

# The Deaf Lutheran

A MISSIONARY MONTHLY

*Published by the Board of Missions for the Deaf of the Lutheran Synod  
of Missouri, Ohio, and Other States*

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No. 8



T H E

D E A F

M U T E

H E A L E D

“Jesus said unto him,  
Ephphatha, that is,  
Be opened,” Mark 7, 34.



## We Preach a Changeless Christ for A Changing World.

You are cordially invited to attend  
services for the deaf at any of the mission-stations  
listed in this directory.

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Sunday, 3 P. M. San Jose, second and fourth Sunday, 8 P. M.  
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ing. Third Sunday of the month: San Antonio, morning;  
Austin, afternoon. Fourth Sunday of the month: Fort  
Worth, afternoon; Waco, evening; Dallas, Friday evening  
preceding.

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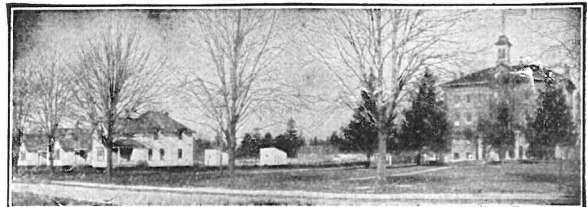
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6841 Nevada Avenue, Detroit, Michigan.

## The St. Paul Field.

When we first came to St. Paul nine years ago, we had seven preaching-stations. To-day we serve twenty groups in eighteen cities outside of the home station, our work taking us into the neighboring States of Iowa and Wisconsin. Services are conducted in Calvary Chapel, St. Paul, every Sunday.

Although we have long felt the need of some relief in our present field, yet always new opportunities present themselves to speak of the one thing needful to still other groups. The St. Paul League for the Hard of Hearing includes a membership of about ninety people; and while some of these are affiliated with various churches, there is a sizable number which has no church connections. An active interest on the part of the hard of hearing is taken in the arrangement of special services, which would be transmitted over an apparatus similar to a radio with ear phones for each person.



**Gritzmacher Sisters, Brownsdale, Minn.**  
Hearing sister, Mrs. H. Dumke, standing.

We are anxiously awaiting the time when relief will be provided, so that this work can be taken up. The Misses A. and M. Gritzmacher of Brownsdale, Minnesota, are well past the prime of life and have never had any schooling whatever; they neither read nor write any language, and their home-made system of signs is rather primitive. However, with the cooperation and assistance of a hearing sister, Mrs. Herman Dumke, these deaf ladies are being instructed. They deeply appreciate our efforts, and at the time of our last visit there, in May, 1932, they gave \$5 for the support of our Deaf Missions.

The Capper family, which moved to Black River Falls, Wisconsin, from Eau Claire, and Miss Elizabeth Oakland, a 1931 graduate of the State School for the Deaf at Delavan, were mainly responsible for the beginning of work at this new station a few years ago. This city is so located that the deaf of Sparta, who are really members of the La Crosse station, are able to attend the services, especially whenever a service can be held on a Sunday. Mr. and Mrs. Nick Kampen of this group are looking forward to their confirmation.

On March 7 Miss Mina Amondson underwent an operation, which showed that she was beyond all human help. After several weeks of suffering,

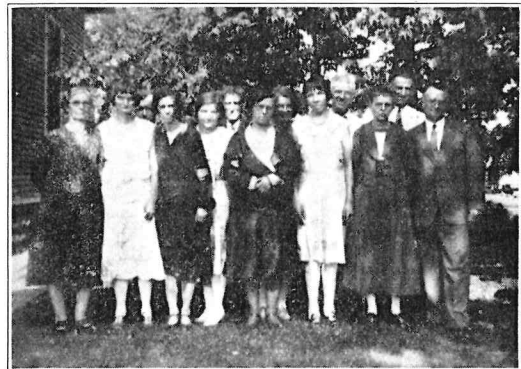


**Miss Mina Amondson Interprets the Services for Mr. Ernst Gabbert, Deaf-mute-blind Communicant at Stillwater, Minn.**

Rev. J. A. C. Beyer, pastor. (Sign made means "Jesus.")

which she bore with Christian patience, she went home to Jesus, as we firmly believe, on May 26 at the age of sixty-eight years.

