

The Deaf Lutheran.

A MISSIONARY MONTHLY.

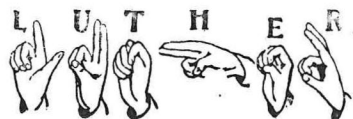
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A Brief Biography

Dr. M. Luther was born, November 10th, 1483, in Eislaben, Germany, to a poor miner, Hans Luther, and his wife Margaret. He was the first of seven children, and his youth was spent in poverty and hardship. His parents were pious and loving, but too strict in their discipline. Education was not popular, but Hans Luther encouraged his son to study. The lad's industry, however, was asserted under serious odds. Teachers for the greater part were ignorant and brutal, and the boy's experiences in school changed him into a timid, nervous child. At fourteen he had come to look upon the Savior merely as a severe judge, and to direct his prayers to the saints.

After attending the Magdeburg Latin School, he entered the Eisenach School. Here he studied philosophy and the sciences. The exercise of religion consisted chiefly in imitating the lives of the saints.

At the age of eighteen the young man entered the University of Erfurt, to become a jurist. Contemporaries and fellow-students later on united in declaring at school he was a diligent, congenial student. The title of "Doctor of Philosophy" was conferred upon him at the early age of twenty-one.

At the university one day, Luther was given a Bible, an event that was to prove the turning point in his life. He had tried to lead a God-pleasing life; his sense of God's wrath against sin, and his inability to live a blameless life at time fairly drove him to desperation. "There is no greater misery in this life," he wrote, "than the constant fear and

anguish of a soul that knows no comfort or help in its sad condition." A friend's death shocked him into a still greater fear of God, and when a bolt of lightning struck nearby one day, stunning him, he promised for St. Anne's help to enter a cloister.

Accordingly he left the University and became a monk in the Augustine Cloister at Erfurt, where he led a strict life and performed every kind of menial labor. Doctor Staupitz, prior of the order, seeing Luther's condition, encouraged the monk to read the Bible.

Although in the cloister Luther had found no peace for his soul, yet in 1507 he was ordained to the priesthood. Doctor Staupitz directed the priest more earnestly to Jesus and to the words of the Apostles' Creed: "I believe in the forgiveness of sins."

Gradually through the study of the Bible Luther's soul became calmed, for he learned there to trust in the merits of Jesus his Savior, and to disclaim his own merits.

About this time Luther's superiors sent him to Wittenberg to teach philosophy. He was now twenty-five years old. It is reported that he walked from Erfurt to Wittenberg to accept the assignment. In 1509 he was called to teach theology, and it was here at Wittenberg that, under the encouragement of Doctor Staupitz, he began to preach in public, directing souls to Jesus the Savior.

Like all good Roman Catholics it was Luther's ambition to visit Rome, an ambition that he now realized. The journey, however,

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THE DEAF LUTHERAN

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EDITORIAL

Dr. Martin Luther The Great Reformer

Dr. Martin Luther was one of the world's great characters. Almost single-handed he fought victoriously by the grace of God the entire political (State), ecclesiastical (Church), and intellectual (learned) world. Since the days of St. Paul no man has contributed (given) so much of true happiness to the world as he. Not only did he stand head and shoulders above his contemporaries (people living at the same time) in theology (Bible study), but also he was eminent in other fields of endeavor, especially in literature and music.

Above all else, he was a model Christian. His distinction lies in the fact that he saw and preached correctly all the truths of the Holy Scriptures. The story of how he learned to hate the old system of theology and determined to devote his life with singleness of purpose to the dispelling of spiritual gloom, is one of the most interesting and enlightening passages in all history.

The great reformer did not proclaim a new discovery, but rather he set upon a pinnacle the light of the Gospel, which had been hidden under a bushel. He denied the authority of all ecclesiastical (Church) or governmental agencies to rule the consciences and Christian liberties of men. Because of him untold millions have received peace unto their souls and comfort in distresses of mind.

Luther himself had sought salvation through his work as a monk, praying, fasting, and subjecting his body to scourges, until on one occasion he was found in a faint from exhaustion. He could truthfully say in later life, "If ever a monk could win heaven by monkery, I must have reached it."

