

The Deaf Lutheran

A MISSIONARY MONTHLY

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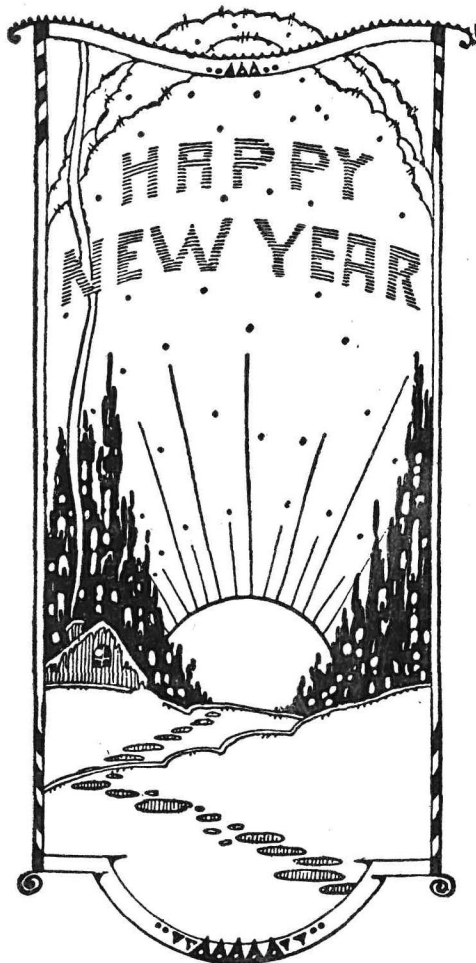
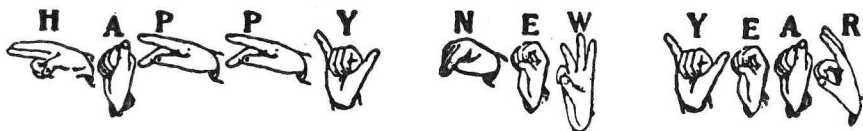
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No. 1

HAPPY NEW YEAR!



Looking Up.

I don't look back; God knows the fruitless effort,
The wasted hours, the sinning, the regrets;
I leave them all with Him who blots the record
And mercifully forgives and then forgets.

I don't look forward; God sees all the future,
The road that, short or long, will lead me home,
And he will face with me its every trial
And bear for me the burdens that may come.

But I look up — into the face of Jesus,
For there my heart can rest, my fears are stilled;
And there is joy, and love, and light for darkness,
And perfect peace, and every hope fulfilled.

A. J. FLINT.



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EDITORIAL.

The New Year.

At the beginning of a new year we naturally feel the importance of subjects like religion and eternity. The passing of 1931 reminds us with special emphasis that time is elusive, that we, too, are hurrying on to the grave. Cemeteries everywhere are filling rapidly. Millions are rushing into eternity, and many, sad to say, without hope and faith in the only Savior Jesus Christ.

In January we also stand on the borders of new experiences. 1932 may bring to us many unforeseen difficulties, enmities, and criticisms. Sickness, adverse circumstances, or unfriendly associations may even bar us from our most cherished opportunities and privileges. While it is absolutely true that misfortune, business depression, and physical infirmities cannot separate us from the love of God nor hinder us from serving in His great cause, yet circumstances can make life unpleasant for us at times. Material prosperity is not sufficient protection from evils of this temporal life. Many of the world's most successful and wealthy men are disillusioned, cynical persons.

There is, however, a sure escape from the miseries of vanishing life and the ills of body and soul. In Christ we can receive sufficient spiritual power to conquer our difficulties, disillusionments, and sorrows. The omnipotent Son of God gives us a sure hope and promises us ultimate delivery from all evil. Moreover, He tells us: "Lo, I am with you alway, even *unto the end of the world*," Matt. 28, 20. Jesus also saves us from the folly of bitterness and gives us the moral strength to subdue vindictiveness and vituperation with love, friendship, and good will. Sorrows and depressing experiences in 1932 need not crush our spirit; they can even help us to grow spiritually, to make us courageous, gentle, and sympathetic. The psalmist declares: "The Lord is on my side, I will not fear; what can man do unto me?" Ps. 118, 6.

None of us can pierce the veil of the future. We do not know what joys or pains, sorrows or pleasures, toils or difficulties, await us; but we can look confidently forward to each day of the new year in spite of great, seemingly insurmountable barriers which may be looming up before us *if we go forth in the Savior's strength*. We need to trust in Him, to resign ourselves completely to His will. Being cleansed by His blood, we have perfect confidence that He can, and desires to, accomplish for us the things which we by our strength are unable to do. With our hand in His, we can travel on safely, knowing that He will guide us securely and bless us also at the end of the journey through life.

Let us remember, however, that we must avoid sin in the new year. If we take one sinful step, we usually take another and another until we are undone. Yielding to temptation is like breaking down a mill-dam; the waters soon become all-powerful and carry everything before them. If we begin to yield, we cannot stay our downward course when we will; for habits formed are not easily broken off. Hence the Scriptures tell us: "Can the Ethiopian change his skin or the leopard his spots? Then may ye also do good that are accustomed to do evil," Jer. 13, 23. Let us therefore learn to say with the Christian poet:—

Oh, what wilt thou do when the sins of the past
Shall rise like clouds that gather fast
And stand before thee in dread array;
O sinner, tell me, what wilt thou say?

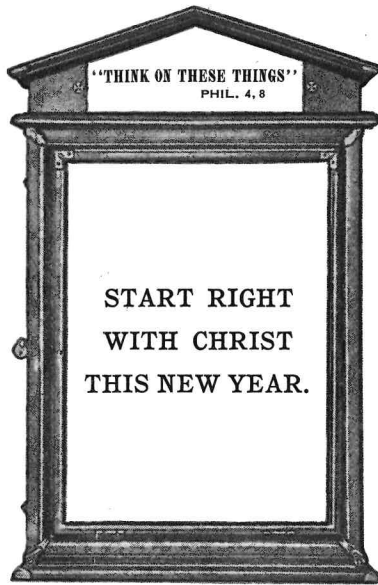
What wilt thou do when the time is past
And the door of mercy is closed at last,
When hope is fled and the last chance gone
And thou stand before the great white throne?

Oh, count up the cost and weigh the loss
'Gainst all the gain of yonder cross.
Then, which shall it be: the joys of earth,
The world's sad smile and its hollow mirth,—
For that is all it can offer thee,—
And then a lost eternity?

Or wilt thou now have the world's scorn
And dwell with Christ through an endless morn?
Wilt thou have Jesus? Then come what may,
Thou shalt be safe in the solemn Day.

O. C. S.

"WHEN it pleased God, who separated me from my mother's womb and called me by His grace, to reveal His Son in me that I might preach Him among the heathen, immediately I conferred not with flesh and blood."—*Paul*.



Studies in the Chief Teachings of the Bible and the Catechism.