At her request Pastor Salvner, who confirmed her in 1909, delivered the funeral address in her home at Hudson, Wisconsin. The writer accompanied the body to Deer Park, Wisconsin, where burial took place on May 28. Because of the distance her many deaf friends in St. Paul were un-



**Pastor J. A. C. Beyer with a Group of Lutheran Deaf in Black River Falls, Wis., July 12, 1931.**

able to attend. A memorial service was therefore held in Calvary Chapel on Sunday, May 29.

Miss Amondson was a most sincere Christian, showing an active love for her Savior, His Word,

His house, and His kingdom. During the year 1931 she attended 29 of the 51 services held in St. Paul, though her home was over twenty miles away, and she contributed over \$45 for various church purposes during the year. Regularly once a month for many years she laid aside her work as dressmaker to attend the week-day services at Stillwater, Minnesota, in order to interpret the services for Mr. Ernst Gabbert, our deaf-blind member there.

In memory of Miss Amondson the St. Paul deaf gave a memorial wreath amounting to five dollars for the General Chapel Fund of the Deaf Missions. "The memory of the just [true Christians] is blessed," Prov. 10, 7.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them," Rev. 14, 13.

Robert Nitzloff, a member of Pastor Salvner's catechetical class at Faribault, submitted to an operation on May 31 in the St. Paul Hospital and with God's gracious help is well on his way to full recovery.

J. A. C. B.

## EDITORIAL.

### Arousing an Interest.

During the summer months most congregations of our Synod conduct special services in the interest of Lutheran missionary enterprises. These mission-festivals offer our workers a splendid opportunity to disseminate information with reference to Synod's work among the deaf and the blind. While it is impossible for our missionaries to attend many of these meetings, they have nevertheless a means of bringing this matter to the attention of the various gatherings through the columns of our DEAF LUTHERAN. Whenever a mission-festival is being celebrated within the confines of their territory, it would be well for them to send the pastor in charge copies of our paper.

We have the firm conviction that there are true and loyal Christians in every Lutheran congregation who keenly rejoice with us in our victories over the forces of Satan and error. We know that there are Christians who are happy to read of conversions and other manifestations of spiritual life among the deaf and the blind.

We are doing the work of the Lutheran

Church, of *their* Church, in leading sinners, also among the deaf and the blind, to the only Savior Jesus Christ. We owe the members of our Church who are supporting this work with their means and prayers some explanations and reports of our successes and failures. The pastors of local congregations can find no simpler way to disseminate information about this branch of Synod's work than by gaining subscribers for the DEAF LUTHERAN. The various societies of local congregations can and should support Synod's work among the deaf and the blind by seeking new subscribers for our paper. While *Der Lutheraner* and the *Lutheran Witness*, our official church organs, should be read and studied in every Lutheran home, there are also Christians who can well afford to read a number of church periodicals; some, too, are particularly interested in missions. To such we make our plea for subscriptions. May the results warrant the expense and the labor involved in the publication of the DEAF LUTHERAN!

