

The Deaf Lutheran

A MISSIONARY MONTHLY

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

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No. 5



MY CHURCH.

My Church sent the first Protestant missionary to Africa (Peter Heiling, 1634). It was the first of all evangelical communions to conduct mission-work among the American Indians (Johann Campanius, 1642). It commissioned the first Protestant missionaries to India (Ziegenbalg and Pluetschau, 1706). It sent the first woman ever to enter the Foreign Mission field (Maria Dorothea Saltzmann, India, 1716). It first carried the Gospel of the Crucified to the icy wastes of Greenland (Hans and Gertrude Rask Egede, 1721). It founded the first orphanage in America (Georgia, 1736). It established the first school of missions having as its primary object the training of missionaries (Berlin, 1800). In other words, I am a Lutheran. But what am I doing to carry on the traditions of my Church? — *Selected.*

We Preach a Changeless Christ for

A Changing World.

You are cordially invited to attend services for the deaf at any of the mission-stations listed in this directory.

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MISSION FOR BLIND AND DEAF.

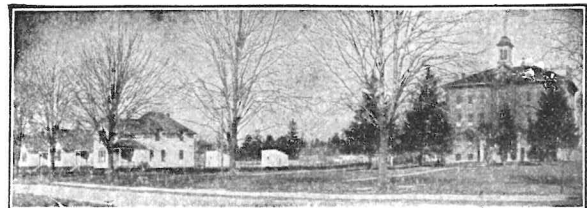
Rev. O. C. Schroeder, B. D., P. O. Box 129, Chicago Heights, Ill.
Chicago, Ill., adult blind: visitation and instruction. Danville, Lexington, Frankfort, Ky.; Chattanooga, Tenn.; Cave Spring, Rome, Ga.; Washington, D. C.; Kentucky State School for the Deaf and Georgia State School for the Deaf.

LUTHERAN MISSION FOR THE BLIND.

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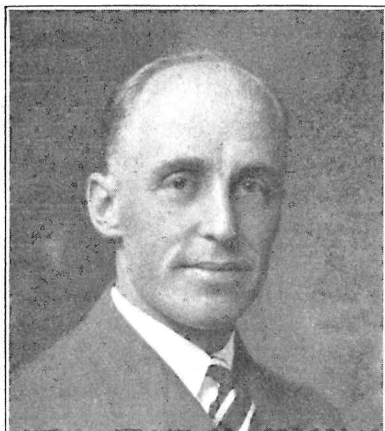


Lutheran School for the Deaf, North Detroit, Mich.
Rev. Wm. Gielow, *Superintendent*.
6841 Nevada Avenue, Detroit, Michigan.

The Kansas City Mission.

The first words Jesus spoke after His resurrection were, "Go, tell," Matt. 28, 10. That is also the reason why our Church placed a missionary for the deaf in Kansas City more than twenty-eight years ago.

At this time there is a small organized deaf con-



The Rev. A. E. Ferber.
Our Kansas City Missionary.

gregation in Kansas City. In 1931, 805 deaf persons attended the 43 services conducted for them by the local missionary. Meetings are held on the first and the third Sunday morning of the month in the Y. M. C. A. building. The Lutheran deaf of Kansas City are in need of a place of worship which they could call their own.

The *full time* of the resident missionary could well be applied to the 450 or more deaf friends in Kansas City. However, deaf folks in a number of other cities near our home receive no spiritual attention. Their pleas for services are so urgent that we cannot overlook our duty to serve them also.

The preaching-station nearest to Kansas City is Leavenworth, Kans. Five and six members attend our services here without fail, and two are preparing for membership.

In Lawrence, Kans., we meet in the house of Mrs. Curtis, an aunt of Vice-President Curtis. Due to a painful illness she is confined to her wheel-chair, but she is a very patient sufferer. The attendance of the deaf in Lawrence is 100 per cent. Incidentally, the attendance for all services in 1931 was 98 per cent.

From Lawrence we travel to Atchison, Kans. Services are held here once a month. 98 per cent. of the deaf residing there attend services regularly.

Our six members in Atchison are very active Bible students and excellent missionaries. One young lady at Atchison is preparing for confirmation. It is possible that a Sunday-school will be organized here soon.

Twenty-five miles north is another preaching-station, St. Joseph, Mo., where services are conducted by appointment.

Traveling a little more than a hundred miles directly west, we come to Marysville, Kans. No deaf reside in the city, but our members from Frankfort and Hanover, Kans., and Odell, Nebr., find this town a central meeting-place.

Thence our missionary journey takes us to Salina, Kans., where a group of ten or more meets regularly for services.

Continuing to the southwest eighty miles, we are greeted by the enthusiastic group of deaf in and around Great Bend. It is here that one of our members assisted the new Washington missionary in learning the sign-language. This same young lady has taught also the resident pastor the language, so that he can now supervise the Sunday-school which meets there regularly.

