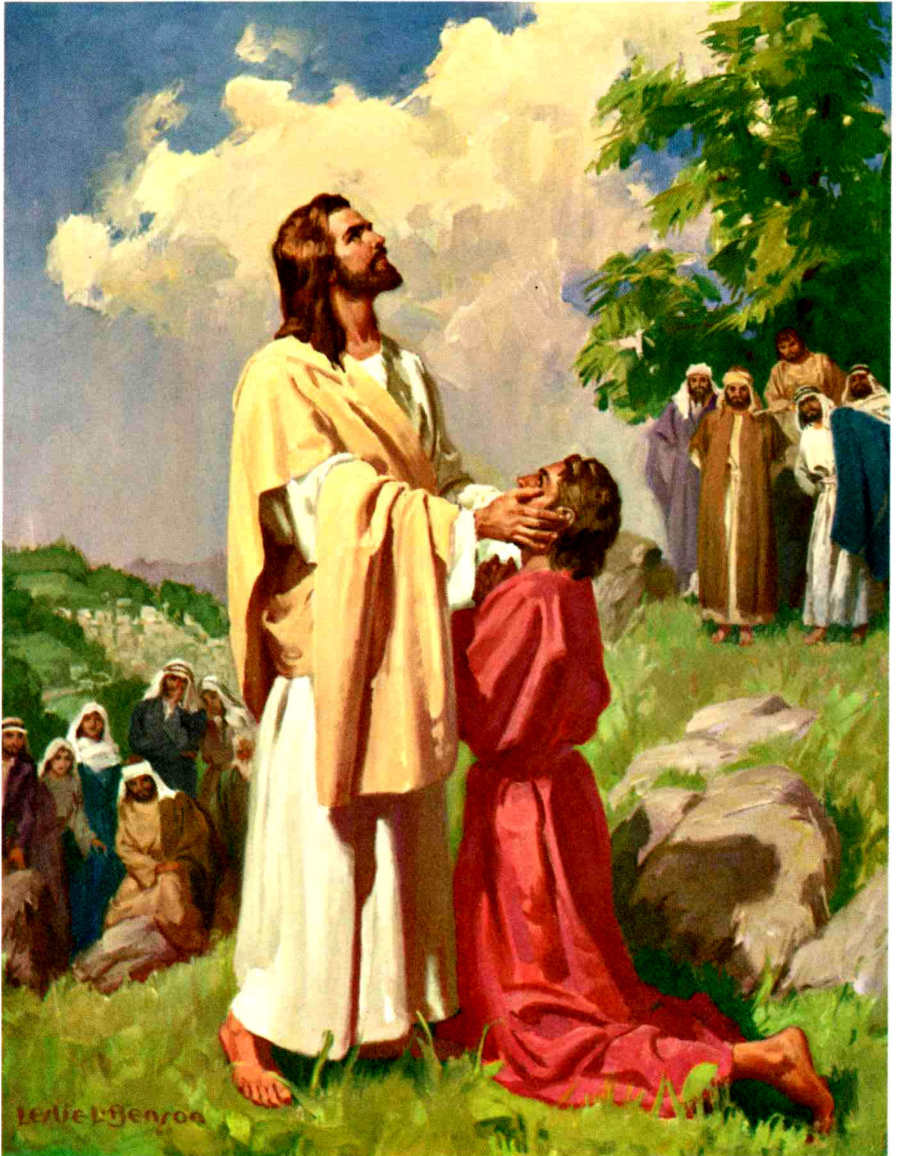




# The Deaf Lutheran



*Ephphatha, Be Opened*



## Anniversary History and Highlights

Since Aug. 24, the Twelfth Sunday After Trinity, is Deaf Missions Sunday on our church calendar, it is fitting again for us to talk about our 75th anniversary year.

An anniversary usually entices those interested in history to dig into the memoirs of the past for many reasons. For example, some may have only the joy and pure interest in the history of their topic. Others may seek clarification and insights to help understand their work today in the light of the past.

With this issue we present two articles on the beginnings of deaf missions. The first relates the historical beginnings of the Detroit Lutheran School for the Deaf and shows the influence of the school administrators in establishing the mission to the deaf of The Lutheran Church—Missouri Synod. Authored by Mr. Walter Bellhorn, executive director of the Detroit school, the ar-

ticle was presented at the joint 75th anniversary banquet of the Great Lakes and Central regions deaf lay conferences and Ephphatha conference of pastors and lay workers at Ann Arbor, Mich., June 28.

The second historical article gives further insight into the origin of Lutheran deaf missions. Rev. Walter Uhlig, grandson of Mr. D. H. Uhlig, researched this paper after the March 1969 DEAF LUTHERAN appeared with the reprint of Dr. A. Suelflow's history, "Away from the Crowd." In his digging into the family memoirs Pastor Uhlig uncovered a "lost" letter written by his grandfather to Rev. A. Reinke and shares with us the interesting interpersonal relationships of those involved with the origin of our deaf work.

Pictures and stories are also included in this issue to recount how some of our deaf congregations celebrated the 75th anniversary of Lutheran deaf missions.

## The Lord Moves the Church—Toward a Deaf School and Ministry

In the early 1870s an epidemic occurred in parts of our country including Detroit leaving an unusual number of children fatherless and motherless. They were now orphans who needed immediate help.

On Feb. 17, 1873, a group of Detroit Lutheran Christians gathered at Trinity Church in Detroit to organize the German Evangelical Lutheran Orphans' Assistance Society and to discuss for adoption a constitution which had

previously been prepared by Pastor J. A. Huegli of Trinity Church. The various paragraphs of the constitution as presented by Pastor Huegli were adopted unanimously. This constitution set forth that the purpose of the society was to found and operate a Lutheran orphanage in or near Detroit.

In this first meeting it was also resolved to designate Feb. 17, 1873, as Founders' Day. A Committee was appointed to obtain necessary information pertaining to incorporation and also to select a proper site on which to erect the proposed orphanage.