But he knew from experience that such works could bring forgiveness to no one, nor bring man a step closer to God. He knew that God's law, the expression of His wrath against sin, could not create new spiritual life — but that it could only burn the idea of God's stern justice into the souls of men. Thus it was that he found peace only in God's promises in the Savior. "I sought day and night," he said, "to make out the meaning of Paul: and at last I came to apprehend it thus: Through the Gospel is revealed the righteousness by which God, in His mercy and compassion, justifieth us; as it is written: 'The just shall live by faith.' Straightway I felt as if I were born anew. It was as if I had found the door to Paradise thrown wide open. Now I saw the Scriptures altogether in a new light — I ran through their whole contents as far as my memory would serve, and compared them, and found that this righteousness was really that by which God makes us righteous, because everything else in Scripture meets thereunto so well. The expression, 'the righteousness of God,' which I so much hated before, now became dear and precious, my darling and comforting word. That passage of Paul was to me the true door to Paradise."

Accordingly Luther advised every one as he did his friend: "Learn, dear brother, Christ and Him crucified; learn to sing to Him, and doubting thyself to say to Him: 'Thou, Lord Jesus, art my righteousness, while I am Thy sin; what is mine Thou hast taken upon Thyself, and what is Thine Thou has given to me.' Beware of aspiring to such purity that thou shalt no longer seem to thyself a sinner; for Christ does not dwell except in sinners."

Consistently and persistently Luther preached this doctrine of spiritual freedom all his life. When in 1527 he thought death was at hand he said to his friends: "Because the world delights in falsehood, many will say that I retracted my doctrine before my death: I therefore earnestly desire you to be witnesses of my faith and confession. I say, with a good conscience, that I have taught the truth from God's Word, according to the command of God, to which He also, without my very wish, drew and constrained me. Yes, I say, I have

taught rightly and wholesomely concerning faith, the cross, the sacraments, and other articles of Christian doctrine. Many accuse me of being too unsparing and severe when I write against the papists, sectarians, etc., rebuking their false doctrine, ungodly life, and hypocrisy. I have indeed, at times, been severe, and sharply assailed my adversaries; yet, so as never to have repented of it. Whether now I am severe or moderate, I have not sought the injury of any, much less the loss of a soul, but rather the good and the salvation of every one, even of my enemies."

And in this illness he prayed: "Thou knowest, Lord, that many of those to whom Thou hast granted it, have shed their blood for the sake of the confession of the Gospel. Thou knowest, Lord, that Satan has in various ways assailed me, attempting to destroy my body through tyrants, kings, princes, etc., and my soul through fiery darts, and frightful, devilish temptations. But Thou hast marvelously sustained me against all their rage and ravings, sustain me in future, Thou faithful Lord, if it is to be Thy will."

Thus did Luther declare to the world the love of God in Jesus, and the sufficiency of His merits to wipe out the guilt of all sinners, the most comforting doctrine of the whole Bible. Surely to him the world owes a debt that cannot be estimated in dollars and cents. He was a vessel chosen of God, preordained by Him to do this great work. His early hardships, spiritual trials and temptations were necessary to bring him to a realization of redemption through grace only. May the Christian Church retain these great benefits of the Reformation, and not be misled by false Liberalism, which would dethrone God's Word and place human reason in its stead. O. C. S.

STUDIES IN THE CHIEF TEACHINGS OF THE BIBLE AND CATECHISM

The Bible Is All that Is Needful unto Salvation

The Bible is able to make us wise unto salvation. Therefore we need nothing except the Bible in order to be saved.

However, there are some people who think they need something else. There are some

who come with their traditions (the teachings of the old fathers and the church) and ask us to accept and believe them as we do the Bible, if we would be saved. So did the Pharisees in the days of Christ. Others tell us that God has come to them in a dream and has revealed (made known) to them a new teaching, and therefore all people should believe and follow them, if they wish to be saved and go to heaven. But to add something to the Bible is sin just as it is sin to take something from the Bible. God says: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." But God also says: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." And by His prophet Isaiah God tells us what to think of these people who want to add something to the word. He says: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Is. 8, 20. If man comes with the teaching and wisdom of men in heavenly things, there is no light in him, but all darkness. Therefore listen not to them!

The Bible is all that is needful. The rich man in hell thought something else than the Bible would be better, and therefore asked father Abraham to send Lazarus to testify (speak) to his brothers, lest they also come into this place of torment (suffering). But Abraham answered: "They have Moses and the prophets; let them hear them." "Moses and the prophets" are the books of the Old Testament. The rich man then answered: "Nay, father Abraham: but if one went unto them from the dead, they will repent." But Abraham said: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." In order that people be not lost in hell, but have everlasting life in heaven, they only need hear the word of God in the Bible, for man is saved only by faith, and "faith cometh by hearing, and hearing by the word of God," Rom. 10, 17. And John 20, 31 we read: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." And from 2 Tim.

