

# The Deaf Lutheran

A MISSIONARY MONTHLY

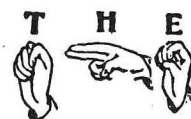
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of Missouri, Ohio, and Other States*

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No. 11



“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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Richmond, Albany, Berkeley, first and third Sunday of the month, 3 P. M. San Francisco, first and third Sunday, 8 P. M. Oakland, Alameda, East Oakland, second and fourth Sunday, 3 P. M. San Jose, second and fourth Sunday, 8 P. M. Sacramento, second Wednesday, 8 P. M.

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Rev. A. H. Kuntz, 805 Lendaraxa Park, Alhambra, Cal.

#### BOARD OF MISSIONS FOR THE DEAF.

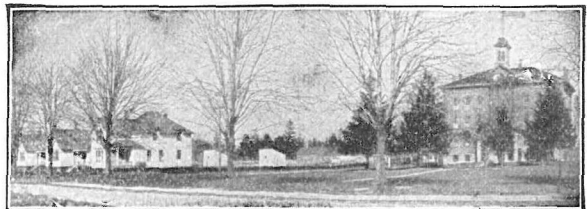
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Lutheran School for the Deaf, North Detroit, Mich.

Rev. Wm. Gielow, *Superintendent*.

6841 Nevada Avenue, Detroit, Michigan.

### The Detroit Field.

Detroit, "the Motor City," has had Lutheran services for the deaf since 1901. Detroit has also been the home of the Ev. Luth. Deaf-mute Institute since 1873, and hundreds of deaf children have here learned the way to life. The older children of our school regularly attend our divine services, which are held every Sunday morning.

As we have no place of worship of our own, we have been forced to move about a number of times during the last few years. At present we conduct our weekly worship in the recreational room in the basement of Trinity Parish House. But this arrangement has offered serious difficulties for our work. At this time only four out of our entire membership are employed, and since it has been increasingly difficult for the pupils at the school to get the necessary street-car fare, we



shall for a time have our services in the Institute. It is our sincere hope, however, to have our own properly equipped church home in the not too distant future. Our Detroit deaf have acquired a lot, on which they still owe a balance of \$780 and which they are paying off at the rate of \$25 a month. Of late it has been very difficult for our people to meet the payments, but they have done exceptionally well, thus showing their great eagerness for a church home of their own.

Toledo, Ohio, Fort Wayne, Indiana, Saginaw, Flint, Jackson, and Mount Clemens, Michigan, are served regularly from Detroit; and especially at Mount Clemens, although the group is small, consisting of only half a dozen members, we have for years had an almost 100-per-cent. attendance at every visit. In Saginaw, where we again took up our work over a year ago, we usually have a group of about 25 deaf attending our services. In Flint the State School for the Deaf is located, and with the assistance of Pastor Gielow we are enabled

to give instruction to a group of from fifteen to twenty pupils twice a month.

Since May, 1931, Western New York has also been added to the Detroit field. At first we served only Buffalo; in September of last year, however, services were also started in Niagara Falls, and since November we have regularly traveled as far east as Rochester, where also the Western New York State School for the Deaf is located. Thanks to the interest and the generous support of the Rochester Lutheran Mission Society this expansion of our work has not entailed and added any expenditure for our mission treasury at this time.

ERNEST J. SCHEIBERT.

### EDITORIAL.

#### Gratitude.

Thanklessness is a common fault. Ingratitude, however, indicates the lowness of the nature of him who displays it. The unthinking multitudes exalt the human and scientific means which bring them God's blessings, but rob the Creator of the praise due His name. They eat and drink, they enjoy bodily health and strength, they indulge in pleasures, they boast of their personal successes and possessions, but fail to recognize the hand of the Giver of all gifts.

All of us are inclined by nature to be ingrates. Most of us are thoughtless. We lack proper appreciation. We see only the visible source of our blessings and not Him who uses these secondary agencies to bless us. We show our ingratitude by our neglect of God's most precious gifts. Many who have Bibles, churches, Christian day-schools, Sunday-schools, Christian books and magazines never use them. Some speak contemptuously of the Christian Church and refuse to accept the love of God in Christ which it preaches.

In these days of economic depression and business reverses, when thousands are sitting in the ruins of their lost faith in the institutions which our civilization has produced, may we remember that God is displeased with man's ingratitude. The ungodly world lives as though God were dead, while in truth and fact man himself has been spiritually dead in self-sufficiency, self-indulgence, arrogance, and ingratitude. Biblical and secular history give us a vivid picture of nations and individuals self-slain by their own sins and vices. Life is not casual, but causal. Things don't just

happen. Behind every phenomenon there is a cause. Wise men call this procedure compensation; science has termed it cause and effect; the Bible speaks of it as sowing and reaping. If nations and individuals continue to ignore God, the Giver of all good gifts, and His Son, the only Savior of a sin-cursed world, their violations of the divine Law will rise to smite the unrepentant.



The ungrateful, unrepentant, arrogant, and selfish sinner always reaps what he sows.