O. C. S.

### Excuses.

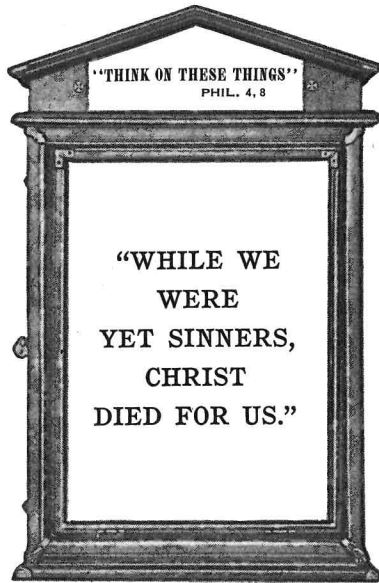
A student of human nature has truthfully said: "He who excuses himself accuses himself." An unmasked excuse infers transgression. All manner of excuses are invented to escape obligations or criticisms and condemnations. Some excuse themselves by pointing to the standards or the life of others. Some attempt to justify their errors with the plea of ignorance, habits, weakness, or youth; still others blame their associates. It is an ancient custom to reproach others for mistakes. Adam blamed Eve, and Eve pointed to Satan as the cause of transgression. The murderer, the drunkard, the cheat, the thief, the gossip, the envious, the disloyal, the vindictive, the slacker in the Church, all these have their excuses. But excuses for sin are void and manifest only cowardice added to mischief. The right use of excuses is this, that we excuse one another, that we put the best construction on our neighbor's motives, and that we speak well of him even when appearances are not in his favor.

O. C. S.

### Our Loss.

Lutheran missionaries to the deaf and readers of the DEAF LUTHERAN will be sorry to learn that Pastor J. L. Salvner of Minneapolis, Minnesota, feels unable to continue writing the "Bible Studies" which have appeared regularly in our paper during the past years; he is too busy with other duties to be able to furnish these studies in





the future. We sincerely regret that he finds it necessary to discontinue this blessed labor in connection with the DEAF LUTHERAN. Pastor J. L. Salvner has served the deaf approximately thirty years, and he possesses a keen insight into the psychology and spiritual needs of the deaf. He deserves the gratitude of our deaf and of the entire Church as well for his faithful labors.

In the future, Pastor E. Eichmann of Portland, Oregon, will write the "Bible Studies." We wish him the Savior's guidance and blessing in his new task.

O. C. S.

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

#### The Gospel Is the Power of God unto Salvation.

Saved by grace, by grace alone! We now ask, How can man become a partaker of this salvation by grace? The Bible tells us, Only by the Gospel, the Word of Salvation. Paul writes that the Galatians "received the Spirit *by the hearing* [Word] of faith," Gal. 3, 2. Jesus gives peace by His Word, saying, "Peace I leave with you, My peace I give unto you," John 14, 27. Therefore Paul, 2 Cor. 5, 19, calls this Word "*the Word of Reconciliation* [peace]." Only through the Word man becomes a believer; for Paul asks, Rom. 10, 14: "How shall they believe on Him of whom they have *not heard*?" And then he adds these words in v. 17: "For faith cometh by hearing

[preaching] and hearing *by the Word of God.*" And in His prayer for His disciples in John 17 Jesus prays "for them also which shall believe on Me *through their word.*" Our Catechism therefore teaches us to say in the explanation of the Third Article: "The Holy Ghost has called me *by the Gospel.*" And in the explanation of the Second Petition we read that God's name is hallowed only "when *the Word of God* is taught in its truth and purity," and in that of the Third Petition, that God's kingdom comes "when our heavenly Father gives us His Holy Spirit, so that by His grace we believe *His holy Word.*" Therefore the world above all needs this Word; therefore Jesus commands His Church on earth: "*Preach the Gospel to every creature,*" Mark 16, 16. Our chief aim in this life ought to be that the Gospel of Jesus Christ be brought to all the world unto the glory of our Savior's name and the salvation of many souls. Are you helping to spread the Gospel of Christ?

This Word of God not only shows man how to be saved, but it is "*the power of God* unto salvation," Rom. 1, 16. By this Word, God gives salvation itself. To Cornelius the angel said that Peter would tell him "words whereby thou and all thy house shall *be saved,*" Acts 11, 14. James writes of the "Word which is *able to save* your souls," Jas. 1, 21. It is "able to make wise *unto salvation,*" 2 Tim. 3, 15; yea, in it we have "eternal life," John 5, 39. Therefore our Catechism in the Third Article teaches us to confess: "The Holy Ghost has . . . by the Gospel enlightened me with His gifts." How joyfully and hopefully we ought to go out and preach the Gospel, the power of God unto salvation, to all the world! Doing this, we cannot fail. We surely shall gather fruit unto eternal life.

