

The Deaf Lutheran



*Ephphatha, that is
Be opened.*

MARK 7:34

Volume 50

MAY 1958

Number 5

Ascension and Pentecost

Let songs of praises fill the sky:
Christ, our ascended Lord,
Sends down His Spirit from on high
According to His word.
All hail the day of Pentecost,
The coming of the Holy Ghost.

The Spirit by His heavenly breath
Creates new life within;
He quickens sinners from the death
Of trespasses and sin.

The things of Christ the Spirit takes
And shows them unto men;
The fallen soul His temple makes,
God's image stamps again.

Come, Holy Spirit, from above
With Thy celestial fire;
Come and with flames of zeal and love
Our hearts and tongues inspire.
Be this our day of Pentecost,
The coming of the Holy Ghost.

THOMAS COTTERILL, 1819

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 (Serving the Deaf and the Blind)

These ministers preach in more than 275 cities in our land; they conduct classes in religion at over 50 city and state schools for the Deaf. You will find them ready to serve you; call upon them or write to them. The Deaf need God's Word.

THE DEAF LUTHERAN

Official Paper of Lutheran Churches of the Deaf

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May

This year the month of May brings us four Sundays and some other notable days of the church year. The names of these four Sundays are Cantate (Sing), Rogate (Pray), Exaudi (Hear, O Lord), and Pentecost. The first three are Latin words, the first words of the short prayer on these Sundays, spoken as the pastor enters the chancel or steps up toward the altar, after the Confession of Sins and the Absolution have been said with which the main Sunday service begins. When the Confession of Sins and Absolution are spoken, the pastor usually stands at the fore or lowest part of the chancel, which is that section of the church in which the altar stands. The Introit is the short prayer spoken as he then steps up toward the altar; and since the language in the early church was Latin, the Latin names of the Sundays have been retained.

Pentecost is a Greek word and means fiftieth, the day being the fiftieth day after Easter, the day of the coming of the Holy Ghost. The Lord ascended to heaven on the fortieth day after Easter, and so the Thursday between Rogate and Exaudi Sundays is Ascension Day. The first day of May is the day of Saints Philip and James, the son of Zebedee, the first of the Twelve to give up his life, being beheaded by order of the Jewish King Herod Agrippa I about A.D. 41.

At Easter and in the weeks after Easter the bells of victory are still clearly heard in the lessons and sermons. Cantate Sunday is the fourth Sunday after Easter, and we are reminded to sing, for "the voice of rejoicing and salvation is in the

tabernacles of the righteous." The next Sunday, Rogate, Prayer Sunday, reminds us of the great privilege of prayer. Ascension Day comes in this week; it is the festival of Christ's withdrawal of His visible presence here on earth and His visible demonstration that our home now is above. Then follows Exaudi, on which as on some of the preceding Sundays we are being prepared for the coming of the Comforter, the Holy Spirit, who on Pentecost was poured out upon the Twelve who became the inspired leaders and messengers of the Gospel.

Let us appreciate the meaning of Pentecost. Take away the Holy Spirit and there is no spiritual life. He alone can create it in us through the Word and the Sacraments. He must keep us in the faith through the Word and the Sacraments. He teaches us to pray and to testify.

In America we observe two days which, while not belonging to the church year, still are meaningful. On the Second Sunday of the month Mother's Day is usually now observed in America, and on the 30th day of May, Memorial Day. They are meaningful, but in our churches we do not give them the same place that the deeds and acts of God deserve and must always have. We remember our mother and father indeed, and thank God for them, and our dead and the soldiers that died in the defense of our country. But what God has done for our salvation, that alone is the great subject matter of our worship every Sunday.

"AMID the sternest trials the most upright Christians are usually developed."

CHARLES H. SPURGEON

1957 Statistics

Services Held	4,894
Attendance	125,744
Voting Members	606
Communicant Members	4,656
Communed	19,819
Souls on Lists	10,115
Instruction Periods	5,573
Deaf Children in Classes	2,054
Calls Made	21,448
Children Baptized	217
Adults Baptized	63
Children Confirmed	109
Adults Confirmed	168
Marriages Blessed	82
Funerals	91
Offerings, Home Purposes	\$85,218.61
Offerings, Missions	\$18,883.42
Total Offerings	\$104,102.03

With thanks to God we can record an increase in the number of communicant members. At the close of 1956 we had 4,438, and at the close of 1957 there were 4,656, an increase of 218, of whom 63 adults were baptized and 168 confirmed, and 109 children were confirmed. This surely made the angels rejoice, for our Savior tells us: "There is joy in the presence of the angels of God over one sinner that repenteth."

