

The Deaf Lutheran

A MISSIONARY MONTHLY

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of Missouri, Ohio, and Other States*

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No. 12



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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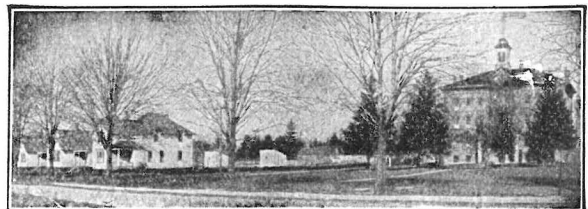
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6841 Nevada Avenue, Detroit, Michigan.

Our Ev. Luth. Institute for the Deaf.

The Lutheran Church, the Church of the pure Word and Sacraments, has from the very beginning been a teaching Church. Before its day, schools for the common people were unknown, secular education was restricted to comparatively few, and religious education was not based upon the Bible. With the coming of the pure Gospel, after the Dark Ages, the common people got an opportunity to obtain more secular, but above all true



Rev. W. Gielow.

spiritual knowledge. Schools for the children were provided. Like in the field of general education for normal children the Lutheran Church was also the first Church to erect a school for deaf children. This school, located at Detroit and founded in the year 1873, even to-day is the *only* Protestant school for deaf children in the United States. The aim of the Lutheran Church in founding schools for the children was to give them an education not only in those branches of learning which pertain to this life, but principally a thorough instruction in the Word of God, in that knowledge without which no one can be saved and serve His God and Lord according to His will. The Word of God, which is the everlasting truth and by which all things must be judged, was to permeate all secular instruction. In other words, the purpose of the Lutheran schools was and is to teach all secular branches in accordance with Scripture. Any branch of learning which does not agree with the Word of God is not taught in Lutheran schools. In its school for deaf children the Lutheran Church wants to give these children all things needful for the life here on earth. For this reason our Deaf-mute Institute in Detroit teaches all the branches that are commonly taught in schools for the deaf. It uses also the same methods as are being used in those schools to-day. Above all, however, its purpose is to give our deaf children a good instruction in the truths of the Word of God, which are absolutely necessary for them to know

in order that they may be saved, walk in holiness of life, and be fitted for consecrated and intelligent church-membership. Whatsoever is contrary to the Word of God is not taught. The children learn that the inspired Word of God is the greatest Book, God's own Book given to man; that the knowledge of it surpasses all other knowledge; that without the knowledge to be obtained from it, no matter what it might be, all wisdom avails nothing; that it is of the utmost importance to know how to be saved; that in comparison with this knowledge the knowledge of things pertaining to this life are of small moment. Our children learn to know how they can be truly happy in this life, but chiefly how they may attain to the bliss and unending happiness in heaven.

Surely a school that has such an aim and such a lofty purpose ought to be the school for every parent who wants his child prepared for the life to come, who, though he wants his child sufficiently educated to be able to gain a livelihood in this life, nevertheless values the salvation of his deaf child above everything else.

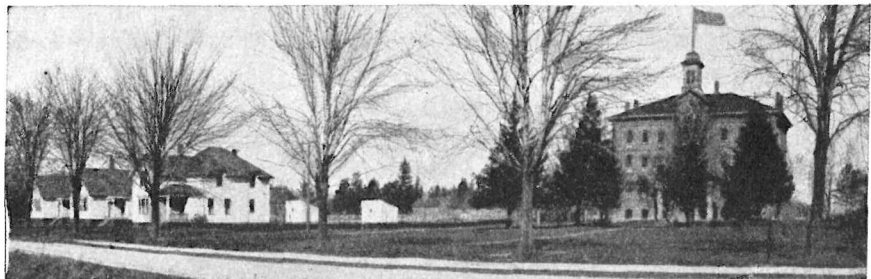
Let us fill this school with all deaf children within our Lutheran Church. Let us enroll as many other deaf children as is possible. Let us pray for this *our* institute for the deaf. Let us support it liberally and freely for the eternal welfare of the deaf. Let this school be a power for good in the world of silence. May its pupils be a salt among the deaf and a saving light shining into darkness for the eternal happiness of many!

W. GIELOW.

Bring God into Your Heart.

Bring God down into your heart. Embalm your soul in Him now. Make within you a temple for the Holy Spirit. Be diligent in good works. Make others happier and better.

Amiel's Journal.

