

The Deaf Lutheran

A MISSIONARY MONTHLY.

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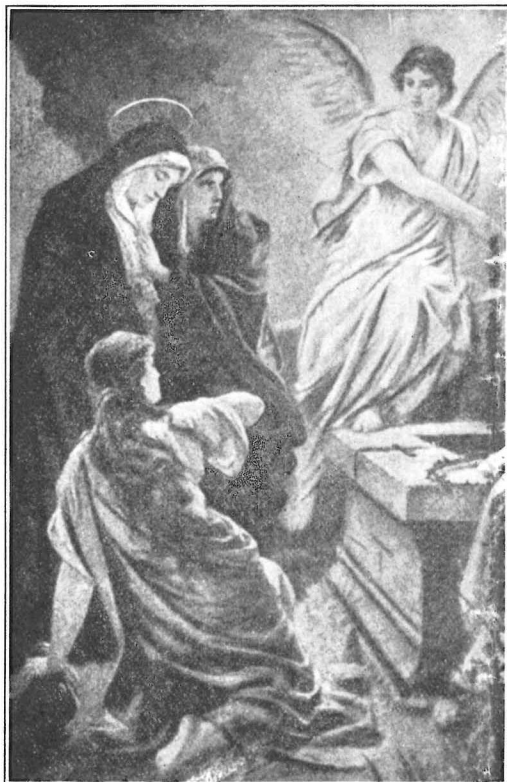
Vol. 20.

Milwaukee, Wis., April, 1928.

No. 4.



THE JOY OF EASTER MORNING



O joyous Easter morning
That saw the Christ arise!
O brightest of all mornings
With clear, untainted skies!
Christ conquered death for us,
The devil saw Him rise.
O joyous Easter morn
That saw the Christ arise!
O wondrous Easter morning
That witnessed this grand scene!
O marvelous, glorious morning,
Most joyful ever seen!
The Victor did arise
With countenance serene.
O wondrous Easter morn
That witnessed this grand scene.
O blessed Easter morning!
No day so bright as this,
When Jesus' conquering banner
Announced eternal bliss.
It leads to heaven's gates,
Through death's darkest abyss.
O blessed Easter morn,
No day so bright as this!

—M. F. W. L.

Mrs. E. B. Eaton
2213 W. 56th St
July 28

THE DEAF LUTHERAN

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EDITORIAL

The Resurrection of Jesus

When we speak about the resurrection of our Lord on Easter Day we mean His bodily rising from the dead. The enemies of Jesus, who denied His resurrection, never were able to produce His corpse or any other evidence for their assertion that He did not truly rise from the dead. All the evidence is with the disciples, who announced this miracle and gave proof of its truth by the change in their own hearts; it carried them from the uttermost depths of hopelessness and despair to the grandest heights of faith and courage.

Jesus continues to prove that His resurrection is a fact by drawing men from the depths of evil and iniquity to Himself and to the sanctity of a Christian life. By nature all men are spiritually dead; they may toil, eat, drink, accumulate wealth, and sit in authority, but without the power of Christ's Spirit they remain dead in sin. Their consciences are paralyzed and unable to function properly until Jesus vivifies them and energizes their will, which is the very center of man's moral nature.

Christ's resurrection is overwhelming evidence for the truth of the Gospel. It proves also that there is another life after this earthly existence. It is a pledge of God's forgiveness and of the Christian's own future resurrection and eventual participation in the ineffable glory of the saints. St. Paul declares that the bodies of the Christians will also be stripped of all mortal weakness, that "Jesus will change our vile bodies, that they may be fashioned like unto His glorious body." Phil. 3, 21. He explains this change in the following words: "It is sown in corruption;

it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. 1 Cor. 15, 42.

May we also obtain the comforts and blessings brought to us on Easter Day and may we live a godly life in gratitude for these unmerited spiritual riches. O. C. S.

MISSIONS

Christians should see a wide circle beyond themselves. Christ does not approve of our being self-centered. He desires that we see with a wideness of vision. As Christians it is our duty to take HIS point of view. He commands us to preach the Gospel to all nations. Mark 16, 15. That command implies that we be well informed about the spiritual conditions of others, and that we realize the need there is for making known the Gospel to them.

