

The Deaf Lutheran



*Ephphatha, that is,
Be opened.*

MARK 7:34

Volume 51

FEBRUARY 1959

Number 2

MEMORABLE DAYS OF FEBRUARY 1959

- February 1 — Sexagesima Sunday
- February 2 — Presentation of Our Lord and Purification
of Mary
- February 8 — Quinquagesima Sunday
- February 11 — Ash Wednesday
- February 12 — Lincoln's Birthday (1809)
- February 15 — Invocavit, First Sunday in Lent
- February 18 — Death of Dr. M. Luther (1546)
- February 22 — Reminiscere, Second Sunday in Lent
Washington's Birthday (1732)
- February 24 — Day of St. Matthias the Apostle

THIS MONTH MAY BRING

Your Birthday: Thank the Lord!

The Day of Your Death: "Prepare to meet thy God!"

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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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Editorials



The Editor, Rev. Hoemann

"One Nation Under God"

I pledge allegiance to the flag of the United States of America and to the republic for which it stands; one nation under God, indivisible, with liberty and justice for all.

It was in June 1954 that President Eisenhower signed the act of Congress which added the words "under God" to our Pledge of Allegiance. When he signed the act, he said, "In this way we are reaffirming the transcendence of religious faith in America's heritage and future; in this way we shall strengthen those spiritual weapons which forever will be our country's most powerful resource in peace and war."

In brief, what the President said was this: Religion is important; faith makes us strong.

What do you think? Do you think the President was right when he said religion is important? I do. I think you do too.

If you believe that President Eisenhower was right, if you believe that *religion is important*, then do something about it! Show your love for God, support your church, help your pastor, and pray that God will give you faith to make you strong.

"With Liberty and Justice"

During the month of February we honor the birth of two great Presidents, George Washington and Abraham Lincoln.

Each of these Presidents deserves our honor for one particular thing. George Washington fought for our liberty. Abraham Lincoln fought for justice.

We have a responsibility to our country and to our government to keep up this fight for liberty and justice. No Christian can shirk this responsibility. It is ours to share.

A good Christian citizen will want to learn as much as he can about the goals of the political party to which he belongs. He will want to make sure that he votes for honest men to hold public office. And he will ask God to bless the efforts of our national, state, and local governments to remain free and just.

Guilty of Withholding Water?

The one crime in the desert which is considered greater than murder and worse than theft is to know the whereabouts of water and to withhold the information. The Bible Gospel of salvation through the faith in Christ Jesus — the spiritual water of life to a thirsty soul — is the well of water springing up into everlasting life. And this water of life is ours to give or to withhold.

Are we guilty of withholding? Or shall we rather say with the man in 2 Kings 7:9: "We do not well; this day is a day of good tidings, and we hold our peace. . . . Now therefore come that we may go and tell." We need to be filled with a 20th-century passion for telling the Good Tidings. We need to repeat the performance of the early church. Back there in the first century the disciples of Christ, with only limited means and facilities, did a mission job not yet equaled by us with all our radio, literature, air travel, and mechanical locomotion. They went everywhere, preaching the Word with zeal and fervor, impelled by the Holy Ghost. We need their vision for a worldwide Gospel-witnessing. We need a passion for souls to bring the lost back to our Savior.

From the SOUTHEASTERN DISTRICT
NEWS of the LUTHERAN WITNESS

Which Way?

A little girl had been pleading with her father to come to church with her. Somewhat irritated, after fifteen minutes of family argument, the father said: "You and your mother go your way, and I will go mine!"

"But, Daddy," said the little one, "which way are you going?" This was a question he had not figured on — and he did not know the answer.

"I am the Way," says Jesus; "no man comes to the Father but by Me." And the Savior does not say that we must come by way of Mary, but He says, "Come to Me!"

How to Get Something out of Churchgoing

If you want to get something out of anything, you must first put something into it. A field must be seeded and cultivated before one can harvest a crop. You can get nothing out of a bank unless you first put money into the bank in the form of deposits and savings. You can't even get a meal out of the kitchen if you do not bring some foodstuffs in.

