus Christ," Acts 20, 21.

Christ is coming back, Rev. 22, 12. Then His refusers will realize these words: "The harvest is past, the summer is ended, and we are not saved," Jer. 8, 20. — *Adapted.*

Bicentennial of George Washington's Birthday.

The celebration of the bicentennial of George Washington's birth will take place during the entire year. This great leader and our first President merited well the title of "Father of his Country."

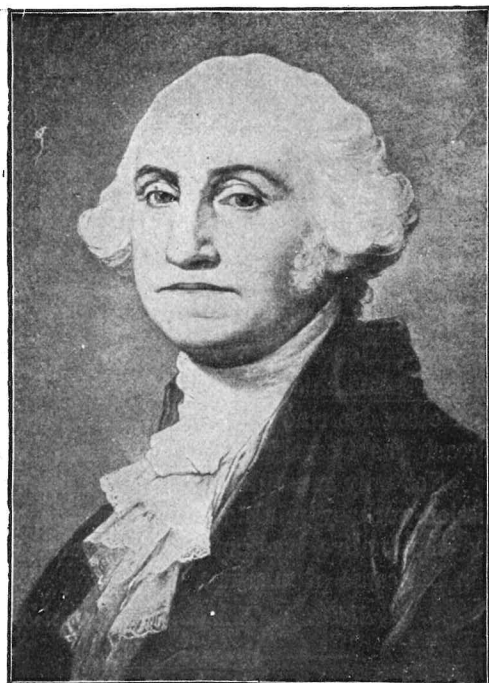
Following are a few of the tributes that have been paid to him:—

Delegate John Adams (1775, 1776).

"I can now inform you that the Congress have made choice of the modest and virtuous, the amiable, generous, and brave George Washington, Esquire, to be General of the American Army and

that he is to repair, as soon as possible, to the camp before Boston. This appointment will have a great effect in cementing and securing the union of these colonies.

"There is something charming to me in the conduct of Washington. A gentleman of one of the first fortunes upon the continent, leaving his delicious retirement, his family and friends, sacrificing his ease, and hazarding all in the cause of his country. His views are noble and disinterested. He declared, when he accepted the mighty trust, that he would lay before us an exact account of his expenses and not accept a shilling for pay."



"I congratulate you, sir, as well as all the friends of mankind on the reduction of Boston, an event which appeared to me of so great and decisive importance that the next morning after the arrival of the news I did myself the honor to move for the thanks of Congress to Your Excellency and that a medal of gold should be struck in commemoration of it. Congress have been pleased to appoint me, with two other gentlemen, to prepare a device."

President John Adams (1799).

"I have seen him [Washington] in the days of adversity, in some of the scenes of his deepest distress and most trying perplexities, I have also attended him in his highest elevation and most prosperous felicity, with uniform admiration of his

wisdom, moderation, and constancy. . . . Malice could never blast his honor, and envy made him a singular exception to her universal rule. For himself he had lived enough to life and to glory. For his fellow-citizens, if their prayers could have been answered, he would have been immortal. For me his departure is at a most unfortunate moment. . . . His example is now complete, and it will teach wisdom and virtue to magistrates, citizens, and men, not only in the present age, but in future generations, as long as our history shall be read."

What Every One Should Know About the Deaf.

I believe that, in spite of the many state schools for them, the deaf are still one of the most misunderstood, misjudged people of this era.

The deaf of to-day are not the ignorant, helpless deaf of the past. They have a chance of educating themselves almost equal to that of people who can hear. Every school for the deaf has its trades which boys and girls can learn. Sewing, art, cooking, and gymnastics for the girls, printing, carpentry, drawing, and baking for the boys, are a few of these trades.

They learn them as thoroughly as those who can hear and sometimes even more thoroughly.

If given the chance, they can prove themselves well able to keep a job.

Most deaf people are not congenitally deaf, but are adventitiously deaf. Thus most deaf people, because of the above statement, have at least a slight amount of hearing and can talk fairly well.

The hearing people, taken as a whole, do not understand this and thus can only dimly comprehend that what the deaf do and say is as natural to them as what the hearing people do and say.

The deaf can, and are trying to, work on an equal plane with the hearing people. There are few things the deaf cannot do. Some of these things are only from lack of experience.