Before going to our next city, we must stop at Herington, Kans., where five members living in the vicinity meet by appointment. Here, too, we have very faithful members and enthusiastic supporters of our mission treasury.

And now we come to one of our most interesting stations — Wichita, Kans. Four have joined our Church here in the past few years. One has



Lutheran Deaf of Kansas City, Mo., who attended the
Easter Services.

moved away. However, those remaining have set a fine example for others. Under the supervision of the resident pastor our deaf meet in Sunday-school on those Sundays when the missionary is not present. In the first two months of this year seventy-one attended the Sunday-school meetings. We find that because of this extra Bible-study our

attendance at divine worship is improving. In addition to religious meetings social gatherings are held occasionally in the Lutheran parish-house.

Our most distant preaching-station is Oklahoma City. A large number of deaf reside here,



A Group of Deaf Persons Served by Pastor A. Ferber in Denver, Colo.

and not many other religious services are conducted there, so that this station really ought to be served every two weeks. However, one service a month is all that is humanly possible for the missionary at this time. Nevertheless, also here our deaf meet occasionally for Sunday-school. Sometimes Rev. Dubberstein teaches orally, and an interpreter assists. As in the other Sunday-school classes, the pamphlets of the *Concordia Sunday-*



Mr. J. Jones of Tonypandy, England.

Mr. Jones, a blind man, has engaged in a lively correspondence with us pertaining to our *Lutheran Herald* in Moon type. He greatly appreciates our good will and interest.

school Series are used. Nearly ten have subscribed for them. The missionary believes that a very bright future awaits us in Oklahoma City because the pastor and our Lutheran people are willing to do their utmost for the spiritual welfare of the deaf.

Following the map to the northeast, we stop at Tulsa and Miami, Okla., for a service. Also here our deaf are anxious to learn more about Jesus.

In Southwestern Missouri, services are held at Joplin and Springfield for an appreciative group. It is very probable that two in this territory will join our Church this year.

While Colorado is not on our monthly schedule, yet persistent invitations from Denver, Colorado Springs, and Pueblo cannot be ignored, and so occasionally services are held there.

In addition to the preaching we do considerable work *by mail* with distant friends in Arkansas, New Mexico, Colorado, and also with a few in Wyoming.

At the request of the editor we have endeavored to give our readers a bird's eye view of the Kansas City Mission. We hope that the interest others have in us will encourage all our own friends to learn more about the Savior and be more and more active missionaries "while it is day, before the night cometh when no man can work."

A. E. FERBER.

EDITORIAL.

Pentecost.

The spirit of the world is to be interested chiefly in personal success and advantages to one's own self. The spirit of Christ is to live and be spent for others and for His great cause. Which spirit rules your heart and mind?

If you have no higher motive in life than your own personal interest, it means that your soul is for sale when the price is made sufficiently high. You may hide this fact from yourself and your friends, but you will not hide it from the Savior.

On Pentecost Day the disciples of Jesus were filled with the Holy Spirit. Each had a new realization of the work and life of the living Lord Jesus Christ. They had a burning desire to share their new knowledge of the Savior and His Word with the world. The Holy Spirit gave them the power to lead sanctified lives and to go to the uttermost parts of the world for the purpose of proclaiming salvation through faith in Christ Jesus. The success of their efforts has been recorded in secular and Biblical history.

The world to-day has great need of this same Spirit. Legislation and social-benefit programs cannot do the work of the Holy Spirit. Morals cannot be legislated into the hearts of the people.

Lawlessness continues to be flagrantly brazen in every part of the world, in every department of life, in business, and even in the Church.

The teachings of Modernism in the Christian Church especially are filling the minds of many within the Church, so that creeping paralysis is overtaking the spiritual life of some Christians.

In these days Christians need to be "strengthened with might through His Spirit in the inward man that Christ may dwell in their hearts through faith," Eph. 3, 16. 17. We must learn anew to look up to the living, reigning Christ. He must become a living reality in us. We preach Christ Crucified indeed, but we also proclaim a risen, ascended, living, and miracle-working Jesus, a Judge before whom all men must one day stand.

The Holy Spirit desires to live in the hearts of all men. He can create the same faith and the same yielding in the hearts of Christ's enemies as He has wrought in us. It is the business of every converted Christian to promote this work. May every member of our Church ask himself or herself seriously whether or not he or she is living up to the high calling of spiritual priesthood conferred upon them by Jesus. May we never sacrifice the truth and the right to retain the good will and friendship of those who make their regard for us dependent upon a denial of the pure Gospel. The Christian poet truthfully says:—

Who walks with God must take His way
Across far distances and gray
To goals that others do not see,
Where others do not care to be.

Who walks with God must have no fear
When danger and defeat appear
Nor stop when every hope seems gone;
For God, our God, moves ever on.