3, 16, 17 we learn that all scripture (Bible) is profitable (good) for doctrine (teaching), it teaches all that a man needs to know for salvation and that he obtain true faith; it is profitable for reproof, it plainly shows what teaching is false and wrong that man lose not his faith; it is profitable for correction, it teaches man his sin and the punishment for sin, that he love not sin and his faith be destroyed; it is profitable for instruction in righteousness, it leads man upon the way of holiness that he walk as a true believer and follower of Jesus. So the man of God, the Christian, may be perfect, thoroughly furnished (prepared) unto all good works. Indeed, you need nothing more than the Bible. The Bible is all that is needful unto man's salvation.

And this is the teaching of the Lutheran Church. According to Luther's Catechism God's name is hallowed "when the word of God is taught in its truth and purity," and "he that teaches and lives otherwise than God's word teaches, profanes (make unholy) the name of God among us." The Lutheran Church has no use for the traditions and commandments and private revelations of men. It holds forth only the Bible, and nothing but the Bible. Every Lutheran Christian confesses in the Catechism: "The Holy Ghost has called me **by the gospel**, enlightened me with His gifts, sanctified and kept me in the true faith."

This month we again celebrate Reformation Day, the day when we remember with thanksgiving the many blessings which God has given us through Dr. Martin Luther. One of these blessings is that through Luther the Bible was given into the hands of the people, all that is needful unto salvation. Let us praise God for it!

J. L. S.

HISTORY OF OUR LUTHERAN MISSION FOR THE DEAF Kansas City Mission

From St. Louis we travel west across the State of Missouri to Kansas City, where we find an old mission and a young missionary which promise well for the future. North of this city, in Omaha, Neb., we find another old mission and a hopeful young worker among

the deaf. Originally Omaha was headquarters for our so-called "Kansas City Field," today the field has been divided into two parts, with Omaha and Kansas City, Mo., headquarters.

Looking through the old and musty records of "The Lutheran Pioneer," a missionary monthly published by the Ev. Luth. Synodical Conference of North America, we find, at first, occasional news items of the deaf and mission work among the deaf; later we find a whole page reserved for our work among the deaf, until the work took on such proportions that a paper devoted entirely to the needs of the deaf was found desirable and necessary. In the April 1903 issue of that paper we find this news item: "On March 1st the Rev. H. Hallerberg conducted a service for the deaf of Omaha, Neb., and vicinity. The service was well attended, 47 deaf being present." We cannot very well ascertain whether this was the first Lutheran service for the deaf in that city, apparently this seems to have been the beginning of our Mission in this field. Two months later we discovered a report of the installation of a missionary for the deaf in this field.

The Rev. N. F. Jensen had served a hearing congregation in Indiana for eight years, but catarrh of the throat obliged him to resign. He took up the study of the sign-language and on May 17, 1903, delivered a sermon before Our Savior Congregation in Chicago, the entire Board of Missions for the Deaf, and the first missionaries, who were in conference in Chicago at the time. May 27th Rev. Hallerberg installed the new worker in Omaha and Council Bluffs, Iowa. The July issue of "The Lutheran Pioneer" already carried an announcement of regular services for the deaf of Omaha, South Omaha, and Council Bluffs; Lincoln, Neb., being added in the November issue.

So much we have been able to dig up concerning the obscure beginning of the "Kansas City Field." If the reader will glance at the latest directory of our preaching stations on the last page of this paper, 20 preaching stations will be found listed in the Omaha and Kansas City sections. Obviously we cannot

discuss this extensive field in this article. We shall take up the Kansas City Field, as we find it to-day, first and then travel northward through the Omaha field to the Minnesota fields. As introductory to the present Kansas City field we give you a glance at the men who have worked in this field.

The first man in the field to preach seems to have been the Rev. H. Hallerberg, who was stationed in St. Louis, Mo. He installed the first missionary for the field, Rev. N. F. Jensen, in Omaha, who later transferred his headquarters to Kansas City, then to Omaha, then back to Kansas City again, where he remained until 1914, when he was transferred to the Pacific coast. The second man in the field was the Rev. Louis Jagels, who worked from Kansas City for three years under increasing difficulties when his eyes gave him serious trouble, he was nearly blinded by having several ailments of the eyes at the same time. He eventually recovered the use of his eyes and is now an instructor at a Lutheran High School in Deshler, Neb. During the vacancy following Rev. Jagel's withdrawal from Kansas City, our present Chicago missionary, Rev. Dahms, then a student at Concordia Seminary in St. Louis, was called as supply-worker, but an attack of malaria cut his activity short — from May to August in 1917. Rev. Uhlig, at that time in Chicago, made the circuit of the Kansas City field during the vacancy until Rev. Schroeder was transferred from the Detroit field to Kansas City, beginning his work in January, 1918. In 1921 Rev. Schroeder accepted a call to the Ohio field, and a new man, Rev. E. Mappes took charge of the Kansas City field, covering the greater part of the territory now included in the Omaha and Kansas City sectors. March 11, 1923, marks the division of the Kansas City and Omaha fields. On that date the Rev. E. C. Baker, now pastor of Emmanuel Congregation in Milwaukee, was installed as missionary for the Kansas City field, he had been ordained in Minneapolis July 16, 1922. Rev. Baker served this field until September, 1924, when the present Kansas City missionary, the Rev. A. E. Ferber was installed.