When we look over the world we see many fields. There are fields in China, India, Africa, Japan, Mexico, Central and South America, Siam, etc. — fields where unnumbered immortal souls are dying without Jesus and His Gospel, where also there are no missions to the physically deaf or blind.

Seeing these fields reveals to us the duty of Christian missions. These are great, wide, white, ripe fields. St. Paul in speaking of His missionary activities says: "I am a debtor both to Greeks and to Barbarians." Rom. 1, 14. Because all Christians have been richly blessed with spiritual gifts, we should give of these divine riches to the poor benighted heathen. To gather in the harvest of Jesus is not only out duty, but rather our privilege. The grain is ripe. Let us take an active part in the joy of the harvest.

Every Christian should be an active worker. The stones in the invisible Church of God are living stones. It is not education, influence, money, or eloquence that regenerates and sanctifies the hearts of men, but the power of the Spirit of God which is conveyed through His means of grace, the Word and Sacraments. Where we have the Gospel and Jesus the miracles of regeneration and sanctification

need not cease. The early Christians gave us an example of devotion and consecration in time, money, energy, and faithfulness. May we follow in their steps and obtain the same spiritual blessings and fruits of our labors.

O. C. S.

THE DEAF OF OTHER COUNTRIES

Among the deaf people of the world those of America are singularly fortunate, and in the constant enjoyment of our many blessings it is possible that few of us ever stop to think that the deaf of other lands may be less fortunately situated. In this country we are better understood, better educated, better organized and have won for ourselves better advantages in a material way than the deaf of any other country. Of course, we must admit that our ideals are far in advance of our present attainments, as they have always been which is only one more blessing that we may add the already lengthy list.

Canada

Turning first to Canada, we find seven schools, most of them using the combined system. The interchange of ideas between this country and Canada is so free that it is natural to find our successful institutions exerting a strong influence over Canadian schools. England, too, exerts its influence, as I am told that the English system of manual communication is understood by the pupils of Canadian schools, although not so extensively used as in the mother country. In general, Canadian deaf folks are much the same as those of the United States. Pupils have come from Canadian schools to attend Gallaudet College, there having been three from the school at Winnipeg in my own class at college, one of these graduating with credit.

Mexico

Mexico has at present only one school attending to the needs of the deaf. This school, situated at Mexico City, apparently favors the oral method, but signs are used, and also finger spelling. The pupils are taught trades and art work, many of them being very proficient in the latter, true to the school work is modelled after that done in the United States. There being no compulsory attendance law, and the parents of many of Mexico's deaf children being illiterate, a large proportion of the deaf are not brought into contact with the school at Mexico City. A recent visitor writes that American deaf children could learn a great deal about politeness and respect for their elders from the Mexican boys and girls at this school. In Mexico the adult deaf are not doing so well as the adult deaf of this country, and so the younger generation lacks the shining examples of what the deaf do in the world, which the American deaf children have always before them.

Brazil

Turning to South America, a region from which we hear remarkably little about the deaf, Brazil is the richest and largest of South American republics. This country is even larger than the United States proper, and numbers many extremely wealthy people among its inhabitants, so the apparent neglect of its deaf children is even the more surprising.

The principal school, located at Rio de Janeiro, is well conducted with accommodations for one hundred boys and one hundred girls. The officials attend to their education and general welfare in only a desultory manner. Girls are cared for at another school in a city far distant from Rio.

Senor Silvado states that in Brazil there is now an association of deaf adult in Rio which is doing good work, aided by a friendly press. Recently there appeared in the leading Brazilian newspapers a series of articles about the deaf serving to place them in a more favorable light before the general public. Brazilian deaf are now being given opportunities for religious instruction through the introduction of interpreters in the churches, using the French system of signs, much like our own but not so highly developed. In the Annals Senor Silvado writes in a very enthusiastic manner over the fact that after so many years of darkness in matters of religion Brazilian deaf people are now able to understand about the Heavenly Father. It is sincerely to be hoped that this rich republic awakes to its humanitarian duty and provides adequate financial backing for proper schools for the deaf.