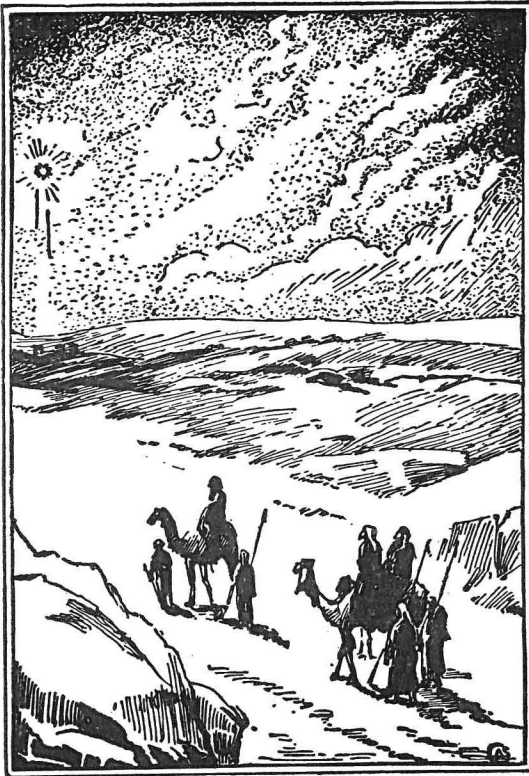


Deaf School of Detroit.

EDITORIAL.

Christmas.

We ring the bells when great national achievements are celebrated, and we toll a mournful dirge when famous men pass away. All nations have their festivals in remembrance of great men and of national events; but the universal joy of Christmas is unique. Once each year, and only once, the whole world stands still, as it were, to celebrate the birth of our Savior. Only Jesus of Nazareth



claims this world-wide, undying remembrance. Christmas cannot be eradicated from the heart of the world. It means too much to sin-cursed humanity. It is the one sure anchor of hope and joy to oppressed human hearts. Throughout the centuries of the Christian era sincere believers have ever shown their appreciation of God's greatest gift to man.

At Lyons, France, it has long been the rule for the first infant received at the foundling-hospital on Christmas Day to be welcomed with special honors. The object of the ceremony is to mark the contrast between the lot of the Savior and of the most helpless and forlorn of His creatures. That is a fine lesson in Christian charity.

Another laudable custom has been established throughout the Christian world, namely, that of remembering members of the family, friends, and associates with gifts at Christmas-time in honor of God's "unspeakable Gift" to a sin-wrecked world. With the Christ-child our gracious Father in heaven has given us many choice gifts, such as freedom from the curse and power of sin, peace of heart, comfort in adversity, and an open heaven. During the blessed Christmas season it is most appropriate that we remember the unhappy lot of less fortunate persons and share our earthly goods with them. This is one worthy answer to the question, What may we render unto God for all His gifts?

In gratitude to Him who came to give us the greatest revelation of God's love, who was born to be the world's Savior, to remove our guilt, to conquer our bitterest enemies, sin, death, hell, and Satan, we should manifest the fruits of our faith; we should demonstrate the sincerity of faith we profess with our mouths by engaging in good deeds toward our neighbor. May we give evidence of our love to God by a Christian zeal and enthusiasm in bringing joy to others! Let us help to bring to sin-burdened humanity the joyous news of the Redeemer's birth, sent to ransom all from the Law's gloomy night and to bring peace and good will to men. Thus many more may learn to join the Christian poet in his hymn of joy and hope:

O wondrous joy That God most high
Should take our flesh and thus our race should honor!
A virgin mild Hath born this Child;
Such grace and glory God hath put upon her.

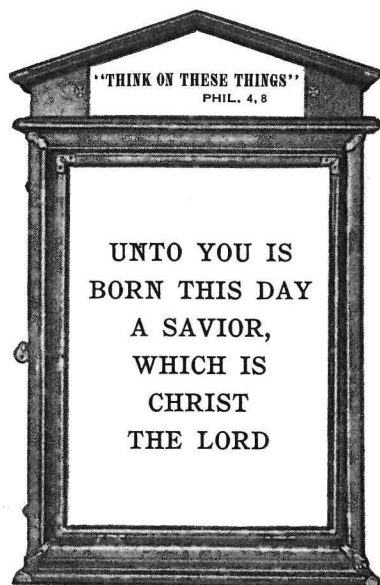
Sin brought us grief, But Christ relief
When down to earth He came for our salvation;
Since God with us Is dwelling thus,
Who dares to speak the Christian's condemnation?

Then hither throng With happy song
To Him whose birth and death are our assurance;
Through whom are we At last set free
From sins and burdens that surpassed endurance.

O. C. S.

A Unitarian Baffled by a Boy.

A Unitarian who heard a boy repeat John 1, 1 told him that Christ was not God, but that He was only a good man and nothing more. "Well," said the boy, "we shall read this verse that way if you like." He then read John 1, 1, using the words "good man" instead of "The Word," thus: "In the beginning was the Good Man, and the Good Man was with God, and the Good Man WAS God." — S. G. T.



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

The Great Blessings Offered, Given, and Sealed to the Sinner in Baptism and in the Holy Supper.

Last month we said that God comes to us with His Word in the Sacraments, Baptism and the Lord's Supper. God Himself is present in the Sacraments.