In order to get something out of church, you must put effort into church and churchgoing. You must put something of yourself into it, thought, attention, love, prayer. Who does not carefully look at a flower will never see its beauty. But having once discovered the beauty of a flower, you will be looking for more and will appreciate them and love them.

"Keep thy foot when thou goest to the house of God, and be more ready to hear [to pay attention] than to give the sacrifice of fools [worship foolishly], for they consider not that they do evil" (Ecclesiastes 5:1). Going to the place where God's honor and Christ's love is shown us will make us leave the sanctuary every time with new love, praise, and thankfulness to Him who blesses us there.



Our Synod

The Preparatory Schools

By preparatory schools here are meant the educational institutions of our Synod in which students are prepared for the theological seminaries, particularly for Concordia Seminary at St. Louis. As was explained in a previous article of this series, a student must have been graduated from a college, at least have the equivalent of an A. B. degree in order to enter the St. Louis seminary.

A four-year college course leads to that degree, and a four-year high school course is required to enter a college. Since the goal of a theological student is a highly specialized profession, it has been found that a diploma from any ordinary high school or college is not sufficient because the ordinary high school and college permit a student to choose a certain number of courses which may not be practical for the study of theology and because the student may not be choosing courses that are definitely needed for the study of theology, particularly Latin, Greek, and Hebrew, and some other courses; and so even a college graduate may find himself in a position where he must make up certain studies in order to qualify.

So Synod's preparatory schools are maintained which offer such courses as are tailored to meet these requirements besides offering the usual high school and college courses that a student not wishing

to groom himself for the ministry would want in general higher education.

Synod maintains 9 such institutions in the United States and one in Canada. Nine of these are junior colleges, offering four years of high school and two years of college work. One is a senior college, offering the two upper years of college work to students who have graduated from the junior colleges and now are working to enter the Saint Louis seminary. This is the institution at Fort Wayne, Ind.

There was a junior college at Fort Wayne, Ind. Its story dates back to 1846, when it was founded by Dr. William Sihler, as related in the September 1958 *DEAF LUTHERAN*. Before becoming a junior college and academy in 1861 it served as a "practical" theological seminary; this was then transferred to Springfield, Ill. In 1953 the Fort Wayne junior college was voted closed and the present Senior College authorized. This was built at Fort Wayne, in a suburban area, since then annexed to the city, and was dedicated in 1958, but instruction began in 1957. Its first graduates will be dismissed to the St. Louis seminary in June of this year. Its enrollment now is 358. Its property is valued at eight million dollars.

Among the other nine junior colleges we find Concordia College, Milwaukee, which has an enroll-

ment of 503 students this year. It was founded in 1881 and came into control of Synod in 1887. Like the Senior College at Fort Wayne, it has no women students, since its facilities do not lend themselves to co-education at present, its campus being too small; at all the other junior colleges we find men and women students. The Milwaukee Concordia's valuation is set at about four million dollars.

Concordia Collegiate Institute at Bronxville, N. Y., was founded in 1881 and became a synodical institution in 1896. Bronxville is a suburb of New York City. Its property is valued at three and one half million dollars, and it has an enrollment of 351 at present.

At Concordia, Mo., about 70 miles east of Kansas City, St. Paul's College is located. It has 255 students at present, and its valuation is about one and one half million dollars. It was founded in 1884 and came into Synod's control in 1896.

Concordia College, St. Paul, Minn., was founded 1893. Its buildings are valued at two million dollars. Its enrollment is now 551 students.

At Winfield, Kans., about 190 miles southwest from Kansas City, St. John's College is located. Founded in 1893, it was operated until 1908 by the English Ev. Luth. Synod of Missouri, which in 1911 became the English District of Synod. From 1908 to 1911 the Kansas District operated it; then it came under Synod's control. Its property is valued at two and one half million dollars. Its enrollment now is 307 students.

Concordia College, Portland, Oreg., was founded in 1905. Its enrollment is 149 students, and its valuation is set at one million dollars.