Pastor J. A. Huegli was elected president in a March 17, 1873, meeting. President Huegli together with the trustees, all prominent men of the Detroit Lutheran churches, then established the first board of the society.

The articles of incorporation were ready and signed by the members present at a meeting on March 31 on the same year. This meeting also voted to change Founders' Day to March 31, 1873, instead of Feb. 17, as previously designated.

These were very active months in the early history of the society.

A temporary residence for the superintendent and orphans was rented in Royal Oak, a building site was purchased, and building operations were begun. Pastor G. Speckhardt of Sebewaing, Mich., was called to be the superintendent of the orphanage, and a number of children were received. Among the latter were two who were not orphans. Their names were Margaretha Graaf and Margaretha Frisch. They were deaf girls whose parents had placed them in Pastor Speckhardt's charge in Sebewaing to be taught and instructed for confirmation because, prior to his entering the holy ministry and coming to America, Pastor Speckhardt had been a teacher of the deaf in Germany.

Twenty years previously Pastor Speckhardt taught the deaf in the German Deaf-Mute Institution at Friedberg, in the Grand Duchy of Hesse-Darmstadt. When Pastor Speckhardt came to America, the parents pleaded that he take the deaf children along to complete their confirmation instruction.

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## THE DEAF LUTHERAN

Official Paper of the Board for Missions of  
The Lutheran Church — Missouri Synod

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The pastor's consent to the plea of these parents eventually resulted in great spiritual blessings for the deaf in America, as we shall see from these historical recordings.

The fact that Pastor Speckhardt was instructing deaf children at the new orphanage in Detroit soon became known in other parts of the country. As a result, before one year had elapsed, 17 deaf children were enrolled in Pastor Speckhardt's class, while only 10 orphans were placed in the home.

The building erected on the site purchased in Royal Oak progressed to the plastering stage and an outdoor bake-oven had been built. Funds, however, had dwindled, and one of the board members was appointed to collect monies. A pamphlet was prepared and mailed to all pastors of the Missouri Synod listed in the *Lutheran Annual* and the *Probst's Annual*, setting forth this need.

In the Jan. 14, 1874, minutes it was reported that the "home" was ready for dedication. But since no proper auditorium was available for such a service in Royal Oak, the selection of an appropriate date was left to Pastor Speckhardt because he was to be installed as superintendent at the same service. On Feb. 12, 1874, it was reported that the "home" was completed but that considerable could be done to beautify the building. Thereupon it was resolved that, due to the fact that Pastor Speckhardt was in need of more room, nothing further be be-

gun at this time. However, Supt. Speckhardt was asked to occupy the house with his family together with the orphans and deaf children who had been received up to this time.

At this meeting Pastor Speckhardt stressed the need of a teacher to assist him at teaching the deaf children, of whom an ever-increasing number were being enrolled.

At the board meeting of March 1874 it was suggested that the orphanage be publicized in more distant places. This, however, was not done because the home was already overcrowded with children, most of whom were deaf pupils. In this meeting, too, it was resolved to recommend to the society that it call a teacher candidate from the seminary at Addison, Ill., to assist Pastor Speckhardt in the school. The society's calls evidently were not accepted. No doubt these teachers declined the call because they felt unqualified to enter this field of special education.

The minutes of the regular and special society meetings held in the year 1875 disclose the tremendous difficulties our fathers faced in establishing and maintaining our school. They were always short of funds, yet never hesitated to go forward. They were confident that the work begun was the Lord's work and as such it had to continue.

For publicity purposes, Supt. Speckhardt was asked to speak at one of the churches in Detroit

and with a class of deaf children demonstrate his method of teaching the deaf to speak and read lips. Later he invited newspaper reporters to the school in order to have its work publicized in the Detroit papers.

Since payments of notes were due and there was no money in the treasury, pastors were dispatched to various areas to solicit offerings from Lutheran brethren. By the summer of 1874, 20 deaf pupils and 10 orphans were enrolled, and conditions at the new orphanage were crowded and expansion was very urgent. Hence a directive from the general church body advised the Detroit group at the Pittsburgh, Pa., synodical convention to convert their "orphanage" to a "Christian school for the education of deaf children."

Supt. Speckhardt reported on his work in the institute as well as on his visit to Milwaukee and

Chicago. He stated that he had given demonstrations of his work in Chicago with a group of deaf children in the congregations of Pastors Wagner, Wunder, and Grosse. The demonstrations aroused an intense interest in the audiences, and the desire was expressed that the institute be located in their midst or near Chicago. A letter from the pastoral conference in Chicago pleaded that the institute be relocated in Addison, Ill. After each member of the society present had expressed his personal opinion in the matter, it was resolved to keep the institute near Detroit. Pastor Moll was asked to inform the pastors of the Chicago conference of this resolution.

Having disposed of the Chicago matter, the society again settled down to the business of building in Royal Oak. In the board of directors meeting held July 27, barely one month later, history



**The First Lutheran School  
for Deaf in Detroit**

was made. We quote from the minutes:

The meeting was opened with a prayer. Pastor Huegli reported on the Synodical Conference held in Pittsburgh, at which meeting matters pertaining to our institute were discussed. During this discussion the opinion was expressed that too many orphanages are being established in our midst and that there was danger that the support of these institutions would become too heavy a burden for the members of our Synod. Since another new orphanage was being built in Addison, Ill., at this time, it was unanimously resolved to suggest to our association that it transfer its orphans to Addison and that it, in the future, operate its institute as a school for the deaf exclusively, and that we devote all our energy and means to the promoting of this worthwhile endeavor. It was also stated that for the latter venture we will be permitted to solicit funds throughout the Synod. Pastor Huegli further stated that Dr. Walther favored this resolution, urged its adoption, and advised that we locate our institute in or near the city of Detroit, and that instruction in the English language be begun in order that English-speaking people might also become interested in the school.