If the hearing people would only give the deaf a chance, try them out, not once, but many times, they would rapidly reach that equality which they are striving for.

If the big men and women of the business world of to-day read this, they will probably immediately exclaim: "Catch me wasting my time and my money trying to train the deaf in my factory (or office)!" Are they not wasting their time and

money on men who are new in that line of work, who must start at the bottom, make their few mistakes, and in the end turn out to be good workers? Why not give the deaf man this chance? He would not waste any more time or money than the other man, and the chances are three to one that, on being given such a chance, he would try harder and do more than the other man would.

The deaf are entering many lines of work hitherto closed to them. But as a whole they have a lot more to do.

Personally I have seen young men and women twenty and twenty-five years of age making fun of deaf-mutes who were signing as a means of communication.

The sign-language is a very beautiful one to such as understand it. Signing is to the deaf what speech is to the hearing. Continued, consistent spelling of words is very hard on the eyes as well as a mere waste of time when one knows the sign-language.

Helen E. Wilson, in the Ohio Chronicle.

Above All Books.

The Bible remains for us the Book which is above every book. It stands solitary and incomparable in that it contains the only record of the redeeming love of God. And it stands unshaken because this Gospel is authenticated and guaranteed to our hearts by the witness of the Spirit. "The authority of Holy Scripture, for which it ought to be received and obeyed, dependeth not upon the testimony of any man." The Holy Ghost brings home its revelation of God's judgment and mercy irresistibly to penitent souls and authenticates this message as divinely and infallibly true. Herein lies the enduring, commanding authority of the Bible. The Christian who honestly schools himself by the Holy Scripture will not grow warped or one-sided in belief. It has been well said: "At starting each of us, according to our disposition, is conscious of liking some books of Scripture better than others. This, however, should lead us to recognize that in some way we specially need the teaching that is least attractive to us. We should set ourselves to study what we least like till that, too, has had its proper effect in molding our conscience and shaping our character." — *Selected.*

Doctrine the Basis of Missions.

Only the Gospel of Christ will convert sinners. Only when Christ Crucified is proclaimed, can actual mission-work be done. Education, culture, sanitation, medical science, cannot convert. A carload of readers, grammars, and geographies cannot do what one small New Testament can do. The schoolbooks do not contain the Gospel; the New Testament does. Nor is it the literary beauty of the Bible or the sublime moral code or the character traits of Bible heroes that converts. None of these saves. The only doctrine that has converting power is the Scriptural doctrine of the substitutionary work of Christ, His active obedience of the Law in our stead and His passive obedience, His vicarious suffering and death. "In Christ we have redemption through His blood, even the forgiveness of sins," Eph. 1, 7. This "Gospel of blood" is the world's only converting agency.

And this Gospel is a doctrine. Christ's sacrifice was made for all people without exception. He is the Propitiation for our sins, and not for ours only, but for the sins of the whole world," 1 John 2, 2. Hence the Gospel is a message for all nations. And this caused God to give to His people another doctrine: "Go ye into all the world and preach the Gospel to every creature," Mark 16, 15. Not only must doctrine be the basis for all mission-work by minister or layman, it must also be the motive back of every inspirational effort in the cause of missions.

Bulletin K. C. Mission Association.

If.

If you were busy being kind,
Before you knew it, you would find
You'd soon forget to think 'twas true
That some one was unkind to you.

If you were busy being glad
And cheering people who are sad,
Although your heart might ache a bit,
You'd soon forget to notice it.

If you were busy being good
And doing just the best you could,
You'd not have time to blame some man
Who's doing just the best he can.

If you were busy being true
To what you know you ought to do,
You'd be so busy you'd forget
The blunders of the folks you've met.

If you were busy being right,
You'd find yourself too busy quite
To criticize your neighbor long
Because he's busy being wrong. — *Sel.*

How to Control the Temper.

A boy of a wild and turbulent disposition, finding that even after his conversion he could not rule his spirit, recalled to mind the truth that Christ has not only the power to forgive sin, but the power to conquer sin. Accordingly, whenever he felt the swelling of mortified pride or the uprising of anger within him, he turned his face towards the Savior and prayed, "O Lamb of God, keep me calm!" He grew up to become one of the meekest of men and one of the most honored preachers of his time. — *Sel.*

MISSION NEWS.

