

The Deaf Lutheran.

A MISSIONARY MONTHLY.

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No. 6.



For one thing, because I was born a Lutheran, you will say. My parents were Lutheran, so were my grandparents; I was born into the Lutheran Church. I was baptized a Lutheran. And so I am a Lutheran to-day.

Yet this does not quite satisfy, the more I think of it. The records say that about 5,000 persons, who had reached mature years were confirmed last year in our Synod alone. Most of these were not Lutherans by descent. Yet they joined our Church. Accordingly, being a Lutheran does not appear to be a matter of parentage alone. And having been baptized into this Church an infant is not sufficient answer to the question, "Why have I remained a Lutheran?" For I see that some who were baptized into our Church and who later were received into communicant membership are no longer members.

How will I account for the difference? Home influence? The example of parents and of other relatives who have remained true to their confirmation pledge? To some extent, no doubt; but others have turned away whose parents were as faithful as yours and mine. Why, then, are you and why am I a Lutheran to-day?

It is not to be denied that there are members in our Church who are members simply by habit. But surely there are hundreds of thousands, probably millions, who can say that they are sincere in their profession, and it is of such that I think when I ask, "Why are we Lutherans?"

Shall I say, "We are Lutherans because we are Christians?" That may be true; but,

stated just that way, it is saying too much. True, those of us who have clearly perceived that the teachings of Lutheranism are simply the teachings of Jesus and of His apostles, without subtraction or adulteration, **cannot be saved if they sin against light and leave the Church** of the true profession and join a Church which denies parts of God's truth, — as I verily believe all other churches do. I cannot, without sinning against light, join a Church which denies universal grace or which denies the real presence of Christ in the Sacrament, after I have become convinced that universal grace and the Real Presence are taught in the Bible. **By acting contrary to what I know to be true, I would wilfully contradict the Holy Spirit**, and in such a one the Spirit can no longer work repentance and faith. But this is not the same as saying that there are no believers in other churches. Just this would be implied by saying that we are Lutherans because we are Christians.

There are, indeed, Christians in other denominations! The notion that only Lutherans are saved **has never been taught by the Lutheran Church.**

Why, then, am I a member of it?

The word which will help us formulate an adequate answer is the word "fellowship." When I find myself in fellowship with those who in all points accept the teachings of Jesus and the apostles, then I know that I am in a fellowship pleasing to my Lord. He expects this of me: not to substitute anything of my own invention or speculation for any part of His revelation; and, furthermore, to separate

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THE DEAF LUTHERAN

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EDITORIAL

Pentecost

We read, John 3, 6: "That which is born of the Spirit is spirit." When a sinner is born of God he is God's loving child. The Holy Spirit changes a man's attitude toward the Creator and his fellowmen. On Pentecost Day St. Peter preached repentance and salvation through Jesus. Three thousand people were received into the Church on that day. The Holy Spirit changed the hearts of these sinners through the preaching of the Gospel. After conversion there was that in their hearts which was not there before. Their enmity of Jesus had disappeared, in its stead there was a yearning for His forgiveness.

Converted sinners today likewise receive this change of heart. Their bodies and organs remain the same, but their natures are changed. A converted sinner is no longer dead in sin. A regenerated Christian strives to obey the commandments of God; he now has also the ability to please God; he avoids sin and longs for the forgiveness of God when he falls into error. This desire to become God's friend, to receive and to grow in faith, is called regeneration or the new birth.

The Holy Spirit does His work of converting sinners and keeping them in the true faith through God's means of grace, the Word and Sacraments. Let us, therefore, use these means of grace constantly and sincerely. May we avoid offending and grieving the Holy Spirit from our hearts by wilful sinning, and may we be kept by the same Spirit unto life everlasting.