We have endeavored to give the reader a co-

ordinated picture of the original Kansas City field with its workers and present division into two extensive fields. In our next article we shall visit the young pastor and newlywed in Kansas City and with him cover his field and see the results of preaching the Gospel to the deaf where the Southwest begins. The Kansas City field means that we have merely tapped the Southwest, an extensive field still waits our labors in Texas, Oklahoma, Arkansas, and possibly New Mexico. A. C. D.

Dr. Martin Luther.

(Continued from first page)

had the effect of thoroughly disillusioning him in respect to some of his earlier notions. At the age of twenty-eight he received the title of "Doctor of Divinity," and promised to teach and defend the Bible. Five years later, when the fight for spiritual liberty began, he was called upon to remember his promise.

Catholicism had taught Luther that sins must be punished in this life, or in purgatory. He also had been told that penances prescribed by priests could be redeemed with gold, and that the favor of saints was purchasable by sinners. Purgatory could be escaped through the payment of money. At this time Pope Leo X was selling such indulgences in Germany, a practice against which Luther wrote his famous ninety-five theses, which he published in October 31, 1517, by nailing them to the door of the Castle Church in Wittenberg.

Although Luther had no intention of attacking the pope in these theses, yet the latter called him to Rome. The Elector of Saxony, a friend to Luther, aware of the experiences of previous reformers, insisted that Luther be tried in Germany. Accordingly the pope sent Cardinal Cajatan to Augsburg. Catajan insolently demanded that Luther recant, which Luther resolutely refused to do. The pope then sent Carl v. Miltitz, who with smooth words persuaded Luther to promise silence, provided the others would do likewise. Soon afterwards, however, Doctor Eck challenged him to a public debate, an experience that drove Luther to a still deeper study of the Scriptures. Eck, defeated in the debate, secured in Rome a papal bull against Luther, and the elector re-

received a command that Luther be surrendered to Rome. Luther created a sensation by publicly burning the bull.

At this the emperor called a diet to convene at Worms. Luther's trip to this historic gathering resembled a triumphal tour. Everywhere people hailed him as a deliverer. At the diet he was shown some books and asked if they were his writings, and upon his acknowledgment of them he was asked if he would recant. After twenty-four hours of deliberation and communion with God he made the famous reply: "Unless it can be proved by Holy Scriptures, or by clear and cogent reasons and arguments, that I have erred (for I believe neither the pope nor the councils alone, since it is evident that both have often erred and contradicted themselves), and unless I have been convinced by the passages quoted by me, so that my conscience is bound by God's Word, I cannot and will not recant, since it is neither safe nor advisable to do anything against conscience. Here I stand: I cannot do otherwise. God help me! Amen."

A month later Emperor Charles issued the imperial bann against Luther, though at the direction of the Elector Frederick, soldiers captured Luther and brought him safely to the Wartburg. Here he remained in hiding for ten months, busying himself with the translation of the New Testament into the German. At the end of that time, strife among his associates in Wittenberg forced him back to that city. Here he soon established peace, growing in the understanding of the Scriptures and abolishing unscriptural practices, like the mass, adoration of the saints, and Holy Communion, with the distribution of but one element. Also he preached the Word of God in the language of the people, and established schools, whereby children might learn the fundamentals of Christianity. About this time a peasant war caused Luther much grief — for many of the peasants were abusing Christian liberty for their personal gain. Time and again the pope requested the rulers to carry out the Wormser edict, but the elector continued to shield Luther, while the emperor was busy with his wars — so that Luther was able to continue his work without interruption.

Zwingli and Carlstad, two Swiss reformers, later on caused Luther much worry by placing human reason above the Bible in matters of doctrine.

On June 13, 1525, Luther married Catherine v. Bora, a former nun, who bore him six children.

Nine years later he completed his translation of the Bible, incidentally thereby giving Germany a standard language. This translation struck a vital blow at the cause of Catholicism from which it never recovered. Congregational singing also was an innovation which he introduced. Already, in 1532, Lutheran princes and rulers had confessed their faith by adopting the Augsburg Confession.

