

The Deaf Lutheran

A MISSIONARY MONTHLY

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

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

Vol. 24

St. Louis, Mo., September, 1932

No. 9



T H E

D E A F

M U T E

H E A L E D

“Jesus said unto him,
Ephphatha, that is,
Be opened,” Mark 7, 34.



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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LUTHERAN MISSION FOR THE BLIND.

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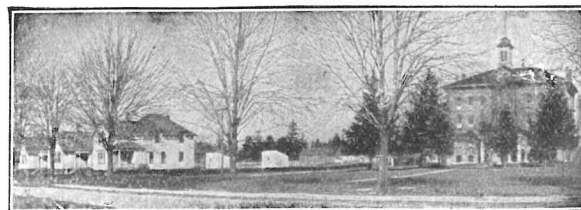
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Lutheran School for the Deaf, North Detroit, Mich.

Rev. Wm. Gielow, *Superintendent*.

6841 Nevada Avenue, Detroit, Michigan.

Our Los Angeles Mission for the Deaf.

The third member of the Ferber family was installed as deaf missionary in Southern California on April 3, 1927, in Los Angeles. For



Rev. G. H. Ferber,
our Los Angeles missionary
to the deaf.

about eighteen months before that, due to the resignation of the former pastor, there had been no services for the Lutheran deaf people in Los Angeles. Those who were still inclined to go to church were attending other services, while some had lost all connection with a church. We first began with eleven-o'clock services every other Sunday. After about eight months

we added another Sunday in Los Angeles; services were conducted every Sunday morning with the exception of the third Sunday in the month. After two years we inaugurated services for Los Angeles on every Sunday morning. This, by the way, is the only city on the Pacific coast where services are held every Sunday. During the first year of my ministry we met in Trinity Lutheran School at 18th and Cherry streets. During the past four years we have been meeting in the beautiful assembly hall of Grace Lutheran Church at Vernon and Menlo avenues, O. Wismar, pastor. The kindness of both Trinity and Grace congregations, their willingness to help our mission in any and every possible way, has always been very encouraging and cheering. Nevertheless our greatest need in Los Angeles is a chapel of our own. In the entire city I have found only one Lutheran church or gathering-place in Lutheran surroundings where the lighting is suitable for services in the sign-language. The room in which we meet, while beautiful and well-equipped in every other respect, is poorly lighted. The place we use is also employed for Sunday-school until a few minutes before we begin our meetings. For that reason we have started a Chapel Fund, which has grown slowly, but consistently during the last three years. We collect subscriptions four times a year for this fund. For the twenty-two services held in Los Angeles in 1932 the attendance has averaged a fraction over

eighteen. Taking into consideration the large deaf population of Los Angeles, this is not so encouraging; but we must remember that in addition to the Lutheran there are four other churches for the deaf in this city; some have services every Sunday. The number of communicants in our Los Angeles mission at the present time is fourteen, with two taking instruction. One of these will be a communicant member before this appears in print.

On every Sunday in the month services are held in some other city also, either in the afternoon or in the evening.

On the first Sunday of the month I visit Orange County. This county is well named; beautiful and productive orange orchards are visible on all sides. One month services are held in Anaheim and the following month in Orange, which is about six miles from Anaheim. In Orange County Mr. Chas. Craig, a deaf-blind cabinetmaker, attends services very faithfully. He is fortunate in having a very good and helpful friend, Mr. Ernest Purbeck of Fullerton, who brings him to church and also interprets the services for him. In Orange County three people are at present being prepared to become members of the Lutheran Church.

The following Sunday, the second in the month, we journey to Glendale, which is our newest preaching-place. Glendale is said to be



Mr. Chas. Craig (left),
our deaf-blind member in Los Angeles,
with his interpreter, Mr. Ernest Purbeck.

the fastest-growing town in Southern California. The attendance there averages only about five or six now, but we hope that in time also others will come to see the message about their Savior. These



Miss Mary Adair (left) and Miss Zadie King, members of our first confirmation class in Los Angeles.

services make it possible for people from Burbank, North Hollywood, and San Fernando to go to church.

The third Sunday of the month we have our only Sunday evening service. This is in Long Beach. The deaf population there is about fifteen, but is increasing because factories are building as near as possible to the harbor. Services here are attended every month by about eight or nine.

Next on the schedule is the very beautiful town of Santa Barbara, which a few years ago was severely damaged by an earthquake, but is now a more beautiful and flourishing city than before. As there are not enough Sundays in the month, our services in Santa Barbara are held on a Wednesday evening, in the chapel of Immanuel Lutheran Congregation. In Santa Barbara there are about fifteen deaf people. We have two Lutheran deaf persons here; a third, Mr. Louis Bushelman, for many years a member of our St. Paul's Church, was called to his eternal rest last fall.