No Schools in Peru and Bolivia

Nothing is done for the deaf of Peru and Bolivia. It is said to be a Peruvian joke that a deaf person is singularly blessed by Providence since Peruvians talk entirely too much. Consequently the "splendid isolation" of the Peruvian deaf is not interfered with by official educators. But as a matter of fact, both Peru and Bolivia are bankrupt governments and such advanced humanitarian work as the education of deaf children naturally will have to take minor precedence.

Chile

In Chile there are two schools, both small, one for boys and the other girls. The former school is conducted strictly under the German system, and is pronounced efficient and fairly well equipped, handling seventy pupils. The industries taught here are printing, bookbinding, carpentry, and shoe-making. The course covers from four to six years, entirely too short time. The head of this school is said to be an energetic, well educated man who has built up the school bit by bit and has plans for a splendid modern plant in the near future. The progress already made is said to have been really wonderful as the school has had to struggle for government support.

The second Chilean school is a Catholic nunnery, and visitors are not admitted. It cares for fifty-five girls, who are kept as long as the parents will permit, and educated by means of the combined system, with oral work for those who can profit by it.

These two schools are said to be the only ones available to the deaf children of three countries, Chile, Peru, and Bolivia.

Argentine and Uruguay

Two schools highly rated as oral institutions are found in Argentine, caring for three hundred ten boys and girls in a manner reported to be worthy of the highest praise. The first school, by the way, was founded at the instance of a government official who had married his niece and had brought three deaf daughters into the world. In brief, the Argentine deaf are cared for in the way of schools.

Two schools are found at Montevideo, Uruguay. Boys and girls are taught in separate institutions after the custom of South American, that is to say Latin, countries. These are said to be very good schools from the oral viewpoint, but both handicapped by limited finances. Trades are taught both boys and girls, very good school work is done, and the pupils are well cared for.

Outside of Brazil, I am unable to find any record of the activities of the adult deaf of South American countries.—Minn. Companion.—Tom. S. Anderson.

EPHAPHATHA CONFERENCE ANNOUNCEMENT

Place: St. Paul, Minn., in the Lutheran Chapel for the Deaf.

Time: June 15, 9 A. M.—June 19, P. M.

Preacher in the service for the deaf, Rev. A. E. Ferber.

Confessional Address: Rev. E. J. Scheibert.

Reports by Theme and Deaf Lutheran committees.

Papers: "The Material Required from the Deaf for Confirmation" by Rev. A. Boll. "The Correct Missionary Motives" by Rev. J. Huchthausen. Signing a sermon before Conference, Rev. E. Baker; Rev. G. Ferber, substitute. Signing of hymns before Conference, Rev. E. Baker. Signing of Epistles of 3rd and 4th Advent Sundays by Rev. J. Salvner. Signing of Gospels of 5th Sunday after Easter, Ascension Day, and Sunday before Pentecost by Rev. C. Frice.

Every missionary is requested to notify the Board of his intended presence by May 1, and the Board will apply for transportation. Also please notify Rev. J. A. C. Beyer of your coming.

Wm. Gielow, Sec'y.

K F U O

Under KFUO's new schedule, which went into effect March 1, thirty-three programs are being broadcast each week. The Sunday schedule remains the same, 3:30, 4 and 9:15 P. M. Every weekday, the daylight broadcasts are at 7:15 and 9:25 A. M.; 12:15 and 3 P. M. There are only two daylight periods on Saturday, 7:15 A. M., and 3 P. M. A program is broadcast each week-day at 6 P. M., except on Tuesdays at 6:30 P. M. On Tuesdays and Thursdays programs are also given at 11 P. M.

KFUO broadcasts on a wave length of 545.1 meters, corresponding to 550 kilocycles, with 1,000 watts power.

Please tune in and send reception reports, for we desire to know whether our new broadcasts are reaching areas in which "The Gospel Voice" has heretofore not been heard satisfactorily, or not at all. Address your communications to Station KFUO, Concordia Seminary, St. Louis, Mo.