California Concordia College at Oakland, Calif., was founded in 1906. Its enrollment numbers 197, and its buildings represent a value of about one million dollars.

Concordia College, Edmonton, Alberta, Canada, was founded 1921. Its valuation is set at about \$800,000. Its enrollment is 125.

Our youngest junior college is Lutheran Concordia College at Austin, Tex. It was founded in 1926. At present 131 students are enrolled there, and its valuation is set at one and one half million dollars.

These ten institutions employ about 210 instructors, and the operating costs were slightly over \$1,900,000 in the last fiscal year, which ended February 1, 1959.

And what is the purpose of maintaining these institutions? They are maintained in obedience to Christ's command to go and to preach the Gospel in all the world. The messengers must be well prepared, and that requires long and intensive training. And when these preachers go out with this good and costly preparation, they will find that their salaries will not approach those of other college graduates in the business and industrial world.

Let us realize our obligation always to improve the training of our pastors and teachers, and let us never forget to stand behind them and Synod with our prayers and our moral and financial support.

N. P. U.

Man needs God's help most when he does not feel the need of it.

THE easiest and surest way to drive out darkness is to bring in light.
E. N. LEJEUNE

Understanding the Church Signs

The Signs for "Worship" and "Adore"

Often one hears the complaint that in our sign language we have too much repetition of the same signs. This often is the result of speaking and signing at the same time. But the sign language has possibilities for variation. The Deaf can very readily give a shading to a sign. The words "adore" and "worship" are good examples.

During the Christmas season the story of the Wise Men from the East again came to the attention of Christendom. Matthew 2:11 we read, "They fell down and worshiped Him." Now the word worship means to give honor and reverence, and to be worshiped means to be worthy to receive honor and reverence.

The sign which we have inherited from the Deaf is descriptive, showing the outward action of worship. First kneeling is signed by crooking the index and middle fingers of the right hand and setting them down as knees in the upturned palm of the left hand. Then the sign for praying is added, interlocking the fingers of both hands. Some make the sign by laying both open hands together palm to palm as the praying hands in the well-known picture of Albrecht Durer.

Another sign for "worship" is the use of the letter "W" with both hands in which the index, middle, and ring fingers of the hand are extended. The palms are slightly forward, the left somewhat in back of the right; then with a graceful and bowing motion they are brought downward or towards the place of worship. This is a letter sign and has excellent use in the signing of

hymns. In first using it it is well to explain it after spelling it. In letter signs the first letter of the intended word is used in the motion. Formerly letter signs were very sparingly used, but now one sees more of them used.

Then there is the word "adore," not found in the Bible but occurring in the hymns at Christmas time. Must we now be limited to the two above explained signs? Not at all; just watch the Deaf. Now adore really means to speak to, to pray to, to reverence. But it expresses the inner feeling which we should have in our worship. Deaf women use a certain sign frequently for adore. They just adore someone's new hat or new dress. And the sign they use shows how they feel about it. Let us look at the sign they make.

The right hand is clasped over the left "S" or "A" hand. [In "A" the thumb is laid at the side of the index of the clenched fist, while in "S" the thumb is pressed against the back of the middle finger.] The hands are held out slightly below the chin; then with a tender and endearing pressure are brought against the heart and then extended towards the object which is adored. This sign can well be used as a variation. As Luther once used the language of the people of his day, we should be on the alert and see what the Deaf do with their language. Then we will bring the old story in a new and attractive dress.

G. W. GAERTNER

LIFE's greatest tragedy is to lose God and not to miss Him.