On the fourth Sunday we go to Alhambra. In Alhambra services are held at 3.15 P. M. The deaf population of Alhambra is very small. We have nine communicants in this town. It is always a great pleasure to meet with these earnest seekers after the one thing needful. On the fourth Friday we go to San Diego, which is only sixteen miles north of the Mexican border.

Here we find twenty-five people, and our services are attended by ten.

Three times a year I journey about two hundred miles north of Los Angeles, to Porterville. Here we have one communicant, a graduate of the Detroit Deaf-mute Institute. The services there are attended by four or five deaf. The few deaf who live there are ranchers and find it rather difficult to get away from their work on week-days.

Porterville is the only place where we do not hold our services in a Lutheran chapel or hall. The reason is that we have no church in that town. In all other cases our fellow-Lutherans give us a place to worship and shoulder all expenses which our services may cause.

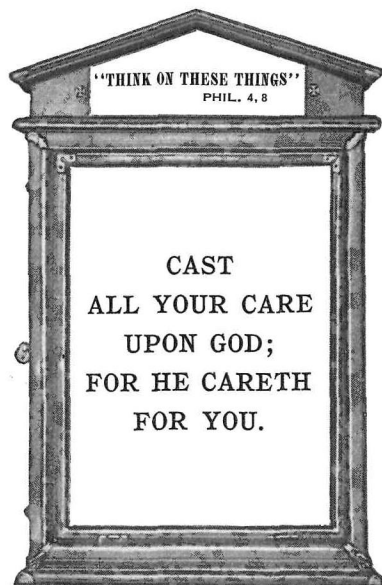
The work during the last five years has been very slow. The entire field has only thirty-four communicants. Yet I believe God has blessed the mission abundantly, surely more than my halting and often misdirected efforts could expect. Where five years ago we had only one preaching-place, Los Angeles, there now are six others, in which we preach every month, and Porterville, with its three services a year. Also from the south the work in the Bay Cities was again undertaken four years ago. Of the places now served by the Los Angeles missionary all but Porterville and San Diego are within one hundred miles from Los Angeles. And Alhambra, Glendale, and Long Beach are all in the same county with it.

G. H. FERBER.

THE perfection of the Gospel system is not that it makes allowance for sin, but that it makes an atonement for it; not that it tolerates sin, but that it destroys it. — *Dr. Adam Clarke.*



Deaf-mutes who attended the services conducted by Rev. G. H. Ferber in Los Angeles, May 8.



EDITORIAL.

Early Training.

"What youth learns age does not forget." Some men who took up their calling in later life have been successful in their enterprises; but the fact remains that early training in any profession is a better insurance for ultimate and greater success. Alexander the Great was not unprepared to become the conqueror of the mighty Persians in his day. He attended all the sessions of his father's counselors and in his youth learned the art of war and peace. Likewise St. Paul through his early training was well equipped to do the work of an apostle to the Gentiles and became the greatest theologian and exponent of Christianity in the early Church.

It is important also that our deaf receive Christian training in the days of their youth, so that the Holy Spirit may dwell in them. Thus they may become examples of Christian virtues to other less fortunate persons. By the grace of God our Lutheran deaf should be lights to shine among the other deaf. The latter should see the good works of our deaf and praise our Father in heaven.

In the fall of the year our missionaries to the deaf organize Bible classes. At these meetings the fundamental truths of the Christian religion are taught and explained in accordance with the Bible and the Catechism of Dr. Martin Luther. If you have had no religious training, you are depriving yourself of a great blessing by failure

to grasp this opportunity to learn about the one thing needful. You will be under no obligation to join the Lutheran Church. No one is asked to join who is not in full agreement with the positive declaration that the Lutheran Church bases its doctrine solely upon the clear statements of Holy Writ. If you are a confirmed member of the Lutheran Church, persuade your deaf friends to take up this course of religious instruction. They may thank you throughout eternity for your thoughtfulness. _____ O. C. S.

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

The Gospel Is God's Announcement of Forgiveness in Christ Jesus unto All Men.

In Mark 1, 1 our Bible speaks of the Gospel as the whole teaching of Jesus Christ, His explanation of the Law as well as His Word of Salvation. But, as we shall learn again in this study, it usually speaks of the Gospel as God's announcement of forgiveness in Christ Jesus. And then it does not mean the Law; for by the Law there is no free salvation. The Law says: "Do this, and thou shalt live." The Gospel, as in Mark 1, 15 and Rom. 1, 16 is the Word of Salvation. While the Law speaks to man of sin and God's curse and punishment, the Gospel speaks of forgiveness, grace, and salvation. The Law was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; but the Gospel is much more glorious, as we shall see, 2 Cor. 3, 7—10.