Overwork and sorrow had prematurely aged the warrior. In response to a request to settle a dispute in Eisleben between the counts and their subjects, he arrived in that city, only to die peacefully, falling asleep in Jesus after having again confessed his faith in the Redeemer.

O. C. S.

ITEMS FROM THE FIELD

Milwaukee Mission—A large number of deaf gathered in the Milwaukee Chapel August 15 to attend the installation service of the new missionary conducted by Rev. Dahms of Chicago. We wish to express our gratitude to Rev. Dahms for his fine service and to the deaf for the beautiful fern and floral decorations. May our future work in the Wisconsin field be blessed with success from above for the salvation of many deaf.

The deaf at our stations in Sheboygan, Manitowoc, and Oshkosh are attending our services very well and we hope to be able to report the same about the other stations before many months have passed. So far we have been unable to arrange a definite monthly schedule but all the stations listed under the Milwaukee Mission are being visited regularly. When the missionary is absent from Milwaukee one Sunday a month, one of the local members, Mr. Nimmer, signs a sermon from Dr. Walther's *Evangelium Predigten*.

A number of deaf at various stations will receive instructions for confirmation and we hope that more will think seriously about this matter and decide to become staunch Bible Christians and members of the Lutheran Church of the Missouri Synod.

On the afternoon of September 12th about forty deaf gathered in Racine to witness the marriage ceremony of Mr. Rosenthal of Racine and Mrs. Lillie Krueger of Milwaukee. The bride and groom, fifty-six and sixty-five years old respectively, met in our local chapel the first of August. Mrs. Krueger comes

from a prominent family and enjoys a wide acquaintance in our Lutheran Church, her father having been editor of the Germania for many years. Many friends extended their congratulations and well wishes for a happy wedded life.

Mr. Erwin Schoknecht, whose father and mother are pioneer members of our congregation in Milwaukee, is living with his wife and three year old daughter in the parsonage directly behind the chapel with the missionary.

E. C. B.

Chicago Mission—To our last report of death in our midst we must add two more deaths. August 29th Wm. H. Engle and his wife were saddened by the death of their little boy Robert born August 5th. September 4th, the day of our annual church picnic, Henry Hansen and his wife gave up their little girl Hulda, born August 30th. To both grieving couples we extend our hearty sympathy and pray that the God of all mercy, who in His infinite wisdom but also in everlasting kindness has laid a cross upon them, may comfort them and lead them to bow in humility and say: "Thy will be done."

September 4th our congregation held its annual picnic in Kolze's Grove on Irving Park Blvd., but this year it was a quiet affair, our spirits and persons were somewhat dampened by the weather. We were fortunate to clear enough to pay the heavy expenses and have a little money left over, which we can turn into our Debt Fund. We must thank our hearing friends and particularly the ladies, who sold tickets for us, for helping us through a tense situation. We hope to obtain more sunshine for next year's picnic and we also intend to cut down our expenses as much as possible when the time comes for another picnic. — September 19th our congregation took part in a German mission festival service at River Grove, the pastor interpreting the whole services, except the Communion, for the deaf. During the afternoon we enjoyed ourselves outdoors at various games. This outing was conducted by the officers of the Silent Lutheran Club, the amount cleared at this occasion will probably be used to purchase heavy guard screens for our basement windows, we need the screens and as club members we are willing to improve the church property wherever necessary.

September 1st a joint service for deaf and hearing was held in West Chicago, Ill., and September 19th (evening) a lecture in St. Paul's congregation, Norwood Park, Chicago. Both congregations gave us a collection for the Debt Fund. We thank them heartily.

A. C. D.

St. Paul Mission—Twenty-five deaf and about 400 hearing friends of our work among the deaf came from congregations in Winona and other towns up to about 50 miles distant to witness the confirmation of three deaf in St. Martin's church, Winona, Rev. A. W. Sauer, pastor, on August 8th. Those who renewed their baptismal covenant and promised faithfulness to Christ and His true Church unto the end are: Miss Margaret Tarras, Winona, Mr. Theo. Lee, Mindoro, Wis., and Mr. Christian Hirte, Onalaska, Wis. A

few weeks after confirmation Mr. Hirte moved to Delavan, Wis., and we trust he will be an active assistant to Pastor Baker there. May the Holy Spirit who alone can create and sustain true faith in the hearts of men keep these new members unto their blessed end.