O. C. S.

ARROGANCE

St. Peter admonishes the Christians thus: "All of you be subject one to another, and be clothed with humility: for God resisteth the

proud, and giveth grace to the humble." 1 Pet. 5, 5. Human experience has likewise taught, that "arrogance is a weed which grows upon a dung hill." No man becomes so great that he no longer requires the assistance, advice, good will, and friendship of his fellowmen. The greatest men have always been the most humble. Jesus, our Master, washed not only the feet of His friends, but also those of the traitor Judas. All men are subject to the same dissolution, and death is the grand leveler. In view of the fact, that all men turn to dust, and that a man begins to die, as soon as he is born, it ought to be impossible for anyone to treat his fellowmen in an arrogant manner while in life he is walking but the same road to the grave with him. Truly, an arrogant man is the greatest of fools. Solomon condemns him thus: "Pride, and arrogance, and the froward mouth, do I hate." Prov. 8, 13. Let us, therefore, like St. Paul "Serve the Lord with all humility of mind." Acts 20, 19.

O. C. S.

OUR LUTHERAN CHURCH SCHOOL FOR DEAF CHILDREN

The 54th term of our Institute begins September 7th, God willing. Pupils must arrive the day before. The school is open to children who are deaf or who have not sufficient hearing to profitably receive instruction in a common school. The entrance conditions are that they be of sound mind and not afflicted with any contagious or loathsome disease, be not under six years of age and not over sixteen. Pupils that come to us from other schools may be older than sixteen. The instruction and education is secular and spiritual, in accordance with God's Word and Luther's doctrine pure. The subject matter comprises English language, Bible narratives, the memorizing and understanding of Dr. Luther's Small Catechism, arithmetic, geography, some physiology, drawing, weaving, sewing, and household duties. The instruction is given by means of the oral method, which includes that the children are taught to speak and to read the lips of people speaking to them. The manual alphabet and the sign language, the medium used in preaching to the deaf, are also

taught, and used in instruction. The course may be completed in seven years.

Board and tuition charges have been fixed at ten dollars per month. This amount is cheerfully reduced to all who cannot pay it. It is altogether remitted when parents cannot make any payments. To defray expenses incurred for the child during the school year, ten dollars must be deposited with the school in September. What has been used of this amount must be replenished in February, and each September and February thereafter. The parents must clothe their children and put the full name on every article of wear. When parents cannot clothe a child, the Ladies' Aid of the Institute cheerfully and gladly does it for them. Bedding of any kind need not be brought. Towels may be brought. The toilet equipment ought to consist of a toothbrush in a sanitary holder, toothpaste, comb, and hairbrush.

Our Lutheran parents are urgently requested to send their deaf children to our Lutheran church school, even though the way be far. After graduating from our school the child may, and ought, continue its studies at a state or city school. As we send our hearing children to our parish schools, to found them firmly in the word of salvation and to attune their conscience to the norm of God's eternal word, so we ought most conscientiously send our DEAF children FIRST to our LUTHERAN school. Aye, even more so. **Hearing** children may have a chance later in life to learn the Bible doctrines. This chance does not exist for the **deaf**, or very seldom exists, if they, as children, have grown up in an atmosphere in which God's Word and the teaching of Christ were not the life-giving elements.

For more detailed information and questionnaire write to the director,

Rev. William Gielow,
6861 Nevada Ave.,
Detroit, Michigan.

The best of men need mercy as truly as the worst of men. All the deliverances of saints, as well as the pardons of sinners, are the free gifts of heavenly grace. — Spurgeon.

Why I am a Lutheran

(Continued from page 41)

myself from, and avoid, all those who make such substitutions, subtractions, or additions.

You have been taught, I have been taught, the Lutheran Catechism in preparation for church-membership. We have found, during the years that have passed, complete agreement between the teachings there set forth with the Word of God as we have since studied it. We find that our ministers teach what the Word of God teaches. We find that those among us are admonished who disagree with the Word of God and, if they prove stubborn, are excluded from our fellowship. All this is reason sufficient for us to say that our Lutheran fellowship is a union of believers **such as God wants it to be**. We do not say that He has not His children in other denominations. But we do say that these are His children only because in spite of the false teachings of their confessional leaders they retain the essentials of Christ's doctrine regarding sin and grace.

But this is not all.

As one grows older and takes more time to study the various denominations bearing the Christian name, two very remarkable facts come to light.