The Gospel is not of man, but of God, and He announces it to the world by men. The apostles "*spake boldly in the Lord, which gave testimony unto the Word of His grace,*" Acts 14, 3. Paul writes to the Galatians: "*The Gospel which was preached of me is not after man, . . . but by the revelation [making known] of Jesus Christ,*" Gal. 1, 11. 12. Therefore Jesus says to His apostles: "He that *heareth you heareth Me,*" Luke 10, 16. And in 1 Pet. 1, 25 we read: "*The Word of the Lord endureth forever. And this is the Word which by the Gospel is preached to you.*" The Gospel is "*the Word of God,*" according to 1 Thess. 1, 8. The church at Jerusalem prayed to the Lord for the apostles "that with all boldness they may *speak Thy Word,*" Acts 4, 29. St. Paul calls the Gospel which he preached "*the words . . . which the Holy Ghost teacheth,*" 1 Cor. 2, 12. 13.

And in 1 Cor. 1, 5—7 he calls it "*the testimony of Christ.*" Indeed, it is "*the Gospel of God,*" Rom. 1, 1. How precious this Gospel ought to be unto us! In it God speaks to man. O listen to Him, my friend.

You ask, But is this Gospel for me? Rejoice; it is for every one. Before Christ ascended, He said to His disciples, and He still says so to His Church on earth: "*Go ye into all the world and preach the Gospel to every creature,*" Mark 16, 15. And on the first Easter Day the risen Lord Jesus told His disciples that forgiveness of sins "*should be preached in His name among all nations,*" Luke 24, 47. And before the end of the world "*this Gospel of the kingdom shall be preached in all the world for a witness unto all nations,*" Matt. 24, 14, "*for obedience to the faith among all nations,*" Rom. 1, 5. Therefore Paul also says: "*Their sound went into all the earth, their words unto the ends of the world,*" Rom. 10, 17. 18. Yes, the Gospel is for you. In it God speaks to you. And He has a word of good news for you and me.

And what is it? you ask. Oh, it is something that you and I need above all things for our everlasting happiness. Jesus says: "*Remission [forgiveness] of sins should be preached in His name among all nations,*" Luke 24, 47. At Antioch, Paul said: "*Through this Man [Jesus Christ] is preached to you the forgiveness of sins,*" Acts 13, 38. And God sent John the Baptist before the face of the Lord Jesus "*to give knowledge of salvation unto His people by the remission of their sins,*" Luke 1, 77. In the Gospel, God comes to you and me and says: "*Be of good cheer; thy sins be forgiven thee,*" Matt. 9, 2. Surely, "*good tidings [news] of great joy,*" Luke 2, 10.

Come, hear, and receive it. Not all receive it, and therefore not all have forgiveness and salvation. Paul said to the Jews at Antioch: "*Ye put the Word of God from you and judge yourselves unworthy of everlasting life,*" Acts 13, 46. Life and salvation was offered them in the Gospel, but they would not have it. 2 Thess. 2, 10 Paul writes that some "*perish because they received not the love of the truth that they might be saved.*" By the Gospel this great salvation "*is made manifest [known] to His saints,*" Col. 1, 26. And therefore Paul thanks God for the Thessalonians; for they "*received the Word of God,*" 1 Thess. 2, 13. And this word of forgiveness is now again brought to you. Do not put it away from you, but receive it that you may be saved.

And this Gospel, this announcement of forgiveness in Christ Jesus, you find also in our Catechism. Receive this Gospel in true faith and then take your Catechism, read and study Luther's explanation of the Second Article, and make it one of your daily prayers, above all, your dying prayer. Oh, then you will be blessed! J. L. S.

THE BREAD OF LIFE.

Bible-Studies for Sundays in September, 1932.

"One Thing Is Needful."

When Jesus entered into the house of Mary and Martha, Mary sat at Jesus' feet and heard His Word, but Martha thought only of serving Jesus. And she came to Jesus and said: "*Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me.*" Jesus, however, answered: "*Martha, Martha, thou art careful and troubled about many things; but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.*"

The one thing needful is that Jesus' Word be preached and heard. Nothing at all on earth is so important and necessary as this, and, surely, nothing is more important and necessary than this. Through the preaching and hearing of the Word of Jesus we are kept in the true faith. Therefore do as Mary did—sit at Jesus' feet and hear His Word. Hear it in your church. Read it in your home. And let no man take this Word of God away from you or keep you from hearing it. You need it; you need it in life and in the hour of death.

Study for Sunday, September 4.

"Let us therefore come boldly to the Throne of Grace," Heb. 4, 16.

Bible-Lesson: John 16, 23—28.

