

The Deaf Lutheran

A MISSIONARY MONTHLY

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

Published monthly by Concordia Publishing House, St. Louis, Mo. Subscription price, 25 cts. per annum anywhere in the world, payable strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on January 14, 1935.

Vol. 30

St. Louis, Mo., August, 1938

No. 8

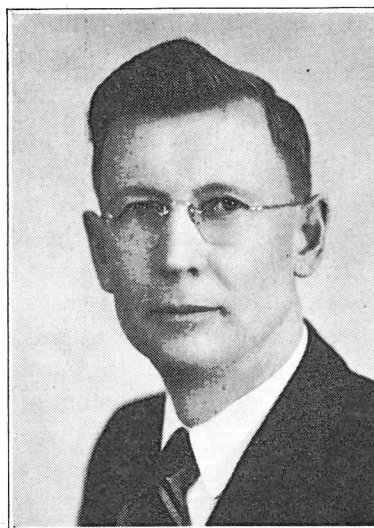
Meeting of Ephphatha Conference

June 10—14 the Ephphatha Conference of Lutheran missionaries to the deaf met in Holy Cross Deaf Congregation, St. Louis, which has been mourning the untimely death of its pastor, Rev. F. A. Hischke, since last February. While these deaf were without a regular pastor, Student Walter Uhlig preached for them every Sunday and served them in other ways. Mr. Uhlig is to be warmly commended for his splendid work in arranging for this conference under extraordinary difficulties. He was assisted by a second-year student of our Seminary, Mr. Floyd Possehl, who is now serving the congregation until the arrival of its new pastor, about the middle of August.

Since the last meeting of our conference in 1936 our missionary in Chicago accepted a call to a large hearing congregation; and now Pastor N. P. Uhlig, who has served a much larger hearing congregation at Shawano, Wis., has accepted the call to the St. Louis deaf congregation. Thus the same Lord who smote the deaf flock a few months ago has already bound up its wounds and has supplied it with a shepherd of outstanding ability and experience. For this loving-kindness the deaf there should give hearty thanks to God, the Giver of every good and perfect gift.

Their new pastor does not come to them as a weak novice. While Rev. Uhlig was pastor of Our Savior Deaf Congregation in Chicago from 1912 to 1918, he trained for service among the deaf one of our missionaries who has been with the deaf for over twenty years and who never fails to express his thanks for the thorough, efficient, painstaking training Pastor Uhlig gave him. This writer has always

deplored the fact that Rev. Uhlig's special gifts and talents, his truly unusual knowledge of the deaf and his superb command of the sign-language, has not been used to its full extent during the past twenty years. His extensive pastoral experience in large congregations dur-



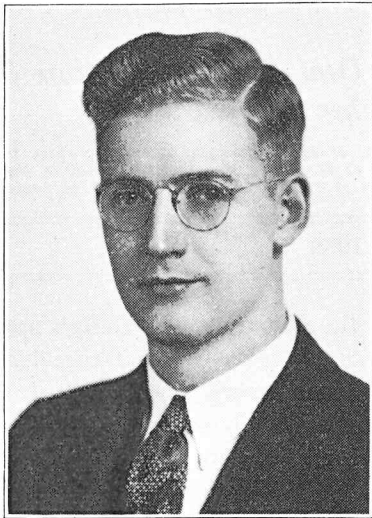
Rev. N. P. Uhlig

ing these same years, however, will prove of great value and blessing to the St. Louis deaf and our work among the deaf in general. Pastor Uhlig comes not as a social leader, but as a spiritual adviser and guide.

This year sees the third generation of the Uhlig family in the field of service to the deaf. Pastor Uhlig's sainted father, Mr. D. Uhlig, was a teacher of the deaf in our Lutheran school in Detroit for many years; his son, Candidate Walter Uhlig, will have charge of the Spokane, Wash., deaf congregation temporarily and also give Rev. Westermann of Seattle much-needed

help by taking over his work in the Montana stations.

Very much time was devoted to the study of the sign-language in order to find always



Walter Uhlig, Spokane, Wash.

better and clearer ways of presenting the truths of the Christian religion. Since the sign-language is quite different from any spoken language, it presents one of our greatest problems. Pastors Gaertner and Salvner led a discussion of signs according to the *Manual of Signs* by Dr. J. S. Long, which is our standard, the best book of its kind that we know. To assure ourselves of a supply of this valuable authority, it was decided to purchase fifty copies for the use of future pastors of the deaf.

Because our conference realizes the importance of thorough, systematic training for our staff, Pastor Eichmann was asked to read a paper on "The Qualifications and Training Required for a Missionary to the Deaf." Since only one member of our Mission Board could be present to hear this paper read and discussed, it was offered to the Board for careful study.

Four Gospel-lessons were presented in signs by Pastors W. Ferber and E. Mappes and discussed by the conference.