Who walks with God must press ahead
When sun or cloud is overhead,
*When all the waiting thousands cheer,
Or when they only stop to sneer*

And naught is left but jaded powers,
When all the challenge leave the hours.
But he will some day reach the dawn;
For God, our God, moves ever on. O. C. S.

Condolences.

The Rev. Julius Huchthausen, for many years a member of Synod's Board of Missions to the Deaf and Blind, passed away on March 9. Due to heart trouble he resigned his pastorate at Trinity Lutheran Church in Minneapolis shortly after severing his connection with the Mission Board. In recent months he improved and had been help-

ing out in some vacant mission-stations near Minneapolis; but eventually dropsy set in, and ten days later he fell asleep in Jesus.

The Rev. Julius Huchthausen was a friendly, brotherly type of minister and an agreeable associate. We extend to the bereaved relatives our heartfelt sympathy in their loss and sorrow. May they, too, go trustfully and peacefully when their day comes to lay aside the vestments of clay to enter the heavenly Jerusalem. O. C. S.

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

Jesus Christ, the King of Grace in His Church.

Christ is King over "all things in heaven and things in earth and things under the earth," Phil. 2, 10. He is a mighty King and His kingdom is the Kingdom of Power. But, remember, "He is Head over all things to the Church," Eph. 1, 21. 22. In His Church He rules as the King of grace, and this kingdom is the Kingdom of Grace.

In this kingdom it is all grace. Grace is free mercy and forgiveness. This grace Jesus Christ, the King of grace, offers and gives in His holy Word. It is the Word of Grace. His people are the children of grace. They are the people that trust in His free grace and forgiveness. They pray as the publican: "God be merciful to me, a sinner," Luke 18, 13. They know that they are poor miserable sinners and deserve only punishment now and forever, but then they cling to this free grace and forgiveness in Christ Jesus. They "are saved by grace through faith, and that not of themselves; it is the gift of God, not of works, lest any man should boast," Eph. 2, 8. 9. Friend, are you in this Kingdom of Grace? Are you a child of grace? Are you trusting in this free grace and forgiveness? If not, oh, then you are still in the kingdom of the Prince of Darkness, or of the devil. Come, here is free grace and forgiveness for every one, also for you.

We at once see that this kingdom is not of this world, John 18, 36. It is not like the kingdoms of this world. It is even now, and on earth, the kingdom of heaven, as the Bible so often calls it. It is the kingdom of God in the hearts of believers, Luke 17, 21. And the King and His people now go out and seek to win men and to save them from the power of sin and Satan. "The Son of Man is come to seek and to save that which was lost,"

Luke 19, 10. Therefore it is a continual warfare against the devil and his followers. This King and His people therefore fight not with sword and cannon, as the kings of this world and their armies do. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ," 2 Cor. 10, 4, 5. This King's people still are in this world in order that "this Gospel of the Kingdom be preached in all the world for a witness unto all nations," Matt. 24, 14. Christ, the King of grace, is come that He should bear witness unto the truth, John 18, 37, and His people should be witnesses unto Him unto the uttermost parts of the earth, Acts 1, 8. They should go out with His Word of Grace, the Gospel of salvation, into all the world and baptize all nations in the name of the Father and of the Son and of the Holy Ghost, Matt. 28, 19, 20, and so make them children of grace and then by the Lord's Supper seal this free grace to believers and strengthen their faith. It is therefore necessary that we always hear His voice and follow Him, John 11, 27; continue in His Word, if we would be His true disciples, John 8, 31; avoid, or not have company with, them that teach contrary to the Word which we have learned, Rom. 16, 17; 2 Thess. 3, 14. For only then shall the gates of hell not prevail against (have power over) the Church, the Kingdom of Grace, Matt. 16, 18, and thus the children of grace shall never perish, neither shall any man pluck them out of Christ's hand, John 10, 28, 29.

Of this Kingdom of Grace also our Catechism tells us. It teaches every believer to say: "Jesus Christ has redeemed me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy precious blood and with His innocent suffering and death, that I may be His own and live under Him in His kingdom." And for the coming of this kingdom we pray in the Lord's Prayer, saying: "Thy kingdom come," and then also, in the words of the Third Petition, "Thy will be done on earth as it is in heaven," ask the Lord to hinder and break every evil counsel and will which would not let us hallow His name nor let His kingdom come, such as the will of the devil, the world, and our flesh, and to keep us in His Word and faith unto our end.

May we therefore eagerly go out with this Word

of free grace, as taught in the Bible and our Catechism, and so make Christ, the King of grace, King in the hearts of men! May we also daily pray for the coming of this kingdom among all men! God grant this for the glory of our King!

J. L. S.

THE BREAD OF LIFE.

Bible-Studies for Sundays in May, 1932.

May 5, Ascension Day.

May 15, Pentecost Day.