"And in that day ye shall ask Me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you. Hitherto have ye asked nothing in My name; ask, and ye shall receive that your joy may be full. These things have I spoken unto you in proverbs; but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in My name; and I say not unto you that I will pray the Father for you; for the Father Himself loveth you

because ye have loved Me and have believed that I came out from God. I came forth from the Father and am come into the world; again, I leave the world and go to the Father."

What a wonderful, remarkable promise Jesus gives to His disciples in these words! Whatsoever they shall ask the Father in the name of Jesus, trusting in the promise of Jesus, He will give to them. And He confirms this promise with an oath: "Verily, verily, I say unto you." And Jesus gives you this very same promise. Whatsoever you shall ask the Father in the name of Jesus, He will give to you. What a glorious promise! What a blessed privilege! You may be assured that God the Father will hear your prayer if you pray in the name of Jesus.

Until then the disciples had not prayed in Jesus' name. Why not? Because as yet they had not fully understood the words which He had spoken to them. They had still remained a dark saying to them. And then, too, Jesus had been with them in person and had always given them what they needed. But now He said: "Ask, and ye shall receive that your joy may be full." For now the time was to come when, through the Holy Ghost, Jesus would tell them plainly of His Father, the time when the Holy Ghost would make Jesus' words concerning the Father all clear to them. Then they would also be assured that they were God's dear children, to whom the Father would gladly give all good things for Jesus' sake. When this time came, the disciples did pray in Jesus' name. And this prayer in the name of Jesus was just as pleasing to God as if Jesus Himself had prayed to the Father for them. And this the disciples should be assured of: God the Father loved them as a father loves his children because in faith they loved Jesus, who had gone forth from the Father and had come into the world to earn salvation for all mankind. And now He would soon leave the world and go to the Father and thus show that the work which He had intended to perform had been done.

You, too, have learned from Jesus' Word that you are a child of God and that God loves you for Jesus' sake. You pray to the Father in Jesus' name, trusting Jesus' promise. Pray often! Pray regularly! Pray without ceasing! Ask God to give you those things which in His wisdom and love He knows to be best for you. He will give them to you because He has promised it. And you will rejoice.

Read this Bible-lesson again and answer these questions: 1. In whose name should we pray to God the Father? 2. Why can we be sure that our prayers will be heard?

Prayer: Lord God, our heavenly Father, through Thy Holy Spirit help us to know that Thou art our loving Father, so that in Jesus' name we gladly ask Thee for all things, even as dear children ask their dear father. And then give us what Thy fatherly heart knows to be best for us, for Jesus' sake. Amen.

Study for Sunday, September 11.

"Thou hast the words of eternal life," John 6, 68.

Bible-Lesson: John 16, 29—33.

"His disciples said unto Him, Lo, now speakest Thou plainly and speakest no proverb. Now are we sure that Thou knowest all things and needest not that any man should ask Thee; by this we believe that Thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone; and yet I am not alone because the Father is with Me. These things I have spoken unto you that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

When Jesus spoke to His disciples about His coming from the Father and again returning to Him; when He told them that the Father loved them because they had loved Him, Jesus, and believed that He came out from God; when Jesus also promised them that later on they would fully understand His words, the disciples imagined that they already understood all His sayings and said to Jesus: "Lo, now speakest Thou plainly and speakest no proverb." Now they also were sure that Jesus knew all things because Jesus had read their thoughts and given them an answer to their question before they had asked it. Surely He knew all things, and therefore they believed that He came forth from God, that He was indeed the Son of God. Yes, they believed in their Savior. And they imagined that their faith in Jesus was strong. But how little did they know their own hearts! In reality their faith was still very weak. Therefore Jesus asked them, "Do ye now believe?" Now you say you believe. But the hour is coming, this very night, that ye shall be scattered and shall flee from My side and leave Me all alone. They would all desert Him. Their faith was weak indeed, but see how gently and kindly Jesus warned them in order to keep them in the true

faith. Even though the disciples would flee from Him, Jesus would not be alone. God the Father would be with Him.

His last thoughts are of His disciples. Again He assured them that He has spoken to them that they might know and believe that in Him they can find peace. In the world, which hates Him and also those who believe in Him, they will have much tribulation and sorrow; but nevertheless they should feel happy and be of good cheer. In Him they have peace, because He has overcome the world, so that it cannot harm them and take away their faith.

In the Word of God we, too, find peace in Jesus, who has overcome the world and every wicked thing in the world for us. When our faith grows weak, when the devil, the world, and our flesh would lead us into unbelief, we must take refuge in the Word of Jesus. And by His Word the Holy Spirit gives us the sure knowledge that Jesus has overcome the world and gained the victory for us. If we have this knowledge, we can at all times be of good cheer. And through this faith in Jesus we shall also have eternal peace.