Jesus Christ, Our Prophet, Mighty in Deed and Word.

From the Bible we have learned that Jesus Christ is our High Priest, who was made under the Law for us, gave Himself for us on the cross, and still prays for us at the right hand of God. But the Holy Book speaks of Jesus Christ also as the Prophet and Teacher above all other prophets and teachers. Of Him Moses spoke in the Old Testament, saying: "The Lord, thy God, will raise up unto thee a *Prophet*," Deut. 18, 15; and Peter tells us that this Prophet is Jesus Christ, who was crucified and is risen again, Acts 3, 20—22. And God commands men everywhere: "*Unto Him ye shall hearken*," Deut. 18, 16.

What does this Prophet teach? He did not bring a new law; for He said: "Think not that I am come to destroy the Law or the prophets; I am not come to destroy, but to fulfil," Matt. 5, 17. He did not come with a new teaching. No; for when He walked with the two disciples on the way to Emmaus on that first Easter Day, "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself," Luke 24, 27. And what were these things? He said to them: "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day," v. 46. And why must He suffer and die? He said to Nicodemus:

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up that whosoever believeth in Him should not perish, but have eternal [everlasting] life," John 3, 14, 15. He preached salvation through His suffering and death. And He said that no one could be saved from sin except through faith in Him, in His suffering and death; for He said: "If ye believe not that I am He, ye shall die in your sins," John 8, 24. He taught the same as the prophets, but He is the greatest of all prophets. The prophets of old said, "Thus saith the Lord, and He says, *"I say unto you"*; they preached the truth, and He says: *"I am the Truth"*; they came and spoke of the way to heaven, but He says: *"I am the Way."* O hear Him, friend, and be saved!

As our Prophet He also foretold the future. Going up to Jerusalem with His disciples, He said: "The Son of Man shall be delivered [given] unto the Gentiles and shall be mocked and spitefully [shamefully] entreated and spitted on; and they shall scourge [whip] Him and put Him to death; and the third day He shall rise again," Luke 18, 31—33. And so it happened. Read also Luke 21, 5—35. Jesus there tells you of the coming destruction of the Temple and of Jerusalem and speaks of the signs which shall be seen before His coming on the Last Day. We see all this fulfilled. As the prophets of old foretold many things, so also our Prophet Jesus; but He is the greatest of them all. Simon said, "*Lord, Thou knowest all things*," John 21, 27. Indeed, He is the Prophet unto whom all should hearken.

And His many miracles (wonderful works) show the same. He said to the Jews: "I told you, and you believed not; the works that I do in My Father's name, they bear witness of Me. . . . But if I do, though ye believe not Me, *believe the works* that you may know and believe that the Father is in Me, and I in Him," John 10, 25, 38. Yes, also the prophets of the Old Testament did many miracles, but always and only in the name and by the command of God. But Jesus Christ, the Prophet that should come, said to the dead young man, "*Young man, I say unto thee, Arise*," Luke 7, 14. Therefore, when Jesus had made the water wine at Cana, John wrote: "This beginning of miracles did Jesus in Cana of Galilee and *manifested forth His glory*; and His disciples believed on Him," John 2, 11. And His greatest glory we see in His resurrection on Easter Day. To His

enemies He had said, "Destroy this temple [the temple of My body], and in three days *I will raise it up*," John 2, 19. And it was so. And listen to the promise of this "Prophet mighty in deed and word before God and all the people" to His believers: "*I will raise Him up at the Last Day*," John 6, 39. 40. 44.

Blessed are you if you hear this great Prophet. But woe to him that will not hear Him! Peter says: "It shall come to pass that every soul which will not hear that Prophet will be destroyed from among the people," Acts 3, 23. O come, hear Him daily in His Word, the Holy Bible. Study His Word in our Catechism. This is "the Word which is able to save your souls," Jas. 1, 21. J. L. S.

Bible-Studies for Sundays in January, 1932.

"I Am the Light of the World."

A new year is beginning. Everything seems dark before the world to-day. So many factories shut down, so many banks closed, so many people out of work, so many without food and clothing! Everywhere people ask, "What can be done to bring light into this darkness?" Ah, world, listen to Him who says: "I am the Light of the world." Only He can give light and help and hope during these dark days. Our sins are at the bottom of all our troubles. Therefore above all the world needs this Christ, the Light of the world, because of sin. Only He can take away the sins of the world. Let us Christians eagerly tell the world of this Light and Salvation. The January Bible-studies speak to us of this Light of the world. May you read them and trust in this Jesus, the Light of the world, and you will not walk in darkness during the new year!

Study for Sunday, January 3.

"The Lord is my Light and my Salvation,"

Ps. 27, 1.

Bible-Lesson: John 9, 1—7.

"And as Jesus passed by, He saw a man which was blind from his birth. And His disciples asked Him, saying, Master, who did sin, this man or his parents, that he was born blind? Jesus answered, Neither hath this man sinned nor his parents, but that the works of God should be made manifest in him. I must work the works of Him that sent Me while it is day; the night cometh, when no man can work. As long as I am in the world, I am the Light of the world. When He had thus

spoken, He spat on the ground and made clay of the spittle, and He anointed the eyes of the blind man with the clay and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent). He went his way therefore and washed and came seeing."

Chapter 9 tells us of the healing of a man born blind. Jesus saw him as He passed by with His disciples. These thought that this man was born blind because he himself or his parents had sinned. When a man is in great trouble, people often think that a man has done something very wicked. It is true, people often have weak and sick bodies because they have lived in sin, as in the sin of drunkenness or uncleanness. But Jesus shows us today that it is not always the case that a man has done something very wicked if he has great trouble. He told His disciples that this man was blind not because he or his parents had sinned, but that the works of God should be made manifest (known) in him. This man was born blind that Jesus might show forth God's works. So God often lets trouble come upon us that we go to Him and learn to know His wonderful help and kindness and see His glory.

Jesus came to do the works of the Father who had sent Him. And He must do it while it is day. The night comes, that is, the night of death, and then no man can work. So we should always make known the glory of our God and Savior while we live in this world. Let us work for Him now; for soon we must die, and then we can work no more. While Jesus was in the world, He was the Light of the world. He brought light and salvation to people, into their darkness of sin. So let us be lights for Jesus and go out and make known to all the world the joyful news which we have heard again during the Christmas days: "Unto you is born a Savior." Are you a light for Jesus? Are you leading sinners to Jesus, the only Savior of the world?

Jesus can give light. He opened the eyes of the man born blind. He spat on the ground, made clay of the spittle, put it on his eyes, and told him to go and wash his eyes in the pool of Siloam. And he went and washed and came seeing. Jesus is a wonderful Helper. He also brings light and salvation to the sinner, who is in spiritual darkness, the darkness of sin. He opens the sinner's eyes, and he sees Him and walks in the light of His salvation. Blessed are you if you see this Light of the world and walk in the light.

