

The Deaf Lutheran

A MISSIONARY MONTHLY

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No. 9

No Time for God

You've time to build houses and in them to dwell,
And time to do business—to buy and to sell,
But none for repentance or deep, earnest prayer;
To seek your salvation, you've no time to spare.

You've time for earth's pleasures, for frolic and fun,
For her glittering treasures how quickly you run,
But care not to seek the fair mansions above,
The favor of God, or the gift of His love.

You've time to take voyages over the sea
And time to take in the gay world's jubilee;
But soon your bright hopes will be lost in the gloom
Of the cold, dark river of death and the tomb.

You've time to resort to woods, mountain, and glen
And time to gain knowledge from books and of men,
Yet no time to search for the wisdom of God
But what of your soul when you're under the sod?

For time will not linger when helpless you lie;
Staring death in the face, you will take time to die.
Then what of the Judgment? Pause, think, I implore.
For time will be lost on eternity's shore.

Gospel Reaper

The Greatest of All

My greatest loss—to lose my soul.
My greatest gain—Christ, my Savior.
My greatest object—to glorify God.
My greatest pride—a crown of glory.
My greatest work—to win souls for Christ.
My greatest joy—the joy of God's salvation.
My greatest inheritance—heaven and its glories.
My greatest victory—over death through Christ.
My greatest neglect—to neglect so great salvation.
My greatest crime—to reject Christ, the only

Savior.

My greatest privilege—power to become a son of God.

My greatest bargain—the loss of all things to win Christ.

My greatest profit—godliness in this life and that to come.

My greatest peace—that peace that passeth understanding.

My greatest knowledge—to know God and Jesus Christ, whom He hath sent.—*Selected.*

Come Unto Me



Heavenly Wisdom

All true Christians joyfully confess with the disciples of Jesus: "We believe and are sure that Thou art that Christ, the Son of the living God," John 6, 69. The Savior Himself declares to all mankind: "I am the Light of the world; he that followeth Me shall not walk in darkness," John 8, 12. By His holy life on earth and His innocent suffering and death Jesus made peace with God for us. St. Paul writes: "Being now justified by His blood, we shall be saved from wrath through Him," Rom. 5, 9. Christ brought to us also knowledge and wisdom from heaven. He proclaimed that heav-

only things are facts; He taught the need of repentance and the wisdom of turning from sin to God; He showed the folly of human selfishness and greed. He said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal. For where your treasure is, there will your heart be also," Matt. 6, 19—21.

St. Paul likewise tells us to seek the things which are above and to keep our gaze upon the treasures that are eternal, 2 Cor. 4, 18. This is indeed heavenly wisdom; for the grandest palace on earth will some day turn into dust, and the most beautiful city in the world will in time fall into ruin; the greatest pleasures will also come to an end, and the largest earthly fortune can give joy only for a short time. There is nothing that the human eye sees, nothing earthly that the heart desires, which will not fade away at last.

How foolish, then, to love and crave with all your heart the things of this earth and to neglect the Savior, Jesus Christ, with His everlasting treasures of life and salvation, peace and happiness. It is true wisdom to seek the favor of God in Christ and His blessing. The joys of heaven are unseen by human eyes, but they are everlasting and real. Unbelief looks only upon the things that are seen; it lives in the world of sense and sight; it is interested in things that it can handle and touch, but the children of God keep their eyes of faith on heavenly things, which endure forever. Let us therefore learn to pray sincerely with the Christian poet:

"Lord, not for wealth nor fame I pray;
 I do not even ask for health;
 A greater gift upon life's way
 I need far more than this world's wealth.
 Give me a faith without alloy,
 Unmixed with doubt, untouched by sin;
 A trust to fill my heart with joy,
 Strong with a faith that grows within;
 A faith that mountains can remove,
 That neither hesitates nor fears,
 A faith that proves itself through love;
 Grant such a faith through all my years.
 Preserve this faith unto my end;
 Nor let it waver nor grow dim
 Until Thine angel Thou dost send
 And I pass on through death to Him
 Who is the author of all good,
 Whose love has led me all the way.
 My Christ, my Lord, my heav'nly Food,
 Lead me through darkness into day." O. C. S.