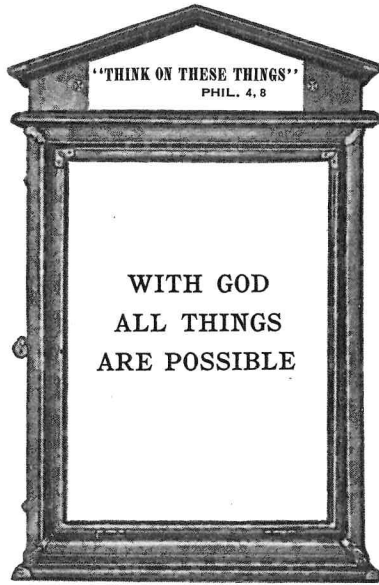
Forty days after Easter is Ascension Day. This is the day when Christ was received up into heaven. There He now prepares a place for us, prays for us, and rules as Lord over all. Rejoice in this ascended Savior! Ten days after His ascension, on Pentecost Day, He sent His Holy Spirit upon His disciples, and they were filled with power. And this Holy Spirit He still sends upon His Christians to teach them and to guide them into all truth. May this Holy Spirit also teach and guide you while studying the May Bible-studies!

Study for Sunday, May 1.

"I am the Light of the world," John 8, 12.

Bible-Lesson: John 12, 27—36.

"Now is My soul troubled; and what shall I say? Father, save Me from this hour; but for this cause came I unto this hour. Father, glorify Thy name. Then came there a voice from heaven, saying, I have both glorified it and will glorify it again. The people, therefore, that stood by and heard it said that it thundered; others said, An angel spake to Him. Jesus answered and said, This voice came not because of Me, but for your sakes. Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death He should die. The people answered Him, We have heard out of the Law that Christ abideth forever; and how sayest Thou, The Son of Man must be lifted up? Who is this Son of Man? Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light. These things spake Jesus and departed and did hide Himself from them."



Jesus thought of His death, and He said: "Now is My soul troubled." Jesus was a true man, and the thought of death troubled Him, as it does every man. And what shall He say? Shall He pray that the Father save Him from this hour, the hour of suffering and death? Oh, He knew that He was come to this hour for a lost world. And He was willing to do as the Father had commanded Him. And therefore He prayed: "Father, glorify Thy name." And a voice came from heaven, saying, "I have both glorified it and will glorify it again." The name of God had been glorified by the words and works of Christ, and now it would be glorified again by the suffering and death of Christ for the sins of the world. Forever and ever people will praise and glorify God for it. The people heard this voice, but understood it not. Some said that it was thunder, and others said that an angel had spoken to Him. He then told them that this voice was not for His sake, but for their sakes, that they believe that the Father had sent Him.

And why did the Father send Him and bring Him to this hour? He says: "Now is the judgment of the world." The sin of the world was upon Him, John 1, 29, and in Him the world was judged for its sin, and Satan lost his power over the world; for by the death of Christ the prince of this world, the devil, was cast, or thrown, out. And He also signified, or showed, what death He should die, saying: "And I, if I be lifted up from the earth. . . ." Of this death He spake also to

Nicodemus, saying: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." He was to die on the cross and then to draw all men to Him, as He said. The Crucified One draws, or leads, sinners to Himself from sin and devil and so saves them. Friend, He calls also you and says: "Come unto Me," and wants to draw you to Himself and His salvation. Only He can draw men out of sin and hell to salvation and heaven. Tell it unto all the world!

The people understood that He spake of His death and therefore thought that this Jesus could not be the promised King and Savior. They knew from the Bible that the Christ would have an everlasting kingdom and abide (stay) forever. Therefore they could not understand that He, who said He was the Christ, spake of His death. But He told them again that He would be with them only a little while, as He must die. And then He again showed them that they must believe in Him if they would have light and salvation, as He is the Light. Then they would not walk in darkness, but be children of light. Friend, also we have Christ, the Light of the world. Now, believe in the Light. If you believe not, you walk in darkness, and you know not the way to life, and everlasting darkness will come upon you. Believe in Him, and you will walk in light and at last go to everlasting light in glory.

Read this Bible-lesson again and answer these questions in writing: 1. How was the world judged for its sin? 2. Only how can we have everlasting light and salvation?

Prayer: Savior Jesus Christ, Thou Light of the world, by Thy death on the cross we have been saved from sin and devil and everlasting darkness. Grant that we believe in Thee, the Light of the world, and then walk as children of light and help to bring other sinners from darkness to everlasting light. Amen.

Study for Sunday, May 8.

"If a man serve Me, him will My Father honor,"
John 12, 26.

Bible-Lesson: John 12, 37—43.

"But though He had done so many miracles before them, yet they believed not on Him, that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes and hardened their heart that they should not see with their eyes nor understand with

their heart and be converted and I should heal them. These things said Esaias when he saw His glory and spake of Him. Nevertheless among the chief rulers also many believed on Him. But because of the Pharisees they did not confess Him lest they should be put out of the synagog; for they loved the praise of men more than the praise of God."