Read this Bible-lesson again and answer these

questions in writing: 1. Why does God often let trouble come upon us? 2. How should we be lights for Jesus?

Prayer: Jesus, Thou Light of the world, be our Light and Salvation during the new year. Give us this light through faith in Thee and at last bring us to Thy everlasting light in glory. May we also this year bring this light and salvation to many others that they, too, may see Thy light and salvation now and forever. Amen.

Study for Sunday, January 10.

"Of a truth this [Jesus] is the Prophet,"

John 7, 40.

Bible-Lesson: John 9, 8—17.

"The neighbors therefore and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he; others said, He is like him; but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay and anointed mine eyes and said unto me, Go to the pool of Siloam and wash; and I went and washed, and I received sight. Then said they unto him, Where is He? He said, I know not. They brought to the Pharisees him that aforesaid was blind. And it was the Sabbath-day when Jesus made the clay and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed and do see. Therefore said some of the Pharisees, This man is not of God because He keepeth not the Sabbath-day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of Him that He hath opened thine eyes? He said, He is a prophet."

Jesus healed a man born blind. The neighbors and the people who before had seen him that he was blind were in doubt whether this was the same man. Some said, "This is he"; others said, "He is like him"; but he said, "I am he." They then asked him how his eyes had been opened. He then told them of Jesus' wonderful deed, how He spat on the ground and made clay of the spittle and put it on his eyes and told him to go to the pool Siloam and wash. And then he said, "I went and washed, and I received sight." The neighbors now were interested and wanted to see this Jesus; but the man who had received his sight could not tell them where He was now. Let us, too, always tell people how Jesus saved us from sin by His blood, so that they will ask for Him and go to Him and be saved.

These people then brought the man who had been blind to the Pharisees. These were the proud leaders of the Jews, who wanted to save themselves by their good works. And they asked the man how he had received his sight, and he told them. But some of them said, "This man is not of God because He keepeth not the Sabbath-day." The Pharisees had many commandments of men, also about the Sabbath-day, and they wanted every one to keep their commandments. If a man did not keep them, they called him a sinner. And now, because Jesus healed the blind man on a Sabbath-day, they called also Him a sinner. But others said, "How can a man that is a sinner do such miracles [wonderful works]?" And there was a division among them. There were two parties. Some said Jesus was a sinner; others said He was not a sinner because He had done that wonderful work. And now they asked the man who had been blind, "What do you say of Him?" He answered: "He is a prophet." So to-day people say many things of this Jesus; but what do you say of Him? His wonderful works show that He is that Prophet who should come to teach sinners the way to heaven. And He Himself is the Way; for He kept the whole Law for man and paid for his sins with His blood. Come, let Him be your Way and boldly confess Him also before the enemies of your Savior.

Read this Bible-lesson again and answer these questions in writing: 1. What should we tell people about our Savior Jesus Christ? 2. What do you say of this Jesus?

Prayer: Jesus Christ, open our eyes that we may know Thee and speak of Thee and Thy salvation before all the world, saying: "We know that this is indeed the Christ, the Savior of the world!" We ask it for the glory of Thy holy name. Amen.

Study for Sunday, January 17.

"Be not afraid of them that kill the body, but after that have no more that they can do," Luke 12, 4.

Bible-Lesson: John 9, 18—23.

"But the Jews did not believe concerning him that he had been blind and received his sight until they called the parents of him that had received his sight. And they asked them, saying, Is this your son who, ye say, was born blind? How, then, doth he now see? His parents answered them and said, We know that this is our son and that he was born blind; but by what means he now seeth we know not or who hath opened his eyes we know not. He is of age; ask him; he shall speak for himself. These words spake his parents be-

cause they feared the Jews; for the Jews had agreed already that, if any man did confess that he was Christ, he should be put out of the synagog. Therefore said his parents, He is of age; ask him."

The Jews did not believe that the man who had been brought to them had been blind and now had received his sight, till they called his parents. When they had come, the Pharisees asked them, "Is this your son who, ye say, was born blind? How, then, does he now see?" And the parents answered, "We know that this is our son and that he was born blind. But by what means [how] he now sees we know not or who opened his eyes we know not." They confessed that a wonderful deed had been done; but if they, the Pharisees, wanted to know more about it, they should ask their son. They said, "He is of age [grown up]; ask him; he shall speak for himself." Did the parents not know? Yes, they knew how he had received his sight, who had opened his eyes. But they said, "We know not," because they feared the Jews. They were afraid to say it before the Pharisees. And why? The Jews had agreed that, if any man would say that Jesus is the Christ, the promised King and Savior, they would put him out of the synagog, put him out of the church. Therefore those parents were afraid to say before the Jews that Jesus had opened the eyes of their son and to confess Him as the Christ, the promised Savior. — So the world often comes to us Christians and asks us about this or that. And then we so often are afraid to tell the world the truth about sin and Jesus, and we say, "We know not." Ashamed to confess Jesus and His Word before the world! He was not ashamed to come into this world and to die for us on the shameful cross! And we should be afraid to tell the world of our faith in this Jesus, afraid they will put us out from among them? Let them laugh and mock and despise us. Through faith in this Jesus we have forgiveness of all sins and peace with God here on earth and at last everlasting life in heaven. And they, after a few years of joys and pleasures in this world, must go to everlasting shame and punishment. Oh, fear them not!

Read this Bible-lesson again and answer these questions in writing: 1. What are we so often afraid to do like the parents of the man born blind? 2. Why should we not be afraid?

Prayer: Jesus Christ, Thou art the Savior of the world, but the world hates Thee and them that love Thy holy name. Help that I may not be

afraid of them, but boldly confess before all that only through faith in Thy name we have forgiveness of all sins, peace with God, and the hope of everlasting life. Praise be to Thy name now and forever! Amen.

Study for Sunday, January 24.

"Ye shall be hated of all men for My name's sake,"
Luke 21, 17.

Bible-Lesson: John 9, 24—34.

"Then again called they the man that was blind and said unto him, Give God the praise; we know that this man is a sinner. He answered and said, Whether He be a sinner or no I know not. One thing I know, that, whereas I was blind, now I see. Then said they to him again, What did He do to thee? How opened He thine eyes? He answered them, I have told you already, and ye did not hear; wherefore would ye hear it again? Will ye also be His disciples? Then they reviled him and said, Thou art His disciple; but we are Moses' disciples. We know that God spake unto Moses; as for this fellow, we know not from whence He is. The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence He is, and yet He hath opened mine eyes. Now, we know that God heareth not sinners: but if any man be a worshiper of God and doeth His will, him He heareth. Since the world began, was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, He could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out."