Studies in Luther's Catechism

THE CREED

"I believe in God"

There is a God. Man's conscience and the whole creation proclaim it. Therefore the people of Ephesus worshiped their goddess Diana; the people of Athens prayed to the "Unknown God"; the Mohammedan has his Allah, the lodge-member his Father of all or the Great Architect, and the Christian his Lord Jesus. All nations and peoples have their god or gods before whom they fall down and worship.

The True God is Made Known in Christ Jesus

Only one of the many gods can be the true God. You perhaps ask: Where can I find the true God? Some one probably will tell you: Do not bother about that. It does not matter as long as you are sincere. Ask him: Does it, then, not matter whether I give you counterfeit or good money as long as I am sincere? Indeed not; you do not want the counterfeit; you want the good money. So we surely do not want a false god but the true God. And this God has made Himself known to man in Christ Jesus, who says: "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him," John 1, 18. And again: "He that hath seen Me hath seen the Father," John 14, 9.

The True God Is a Spirit

Let us go to Jacob's well and listen to Jesus as He speaks with the woman from Samaria. Among other things He tells her of God, saying: "God is a spirit." And what is a spirit? Our risen Lord tells us what a spirit is not. On Easter Day He appeared to His disciples assembled behind locked doors, and they were afraid, supposing it to be a spirit, and then He said unto them: "A spirit hath not flesh and bones as ye see Me have." The true God has no shape or form as the heathen gods. He is a spirit.

The True God Is One God

In the Old Testament we read: "Hear, O Israel, the Lord our God is *one Lord*," Deut. 6, 4. In Eph. 4, 5. 6 it is written: "*One Lord*, — *one God and Father* of all." And this is the only God. He says by His prophet Isaiah, chap. 44, 6: "I am the First, and I am

the Last; and beside me there is no God." They who worship not this one God have a false god.

This One True God Is the Triune (Three-in-One) God.

The Turk and the Jew, the Freemason and every other lodge-member, the Unitarian, and the Christian, all will say: "We worship this one God." However, only one can have the true God. The Bible tells us that there are three persons in this one God. Jesus sent out His disciples, saying: "Go ye and teach all nations, baptizing them in the name of the *Father* and of the *Son* and of the *Holy Ghost*." This Triune God is the God also of the Old Testament. Isaiah heard the angels sing: "*Holy, holy, holy*, is the Lord of hosts," Is. 6, 3. The Lord commanded Aaron to bless the people with these words: "*The Lord* bless thee and keep thee; *the Lord* make his face shine upon thee and be gracious unto thee; *the Lord* lift up His countenance upon thee and give thee peace," Num. 6, 24—26. These three persons we confess in the three articles of our Christian Faith. This God is the Christian God. All who worship not this Triune God have not the true God.

Let Us Worship This One True God

There is no other God and no other Savior. He only can save from sin, death, devil, and hell. All other gods will leave man in his sin and misery and finally bring him to everlasting death. Therefore let us worship the Lord our God, and Him only let us serve, Matt. 4, 10. Then blessed are we now and forever.

J. L. S.

THE BREAD OF LIFE

Bible-Study for September

"And he left all, rose up, and followed Him"
Luke 5, 28

Bible-Lesson: Mark 9, 42—50

"And whosoever shall offend one of these little ones that believe in Me, it is better for him that a millstone were hanged about his neck and he were cast into the sea. And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed than, having two hands, to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off; it is better for thee to enter halt into

life, than, having two feet, to be cast into hell, into the fire that never shall be quenched, where their worm dieth not and the fire is not quenched. And if thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than, having two eyes, to be cast into hell-fire, where their worm dieth not and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good; but if the salt have lost his saltness, wherewith will ye season it? **Have salt in yourselves, and have peace one with another.**"

Jesus now shows the disciples how terrible it is to "offend" one of the little ones that believe in Him. To "offend" means to cause a believer to sin or to be weakened in faith or to cause him to lose his faith altogether. What a terrible sin it is to "offend" a believer, especially a little Christian child, and to lead him away from the path of faith! Therefore Jesus says it would be better for such a man if a millstone (stone for grinding flour) were hanged about his neck and he were cast (thrown) into the sea. It would be better for him to suffer bodily death by drowning in the sea than to be punished by God in hell for leading people away from Jesus and heaven. How careful we must be at all times not to give offense to the little ones that believe in Jesus!