Where does the Bible say this? At the baptism of Jesus we see *the Spirit of God* coming down upon Christ like a dove, and we hear *the Father* speaking from heaven and saying: "This is My beloved Son." Read Matt. 3, 16, 17. But also in our baptism the Holy Ghost comes down upon us; we put on Jesus Christ, and the Father says to every one of us: "Thou art My child"; for of those who enter the kingdom of heaven Jesus says that they are "born of water and of the Spirit," John 3, 5. And so in the Lord's Supper Jesus Himself gives His own body and blood in, with, and under the bread and wine. Therefore St. Paul says of those who eat and drink unworthily, that is, without faith, that they "discern not *the Lord's body*," 1 Cor. 11, 29. Indeed, God comes to every one who is baptized and to him who eats and drinks the Holy Supper.

And He comes with great blessings. Therefore the Pharisees and lawyers, who would *not be baptized* by John, *rejected the counsel of God against themselves*, Luke 7, 30; that is, they refused that which God had prepared for their salvation. Oh, so many will not receive these great blessings which God offers to every one in Baptism and also in the Lord's Supper; for Jesus gives His body and blood in, with, and under the bread and wine, saying to every one who eats and drinks: "Given and shed *for you*." Both in Baptism and in the Lord's Supper God has great blessings for you.

You ask, Which are these blessings? The greatest blessing, a blessing that every one needs, is the forgiveness of sins. Or is there any one who does not need this blessing? There are some who think so, but they are blind and do not see their sin. God, who is the Truth, says in His holy Word: "*All have sinned*," Rom. 3, 23, and therefore He also says, "Cursed is every one," Gal. 3, 13. But now God comes to man in Baptism and in the Holy Supper and offers this greatest blessing of all. To Paul, God sent Ananias with these words: "*Be baptized and wash away thy sins*," Acts 22, 16. And on Pentecost Day, fifty days after Easter, Peter said to the Jews: "*Be baptized*, every one of you, in the name of Jesus Christ *for the remission* [forgiveness] *of sins*," Acts 2, 38. And therefore St. Paul writes in Eph. 5, 26 that "*Christ cleanses us with the washing of water by the word*." And all this is through Christ; "for as many of you as have been baptized into Christ have put on Christ," Gal. 3, 27. This greatest of all blessings Jesus gives also in the Holy Supper; for when He gave the wine to His disciples, He said: "This is My blood, . . . shed for many *for the remission* [forgiveness] *of sins*," Matt. 26, 28. And if there is forgiveness of sins in the Sacraments, then there is also salvation. Therefore we read 1 Pet. 3, 21: "*Baptism doth also now save us*," and Titus 3, 5: "*He saved us by the washing of regeneration*." O come, believe these words and promises of God in your baptism and the Holy Supper, and you have forgiveness of sins and salvation.

But also here it is true that "I cannot by my own reason or strength believe in Jesus Christ,

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WHEAT RIDGE pays! Support its cause by buying and using Wheat Ridge Christmas Seals liberally!

my Lord, or come to Him; but *the Holy Ghost has called me* by the Gospel." This Gospel we find also in the Sacraments, as we have learned, and therefore also by them the Holy Ghost works in the heart of man; in this way man comes to faith in Christ and accepts the blessings He has earned for us. Of Baptism Paul writes Titus 3, 5: "He saved us by the washing of regeneration and *renewing of the Holy Ghost.*" Through Baptism the Holy Spirit works faith in man's heart, and through the Lord's Supper He strengthens his faith in the forgiveness of sins and his hope of salvation; for the Gospel of Jesus Christ, also in the Sacrament, is "a power of God unto salvation to every one that believeth," Rom. 1, 16.

And what does our Catechism say of all this? Of Baptism we read: "*It works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe this,*" and of the Lord's Supper: "*In the Sacrament forgiveness of sins, life, and salvation are given us through these words,*" namely, through the words of Jesus: "Given and shed for you for the remission of sins."

Friend, in your baptism God has given and sealed to you the forgiveness of your sins. O rejoice in it! In the Lord's Supper He again wants to seal His forgiveness to you and make you sure of it in life and death. Come often to the Lord's Supper and let Him seal to you, and make strong, your faith in the heavenly Christmas-message: "*Unto you is born this day, in the city of David, a Savior, which is Christ the Lord,*" Luke 2, 11.
J. L. S.

THE BREAD OF LIFE.

Bible-Studies for Sundays in December, 1932.

"Thou Shalt Call His Name JESUS."

This month you will again hear the wonderful story of Jesus' birth in Bethlehem, the story of God's love for sinners, which prompted Him to send His Son into the world to save all sinners and to open heaven for them. Before His birth the angel said to Joseph: "Thou shalt call His name JESUS; for He shall save His people from their sins." Our Bible-studies for December plainly show us how Jesus became our Savior.

Buy Wheat Ridge Christmas Seals and thank God that your health has been spared.