The parents were afraid to tell the Jews how their son had received his sight, who had opened his eyes, and told the Jews to ask their son. The Jews then called him, and he boldly spoke the truth. He was not afraid. They said to him, "Give God the praise. We know that this man is a sinner." They do not want him to give praise to this Jesus, but he should give praise to God. They did not want to believe that Jesus had opened his eyes. And what did the man answer? He said: "Whether He be a sinner or no I know not; one thing I know, that, whereas I was blind, now I see." He again gave praise to Jesus. They therefore asked him again, "What did He to you? How did He open your eyes?" But he was tired of answering the same questions again and again and said, "I have told you already, and you did not hear. Wherefore [why] would [wish] you hear it again? Will [want] you also be His disciples?" Then they reviled (mocked) him, saying, "You are His disciple, but we are Moses' disciples.

We know that God spoke to Moses, but we know not from whence [where] this man is."

Now the man plainly told the Pharisees what he believed of this Jesus. He thought it a marvelous (surprising) thing that they, the teachers of the Jews, knew not whence (from where) this man was, and yet He had opened his eyes. He could not believe that this Jesus was a sinner, for God does not hear sinners, but truly hears those who worship Him and do His will. This man must be of God, he said; for from the beginning of the world it had not been heard that a man had opened the eyes of one that was born blind. They called Him a sinner, but he said of Him: "If this man were not of God, He could do nothing." And they could not answer him; they became angry and said to him, "You were altogether born in sin, and you want to teach us?" And they cast (threw) him out. So many people do not love the Lord Jesus and His Word. They want to find fault with Him and urge us to speak against Him. But like this man born blind let us stay with Jesus and His truth and show them that they are on the wrong way and cannot be saved if they do not believe in Him, the only Helper and Savior. They will hate us for it; but He says: "If the world hate you, you know that it hated Me before it hated you," John 15, 18. Let this be your joy and comfort.

Read this Bible-lesson again and answer these questions in writing: 1. Why did the man who had been blind believe that Jesus is of God? 2. What should we do like the man born blind?

Prayer: Dear Savior Jesus Christ, although the world hate and despise me for trusting in Thee and Thy salvation, may I stay with Thee, confess Thy holy name to the end, gladly suffer shame with Thee, and at last live with Thee in glory forever and ever! Amen.

Study for Sunday, January 31.

"To open their eyes and to turn them from darkness to light," Acts 26, 18.

Bible-Lesson: John 9, 35—41.

"Jesus heard that they had cast him out; and when He had found him, He said unto him, Dost thou believe on the Son of God? He answered and said, Who is He, Lord, that I might believe on Him? And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee. And he said, Lord, I believe. And he worshiped Him. And Jesus said, For judgment I am come into this world that they which see not might see

and that they which see might be made blind. And some of the Pharisees which were with Him heard these words and said unto Him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see, therefore your sin remaineth."

The Jews had thrown out the man born blind because he believed in Jesus. But Jesus was pleased with him and now wanted to make his faith strong. When He found him, He asked him, "Do you believe on the Son of God?" And he wanted to know who He was that he might believe in Him and asked, "Who is He, Lord, that I might believe in Him?" And Jesus said to him, "You have both seen Him, and it is He that talks with you." He intended to say: "I am the Son of God. Believe in Me." And quickly the man answered, "Lord, I believe," and he worshiped Him. In plain words Jesus tells the world that He is the Son of God. And still so many will not believe and be saved. Friend, do you believe in the Son of God? This Son of God is Jesus. He is mighty to save. O come and say with this man, "Lord, I believe," and then worship Him as your Lord and Savior!

Woe to those who do not believe in Him! He tells us that He came into this world for judgment that they which see not, those who are in the darkness of sin, may see and receive the light of salvation and that they which see, those who think they are good and need no Savior and despise this light of salvation, may be made blind and at last go to everlasting darkness in hell. Some of the Pharisees were with Jesus and heard these words, and they asked Him, "Are we blind also?" And He said to them, "If you were blind," that means, if you would know your sin and darkness, "then I would forgive you, and you would have no sin; but now you say, "We see," and therefore do not come to Me, and your sin remains (stays) and is not forgiven. Indeed, they who know their sin and come to Jesus receive forgiveness and life; but they who think themselves better than others and will not come to Jesus will stay in their sin and be lost. What do you say of yourself, "I am blind; I am a sinner; I need the Savior," or, "I see; I am good; I need no Savior"? May God by His Law open your eyes, so that you will see your darkness and sin, and then by the Gospel, the good news of forgiveness, lead you to Jesus, in whom alone there is light and salvation!

Read this Bible-lesson again, answer these questions, and then send all your answers to your

- pastor: 1. What does Jesus say of Himself?
2. Why did the Son of God come into the world?

Prayer: Lord Jesus, I believe in Thee and worship Thee, and everlasting life and salvation is mine. Thou Savior of the world, open Thou the eyes of many more that they may see their sins and Thee, the only Savior, and then live with us in Thy everlasting light. Amen. J. L. S.

All Can be Saved.

Every one can be saved though—

1. He be blind — as Bartimaeus.
2. He be wise — as the Wise Men of the East.
3. Only a child — as Samuel.
4. He be a criminal — as the penitent thief.
5. He be self-righteous — as Saul of Tarsus.
6. A harlot — as Rahab.
7. He be poor and insignificant — as Lazarus, the beggar.
8. He be king of the mightiest kingdom — as Nebuchadnezzar.
9. He be a slave — as Onesimus.
10. He be rich — as Joseph of Arimathea.
11. He be despised — as Matthew, the publican.
12. He be profligate — as the prodigal son.
13. He be possessed of the devil — as Mary Magdalene.
14. He be a backslider — as Peter.

The Friend.

A Message for You.

“The Lord’s servant.”

To be a servant does not seem to be popular any more. The very air rings with the acclamations of liberty, of freedom. But not all is freedom that passes as such. Much is serfdom, slavery.

“Servant of the Lord” — there is a halo around, there is a glory to, that word. Looking down the vista of time, we see the most industrious, illustrious, heroic, lordly figures among men and the most angelic among women bear that very name. The Bible calls Christ the suffering Servant of God. Samuel says: “Speak, Lord, for Thy servant heareth.” Paul, who speaks of “the glorious liberty of the sons of God,” calls himself the bond-servant, the slave, of Jesus. Mary, the highly favored of the Lord, says: “I am the handmaiden of the Lord.” To whom one yields, his servant he is, she is, whether it be to God or Satan, to sin or to holiness.

Says Jesus: “If the Son therefore shall make

you free, ye shall be free indeed,” and Paul: “Where the Spirit of the Lord is, there is liberty.” The devil is a hard master. In Milton’s *Paradise Lost* he is quoted saying: “It is better to reign in hell than to serve in heaven.” But let us put it down here as a maxim: It is better to walk afoot with Jesus than to ride in a Pullman car with the devil. “A servant of the Lord” — blessed relation! Master, service, treatment, reward — all is good, pure, uplifting, noble. Are we in this service to work, fight, defend, witness, suffer? Is it long? Does it seem hard at times? Never mind! Lift up your eyes — rest, victory, glory, is in sight. “His servants shall see His face.” Come, enlist in Jesus’ service. Many things you may regret. This you would never.