Man is the only earthly being who can be intelligently thankful for benefits received. May we who call ourselves Christians praise God daily for His many undeserved mercies! May we praise Him for our Christian homes, for food and clothing, and for our senses! We need not lift up blind eyes to a sky we have never seen like some of our unfortunate fellow-men. We ought not to neglect to give thanks also for the wonderful inventions, comforts, conveniences, opportunities for

education, and all the various blessings that are possible to all of us in these modern times. We need to praise God most of all for the blessed Bible and the loving Savior. Our temporal happiness would mean nothing to us without the knowledge that God is our Helper and gracious Father through the merits of His dear Son.

How can we show our gratitude? We can praise God with our lips, our hands, and with our whole lives. We can praise Him also by giving less fortunate persons reason to be glad and grateful to God. Let us help sincerely and constantly to spread the glorious Gospel of Jesus, which gives eternal happiness and peace to human hearts.

O. C. S.

### The Emergency Collection.

At this time the pastors and the congregations of our Synod are making a united effort to gather funds for the purpose of wiping out the debts of our Church. Lack of money has hampered our Synod in its work of preaching and spreading the Gospel of our Lord and Savior Jesus Christ. For some time we have been unable to grasp new missionary opportunities.

Our communicant members among the deaf, too, should take part in this gathering of funds. We realize that the deaf have suffered more than the hearing through unemployment and other unfavorable circumstances; yet there are some who should be able to contribute in this emergency.

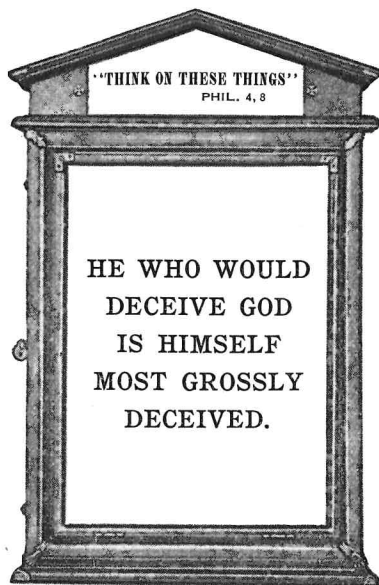
We are citizens of Christ's glorious kingdom. The Savior gave His own life's blood to redeem us from all misery of body and soul. At this time especially we can show our gratitude to Him by supporting His Church with our prayers and means. All of us should be willing to make a real sacrifice for our Church at this time of its financial need. We should consider it a high privilege to give to Jesus; for we owe to Him our very existence and eternal salvation. May the Holy Spirit prompt us to do our share in this emergency!

O. C. S.

### Turkish Deaf Don Red.

Crimson hats and cloaks are to be worn in the future by all the deaf-mutes in Istambul [Turkish for Constantinople], so that they can be easily distinguished. This is what they decided when at their annual congress. There are nearly 1,000 deaf-mutes in Istambul. — *Associated Press.*





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

### The Sacraments: Holy Baptism and the Lord's Supper.

In August we learned that God offers and gives salvation to men in the Gospel and in the Sacraments. We have seen that the Gospel is the power of God unto salvation by working faith in the announcement of God's free forgiveness in Christ Jesus. But this free forgiveness is given also in the Sacraments, in Holy Baptism and in the Lord's Supper, as we shall learn from God's Word.

We therefore eagerly ask, What does the Bible say of the Sacraments? We learn first that they are holy *acts*, or doings. Jesus commanded: "Go ye therefore and teach all nations, *baptizing*," Matt. 28, 19. Baptizing is an act. We read of Philip and the eunuch: "He baptized him," Acts 8, 38. And this is true also of the Lord's Supper. Jesus says: "This *do* in remembrance of Me. . . . This *do* ye as oft as ye drink it in remembrance of Me," 1 Cor. 11, 23—25. From this we learn also that the two Sacraments are holy acts, and we ought not to perform these acts carelessly.

And why do we call them *holy* acts? These Sacraments are not of man, but of God. Not a man, but Christ, true God and true man, says: "Go ye, . . . baptizing them [all nations] in the name of the Father and of the Son and of the Holy Ghost," Matt. 28, 19. And again it is Jesus, the God-man, who "took bread, and gave thanks,

and brake it, and gave it to them [His disciples], saying, This is My body, which is given for you. This do in remembrance of Me," Luke 22, 19. Therefore Paul, speaking of the Lord's Supper, writes: "I have *received of the Lord* that which I also delivered unto you, that *the Lord Jesus* . . . said, Take, eat; this is My body, which is broken for you. This do in remembrance of Me," 1 Cor. 11, 23—25. Surely we ought to think highly of the two Sacraments. And we ought to do just what Jesus has told us to do when we baptize some one or celebrate the Lord's Supper. Nothing should be changed in them. Our Catechism therefore also says: "Baptism is the water comprehended in *God's command*," and of the Lord's Supper, "*instituted by Christ Himself*." Dare any one say, "I need not to be baptized," or, "I need not go to the Lord's Table"? Remember that Jesus says, "Baptize," and, "This do."