The logical suggestions of Dr. Walther were accepted, and the orphans were transferred to Addison, Ill. The conversion was made and resulted in a special missionary venture directly and indirectly bringing many incalculable educational and spiritual

blessings to thousands of deaf people during these past 96 years.

The deaf school association thereupon decided to consider various pieces of property in or near Detroit. A 20-acre plot at Norris Station near the Bay City Railroad having fruit trees, a good barn and residence on it, and good soil indicating a fine water supply (well water) was finally purchased in August of 1874 for the sum of \$1,000. Building operations were begun at once so that the new building might be completed before the winter of 1874.

In January 1875 Mr. D. H. Uhlig was called into service as an assistant instructor from the seminary in St. Louis. On Jan. 14 the orphans were transferred to Addison, Ill.

In February 1875 the actual occupancy was accomplished, and the family consisted of 23 deaf pupils, Pastor Speckhardt and his family, and Mr. Uhlig, assistant instructor. The facilities were only the bare necessities. The enrollment increased to such an extent that another instructor had to be engaged, but he did not remain for more than 18 months. Thus the burden remained on the two original teachers.

On May 17, 1875, the new building which cost approximately \$15,000 was dedicated and, as Mr. Uhlig recorded 20 years later, the deaf children on that occasion gave evidence of the results of their instruction by a demonstration given for the dedi-

catory audience. Rev. Speckhardt preached the sermon.

In November 1879 Rev. Speckhardt entered his eternal reward and the directorship fell to Mr. Uhlig, who filled the position most creditably for many years under trying conditions.

He served the school as its director from 1879 to 1900. It was during his time that missions to the deaf in The Lutheran Church — Missouri Synod became a part of the church's total mission program.

The building erected in 1874 was declared a fire hazard in 1938 and condemned by Detroit city authorities. A larger modern structure was erected in its place in 1939 at a cost of \$400,000. The enrollment in the old building fluctuated between 23 and 45. The new buildings accommodate 112 pupils.

During the school's 96-year history the following persons have served as its Executive Director:

Rev. G. Speckhardt	1873—1879
Mr. D. H. Uhlig	1879—1900
Rev. H. A. Bentrup	1900—1902
Rev. Wm. Gielow	1902—1933
Dr. John A. Klein	1933—1962
Mr. Walter Bellhorn	1962—

In regard to the school, the oral method of instruction was strictly adhered to, but all subjects were first taught in the German language. All graduates of the school upon their confirmation and return to their respective homes received spiritual ministrations from their local pastors. However, since it is most difficult for

deaf people to read the lips of a pastor preaching a sermon in the pulpit, the deaf as a group could not enjoy the preaching of the Word as hearing people do. Some of the school's graduates from Chicago during a visit at their alma mater in 1892 made their disappointment concerning this matter known to their friend and director, D. H. Uhlig. One, Edward J. Pahl of Michigan City, especially pleaded for the public preaching of the saving Gospel to the deaf.

Director Uhlig, recognizing the need of public worship for the deaf, immediately corresponded with Rev. August Reinke, who had been ministering privately to a number of the school's graduates and therefore was familiar with the deaf and their spiritual needs, with a view of inducing him to hold public services for the deaf in the sign language. However, this correspondence did not bring immediate results. A letter received by Director Uhlig from Mr. Pahl in the fall of 1893, in which he again appealed to his friend for public worship for the deaf, finally brought the desired result. Director Uhlig presented this letter to his board of management, whose chairman was Rev. J. A. Huegli of Trinity Church in Detroit. The matter was thoroughly discussed by the board, and Director Uhlig presented this letter to his board of management, whose chairman was Rev. J. A. Huegli of Trinity Church in Detroit. The matter



was thoroughly discussed by the board, and Director Uhlig was asked again to write to Rev. A. Reinke in Chicago and urge him to conduct services for the deaf. Mr. Uhlig wrote such a letter on Feb. 14, 1894, enclosing also the letter received by him from Mr. Pahl. Pastor Reinke, heeding the urgent plea the letter contained, consented to bring the Bread of Life to the deaf in public worship. He delivered his first sermon to a congregation of deaf people in Chicago two weeks later. Inspired by the enthusiastic reception of his first sermon, he continued to preach regularly thereafter to the deaf in Chicago. Later he also conducted services for the deaf in St. Louis, Milwaukee, Fort Wayne, and Louisville, Ky. Two years later Pastor Reinke appealed to Synod to take over this work and make it a part of its mission endeavors.

Next to God, credit for having brought about the now widespread mission work among the deaf of our country and Canada belongs to Rev. A. Reinke, Mr. E. Pahl, Director D. H. Uhlig, and the Lutheran Institute for the Deaf.

The public preaching of the Gospel to the deaf begun in 1894 soon brought a change of language as well as a partial change in the method of instruction to the institute. The English language was introduced and the manual method of instruction was combined with the oral method. Both languages, German and English, were then taught up to 1902, after which German was dropped entirely. Later the manual method of instruction was also dropped. Today all the school's classes are conducted by the oral method.

WALTER BELLHORN

## Insights into the Origin of Our Deaf Mission

This year is a period of grateful rejoicing among the Lutheran deaf as they celebrate the 75th anniversary of the first church services for the deaf in our Lutheran Church. It was on March 4, 1894, that Rev. August H. Reinke preached to a group of 16 deaf in First Bethlehem Church, Chicago, in the sign language.

March 4, 1894, was not the beginning of Pastor Reinke's interest in or work for the deaf. In his large congregation of 3,000 communicant members were about a dozen deaf persons whom

he had confirmed, some of whom had attended the Detroit School for the Deaf and some of whom were non-Lutherans from Chicago. This was done by means of German oral speech over a period of several years.

For the church's work among the deaf 1894 was extremely important for it was at this time that Rev. Reinke began using the sign language in his ministrations to the deaf. While instruction at Detroit was done orally in the German language and many of the graduates of the school were pro-

ficient in the use of oral speech, the use of the sign language by Rev. Reinke led to marked success in the work of spreading the Gospel so that church work immediately began to flourish as it appealed to the deaf and captivated the interest of the Synod.