KARL MECKEL.

A Deaf-Mute’s Testimony in Pantomime.

During the summer, press dispatches told of the arrest of a young man at White River, Ariz., for the murder of a young woman, a Columbia University student. The arrest was based on the evidence of an uneducated Apache Indian deaf-mute, who witnessed the crime and told the story of it entirely in pantomime. It remains to be seen whether a conviction can be obtained on such evidence. Those well acquainted with the deaf know that it is possible for an intelligent deaf-mute, even though uneducated, to describe an event he has witnessed with a clearness that can leave no doubt of the meaning sought to be conveyed or of its truth. But the question is whether a court of law is willing to recognize testimony given in pantomime to the extent of permitting a conviction based on it. — *Kentucky Standard.*

An Agnostic Sees the Light.

The story is told of an agnostic’s studying a colony of ants. The little creatures did such remarkable things that he could not help but think that they were intelligent. The thought occurred to him, “How wonderful it would be if I could impart to them some of my knowledge! Then they would be able to do so many more marvelous things.” The thought seemed to have but one answer. In order to educate the ant, he would have to become an ant and go among them, teaching and leading them.

Then there dawned on his antagonistic mind the reasonableness of the incarnate Christ. God, in Jesus Christ, left the glory of the heavens to dwell in humility here upon earth in order that He might teach and show man, lost in sin, the way to heaven through His atoning and sacrificial death. — *Lutheran Companion*.

Get into the Fight!

General Sherman used to say that when he was at the front, on the firing-line, leading and directing his troops, he was always full of hope. He felt sure that the victory would be won. When he was at the rear, where the wounded were being brought back, where the stragglers and deserters were in evidence, he was filled with fear and depression.

It is so in the Church. Those who are in the front ranks in the battles of the Lord, who are working and fighting, are usually filled with courage and optimism. The croakings, the criticisms, the fears, the misgivings, the predictions of failure and calamity, come from the hangers-on, the drifters, the inactive. In any forward-looking project the workers fall in line with cheerful zest. The dire warnings and forebodings come from those who are in the rear ranks of spectators and who never feel the thrill of constructive work. The dawdler is always timid. We are certain that, as in our own Church the number of active workers increases, the number of the timid souls will decrease. In our fight against the forces of evil we may always be certain of victory because we have the promise of the Lord's abiding help. Whenever a project undertaken in the cause of Christ fails, it is always due to the bungling and the lack of faith of the human instruments. Let us all courageously get into the fight as it unfolds itself. We want no stragglers and rear-guard critics in our detachment of the Lord's army.

Redeemer Record, St. Paul, Minn.

A Poor Lad's Gift.

"In one of our Sunshine meetings," writes a missionary, "we told the children about the Halifax sufferers. A few days later a boy, scantily clad and without shoes, came to us requesting that we accept a dime that he had earned by carrying wood. 'Send it,' he said, 'to them hungry children.'" — *Missions*.

Television and the Deaf.

Speaking of the possibilities of television, a writer makes this prediction: "Probably by the time the next President is inaugurated, we shall sit in our libraries and not only hear his inauguration address, but see him delivering it." This expectation means even more to the deaf than it can to the hearing, for with the deaf it will take the place the radio now fills for the hearing.

Alabama Messenger.

MISSION NEWS.

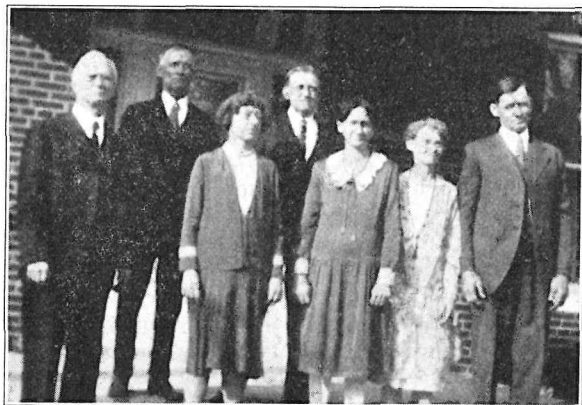
Minneapolis Mission. — November 23, 1931, we went to Fergus Falls to hold services both in the State Hospital, where we are ministering to eight deaf, and in the city. Upon our arrival we were told that Mr. John Zahn, who during the past two years regularly attended our services, had passed away the same morning. He had been ailing for some time, but had still attended our October services. He knew his Savior Jesus Christ and trusted in Him, and therefore we sincerely hope that he now is with Christ. His body was laid to rest the following Friday at Elizabeth, Minn.

Some time ago we told you of the death and burial of our deaf-blind friend Roy Hassler. A few days ago we received a letter from Montana which brought the news that now also his deaf-blind sister Maude has departed this life to be with Christ in paradise, as we confidently hope. Both were instructed, baptized, and confirmed by the Minneapolis missionary in Duluth. It always was a pleasure to visit them the day following the Duluth service, to take Maude's two hands and tell her the word of Jesus and then to go over to Roy and take his one hand and so tell him of his Savior. One day when Pastor Kuntz, who then was a member of our Mission Board, visited them together with us, Maude joyfully recited to us the explanation of the Second Article in Luther's Catechism. Since 1923 she had been living with her sister in Montana. She died there October 25 and was buried the following day.

November 30 we were called to the bedside of Ernest Noeldner of Summit, S. Dak., a member of our mission in Watertown, S. Dak. For several years he has been ill, but he eagerly studied God's Word and the Catechism and was confirmed in June, 1930. He has been a regular attendant in our services. He was there also in September. During October we could not conduct services at Watertown because of other work. When we arrived there November 30, he said: "I have been waiting, waiting for you for a long time." We comforted him with the Word of God and again told him of the Savior of sinners, and then he partook of the Lord's Supper for the strengthening of his faith. May God be with him and lead him according to His good and gracious will! The same evening we held services with ten deaf at Watertown, some of whom had come eighteen, thirty, and even seventy miles. May God more and more bless His Word among the deaf unto the glory of our Savior's name and the salvation of many souls!

With thanks we acknowledge the receipt of \$5 for our mission from Mr. and Mrs. Ivan Smith, Aberdeen, S. Dak., as a thank-offering to the Lord for His work among the deaf. May God bless them for it! J. L. S.