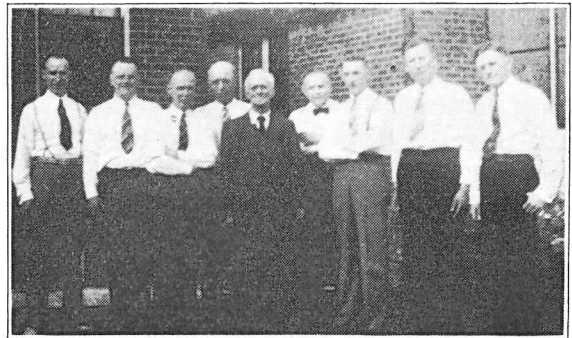
The deaf enjoy the signing of hymns, and therefore a committee has been working on a book of hymns for the deaf, rewritten in such a way that the deaf will really understand them. Several hymns were presented in signs by Pastors Westermann, Beyer, and Salvner.

Papers on 1 Cor. 7:17-36 and on Rom. 1:18-32 were read by Pastors Salvner and Scheibert. Pastor Boll read a paper on "The Minimum Instruction and Memory Work Required for Confirmation of the Deaf."

Pastor Borchardt spoke on our Lutheran school at Detroit, requesting that deaf children, especially those from Lutheran homes, be sent to our own school. At present three new buildings are being erected to accommodate the greatly increased enrolment more safely and more comfortably.

The first missionary of our Synod to die while in active service of the deaf was Rev. F. A. Hischke. In his memory the Ephphatha Conference members have raised a modest fund, which will be used to furnish something for the altar of the chapel to be erected for the deaf in St. Louis during the coming months.

Sunday afternoon eight of the missionaries called on Pastor C. Schubkegel and spent a very pleasant afternoon; others called on him at other times. Rev. Schubkegel gave the most fruitful part of his life to the service of the deaf; and while it is not generally known, those who are familiar with the history of the St. Louis field can see how richly God blessed the labors of the quiet and unassuming but capable and consecrated former pastor of the



The Rev. C. Schubkegel and Some Members of the Ephphatha Conference who Visited Him on June 13

St. Louis deaf. God has laid a heavy cross upon this aged servant; may He give him patience and strength to bear it in cheerful submission to His kind and gracious will!

Visitors included Pastor N. P. Uhlig, who was in St. Louis on synodical business at the time and found time to attend some of the sessions; Mrs. E. Mappes and several of our St. Louis deaf; Candidate Walter Uhlig and

Student Floyd Possehl. Another welcome guest was one of our zealous volunteer workers, Prof. E. A. Wolfram of our St. John's College in Winfield, Kansas, who has served a group of deaf at Winfield and confirmed eleven deaf there in 1934. In addition to this he has given sign-language instruction to about thirty ministerial students and several young lady students of that college who are taking pre-deaconess courses. Professor Wolfram deserves public recognition for, and acknowledgment of, his personal and active work in the spiritual interests of the deaf. These services he renders without remuneration of any kind.

Other pastors of our Synod who have given unstintingly of their time and efforts on behalf of the deaf are: the Revs. K. A. Kriesel of Waterloo, Ontario, J. A. Resner of Great Bend, Kansas, and A. H. Besalski of Baton Rouge, La. Let us thank God for such men.

On Sunday morning a service was held in which the visiting pastors partook of the Lord's Supper. Pastor Wm. Gielow delivered the preparatory address and Rev. R. F. Cordes the sermon.

The deaf gave a reception on Friday evening, enabling the deaf and the missionaries to become acquainted. Monday evening a social was held in which moving pictures were shown of Dr. E. M. Gallaudet, Dr. E. A. Draper, and Dr. Thomas Fox. The proceeds were given to the N. A. D. By taking moving pictures of some of the masters of the sign-language, it is hoped that the signs will be preserved in their purity and clarity for future generations of deaf people, a very worth-while object, which we wish to encourage.

Rev. E. Eichmann was reelected chairman and Pastor M. Mueller, secretary. Pastors Gaertner, Boll, and A. E. Ferber were reelected members of the Program Committee.

The invitation of the Milwaukee deaf congregation to meet in that city from September 29 to October 3, 1939, was accepted.

A vote of thanks for all their kindness and hospitality was extended to the pastor, Rev. C. Nitz, and the members of St. Stephen's Lutheran Church, where all the sessions were held, to Holy Cross Deaf Congregation, to Candidate Walter Uhlig and Student F. Possehl, and to Rev. E. T. Lange for providing housing for the missionaries at Concordia Sem-

inary. Hearty thanks of the conference are also due Rev. E. G. Nachtsheim, without whose services it would not have been possible to meet in St. Louis this past June. J. A. C. B.

Studies in Luther's Catechism

THE FIRST ARTICLE

"I believe that God — still preserves them"

We have learned to say, "I believe that God has made me." Now, God does not do like a carpenter, who, having finished a house, leaves it and goes about to build another. No, God has not only made all things, but He still preserves them.