When the Gospel is preached, we have only words that are signed to us, but in the Sacrament we also see certain things. When a person is baptized, we see water poured or sprinkled upon him. Therefore Paul calls Baptism "the washing of *water*," Eph. 5, 29. And Jesus said to Nicodemus: "Verily, verily, I say unto thee, Except a man be born of *water* and of the Spirit, he cannot enter into the kingdom of God," John 3, 5. In the Lord's Supper we see bread and wine. Christ "took *bread*. . . . And He took the *cup*," Matt. 26, 26—28. Therefore our Catechism says of Baptism: "It is the *water* comprehended in God's command," and of the Lord's Supper: "It is the true body and blood of our Lord Jesus Christ, under *the bread and wine*." In Baptism water must be applied to the body of the person to be baptized, and in the Lord's Supper bread and wine must be eaten and drunk. See how simple and plain God wants to make it to us.

And with the water in Baptism and with the bread and wine in the Lord's Supper God connects His word. Paul therefore calls Baptism "the washing of *water by the word*," Eph. 5, 26. What word? The word which Jesus spoke: "Baptize in the name of the Father and of the Son and of the Holy Ghost," Matt. 28, 19. And when Jesus gave the bread in the Lord's Supper, He "*said: Take, eat; this is My body*. . . . After the same manner also He took the cup when He had supped, *saying, This cup is the new testament in My blood*," 1 Cor. 11, 23—25. There is "*the word of God* in and with the water," as also our Catechism

tells us. And of the Lord's Supper it says: "Given and shed for you for the remission of sins"; *which words*, beside the bodily eating and drinking, are as *the chief thing in the Sacrament.*" Remember that God's word is both in Holy Baptism and in the Lord's Supper.

Indeed, we ought to think highly of our baptism. We are baptized in His name. In it God comes to us with His word. Daily we ought to rejoice in it. And we ought to go to the Lord's Table often. Also in this Sacrament our Lord Jesus, who died for us, comes with His Word of Salvation. God grant that we may daily praise Him for our baptism and often go to the Lord's Supper for our souls' salvation and the glory of our God and His holy Word! J. L. S.

## THE BREAD OF LIFE.

### Bible-Studies for Sundays in November, 1932.

*"I Am a King."*

Thus the Lord said to Pilate. And He is indeed a King whom no king can equal. He has a kingdom here on earth to which all poor sinners belong who believe in Him as their Savior and put their trust in Him. This kingdom is called the Kingdom of Grace, the holy Christian Church. In this kingdom Jesus richly and daily forgives all sins to all believers. The members of this kingdom He protects and guides and leads so that they may remain His own and obtain life eternal. In these Bible-studies you learn again how this King willingly went into death for you and all men that you might have eternal life. May you learn to say in true faith: He died for me!

#### Study for Sunday, November 6.

*"Put on the whole armor of God that ye may be able to stand against the wiles of the devil,"*

*Eph. 6, 11.*

Bible-Lesson: John 18, 25—27.

"And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of His disciples? He denied it and said, I am not. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with Him? Peter then denied again, and immediately the cock crew."

Jesus had said to Peter: "Verily I say unto thee, That this day, even in this night, before the

cock crow twice, thou shalt deny Me thrice" (three times), Mark 14, 30. He meant to warn Peter and keep him from falling into the terrible sin of denying his Lord and Savior. But Peter trusted in his own strength and disregarded the warning words of Jesus. See what happened! If we trust in our own strength and pay no attention to Jesus' words of warning, we cannot but fall into sin and shame.

Three times Peter denied Jesus. When Peter entered the high priest's house, the doorkeeper saw him and asked whether he was not one of Jesus' disciples. Did Peter confess his faith then? He did not; he denied Jesus and said: "I am not."

While Jesus was being questioned before the high priest, Peter stood near the fire which the servants and soldiers had made and warmed himself. These servants and soldiers now began to question him and said: "Art not thou also one of His disciples?" Peter denied Jesus the second time and said: "I am not."

Then one of the servants of the high priest, a relative of the man whose ear Peter had cut off in the Garden of Gethsemane, said to him: "Did not I see thee in the garden with Him?" See how wickedly Peter denied for the third time! He began to curse and to swear, saying: "I know not this man of whom ye speak." And immediately the cock crowed the second time. Jesus' words were fulfilled. Peter had denied Him three times before the cock had crowed twice.

With his repeated denial, with his cursing and swearing, Peter had lost his faith in Jesus. He was then not a Christian. If he had died during the time of these denials, he would have been lost. But the Lord graciously looked at Peter and called him back to sincere repentance and faith.

Have you ever in any way denied your Savior before the unbelievers and the wicked? Then turn to Jesus, my friend; for He has made atonement also for the great sin of denial. When He was questioned about His doctrine and about His disciples, He did not deny, but confessed, though He knew that because of His confession of the truth He would be nailed to the cross. Yet He was willing to go into death, not for His, but for our sake. And if you remember how many times you have had an opportunity to confess Christ before men, but that instead you have denied Him, do not despair. Look up to that crucified Savior in true faith. If you do, you will be healed of your sins. He will forgive them.