Jesus went away and hid Himself; for people believed not on Him although He had done many miracles, or wonderful works. They would not believe His preaching and would not see the arm of the Lord in His wonderful works. And so were fulfilled the words of the prophet Esaias (Isaiah): "Lord, who has believed our report [preaching], and to whom has the arm [power] of the Lord been revealed [made known]?" Also when the prophet preached, so many believed not. But the prophet spoke these words especially of Christ's time. And so it was: only a few believed. And these words are true also to-day. Not many receive the Word of Jesus, and we must say with the prophet: "Who has believed our preaching?"

People will not believe, and at last God will leave them and punish them, as the prophet says. God will make their eyes blind and their hearts hard, and then they can no more see and no more understand and can no more be converted (turned from sin to God) and be healed, or saved. Surely a terrible punishment! Also to-day Jesus does so many wonderful works by His Word, but people will not believe. They will not turn from sin to Christ and His salvation. And God will forsake them in their sin, and they will no more be able to believe and be saved. Let us not despise God's great love and kindness in Christ Jesus, but believe this preaching of the Crucified One and so see the glory of God, as Esaias saw it and spake of it.

Always some will believe. There were some that believed the prophet, there were some that believed Jesus, and there are some who believe the Word of God to-day. Our lesson tells us that also many of the chief rulers believed on Him. But these were not ready to confess Him before the Pharisees and to suffer shame with Him. The Pharisees had said that, if any one would confess Him, they would put him out of the synagog (church). Therefore the chief rulers confessed Him not, for they loved the praise of men more than the praise of God. They were weak in faith. Friend, do you believe in this Savior of the world? Do you confess Him before men? Are you ready to suffer shame with Him? Or do you love the

praise of men more than the praise of God? Ashamed to confess Him who died on the shameful cross for you? Come, confess Him as your Lord and Savior before all men and love the praise of God more than the praise of men.

Read this Bible-lesson again and answer these questions in writing: 1. How does God punish people who hear His Word, but will not believe? 2. If we believe in Jesus, what should we be ready to do?

Prayer: Heavenly Father, help that we believe Thy Word of salvation through Jesus Christ and then confess Him as our Lord and Savior before all the world and always be ready to suffer shame with Him here and see His glory there. Amen.

Study for Sunday, May 15.

"Believe Me that I Am in the Father and the Father in Me," John 14, 11.

Bible-Lesson: John 12, 44—50.

"Jesus cried out and said, He that believeth on Me believeth not on Me, but on Him that sent Me. And he that seeth Me seeth Him that sent Me. I am come a light into the world that whosoever believeth on Me should not abide in darkness. And if any man hear My words and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth Me and receiveth not My words hath one that judgeth him; the word that I have spoken, the same shall judge him in the Last Day. For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment what I should say and what I should speak. And I know that His commandment is life everlasting; whatsoever I speak, therefore, even as the Father said unto Me, so I speak."

Jesus was leaving, and once more He cried out to the people. He wants all to be saved. Not one should be lost. He urged people to believe on Him; for he that believes on Him believes on the Father that sent Him, and he that sees Him sees the Father. He and the Father are one. Therefore he that believes not in Jesus believes not in the Father. The Father you can know and see only through and in Jesus. Believe in Him who is in the Father and the Father in Him.

Why should people believe in Him? He says: "I am come a light into the world that whosoever believes on Me should not abide in darkness." All the world lies in darkness, or sin. And for sin the world must go to everlasting darkness. Oh, how can the world be saved from sin and everlasting darkness? He says: "I am come a light

into the world." He is the great Light that can save from darkness now and forever. He brought light and salvation for all by His suffering and death and Easter victory. And now whosoever believes on Him will not abide (stay) in darkness, but walk in the light. Friend, are you still in darkness? Or are you walking in the light by faith in Christ Jesus, who died for you and arose again?

Some will not believe. And what does Jesus say of them? He will not judge them, for He came not to judge the world, but to save the world. Indeed, there will be one that judges them that reject, or hear not, Him and receive not His Word. He says: "The word that I have spoken, the same shall judge Him in the Last Day." And this is true, for His word is the Father's word. They that will not hear Him hear not the Father. He gave Jesus a commandment what He should say and what He should speak. And as the Father said unto Him, so He spake. And why did the Father send Him with His Word? He says: "I know that His commandment is life everlasting." Therefore if a man will not hear Jesus and will not receive His Word, he will not have everlasting life, but be lost forever. And he will have no excuse on the Last Day. The word that Jesus has spoken will judge Him. Come, hear the Word of Jesus and believe it, and everlasting life is yours. And let us now go out with this Word of Life to all the world that they stay not in darkness, but live in light and have everlasting life.