F. W. NORWOOD

Notes from the Executive Secretary's Desk

Greetings to everyone! Since the last time I wrote this column I have had a chance to meet some of you readers personally on my recent trips. The Lord's angels were with me as I made quick, safe trips to Washington (D. C.), New York, Hartford, (Conn.), Worcester (Mass.), Indianapolis, Memphis, Delavan and Madison (Wis.). It is always a great pleasure to get out into our congregations and preaching stations and see your love for the Savior in action. It was wonderful to worship with our members in New York, Evansville, and Madison and to join with them in praising our God in heaven. It was good to sit with the Deaf and study the Bible together in Bible classes at Worcester, Indianapolis, and Memphis. What a thrill it was to see the children eagerly learn God's holy Word, as we visited classes in New York, Hartford, Indianapolis, and Delavan, Wis.! In months to come we hope to visit many more congregations and preaching stations to have a chance to get to know you all personally. — Many, many thanks to Rev. Uhlig for the long hours he spent in editing the *DEAF LUTHERAN*. May God grant him and his wife years of blessed happiness together. — Welcome to Rev. Harry Hoemann, who now takes over the difficult job of editing this periodical. Let's all give him our support by sending him stories, features, and pictures he can use to make this publication interesting to us all. Congratulations to our new editor, who has not been a father for too long. — Watch for the February 24 issue of the *Lutheran Witness*. It will have a story

(Continued on next page)

1959 Conference Notices

The Ephphatha Conference will meet at the Lutheran School for the Deaf, Detroit, Mich., July 28—31.

The Dixie Deaf Lutheran Conference will meet April 4 and 5 at Memphis, Tenn.

The Eastern Deaf Retreat will be held June 5—7 at Pocono Crest Lodge, Pocono Pines, Pa.

The Great Lakes Regional Conference. Place and date of meeting have not yet been announced.

The Midwest Deaf Laymen's Conference will meet at Omaha, Nebr. Date is not yet announced.

The Montana Lutheran Deaf Conference will meet at Lewistown, Mont. Date as yet unannounced.

The North Central Regional Conference will meet at Delavan, Wis. The date has not yet been announced.

Place and date of the meeting of **The Northwest Lutheran Laymen's Conference** have not yet been announced.

[Secretaries, please supply the missing data; early announcement gives members a better chance to select their vacation dates so that they can attend the meetings.]

and pictures about our Mission to the Deaf. There will also be a story and pictures about the work of our church with the Blind. If you do not get the *Lutheran Witness*, ask your pastor how you can subscribe for it.—We have added a new preaching station in Texas. It is Amarillo. Rev. Marlin Sampson of Oklahoma City goes there for monthly services now. Let us pray for God's blessings on this new work.—Rev. L. Stacy of Des Moines has found 29 Deaf in a home for feeble-minded near Des Moines and will begin to work with them soon.—Do you know that our mission will have three new chapels for the Deaf in 1959? The first one to be finished is at Delavan. It is right across the street from the Wisconsin School for the Deaf, where 125 children are in our Lutheran classes. Many of the local Deaf and deaf children are helping in the painting of this chapel to save a little money. This chapel should be finished by about February 1. The next chapel to be finished is in St. Paul. The walls and roof are on now. The St. Paul and Minneapolis congregations have joined to make one congregation, and this will be their chapel. The last to be finished, and the largest, will be in Los Angeles. When it is finished, it will be one of the most beautiful chapels our mission has. They have just begun the work out there.—For the first time in the history of our mission the regional representatives of the six regions of our mission met in St. Louis last month to discuss how our mission can do better work. We will report more about this meeting next month.—Have you sent in your subscription for the DEAF LUTHERAN? After March 31 no one whose subscription is un-

paid will receive it any more. Hurry and send your money. You will not want to miss the fine stories and pictures in this periodical.—Have you ever stopped to think who helps to support the missionary who preaches to you? In 1959 our Board of Missions to the Deaf will receive \$323,000 from the budget of The Lutheran Church—Missouri Synod to carry on the work with the Deaf.—That's all for now.—God be with you till next month. W. F. R.

“To further the spiritual ministry to the Deaf in the Greater Philadelphia and Camden areas, a ‘Guild for the Deaf’ has recently been formed under the guidance of Rev. C. Roland Gerhold, whose headquarters are in Newark,” says a note in the Eastern District *Lutheran Witness*. This man Gerhold does not merely get things started and going for a while; he usually keeps them going too; and, incidentally, his work seems to keep him and his fine spouse young.