Duluth-Superior Mission.—November 25, 1931, dawned a cold day, with the wind howling and the snow blowing so that all roads were blocked and trains were running behind schedule. This necessitated the postponement of our trip to Anamoose, where several deaf were waiting to be instructed in God's Word. While we could not go to Anamoose, we found other work; for the number of deaf in this parish, including the Winnipeg and Devils Lake schoolchildren, who are now taking up the study of the Catechism, is now well over the 90 mark and is steadily climbing. We hope that it will not be long before the 100 mark is reached. Among these more than 90 people studying the Catechism we find a deaf-blind boy, Billy Moug of Winnipeg, and also Miss Bernice Nelson of Duluth, who, although confirmed, has again taken up the study of God's Word with the help of the Catechism and Sunday-school



Pastor C. Schubkegel and Some Lutheran Deaf-mutes of St. Charles, Mo.

material. Miss Nelson is very unfortunate in having such poor eyesight that she is at present shut off from other public worship, and so she must be taken care of privately. In Adolph, Minn., Miss Mabel Gulbrandson has joined her brother in his class. A feature which should be mentioned is the fact that a number of elderly people have taken it upon themselves to study God's Word either in preparation for baptism, as is the case with Mr. Evans of Spooner, Wis., a man over seventy years old, or in preparation for the reception of the Lord's Supper, as is the case with Mr. Bahe, near the seventies, who is sitting in his lonely cabin north of Staples, studying the Catechism with the help of our correspondence course. The newest addition to our ranks is Mr. Oth of Minot, N. Dak., an elderly gentleman, sixty-eight years old, who also expressed the desire to partake of the Lord's Supper.

We in this territory have a very good reason to take up the study of God's Word; for the angel of death has reaped a large harvest among us lately. Since the last news article from this territory was printed, we read the death notice telling us of the passing away of

Mr. R. Scott of Minot, N. Dak., a hearing man, who had married one of our dependable church attendants of that town. May the young widow find comfort and consolation in the hope of a resurrection unto eternal life! Mr. Alfton Johnston mourns the death of his young wife, *née* Elsie Vogel. Here we also have good reasons to be comforted with the hope of a resurrection; for our church records show that Mrs. Johnston, while attending the Devils Lake school, was confirmed by Rev. J. Salvner. On November 27 the angel of death visited the home of the aged Mr. and Mrs. Bentz near Staples and took the soul of Mrs. Bentz to her Savior. Mrs. Bentz had been suffering with cancer for some time, and we can find consolation in the hope that she is now there where her troubles are ended. Thinking of these deaths, we are reminded of the words of one of our hymns: "Who knows how near my end may be?"

But we can also report that God has been with others of our deaf and has started them, as we hope, on a path of happiness even for their earthly pilgrimage. A letter from Saskatchewan tells us of the marriage of Edythe Longueil, one of our former pupils in the Winnipeg school, to Mr. Abraham Sawatzky. Mr. Sawatzky has studied our Catechism by correspondence and was waiting for his pastor to come to Saskatoon during the past summer to give him the Lord's Supper; but unfortunately the mission treasury was at such a low ebb that this trip could not be made. We hope that Mrs. Sawatzky will now also complete her study of the Catechism, so that on the next trip both may receive the Sacrament. May this trip materialize in the near future!

Looking over this work which God has given us, we can only be thankful that we have had so many opportunities to preach Jesus, the Savior, to these deaf and can only pray that many more doors will be opened, so that also in this territory, where the deaf live so greatly scattered, more and more souls will be added to the number of believers.

W. F.

Portland Mission.—In the past few months several of our members have been called to their heavenly home.

On September 23, 1931, Mr. S. D. Eaton of Corvallis, Oreg., suddenly passed away while at work. He had left his home in the morning apparently in good health, and without previous warning the Lord called him. Mr. Eaton was confirmed in Tacoma, where he was active in building up our mission among the deaf. During the last few years he made his home at Corvallis, where the undersigned visited him frequently and conducted services in his home. His remains were laid to rest in Salem, Oreg. We extend our sympathy to the members of his family.

On November 8 Mr. A. C. McDonald of Vancouver, Wash., departed this life after an illness of several months. He bore the cross which the Lord had laid on him patiently and cheerfully, and during our frequent visits to his bedside he made a good confession of his faith in his Savior. Mr. McDonald was a member of the first adult class to be instructed and confirmed in Vancouver and since that time was a faithful member and regular attendant at services—an example to others.

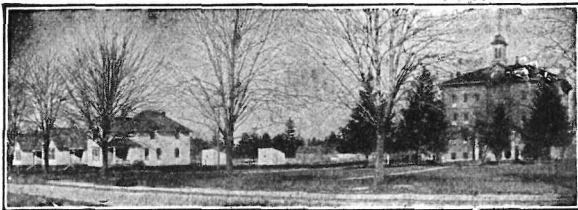
He was well known among the deaf population of Oregon and Washington, having been an instructor in the manual-training department of the Washington State School for the Deaf. Funeral services were conducted on November 10. May the Lord comfort the members of his family in their bereavement!

On November 17 a former member of our Portland congregation closed his eyes in sudden death, Mr. Preston Masters, who during the last two years made his home at Rainier, Oreg. The remains were brought to Portland, and funeral services were conducted on November 20 by the undersigned. We extend our sympathy to the members of the family.

On November 4 we were called to the Heider home near Oregon City, Oreg., to unite in holy matrimony Mr. C. Patterson and Miss Alice Heider. The young couple will make their home in Portland. Our best wishes accompany them.

E. EICHMANN.

Kansas City Mission.—During the month of October, 1931, Pastor Mueller preached at Herington, Kans., Joplin, Mo., Lawrence and Leavenworth, Kans.,



Lutheran School for the Deaf, North Detroit, Mich.
Rev. Wm. Gielow, Superintendent.
6841 Nevada Avenue, Detroit, Michigan.

Lutheran Missions for the Deaf.

BOARD OF MISSIONS FOR THE DEAF.

Rev. H. A. Gamber, *Chairman*, 924 Margaret St., St. Paul, Minn.
Mr. O. Prigge, *Treasurer*, 5031 S. 41st Ave., Minneapolis, Minn.
Rev. E. Witte, *Secretary*, 1930 Sargent Ave., S., St. Paul, Minn.
Mr. J. P. Miller, 1617 Eliot Ave., S., Minneapolis, Minn.
Rev. E. H. Bertram, 849 Armstrong Ave., St. Paul, Minn.

NEW YORK MISSION.

Rev. A. Boll, 192 Hewes St., Brooklyn, N. Y.

New York City, Immanuel Lutheran Church, 177 S. Ninth St., between Roebling and Driggs Ave., Brooklyn, N. Y. Sunday-school and instructions, Friday evenings, Parish House of St. Matthew's, 145th St. and Convent Ave., New York City. Instructions, Saturday, 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.

CLEVELAND MISSION.

Rev. N. E. Borchardt, 2014 W. 100th St., Cleveland, O.