It must have been a dramatic moment on that Sunday afternoon at First Bethlehem when the pastor of one of the largest congregations of Synod presented a short, simple sermon to a handful of deaf as he expounded the text, "God is love." As wonderful as that event was, it cannot be viewed without taking into consideration the events that led up to it if one wishes to have an accurate historical picture of the origin of our church's work among the deaf.

The sequence of events that led directly to the March 4 service began with a letter by Mr. Edward Pahl of Michigan City, Ind., to Mr. D. H. Uhlig, director of our school in Detroit from 1879 to 1899, requesting church services for the deaf. In the January meeting the board of directors of the school discussed the request of Mr. Pahl at considerable length. As a result of this meeting Director Uhlig made an urgent plea to Rev. Reinke to make an effort to serve the deaf and included the letter of Ed Pahl. On the following Sunday, Feb. 18, 1894, at a baptism at which several deaf were present Rev. Reinke discussed their spiritual needs with them. After being told that the

only services in the sign language in Chicago were conducted by a church of another denomination, Rev. Reinke told the deaf to return in two weeks for a service. The two weeks from Feb. 18 to March 4 were spent in writing a sermonette and meeting several times with Mr. Pahl to learn the signs to be used in the sermon, all in addition to the work of a large congregation at the beginning of Lent.

The report of the incident at the baptism on Feb. 18 as given in the *Proceedings* of the synodical convention of 1902 gives the impression that the decision to hold a service on March 4 was made on the spur of the moment because of the need of the deaf for spiritual care. There was, however, much serious thought given to the problem before that time.

It was sometime in the fall or winter of 1893 that Pahl, a graduate of the Detroit school about 10 years previously, wrote his letter to Director Uhlig, asking whether the needs of the deaf for spiritual care could not be supplied.

Evidently this was a matter that disturbed the graduates of the school considerably because already in 1892 during the summer vacation some of the deaf had discussed the matter with Director Uhlig, who suggested that they contact Rev. Reinke. If this was done, it was unknown to Director Uhlig and no specific action resulted.

That the letter from Pahl was



**Edward Pahl**

an urgent appeal is evident from the words of Director Uhlig in the letter which he sent along with Pahl's letter to Rev. Reinke. He characterized the matter as "definitely mandatory, serious, and important." A section of Pahl's letter was quoted by Rev. Reinke in *Der Lutheraner* in April 1896 shortly before he successfully appealed to Synod to assume the mission work among the deaf. He stated:

Some two years ago a deaf-mute from Michigan City wrote: "Jesus says: Preach the Gospel to all creatures, teach all people. But who preaches to the deaf-mutes? Are they to be directed only to the Methodists and Baptists to hear a sermon in a sectarian church? Wouldn't a pastor be available, particularly in the larger cities, who could serve the poor deaf-mutes with God's Word?"

Repeatedly thereafter the members of Synod heard this plea echo from the lips and pen of Rev.

Reinke as he untiringly urged the cause of bringing the Gospel to the deaf.

It is doubtful that Pahl's plea greatly increased Rev. Reinke's concern for the deaf, for it had been great even before the letter. He had demonstrated a great interest in them and was highly cognizant of their needs. Many hours had been required to instruct the deaf whom he confirmed, hours of patient labor with a group of varied abilities in oral speech and varied amounts of religious background. It is hard to imagine that the matter of the spiritual needs of the deaf had not been the topic of more than one long serious discussion and that Rev. Reinke had not searched for a way that the deaf could be served more effectively. But a feasible solution had not been found.

What was new and what helped to bring about action was the suggestion of a method. It was contained in the letter sent with Pahl's appeal to Rev. Reinke. Director Uhlig wrote:

North Detroit, Mich., 14 Feb. 1894

DEAR PASTOR,

An appeal of our confirmed deaf for help compels me to seek you and bring you a request.

More than a year ago I urged one of our old Chicago students, who was visiting us here and on this occasion complained that they were indeed suffering spiritual need and some of them therefore were going into the English sectarian churches, where sermons were preached in the sign lan-

guage, to request your help. Whether that was done I cannot say. And similarly I intended during my visit to Chicago last summer to discuss this matter with you when I heard that you were out of the city on business. I then asked Mr. Fraedrich to discuss the matter with you, but I have heard nothing further about this either.

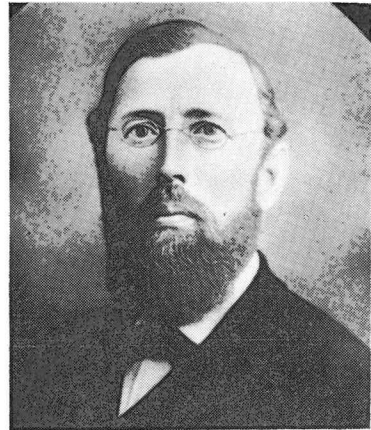
Now the enclosed letter arrives, making the matter now definitely mandatory, serious, and important. I submitted it in our last meeting of the board of directors, and after lengthy discussion there was agreement that I should present the matter to you and hear your opinion how help might be obtained through one of your local pastors. That something must be done was clear to all of us if we do not wish to lose our people and to a certain extent induce them through our inactivity to attend the sectarian churches, although about the method there were differences of opinion.

The suggestion of the writer of the letter is not feasible, and, since he emphasizes the sign language as the means of communication, as not all former pupils used oral speech long enough to become proficient and others (some of their wives) have not learnt it at all, it would be difficult for a pastor to serve in the desired way.