Read this Bible-lesson again and answer these questions in writing: 1. How is Jesus the Light of the world? 2. Why should we hear the Word of Jesus and receive it?

Prayer: Thanks and praise to Thee, kind Savior, for bringing light and salvation into our darkness. Now give us Thy Holy Spirit that we believe in Thee and do not stay in darkness, but have life everlasting through the commandment of the Father. Amen.

Study for Sunday, May 22.

"The blood of Jesus Christ, His Son, cleanseth us from all sin," 1 John 1, 7.

Bible-Lesson: John 13, 1—11.

"Now, before the feast of the Passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end. And supper being ended, the devil having now put into the heart of Judas

Iscairiot, Simon's son, to betray Him, Jesus knowing that the Father had given all things into His hands and that He was come from God and went to God, He riseth from supper and laid aside His garments and took a towel and girded Himself. After that He poureth water into a basin and began to wash the disciples' feet and to wipe them with the towel wherewith He was girded. Then cometh He to Simon Peter; and Peter saith unto Him, Lord, dost Thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now, but thou shalt know hereafter. Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me. Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all. For He knew who should betray Him; therefore said He, Ye are not all clean."

It was before the feast of the Passover, and Jesus sat down with His disciples for the supper. He knew that His hour was come, that He through suffering and death should depart, or go away, out of the world to the Father. Yes, His hour was come. The devil had now put into the heart of Judas to betray Him. He also knew that the Father had given all things into His hands and that He was come from God and went to God. This Jesus is the Lord over all things. He came from God, He is God's only Son. And He went to God and sat down at the right hand of the Father. And now behold His great love! He always had loved His own, His friends and followers, and He loved them to the end. And once more He showed His love to them by washing their feet. The Son of God, the Lord over all things, doing that humble work of servants for His disciples. Yes, He was that great Servant who came to give His life for man, also for you and me. He loved also us unto the end.

He loved us and washed us from our sins in His blood. And this He wanted to show the disciples by washing their feet. When He came to Peter to wash his feet, Peter in surprise said: "Lord, dost Thou wash my feet?" Jesus then told him to let Him do it, saying: "What I do thou knowest not now, but thou shalt know hereafter." But Peter refused, saying: "Thou shalt never wash my feet." This Lord, the Son of the living God, to wash his feet? No, never! Jesus answered: "If I wash thee not, thou hast no part with Me." With these words He showed His disciples that this washing of the feet should make

them think of another washing, the washing from sin. Peter was a sinner and needed this washing. And only Jesus could wash him clean from sin. If Jesus wash him not, he cannot live with Him. So, my friend, you and I need this washing. We have sinned. In our sins we cannot stand before that holy God. Jesus must wash us in His blood. If we are not washed in His blood, we have no part with Him.

The disciples did not yet understand it. That we can learn also from the words of Peter: "Lord, not my feet only, but also my hands and my head." Then the Lord told him that a man is clean every whit (part) if he is washed; he needs only to wash his feet which have become dusty on the way. And now Jesus had washed them from sin, and they were clean. So all believers are washed in the blood of Christ and are clean every whit. All sins are washed away. Indeed, on our way through this world we still daily sin much. But our Lord daily cleanses us from these sins in His blood. Therefore they who are not washed daily in the blood of Jesus, are not clean, as Judas, who betrayed Him. Therefore He said to His disciples: "Ye are not all clean." Are you clean? Are you washed from all sin in the blood of Jesus?

Read this Bible-lesson again and answer these questions in writing: 1. What should Christ's washing the disciples' feet teach us? 2. Why are not all clean?

Prayer: Jesus Christ, the only Savior, we daily sin much and deserve only punishment. We need Thee and Thy blood to wash us from our sin. Come, daily wash us clean and help us to walk in the way of holiness unto the glory of Thy name. Amen.

Study for Sunday, May 29.

"By love serve one another," Gal. 5, 13.

Bible-Lesson: John 13, 12—20.

"So after He had washed their feet and had taken His garments and was set down again, He said unto them, Know ye what I have done to you? Ye call Me Master and Lord; and ye say well, for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord, neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. I speak not of you all. I know whom I have chosen; but that the scripture may be fulfilled, He that eateth bread with Me hath lifted up his heel against Me. Now I tell

you before it come, that, when it is come to pass, ye may believe that I am He. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him that sent Me."

Jesus washed His disciples' feet and thereby wanted to tell them of another washing, the washing from sin. And He made it very plain to them that only He could cleanse from sin. But He also wanted to give them an example of love and humbleness. And it should be an example also unto us. We should do as He did.