Kansas City Mission.—Pastor A. E. Ferber, our Kansas City missionary, reports that nearly all Bible-study questions of the DEAF LUTHERAN were answered and sent to him for twelve months by Mrs. Albecht, Mr. and Mrs. Barthel, Misses Diepenbrock, Dohrmann, Dwyer, Kickhaefer, Porter, and Schepmann, Mr. and Mrs. McGrew, and A. Miller. This interest should be an example to many others.—In 1931 Pastor Ferber conducted 144 services, which were attended by 1,756 deaf persons; he traveled 21,926 miles to conduct these meetings. O. C. S.

Mission for the Blind and the Deaf.—While making our regular preaching and teaching trip to the deaf south of the Ohio River in the past weeks, we were pleased to have the opportunity of greeting Mr. and Mrs. Byron Boyd of Chattanooga, Tenn. These kind friends have been helpful to us in gathering the deaf of Chattanooga and vicinity for divine services. If more of our Christian deaf would come to a full realization of the fact that laymen, too, are to be the instruments of God for the promotion of His kingdom on earth, our missions for the deaf would experience an unprecedented growth. May many more laymen be aroused and stirred to perform their duties as citizens of the kingdom of Christ! O. C. S.



Pastor W. Westerman,
Our New Missionary for
Seattle, Wash., His Wife, and
Two Boys, Harland and Ted.

It is always a clear manifestation of sincerity and loyalty to Jesus and His Church when members hold the day of their confirmation sacred and celebrate it with Holy Communion. May God give our mission to the deaf many true and loyal members! O. C. S.

Seattle Mission.—On January 14 Mrs. Emily Eaton, our deaf-blind member on the Pacific Coast, celebrated the fifteenth anniversary of her confirmation with Mrs. Gustin, who also was confirmed on that day. This was the first Lutheran confirmation of deaf persons ever to take place on the Pacific Coast.

Duluth Mission.—Four of the deaf on this picture traveled sixty miles to attend the services conducted for them by Pastor W. Ferber. The tall man standing fourth from the left came a distance of over 160 miles. He picked up and loaded in his automobile a number of other deaf persons on his way to the meeting. It



A Group of Deaf Persons who Attended Pastor W. Ferber's Meeting in High River, Alta., Can.

would be a great blessing to many deaf and to our missions for the deaf as well if others followed the example of the above group.

Lack of funds has prevented our Church from serving the Canadian deaf regularly in 1931, but we hope that conditions in the business world will improve again to make possible regular services for these deaf also. O. C. S.

Cleveland-Pittsburgh Mission.—Pastor N. E. Borchart informs us that matters in his field of labor are going along fairly well; but he regrets to report that our Pittsburgh deaf one day found the bank in which they had deposited their savings, about \$600, closed. We know that this money had been collected and saved toward a building fund, and we sincerely hope that a portion of it at least can be returned. O. C. S.

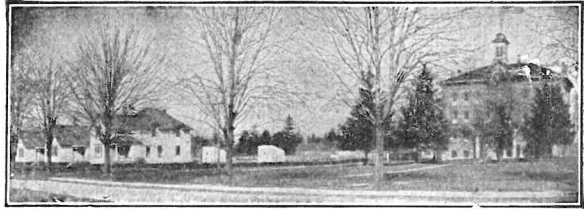
Texas Mission.—The Texas Mission is the "baby" of the family since that State has only recently been added to the list of territories where the Missouri Synod Lutheran Church is doing mission-work among the deaf. Therefore this youngest member of the "family" perhaps receives a little more attention from friends, at least temporarily, than the older "children." It is only natural that friends of our mission among the deaf are interested in the development and growth of this new field. At the present time there is every indication that in a few years our Texas Mission among the deaf will experience normal growth into "manhood." Such healthy growth is inevitable where the Word of God is the food and Jesus Christ alone is the Bread of Life.

The missionary completed his first round on the 31st of January; that is to say, services have been conducted according to schedule at all the regular stations at least once. We hope that from time to time more favorable circumstances will develop in some of the other localities, so that regular services may be made possible there also.

The attendance at all the stations has been gratifying. The average attendance of the deaf at the eight preaching-stations thus far opened is approximately

twenty. On February 7 forty-five deaf were present at the services in St. Paul's Church at Fort Worth. Such a good attendance is always a source of encouragement and inspiration to the missionary, especially when he notices that the audience is attentive to the preaching of the Word of God. May the Holy Spirit through this preaching of the Gospel of Christ Crucified create a living faith in the hearts of many for their soul's salvation!