He suffered and died for us on the cross. Through His suffering, death, and resurrection He saved us from death and hell. Let us thank God that also for us this Savior, Christ the Lord, was born on Christmas Day.

Study for Sunday, December 4.

"Father, forgive them; for they know not what they do," Luke 23, 24.

Bible-Lesson: John 19, 17—24.

"And He, bearing His cross, went forth into a place called the place of a skull, which is called in the Hebrew Golgotha; where they crucified Him and two other with Him, on either side one, and Jesus in the midst. And Pilate wrote a title and put it on the cross. And the writing was, **JESUS OF NAZARETH, THE KING OF THE JEWS.** This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew and Greek and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews, but that He said, I am the King of the Jews. Pilate answered, What I have written I have written. Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to every soldier a part; and also His coat; now, the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it whose it shall be, that the scripture might be fulfilled, which saith, They parted My raiment among them, and for My vesture they did cast lots. These things therefore the soldiers did."

Pilate had sentenced Jesus to die, and the soldiers led Him away to hang Him on a cross. Jesus had to carry His own cross, but on the way He broke down under the burden of it, and Simon of Cyrene, whom they met on the way, was forced to carry it for Him. "Behold the Lamb of God, which taketh away the sin of the world," John the Baptist had said about Jesus. Here we see how He took the sins of the world away. He also took your sins away.

Two malefactors (wicked men, robbers) were also led away with Jesus to be nailed to the cross. And they came to a place called Calvary, in the Hebrew language Golgotha, which means "the place of a skull." This place was near the city of Jerusalem. Here they crucified Jesus and the two thieves. Jesus' cross was placed between the other two crosses. "He was numbered with the transgressors [wicked men]," Is. 53, 12.

WHEAT RIDGE Christmas Seals bring Christian charity's appeal — buy as many as you can.

"Jesus of Nazareth, the King of the Jews," these words Pilate wrote and placed on the cross above Jesus' head. He wrote them in Hebrew, Greek, and Latin, the three main languages of the world at that time, so that all the people passing by the cross might understand them. Pilate meant to mock the Jews, but his words about Jesus were very true. Jesus was indeed the King, the Messiah, the Savior, of the Jews and of all people. So we, too, should tell the world that this Jesus who died on the cross is the Savior of all men, and tell it in many different languages, so that all can understand and by the grace of God may believe in their Redeemer.

The four soldiers who nailed Jesus to the cross took His garments and divided them; but for His coat they cast lots (gambled). They helped to fulfil the wonderful and great prophecy which was written in the Old Testament, Ps. 22, 18, showing that this Jesus on the cross is surely the Messiah, the Savior. Do you believe in Him? He is also *your* King, *your* Savior.

Read this Bible-lesson again and answer the following questions: 1. Who was forced to carry the cross for Jesus when He broke down? 2. How did the soldiers help to fulfil the scripture?

Prayer: O Lord and Savior Jesus Christ, I give thanks to Thee for Thy suffering upon the cross. Help me to know that Thou didst suffer because of my sins, to save me from eternal punishment; and teach me ever better to put my trust in Thee alone. Amen.

Study for Sunday, December 11.

"The Lord hath been mindful of us," Ps. 115, 12.

Bible-Lesson: John 19, 25—30.

"Now, there stood by the cross of Jesus His mother and His mother's sister, Mary, the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw His mother and the disciple whom He loved, He saith unto His mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. After this, Jesus, knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now, there was set a vessel full of vinegar; and they filled a sponge with vinegar and put it upon hyssop and put it to His mouth.

When Jesus therefore had received the vinegar, He said, It is finished; and He bowed His head and gave up the ghost."

Many people had followed Jesus to the cross, also some women. With them was Mary, the mother of Jesus. John, the disciple whom Jesus loved, also was there. He was the only disciple who dared to follow Jesus to the cross and show his love for Jesus. We can readily imagine how Mary, the mother of Jesus, must have suffered to see her Son hanging on the cross. Now the words of Simeon were being fulfilled: "A sword shall pierce through thy own soul also," Luke 2, 35.

Even in the midst of His unspeakable suffering the Savior did not forget His poor mother. When He saw her and His disciple John, He said, "Woman, behold thy son!" And to John He said, "Behold thy mother!" He thought about His mother in the hour of death and provided for her. Is not this a lesson for children who have parents that are unprovided for? Just as John did, so we, too, should take such parents into our own home and keep them. But we should also know and remember that just as Jesus provided for His mother, He will also provide for us when we are in need. He is still the same kind of Savior, and we can cast all our cares upon Him because He cares for us.