The number of those who partook of the Lord's Supper during 1957 was 19,819, 266 more than in 1956. That gives us an average of four for each communicant. However, in some fields the average is 5, 6, 7, yes, in one congregation the average is 21. This congregation celebrates Holy Communion every Sunday. Some have come more frequently than 4 times, and therefore some have come only once during 1957, and some perhaps never. That is despising the Sacrament. How often have you come to the Lord's Table during 1957? Our Lord Jesus tells

every one of us: "This do, as oft as ye drink it, in remembrance of Me." Therefore during 1958 let us often go to the Table of the Lord for the strengthening of our faith in His forgiveness and for increasing our love to Him and to all people.

Services and Attendance

During 1957 our 38 full-time workers conducted 4,894 services. These were attended by 125,744 Deaf, an average of 25 for each service. If all our members had come to church regularly, the number would have been much greater. How often were you in the house of God? Did you attend every service in your city and say with David in Psalm 122:1: "I was glad when they said unto me, Let us go into the house of the Lord"? However, we rejoice with thanksgiving that we could bring the story of Jesus and His love to 125,744 Deaf.

But we have reached many more. There are recorded 5,573 periods of instruction. If we assume that only one attended these periods, that would add another 5,573 to whom we could bring the Word of sin and grace. However, many of these periods were attended by more than one, especially in the schools where we work. Some of our workers have 85, 90, 111, 120, 163 enrolled in their religious classes. Total enrollment of Deaf boys and girls enrolled in our religious classes is 2,054. Many of these meet every week, about 36 times a year; therefore at a very conservative estimate we can add another 50,000 to whom we could bring the Word of Jesus and His love. Then, in many congregations and stations we have Bible classes, and thus another goodly sum may be added. Furthermore, our mis-

sionaries made 21,448 calls. For each call we must figure, at least, one deaf person. That would add another 21,448 to whom we could bring Christ crucified. With all these added we can say that we reached about 200,000 Deaf, if not more, during 1957. What a wonderful blessing that we could bring Christ and His cleansing blood to so many Deaf! May our dear Lord, who wants all to be saved, richly bless the preaching of His Word.

Offerings and Contributions

In 1956 our Deaf contributed \$95,603, an average of \$21.54 per communicant. During 1957 contributions amounted to \$104,102.03, \$85,218 for home purposes and \$18,883 for Synod's work. That gives us an average of \$22.35 for each communicant. One congregation of 30 members has an average of \$38.75, and the field an average of \$39.18. Another congregation of 55 members averages \$84. These Deaf and many others surely have shown great love for the Lord Jesus and His soul-saving work, for He laid down His life for them. May every one of us bear in mind these words of Paul: "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Corinthians 8:9). Then also heed these words in 1 Corinthians 16:2: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." The Holy Spirit says that *everyone* should lay aside on the first day of the week (every week) as God hath prospered (blessed) him. God grant this to every one of us unto the glory of our Savior's name.

May our dear Lord during 1958 graciously grant that every one of us will love to go to the house of God regularly and to sit at Jesus' feet, eagerly attend Bible classes for the study of the precious Word of God, often partake of the Holy Supper, and gladly and willingly bring his offerings to Christ for His soul-saving work! In Jesus' name. Amen.

J. L. S.

Rev. Lee W. Lennon Dies

On January 12 last Rev. Lee W. Lennon passed away at Ottawa, Kans., after a lingering illness. He was 34 years old, having been born August 20, 1924, at Ashtabula, Ohio, to Lee and Anna Niskinen Lennon. He was a veteran of World War II and was severely injured. Returning home, he entered Concordia Theological Seminary, Springfield, Ill. Interested in the Deaf, he studied the sign language at the seminary and was active in the Sunday school of Christ for the Deaf Chapel at Jacksonville, Ill., and also served frequently in the Lutheran classes at the Wisconsin School for the Deaf at Delavan, Wis. His vicarage of two years was spent in the service of the Board of Missions to Deaf in the Southern Dixie Field at Jackson, Miss. After graduation he held pastorates in the combined Bucklin-Ashland parish of Redeemer and Faith congregations and in Faith Lutheran at Ottawa, Kans., hearing congregations all. He leaves his wife, Mrs. Annie Sanders Lennon, three sons, Emmett, Richard, and William, and a daughter, Iris. His body was laid to rest in Hyland Cemetery, Ottawa, January 15.