J. A. C. B.



The Rev. J. A. C. Beyer and Lutheran deaf of Winona, Minn. On August 8th three of this group joined our Church by confirmation. They are, standing below from left to right: 1) Mr. Theo. Lee; 4) Miss Margaret Tarras; 5) Mr. Christian Hirte

Minneapolis Mission—Ephphatha Sunday was a day of joy for our Grace Congregation for the deaf and Immanuel Congregation (Rev. E. G. Nachtsheim, pastor). On that day the firstfruits of our work among the pupils of the Minneapolis Oral School for the Deaf could be gathered in, for Earl Finlayson, a member of our Sunday-school class, was baptized in the name of the Triune God after he had made a good confession of his faith orally in a joint service of Grace and Immanuel Congregations. Especially did this fill the Minneapolis missionary with joy and thanksgiving unto God, for this was the very day when he was ordained and installed as missionary among the deaf 25 years ago. This Sunday-school meets every Sunday. We expect an enrollment of 12 this fall. Miss Lois Agather, one of the teachers at the school and a daughter of one of our pastors is willing to assist the pastor. A class of five or six will be organized to be prepared for confirmation, God willing. May God continue to bless also this work to the glory of His holy name.

September 5, while on our way to Morristown, where we were to lecture in the evening on our work, we stopped in Faribault at the home of Mr. and Mrs. Jens Hansen, former members of Grace Congregation in Minneapolis, and held services with Lord's Supper for them. We acknowledge with thanks the receipt of one dollar for our Mission. — Thankfully we acknowledge the receipt of one dollar for our Mission also from Mrs. Hannah Bienert, Saginaw, Mich.

J. L. S.

LUTHERAN MISSIONS FOR THE DEAF

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NEW YORK MISSION

Rev. A. Boll, 192 Hewes St., Brooklyn, N. Y.
New York City, Immanuel Lutheran Church, 177 S. 9th St., between Roebling and Driggs Ave., Brooklyn, N. Y. Sunday-school and Instructions, Friday evenings, Parish House of St. Matthews, 145th St. and Convent Ave., New York City. Instructions, Saturday morning, 9:30 a. m. Church of the Redeemer, 422 W. 44th St., New York City.
Albany, Kingston, Schenectady, N. Y., Meriden, Conn., Holyoke, Mass., monthly, by appointment.

PITTSBURGH MISSION

Rev. L. Heinecke, 221 Grant St., Millvale Sta., Pittsburgh, Pa.
Pittsburgh, Lutheran Church, Pride St., between Forbes and 5th Ave., 2nd and 4th Sundays, 11 a. m.
Edgewood, Pa., State School, 2nd and 4th Sundays, 9 a. m., Wilkensburg Y. M. C. A.
Washington, D. C., Lutheran Church, Jersey and Morgan Sts., 1st Sunday, 10:30 a. m.
Buffalo, N. Y., Lutheran Church, Dodge and Ellicott Sts., 3d Sunday, 3 p. m.
Johnstown, Pa., by appointment.
New Castle, Pa., by appointment.

CLEVELAND MISSION

Rev. O. C. Schroeder, 2204 Bunts Rd., Cleveland, Ohio.
Cleveland, O., Lutheran Hall, E. 30th and Prospect Ave., first and third Sundays, 10:30 a. m.
Cleveland, O., Hard-of-Hearing, 1st and 3rd Thursday, 8 p. m. Day-school pupils, 1st and 3d Fridays, 3:15 p. m., Euclid Ave. M. E. Church.
Columbus, O., State School, 1st Sunday, 3 p. m.
Findlay, O., last Sunday, 3 p. m., 612 McConnell St.
Erie, Pa., Lutheran Church, 326 W. 11th St., 2nd Sunday, 3 p. m.
Fremont, Tiffin, Sandusky, Elyria, Lorain, Oberlin, Mansfield, O., by appointment.
Danville, Ky., Kentucky State School for the Deaf, by appointment.

DETROIT MISSION

Rev. E. J. Scheibert, 17862 Cliff Ave., Detroit, Mich.
Detroit, Chapel on Pulford, right off Meldrum, Sundays and other holy days, 10:30 a. m.
Toledo, Church, cor. Vance and Ewing, 1st Sunday, 2:30 p. m.
Ft. Wayne, St. Paul's Parish House, Barr and Madison, second Sunday, 10:15 a. m.
New Haven, Lutheran Church, last Sunday, 2 p. m.
Flint, Lutheran Church, Saginaw and Mary Sts., 3d and 4th Sundays, 2 p. m.
Saginaw, Lutheran Church, Ninth and Cherry, East Side, 3d and 4th Sundays, 10:30 a. m.
Sturgis, Mich., by appointment.