Jesus knew that all things were accomplished (done) that were necessary for our salvation. And now, as a poor dying man He said, "I thirst." The soldiers gave Him vinegar to drink. When Jesus had received the vinegar, He said with a loud voice, "It is finished." The work which the Father had given Him to do was finished. The sin of the world was atoned for. God was reconciled to the world. The sin of the world was forgiven. God's grace now was ready to receive all sinners as His children and to give them eternal life for Jesus' sake. Every sinner may and should now say in faith, "God be praised, the work of redemption is finished! Jesus has done all that was necessary to save me from death and hell. There is nothing more for me to do but to accept this in faith and to say, 'This is most certainly true.'"

Then Jesus bowed His head and gave up the ghost. Jesus died. Of His own free will He went into death that you might live eternally. Friend,

HELP spread Christmas cheer through Wheat Ridge Christmas Seals.

"YE have done it unto Me"—give freely through Wheat Ridge Christmas Seals.

do not despise this Savior and the great salvation which He alone can give to you.

Read this Bible-lesson again and answer the following questions: 1. How did Jesus provide for His mother before He died? 2. What did Jesus mean when He said, "It is finished"?

Prayer: My dear heavenly Father, who hast made Thy dear Son to be a Savior for me, a poor sinner, help that in the hour of my death I may look upon Jesus as my Lord and Savior, who has accomplished all things for me. Grant me grace to believe this. Amen.

Study for Sunday, December 18.

"While we were yet sinners, Christ died for us,"
Rom. 5, 8.

Bible-Lesson: John 19, 31—37.

"The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath-day, (for that Sabbath-day was an high day,) besought Pilate that their legs might be broken and that they might be taken away. Then came the soldiers and brake the legs of the first and of the other which was crucified with Him. But when they came to Jesus and saw that He was dead already, they brake not His legs, but one of the soldiers with a spear pierced His side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true, and he knoweth that he saith true that ye might believe. For these things were done that the scripture should be fulfilled, A bone of Him shall not be broken. And, again, another scripture saith, They shall look on Him whom they pierced."

In the Old Testament God had told the Jews that the bodies of criminals who had been hanged upon the tree (cross) should not remain upon it overnight. They should be buried that same day. See Deut. 21, 22, 23. The day on which Jesus died was Friday, the day before the great Easter Sabbath, and it was called Preparation. In order that the bodies might not remain on the cross over the Sabbath-day, the Jews besought (asked) Pilate to order the legs of the crucified to be broken (to make them die sooner) and their bodies to be taken away. So the soldiers broke the legs of the two thieves. But when they came to Jesus and saw that He was dead already, they did not break His legs. Yet they wanted to make sure that He

was dead. Therefore one of the soldiers took his spear and pierced (cut) Jesus' side, and blood and water flowed out of it. "Given and shed for you for the remission [forgiveness] of sins."

Yes, Jesus was dead. The Son of God was dead on the cross. There was no doubt about it. The soldiers knew it. The Apostle John, who wrote these words, knew it; for he stood there and saw all the things that happened, and what he wrote about Jesus' death is true. And he wrote it that we might believe. Do you believe that this Son of God died also for you? May you learn to pray:—

Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power.

In these verses we again have proof that Jesus was the promised Savior; for they show us how the things written concerning Him were fulfilled: "A bone of Him shall not be broken" and: "They shall look on Him whom they pierced."

May we also "look on Him whom they pierced," on Jesus! Let us look on Him with true repentance over our sins and then with true faith in Him as the Savior of sinners and thus be saved.

Read this Bible-lesson again and answer the following questions: 1. Why did the soldiers not break the legs of Jesus? 2. How did they make sure that Jesus was dead?

Prayer: Lord Jesus, I give thanks to Thee that Thou didst give and shed Thy blood for me for the forgiveness of my sins. Grant that I may in the end inherit eternal life, which Thou hast purchased for me at so great a price. Amen.

Study for Sunday, December 25.

"He shall save His people from their sins,"
Matt. 1, 21.

Bible-Lesson: John 19, 38—42.

"And after this, Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus; and Pilate gave him leave. He came therefore and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred-pound weight. Then

TIME again for you to make your annual investment in Christmas seals — don't forget to buy as many Wheat Ridge Christmas Seals as you can.

SHALL the blessed work at our Lutheran Sanitarium continue and show progress? Give freely through Wheat Ridge Christmas Seals.

took they the body of Jesus and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now, in the place where He was crucified there was a garden and in the garden a new sepulcher, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation-day; for the sepulcher was nigh at hand."

To-day is Christmas Day, the day on which we celebrate our Savior's birth in Bethlehem. We hear that the angels came down from heaven and said to the shepherds: "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." The shepherds came to Bethlehem, found Jesus, and returned, glorifying and praising God for all the things that they had heard and seen.

We also want to glorify and praise God for the things that we have heard and learned concerning this Savior who was born in Bethlehem. We thank and praise God not only for Jesus' birth, but also for His death. He was born in Bethlehem, He became a man like you and me, that He might die in our stead on Calvary.