Money

Money has few enemies. Everybody likes it. Nearly everybody is after it. Some people are altogether lost without it and become extremely happy to get their hands on it. Some will do anything in order to get it. For some people life is worth living only if they have money. Some will rather give up their life than their money. To make money means success to many; to fail to make money stamps many people as flat failures in the eyes of others.

Money is useful; for with it one can obtain needed or desired things. Money is valuable as it represents worth and not trash.

Yet money can be dangerous. It can turn people's heads. It can make people proud and haughty. It can ruin people's body and soul.

Again money can be a wonderful means to do great things. It all depends upon the person in whose hand money is. If the person controls money, being guided by correct standards, money is a blessing. If money controls the person, becoming his highest good, or god, it can be a curse.

Money can be gotten properly; but it can also be gotten wrongfully. If gained as fair pay for labor or services or goods, or as a gift, it is honestly obtained. If it is stolen, it is tainted and brings not blessing. Money gained by not giving full labor value is not blessed. Profit gotten by false wares and exorbitant interest and withheld wages is called a burden of thick clay by Habakkuk.

Money can be stolen from such as are entitled to it by using it for other things; stolen from wife and

family by being squandered for improper things and selfishly desired luxuries. Money can be stolen from God by not giving Him His share for church and charity.

What should we do with our money? Shall we spend it or save it? Money should be used, not hoarded. To save just to have a pile and a big bank account is not good. Man is told to "work with his hands the thing that is good, that he may have to give to him that needeth," Ephesians 4:28. To save in order to help yourself or others in need in the future is wise; but to save in order to have a big pile is not wise. Giving to the Lord and to the poor is actually to put it into God's bank, and such money is never lost. Wiped out in the depression some years ago, a man was told that now he could have use for the money he gave to church and charity, but he answered: "What I saved and kept, I lost; what I gave, I have and kept."

Rich people should often read 1 Timothy 6:6-18. There is wisdom.

The United Lutheran Church of America has a number of pastors doing work among the Deaf in Eastern Pennsylvania. Five men, having hearing churches, give time to the Deaf, and in Philadelphia Pastors Schearer and Goos serve St. Philip's for the Deaf Church, Pastor Goos working also among the Deaf at Reading and Allentown.

On Christmas Eve the Christmas message was broadcast behind the Iron Curtain in Magyar over Hungary's Budapest station and over 12 stations in Poland and in Czechoslovakia and in East Germany.

"Ride 'Em, Cowboy!"

The *Bethesda Messenger* is the paper of "the House of Mercy," Bethesda Lutheran Home, Watertown, Wis., where several hundred people of all ages, epileptic or mentally weak, receive loving care. We would like to pass on to our readers a happy story which will make them glad too and which we read in the *Bethesda Messenger*.

Little Gary Beyer is one of the lads living at Bethesda. His home is in Hinckley, Minn. His parents cannot, as so many others, pay all it costs to care for him. So his mother, Mrs. George Beyer, got an idea. She had a chance to tell her story on the TV "Strike it Rich" program and wanted to win some money and help for that Home. Besides some gifts for herself and family she got \$400 which she donated to Bethesda Home.

The Beyers had brought Gary's pony to Watertown for Gary and other children to ride. When she told about that, the master of ceremonies of "Strike It Rich" promised to give one pony too, and two more ponies were promised in long-distance phone calls, and the Watertown local radio station received calls that three more ponies would be given. So now: "Ride 'Em Cowboy!"

And the mayor of Popcornville, Nashville, Tenn., sent enough popcorn to make 441 pounds of popcorn. That ought to make a mountain higher than Rib Mountain near Wausau, Wis., which is 1,940 feet high and claims to be the highest "mountain" in seven states.

Well, anyway, we all are surely glad for the folks at Bethesda!

Ephphatha Conference will meet from Saturday morning, August 23, to Wednesday noon, August 27, at Concordia College, St. Paul, Minn. The Regional Representatives will meet Friday evening, August 22. These dates are final.

Great Lakes Conference will meet May 24 and 25 in Fort Wayne, Ind. Topic: "The Holy Bible, the Inspired Word of God."

Eastern Seaboard Deaf Conference will meet at Pocono Crest, Pa., June 6—8.

Northwest Lutheran Laymen's Conference will meet July 18—20 at Camp Lutherland, near Tacoma, Wash.

Montana Lutheran Lay Conference will meet August 9 and 10 in Rockhaven Chapel camp in Gallatin Canyon about 20 miles north of Yellowstone Park, near Bozeman, Mont.

The North Central Regional Deaf Conference will meet at Milwaukee, Wis., August 9 and 10. In connection with this meeting the 60th anniversary of Emmanuel Deaf Congregation will be commemorated.