CHICAGO MISSION

Rev. A. C. Dahms, 1400 N. Ridgeway Ave., Chicago, Ill.
Chicago, Our Savior's Church, 1400 N. Ridgeway, Sundays, May 1—Oct. 31, 10:30 a. m., Nov. 1—April 30, 2:30 p. m.
Englewood (Chicago), St. Stephen's Church, 65th and S. Peoria, 2nd and last Sundays, 2 p. m., May 1—Nov. 1.
Grand Rapids, Mich., Emmanuel Chapel, Michigan and Division Sts., monthly, as appointed.
South Bend, Ind., Lutheran School, monthly, as appointed.
Kankakee, Crystal Lake, Ill., Valparaiso, Ind., as appointed.

MILWAUKEE MISSION

Rev. E. C. Baker, 1711 Meinecke Ave., Milwaukee, Wis.
Milwaukee, Emmanuel Chapel, 1711 Meinecke Ave., Sundays and other holy days, 10:00 a. m.
Oshkosh, Wis., Trinity Lutheran Church, Bowen and School Sts., monthly, 2nd Wednesday, 7:30 p. m.
Sheboygan, Wis., St. Mark's Lutheran Church, N. 7th St., near Ontario Ave., monthly, 3rd Wednesday, 7:30 p. m.
Racine, Wis., St. John's Church, Erie and Kewaunee Sts., monthly, 3rd Sunday, 2:30 p. m.
Manitowoc, Merrill, Wausau, Madison, Watertown, Wis., and State School, Delavan, Wis., by appointment.

MINNEAPOLIS MISSION

Rev. J. L. Salvner, 1221 22nd Ave. N., Minneapolis, Minn.
Minneapolis, Grace Chapel, Girard and 22nd Ave. N., Sundays and other holy days, 11:00 a. m.
Sioux Falls, S. D., first Wednesday, School for the Deaf, 6:30 p. m.; Zion School, 8:00 p. m.
Watertown, S. D., Tuesday before first Wednesday.
Gaylord, Minn., Monday before second Wednesday.
Mitchell, S. D., Ortonville, Fergus Falls, Dawson, Minn., by appointment.

ST. PAUL MISSION

Rev. J. A. C. Beyer, 1162 Marshall Ave., St. Paul, Minn.
St. Paul, Cavalry Chapel, Marshall Ave. and Dunlap St. Sundays and other holy days 10:45 a. m.
Winona, Minn., E. Broadway and Liberty, second Sunday, 3:45 p. m.
Rochester, Minn., 917 4th Ave. N. W., Monday after second Sunday, 7:00 p. m.
Dubuque, Iowa, Lutheran School, 20th and Jackson, third Tuesday, 7:45 p. m.
Eau Claire, Wis., Y. M. C. A., fourth Sunday, 4:00 p. m.

Chippewa Falls, Wis., State School, Monday after fourth Sunday, 10:00 a. m.
Stillwater, Minn., 1212 South 4th St., last Tuesday, 2:30 p. m.
Lake City, Minn., Private Homes, last Wednesday, 2:30 p. m.
Decorah, Iowa, Rock Island, Ill., Rice Lake, Wis., by appointment. Mason City, Iowa, by appointment.

DULUTH-SUPERIOR MISSION

Rev. W. Ferber, 116 Chester Parkway, Duluth, Minn.
Duluth, Mt. Olive Church, 19th Ave., E., and 4th St., 1st Sunday, 10:45 a. m.
Superior, Wis., Christ Church, corner Belknap and Cummings, 3rd Sunday, 2:30 p. m.
Devils Lake, N. D., State School, 4th Saturday and Sunday.
Grand Forks, 608 S. 3rd St., Friday before 4th Saturday.
Fargo, 112 N. 4th St., Saturday before 2nd Sunday.
Winnipeg, Can., School, 2nd Sunday.
Cloquet, Minn., 1st and 3rd Sundays.
Fatzau, Wis., Akeley, Wadena, Bemidji, International Falls, Minn., Bismark, N. D., by appointment.

ST. LOUIS MISSION

Rev. C. Schubkegel, 4536 Labadie Ave., St. Louis, Mo.
St. Louis, Grace Lutheran Church, Garrison and St. Louis Ave., 2nd and last Sundays, 3:00 p. m.
St. Charles, Mo., Homes of Deaf, last Sunday, 10:30 a. m.
Evansville, Ind., Lutheran School, E. Illinois Str., bi-monthly, first Sunday, 10:00 a. m.
Indianapolis, Ind., Lutheran Church, 717 S. New Jersey St., bi-monthly, first Sunday, 9:30 a. m.
Louisville, Ky., Lutheran Church, 1125 E. Broadway, bi-monthly, first Sunday, 7:30 p. m.
Jacksonville, Ill., monthly, third Sunday, Religious instruction in State School, 9:00 a. m. Services in Salem Lutheran Church, 2:30 p. m.
Columbus, Ind., Lutheran Church, 5th and Sycamore, bi-monthly, 1st Sunday, 2 p. m.
Farina, Ill., Homes of Deaf, by appointment.