Read this Bible-lesson again and answer the following questions: 1. How often and in what words did Peter deny Jesus? 2. Which words of Jesus were fulfilled with his denials?

### Study for Sunday, November 13.

*"Which of you convinceth Me of sin?"*

*John 8, 46.*

**Bible-Lesson: John 18, 28—32.**

"Then led they Jesus from Caiaphas unto the hall of judgment; and it was early. And they themselves went not into the judgment-hall lest they should be defiled, but that they might eat the passover. Pilate then went out unto them and said, What accusation bring ye against this man? They answered and said unto him, If He were not a malefactor, we would not have delivered Him up unto thee. Then said Pilate unto them, Take ye Him and judge Him according to your Law. The Jews therefore said unto him, It is not lawful for us to put any man to death; that the saying of Jesus might be fulfilled which He spake, signifying what death He should die."

John in his gospel does not tell us all the things that happened to Jesus during His trial before the high priest and the Council of the Jews. The chief priests and the elders and the Council sought false witness against Jesus that they might put Him to death, but found none. Though many false witnesses came to testify against Jesus, their testimony did not agree. At last Caiaphas, the high priest, said to Jesus: "Art Thou the Christ? Tell us." Jesus answered: "If I tell you, ye will not believe; and if I ask you, ye will not answer Me nor let Me go." Then the high priest said: "I adjure Thee [command Thee to say under oath] by the living God that Thou tell us whether Thou be the Christ, the Son of God, the Blessed." Then Jesus said: "Thou hast said it, for I am." Then the high priest tore his clothes, saying: "He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard His blasphemy. What think ye?" Then they all said: "He is guilty of death."

Because Jesus had said under oath that He was the Messiah, the Christ, the Son of God, the elders of the Jews and of His Church condemned Him to death. Now they had to take Him to the hall of judgment, before the Roman governor, Pontius Pilate, to have Him sentenced to death. They did not enter the judgment-hall because they did not wish to become defiled (unclean) by coming into personal contact with Gentiles. If they were unclean, they could not eat the passover. They were

very careful about keeping this law which the elders had made, but at the same time were not afraid to murder Jesus. What hypocrites!

Pilate then went out to the people and asked them what charges they made against Jesus. They told Pilate that they brought Jesus to him because He was a malefactor, a criminal, who should be put to death. They did not even want Jesus to have a fair trial before Pilate. Therefore Pilate told them: "Take ye Him and judge Him according to your Law." But they answered him that it was not lawful for the Jews to put any man to death and that therefore they had brought Jesus to him, because He was guilty of death. And so it happened that the words of Jesus were fulfilled that He should be delivered into the hands of the Gentiles and be put to death by crucifixion.

Jesus knew all the things that would happen to Him; yet He willingly went into suffering and death for you and for me. He was declared guilty, so that you and I might be declared free and saved.

Read this Bible-lesson again and answer the following questions: 1. Why did the Jews not enter into the judgment-hall when they brought Jesus to Pilate? 2. Why did they ask Pilate to condemn Jesus to death instead of doing it themselves?

*Prayer:* I praise Thee, my Savior, because Thou didst suffer Thyself to be condemned in order that I, a sinner, might be declared free. Let me never trust in my own works for my salvation, but in Thy suffering and death alone. Amen.

### Study for Sunday, November 20.

*"Thy kingdom come," Luke 11, 2.*

**Bible-Lesson: John 18, 33—40.**

"Then Pilate entered into the judgment-hall again and called Jesus and said unto Him, Art Thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of Me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me; what hast Thou done? Jesus answered, My kingdom is not of this world; if My kingdom were of this world, then would My servants fight that I should not be delivered to the Jews; but now is My kingdom not from hence. Pilate therefore said unto Him, Art Thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice. Pilate saith unto Him, What is truth? And when he had said this,

he went out again unto the Jews and saith unto them, I find in Him no fault at all. But ye have a custom, that I should release unto you one at the Passover; will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas! Now, Barabbas was a robber."

The people who brought Jesus to Pilate said that He claimed to be Christ, a king. Then Pilate entered into the judgment-hall again and asked Jesus: "Art Thou the King of the Jews? Surely, this was a serious charge which they brought against Jesus. They meant to say that Jesus was a rebel against the Roman government. In that case He would have been guilty indeed. But Jesus was no rebel. He had obeyed the government and taught His disciples to obey. And He defended Himself against this false accusation. He asked Pilate whether he was saying this thing of himself, whether he had any proof that He, Jesus, was a rebel king or whether he was merely repeating what the Jews had told him. Pilate admitted that he did not make this charge against Jesus himself, but that Jesus' own people and the chief priests had made the accusation that Jesus was a king. And he asked Jesus: "What hast Thou done?"

Now Jesus proved to Pilate that He was not a king with a rebel kingdom. My kingdom is not of this world, He says; My kingdom is a spiritual, a heavenly kingdom. If My kingdom were of this world, My servants would be here now to defend Me and deliver Me from the hands of the Jews. But you can see for yourself how I stand here, a prisoner, bound, on trial, without a company of soldiers coming to my rescue, because My kingdom is not of this world.