KFUO publishes a bi-monthly radio bulletin, known as "The Gospel Voice." The subscription price is 25 cents a year.

HISTORY OF OUR LUTHERAN MISSION FOR THE DEAF

Portland

Portland, Oregon, has been called the "city of roses." The citizens certainly seem to take a delight in picturesque architecture for their homes to combine into a thing of beauty with the wealth of flowers and shrubbery they have planted. To this delightful city we wend our way to view another development of our Pacific mission for the deaf.

Portland was one of the principal northern cities on the coast served by Rev. Jensen on his long trips from California. Then, for three years, it was served by the Seattle missionary until the fall of 1919, when the Rev. J. A. C. Beyer was installed as resident missionary for the deaf. We have met the Rev. Beyer a few months ago in our discussion of the St. Paul field, so we shall keep our eye on Portland and its accompanying field. Rev. Beyer conducted services in Portland every Sunday, and in Vancouver, Wash., once a month. Besides he was working among the deaf pupils of two state schools in Salem and Vancouver. In 1923 Rev. Beyer was transferred to St. Paul, Minn. Up to this time results in the Portland field were not highly encouraging.

In 1923 the Rev. C. G. Frice was called to serve our mission for the deaf in the Northwest, and the Rev. (R.) Eichmann was called for this work, he entered upon his field in December, 1925, with Portland as his field. For about two years Rev. Gaertner had served the Portland deaf from Seattle, and had found an awakening interest for church and instruction classes. Attendances ranged up to 100 deaf at services, and after a time there were 16 deaf under instruction. A missionary was needed, and the deaf as well as our Mission Board were glad when Rev. Eichmann had been installed as resident pastor for the deaf. Portland has no distant stations, but presents a highly fruitful mission-field in the city itself and nearby stations. Baker and Pendleton, Oregon, are quite distant and served by appointment only. But in Portland there are nearly 200 known deaf, which comprise about one-third of the missionary's field. Compare this with the New York and Chicago missions, where the city in which the missionary lives comprises the bulk of his field. At Vancouver, whose evening lights can be seen from Portland across the Columbia River, is a state school, where the missionary instructs a class of children beside adults of the city and can preach to large audiences of deaf. 60 miles south of Portland, in Salem, is the Oregon School for the Deaf. Here are children, of whom many come from Portland, the missionary's headquarters; and there are adult deaf in the city itself: another fine field within easy reach. Omaha is probably the only city which can in some respects be compared with Portland and its field of concentrated mission possibilities.

The end of 1925 saw a wonderful increase in the city of Portland, our mission then numbered 40 communicants with more deaf under the missionary's instruction. The Portland congregation, with the assistance of our Mission Board, bought two lots (70x100) located on the corner of Rodney Avenue and Wygant Street. At this location a neat frame chapel was erected and dedicated to its divine purpose February 21, 1926. "The pews were made by the members; the altar was made and donated by several members; the Ladies' Aid

Society donated the altar covering and a beautiful set of communion ware." During the summer of 1927 excavations were made under the chapel and a spacious assembly hall built. The deaf congregation of Portland is now equipped with a pretty little chapel and hall, all it needs is the parsonage on the lots which they own. Cost of the chapel with improvement of the basement was a little more than \$4,000. Before we leave Portland, let us quote the Pacific Coast edition of the Deaf Lutheran in October, 1924: "Of all the fields Portland is the most important in the Pacific Northwest. The missionary there, as no other, will be able to guide the growing youth coming from the schools and in time have young men and women among the deaf who will be of great service in this Western Vineyard of the Lord."

And now, before we leave Portland for Spokane, let us introduce the present missionary, the Rev. E. Eichmann. Brother Eichmann had been in missionary service among hearing people before our Mission Board succeeded in calling him to work among the deaf. This blond young man with the smiling face has won the hearts of his deaf with the gracefulness of his signs and the sweetness of his Gospel message. May the Lord prosper him in His work that Christ's kingdom may be extended among the deaf.