The Florida-Georgia *Lutheran Witness* reports that the children of Holy Cross Lutheran School in North Miami, Fla., contributed over \$700 during the last school term for mission purposes. When the money was distributed, Zion Deaf Lutheran Church of Miami was given \$200 of this. The pennies of the children do great things; the Synodwide dime collection in 1901 built Emmanuel Chapel at Milwaukee, the first chapel for the Deaf in our Synod. Of the money collected for Emmanuel Chapel \$1,000 was left over which went toward building the first church of Our Savior Deaf Congregation at Chicago.

While reading the bulletin of Rev. C. Roland Gerhold of Newark, the Editor noticed the apology of Pastor Gerhold to his people for not having written a bulletin for three months. The reason was the strenuous work he performed, who is no longer a young man. His services are much in demand; not only does he conduct two or three services every Sunday, serving seven stations; he also teaches 140 children in three schools. All this means traveling 40,000 miles by car each year. He is also called frequently to help Deaf in court and in need of other services. His plea "Please ask the Lord to bless your pastor with health" surely is a needful request; and members must never forget to do this for their pastor. What is said here of Pastor Gerhold, holds good of almost every pastor serving the Deaf in our mission, since each one has a large field and exacting duties.

The *Deaf Child's Advocate* of the Lutheran School for Deaf, Detroit, reported recently that several of the

graduates of that school after their graduation from Gallaudet College obtained positions as athletic coaches and teachers at state schools for Deaf; namely, **Richard Nicholai** at the Arkansas School for Deaf in Little Rock, and **Richard Tuccinardi** at the Washington School for Deaf, Vancouver, Wash. Similar positions are held by other Lutheran young men, **Gerald Taylor** at the Utah School for Deaf, Ogden, and **Clarence Broecker** at the New Jersey School for Deaf at West Trenton. Several Lutheran teachers and employees are in service at other state schools. Two other former students of the Detroit school, now employed as housefathers at the Austine School for Deaf at Brattleboro, Vt., are **Raymond Much** and **Nelson Finks**. It is well that our young men and women contribute toward the manpower needed in these occupations; and let us not forget that there are a considerable number of Lutheran teachers and employees at some of these schools who have rendered service for ten, twenty, and thirty years with honor.



Indianapolis, Ind. — When the Executive Secretary of the Board of Missions to Deaf, Rev. Wm. F. Rein-king, returned from the visit of many of the stations on the Eastern Seaboard in the first days of December, he was a welcome guest in the Indiana field. Friday, December 5, he spoke to the Indianapolis group after the weekly Bible class. The

next morning he visited our class of children at the Indiana School for the Deaf. On Sunday he was with Pastor Merrell at Evansville in the morning, at Vincennes in the afternoon, and at Terre Haute in the evening. — December 18 a service was held at the Crawfordsville Public Library for the Deaf of the Crawfordsville-Lebanon area. This

was the first service held at Crawfordsville, where the meetings had been dropped for lack of attendance; we hope that the area Deaf can come and bring their friends so that they, too, may get the blessings that Christ promises those that hear His Word.

Jacksonville, Ill. — The officers for 1959 of Christ Church are: Rodney Hurford, president; Kenneth Wilson, vice-president; Parke Moses, treasurer; Rev. Thies, secretary. Parke Moses serves as elder also, and Mr. Hurford and Mr. Wilson as trustees. — Before the children of the Illinois School for Deaf left for the Christmas recess, the Christmas service was held December 14. In this service each class of the Sunday school presented a section of the Christmas story and a hymn. Many of the teachers of the classes are students of the Springfield seminary; these students and students' wives are doing a very acceptable and appreciated service for our church and mission by devoting their time to the teaching of deaf children; it means a 75-mile drive every Sunday and a sacrifice of time which is a considerable loss of study time. On the other hand, they find great satisfaction in this service, since the deaf children have taken them into their hearts. — A hymn board in our chapel is a gift of Mr. and Mrs. Wm. Willis of Bloomington. It serves a good purpose since hymnals have been provided and the worshipers can follow the hymns as they are being signed.