In the meantime the following solution came to mind. Perhaps it might be done so, that you as an experienced teacher and confirmer of deaf or another suitable pastor who understands to present the essence of a text simply in concise sentences, write a short, concise sermon in English and this then

would be interpreted to the assembled deaf by one of the deaf who is capable of using the sign language satisfactorily — perhaps the writer of the letter, Mr. Pahl, himself; this all naturally would happen in the presence of the pastor involved, who self-evidently would conduct the whole service. If this could happen every two or three weeks, a good deal would be achieved. I believe that all of our old pupils would come and perhaps bring others along, so that eventually a whole flock of deaf of Chicago and vicinity would gather. I have not as yet discussed it with the above-mentioned Pahl since I do not know if he would be interested or capable of doing it, although I know that he is neither impractical nor untalented. It would indeed be better if he had the manuscript in hand some time in advance so that he could better prepare himself, specifically learning the sermon and then delivering it more freely.

Now, dear Pastor, what do you say to that? Couldn't an attempt be made at least several times in



D. H. Uhlig

the suggested way and perhaps by you or, if you unfortunately could not do it, by someone whom you would consider suitable? In our meeting the suggestion was made of a pastor, Pastor Herzberger in Hammond, Indiana, as perhaps suitable if you could not do it. In that case would you then indeed be so good as to inform him, or whoever it might be, in regard to this matter; we beg you to do so!

If it would seem necessary and desirable to discuss this matter orally, I would be ready to come sometime, but I hardly believe that it would be necessary.

So I look forward to your favorable reply and request that you include Pahl's letter therewith.

With hearty and respectful  
greetings,

Your

H. UHLIG

Mr. Pahl had insisted on the use of the sign language since not all of the group had mastered oral speech. Signing might be a good suggestion but was not an obvious solution. The board thought long about it and discarded the idea of a pastor learning the sign language. Certainly it was not to be expected that the most likely person who might be willing to do something for the deaf, a pastor of a large urban congregation who had a number of deaf already in his spiritual care, would learn to use the sign language. The best suggestion, though not an ideal one, was to have a deaf person interpret the sermon of the pastor.

A simple sermon with simple sentences should be written and given to the deaf person so that he would have sufficient time to study it, perhaps even memorize it, and then interpret it for the pastor who "would conduct the whole service." The preliminary study of the manuscript would enable the deaf person to interpret fluently.

The letter of Director Uhlig indicates how deep a matter of concern the care of the deaf was to the board of directors of the Detroit school and to him. The suggestion of two years previously to the deaf that perhaps Rev. Reinke could serve them and the attempt to contact him while on a trip to Chicago are testimony of this. And now there was the plea of the former student that made the matter "definitely mandatory, serious, and important." Director Uhlig placed it forthrightly before Rev. Reinke: "Now, dear Pastor, what do you say to that?" He urged at least to give it a try several times. If that is impossible, perhaps someone else could make the attempt like Rev. Herzberger of Hammond, Ind., who had also shown an interest in the deaf. The offer of a special trip to Chicago to discuss the matter also breathes an air of urgency that is stated directly: "We beg you to do so!"

Rev. Reinke's previous concern for the deaf and the pleas of Mr. Pahl and Director Uhlig must have lain heavy on Rev. Reinke as he performed the baptism on

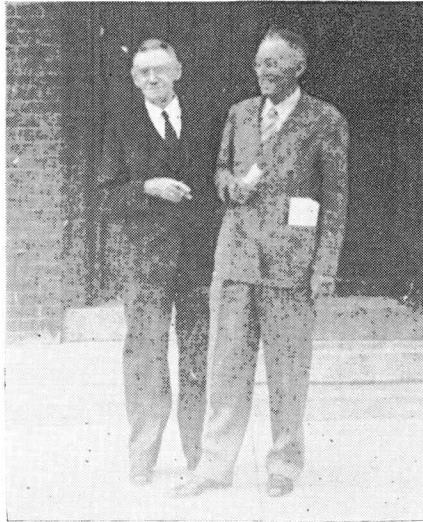
Feb. 18 where the group of deaf were present, just one or two days after the arrival of the letters from Detroit. The reaction of Rev. Reinke was much greater than Director Uhlig had anticipated, for his decision on the spot was to adopt the plan that had been considered unfeasible by the board in Detroit, that the pastor of the 3,000-communicant-member congregation should learn the sign language and preach by that means.

The decision of Rev. Reinke may have been made on the spur of the moment, but it was not regretted. He zealously devoted himself to the cause of preaching to the deaf in the next two years in places as far distant as Monroe, Mich., Cincinnati, Ohio, Galesburg, Ill., and Sheboygan, Wis., with regular services in St. Louis and Milwaukee in addition to

Chicago. His work continued locally after Synod in 1896 placed Pastors Bentrup and Wangerin in Louisville and Milwaukee until 1897, when his son, Arthur, was called by Synod to serve the Chicago congregation. Not a minor contribution were his fervent pleas made in behalf of the deaf to individuals, congregations, and on the floor of the synodical conventions of 1896 and in 1899, a few months before his death.

Certainly on this diamond anniversary of our church's work of bringing the Gospel to the deaf in public services the Lord should be praised and thanked that He gave Rev. Reinke, Mr. Pahl, Director Uhlig, and the board of directors of our Detroit school the zeal, concern, and vision to act so that the Gospel could be brought more effectively to the deaf.