And now let us wend our way across the fruit belt of Washington and over some less inviting sagebrush country to "Sunny Old Spokane," where we will see another western station developed into a congregation having its own attractive little chapel for the deaf.

A. C. D.

STUDIES IN THE CHIEF TEACHINGS OF THE BIBLE AND CATECHISM

The Creation or Making of the World

"O God, who is like unto Thee!" Thus we exclaimed when we learned to know the wonderful name of our God. And now from His wonderful works let us see that He is what His name claims Him to be.

When we look at this great world, at once the question arises in our hearts: "Whence

(from where) this world? Whence the beautiful heavens with sun, moon and stars, whence this wonderful earth with its plant and animal life, whence the sea with its many kinds of fishes?" Many will tell you: "This world has come of itself." This they call evolution which in the end teaches that man is come from the monkey. But what does the Bible say about this world of wonders? The very first verse of this Book of God tells you: "In the beginning God created (made) the heaven and the earth." Yes, also this world must have its maker. Everything you have, your watch, your ring, your pencil, or whatever it may be, has a maker. Nothing in your home has come of itself, therefore you will think me foolish if I tell you that this world of ours was made by nobody, but has come of itself. "The fool hath said in his heart, There is no God," Ps. 14, 1. Therefore let us not believe these wild dreams of men about the beginning of the world, but in humble faith accept the first words in our Bible: "God created the heaven and the earth."

And how did God make it? Man needs tools for the making of any article, but of the making of this world David says in Ps. 33, 6: "By the word of the Lord were the heavens made." The first chapter of the Bible tells us this very plainly. In the third verse we read: "And God said, Let there be light: and there was light." God needed no hammer nor any other tool, "for He spake, and it was done; He commanded, and it stood fast," Ps. 33, 6. O the great God! And this mighty Maker of heaven and earth is also our dear Lord Jesus Christ who arose from the grave on Easter Day and thus has won the victory for us, for the Bible tells us: "By Him (God's Son) were all things created," Col. 1, 15, and, "All things were made by Him, and without Him was not anything made that was made," John 1, 3.

All things have a beginning, but not so God. "In the beginning" there was nothing but God alone, for "He is before all things," Col. 1, 17. Out of nothing man can make nothing, a carpenter needs lumber and nails, bricks and mortar for building, a dressmaker needs dress goods and thread for dressmaking. But

God had nothing, and out of nothing made this world, as Hebrews 11, 3 tells us: "Through faith we understand that the worlds were framed (made) by the Word of God so that things which are seen were **not made of things which do appear,**" and Rom. 4, 17: "God calleth those things which be not as though they were." Indeed, we must cry out, "O God, who is like unto Thee!"

And Scripture tells us, "In six days the Lord made heaven and earth," Ex. 31, 17. The first chapter of the Bible tells us of six days of which every one had an evening and morning. The first day God created the light, the second He made the firmament or the heavenly arch above us, the third He brought forth the grass and herbs and trees, every one "yielding (giving) seed after his kind," Gen. 1, 11, 12, the fourth He set the sun, moon, and stars in the firmament of the heavens to give light upon earth, the fifth He made the birds to fly under the heavens and the fish to play in the waters, and the sixth day He made the earth to bring forth the living creature after his kind, the cattle, and creeping things, and beast of the earth after his kind. And, at last, as the crown of all creation, He made man in His image, after His own likeness, in righteousness and true holiness, Eph. 4, 24.

Thus "in the beginning God created the heaven and the earth." Therefore we say also in the First Article of our Catechism: "I believe in God the Father Almighty, Maker of heaven and earth," and in the explanation of it, "I believe that God has made me and all creatures." Come, let us praise God for His power and wisdom and goodness manifested in the making of the world!

And now may this mighty God who has commanded the light to shine out of darkness, also by His mighty word of the crucified and risen Savior shine in our hearts and the hearts of many others to give the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor. 4, 6, that, at last, we enter that heavenly city "which hath no need of the sun, neither of the moon, to shine in it: for the glory of God will lighten it, and the Lamb is the light thereof." Rev. 21, 23. J. L. S.