But Jesus is, nevertheless, a King. However, He does not build and spread His kingdom with the sword of soldiers, but only through His Word, the Word of Truth, the truth that He is the Lamb of God that taketh away the sins of the world. And He came into the world to bear witness unto this truth and to establish this kingdom of truth. And every one that is of the truth hears the voice and Word of Jesus and enters His kingdom, His Church. At that very moment Pilate had an opportunity to learn the truth from Jesus; but he failed to make use of it and mockingly said: "What is truth?" And when he had said this, he went out again to the Jews and said to them: "I find in Him no fault at all." Jesus is the Son of God; He had no sin.

Pilate had the custom to release to the people at the Passover a prisoner, whomsoever they desired. Now, he asked them whether they wanted Jesus released or Barabbas, a robber and murderer. He felt certain that the people would ask for Jesus. But they all cried: "Away with this man and release unto us Barabbas!" They rejected Christ, their Savior from sin. He came to save them from sin, He suffered all this shame for them; but Barabbas and the things he stood for, sin and crime, were dearer to them than Jesus.

My friend, whom do you choose, Jesus or Barabbas? Do you love Jesus and follow Him, or do you love sin and follow sin? You will either accept Jesus and deny sin, or you will deny Jesus and remain in sin. May God grant you grace to make Jesus and His salvation your choice for time and for eternity!

Read this Bible-lesson again and answer the following questions: 1. Why did Jesus come into the world? 2. What custom did Pilate observe at the Passover?

*Prayer:* Merciful Father, help me at all times to know and hear and receive the voice and gracious Word of Jesus as the only saving truth that thus I may be and remain in His kingdom here and in eternity. Amen.

#### Study for Sunday, November 27.

*"With His stripes we are healed," Is. 53, 5.*

**Bible-Lesson: John 19, 1—16.**

"Then Pilate therefore took Jesus and scourged Him. And the soldiers platted a crown of thorns and put it on His head, and they put on Him a purple robe and said, Hail, King of the Jews! And they smote Him with their hands. Pilate therefore went forth again and saith unto them, Behold, I bring Him forth to you that ye may know that I find no fault in Him. Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the Man! When the chief priests therefore and officers saw Him, they cried out, saying, Crucify Him, crucify Him! Pilate saith unto them, Take ye Him and crucify Him; for I find no fault in Him. The Jews answered him, We have a Law, and by our Law He ought to die, because He made Himself the Son of God. When Pilate therefore heard that saying, he was the more afraid and went again into the judgment-hall and saith unto Jesus, Whence art Thou? But Jesus gave him no answer. Then saith Pilate unto Him, Speakest Thou not unto me? Knowest Thou not that I have power to crucify Thee and have power to release Thee? Jesus answered, Thou couldest.



have no power at all against Me except it were given thee from above; therefore he that delivered Me unto thee hath the greater sin. And from thenceforth Pilate sought to release Him. But the Jews cried out, saying, If thou let this Man go, thou art not Caesar's friend; whosoever maketh himself a king speaketh against Caesar. When Pilate therefore heard that saying, he brought Jesus forth and sat down in the judgment-seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Passover and about the sixth hour; and he saith unto the Jews, Behold your King! But they cried out, Away with Him, away with Him, crucify Him! Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he Him therefore unto them to be crucified. And they took Jesus and led Him away."

See what terrible injustice Jesus had to suffer at the hands of that unjust judge Pilate! He admitted that Jesus had done no wrong; yet he took Jesus and scourged, or whipped, Him, so that His back was cut to pieces by the sharp hooks on the end of the whip. And he did this merely to satisfy the people and to win their favor. And all this Jesus suffered willingly. The soldiers also mocked Jesus by making a crown of thorns and placing it on His head, giving Him a purple robe to wear, and striking Him in the face with their hands, saying, Hail, King of the Jews! All this punishment you and I have deserved with our sins; but Jesus, who took our sins upon Himself, bore this punishment in our place. Consider what would happen to you if you did not have Jesus. And when you see Jesus suffering, remember that thereby He has redeemed you and that God will show you nothing but kindness and goodness in time and eternity for Jesus' sake.

Again Pilate told the Jews that he found no fault in Jesus and led Him out so the people could behold Him. When the chief priests and officers saw Jesus, they cried out: "Crucify Him, crucify Him!" When Pilate protested, they answered him: "We have a Law, and by our Law He ought to die, because He made Himself the Son of God." When Pilate heard that, he dreaded all the more to have Jesus put to death and sought more earnestly to release Him. But the Jews insisted on their demand that Jesus be crucified.

When Pilate saw that he could not influence the mob of people, he brought Jesus forth and sat down in the judgment-seat in a place that is called the Pavement, or the Elevated Place, where all the people could see him. This was still early in the

morning. Here he sentenced Jesus to death, death on the cross. And he delivered Jesus unto them to be crucified. And they took Jesus and led Him away.