Read this Bible-lesson again and answer the following questions: 1. How did the disciples know that Jesus came forth from God, or that He was the Son of God? 2. Why did Jesus speak all those words to His disciples?

Prayer: Lord Jesus, I am Thine and believe in Thee, the Son of God. With Thy almighty power help and strengthen me, for I am weak. Help me through Thy grace to overcome the world and all its temptations and give me Thy peace. Amen.

Study for Sunday, September 18.

"The hour is come that the Son of Man should be glorified," John 12, 23.

Bible-Lesson: John 17, 1—5.

"These words spake Jesus and lifted up His eyes to heaven and said, Father, the hour is come; glorify Thy Son that Thy Son also may glorify Thee, as Thou hast given Him power over all flesh that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God and Jesus Christ, whom Thou hast sent. I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was."

The same night in which He was betrayed, after He had spoken many words to His disciples,

Jesus lifted up His eyes to heaven and prayed to His heavenly Father. He first prayed for Himself and then for His disciples and for all those who believed in Him. He also prayed, and still prays, to the heavenly Father for you.

Jesus thought of the great work which He was about to do. God the Father had sent Jesus into the world to be the Savior of the world. To save the world from sin, death, and hell, Jesus had to suffer and die on the cross. And He knew that this hour, or this time, to suffer and die had come. He knew this because He is the Son of God. And in this hour He turned to His heavenly Father and prayed. He asked the Father to glorify Him, His Son. Though His suffering and death on the cross appeared as an hour of shame and defeat and lowliness in the eyes of men, He knew that God the Father would through this hour of shame and suffering glorify Him by presenting Him to the world as the only Savior and by receiving Him into the eternal glory in heaven which He had with the Father before the world was made. And by taking upon Himself all the sins of the world on the cross and carrying out the work of salvation, He would glorify the Father.

God gave to Jesus power over all "flesh," or people. Without Him no man can have eternal life. The Father gave Him power to give eternal life to all whom He, the Father, had given to Him, whom the Father makes His own through faith. And those who through faith know the Father to be the only true God and Jesus Christ, whom He sent into the world, to be the only true Savior, have eternal life. In this way the Son glorified the Father by bringing the believers to the right knowledge of the Father. And Jesus looked back upon His work and perfect life and said to the Father: "I have glorified Thee on the earth." And He looked ahead and already saw the work which God had given Him to do, completed: "I have finished the work which Thou gavest me to do."

Thank God, my friend, that Jesus finished the work which the Father gave Him to do. Because He finished His work, heaven, eternal life, is yours.

Read this Bible lesson again and answer the following questions: 1. What power did God give to Jesus? 2. What was the work which God the Father gave Jesus to do?

Prayer: Father in heaven, I thank Thee that Thou hast helped me to know Thee to be the only

true God and Jesus Christ, Thy Son, to be my only Savior. Keep me in this faith and through this faith give me eternal life for Jesus' sake. Amen.

Study for Sunday, September 25.

"I have chosen you out of the world," John 15, 19.

Bible-Lesson: John 17, 6—16.

"I have manifested Thy name unto the men which Thou gavest Me out of the world; Thine they were, and Thou gavest them Me; and they have kept Thy Word. Now they have known that all things whatsoever Thou hast given Me are of Thee. For I have given unto them the words which Thou gavest Me; and they have received them and have known surely that I came out from Thee, and they have believed that Thou didst send Me. I pray for them; I pray not for the world, but for them which Thou hast given Me; for they are Thine. And all Mine are Thine, and Thine are Mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me that they may be one as We are. While I was with them in the world, I kept them in Thy name; those that Thou gavest Me I have kept, and none of them is lost but the son of perdition that the Scripture might be fulfilled. And now come I to Thee; and these things I speak in the world that they might have My joy fulfilled in themselves. I have given them Thy Word, and the world hath hated them because they are not of the world, even as I am not of the world. I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil. They are not of the world, even as I am not of the world."

Now Jesus prays to God the Father for His disciples who had been with Him during His earthly life. How did these disciples come to Jesus? God the Father gave them to Jesus out of the world. When Jesus manifested God's name to them, that is, when He preached to them about God's love and mercy to sinners, God gave them faith through this preaching and separated them out of the world and gave them to Jesus. He gave them faith in Jesus and made them followers of Him, so that Jesus could teach them all things necessary for their salvation. They were God's own children because God elected them from out of the world, and He gave them to Jesus, and they kept (believed) His Word, the Gospel. They believed in Jesus as their Savior. They believed that He was the true Son of God. They believed that the Father had sent Him into the world.

How can you come to Jesus and become His disciple? God must separate you from the world

and give you to Jesus. You cannot go to Jesus by your own power and strength. God must give you faith in Jesus through the Gospel, the Word of God. Do not despise the Gospel.