REV. WALTER D. UHLIG



**Pastors H. A. Bentrup  
and T. M. Wangerin**

## For Our Missionaries to the Deaf

*"Thy kingdom come!" we daily pray  
This mission prayer along life's way;  
We pray that God would guard and  
keep*

*The faithful shepherd of His sheep  
And by the Gospel-voice enfold  
Through faith a multitude untold.  
We too include in this brief prayer  
The missionaries who with care  
And patient, loving hand and skill  
Their daily duties do fulfill.*

*To deaf they bring the precious  
Word —*

*None can believe unless he's heard  
The message of salvation blest  
Which leads to peace and heavenly  
rest.*

*But in His wisdom, love, and grace  
E'en such can stand before His face  
Whose ears can't hear the message  
given,*

*They too are souls redeemed for  
heaven.*

*Through signs our missionaries  
bring*

*The wondrous news of Christ, our  
King.*

*Oh, blessed work this is indeed  
With bread from heaven such to feed*

*Whose ears are stopped and lips are  
mute,  
But ne'er through grace left  
destitute!*

*Toil on, ye noble servants, toil;  
Your seed will fall on fertile soil.  
Your work of love won't be in vain  
When you proclaim the Savior slain.  
Then labor on, and do not cease;  
A rich reward shall be your peace  
When you shall see in heaven's  
sphere*

*The Lord for whom you've labored  
here,*

*And see the souls in shining light  
To whom you've brought the Gospel  
bright.*

*A heavenly Ephphatha shall be  
Abounding through eternity.  
There shall each ear and tongue be  
ope'd*

*And these shall see what here they  
hoped:*

*The Lamb before the throne of God,  
And they, who, ransomed by His  
blood*

*Can say to you with voices clear:  
"You by God's grace have led us  
here."*

DOLORES SCHUMANN

*The Lutheran Journal*

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## The Question Box

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### Q. *Why is it a sin to gossip?*

— A Reader in the Great Lakes Region

A. (Part 3 of 4 parts) Gossip is a sin because it brings many kinds of trouble and misery to both the gossip and his victim. Gossip does much evil and injustice to all. It destroys happiness and good will. It creates various serious disturbances both for the pastor and among some members. And even worse, it may prevent some from entering heaven. So God brands gossip one of the dangerous sins.

Jesus Christ, God's Son not only reproves the evil of gossip,

but also provides us with helpful instructions in Matthew 18:15-18. We must learn this way that with God's help we may reduce and, if possible, destroy the gossiping habit.

Christ begins: *If your brother sins against you, go, and when you are alone with him, show him how he is wrong.* When we have hurt feelings, we have the natural urge to complain about or spread the offender's sin to others.

**No!** Jesus warns us not to do this. Rather, we are to talk with him privately at his home or in a room with him *alone*.

In the same way, if the other deaf person reports to you what this or that offender has done, advise him to go and help him personally, if he has seen it himself. Or if he has not seen the sin happen, then urge him to stop carrying the false story and to forget the whole thing.

Christ continues: *If he listens to you, you have won your brother.* Reconciliation is a happy experience during which the offending member confesses his sin and asks for forgiveness and the injured person agrees to forgive and forget.

Further Christ teaches: *But if he won't listen, take one or two with you so that you have two or three witnesses for everything.* Understand, Christ does not want us to start gossip, true or not, that will hurt the offender without his knowledge. Rather, we are to see our pastor or another trusted person for counsel or positive action. Either may volunteer to go and talk with the offender. This is the right and God-pleasing way for helping the troublemaker. Showing love and forgiveness covers many sins.

On the other hand, if we ignore Christ's helpful rules and continue to gossip about others in the church, club, and various places, we only stir up more mess for ourselves, and no one will be helped.

Therefore, we should pray for the Holy Spirit to help us learn and follow Christ's wise advice so that our church and Christian life may be more blessed.

REV. WILLIAM A. LUDWIG

Next month part four of this series.

*Address your questions on any church-related subject to The Question Box, Rev. William A. Ludwig, 360 Morse Road, Columbus, Ohio 43214.*

JEALOUSY is the mark of the poor loser. It is the defense mechanism that protects us from facing the fact that we have lost. Jealousy is injured pride.

OLD MR. HORNER, he sat in a corner,  
As the offering plate passed by,  
Sweetly content, he put in one cent.  
And said, "What a good churchman  
am I!"





## FIELD

## GLEANINGS

### **Lutheran Deaf Stage "Thank-In" at 50 Hearing Churches**

*Newark, N. J.* Members of St. Matthew's Lutheran Church for the Deaf, Newark, were determined to make the 75th anniversary of Lutheran Deaf Missions meaningful and impressive for area hearing churches. They staged a "thank-in" by sending members to 50 Lutheran Church — Missouri Synod congregations on Sunday mornings during the month of March. The deaf read a letter of thanks in signs while the local pastor read it aloud to his congregation.

Rev. C. Roland Gerhold, pastor of the deaf congregation, noted that almost all of his active members visited churches they had never been in. "It was not an easy thing for a deaf person to do," he said. "I expect that many of my people were shy and nervous. Those with normal hearing would feel the same way. But our members appreciate the almost \$40 million support over these 75 years that the Synod has given this specialized work. This is the first 'thank-in' in the history of all churches for the deaf, probably the first in all Christian history," he pointed out.

Many of the hearing congrega-

tions responded to the "thank-in" and felt it was a deeply moving experience. The deaf had re-kindled the flame of interest in the missions of the church, especially in the mission to the deaf.

Following the "thank-in" on March 9, members returned to St. Matthew's for a catered buffet dinner.

### **Special Anniversary Service for South New Jersey Field**

*Trenton, N. J.* As did all of our deaf congregations in this country and Canada, Nativity Church for the Deaf, Trenton, conducted a special service of thanksgiving commemorating the 75th anniversary of Lutheran Deaf Missions, March 9.

The preacher for the service was Rev. George Kraus, former pastor to the deaf and now pastor of St. Peter's Lutheran Church, Brooklyn, N. Y. Pastor Kraus also serves as chaplain at the Mill Neck Manor Lutheran deaf school.

Assisting in the service with Rev. William Aiello, pastor of Nativity deaf congregation, was Rev. Kenneth Shirk, pastor of Redeemer Lutheran Church, and Rev. Howard Leber, pastor of



Bethany Lutheran Church. Both hearing congregations have been strong supporters of the deaf program in the Trenton area.

Following the service the deaf and hearing gathered for fellowship and refreshment. Here Mrs. Nancy Hunter, who helped plan the coffee hour, and Rev. William Aiello display the cake commemorating "75th Anniversary Service, Lutheran Church Deaf Missions, 1894—1969"

### Historic Chicago Congregation Celebrates 75th Anniversary

*Chicago, Ill.* About 115 deaf attended the services commemorating the 75th anniversary at Our Savior Lutheran Church for the Deaf, North Chicago. A dinner followed the service.