Cleveland, O., Lutheran Hall, E. 30th St. and Prospect Ave., third Sunday and by appointment, 11 A. M.
Cleveland, O., Hard-of-Hearing, third Thursdays and by appointment, 8 P. M. Day-school pupils, third Sunday and by appointment, 10 A. M., Lutheran Hall, E. 30th St. and Prospect Ave.
Columbus, O., State School, first Sunday, 3 P. M.
Findlay, O., fourth Sunday, 3 P. M., 612 McConnell St.
Eric, Pa., Lutheran Church, 326 W. 11th St., second Sunday, 3 P. M.
Fremont, Tiffin, Sandusky, Elyria, Lorain, Oberlin, Mansfield, O., by appointment.
Pittsburgh, Pa., second Sunday, 11 A. M., Lutheran Church, Pride St., near Fifth Ave.
Edgewood, Pa., State School, second Sunday, 9 A. M., Y. W. C. A., Wilksburg, Pa.

and Springfield, Mo. In Kansas City our new Missionary conducted three services and made a number of calls. The total attendance at our October services was larger than the total attendance of any previous month in 1931.

A. E. F.

Mission for the Blind and Deaf.—During our recent visits to the deaf we were happy to observe the progress our catechumens are making in their study of the Bible and the Catechism. We hope that a number of new deaf will be ready for full church-membership by June.

Perhaps it is not generally known that the Congress of the United States has appropriated \$100,000 annually for an indefinite period for the purpose of printing books for the blind. A considerable portion of this sum will also be used in the printing of Moon books. John H. Ralls, who is in charge of the Cincinnati Library for the Blind, informed us in a recent interview that his library serves approximately one hundred Moon readers in addition to those who read the Braille. We are happy to know that the Congress of the United States has recognized the need also for books in the Moon type.

While in Cincinnati, attending a meeting for the blind conducted by the two Trader sisters, we gained a new insight into the work carried on by welfare agencies interested in adult blind persons. The Trader sisters have achieved a marvelous record in their work and are well known in the entire State of Ohio and even beyond its confines.

Our Kansas City missionary, Pastor A. E. Ferber, has followed the example of other missions in publishing a parish-paper. We believe in the power and usefulness of the printed word and wish the new leaflet of our Kansas City Mission the Savior's blessing. O. C. S.

DETROIT MISSION.

Rev. E. J. Scheibert, 2973 Doris Ave., Detroit, Mich.

Rev. Wm. Gielow, 6841 Nevada Ave., E., Detroit, Mich.

Detroit, basement of Trinity Parish House, Gratiot and Rivard Aves., every Sunday, 10.30 A. M.
Toledo, O., Church, corner Vance and Ewing Sts., first Sunday, 3 P. M.
Fort Wayne, Ind., St. Paul's Parish House, Barr and Madison Sts., second Sunday, 10.15 A. M.
Jackson, Mich., 122 W. Wesley St., second Sunday, 3.30 P. M. (Eastern Standard Time).
Mount Clemens, Mich., Lutheran School, 118 Dickinson Ave., last Sunday, 7.30 P. M.
Pontiac, Mich., Y. M. C. A. Headquarters, 148 N. Saginaw St., last Friday, 7.30 P. M.
Flint, Michigan State School, twice a month, by appointment.
Buffalo, N. Y., 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 to October 31, 10.30 A. M.; November 1—April 30, 2.30 P. M.
Englewood (Chicago), St. Stephen's Church, 65th and S. Peoria Sts., second and last Sundays, 2 P. M., May 1—November 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.

MINNEAPOLIS MISSION.

Rev. J. L. Salvner, 1221 22d Ave., N., Minneapolis, Minn.

Minneapolis, every Sunday.
Faribault School, twice a month.
Gaylord, Dawson, Minn., Watertown, S. Dak., every month.
Fergus Falls, Fergus Falls State Hospital, Northrop, Willmar, Minn., Aberdeen, Big Stone, S. Dak., services every three months.
St. Peter, twice a year.

MILWAUKEE MISSION.

Rev. C. Gade, 1711 Meinecke Ave., Milwaukee, Wis.

Milwaukee, Emmanuel Chapel, 1711 Meinecke Ave., Sundays and other holy days, 10 A. M.
 Oshkosh, Wis., Trinity Lutheran Church, Bowen and School Sts., monthly, second Wednesday, 7.30 P. M.
 Sheboygan, Wis., St. Mark's Lutheran Church, N., Seventh St., near Ontario Ave., monthly, third Wednesday, 7.30 P. M.
 Racine, Wis., St. John's Church, Erie and Kewaunee Sts., monthly, third Sunday, 2.30 P. M.
 Manitowoc, Merrill, Wausau, Madison, Watertown, Wis., and State School, Delavan, Wis., 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.
 Stillwater, Lake City, Winona, Rochester, Minn., Eau Claire, Chippewa Falls, Wis., monthly.
 Albert Lea, Austin, Minn., Mason City, Dubuque, Iowa, La Crosse, Lancaster, Eastman, Black River Falls, Wis., bimonthly.
 Red Wing and Hastings, Minn., by appointment.
 Decorah, Iowa, by appointment.

DULUTH-SUPERIOR MISSION.

Rev. W. Ferber, 116 Chester Parkway, Duluth, Minn.

Duluth, Minn., Mount Olive Lutheran Church, 19th Ave., E., and Fourth St., third Sunday, 1.30 P. M.
 Superior, Wis., Christ Lutheran Church, corner Belknap and Cummings, first Sunday, 1.30 P. M.
 Devils Lake, N. Dak., State School, Saturday before fourth Sunday.
 Devils Lake, N. Dak., Adults, Mr. Clark's home, Saturday before fourth Sunday, 8 P. M.
 Grand Forks, N. Dak., Lutheran Church, 608 S. Third St., fourth Sunday, 8.15 P. M.
 Fargo, N. Dak., Lutheran Church, 112 N. Fourth St., fourth Sunday, 3.30 P. M.
 Cloquet, Minn., Mr. B. Carlson's home, Friday before fourth Sunday, 7 P. M.
 Winnipeg, Can., School, second Sunday, 9.30 A. M. and 1 P. M.
 Winnipeg, Can., Y. M. C. A., second Sunday, 11.15 A. M.
 Calgary, Alberta, Can., English Lutheran Church, Third St., W., and Fourth Ave., by appointment.
 Regina, Sask., Can., English Lutheran Church, 1611 Victoria, by appointment.
 Brandon, Manitoba, Can., private home, by appointment.
 Wadena, Bemidji, International Falls, Minn., Rice Lake, Wis., Bismarck, N. Dak., Lipton, Sask., Can., and Saskatoon, Sask., Can., by appointment.

ST. LOUIS MISSION.

Rev. C. Schubkegel, 3918 A Natural Bridge Ave., St. Louis, Mo.
 Rev. E. C. Baker.

St. Louis, Grace Lutheran Church, Garrison and St. Louis Aves., second and last Sundays, 3 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, 9.30 A. 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 A. M. Services in Salem Lutheran Church, 2.30 P. M.
 Columbus, Ind., Lutheran Church, Fifth and Sycamore Sts., monthly, first Sunday, 2 P. M.
 Farina, Ill., homes of deaf, by appointment.

OMAHA MISSION.

Rev. E. Mappes, 2331 N. 63d St., Omaha, Nebr.