Midwest Deaf Conference meets in Denver in September.

At the end of 1957 there were 382 vacancies in The Lutheran Church — Missouri Synod, congregations without pastors. One hundred sixty names of pastors were removed in 1957 from the list of active pastors through death, retirements, and resignations.

Sturgis, Mich. — Robin Lee Felts, the son of Mr. and Mrs. Robert Felts of Coldwater, Mich., born August 21, 1957, was laid into the arms of Jesus in Holy Baptism on September 20 by Rev. N. E. Borchardt. Sponsors



are Mrs. Dorothy May and Mr. Clifford Doudt, shown with Pastor Borchardt on the accompanying picture.

MRS. BERTHA MORDAN

Boston, Mass. — The angel of death came to **Mr. Alfred Bluemke** of Webster, Mass., on January 20. He was given Christian burial by Vicar Louis Jasper. — **Patricia Gwendolyn Pratt**, daughter of Mr. and Mrs. Virgil Pratt of Bangor, Maine, was baptized February 28.

Omaha, Nebr. — Bethlehem Deaf Church has asked for a candidate from the graduating classes of our seminaries to become chief pastor of the field. Rev. Mappes who had since his heart attack last May been very ill and is still weak, wishes to be the

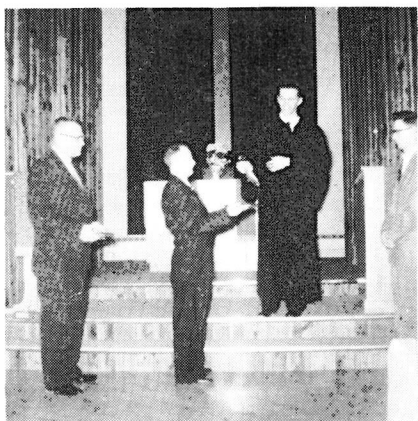
assisting pastor, leaving the administrative duties to a stronger man. Pastor Mappes has been able to continue to do most of his work after his long illness, Mrs. Mappes faithfully helping him in the school work. Good news!

Indianapolis, Ind. — Mrs. Ruby Lucille Dippold Jarboe, nee Brookman, aged 55, departed this life on February 11 on the operating table of General Hospital, Indianapolis. She had been ill with pneumonia, but had been afflicted with a number of ailments, necessitating the operation. She was given Christian burial on February 13 at her former home town of Farina, Ill., services being conducted by Pastors G. Merrell and L. J. Wyssman of St. Peter's Lutheran Church, Farina. She leaves besides her husband, Clarence Jarboe, three children and six grandchildren. Her first husband, Henry Dippold, had passed away in 1954. She was confirmed by the sainted Rev. Wm. Gielow. She loved her Savior and her church dearly.

On February 15 the angel of death came to **Fred Christ Draeger**. He was one of the very oldest Lutheran Deaf in Indiana and saw the beginning of the work of our church among the Deaf in Indiana under Pastors H. Bentrup and A. Boll, and then under Pastors C. Schubkegel, Wm. Gielow, H. Schauland, M. Kosche, and Gene Merrell. He loved his church and Lord ardently; and when in recent years age had made

him very feeble, his favorite place in his room was before a large picture of Jesus, and no visitors left his room without having been directed to the picture of the Savior whom he loved. He was laid to rest on February 18 at Indianapolis. He leaves his widow, Mrs. Anna Wiehe Draeger, and a daughter and two grandchildren. "Blessed are the dead that die in the Lord."

Jacksonville, Ill. — March 23, a free-of-debt thanksgiving service was held at Christ for the Deaf



"Burning the Bill" — Mr. Earl Boucher (left), Builder of Christ Deaf Chapel at Jacksonville, Ill., having marked final bill "Paid in Full," Pastor Thies consigns it to the flames

Chapel, the occasion being the final payment, which marked the completion of the entire plant, the last building operation having been the construction of a bath and two bedrooms upstairs. The speaker for the occasion was Pastor N. P. Uhlig, during whose pastorate the building was constructed. Comparing the difficulties of the building of this chapel with the troubles Zerubbabel had when the temple at Jerusalem was rebuilt after the Babylonian exile of the Jews, which building took twenty years, he told the story



Though woodsmen say that "wood smoke smells," Pastor Thies seems to enjoy the smoke of the final bill coming from Trustee Wilson's tray

of the building of this chapel, which took five years. This chapel, however, has been in use now for five years, and the entire cost of \$110,000 is all paid. He urged that we today, like the Jews then, use the building with great joy and use it for the purpose for which it was built, namely, to bring the Gospel to the Deaf, and in particular to the deaf children of the Illinois School for the