Pastors who led the anniversary service in Trenton, l. to r.: Rev. Kenneth Shirk, pastor of Bethany Congregation; Rev. William Aiello, pastor of Nativity deaf; Rev. George Kraus, pastor of St. Peter's; and Rev. Howard Leber, pastor of Bethany

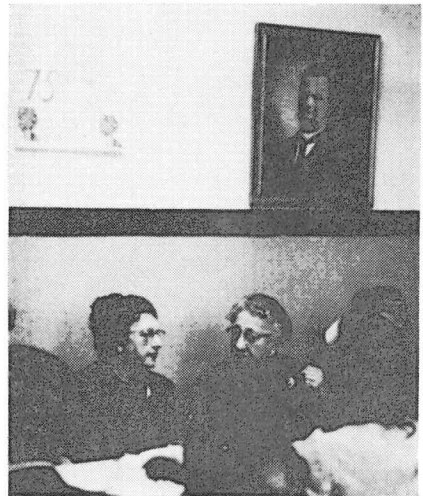


Honored at the March 9 celebration in Chicago were first row, l. to r.: Albert Handrock, member of Our Savior for 49 years; Mrs. Williams (nee Heinold); Mrs. Perkins (nee Pahl); and Peter Holzner, member 54 years. Second row, l. to r.: Carl Leise, member 51 years; Carl Heyer, member 51 years; and John Anderson, member 50 years

Many special guests attended the celebration. Rev. Arthur Dahms, pastor at Our Savior 1918—1935, was present. Rev. Ernest Scheibert, pastor from 1936 to 1966 but unable to come, sent a letter of greetings and congratulations.

Mrs. Perkins, daughter of Mr. Edward J. Pahl, and Mrs. Williams, daughter of Mr. Jacob Heinold, shared many of their memories of the early years of the congregation. Mr. Pahl and Mr. Heinold were among the 16 deaf who attended Rev. Augustus Reinke's first language of signs service in 1894.

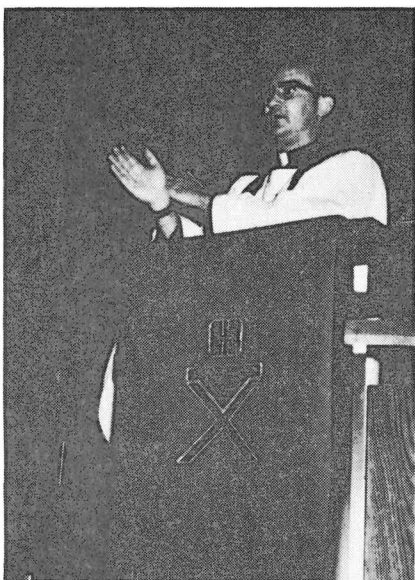
As part of their 75th anniversary observance the congregation will sponsor the showing of the



At the anniversary dinner at Our Savior deaf congregation, North Chicago, Mrs. Williams (right) and Mrs. Perkins discuss an unknown subject beneath the picture of Rev. Augustus Reinke

movie, "The Gospel According to St. Matthew," for 500 area deaf on Oct. 19 with a special emphasis of reaching the unchurched deaf.

"It is the way of lovers (and lovers of Jesus) to be unable to conceal their love." — AUGUSTINE



**Rev. William A. Duey preaching at Our Redeemer hearing church, Dallas, on the 75th anniversary of mission work among the deaf, emphasized the anniversary theme, "Our Hands Have Handled the Word of Life" (1 John 1:1)**

### **Deaf Laymen Join Pastors in Anniversary Celebration**

*Ann Arbor, Mich.* More than 200 deaf Lutherans representing 15 deaf congregations in a 9-state area gathered at Ann Arbor, June 27—29, for the Central and Great Lakes Regional Conferences.

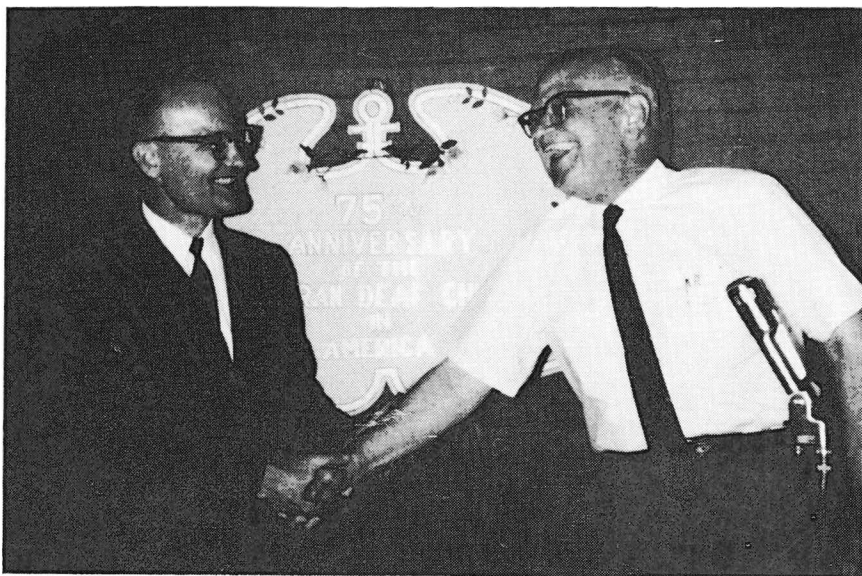
They joined Ephphatha Conference pastors and lay workers in observing the Synod's 75th anniversary of our preaching ministry to the deaf.

Following the conference programs and business on Saturday, they attended a special anniversary buffet and program. Mr. Walter Bellhorn of the Lutheran School for the Deaf in Detroit was the guest speaker (see page 125). Entertainment, brief talks, awards, and fellowship followed.