And Jesus prayed for His disciples. He prayed the Father to keep them in true faith, He did not pray the same prayer for the world, the unbelievers, because the world did not believe in Him. That night He prayed for the believers who belong both to the Father and to Him. He was about to leave the world and to return to the Father, but the disciples were still to remain in the world among unbelievers and enemies of the Gospel. Therefore He prayed His holy Father to keep them in the true faith unto the end. Only God can keep the believers in true faith. To Him you must also look for help and strength while you are in this unbelieving world and pray Him to keep you steadfast in your faith.

As long as Jesus was in the world, He kept all the disciples whom the Father had given Him in the true faith. Only one of them, Judas, who betrayed Jesus, was lost. In his case the Scripture was fulfilled. See John 6, 70, 71.

Do not follow the example of Judas. Jesus taught him God's Word, but he did not keep and believe it. He was lost, lost eternally. Jesus has also taught you God's Word in the Bible. Through this Word He is with you in this world and keeps you from the evil of this world and will at last take you out of this world into His heavenly kingdom.

Read this Bible-lesson again and answer the following questions: 1. Whose Word did Jesus give to the disciples? 2. Why does the world hate the Christians, the followers of Jesus?

Prayer: O Lord Jesus, through Thee we can come to the Father and be His own. Keep us in Thy Word, so that we may know and believe that Thou hast come from the Father and that the Father sent Thee to be our Savior. Hear us for Thine own sake. Amen. E. E.

Daniel Webster on the Bible.

This is the Book. I have read through the entire Bible many times. I now make it a practise to go through it once a year. It is the Book above all others for lawyers as well as for divines; and I pity the man who cannot find in it a rich supply of thought and of rules of conduct; it fits man for life and prepares him for death.

IN THE MORNING MAIL.

The Winnipeg Class of 1931—32.—This class represents children from the provinces of Alberta and Manitoba. Many of these children have their homes in the city of Winnipeg. Attending my classes means that they cannot go home over the week-end, but must remain in school. This is a real sacrifice. But they seem quite willing to stay. This class suffered a severe loss when the Saskatchewan Provincial Government opened a school in Saskatoon in the fall of 1931. Rev. K. Kriesel, the pastor of our local congregation, is now taking care of these children in their new school. We



wish him and his new pupils God's blessing. The loss sustained by the removal of these children has been more than covered by the addition of new children. Most of these children are of such an age that they will remain in the Winnipeg school for some time to come, so that they will be able to attend these classes for a number of years. The building shown is the main building of the Manitoba school, a very beautiful stone structure. W. T.

Milwaukee Mission.—Mr. August Friedrich Ernst Fechtner was born in Germany, January 18, 1868. In early childhood he lost his hearing and accordingly attended the school for the deaf at Keeslin, Germany, until fourteen years of age. Shortly after his confirmation he took up the tailor's trade and manifested considerable skill at the various shops and stores where he was employed during a period of twenty-seven years, reaping but little honor and remuneration for his ingenuity on account of his handicap.

As a full-blooded German youth it was his ambition to train for the army, failing, of course, in one point, and in one only. At the age of twenty-two he came to the United States and located in Milwaukee. On August 10, 1892, he was united in marriage to Elizabeth Rundell, who preceded him into eternity in 1910. This happy union was blessed with two children, Mrs. Alice Krauslach of this city, under whose tender care the father spent his last days of trial and pain, and Mr. Elmer Fechtner, living some thirty miles north of Milwaukee. Both children, one granddaughter, Virginia, one sister, Mrs. Fred Bruhn of Milwaukee, one brother-in-law, and other relatives survive him.

Paralysis began to trouble him slightly on the 25th of September, 1929, and on October 4 his condition was considerably aggravated. Unable to control his right side sufficiently, he fell to the floor, breaking his right hip, from which injury he never recovered. In March, 1930, he was taken to St. Mary's Hospital for an operation remaining there nine weeks. Since then until his death he was nursed in his own home.

Mr. Fechtner was one of the charter members of our congregation in Milwaukee, and he remained a member to the end. In looking over the secretary's books, we find his name mentioned so often that we cannot but make the conclusion that Mr. Fechtner was a very active member and that he held some office or other all these many years. Few were the services he missed.

He concluded his earthly career, at the age of 69 years, 3 months, and 3 days, at his home in Milwaukee, 2832 N. Ninth St., April 21, at 9 A. M. His earthly remains were brought from Kaufmann's parlors, 48th and Burleigh, to the Lutheran Chapel, 1717 W. Meinecke Ave., where an address was given by the local pastor, F. C. Gade, in English and in the sign-language, and thence to Forest Home Cemetery.

"I believe . . . in the resurrection of the dead."
C. G.