When Jesus died on the cross, what did His friends do with His body? After all the shame that had been heaped upon Him He at least received an honorable burial. Did the disciples who had been with Him several years, Peter, James, Thomas, etc., bury Him? No; they had promised to remain with Jesus and never to forsake Him, but now they were afraid to confess their Savior. They hid themselves. But two other men who had up to this time secretly believed in Jesus now came to bury Him and openly confessed their Savior. One was Joseph of Arimathea, a member of the Jewish Council, who had not taken part in the wicked deeds against Jesus. He went to Pilate and asked him for Jesus' body. The other disciple was Nicodemus, a Pharisee. He was a rich man and showed his love for Jesus by bringing a costly mixture of myrrh and aloes (sweet spices and perfumes) to prepare His body for burial, about a hundred pounds. These two disciples took the body of Jesus and wrapped it in linen cloths, or sheets, with the spices.

Jesus' body was laid in a new sepulcher (grave), which was near by. It had been cut out of a large

rock, and it belonged to Joseph. The grave was new and clean.

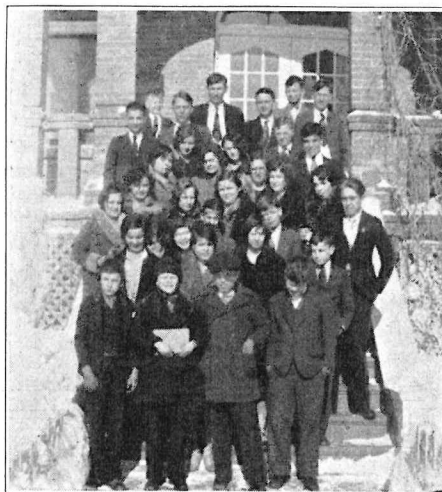
The Savior was also laid in the grave for us, so that we need not be afraid of the grave. It will be a place where we are to sleep until Jesus Himself will wake us and take us to Himself in heaven.

Read this Bible-lesson again and answer the following questions: 1. Which disciples buried the body of Jesus? 2. How did they prepare His body for burial?

Prayer: Heavenly Father, grant that I may in true faith be united with Jesus, my Savior, so that, when my last hour comes, my death may be a blessed sleep and I may rise again unto everlasting joy in heaven. Amen. E. E.

IN THE MORNING MAIL.

Chicago Mission.—December 4 Our Savior Congregation, 1400 N. Ridgeway Ave., Chicago, will observe the tenth anniversary of the dedication of its church. The Rev. O. C. Schroeder has been invited to preach the anniversary sermon. The service will be held in the afternoon, at 2.30. All members of the church are requested to bring a special offering of gratitude for the Lord's blessings bestowed upon the congregation in their church. Plans are being made also for a supper and an informal congregational evening after the service. After the celebration of the anniversary we shall report on this event. A. C. D.



Pupils of the North Dakota School for the Deaf.

This picture shows a group of children of the School for the Deaf at Devils Lake, North Dakota. Unfortunately not all of the children are on the picture. These children are placed into different groups, according to age, according to the number of years they have attended our instruction, and according to the method employed in teaching them, some being taught through the medium of speech-reading, others through the medium of signs. The older children in this picture are communicant members, having been confirmed several years ago. Great enthusiasm is shown by them for their classes, although some of the children think that it would be much easier to be confirmed without memory work.

SEAL every parcel, letter, and holiday greeting with Wheat Ridge Christmas Seals! Let your pennies work wonders.

Cleveland Mission.—Rev. N. E. Borchardt and his bride of last July, who make their home in Cleveland, were honored at a reception last Saturday evening sponsored by his Lutheran pupils. The reception, lasting from 6.45 to 9 P. M., was held in the rooms of the Domestic Science department.

The moment the honored couple entered the room, the pupils and guests arose and greeted them with clapping hands. Acknowledging it, Rev. Borchardt then introduced his bride to every one present, after which general conversation was in order.

Thirty-five plates were laid out on two tables. Delicious refreshments, consisting of ham sandwiches, olives, sweet pickles, ice-cream, cake, and coffee, were served. At the conclusion Mr. Anderson gave a brief talk, complimenting the honored guests. In this talk he included several messages of best wishes for the couple from persons who were unable to be present, after which the pastor responded with thanks in glowing words. Then the groom and bride were presented with a bouquet of roses.

Guests who were present were: Mr. Anderson, Miss Ada Lauver, Miss Elsie Schmidt of Milford Center, Mr. Alfred Young, and Mr. and Mrs. Elmer McVickor.

Louis Ritter, Margaret Lauver, and Mae Shank, officers of the Bible class, deserve credit for their splendid accomplishments in putting the reception over so well. They received considerable assistance from other members of the Lutheran classes.

A. ANDERSON, in *Ohio Chronicle*.

Mission for the Blind and Deaf.—A bulletin of the Illinois State Welfare Board tells us that one in every eleven hundred and eighty-three of our population is without sight and practically seventy-five per cent. of all blind have been deprived of their vision in adult life.