On this page a revised schedule of services is found.
MARTIN E. A. MUELLER.



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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Cleveland, Columbus, Findlay, Fremont, Tiffin, Sandusky,
Elyria, Lorain, Oberlin, Mansfield, O.; Erie, Pa.; Home for
the Aged and Infirm Deaf, Westerville, O.; Pittsburgh,
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Rev. Wm. Gielow, 6861 Nevada Ave., E., Detroit, Mich.
Detroit, Jackson, Mount Clemens, Pontiac, Michigan
State School, Flint, Mich.; Toledo, O.; Fort Wayne, Ind.

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

MILWAUKEE MISSION.

Rev. C. Gade, 1717A W. Meinecke Ave., Milwaukee, Wis.
Delavan, Green Bay, Kenosha, Madison, Manitowoc, Mer-
rill, 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.

ST. PAUL MISSION.

Rev. J. A. C. Beyer, 1162 Marshall Ave., St. Paul, Minn.
St. Paul, Stillwater, State Hospital, Hastings, Red Wing,
Lake City, Winona, Rochester, State Hospital, Rochester,
Austin, Albert Lea, Brownsdale, Minn.; Eau Claire, State
Home, Chippewa Falls, County Asylum, Chippewa Falls,
Black River Falls, La Crosse, Eastman, Lancaster, Wis.;
Dubuque, Decorah, Mason City, Iowa.

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., Saska-
toon, Sask., Can.

ST. LOUIS MISSION.

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

INDIANAPOLIS MISSION.

Rev. E. C. Baker, Box 453, Indianapolis, Ind.
Indianapolis, Evansville, Columbus, Ind.; Louisville, Ky.;
Memphis, Tenn.

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.

Rev. W. Westerman, 1101 15th Ave., Seattle, Wash.
Seattle, Tacoma, Everett, Anacortes, Bellingham, Aber-
deen, Wash.; Vancouver, Victoria, B. C.

PORTLAND MISSION.

Rev. E. Eichmann, 944 Kerby St., Portland, Oreg.
Portland, Salem, Oregon State School, Corvallis, Med-
ford, Oreg.; Vancouver, Wash., Washington State School;
Boise, Idaho.

SPOKANE MISSION.

Rev. F. A. Hischke, 711 W. Carlise, Spokane, Wash.
Spokane, Yakima, Wenatchee, Wash.; Missoula, Mont.;
Lewiston, Idaho.

CENTRAL CALIFORNIA DISTRICT.

Rev. Geo. W. Gaertner, 2500 62d Ave., Oakland, Cal.
Richmond, Albany, Berkeley, first and third Sunday of
the month, 3 P. M. San Francisco, first and third Sunday,
3 P. M. Oakland, Alameda, East Oakland, second and fourth
Sunday, 3 P. M. San Jose, second and fourth Sunday, 8 P. M.
Sacramento, second Wednesday, 8 P. M.

LOS ANGELES MISSION.

Rev. G. H. Ferber, 6126 S. Harcourt Ave., Los Angeles, Cal.
Los Angeles, Alhambra, Anaheim-Orange, Long Beach,
Porterville, San Diego, Santa Barbara.

TEXAS MISSION.

Rev. Martin E. A. Mueller, 2121 Washington Ave., Waco, Tex.
First Sunday of the month: Fort Worth, afternoon;
Waco, evening. Second Sunday of the month: Houston,
afternoon; Beaumont-Port Arthur, Saturday evening pre-
ceding. Third Sunday of the month: San Antonio, morning;
Austin, afternoon. Fourth Sunday of the month: Wichita
Falls, morning; Vernon, afternoon.

MISSION FOR BLIND AND DEAF.

Rev. O. C. Schroeder, P. O. Box 129, Chicago Heights, Ill.
Chicago, Ill., adult blind: visitation and instruction.
Danville, Lexington, Frankfort, Ky.; Chattanooga, Tenn.;
Cave Spring, Rome, Ga.; Washington, D. C.; Kentucky State
School for the Deaf and Georgia State School for the Deaf.

LUTHERAN MISSION FOR THE BLIND.

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