"Also Clothing and Shoes, Meat and Drink"

"Clothing and shoes." You need them to protect you against wind and storm, against heat and cold. And God gives them. But some one replies, "God gives me neither clothing nor shoes. I buy all I need." True; but whence would you get clothing and shoes if God would not provide wool and cotton and linen and leather? Furthermore, you need also "meat and drink." And God gives also these, as Luther says. Here, again, some one may object and say, "Food we either buy or raise in our garden. If we would not have worked, we would have nothing." True, God wants us to work. He says: "If any would not work, neither should he eat," 2 Thess. 3:10. But that does not prove that God does not give daily food. God must give us work and then also health and strength for work. And who lets the wheat grow, from which the flour that you buy at the store is made? Who lets the grass grow for the cattle, so that we can obtain meat and milk and butter from them? Who gives rain and sunshine and lets vegetables grow? Do you, or does any other man? Can you make one kernel of wheat? Oh, if God would not give food and drink, we would all miserably perish in one day.

**"House and Home, Wife and Children,
Fields, Cattle, and All My Goods"**

But still more we need. We need a roof over our heads to protect us from rain and snow, from heat and cold. What a blessing house and home are the people in war-stricken

China and Spain can tell you. Home — what a blessed place! “Home, sweet home! There’s no place like home!” And in the home “wife and children,” also great blessings from God. Solomon says: “A prudent wife is from the Lord,” Prov. 19:14, and David says: “Children are an heritage of the Lord,” Ps. 127:3. And so everything else that we need, such as fields, cattle, and all goods, is from the Lord. Therefore Jesus teaches us to pray to God, “Give us this day our daily bread.”

Trust in the Lord Always

How greatly blessed we are to have such a good Father and kind Savior! Therefore Jesus in His wonderful Sermon on the Mount tells us not to worry, saying: “Take no thought for your life what ye shall eat or what ye shall drink nor yet for your body what ye shall put on.” And why not? He says that, since our heavenly Father feeds the fowl of the air and clothes the grass of the field, will He not much more feed and clothe you and me? Read Matt. 6:25-36. During these troublous times learn to say in true faith: “I believe that God still preserves *me*.”

J. L. S.

THE BREAD OF LIFE

Bible-Study for August

“I went to the house of God with the voice of joy and praise.” Ps. 42:4

Bible-Lesson: Mark 11:15-19

“And they come to Jerusalem; and Jesus went into the Temple and began to cast out them that sold and bought in the Temple and overthrew the tables of the money-changers and the seats of them that sold doves and would not suffer that any man should carry any vessel through the Temple. And He taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? But ye have made it a den of thieves. And the scribes and chief priests heard it and sought how they might destroy Him; for they feared Him because all the people was astonished at His doctrine. And when even was come, He went out of the city.”

After His triumphal entry into Jerusalem on Palm Sunday, Jesus went into the Temple and “looked round about upon all things.” There He saw many things that displeased Him very much; but as it was then late in the day, He left the Temple with the Twelve and returned to Bethany to spend the night there. On Monday morning He and His disciples returned to Jerusalem. On this Monday morning the in-

cident occurred which Mark relates in verses 12-14, the cursing of the barren fig-tree.

Now Jesus continued His journey to Jerusalem and immediately went up to the Temple. There He saw again the things which had displeased Him so much the day before: the holy Temple converted into a busy marketplace, where people were selling and buying the animals necessary for the sacrifices, cattle, sheep, and doves, and where the money-changers were exchanging foreign money for Jewish money. In His holy wrath Jesus cast (drove) out all the sellers and buyers and overthrew the tables of the money-changers and the seats of them that sold doves. When these had all been driven out, He did not even permit any one to carry a vessel or basket through the Temple. God’s Temple was a holy place, and Jesus demanded the people to regard it as such. Surely these people should have known that God’s Temple was to be used for prayer and worship; for in God’s Word it is written, as Jesus pointed out to them: “My house shall be called of all nations a house of prayer.” Instead of using it for prayer and worship, however, they made of it a den of thieves, where they carried on traffic for their own profit and gain.

When the scribes and chief priests heard Jesus’ teaching and saw how the people listened to Him with astonishment, they sought ways and means to destroy (kill) Him, for their hearts were filled with bitter hatred against Him. In the evening therefore He again left the city; His time to suffer and die had not yet come.

As you study this portion of God’s Word, remember that your church is also a holy temple of God, which you are to use for prayer and worship. Do not dishonor His holy place by bringing into the house of God those things which are displeasing to Him. Let your church be a place where God’s honor dwells, a place where you enter with the voice of joy and praise to God. E. EN.

The Deaf Lutheran

Official Organ of Lutheran Church Missions for the Deaf
Published Monthly

Twenty-five Cents per Annum in Advance

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

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

Send all articles intended for publication in this monthly to Rev. O. C. Schroeder, B. D., 1648 E. 85th St., Chicago, Ill.