MISSION NEWS

New York Mission—For the past year we can record a few additions to our communicant membership. Leonard Scholze of Corona, L. I., and Edna Hauck of Cedarhurst, L. I., were confirmed and Tillie Newman of the New York Institution was baptized. Leonard is an orphan and has attended the Fanwood school. For years he has had a home with a Christian family, affiliated with a Baptist church, and is employed in the Methodist Book Concern. This family has a fine record of receiving children bereft of their parents. Edna Hauck attended the oral school in New York. For two years she came every Saturday with her mother to instructions in Brooklyn, a distance of 30 miles. Her mother was a member of a Congregational church in Far Rockaway, L. I. It was a great joy to her mother to see Edna instructed in the Christian faith and confirmed, and she made fine progress in the use of the signs. It was with profound sorrow that on last Sunday we buried her dear mother. With a number of deaf the pastor met the mourners at the Lutheran Cemetery in Brooklyn, where she now rests to await the resurrection of the dead. Her devotion to the spiritual interests of her daughter will be remembered as long as she is spoken of and puts to shame the indifference of many parents, who do not give a thought to the spiritual welfare of their children. Just now comes to my mind the attitude of a parent of an adult deaf in the Middle West. He told me: Let the God who made him thus (for he was born deaf) take care of him. That God in His great mercy did take care of him. He was instructed and confirmed in the Christian faith. The God which redeemed the one will also hold the parent responsible for his neglect. Edna is now an orphan but will have her home with an uncle and aunt, Mr. and Mrs. James of Cedarhurst. Tillie Newman also is an orphan and a Jewess by birth. Her brother was received into the Christian fold two years ago, and it was his wish that Tillie also be received by baptism into the family of the Triune God. When away from the institution she finds a home with Mr. and Mrs. C. Ulmer, deaf members of our church, and their mother. At present we are preparing for confirmation three young ladies of the Fanwood school, who hail from various parts of New York State and a married woman in Brooklyn, who has received much kindness through the Metropolitan Inner Mission. A. B.

Kansas City—In the recent past we have met several deaf in Kansas City, friends who were **without** a job and in financial distress. In a number of cases it was found that friends came great distances to Kansas City, with the fond expectations of finding work. Unfortunately "jobs" apparently are rare and, disappointment followed. If any **readers** are planning to come here we would herewith respectfully suggest that they seek to obtain information regard-

ing "desired positions," **before** the journey is undertaken.

Checking over various accounts we find that a total of **1,381** friends attended our services in 1927. Including Bible studies, service announcements, correspondence, instruction, etc., it was our privilege and opportunity to send out 1,741 pieces of mail in the first six months of 1927.

Twenty friends are being instructed in the chief doctrines of the Christian religion. We hope that all will continue and join our church this year.

It is encouraging to note that daily, after working hours, a friend of Lawrence, Kansas, stops in the home of Mrs. Curtis to comfort her in her illness. The friend daily reads a Psalm or some other appropriate chapter of the Bible. "The Lord is good, **a stronghold in the day of trouble**, and he knoweth them that trust in him. Nah. 1, 7. A. E. F.

Minneapolis Mission—"The poor have the Gospel preached unto them," Matth. 11, 5. Our missionaries to the deaf often have occasion to minister unto deaf in sanitarium, state hospitals, etc. Recently the pastor spent two days in Fergus Falls where we find one of our state hospitals. Upon our arrival there one of the members of our local congregation (Rev. W. Friedrich, pastor) met us and at once took us to the Ottertail County Sanitarium, twenty miles from Fergus Falls. There one of our deaf, Mr. Jens Jensen, has been for almost a year. He did not know of our coming, and therefore was pleasantly surprised to see us step into his room. Gladly he listened to the message of the cross. When we left, he handed us the answers to the Bible studies for Sundays in February. Having spent an hour with Mr. Jensen our friend again brought us back to Fergus Falls, and after supper took us around to the deaf in the city. The next day we again visited our deaf-blind friend Roy Hassler and took him with us to our service in the city where he also partook of the Holy Supper. We are also trying to have him learn the Moon embossed type for the blind. We have been unsuccessful in teaching him the Revised Braille since his touch is not so keen. We hope that he will be able to learn the Moon type in order that he will be able to read portions of Holy Writ. After dinner we held services with the deaf at the State Hospital. There are eight deaf there, and we are serving six. Also to these we brought the good word of salvation and thereupon gave them the Bible Studies, and then they asked us questions about this or that word or sentence in the reading matter we gave them. After the service we spent another half hour with our deaf-blind friend, and then our friend from Fergus Falls was there again to take us to the station, and soon we were again on our way home rejoicing in the fact that also to these deaf we could break the Bread of life.