Read this Bible-lesson again and answer the following questions: 1. How did Pilate punish Jesus? 2. Did Jesus deserve this punishment?

*Prayer:* O Lord and Savior, I thank Thee that in my stead Thou didst suffer what I have deserved to suffer on account of my sins. Let me always look upon Thee in faith that Thy salvation may be my own. Amen. E. E.

## IN THE MORNING MAIL.

*St. Louis Mission.*—On October 8 Mr. George H. Brueckmann of St. Louis and Miss Edna Brueckner of Menfro, Missouri, were united in marriage by the undersigned in the home of the former. Both Mr. and Mrs. Brueckmann were confirmed in 1924, the former by the undersigned in Trinity Lutheran Church here, the latter, a former pupil of our Lutheran School for the Deaf, in Detroit, by Rev. W. Gielow. The new couple will make their home at 3940 Minnesota Avenue, St. Louis. May God bless their union!

C. SCHUBKEGEL.

Mr. Roy Meinzer,  
Upper Sandusky, O.

Mr. Meinzer is one of our loyal and faithful members in Ohio. For years he has been driving his car about thirty miles to our meetings. He always brings his wife and several deaf who have no means of transportation with him to the services. His example is worthy of emulation and bears eloquent testimony to his Christian zeal.



O. C. S.

*Spokane Mission.*—On Sunday, August 28, an open-air service was held at Hauser Lake in connection with the annual picnic. The attendance of fifty-two deaf friends exceeded our highest expectations. Services were held in an ideally secluded spot, away from the public. The pastor spoke on the theme "Why Must Christians Daily Give Thanks to God?" Songs were signed by Mrs. Hirschke, the pastor's wife, and Mrs. Moore, one of our members. The afternoon was spent in swimming and exploring the verdant hills surrounding the beautiful lake.

Sunday, September 11, proved to be a red-letter day for the deaf in Spokane and vicinity. The fifth-year dedication anniversary of Faith Lutheran Chapel for the Deaf and the annual mission-festival were celebrated jointly. Rev. E. Eichmann of Portland, Oregon, delivered the sermon in the morning. He spoke on the Second Petition, "Thy Kingdom Come." Many of our hearing friends from the sister congregations in this city attended our afternoon service. Rev. M. Poch of this city delivered the sermon, and Rev. Eichmann interpreted it for the deaf. The theme of the sermon was, "The Most Magnificent Thing in the World." The sermon was based on 2 Cor. 8, 9. Both services were well attended. May the Lord continue to shower blessings

upon us in the future as He has during these past five years!

On Monday, September 19, I made my initial trip to Boulder, Montana, where the State School for the Deaf and Blind is located. The visit proved very encouraging. Dr. Griffin, the president of the institution, has volunteered to extend his fullest cooperation wherever possible. Services were held with the adult deaf of Boulder and several of the older pupils, whose acquaintance I had made in other cities of that State. In spite of the distance monthly visits are being planned to this institution. May the Lord bless our feeble efforts in this institutional work! F. A. HISCHKE.

*Seattle Mission.*—Although we have not sent any word for some time, this does not mean that we have left our post. We are well and are glad to say that the Lord's work here and in our entire field has not met with reverses, but has grown, thanks to the grace of God. We are well aware of the fact that we are not as proficient as we should be, but we are working, and the Lord



Deaf Lutheran Congregation, Seattle, Wash.,  
August 14, 1932.

will help us and bless the Word to the salvation of many souls.

In the very near future we shall, God willing, baptize the first-fruits in our new field of endeavor. Our deaf friends at all stations are very attentive and show an interest in church.

On August 14 the deaf of the Seattle church observed the tenth anniversary of the dedication of their church. The Rev. F. Hischke from Spokane preached the sermon to a large and eager gathering. He had taken for his text that prayer of David found in Ps. 27, 4. In a very pleasing manner and so that it was easily understood, he brought home the fact that we experience our greatest joys in life and that the greatest blessings are showered upon us in the house of God and for that very reason we should love the house of our God even as did David and implore the Lord to keep us steadfast in His Word and faithful in attending the services in the house of the Lord all the days of our life, until we shall be translated to our eternal home.

After the service many old friends met again and had a real visit. At 6 o'clock we all gathered in our spacious hall, where the ladies of the church had pre-

pared a supper. Church and hall were filled to the last seat. It was a real treat to see our deaf friends here with us for this glad day. Mrs. Root, Mrs. Koberstein, and Mrs. Eaton signed the hymns.

We have had the pleasure of seeing Mrs. John Dortero in our service these last two Sundays after an enforced absence of over four years, during which long period she was a patient at the Firlands Sanitarium. We are very glad to see her with us again and hope that her health may continue to improve.

At the present time our deaf in Seattle are still feeling the grip of the times, many of them not being able to secure work. Some of our deaf who are out of employment find it impossible to pay the bus fare or the price of gas to drive to church. We sincerely hope and pray that the good Lord will strengthen their faith, so that they will not murmur against Him in these days of need and distress, but trust Him who hears the hungry ravens cry. May God grant them grace to wait for the Lord, and may they find Him a very present Help in trouble!  
W. A. W.