Left to right: Trustee Kenneth Wilson holding tray with ashes of the last bills; Rev. Thies, pastor of Christ for the Deaf Chapel at Jacksonville, Ill.; Rev. Uhlig, guest preacher, during whose pastorate chapel was built; President Clarence Broecker, looking very happy; and Treasurer Parke Moses, looking very much relieved

Deaf. — A memorial gift by Mr. Theodore Zimmer in memory of his parents, Mr. and Mrs. Theodore Zimmer, Sr., both of whom were killed in an auto accident on Thanksgiving Day in 1956, gave Christ Deaf Congregation a new typewriter and a new mimeograph.

Great Falls, Mont. — Rev. Hauptmann has a good helper in **Mrs. June Meier**, who assists him in teaching the Junior class of eighteen pupils on Wednesday afternoons at the Great Falls School for the Deaf. Such a service is greatly appreciated; and such helpers have a great benefit themselves from this service, for as they teach, they learn themselves and thus get a deeper knowledge of the great saving truth of the Gospel.

Rev. W. Ferber of Fargo in a recent article in the North Dakota Edition of the *Lutheran Witness* told of his method of getting the deaf children in his classes at the North Dakota School for the Deaf to memorize the catechism and Bible texts. He employs older children to read and reread the material to the younger ones, who eventually are asked to write the material down on paper for the teacher. Not only do the smaller children thus get the matter, but the older ones constantly rehearse and relearn the truths thereby, and it is a good training for these to become leaders and helpers. The older pupil week after week deals with the same younger child; this gives the older one something permanent to do, and the younger one an "older brother" or "older sister" to look after the younger one. The method is that which Isaiah emphasizes for the teaching of children: "For precept (doctrine) must

be upon precept, precept upon precept, line upon line, line upon line, here a little and there a little" (Isaiah 28:10). By constant repetition the matter is firmly fastened upon the mind. All instructors of the Deaf know that memorizing is hard for the deaf child.

Rev. Robert M. Corl, Jr., of Oakharbor, Ohio, recently, in connection with the renewing of his subscription sent us a fine letter. He was an interested visitor at last year's Ephphatha Conference meetings in River Forest. His mother-in-law is a first cousin of Dr. J. L. Salvner, and he has had "good encouragement" from the latter for real interest in the Deaf and the sign language and finds the work rich and rewarding. He reports that he has been serving the Deaf of his area (Oakharbor lies midway between Toledo and Sandusky) for over two years now, his flock numbering 33, and he hopes soon to confirm ten more. The area had been served monthly from Detroit, but about four years ago Rev. William Nehrens gave the Deaf bi-weekly services. Thank you, Pastor Corl, also for the renewal and for the remark that you enjoy our magazine! We shall be happy to hear more of you and your work for the Deaf.

Chicago. — At the Illinois Home for the Deaf at Evanston **Mr. and Mrs. E. Whitson** read many books and magazines. Mrs. Whitson, deaf and sightless, has a teletouch machine, a combined ink and Braille writer; but she prefers the manual alphabet of the Deaf in conversation. The Deaf-Blind who visited President Eisenhower in Washington last fall after the world convention of Deaf-Blind in Chicago, used the

teletouch machine in conversing with him. — In December **Mr. Wm. Runyon**, a faithful Christian whom we knew for over 36 years, passed away in Kokomo, Ind. He received Holy Communion a few days before his passing. "Blessed are the dead which die in the Lord." — **Mr. and Mrs. Elmer Runyon** have been helpful to us in arranging services for the Deaf in Kokomo. — On February 23 **Mrs. Mary Oakley Runyon** was received into Christ's Kingdom of Grace by Holy Baptism. — At the Indiana Home for the Deaf we have four Deaf-Blind who read our 52-page Braille- and Moon-type magazines. We visit with them after every service separately. — **Mr. James Kearns**, Three Rivers, Mich., who was baptized recently, is in the hospital with a broken limb. He was struck by an automobile while crossing the street. At a recent visit to see him he was thankful to God for sparing his life. — At the Illinois Home for the Deaf in Evanston, Ill., **Mr. J. Meehan** suffered a stroke. He is resting at St. Francis Hospital. Mr. Meehan has been a regular attendant at our services for many years. May God's abiding presence comfort him. — When Dr. J. L. Salvner changed trains in Chicago on March 28, he telephoned the local brethren serving the Deaf. In harmony with the teaching of Jesus, Matthew 23:3, "One is your Master, even Christ, and all ye are brethren," our genial Executive Secretary believes that it is the function of Synod's officers to *work with* the pastors and to be interested in their welfare and problems. May God give our church many such understanding, consecrated leaders!