Mission for the Blind and the Deaf.—For over twenty years we have made it a practise to visit our deaf members and prospects during the summer months. In July and August we have less work because of the fact that the schools for the deaf are closed.

While making these pastoral and missionary calls during the past months, we were greatly impressed with the fact that many deaf find in the pages of the DEAF LUTHERAN the only spiritual food which reaches them during the entire year from any church. Living in isolated places and lacking transportation facilities, many deaf in the South are confronted with financial and economic difficulties which prevent them from attending services. The condition of our mission-treasury does not permit the expenditure of large sums to serve these deaf at frequent intervals. While some deaf have the facilities and the means to travel forty to sixty miles to meetings, others, less fortunate, lack such blessings and must be satisfied with reading our paper and an annual visit by a Gospel missionary. We have frequently been informed that the DEAF LUTHERAN is giving valuable aid in these cases. Many are learning to know the blessed Savior through its pages. O. C. S.

Minneapolis Mission.—On the 12th of June, Bernard Luedke of New Germany and Doris Mycue of Minneapolis made confession of their Christian faith in Grace Chapel. Mr. Luedke's home is forty miles from Minneapolis, but through all the winter and up until June he came every week to the pastor's home for instructions. Miss Mycue also came regularly for the study of God's holy Word, and she tells us that she enjoyed it very much. And, indeed, there is nothing better than the study of God's Word, which is able to make one wise unto salvation through faith which is in Christ Jesus. After confirmation the new members of our congregation partook of the Holy Supper with 25 deaf. Mr. Luedke intends to come to our Minne-

apolis services as often as possible. May God keep them and us all in His grace and make us all strong in faith and rich in good works unto the glory of our Savior's name!

After our services in Fergus Falls, July 28, we left for St. Cloud and Sauk Center. At St. Cloud we visited at the home of Mr. and Mrs. Duea, who wish to be remembered to all their friends. We intended to call on the other deaf, but time was too short, as we had to leave for Sauk Center. There we baptized Lorraine Marie, daughter of Mr. and Mrs. Guy Tilleskjaer, born July 6. In Baptism she has put on Christ, Gal. 3, 26. 27, and thus has become a child of God and an heir of salvation. May God grant that she ever remain in the grace of God and true to her Savior!

The baby of Mr. and Mrs. Fjeld (Mrs. Fjeld formerly was May Pearson) was baptized at the General Hospital in July by Pastor S. Lee, one of our pastors. A few days later the Good Shepherd took His little lamb to the heavenly home. Pastor Lee also conducted the funeral service. How happy the parents can be that they had laid their little one into the arms of Jesus by Holy Baptism! May this be their comfort!

J. L. S.

Portland Mission. — On the last Sunday in May the following pupils of the school at Vancouver, Washington, were received into membership: Eddie Trigg, Richard Beer, Nellie Brooks, Ruth Daniels, Elizabeth Montgomery through Holy Baptism and Clyde Patterson, Kenneth Welch, Maurice Carlson, Elva Rice, and Katharine Hicks by the rite of confirmation. The service was held in our Portland chapel.

On the last Sunday in June our Portland congregation held its annual outing on the grounds of Concordia College. Services were held in the morning, attended by a large number of people. On this occasion we also had the pleasure of meeting the president of our sister congregation at Omaha and his wife, Mr. and Mrs. Treuke.

E. E.

God's Way with Me.

The Lord has led me by His hand
Through depths I did not understand;
He taught me to obey His will,
To comprehend His "Peace, be still!"

He led me through the school of pain,
And step by step His love's made plain;
Through suffering's lesson He taught me
The prayer of Gethsemane.

He taught me patiently to wait,
My sinful restlessness to hate,
To look to Him for every breath —
The mighty Lord of life and death.

Through chastening He proved His love,
All earthly cares or joys above;
My Shepherd led me through the vale
To know His love will never fail.

Oh, that my lips His praise could show,
That all who suffer here could know
That God through pain to joy doth raise!
How wondrous, Lord, are all Thy ways!

EDITH E. FISHER.

The Trial of Faith.

Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces. God has many sharp cutting instruments and rough files for the polishing of His jewels; and those He especially loves and means to make the most resplendent He has oftenest His tools upon. — *Sel.*

Resolutions of Synod Regarding Deaf-Mute Missions.

"First, concerning the placing of a new missionary in Canada be it resolved that under the prevailing conditions additional man-power cannot be sent to Western Canada, thus concurring in the opinion of the Board of Missions to Deaf and Blind.

"Secondly, whereas the Deaf-mute congregations are not able to give the security demanded by Synod's resolutions, Synod instructed its Board of Directors to make special concessions in granting loans from the General Church Extension Fund to these congregations for the erection of chapel-parsonages wherever in the opinion of the Board of Missions to the Deaf and Blind and to the satisfaction of the Board of Directors such are necessary.