The two remarkable facts are these:—

1) There is a clear line of cleavage which divides the churches on this question: **What is the basis of our Christian belief?** Not one denomination except the Lutheran teaches that **the Word of God alone** is the source of Christian doctrine. With one consent, from the Roman sect down to the Pentecostals, the basis of Christian knowledge is the Bible **plus something else**. The Bible—of course. Even the Mormons and Spiritists claim the Bible. But the Bible **plus**. The Roman Church says: "Plus reason, plus tradition, plus the decisions of councils, plus the Pope." By adding these various principles the Roman Church has caused a great division in Christendom. The Reformed churches have added the principle of Reason. Zwingli, in Luther's day, taught that "nothing is to be believed that is against reason." The Reformed sects accept this principle to the present day, and this principle is the cause of the division of the Protestant

world into so many denominations. Some retain a Roman leaven of traditionalism. Others add to the Bible the voice of spirits; others, the word of Mrs. Eddy. Others, like the Congregationalists by their platform of 1913, have thrown overboard the authority of Scripture bodily. Others, also offshoots of the Reformed movement, have never had it — like Unitarianism and Quakerism. But no matter how far they depart from the Scriptural principle in degree, they all agree in giving reason a voice in matters of faith. Now, reason is a feeble instrument even in affairs of this life. The best engineers have seen their dams and bridges collapse. Thousands of years of medicine have failed to give us a cure for certain diseases. Shall we, to the hundredth part, rest our hope of eternal salvation on reason? The Lutheran Church alone gives me the Gospel as all-sufficient ground of faith and does not, in the last moments of my life, direct me to the divine Word **plus human philosophy** for comfort against the accusing Law and for a shield against the bitter dart of Death. If I am on the pier, ready for an ocean voyage, and some one told me: "The boat you have chosen has a steel bottom, only in a few places canvas strips are inserted, but they are painted gray like the steel plates," — would I not change my passage to a boat that had an **all-steel hull** rather than trust even in a single yard of painted canvas?

2) The second very remarkable fact which develops from an investigation into the various church groups is this:—

The Lutheran Church alone makes the heart of her message those great doctrines which have been held by Christians the world over from apostolic days. Hence we have a right to claim for Lutheranism the distinction of giving due prominence to those teachings in the acceptance of which the universal spiritual fellowship of Christian consists. Some churches have never had these teachings; they are non-Christian despite their arrogant names — Christian Science, Latter-day Saints of Christ, Theosophists. Others have a thin solution of them. Others have once had great exponents of saving Truth, but are now apostate. Others have civil war in their midst, believers

in the essentials of the Gospel fighting against an unbelief which is now demanding control after the reason had so long been given tolerance. But in no instance do we find that confessional writings and public preaching exalt the great teachings of Sin and Grace so that Christian thought and life are dominated by them. Jesus is not eliminated; but He is the Lawgiver rather than the Redeemer, a Pattern of Righteousness for our lives rather than our Righteousness in the divine Judgment. The Gospel stream is not dried up, but it flows through weedy swamps of Rationalism, making reason the guide in the explanation of the Bible, Evolutionism, Fanaticism, Puritanism, and Pacifism. The Christians stand at the banks with their vessels, seeking a draught of pure water. Some still get it — from old prayer-books and works of devotion and from the reading of the sacred Book. But I have met a woman of sixty-eight and who was unable to give an intelligent answer to my question, "How do you hope to be saved?" And when one of our pastors was recently appealed to in a case of seduction and asked the girl, who was not of our faith, "Has your Church never taught you that God punishes sin?" she answered, "No!" "Have you never been taught how to be saved?" Answer: "No, **our Church don't teach us religion.** Oh, tell me how I can be saved!" The case is a typical one, and it is literally true as related. Read the Saturday announcements of sermon subjects. Are they **Christian.** Hear the sectarian funeral sermons. Have they a grain of comfort for the mourners?

There is only one Church which places into the center of her message those truths of salvation which all Christians have in all ages believed, and that is the Lutheran Church. In our doctrine regarding the way of salvation all believers on earth are at one with us. Ours is the ecumenical (universal) faith.

Let us, then say: We want to be consistent. We want to belong to a Church which does not profess one thing in its ancient symbols and preaches another thing from its pulpits; which does not place its believing adherents into a position at daggers' ends with their own church-leaders; which does not emphasize fads

never upheld by historic Christianity, like chiliasm, total abstinence, immersionism, and a divine Pope: We want a Church in which public profession faithfully reflects private belief; in which lips and hearts are in agreement; and in which I can reach out my hand to my fellow-church-member and honestly, truthfully, call him **brother in Christ**.