He took His garments (clothes) and sat down again, asking them: "Know ye what I have done to you?" They should carefully consider it. So we should not carelessly read this story, but learn a lesson from it. The disciples called Him Master and Lord, and He was their Teacher and Lord. He taught them by word and deed. He said: "If I, then, your Lord and Master, have washed your feet, you also ought to wash one another's feet." We should love one another and humbly serve one another. He gave us an example that we should do as He did. He often had told His followers that they should be humble and serve one another. And here He taught them by example. We should be ready to do the lowest service for others. Nothing should be too low for them to do. And why not? He says: "Verily [truly], verily, I say unto you, The servant is not greater than his lord, neither he that is sent greater than he that sent him." Servants and they that are sent are not better than their lord or he that sent them. If He so humbled Himself and washed their feet, they also ought to humble themselves and serve one another in love. And happy are all they who know these things and do them. Jesus was glad to serve and to die for us; so we should be happy to serve them for whom Jesus died. Such humble service brings true happiness.

But we see so little of this unselfish love and service. There was one also among the disciples who thought only of himself. Therefore Jesus said: "I speak not of you all." He knew whom He had chosen. And He had chosen also one who did not serve the Lord Jesus, but himself and Christ's enemies. And so the scripture (Bible words), written in the Old Testament, was fulfilled. The prophet foretold that one who would eat bread with the Christ would lift up his heel against Him. And now Jesus told them of it that, when Judas would betray Him, they might believe that He is

the Son of God. He is indeed the Son of God, who came to serve and to lay down His life for us. Let us trust in Him and then unselfishly serve one another in true love. Then blessed are we. For he that receives one whom Jesus sent receives Him and the Father who sent Him. Learn of Him, remember His promise. He says: "Take My yoke upon you and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls," Matt. 11, 29.

Read this Bible-lesson again, answer these questions in writing, and then send all your answers to your pastor: 1. What did Jesus want to teach us to do by washing the disciples' feet? 2. Whom do we really serve, if we serve one another?

Prayer: Dear Savior, as Thou in love hast died for me, so may my love to Thee pure, warm, and changeless be! Grant that I in unselfish love serve Thee and my neighbor and so glorify Thy name. Amen.

J. L. S.

IN THE MORNING MAIL.

Chicago Mission.—On Palm Sunday, March 20, we were happy to confirm Mrs. Edna Collignon. Mrs. Collignon attended our services many months before she began to study our Lutheran Catechism. She enjoyed the pastor's sermons on the Catechism last summer and fall, and she decided to join the Lutheran Church. During the winter she studied the Catechism. We congratulate her on her confession of faith, which makes her our sister and member in Christ.—Do you know any deaf friends who would like to join the Lutheran Church? Bring them to our services and urge them to join us.

A. C. D.

Detroit Mission.—After having made several visits to Western New York, the Lutheran Mission Society of Rochester, N. Y., is now helping to finance our trips to New York to the extent of \$8 for each visit. Thus our expansion in Western New York is financially not a great burden to the Mission Board. We surely appreciate the kind cooperation of our Rochester brethren in thus helping us to bring the Gospel to the deaf of their city. We also wish to take this opportunity to express our gratitude to Mr. Alvin Graef and the Rev. A. C. Schaller, both of Rochester, for driving the missionary about town on his last trip, which greatly facilitated our visitation of the deaf. At our January visit in Rochester we had an attendance of 18 deaf, although a blizzard was raging on that day. In Niagara Falls, N. Y., we had the pleasure of meeting a group of twelve deaf on March 4. We hope that the deaf of Western New York will continue to show such interest in the services which we have been able to arrange for them. At a recent visit made in New York State we also learned of the very sudden death of Mr. Gustav Huebner's

father and of Mr. Wm. Kluge's mother. We extend our sincere sympathy both to Mr. Huebner and Mr. Kluge.

Shortly before Christmas the infant son of Mr. and Mrs. Lee T. Long, Thomas Joseph, was baptized into the Christian faith here in Detroit. On February 22 a fourth son, Frederick George Washington Denham, was born to Mr. and Mrs. Wm. Denham of Berkley, Mich. We hope these parents, too, will soon bring their child to Christ in Holy Baptism.

ERNEST J. SCHEIBERT.

Cleveland, O.—We wish to extend our heartfelt sympathy to Mr. Walter Eckhardt and his two daughters of Pittsburgh at the bereavement of their wife and mother. The manner of her death was indeed tragic. Her death occurred when a piece of taffy candy caught in her windpipe and caused her to strangle.

May the Lord comfort the father and the children in this dark hour of sorrow! But let us remember that God's ways are not our ways, neither are His thoughts our thoughts. We cannot understand His mysterious dealings, nor can we explain why this heavy blow should have fallen upon our friends. But this we know, that God is Love and that in all His dealings with His children He is guided by love. All things, even bereavement and grief, shall work together for good to them that love God. "He doeth all things well."