Des Moines, Iowa. — In the December DEAF LUTHERAN it was reported that **Mr. Francis Dietsch** of Burlington had lost his son in October in a hunting accident; and now we must report that he lost his fa-

ther by death in November. And **Miss Harriet Van Mersbergen** mourns the loss of her father, who died October 30 and was buried November 3, Pastor Stacy interpreting the service. May God comfort these mourners. — **Mr. Donald E. Williams** and **Miss Rebecca Ann Zimmerman** of Cedar Rapids were there united in holy matrimony November 30. May they always have the blessing that those enjoy who make their home a place where Christ is always welcome. — **Stephan Dana Harlan**, the son of Mr. and Mrs. Kenneth Harlan of Des Moines received Holy Baptism November 2 at Des Moines; and **Karlene Jean Kischer**, child of Mr. and Mrs. Kent W. Kischer, was received into the kingdom of grace at Waterloo on November 30 by Pastor Stacy. And **Lizabette Ann Miller** found a happy welcome in the home of Mr. and Mrs. Ernest Miller at Cedar Rapids on October 10 and was laid into the arms of Jesus in Baptism by Rev. Elmer Koberg on October 19. May the Good Shepherd keep all these His lambs in His loving care.

Stockton, Calif. — Another station has been added to Missionary DeLaney's already busy schedule. After listening almost two years to the pleas of Stockton-area Deaf to begin worship services there, Pastor DeLaney conducted the first Lutheran service for Deaf in Stockton's Trinity Lutheran Church on Tuesday, October 21. Five Lutheran Deaf traveled down from Florin to help inaugurate this newest of Deaf missions in the California and Nevada District. Fourteen Stockton-Modesto area Deaf were present. This station will be served on the first and third Tuesday evenings of the month. T. D.

St. Louis, Mo. — Since Pastor Reinking has become the mission's Executive Secretary, Holy Cross Deaf Congregation has been and will be adequately served for the time being by Student Louis Jasper. Pastor Reinking now serves as vacancy pastor. Preparations are being made to extend a call in the near future for a successor to Rev. Reinking to take over, if possible, in June, when Mr. Jasper will be graduated from Concordia Seminary. — On Christmas Day **Sheila Rose Moore**, daughter of Mr. and Mrs. August Moore, was baptized by Rev. Reinking.

Chicago, Ill. — In accordance with our custom of the past 28 years, we sent Christmas packages and some checks to needy Deaf-Blind and Blind in the Chicago area. The local Lutheran Welfare Society supplied the gifts. We are deeply grateful to this group for its Christian thoughtfulness. — Greetings and words of appreciation were received from many Deaf-Blind and Blind in the U. S. A. and foreign lands, also some gifts from Asiatic readers of our publications for the Blind. — **John Howard** of the Indiana Home for the Deaf departed this life to be with the Lord on December 7. We thank God for having led him to faith in the Savior. He was a regular attendant at our services. O. C. S.

Columbus, Ohio. — On November 29 **Mr. Vernon Betts** of Conneaut, Ohio, and **Miss Donna Brokaw** of Leonardsburg, Ohio, spoke their vows before Pastor H. Drachenberg. Congratulations! — **Mrs. Ida Furby** of Westerville, Ohio, was received into membership of the Lutheran Church by confirmation at Holy Cross Lutheran Deaf Church at Columbus November 30, and on

December 16 **Mr. and Mrs. Richard Miller** were confirmed at the service at Defiance, Ohio, by Pastor Drachenberg. God bless these new members of the church! — On December 12 and again December 15 through 19 Rev. Drachenberg conducted the morning devotions over WLWC-TV; the program is called "Five Minutes to Live By."