"Thirdly, be it resolved that the general conference of the missionaries to the deaf and blind, known as the Ephphatha Conference, shall not be held this year because of prevailing economic conditions.

"Fourthly, be it resolved that, whereas a knowledge of the sign-language would enable local pastors to serve isolated deaf-mutes more regularly and efficiently, and whereas the traveling expenses of our missionaries to the deaf would be considerably reduced, and whereas a course in the sign-language could be taught at Concordia Seminary, St. Louis, with little or no additional expense, such a course be taught at the Seminary." E. H. B.

Ingersoll's Tribute to Christ.

On one occasion Mr. Ingersoll was announced to deliver a lecture in the city of Pittsburgh on the subject "The Foundations of the Christian Faith." There happened to be living in the city of Pittsburgh at that time a lawyer who had been a schoolmate and friend of Mr. Ingersoll. After his graduation he had started in his life's profes-

sion with bright promises, had married a lovely girl, two children had come to their home, and then there fastened upon him that awful habit of drink, which was dragging him down to the very lowest depths of hell. It broke up his home, it sent his children into the street, took the roses from the cheeks of his wife, took from him his good name, character, and friends. It left him one night lying in an alley in New York City, poor, friendless, and hungry, sick and alone.

There came to this man a slum worker. He was taken to a house where he was washed, put to bed, and in the morning he was fed. This slum worker pleaded with him to change his mode of living. The young man lifted his hand to heaven and said, "By the help of Almighty God I will make one more effort; this time it is heaven or hell, life or death, for me. For God's sake, for my own sake, I will change." He never drank another drop, he brought his children in, and he painted the roses again on the cheeks of his wife, and then went down again to the city of Pittsburgh where he was practising his profession. When he read in the newspapers that Mr. Ingersoll was to speak, he wrote him a little note, something like this:—

"My Dear Old Friend: I see that to-night you are to deliver a lecture against Christianity and the Bible. Perhaps you know some of my history since we parted; perhaps you know that I disgraced my home and family; and perhaps you know I lost my character and almost all that a man can hold dear in this world. You may know that I went down and down until I was a poor, despised outcast; and when I thought there was none to help and none to save, there came one in the name of Jesus, who told me of His power to help, of His loving-kindness and His tender sympathy, and through the story of the cross of Christ I turned to Him. I brought my wife back to my home and gathered my children together again, and we are happy now, and I am doing what good I can.

"And now, old friend, would you stand to-night before the people of Pittsburgh and tell them what you have to say against the religion that will come down to the lowest depths of hell, and find me, and help me up, and make my life happy, and clothe my children, and give me back my home and friends,—will you tell them what you have to say against a religion like that?"

Mr. Ingersoll read that letter before his audience, and he said: "Ladies and gentlemen:

I have nothing to say against a religion that will do this for a man. I am here to talk about a religion which is being preached by the preachers."

You can find fault with the church, but let me say that there stands One, Supreme, and that is the character of the Son of God. His name shall be called Wonderful, because no man has ever dared to point his finger at the character of Christ and find any fault with Him. Every time I see a rock, I remember that He is the Rock of Ages. I walk out under the stars—I remember that He is the Morning Star of Eternal Day. I walk in the sunlight and remember that He is the Light of the World. When I sit down to my table, I remember that He is the Bread of Life.

When I come into one of God's temples, I remember that He is the chief Corner-stone. When I walk the streets, I remember that He is the Way, the Truth, and the Life. When I see the birds of the air, I remember that He said: "Not one sparrow shall fall to the ground without your Father." The flowers tell me that He is the Rose of Sharon, the Lily of the Valley. Wherever I go, and wherever I look, in every land and in every city, the name of Jesus is wonderful. No man ever spoke as He did. Best of all, His name shall be called Wonderful.

Bruce Brown, in the Ram's Horn.

Sign-Language and Grammar.

In the current issue of the *American Mercury*, a magazine published at 730 Fifth Avenue, New York, is a very fair article by O. F. Peale, entitled "The Sign-language of Deaf-mutes." Examples of sign-making are given, which show that they take no cognizance of grammatical construction, which is to be expected, as grammar is taught to give the proper sequence of words. Signs are not a language of words, but they are a language of ideas, which are readily understood by any deaf-mute regardless of nationality. The deaf-mute can talk to the deaf-mute in any part of the world.

Deaf-mutes' Journal.

The Deaf Lutheran.

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

Fifty Cents per Annum in Advance.

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

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

Send all articles for publication to **Rev. O. C. Schroeder, B. D., 7343 Dante Ave., Chicago, Ill.**