Since January the Rev. E. Mappes is serving the deaf of Mitchell and Sioux Falls, S. D., where the

Minneapolis missionary has been conducting services for quite a number of years. We regret it very much that it was impossible for us to minister unto these deaf anymore, but we are sure that the change will be of great benefit to the work in these cities, since Brother Mappes is able to give our deaf friends Sunday services and thus will reach more deaf. Letters from Rev. Mappes already bear this out. May God bless the preaching of His Word among the deaf of these cities more and more and help that many deaf will be brought to the knowledge of their sins and of the only Savior Jesus Christ, and thus, finally, enter everlasting life in glory!

J. L. S.

TREASURER'S ANNUAL REPORT

Donations and Contributions

January 1 to December 31, 1927

- By **Rev. E. C. Baker**—Sheboygan, \$46.25; Manitowoc, \$14.60; Racine, \$5.05; Oshkosh, \$30.75; Watertown, \$51.20; Wichita Falls, \$2.05; Austin, \$1.10; San Antonio, \$1.15; Houston, \$3.20; Waco, \$2.75; Dallas, \$1.60; Fort Worth, \$.65; Wichita, \$2.75; Washington, \$80; Buffalo, \$1.55; New Castle, \$2.45; Johnstown, \$1.30; Merrill, \$20.20; Delavan, \$11.75; Madison, \$12.70; J. Goetsch, Treasurer, Milwaukee, \$18.50. Total: \$232.35.
- By **Rev. J. A. C. Beyer**—Winona, \$17.19; Stillwater, \$14.85; St. Paul, \$71.97; Dubuque, \$8.23; Lake City, \$44.81; Gaylord, \$2.30; Decorah, \$17.25; Mason City, \$5.43; Eau Claire, \$6.60; Rochester, \$4.60; Faribault, \$.75; Miss Lee, Ossia, Iowa, \$2.00; Fred Lange, Shobonier, Ill., \$4.50; H. Hedlund, \$1.00. Total: \$201.48.
- By **Rev. A. Boll**—Kingston, \$3.10; Albany, \$6.25. Total: \$9.35.
- By **Rev. A. C. Dahms**—South Bend, \$44.35; Grand Rapids, \$41.58; Valparaiso, \$6.00; Peoria, \$3.55; Kankakee, \$32.10; Elgin, \$6.45; Riverdale, \$2.00; Crystal Lake, \$2.40; Our Savior Congregation, Chicago, Lent Offering, \$34.25; Miss Meier, \$5.00. Total: \$177.68.
- By **Rev. A. E. Ferber**—Olathe, \$1.05; Lawrence, \$11.13; Salina, \$16.86; Kansas City, \$44.40; Herington, \$11.35; Picher, \$12.00; Wichita, \$23.21; Springfield, \$8.46; Commerce, \$9.15; Joplin, \$19.82; St. Joseph, \$11.40; Frankfort, \$3.25; Atchison, \$7.71; Leavenworth, \$2.93; Sylvan Grove, \$9.35; Rudy, \$2.50; Duluth, \$.50; Pittsburgh, \$.40; M. M. Mueller, Hannover, \$5.00. Total: \$200.47.
- By **Rev. G. H. Ferber**—Los Angeles, \$44.22; Porterville, \$8.38; Berkeley, \$8.46; Anaheim, \$.20; San Diego, \$3.80; May Collection, \$24.21; April Collection, \$8.75; November Collection, \$12.13. Total: \$110.15.