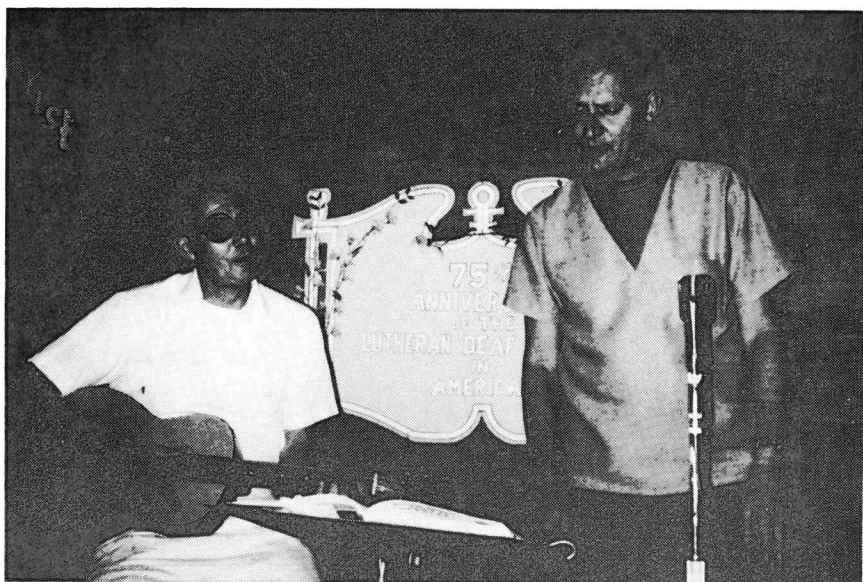
Close to 400 deaf and hearing attended the anniversary Holy Communion service on Sunday morning. Rev. Herbert Rohe, secretary for Deaf Missions, preached the sermon.



**Pastor Robert Bremer of Flint, Mich., admires the felt banner made for the Ann Arbor conferences' 75th anniversary celebration by his wife Marilyn**



**Rev. Herbert Rohe (left) congratulates Rev. John A. Beyer upon the 50th anniversary of his ordination as pastor. Pastor Beyer serves the deaf in the Seattle field**



**Pastors Robert Bremer (left) and C. Roland Gerhold present a slap-stick comedy act to entertain the 75th anniversary banquet audience at Ann Arbor. Magician John Riddlebaugh, deaf Lutheran from Columbus, Ohio, also entertained the spellbound deaf and hearing audience**

## Lutheran Deaf Mission Staff

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Rev. Robert A. Bauer, 5808 113 B St., Edmonton, Alta., Can.	(403) 434-4246
Rev. James Bengelsdorf, 623 39th St., Des Moines, Iowa 50312	(515) 279-1998
Rev. John A. Beyer, 1101 15th Ave., Seattle, Wash. 98122	(206) 324-2200
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### Part-Time Pastors

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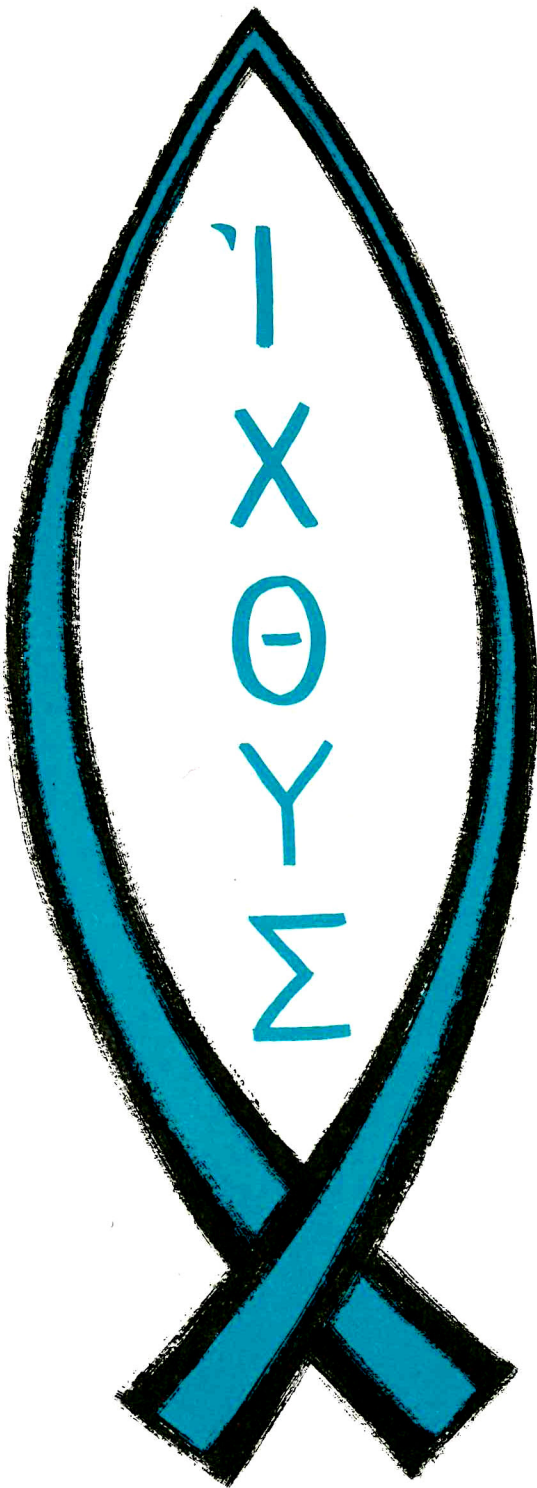
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Miss Carol Wackler, 205 N. Otis, St. Paul, Minn. 55104	

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Miss Johanna Becker, 230 Grant Ave., Mineola, N. Y. 11501	(516) 741-4126
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**JESUS**  
**CHRIST**  
**GOD'S**  
**SON**  
**SAVIOR**