O. C. SCHROEDER

Denver, Colo. — A home was recently bought in Denver to serve as a parsonage for Pastor Clark Bailey and family. It is a roomy house of older construction and has been remodeled to some extent. It is a wise move of our Board of Missions to Deaf to buy homes instead of renting houses for the workers; for thus the home in the course of years becomes the property of Synod, and the headquarters of the workers becomes permanent. This means that two distinct advantages are obtained. The place is at 1230 Elizabeth St., Denver 6.

The **Des Moines Register** of February 14 brought an account of a special showing of "The Ten Commandments" film in which **Rev. Laurence M. Stacy** of Calvary Deaf Lutheran Church interpreted the dialog. In order to save time spelling out names, he had distributed beforehand a sheet on which the names that would appear were listed and had given them personal signs. Like Rev. Roland C. Gerhold of Newark, who has now twice interpreted the three-hour-and-37-minute-long film, Rev. Stacy used luminous paint on face and arms and hands which glows when exposed to the rays of "black" light. It is a big task to go through this long ordeal; but it is highly appreciated by the Deaf.

[Rev. Delbert Thies of Jacksonville uses the special gloves which the Editor had made years ago of luminous Strobolite cloth procurable from shops handling theatrical goods. These are readily slipped on and off and lend themselves very well to classroom and incidental film interpreting in darkened rooms.]

Madison, Wis. — Progress has been slower than had been hoped for in

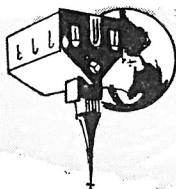
Not all churches have the same form of church government. In some denominations the clergy controls all things; this is called the hierarchical form of church government. In some denominations a few men control the affairs; the board may be called the board of elders or presbyters, and the members of the congregation have nothing to say off-

cially; we could call this the presbyterian form of church government. Then there is the congregational form of church government, in which all members have a say in the management of the affairs of the church. This is the form used in our Lutheran Church—Missouri Synod.

Synod is formed of many congre-

Congregations in Our Synod

Our Synod



Marietta Lou Stanford, daughter of Mr. and Mrs. Leonard Stanford (nee Cieslak), was baptized at Rockford, and on January 26 **Janet Kay Davis**, daughter of Mr. and Mrs. Howard Davis (nee Williams), was baptized at Madison. God keep these lambs. — **Mr. Miles Voss, Jr.**, of Columbus, Wis., and **Miss Patricia Louise Boehler** of Milwaukee were united in marriage at Milwaukee on January 25. God bless their union. — 1958 officers of the Madison congregation are **M. Voss**, president; **R. Nichols**, vice-president; **H. Schrank**, secretary; **Wm. Binn**, treasurer; **W. Schroeder**, financial secretary; **R. Horgen**, **R. Nichols**, and **H. Schrank**, elders; **T. Hansen**, **V. Hazelton**, and **A. Walsvik**, trustees. Officers of the Delavan congregation for 1958 are **O. Beaver**, president; **R. Sanderson**, vice-president; **G. Tscharnet**, secretary; **Wm. Kruckenberg**, treasurer; **E. Padon** and **R. Sanderson**, elders; **O. Beaver**, **R. Sanderson**, and **E. Padon**, trustees; **R. James** and **M. K.** W. Mueller, auditors.

the construction of the Delavan chapel, but the project is clearly going forward. The winter has been hard this year, which accounts to some extent for the situation. The roof is on the building, and the windows are in. Dedication is expected some time in spring before the close of the school year. The fund-raising campaign has so far brought in over \$13,000, and we have hopes that the entire amount of \$47,000 can be gathered before 1959. — **Rev. M. E. A. Mueller** has been helpful by temporarily taking over the services of **Oshkosh**, **Manitowoc**, **Sheboygan**, and **Menasha**, thus giving **Pastor M. Kosche** more time to devote to the campaign. — The communicants of the entire **Madison** field of **Pastor Kosche** number 218; in 1957, 152 services were conducted, eight persons were baptized, 17 were confirmed; \$6,790 was contributed by the **Deaf** for the work, and from hearing congregations and friends a little over \$9,000 was given for the building fund. — On December 1

gations, banded together in a common faith for the purpose of doing things that not one congregation can do alone; and it is true that there is strength in union. Missionary work can best be done thus, and colleges can be maintained for the education of pastors and teachers.