N. E. BORCHARDT.

Portland Mission.—On February 21 Hope Congregation observed the sixth anniversary of the dedication of its church with special services in the morning and in the afternoon. In the morning service, attended by a large number of deaf, Rev. F. Hirschke of Spokane, Wash., preached the sermon. In the afternoon a joint service for both deaf and hearing was held, in which Rev. H. H. Koppelman delivered the sermon. Rev. F. Hirschke interpreted the sermon for the deaf. Hymns were sung by several members, in which God was praised for the blessings bestowed upon them through the preaching of the saving Gospel during the past years. May God continue to bless Hope Lutheran Church for the Deaf!

E. EICHMANN.

Central California Mission.—Oakland and Berkeley united for the Easter services with an attendance of 85 deaf. Mrs. C. Lehman, Mr. G. Fenton, Mr. and Mrs. J. Dilke, whose instruction began last October, were baptized. The following children were presented to the Lord in Baptism: Arthur Talken, Donald McKeever, May McKeever, Elwyn West, Lorraine Harmon, and Junior Harmon. A choir of five rendered the hymn "Lord Jesus Christ, to Us Attend," and Mrs. West, Mrs. Conaway, and Mrs. Matthews signed the hymn "I Know that My Redeemer Lives." After the Baptism Mrs. J. Beck offered "Let Us Ever Walk with Jesus." Miss C. Crawford opened the children's service.—The revival of the churchgoing spirit in these parts after so many disappointments is something all mission supporters should be thankful for. San Francisco, for instance, has had an attendance of from 40 to 60 in two weeks. The deaf here are to be commended for

the cooperation they are showing the missionary. At San Jose Mrs. C. Holmes and her two boys William and Herbert were admitted to the fold through Holy Baptism. Easter Day in the Golden Gate District was a busy day, a day when the preaching of the resurrection of Christ brought fruit, "the stone being rolled away."

G. W. G.

The Deaf in India.

One of the most familiar sights in India is the wayside beggar; he or she is to be found in every thoroughfare and outside every place of worship. The beggar's professional whine is one of the most aggravating sounds ever invented. Often it will be noticed that the usual formula in the usual whine is replaced by uncouth and meaningless sounds; for the suppliant is a deaf-mute.

India has many sufferers, but it is not often realized how large a number of them are deaf-mutes nor how hard is their lot. Silence is almost unknown in that vast land; for if human sounds cease, the animal world and the teeming insect life take up the chorus. But to all this there are thousands of ears forever deaf. The last census gave the total number of deaf-mutes as 189,644, of whom 114,249 were males and 75,395 females. One who has known India for many years points out that this is probably an underestimate, since this represents only those known to the enumerators; it would probably be safe to add another fifty per cent.

For various reasons very little has so far been done to improve their condition. Most Europeans in the East are fully occupied with their own deaf-mutes, and whereas nobody can help being struck by the appalling number of blind people in India, it is possible to be quite unconscious to the existence of deaf-mutes, who, it seems, are fairly evenly distributed throughout the land. Moreover, the Church Missionary Society and others who are alive to the need are at present unable for lack of funds to launch any fresh venture.

Two facts emerge from any study of the subject; one is that the need is tremendous; the other, that the work is well worth doing.

Dr. Forchhammer has said that "there is nothing in the brain of the deaf to prevent them from learning to speak just as correctly as those who hear," and this has been abundantly proved in the few schools for the deaf-mutes that already exist in India. The general opinion is that not only are they as intelligent as the average normal

child, but if anything, they are more intelligent, what they lose in one direction being made up to them in another. They can be trained to lip-read and to speak, though the latter is a very long and tedious process, sometimes taking as long as ten years. They readily take to composing, mat-making, knitting, and other manual work, and can be turned out useful members of the community. It is probable that, if new methods of teaching were introduced, so that by use of apparatus class-teaching could take the place of individual work, not only could larger numbers be helped, but the time taken in teaching could be greatly reduced.

There are at present fourteen institutions in India, of which some are municipal, some private, some mission; but these schools care for only 475 children between the ages of five and fifteen, so that one per cent. of the deaf-mute children is being educated.

Work for deaf-mutes is recognized as specially difficult and expensive, but difficulty is not a reason that should hinder the Christian Church when once she has understood the need and heard the call to help. — *Gladys I. Mather*, in the *Record*.

Cross-Bearing.

When the Romans crucified a criminal, not only did they hang him on a cross, but as a last terrible indignity they made him carry the cross upon his back. Probably Jesus, when a lad, had been a witness of that dreadful spectacle. How it would sink into His boyish mind the dullest imagination can conjecture. And that was why, when He became a man, He used the imagery of cross-bearing to describe all that is bitterest in life. The cross is anything difficult to bear; anything hard, galling, uncongenial; anything that robs the step of lightness and blots out the sunshine from the sky. And one of the primary secrets of discipleship is given in these words of Christ: "If any man will come after Me, let him take up his cross daily." — *George H. Morrison*.

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