The Division of Visitation of Adult Blind, Department of Public Welfare, State of Illinois, was established in October, 1911, for the purpose of giving individual instruction to the newly blinded adults of the State. At present seventeen teachers of adult blind are employed. Of these nine work in and around Chicago. It has been our pleasure to meet most of these. We find that they are genuinely interested in their charges. The blind are taught not only the reading of the raised types, but a real effort is made to help the sightless to help themselves. Various trades and occupations are also taught to make the blind self-supporting.

Whenever a newly blinded adult has learned to read the raised type, these teachers direct their attention to our literature for the blind. They also cooperate with us in various other ways for the promotion of happiness among the blind.

O. C. S.

Minneapolis Mission.—Grace Congregation elected the following officers for 1933 in its October meeting: President, E. Engh; Vice-President, E. Koch; Secretary, H. E. Knudson (reelected), Treasurer, J. Stauber; Trustee (for two years), C. G. Fawcner; Auditors, E. Engh and E. Koch. May our Lord Jesus fill also the new officers with His Spirit and with wisdom unto the glory of His holy name!—In this meeting we also decided to take part in the Emergency Collection for

Synod's debts, which amount to more than a million dollars. May God make us all glad and willing to bring real sacrifices for the work of our Lord Jesus, who gave Himself for us.

As a memorial wreath in memory of Mrs. Salvner's father Grace Congregation received the following: From Mr. Ralph Stroebel and Mrs. Jennie Dierker, each \$1; from the Treasurer of the Michigan District, \$13.75, given in memory of the deceased by relatives and friends. May God richly bless the givers!

J. L. S.

The Gossip-Monger.

Keep your tongue off your neighbor's reputation. There are plenty of people who would be in a penitentiary if reputation-stealing were a penal offense. It is not half as cowardly to creep up behind a man with a stiletto and do him to death as it is to stick your tongue into his reputation. "He that uttereth a slander is a fool." There are a great many decent people who do not seem to see any harm in repeating scandal about others, forgetting that every slander, like a snowball, gathers as it rolls. Many a good man has gone down under the weight of gossip of irresponsible fools. Regard your neighbor's name as sacredly as you would his till. Refuse to listen to discussions of the shortcomings of your neighbors. "He that uttereth a slander is a fool." Your poisoned stiletto will get back to you.—*Selected*.

The Book of Books.

There is a book of grace divine,
With God's great gift empearled;
There, carved in every golden line,
Is God's love for the world:
The wonder Book, the golden Book,
With grace and mercy filled;
It lights the saints' last dying look
When other joys are stilled.

It brings the peace of God so deep
Within the sinner's breast,
And on the road of life so steep
It brings the balm of rest.
O precious Book, the Savior's Book,
In thee the Christ I see;
The wonder of the path He took
Brings glory close to me.

I walk the paths of Galilee,
Through Salem's streets I tread;
Where shines the cross of Calvary,
His precious blood was shed.
Redemption Book or Judgment Book,
Which shall it prove to thee
When thou must meet Truth's searching look
In white eternity?

Bible Society Record.

Our Lutheran Seals.



Here you have an illustration of the Wheat Ridge Christmas Seals, which are sold in our Lutheran churches. These seals provide the means to give destitute Lutherans who are tuberculous the shelter, food, medicine, and spiritual care which they so sorely need. By means of the seals we help support the work of our Lutheran Sanitarium at Wheat Ridge, near Denver, Colorado.

I Am Your Church.

I am your church.

I am here because you erected me.

I am beautifully situated in your midst.

In the center of a growing community I will be a cherished landmark to the thousands who will come to my doors in the coming years.

You built me because you knew that your life would be incomplete, not be full, without me.

I am your church.

But I am not simply to adorn; I am here to serve.

Your children and growing youth come to be taught the way of life through faith in Christ and to learn how they should live that it will please God.

Your brides and grooms come to my altar that their wedlock may be hallowed and sweetened by divine blessing.

I am your church.

I comfort your sick and sorrowing, bury your dead, and offer rest and solace to the weary.

Pardon and peace are my boon to the sin-burdened soul, and my mercy brings new life.

To the aged I give Christian courage and blessed comfort, and I cause their children to call them blessed.

I am your church.

My doors swing open to all — rich and poor, bond and free.

My pulpit rings out the message of peace and pardon through the redeeming work of Christ, of free grace for all sinners, of salvation through faith in the Redeemer of all mankind.

I am your church.

Come, worship with me and support me with your means, time, and talents, and I will serve you all days. — *Author Unknown.*

There Is a Heart that Feels Our Cares.

There is a heart that feels our cares
And every woe that grieves us;
A heart that feels for all His own —
The loving heart of Jesus.

There is an eye that sees our lot,
The doubts and fears that seize us;
He bids us trust His loving care,
To leave it all with Jesus.