Houston, Tex. — A group of deaf ladies of the Lutheran Church for the Deaf in Houston drove 182 miles to Concordia Lutheran College in Austin to join the ladies of the Lutheran Women's Missionary League of Texas on November 2 for the annual "Concordia Day." This is the first time the deaf ladies have attended any event of the district LWML. The ladies from Houston were Mrs. Lorena Blomdahl, Mrs. Lola Richardson, Mrs. Ruth Burnett, and Mrs. Betty Oermann. In Giddings, Tex., Miss Elsie Fritsche, a member of the church in Austin, and her mother joined them for the last 50 miles of the trip. Mrs. Burnett and Mrs. Oermann interpreted the day's events for the Deaf. The ladies felt that the fine Christian fellowship which they enjoyed made the trip worthwhile. E. R. O.

Pittsburgh, Pa. — **Katherine Web-bink Hoemann**, daughter of Pastor and Mrs. Harry W. Hoemann, was born on her mother's birthday, December 2. She was baptized into the Christian faith by her father on December 21 at Pittsburgh. On Saturday evening, December 27, the members and friends of the church surprised Mrs. Hoemann with a shower for the baby. She received a magnificent cake and many wonderful gifts for the baby. Over forty people were present for the shower and church meeting.



Mrs. Shirley Hoemann opens a gift, while (left to right) Roy and Harry Otterman and Mrs. Blackhall look on

New York, N. Y.—Though Mr. Orlin Anderson, left alone in the New York field by the recent departure of Rev. Simon, was really swamped with work during the Christmas and New Year season, he came through very fine. The services at St. Matthew's in Jackson

Heights, the regular services of St. Mark's in Harlem, and the weekly worship hours at the Nassau Mission in Hempstead were held as usual. Besides there were weekly Advent services at St. Matthew's. The classes at the schools, Junior High No. 47, Lutheran School at Mill Neck Manor, Lexington School, and the New York School at White Plains, were taken care of, and the Christmas parties came in for their attention; a real assignment for Mr. Anderson. The vicars that serve their year in the Mission to Deaf have always had real tasks to perform; and it speaks very well for these fine young men that they come through with flying colors.—Rev. Wm. F. Reinking, the Mission's Executive Secretary, was in the East the first week of December, and was a welcome visitor at Washington, D. C., Newark, New York, and the New England field. Such a visit gives encouragement to the workers who usually are separated by many miles from one another.



Know Your Bible

The Apocrypha

In our last study in this series we considered the book of the last of the prophets, Malachi, which was written about 400 B.C. and is the last book of the Old Testament. A number of Jewish writings from the period between Malachi and Christ, called the Apocrypha, have been handed down to us together with the books of the Old Testament. The word Apocrypha comes

from a Greek word meaning "hidden." The authors of these apocryphal writings were not recognized, neither by the ancient Jewish Church nor by the early Christian Church as inspired writers or were not known; and the writings were treated with suspicion, as there are clearly wrong statements in some of them. The Jews kept these writings in a separate locker, and they were not read in public meetings.

The Roman Catholic Church

through the Council of Trent (1545 to 1563) ordered that these books be accepted as being of equal authority with the books of the Bible, and they are found in the Roman Catholic Bible today. Pieces of these writings have even been inserted into some of the canonical books in the Roman Catholic Bible. The Reformed churches have rejected these writings altogether, and the English and American Bible societies are forbidden by their own laws from printing them with the regular books of the Bible.

Dr. Luther translated some of these writings and added them as an appendix to the Old Testament. They are usually found in German Bibles between the Old and the New Testament. Luther stated in a heading: "Apocrypha: These are books that are not to be held as of equal authority with the canonical books of the Bible, but are good and useful reading."

With the exception of the Book of Sirach, which was written in He-

brew, we do not know whether they were originally written in Hebrew because they were all handed down to us in the Greek language. They are nowhere quoted in the New Testament. They contain historical errors and many legendary statements, some of them contradicting clear Bible doctrine. Thus we do not accept them. But some contain good sense and wisdom.

Other apocryphal writings are the Book of Judith, the Book of Tobit, the Book of Baruch, the Epistle of Jeremiah, and the First and the Second Book of the Maccabees. Luther held the First Book of the Maccabees in high regard, stating that it would not have been unworthy of a place among the books of the Bible. It is a tale of the chief incidents and occurrences of the time of the Maccabees between 175 and 135 B. C. Then there are First and Second Esdras, additional chapters to the Old Testament Book of Esther, and several other fragmentary chapters, additions to the Book of Daniel.