Omaha, Nebr., Lutheran Church, Benson Sta., first and third Sundays, 2.30 P. M.
 Lincoln, Nebr., by appointment, in the Lutheran Church, 13th and H Sts.
 Sioux City, Iowa, Lutheran School, 614 Jennings St., fourth Saturday, 8 P. M.
 Mitchell, S. Dak., Lutheran Church, fourth Sunday, 2.30 P. M.
 Sioux Falls, S. Dak., School for the Deaf, fourth Sunday, 7 P. M.
 Sioux Falls, S. Dak., Lutheran Church, 8.15 P. M.
 Fort Dodge, Iowa, Lutheran Church, Fourth Ave., S., and 13th St., second Saturday, 8 P. M.
 Boone, Iowa, Lutheran Church, 12th and Boone Sts., second Sunday, 11 A. M.
 Des Moines, Iowa, Lutheran Church, Seventh St. and Forest Ave., second Sunday, 3 P. M.
 Omaha, Nebr., School for the Deaf, every Tuesday, 8 P. M., and every Thursday, 4.15 P. M.
 Council Bluffs, Iowa, School for the Deaf, every Tuesday, 4.15 P. M.

KANSAS CITY MISSION.

Rev. A. E. Ferber, 3820 E. 25th St., Kansas City, Mo.

Kansas City, Mo., first and third Sundays, 10.30 A. M.; Y. M. C. A., 10th and Oak Sts.
 Joplin, Mo., fourth Sunday, 2.45 P. M.

Salina, Kans., second Sunday, 8 P. M. (alternate months).

Lawrence, Kans., third Sunday, 7.30 P. M.
 Leavenworth, Kans., second Wednesday, 8 P. M.; Lutheran Church, 301 N. Seventh St.
 Atchison, Kans., third Wednesday, 8 P. M.; Lutheran Church, Eighth and Laramie Sts.
 St. Joseph, Mo., first Tuesday, 8 P. M.; Lutheran Church, 1400 Lafayette St.
 Springfield, Mo., fourth Sunday, 8 P. M.; Lutheran Church, 1004 N. Jefferson St.
 Oklahoma City, Okla., alternately, second Sunday, 10.45 A. M., Y. M. C. A., 125 W. Second St.
 Tulsa, Okla., alternately, second Sunday, 8 P. M.; Lutheran Church, Fifth Pl. and Lewis Ave.
 Wichita, Kans., alternately, second Sunday, 10.45 A. M.; Lutheran Church, S. Market and Indianapolis.
 Frankfort-Marysville, Kans., Olathe, Kans., Fulton, Mo., by appointment.

SEATTLE MISSION.

Rev. W. A. Westermann, 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, Wash., South 16th and L Sts., second and fourth Sundays, 10.30 A. M.
 Everett, Wash., Lombard and 26th Sts., W., second and fourth Sundays, 8 P. M.
 Anacortes, Wash., 20th and O Sts., first Sunday, 2.30 P. M.
 Bellingham, Wash., first Sunday, 406 Gladstone St., 7.30 P. M.
 Victoria, B. C., third Sunday, cor. Queens and Blanchard Sts., 2 P. M.

PORTLAND MISSION.

Rev. E. Eichmann, 944 Kerby St., Portland, Oreg.

Portland, Oreg., Hope Church, Rodney Ave. and Wygant St., first and third Sundays, 2.30 P. M.
 Vancouver, Wash., first and third Sundays, 7.30 P. M.
 Vancouver, Wash., State School, third Sunday, 10 A. M.
 Salem, Oreg., St. John's Lutheran Church, 16th and A Sts., fourth Sunday, 11 A. M.
 Salem, Oreg., State School, fourth Sunday, 2.15 P. M.
 Spokane, Wash., second Sunday, 11 A. M., and fourth Thursday, 8 P. M.
 Missoula, Mont., Kennewick, Wash., by appointment.

SPOKANE MISSION.

Rev. E. Hischke, 623 W. Shannon Ave., Spokane, Wash.

Spokane, Wash., W. Third and Divisions Sts., second and fourth Sundays, 10.30 A. M.
 Yakima, Wash., W. 318 Walnut St., third Sunday, 10.30 A. M.
 Wenatchee, Wash., 312 Palouse St., first Sunday, 10.30 A. M.
 Kennewick, Wash., Dover, Boise, Pendleton, Gooding, Idaho, by appointment.

LOS ANGELES MISSION.

Rev. Gerhardt H. Ferber, 6126 S. Harcourt Ave., Los Angeles, Cal.
 Los Angeles: First, third, and fifth Sundays of the month, 11 A. M., Grace Lutheran Assembly Hall, 936 W. Vernon Ave., at Menlo Ave.; second and fourth Sundays of the month, 2.45 P. M., Fishermen's Club Room, Bible Institute, 536-40 S. Hope St.
 Alhambra: Fourth Sunday of the month, 7.30 P. M., Emmaus Lutheran Church, 308 W. Commonwealth Ave.
 Anaheim-Orange: Alternately first Friday of the month, Lutheran churches.
 Long Beach: Third Sunday of the month, 8 P. M., First Lutheran School, Tenth St., at Linden Ave.
 Pasadena: Second Sunday of the month, 8 P. M., St. Paul's Lutheran Church, 379 E. Orange Grove Ave.
 Porterville: Y. W. C. A., Fourth and Mill Sts., by appointment.
 San Diego: Fourth Friday of the month, 8 P. M., Grace Lutheran Parish House, Park Blvd., at Lincoln Ave.
 Santa Barbara: Third Tuesday of the month, 8 P. M., Immanuel Lutheran Church, 326 W. Sola St.

CENTRAL CALIFORNIA MISSION.

Rev. Geo. W. Gaertner, 2500 62d Ave., Oakland, Cal.

Richmond, Albany, Berkeley: First and third Sundays of the month, 3 P. M.
 San Francisco: First and third Sundays, 3 P. M.
 Oakland, Alameda, East Oakland: Second and fourth Sundays, 3 P. M.
 San Jose: Second and fourth Sundays, 8 P. M.
 Sacramento: Second Wednesday, 8 P. M.

WACO, TEX.

Rev. Martin Mueller, 2422 Gorman Ave., Waco, Tex.

MISSION FOR DEAF AND BLIND.

Rev. O. C. Schroeder, P. O. Box 129, Chicago Heights, Ill.
 Chicago, Ill., adult blind: visitation and instruction.
 Gallaudet College for the Deaf, Washington, D. C., by appointment.
 Lexington and Frankfort, Ky., by appointment.
 Kentucky, Tennessee, Georgia, and Alabama State Schools for the Deaf, by appointment.
 English Moon type, German and Spanish Braille type literature for the blind.

LUTHERAN MISSIONARY FOR THE BLIND.

Rev. A. H. Kuntz, 803 B Linderaxa Park, Alhambra, Cal.