*Chicago Mission.*—We are now having afternoon services again, and we ought to see better attendances again in church. Always from fall to spring, with afternoon services, we have more people in church; the records show it.

Mrs. C. Hayman, who went to the Elmhurst Hospital for an operation September 12, is doing well. We wish her full recovery. She had an unpleasant summer, being confined to her bed most of the time for three months.—How thankful the rest of us should be for good health! Show your gratitude to the Lord by worshipping regularly in your church.

September 1 the pastor preached to the deaf in Grand Rapids, Michigan. We found our deaf hopeful and most of them working again. The deaf in Grand Rapids will be served four times a year for the present. Another service will be held between Thanksgiving and Christmas this year.

Among the Chicago and South Bend deaf employment has not picked up noticeably. Many are still out of work, some are on part time, and still others have little work; all those who are working are getting less wages than before. Let us hope and pray that the Lord will bless us with better times and give us sufficient for our sustenance. "Commit your way unto the Lord, trust also in Him, and He shall bring it to pass."

Members of Our Savior Church will be happy to learn that we are receiving \$4 monthly rent from the garage again. And we expect basement rent, too.

A. C. D.

*Minneapolis Mission.*—On our way home from Fergus Falls, September 8, we stopped off at Alexandria for a service with six deaf. Mr. and Mrs. Guy Tilleskjor, who formerly lived in Minneapolis, have moved to a farm near Alexandria and requested us to hold this service. October 26 a Communion service will be held.—September 16 we made a trip to Paynesville, where two of our Willmar communicants, Mr. and Mrs. Adolph Weber, live. We held a Communion service in their home. Also Miss Kitty Chisholm attended; she asked us to instruct her preparatory to confirmation. On our

return trip we stopped at the home of Mr. and Mrs. Duea, where we preached to three deaf. We shall visit Paynesville and St. Cloud occasionally. Thus a few more stations have been added, and to ever more deaf, who have been bought with the precious blood of Jesus, we are bringing His saving Gospel. May God grant us health and strength, love and zeal, to "be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord!" 1 Cor. 15, 58.

In the Faribault school we now have 21 under our spiritual care. The classes meet every Saturday morning from 10 to 12. Miss Lily Gamst, one of our communicants and a member of our Bible class, assists us every Saturday, for which we are very grateful. On Sunday, October 9, a Communion service was held in Trinity Church. Twenty-one deaf attended, and four partook of the Lord's Supper. "Brethren, pray for us," 2 Thess. 3, 1.

Before our service in Watertown, September 20, Mr. Lester Chizek of Watertown, South Dakota, who is being instructed in the chief teachings of the Bible, and Miss Agatha Kindopp of Norris, South Dakota, who attended our Detroit school and also the South Dakota school, were united in holy wedlock at the Chizek home. They will live on a farm about seventeen miles from Watertown, and they promised to come to our monthly services. — Before our service in Aberdeen, October 4, Mr. Jacob J. Schmitt of Long Lake, South Dakota, and Hazel Richards of Ashley, North Dakota, were joined in holy marriage. They live about sixty-five miles from Aberdeen, but intend to come to our services as often as possible. Among the eleven deaf who attended our Aberdeen service there were three old friends of ours from Sioux Falls: Mr. and Mrs. Olaf Olson and Mrs. Ella Baillie. Come again, friends! — May God richly bless these two couples now and forever! J. L. S.

*Mission for Blind and Deaf.* — During our recent visit to the deaf south of the Ohio River we were greatly pleased to observe the progress in Biblical knowledge made by the members of our various Bible classes. The matter evidently was given considerable thought and study during the summer months. Knowledge of the Scriptures is a treasure which brings great reward in time and eternity. We are indeed happy to see this renewal of zeal and enthusiasm. O. C. S.

*Omaha Mission.* — The following pupils at the Omaha school were confirmed on May 15: Misses Vella Grim, Florence Howsden, and Dorothy Johnson. There was a large attendance of deaf, including about 25 pupils, and Superintendent F. W. Booth and his wife as well as several teachers from the school were present.

On May 19 seven pupils from the Council Bluffs school were confirmed in St. Paul's Lutheran Church of that city. Their names are: Glenn De Ford, Arnold Olson, Ralph Rose, Glenn Stokesbury, Gertrude Dunwoody, Myrel Flugge, and Elaine Price.

Mr. Wm. Lambrecht was confirmed at our Columbus, Nebraska, service on June 12. Mr. and Mrs. Frank Bender were confirmed at Lincoln, Nebraska, on October 2. These three adult deaf were instructed by

correspondence. They finished the course in about a year and a half. We pray God to keep these Christians in true faith in their Savior, which they confessed on their confirmation day.

At present Mrs. Dorothy Brush of Sioux Falls, South Dakota, Mr. Edward Engel of Friend, Nebraska, Miss Rose Schwiesow of Manning, Iowa, and Mr. Gerald Osborne of Council Bluffs, Iowa, are being instructed. All but the last-named are taking the correspondence course.