Having found that Church in the Lutheran Church, let us thank God for it. Let us stand watch over that Church. Let us pray for it, sacrifice for it, and train our children in those paths which they will find to be, as we have found them to be, the paths on which Christ leads His pilgrim band by the sure guidance of His Gospel. G.—Lutheran Witness.

STUDIES IN THE CHIEF TEACHINGS OF THE BIBLE AND CATECHISM

The Only and Ever Living God

Our God is the only living God, therefore God can say, "I am the first, and I am the last; and besides Me there is no God," Is. 44, 6. No, there is no other God like our living God. Jeremiah describes the lifeless and helpless gods of the heathen and then exclaims: "But the Lord is the true God, He is **the living God**," Jer. 10, 10. Of the heathen gods David writes: "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat." Ps. 115, 4-7. But of his God he says: "Our God is in the heaven: He hath done whatsoever He hath pleased," verse 3. Our God says, "**I live forever**," Deut. 32, 40. Therefore when Paul saw how the people in Lystra worshipped false gods and were ready to worship him and Barnabas, he said unto them: "We preach unto you that you should turn from these vanities (worthless gods) unto the living God, which made heaven, and earth, and the sea, and all things that are therein," Acts 14, 15. Friend, is this living God your God?

But, you ask, do not also we live? Indeed, also we have life, and there are many

other living beings. But all this life that we see in and around us is from the living God. of His Paul says in his sermon on the city of Athens, "**He giveth to all life**, and breath, and all things. — In Him we live, and move, and have our being," Acts 17, 25-28. And in Col. 1, 17 we read: "By Him (the Son of God) all things consist," that means, all things are held together by Him. Therefore for the life that you now have give thanks and praise unto the living God. He only has life in Himself as we read John 5, 26. And yet there is another who has life in Himself, and that is our Lord Jesus Christ, one with the Father. He says, John 5, 26: "As the Father has **life in Himself**; so that He given to the Son to have life in Himself." And likewise the Holy Spirit, one with the Father and the Son, has life in Himself, for Job says: "The Spirit of God hath made me, and the breath of the Almighty hath given me life," Job. 33, 4. Father, Son, and Holy Ghost is the only and ever living God.

And if you would live forever, you must come to this living God. Of us the Bible says, "All have sinned," Rom. 3, 23, and, "There is none that doeth good, no, not one," Ps. 14, 3, and therefore "it is appointed unto men once to die, but after this the judgment," Hebr. 9, 27. O woe to every one, for "it is a fearful thing to fall into the hands of the living God," Hebr. 10, 31. But, thanks to God, "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live," Ezek. 33, 11. Therefore God sent His Son, and "**in Him was life**; and the life was the light of men," John 1, 4. "The Lord hath laid upon Him the iniquity (sin) of us all," Is. 53, 6; and then "Christ His own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness," 1 Peter 2, 24. Therefore Jesus can say: "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die." John 11, 25-26. And He only can give this life, for He says: "I am the way, the truth, and the life: no man cometh unto the Father, but by Me," John 14, 6. Indeed, "**this is the true God, and eternal (everlasting)**

life," 1 John 5, 20. Blessed are you therefore, if you in true faith can say with the disciples: "We believe and are sure that Thou art that Christ, the Son of the living God," John 6, 69. Then you have life and salvation forever.

Of this living God and Savior also our Catechism tells us. In the First Article of the Creed we confess: "I believe that God has made me and all creatures"; of Jesus Christ we confess in the Second Article: "He is risen from the dead, lives and reigns to all eternity (everlasting)"; and in the Third Article we say of the Holy Ghost: "He will give unto me and all believers in Christ eternal life. This is most certainly true."

Let us rejoice in this our living God who is among us and gives us richly all things to enjoy (1 Tim. 6, 17); let us diligently labor and gladly suffer reproach (shame), because we trust in the living God, who is the Savior of all men (1 Tim. 4, 10). Unto this our only and ever living God and Savior be honor and glory for ever and ever!