Not only must we be careful not to lead others into sin; we must also beware lest we lose our faith. In this world of sin and wickedness our hand and foot and eye often offend us and tempt us to sin. Our hand often wants to do the things that displease God; our foot wants to walk in the way of wickedness; our eye wants to see sinful things. And what should we do when we are thus tempted? Jesus says: Cut off the foot and hand and pluck (tear) out the eye so that they cannot tempt you. Do not permit them to lead you into sin. Surely it is better for us to go into heaven maimed (with one hand) or halt (lame) or with one eye than to go into hell with two hands and feet and eyes. Jesus means to say that they who permit their hand and foot and eye to do sinful things or things which will lead them into sin and destroy their faith will be cast into hell-fire, into everlasting punishment.

Christians are to be a salt in this world. They should show the worldly men their sins and God's wrath and try to save them, and also have peace with one another. If they fail to do

this, they are like salt that has lost its saltiness and is good for nothing.

Are you a "salt" in this world? Are you a true Christian, who keeps himself from sin and seeks to lead others from sin to Jesus?

E. EN.

IN THE MORNING MAIL

Mission for Blind and Deaf.—The eighteenth triennial convention of the National Association of the Deaf was held in Chicago, July 26 to 31. The Association has a constructive program. Reports were read by the following committees: the Printing and Publicity Committee, the Civil Service Committee, the Impostor Committee, the Automobile Legislative Committee, the Law Committee, the Industrial Committee, the Preliminary Education Legislation Committee, the Committee on Information, and the Historical Committee.

Sessions were held at the Sherman Hotel in a poorly lighted parlor. Most of the "speakers" used clean-cut, large signs and "spoke" very slowly. We were amazed at the amount of finger spelling employed by the debaters.

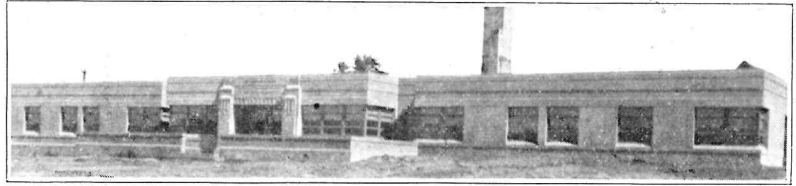
The Archibald Memorial Home for the Indiana Aged and Infirm Deaf at Brookton was dedicated on August 1. A large 350-acre farm was donated by Mr. Archibald, and the Indiana deaf in the past twenty years collected sufficient funds for the erection of the modern building. Mrs. J. Pattmeier, a Logansport deaf friend, is one of the present directors of the institution. It is our intention to visit the Home at regular intervals to minister to the spiritual needs of the occupants.

A blind inmate of a penal institution recently wrote to us as follows: "I wish to thank you most sincerely

for my copy of the *Lutheran Herald*, in Moon type. I have read it over at least a dozen times. Thanking you again for your many kindnesses, Sincerely yours,
A. E."
O. C. S.

Chicago, Ill.—On Pentecost Sunday we were privileged to welcome into our membership by confirmation the following: Albert Rensman, Ella Seaholm, Fred Ullrich and Carol Werckenthien. A goodly number of our members remained for a dinner in their honor after the confirmation service. May all remain faithful to their confirmation vow to the end!

During the early part of May, Walter Sering received severe burns on both of his hands while at his work in an upholstering shop. He was treated for several weeks in his home but later was taken to



Passavant Hospital in Chicago. At this date he is still confined to the hospital but is now on the way to full recovery. We feel happy and thankful with him that he can keep the use of his hands. It was the left hand which suffered the greater injury.

Recently we were privileged to become acquainted with, and to welcome into our midst, Mr. Chester Colton, formerly of St. Louis, Mo., where he was confirmed this spring.
E. J. SCHEIBERT

Cleveland Mission.—On July 18 the Rev. Theo. Frederking of Shelby, Mich., was installed in Zion Lutheran Church, Cleveland, O., as the new missionary to the deaf for Ohio by Pastor Theo. Schurdel, assisted by Pastors J. Baumgaertner and J. H. Meyer. Missionary Borchardt of Detroit, Mich., interpreted the service for the deaf. We wish Pastor Frederking the Savior's bounteous blessing in his new field of labor.
O. C. S.

THEODORE ROOSEVELT said: "I consider it my greatest joy and glory to hold up Christ as the Hope and Savior of the world."

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Rev. Theo. Frederking, Cleveland, O.
The new missionary for Ohio