Mr. Christian Ritz of Ashton, Nebraska, and Miss Vella Grim of Comstock, Nebraska, were united in marriage at the parsonage on September 6. We wish this young couple God's blessing in their wedded life.

We are sorry to report the sudden death of our oldest member of the Omaha congregation, Mrs. F. W. Werth, on June 12. Funeral services were held on June 15. The deceased was seventy-five years old at the time of her death. Her love for the Lord and His Word was shown by her very regular attendance at the services. She and her husband missed only a few services during the eleven years that they spent in Omaha. Cold and rain were no excuse for them to stay at home; they were always present in the house of God unless sickness prevented them from coming. Their home was five miles from church. Mr. Werth is now living with his daughter in San Francisco and is a member of Rev. Gaertner's congregation.

During the last few months we have been selling bonds to help finance our building program. Progress has been rather slow, but we shall continue through the fall and winter, and we pray the Lord to grant us patience and courage in our task and finally to permit us to obtain our own house of worship, which is so badly needed. E. MAPPES.

### Are the Deaf Clannish?

It has frequently been remarked that the deaf as a class are clannish. To a great extent this is true, but the reason for this is a very good one. At social gatherings of hearing people they cannot understand what is going on, and even the most expert lip-reader cannot "get" everything. Before I could understand signs, I attended several gatherings of the deaf where signs were used exclusively. I was absolutely cut off from all that went on and spent a miserable evening each time that I was with such a group. It gave me an insight as to how alone a deaf person must be when in the company of hearing people who are speaking orally, with no one to interpret the conversation. If those of us who feel that the deaf are clannish would only attend some social gatherings where signs are used and see the happiness and the joy that is provided, they would readily understand why the deaf get together in groups of their own.

*Truman L. Ingle, in California News.*



## Wheat Ridge Christmas Seals.



Surely all of us have heard about, and used, the Wheat Ridge Christmas Seals which are sold in our Lutheran churches each year at Christmas-time. They help support our Lutheran Sanitarium at Wheat Ridge, near Denver, Colorado.

The little seals cost only a penny apiece, but these pennies add up into thousands of dollars. This money is used for the care of tuberculous Lutherans who are not able to provide for their own treatment. Tuberculosis is one of the most dreaded diseases. The results obtained at our Wheat Ridge Sanitarium have been truly remarkable. The generosity of our Christians has made it possible for this sanitarium to take care of hundreds of cases that could otherwise not have been accommodated.

Wheat Ridge Christmas Seals will again be sold in our midst. It will not cost much for you to stick one of the tiny seals on every package, letter, and holiday greeting that you send this year. But it will mean much to Wheat Ridge to receive your support. Buy your seals gladly and cheerfully. Use as many as you can.

In grateful recognition of the health with which God has blessed us this year, let us help make it possible for others less fortunate to receive the tender care of our Lutheran Sanitarium.

## Why Go to Church?

### A Professional Ballplayer's Statement.

If I had not had the religious education that I got as a boy and young man, I believe I should have been drawn to the Church just the same. Knocking about the country as a ball-player, I have come into direct contact with the world, and my impression of it is that it is sinful, selfish, deceitful, that its pleasures are empty, its morals filthy, and its crime appalling. Everybody is chasing that will-o'-the-wisp called happiness. They are reaching for something and not finding anything there. There is only one institution that gives us that peace and contentment for which men strive, and that is the Church. Belonging to the Church, we become followers of that God-man Jesus, who gave His life out of love for His fellow-men. It is easy to say, "Jesus died for us," and we get to hear it so much that we don't give it the proper thought.

But think this over: Would you for any reason jeopardize your own life for the sake of any one individual? In a pinch we might give our life to save a loved one; but would you give it for a stranger or even an enemy? Well, Christ did that, and that is the appeal that makes Christians out of all of us and makes us members of His Church. There are the stories of the widow's mite, the good Samaritan, Christ's prayer for His enemies who crucified Him, the story of the thief who died with Christ and who was saved because he recognized in Christ the only chance for his salvation. What more do you want? Therein lies real peace and contentment. When we pray, let us not pray only for material benefits, but above all for that spirit of Christ that made Him humble Himself, that made Him pray for His enemies, and gave Him the courage to die for the sake and love of His fellow-men. I say, pray for that spirit, and when you get it, you have the peace of God which passeth all understanding.

"BILL WAMBY."

## Lip-Reading.

As to communicative ability, prejudice seems to exist against all deaf workmen who are not excellent lip-readers. In spite of the wide-spread propaganda concerning the use of lip-reading and its benefits, do not expect too much of the deaf workman in this connection.

Lip-reading is an art and has its drawbacks, one of which is the element of guesswork, which cannot be eliminated. Too many words in the English language look alike when uttered by the average person, and too many average persons have no idea of proper articulation. Viewing lip-reading as an art based on the art of perfect articulation, the deaf applicant for work who fails to understand the lips of the foreman . . . is no more at fault in his art than the foreman may be in his. — *Welfare Bulletin for September.*

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