J. L. S.

HISTORY OF OUR LUTHERAN MISSION FOR THE DEAF

The Minnesota Field

I.

We have seen the development of our mission for the deaf in Minneapolis to its present status of an organized congregation with a chapel-parsonage for its weekly services. Now we may turn our attention to the work of our church among the deaf in other cities of Minnesota. Of course, the next city and field to catch the missionary's eye was St. Paul, but we shall consider that city when we review the development of that particular mission in the discussion of the St. Paul field as it stands to-day.

From 1901 to 1918 Rev. J. L. Salvner was the only missionary from the deaf in Minnesota, in 1918, however, our Mission Board divided his field and placed another man, the Rev. J. Schumacher, in St. Paul, giving him 5 stations to serve in all and the business management of the "Deaf Lutheran." Rev. Salvner had been taking care of the business end of this paper and preaching to the deaf of Minneapolis and St. Paul and in 9 other sta-

tions. The work was too much for one man. After the division of the field, Rev. Salvner still had four stations outside of Minneapolis, two of them in North Dakota, and the editorship of our paper on his hands. But let us look briefly into the spreading of our mission in Minnesota before the division of the field in 1918.

Rev. Salvner was installed in 1901 and was given this little reminder, "Do not forget the deaf of La Crosse." His first service was held there in March, 1902. As many as 23 deaf attended monthly services, but lacking work they began to move away, until only 7 attended services. Finally services were held every three months, in 1915 this station was again served from Milwaukee, but the station is not in our directory to-day. — In 1903 some Lutheran deaf were found in Stillwater, and services were arranged for them. To-day the missionary from St. Paul serves the deaf in that city. In April, 1903, Rev. Rohr, President of the Wisconsin Synod, telephoned to Rev. Salvner in La Crosse, to stop in Winona for the deaf of that city. The missionary was able to organize a confirmation class at once, and had seven communicants there later. This station is now served from St. Paul also.—In 1911 the missionary found 3 Lutheran deaf at Gaylord, Minn., and confirmed 4 others. This station is still served from Minneapolis. — For some time our missionary had hoped for an opportunity to preach to the deaf in Duluth-Superior. Episcopalian services had been interpreted for the deaf there, but they did not have their own separate services. Three Norwegian Lutheran deaf from Minneapolis moved to Duluth, and later one of them wrote to Rev. Salvner begging him, like the man of Macedonia, to come and preach salvation by Jesus to the deaf of those cities. To-day these cities are the headquarters for our third missionary to the deaf of Minnesota. — Other deaf in Minnesota were then served by the missionary at various times, Lake City and Red Wing, Baker, Minn., and Eagle Point, Wis.

You will thus have some idea of our missionary's work in the State of Minnesota, but we have not yet touched upon a very large

part of his work, namely, the work in the Dakotas. Traveling to North Dakota took up much of the missionary's time, and yet he found there one of his most gratifying fields. It is quite likely that some time we shall have a missionary to work among the Dakota deaf, which would be a most blessed fruit of that mission work.

A. C. D.

"WITH THE BEREANS"

"They (the Bereans) received the word with all readiness of mind, and searched the scripture (Bible) daily whether those things were so." Acts 17: 11.

When Jesus ascended into heaven He did not really leave His disciples, that is, He did not desert them and leave them helpless and hopeless. He gave them some precious promises. And, unlike many human friends, He keeps His promises to us.

Let us, therefore, during June firmly impress a few of God's most inspiring promises upon our memory. In times of sorrow, trouble of various kinds, poverty and temptation these words will comfort us.

Week of

June 5 "I will not leave you comfortless: I will come to you." John 14: 18.

June 12 "All ¹ that the Father giveth me shall come to me; and him that cometh to me I will in no wise ² cast out ³. John 6: 37.

June 19 "Come unto me, all ye that labor and are heavy laden, ¹ and I will give you rest." Matt. 11: 28. ¹ loaded, burdened

June 26 "Trust in the Lord, and do good; so shalt thou dwell ¹ in the land, and verily ² thou shalt be fed." Psalm 37: 3. ¹ live ² surely, certainly
J. A. C. B.