DEVOTIONS

"Light for Your Way"

Daily Bible Readings for February

February 1 — Matthew 26:6-13

February 2 — Psalm 26

February 3 — 1 John 1:5-10

February 4 — 1 Peter 3:18-22

February 5 — Isaiah 35

February 6 — 1 Corinthians 13

February 7 — Luke 18:31-43

February 8 — Psalm 51

February 9 — Psalm 32

February 10 — Isaiah 1:2-15

February 11 — Joel 2:12-19

February 12 — Genesis 3

February 13 — 2 Corinthians 6:1-10

February 14 — Matthew 4:1-11

February 15 — Psalm 5

February 16 — Psalm 130

February 17 — James 5:13-20

February 18 — Mark 9:17-29

February 19 — Isaiah 45:20-25

February 20 — 1 Thessalonians 4:1-7

February 21 — Matthew 15:21-28

February 22 — Psalm 7

February 23 — Psalm 43

February 24 — Revelation 2:1-7

February 25 — John 8:42-51

February 26 — 2 Samuel 22:1-7

February 27 — Ephesians 5:1-9

February 28 — Luke 11:14-28

"Forever, O Lord, Thy Word is settled in heaven." Psalm 119:89



Bible Quiz

The story how Israel after King Solomon's death became divided into the Kingdom of Judah [and Benjamin] and the Kingdom of Israel [the other ten tribes] is told in 1 Kings 12.

a) What did the people ask of Rehoboam, the son and successor of Solomon, when they complained that Solomon's high living had made taxes so high that the people could not carry the load? (Verse 4)

b) What advice did the old men give Rehoboam? (Verse 7)

c) What advice did the young men give him? (Verses 10, 11)

d) Whose advice did Rehoboam follow? (Verse 14)

e) What was the result of Rehoboam's decision? (Verse 19)

f) Why did Rehoboam not carry out his first decision to have a civil war and to overpower the other tribes? (Verse 24)

g) What did Jeroboam fear would happen if the people of the Ten Tribes would continue to go up to worship in Jerusalem in the Kingdom of Judah? (Verse 27)

h) What did King Jeroboam set up in Dan and Bethel? (Verses 28, 29)

i) Why did the establishment of idol worship in the Kingdom of Israel, which led to the falling away from the true religion, finally bring on the destruction of the kingdom in 722 B.C. by the Assyrians? (Verse 30)

j) What brought on all the misery between the tribes of Israel? (Verse 8)

What kind of underwear did the king of Israel wear when he had heard during the famine how a woman had killed her son for food? 2 Kings 6:30.

What miracle happened to the eyes of the young man who was the servant of the prophet Elisha as a result of Elisha's prayer? 2 Kings 6:17.

What miracle happened to the eyes of the soldiers of Syria that had come to capture Elisha because Elisha tipped off the king of Israel about every move of the king of Syria? 2 Kings 6:18.

How did the soldiers of Syria happen to come to the king of Israel in Samaria when they were thinking they were going to find and capture Elisha? 2 Kings 6:19.

What did Elisha not permit the king of Israel to do with the Syrians? 2 Kings 6:22.

What blessing came of the fact that the king of Israel treated the enemies kindly instead of killing them? 2 Kings 6:23.

Who were the people that stood by David when he was being persecuted by King Saul? 1 Samuel 22:1, 2.

How will the Antichrist in the church show that he really is against Christ and not a supporter but an enemy of God? 2 Thessalonians 2:4.

How many years did David rule in Hebron over Judah, and how many years did he rule over all Israel in Jerusalem? 2 Samuel 5:5.

Important Notice to Our Readers

When on January 1, 1959, the subscription price of DEAF LUTHERAN was set at one dollar per year, free distribution in Deaf congregations was ordered to be discontinued after March 31, 1959.

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In the future, **expiration notices will be mailed** so that our readers know when to renew so as not to miss any number.

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