In our system the individual congregations are supreme in the conduct of their affairs; Synod and Synod's Districts cannot order or command any congregation to take a certain action; they can only advise and suggest actions. But that does not mean that a congregation can do anything it likes. Only such a congregation can be a member of our Synod that stands on the Bible as the only rule of faith and life, accepting it as the inspired Word of God, and accepting the confessional writings of the Lutheran Church with the three general Christian creeds as true statements and explanations of God's Word. And by asking to be a member of Synod a congregation promises to co-operate and help carry on the common work of Synod. It expects to receive the benefits, and so it properly can be expected to share the common burdens. So it will send contributions to help; it will encourage its sons and daughters to become pastors and teachers and deaconesses, for it will need its share of pastors and teachers in the future.

The congregation makes its own choice when a pastor or teacher is to be called, but it will gladly hear the suggestions of the synodical officials who not only know the needs of that congregation but know the talents and abilities of the workers in the field and thus can help to benefit the church in general by assisting that workers are placed

where their abilities can be put to best use. And when a pastor is called, the call must be unanimous; and if any man or woman would have a valid protest against the calling of that man, he would be ineligible. Such a protest to be valid must not be based on a general dislike of a pastor but rather on a circumstance that has caused the protesting member to lose confidence in that pastor as his spiritual leader.

A Good Answer

An unbelieving lecturer had just finished a speech to a large audience. "And now, does anyone have any questions?" he asked challengingly.

An old man who had been a drunkard most of his life but had become a Christian shuffled down the aisle to the platform. Taking an orange from his pocket, he began to peel it.

The lecturer asked him to state his question, but he just kept on peeling the orange and eating it slice by slice. Finally, wiping his hands with his handkerchief, the old man turned to the unbeliever and said: "Now, here's my question: Can you tell me—was that orange sour or sweet?"

"Idiot!" cried the lecturer angrily; "How do I know? I never tasted it!" To which the old man replied: "And how can you know anything about Christ if you have never tasted Him?"

How true! So many condemn Christ and the Christian religion not knowing what it really means and does because they have never tasted it. "Taste and see that the Lord is good," says the Bible.

Adapted from "Just a Minute"



What Are You For?

Everything has a purpose — forks are for eating, and hoes are for hoeing. You don't eat with a hoe or garden with a fork. Why not? Because that's not what they are for. If you don't know what a thing is for, how can you use it?

Do you know what **YOU** are for? The Bible says that God made you to serve and love Him: "Thou art worthy, O Lord, to receive glory and honor and power; for Thou hast created all things, and for Thy pleasure they are and were created" (Revelation 4:11). And Saint Paul says that Jesus died and rose again for us, so that we do not live selfishly, but unselfishly for **HIM**. (2 Corinthians 5:16)

So if you are aiming for money, popularity, or pleasure, **DON'T**. Just aim at loving God, because that is what *you* are for!

Because of selfishness man does not aim at loving God. When a man looks for a job, he is most interested in the pay. "How much does it pay?" he asks. If he really aimed at loving God, he would ask: "Will that job give honor to God, and will it help other people?"

The deaf printer may consider his job successful for two reasons: (1) He is able to do it, and (2) It provides him and his family a comfortable living. But are these the *main* reasons for becoming a printer?

By these two standards even a deaf peddler can be called "successful" — he is able to do it, and it provides him with money. The deaf printer should consider his job successful because it benefits society and gives glory to God. The printed word is an important means of communication. Newspapers, pamphlets, and books are valuable services for our modern society. So a deaf printer can share in serving his fellow man and his God as a printer. Some may even work where God's holy Word is printed and published in Bibles and other Gospel literature.

By the Christian way of thinking no occupation is successful unless it benefits our fellow man and honors our Lord Jesus Christ. And this is how every Christian should think of his work.

But you see how easily all of us forget this and think only of self and money. Let us bring this greed to our God and ask His forgiveness in the name of Jesus Christ! We have heard of Judas, who lost his soul because of greed and unbelief. Let us be on our guard! And you are on guard when you attend to God's Word at home, school, and church. His Word causes us to see our sins and then shows us God's Son, who died and rose again to pay for them.

AUGUST L. HAUPTMAN



Know Your Bible

Jonah

Jonah lived between the years 825 and 780 B. C. He was a noted statesman under Jeroboam II, the king of the Northern Kingdom of Israel. In 2 Kings 14:25 he is described as "Jonah, the son of Amitai, the prophet, which was of Gath-hepher." He was of the Tribe of Zebulun. Gath-hepher was between the Sea of Galilee and the Mediterranean Sea, only two miles from Nazareth.