OMAHA MISSION

Rev. E. Mappes, 2331 No. 63rd St., Omaha, Nebr.
Omaha, Nebr., Lutheran Church, Benson Sta., first and third Sundays, 2:30 p. m.
Lincoln, Neb., Lutheran Church, 13th and H Sts., 4th Sunday, 11 a. m.
Sioux City, Ia., Lutheran Church, 613 Jackson St., monthly, by appointment.
Ft. Dodge, Lutheran Church, 4th Ave., S., and 13th St., 2nd Saturday, 8 p. m.
Boone, Ia., 2nd Sunday, 10:30 a. m.
Des Moines, Lutheran Church, 7th St. and Forest Ave., 2nd Sunday, 3:15 p. m.
Omaha, Neb., State School, every Monday and Thursday.
Councils Bluffs, Ia., State School, every Tuesday.

KANSAS CITY MISSION

Rev. R. E. Ferber, 3012 East 21st St., Kansas City, Mo.
Kansas City, Mo., Luth. Church, 16th and Cherry Sts., 1st and 3rd Sundays, 3:00 p. m.
Joplin, Mo., 4th Sunday, 3 p. m.
Lawrence, Kans., Curtis home, 1007 Rhode Island Str., first Sunday, 2:30 p. m.
Herington, Kans., 2nd Sunday, 2:00 p. m., Rev. Biel's Church.
Salina, Kans., 2nd Sunday, 8:00 p. m., 481 Montrose St.
Duluth, Kans., Monday after 2nd Sunday, 1:30 p. m., Haefner home.
Leavenworth, Kans., 2nd Wednesday, 8:00 p. m., Luth. Church, 301 N. 7th St.
Atchison, Kans., 3rd Wednesday, 8:00 p. m., Barthel Home, 932 Atchison St.
St. Joseph, Mo., 1st Tuesday, 8:00 p. m., Luth. Church, 1400 Lafayette St.
Springfield, Mo., 4th Friday, 8:00 p. m., Luth. Church.
Olathe, Kas., Fulton, Mo., State Schools, by appointment.

SEATTLE MISSION

Rev. G. W. Gaertner, 1101 15th Ave., Seattle, Wash.
Seattle, Wash., Church of Our Redeemer, cor. 15th Ave. and Spring St., second and fourth Sundays, 2:30 p. m.
Tacoma, South 16th and L Sts., 2nd and 4th Sundays, 10:30 a. m.
Everett, Wash., Lombard and 26th, W., 2nd and 4th Sundays, 8 p. m.
Anacortes, Wash., 20th and O Sts., 1st Sunday, 2:30 p. m.
Bellingham, Wash., 1st Sunday, 406 Gladstone St., 7:30 p. m.
Victoria, B.C., 3d Sunday, cor. Queens and Blanchard, 2 p. m.

PORTLAND MISSION

Rev. E. Eichmann, 1355 Haight Ave., Portland, Ore.
Portland, Ore., cor. Rodney Ave. and Ivy St., 1st and 3rd Sundays, 2:30 p. m.
Vancouver, 13th and Franklin, 1st and 3rd Sunday, 7:30 p. m.
Vancouver, State School, 3rd Sunday, 10:00 a. m.
Salem, Ore., State School, 2nd and 4th Sundays, 10 a. m.
Baker, Pendleton, Ore., by appointment.

SPOKANE MISSION

Rev. C. G. Frice, 729 W. Klerman Ave., Spokane, Wash.
Spokane, Wash., W. 3rd and Divisions Sts., 2nd and 4th Sundays, 10:30 a. m.
Yakima, Wash., W. 318 Walnut St., 3rd Sunday, 10:30 a. m.
Wenatchee, Wash., 312 Palouse St., 1st Sunday, 10:30 a. m.
Kennewick, Wash., Dover, Boise, Pendleton, Gooding, Idaho, by appointment.

CALIFORNIA MISSION

Vacant.
Los Angeles, Every other Sunday, 3 p. m., Class-room C, Bible Institute, Sixth and Hope Sts.
San Diego, Porterville, Terra Bella, by appointment.