MISSION NEWS

St. Louis Mission—Walter Maack and Miss Louise Schilling were united in the holy bonds of matrimony in the presence of a large congregation of deaf and hearing people, in Trinity Ev. Luth. Church, East St. Louis, Ill., on April 16th., Messrs. Herbert A. Maack, and Charles Klaas, Jr, and the Misses Bernice Schilling and Alma Doerr acting as witnesses. The ceremony was performed both orally and in the sign-language.

Mr. and Mrs. Maack are graduates of the Illinois State School for the Deaf, and both were confirmed several years ago by Pastor Schubkegel. They will

make their home at 844-A De Soto Ave., St. Louis, Mo. — May the young couple in their married life heed the words of Christ, John 15, 9, the text of the pastor's wedding address: "Continue ye in my love."

On February 24th Wilson Cordray, one of our pupils in the State School, departed this life at the age of 14 years. His death was caused by a fall from a third story window of the school. He had attended our religious instruction in the school for the last few years, and was a bright and very attentive scholar. On our last visit before his death he told us that he greatly enjoyed the study of the Catechism and Bible History, and expressed the wish to be confirmed at the end of this school term. His answers during religious instruction showed that he knew Christ, his Savior, therefore, we believe that he died in faith, and is now in heavenly joy and happiness.

On January 16th a baby girl was born to Mr. and Mrs. Ben Carter in Jacksonville, Ill.

Robert Oliver Morefield, son of Edward W. R. Morefield and his wife, Fay Marie nee Wallace, born on January 7th, 1925, was baptized on April 24th, Mr. Louis Schreiber and Miss Minnie C. Gerling acting as sponsors.
C. Schubkegel.



The Rev. J. L. A. Huchthausen, Ph. D., formerly a member of our Board of Missions For The Deaf, who died in Minneapolis, Minn., April 29, 1927.

Our Lord is not a God of the dead, but the God of the living, therefore, we believe that Jesus has realized for our departed brother, who was a sincere Christian and faithful pastor, His promise: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation but is passed from death unto life." John 5, 24.

O. C. 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 Roebing 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

Vacant, served by Cleveland missionary.
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., third Sunday and by appointment, 11:00 a. m.
Cleveland, O., Hard-of-Hearing, 3rd Thursday and by appointment, 8 p. m. Day-school pupils, 1st and 3rd Fridays, 3:15 p. m., Euclid Ave. M. E. Church.
Columbus, O., State School, 1st Sunday, 3 p. m.
Findlay, O., fourth 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, 1786 2 Cliff Ave., Detroit, Mich.
Detroit, Chapel on Purford, 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 Chapel, 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.
Mantowoc, Merrill, Wausau, Madison, Watertown, Wis., and State School, Delavan, Wis., by appointment.

MINNEAPOLIS MISSION

Rev. J. L. Salver, 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, Calvary Chapel, Marshall Ave. and Dunlap St. Sundays and other holy days 10:30 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, 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; services for adults: Mr. Glen Clark's home, 4th Saturday 4 P. M.
Grand Forks, 608 S. 3rd St., Friday before 4th Saturday.
Fargo, 112 N. 4th St., Saturday before 2nd Sunday.
Winnipeg, Can., School, 2nd and 4th Sunday.
Cloquet, Minn., 1st and 3rd Sundays.
Wadena, Bemidji, International Falls, Minn., Rice Lake, Wis., Bismarck, 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., Homes of Deaf, by appointment.
Indianapolis, Ind., Lutheran Church, 717 S. New Jersey St., monthly, first Sunday, 7:45 p. m.
Louisville, Ky., Lutheran Church, 1125 E. Broadway, monthly, first Sunday, 7:45 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, monthly, first Sunday, 7:45 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., by appointment.
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., by appointment.
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 Saturday, 8:00 p. m. (Lutheran Church).
Olathé, 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. Kierman 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

Rev. G. H. Ferber, 2627-W. Ave. 31, Los Angeles, Cal.
Los Angeles, Trinity Luth. School Auditorium, 18th and Cherry St., 1st and 3rd Sundays, 11 a. m.
San Diego, Porterville, Terra Bella, by appointment.