It is nowhere stated in the book that Jonah wrote the book, nor is the date indicated when it was written. There are some very uncomplimentary things recorded in it, which a man would ordinarily not write about himself. It is a factual account of the mission Jonah had received of God to go to the large and wicked Assyrian city of Nineveh, which lay about 600 miles northeastward of Jerusalem and east of the River Tigris.

It is the story of a man who fled from an unpleasant duty. Jonah wished to escape that mission and took passage on a ship for Tarshish at the far western end of the Mediterranean Sea, now Spanish territory and at that time a colony of the seagoing Phoenicians. But a bad storm threatened the ship's destruction; and Jonah, spotted by the casting of lots, admitted his mistake of trying to escape his duty and was cast into the sea. But God provided a large fish or sea animal, which swallowed Jonah and after three

days on God's command vomited him out on the coast again. In chapters 1 and 2 this story and his prayer in the belly of the fish are recorded.

In chapter 3 we are told how Jonah was again sent and how he preached repentance and how the people repented. Thereupon he became disappointed and asked that God take his life. Going out of the city, he sat under a booth in the heat and waited to see what would happen to the city. God reproved him for his anger and let a gourd, or pumpkin vine, grow and give him shade, for which Jonah was glad; but the next day a worm nipped the gourd and caused it to die, and Jonah was again angry. God, however, set him right and reproved him for being unmerciful toward the people of Nineveh, showing that God is merciful. Thus Jonah, who had considered the heathen people not worthy of mercy, was condemned.

That God wants all people to be saved is the lesson of Jonah. Even today some people think or say that so long as they are saved, they do not care if others believe or not; such people are not mission-minded. They do not realize how wrong they are.

This book has always been the target of unbelievers who make fun about the story of Jonah and the big fish. But there is a record of a British sailor that had been swallowed alive and was rescued when the fish

was captured soon after the accident. This sailor was found unharmed but dazed, and the skin of his body had become affected by the stomach juices of the fish. But we are not going to have that prove the story of Jonah. It was a miracle; and Jesus Himself used Jonah as a type of Himself, confirming the miracle

and showing that Jonah's stay in the fish was a type of Christ's stay in the tomb from which Christ came back to life. Let us not doubt the Jonah story, and let us not do as he did, but become active missionaries and very happy people when we see that the preaching of the Gospel converts sinners to faith.



Devotions

"Light for Your Way"

Bible Readings for May 1958

May 1 — Isaiah 1:1-20

May 2 — Isaiah 6:1-13

May 3 — Isaiah 11:1-16

May 4 — Isaiah 34:1-35:4

May 5 — Isaiah 40:1-17

May 6 — Isaiah 43:1-25

May 7 — Isaiah 53:1-9

May 8 — Isaiah 55:1-13

May 9 — Isaiah 60:1-18

May 10 — Isaiah 65:1-12

May 11 — Jeremiah 1:1-19

May 12 — Jeremiah 2:1-28

May 13 — Jeremiah 4:11-31

May 14 — Jeremiah 15:5-21

May 15 — Jeremiah 27:1-15

May 16 — Jeremiah 29:1-14

May 17 — Jeremiah 31:15-34

May 18 — Ezekiel 2:1-3:11

May 19 — Ezekiel 12:1-20

May 20 — Ezekiel 18:1-32

May 21 — Ezekiel 22:1-31

May 22 — Ezekiel 33:1-20

May 23 — Ezekiel 34:1-16

May 24 — Ezekiel 36:16-38

May 25 — Ezekiel 37:1-14

May 26 — Daniel 2:24-45

May 27 — Daniel 3:1-30

May 28 — Daniel 4:19-37

May 29 — Daniel 5:1-31

May 30 — Daniel 6:1-28

May 31 — Daniel 9:1-27

"To Him give all the prophets witness." Acts 10:43

Bible Quiz

Since the first-born of a Hebrew mother and the first-born male of any animal belonged to the Lord, it had to be redeemed by a gift to the Lord; but what could a man do with the firstling of an ass if he did not wish to redeem it with a lamb? Exodus 13:13.

What is going to happen to those who think they are full and don't need the Lord? Luke 6:25.

What had God seen, said Jeremiah, that the wicked people had made the house of God? Jeremiah 7:11.

What was the penalty of a thief that stole something from someone who had borrowed it from somebody else? Exodus 22:7.

Who led King Solomon into sin? Nehemiah 13:26.