- By **Rev. W. Ferber**—Grand Forks, \$9.22; International Falls, \$8.20; Duluth, \$31.86; Cloquet, \$8.65; Fargo, \$33.08; Bismarck, \$.82; Rice Lake, \$19.10; Dawson, \$1.80; Watertown, \$1.62; Saskatoon, \$4.15; Devils Lake, \$2.24. Total: \$120.74.
- By **Rev. G. W. Gaertner**—Anacortes, \$9.80; Seattle, \$55.00; Tacoma, \$18.70. Total: \$83.50.
- By **Rev. W. Gielow**—Fort Wayne, \$120.91; Flint, \$1.64; Saginaw, \$1.25; Mr. Volz, \$5.00. Total: \$128.80.
- By **Rev. E. Mappes**—Lincoln, \$6.37; Sioux City, \$17.00; Fort Dodge, \$55.49; Boone, \$7.14; Des Moines, \$3.63; Wisner, \$.75; Omaha, \$11.11. Total: \$101.49.
- By **Rev. E. J. Scheibert**—Toledo, \$93.82; New Haven, \$24.58; Fort Wayne, \$13.65. Total: \$132.05.
- By **Rev. O. C. Schroeder**—Findlay, \$21.76; Fremont, \$7.37; Cleveland, \$32.95; Tiffin, \$5.15; Fort Wayne, \$6.74; Columbus, \$12.12; Pittsburgh, \$58.51; Erie, \$3.20; Sandusky, \$2.10; Medina, \$1.25; Buffalo, \$1.00; Elgin, \$1.50; Rev. I. Ditrich, Pittsburgh, \$20.00; Rev. Geo. Bornman, Pittsburgh, \$20.00. Total: \$193.95.
- By **Rev. J. L. Salvner**—Faribault, \$5.80; Sioux Falls, \$36.82; Mitchell, \$35.08; Fergus Falls, \$4.70; Dawson, \$10.67; Gaylord, \$16.70; Mankato, \$12.50; Ortonville, \$21.74; Watertown, \$8.41; Northrop, \$2.50; Granadi, \$2.50; Minneapolis, \$1.75; Sioux Falls School, \$3.16; Aberdeen, \$1.00; Battle Lake, \$1.00; Paul Knutson, Willmar, Minn., \$1.00; Miss Wegehaupt, Delmont, \$1.50; Miss Emma Zinn, Woodstock, Minn., \$1.00. Total: \$166.83.
- By **Rev. C. Schubkegel**—St. Louis, \$138.37; St. Charles, \$24.50; Jacksonville, \$14.38; Indianapolis, \$25.75; Louisville, \$37.35; Columbus, \$2.33. Total: \$242.68.
- By **Rev. F. C. Gade**—Watertown, \$8.45; Madison, \$4.87; Racine, \$3.07; Oshkosh, \$3.16. Total: \$19.55.
- By **Rev. E. Eichmann**—By O. H. Fay, Treasurer, Portland, \$22.40; By T. A. Lindstrom, Salem, \$27.01; By E. A. McLean, Vancouver, \$19.32; By R. Cook, Treasurer, Portland, \$27.00. Total: \$95.73.
- By **Rev. C. G. Frice**—Spokane, \$50.96; Yakima, \$12.89; Kenniwich, \$7.62; Missoula, \$3.19; By E. W. Miland, Treasurer, Yakima, \$7.21. Total: \$81.87.
- For St. Paul Chapel—By Rev. J. A. C. Beyer, \$447.81; By Rev. Heubner, Mondovi, Wis., \$42.00; Trinity Lutheran Church, Minneapolis, \$100.00; J. H. Meier, \$2.50. Total: \$592.31.
- For Portland Chapel—By R. Cook, Treasurer, \$80.00.
- For Detroit Chapel—By Rev. E. J. Geyer, Treasurer, \$167.59.
- Miscellaneous—From Ladies' Aid, Carrollton, Mo., \$10.00; From Joint Synod of Wisconsin and Other States, \$20.00. Total: \$30.00.

O. J. PRIGGE, Treas.