There is a hand to lead our feet
And from each care to ease us;
And as we follow where it leads,
We know we're led by Jesus.

And there is One who loves us much,
Who never will deceive us;
He loves us with undying love;
His precious name is Jesus.

And He is ever at our side
Though other friends may leave us;
This Friend forever will abide,
For ever true is Jesus.

There is a rest prepared above
Without earth's cares to tease us.
Ah! there our hearts shall gladness know
When we're at home with Jesus.

Milk of the Word.

Beware of the Crowd.

"Don't trouble yourself about me, sir; I'll slip into heaven with the crowd some day," said a poor careless sinner, when I urged upon him the necessity of being converted ere it was too late.

I replied: "Friend, you have mistaken the place; the crowd is on the way to *hell*; therefore, if you slip in with the crowd, you will slip into hell. Scripture says: '*Wide* is the gate, and *broad* is the way, that leadeth to destruction, and *many* there be which go in thereat; because *strait* is the gate, and *narrow* is the way, which leadeth unto life, and *few* there be that find it,' Matt. 7, 13, 14." He had not thought of that. Have you?

Salvation is an individual thing. Each person must receive it for himself alone. Reader, ere your soul enters the portals of yon glory-land, you must pass through the strait gate of conversion on that narrow way which leads to it. Yes, it must be *conversion*, not mere *reformation*; it must be a real turning to God, brought about by the Holy Spirit through the Word. Mere profession will not do. The more "religious" you are without Christ, the more awful will be your fall when it comes. Instead of climbing the ladder of self-righteousness, far better come down to the bottom

and take the place of a helpless and lost sinner. When the convicted publican confessed to God, he did not say, "God, we are all sinners!" — no; but he did say, "God be merciful to *me*, a sinner!" Luke 18, 13. The confession of the prodigal in Luke 15 was also intensely individual. "Father, I have sinned." And so it must be with each one coming to God for salvation. Well may we say, "Beware of the crowd." Each one will have to do with God for himself. Many glide along with the crowd just now, forgetting the awful realities of eternity; but soon their time-history will close, and at the great white throne each will be singled out then and judged according to his works, Rev. 20, 13. Jesus came to save the lost; therefore, if you refuse to take that place, you miss the Savior.

Not the righteous —
Sinners Jesus came to call.

Life Line.

Every Day a Judgment Day.

"As the Lord had commanded, even so had they done it," Ex. 39, 43.

Happy is the man who is not afraid of submitting his work to the closest scrutiny. For, unconsciously though it be, yet very certainly life is constantly passing under review. Every day is a judgment day; and only he who so lives and works as to be humbly fearless of the great tribunal is worthily fulfilling his calling. Those workers in the Tabernacle of whom Ex. 39 speaks were of this sort. Day by day they had carefully carried out the divine direction concerning all that was committed to them, so that, when he who carried in his heart the pattern disclosed to him on Mount Sinai came to examine their work, even His high ideals were satisfied. Nor is it recorded without significance that God thereupon "blessed them."

The man who sets the Lord always before him is lifted by his own high purpose beyond all that is mean and worthless. The remembrance that everything is to pass under His judgment strangely, but surely quickens every power of discernment, so that it becomes an instinct to resist and reject anything less than the best. "The utmost for the Highest" becomes an abiding inspiration to him, while the Lord's approval and commendation far outweigh all the labor and cost which such entire thoroughness demands.

Publisher Unknown.

We Do Not Mind It Much.

There are trials in this life to go through, but they are only for this life. If we love the Lord Jesus, there will be glories at the end of the way which we cannot even imagine now. It will be well worth while to suffer for the Lord Jesus for the little while that we shall be here; for the joy and reward we shall receive when He comes for us will be so wonderful.

One hot summer day a little boy was traveling alone in a train. A lady said to him, "Are you not tired of the journey and the noise and the heat?"

The little boy replied, "Yes, ma'am, a little. But I don't mind it much because my father is going to meet me when I get to the end of it."

It is the same with those who love the Lord Jesus. The journey to heaven is tiresome, noisy, and hot — to the body. But when we think that at the end of the journey we shall see Jesus (for He is coming to meet us), we do not mind it much. It is the end of the journey that we are looking forward to. We expect to see the dear Lord Jesus at the end of the way. If we think about ourselves and how hard things are for us to bear and suffer, we become tired and wish to give up. But when we think about the Lord Jesus and how wonderful it will be to meet Him and see His dear face, it makes our hearts glad, and we are willing to wait just a little while longer.

The Apostle Paul says: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal," 2 Cor. 4, 17, 18.

We will not need to wait very long any more to see the dear Lord Jesus, for we are told in the Bible that He shall come before long. "For yet a little while, and He that shall come will come and will not tarry," Heb. 10, 37. Let us keep looking for Him. MABEL GLENN HALDEMAN.

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