And it is necessary also that we continue in this Word if we wish to be saved. Therefore Paul writes "to them that are sanctified in Christ Jesus, called to be saints," 1 Cor. 1, 2: "I declare unto you the Gospel which I preached unto you, by which also *ye are being saved,* if ye keep in memory what I preached unto you," 1 Cor. 15, 1, 2. The Word has been given to the world "that the man of God may be *perfect, thoroughly furnished unto all good works,*" 2 Tim. 3, 17. And to the Colossians Paul writes: "We preach Christ that we may present every man *perfect in Christ Jesus,*" Col. 1, 28. Therefore we say in the explanation of the Third Article: "The Holy Ghost has . . . by

the Gospel . . . sanctified and kept me in the true faith." How necessary that we continue in Christ! Let us therefore daily search the Bible as did the Bereans, Acts 17, 11, daily sit at the feet of Jesus and hear His Word as did Mary, Luke 10, 39, and then also gladly and regularly go to the house of God like our dear Lord Jesus Himself, Luke 2, 49; 4, 16. Only this Word can keep us in true faith, make us rich in good works, and at last bring us to life everlasting.

This salvation is offered and given to man also in the Sacraments, in Holy Baptism and in the Lord's Supper. Of Baptism, Peter writes, 1 Pet. 3, 21: "*Baptism* doth also now *save us*," namely, through Christ; for "as many of you as have been baptized into Christ have put on Christ," Gal. 3, 27. And in the Holy Supper, Jesus, giving His body and blood to eat and to drink, says: "Given and shed for you *for the remission* [forgiveness] *of sins*," Matt. 26, 28. Therefore our Catechism tells us that "Baptism works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe this," and: "It is not the water indeed that does them, but *the word of God* which is in and with the water." And of the Lord's Supper it says that "in the Sacrament forgiveness of sin, life, and salvation are given us"; but "it is not the eating and drinking indeed that does them, but *the words here written*, 'Given and shed for you for the remission of sins.'" Therefore "he that believes these words has what they say and express, namely, the forgiveness of sins." Daily let us remember God's promise to us in Holy Baptism and often go to the Lord's Table, trusting in the words "Given and shed for you for the remission of sins," and we shall continue in Christ, glorify His name, and be saved forever. J. L. S.

## THE BREAD OF LIFE.

### Bible-Studies for Sundays in August, 1932.

*"I, Even I, Am the Lord; and beside Me there Is No Savior."*

"Master, which is the great commandment of the Law?" one of the Pharisees asked Jesus. Jesus said to him: "Thou shalt love the Lord, thy God, with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou

shalt love thy neighbor as thyself. On these two commandments hang all the Law and the prophets." So God demands perfect love of God and of the neighbor. But who can claim to have such love? Who can by such love become righteous before God and be saved? Not one. However, God sent us a Savior, who through His bitter suffering and death opened heaven for us, and through His prophet He tells us: "I, even I, am the Lord; and beside Me there is no Savior." Let us look to Him in faith; then we shall be righteous before God and obtain eternal life.

### Study for Sunday, August 7.

*"We must through much tribulation enter into the kingdom of God," Acts 14, 22.*

Bible-Lesson: John 16, 1—4.

"These things have I spoken unto you that ye should not be offended. They shall put you out of the synagog; yea, the time cometh that whosoever killeth you will think that he doeth God service. And these things will they do unto you because they have not known the Father nor Me. But these things have I told you that, when the time shall come, ye may remember that I told you of them. And these things said I not unto you at the beginning because I was with you."

The Lord had given His disciples a glorious work to do in this world. With the help of the Comforter, the Holy Ghost, they were to bear witness (preach) of Him because they had been with Him from the beginning, from the time He first began to teach and to preach. Jesus had spent much time teaching them and preparing them for the work which they were to do for Him. They were to tell the people about the things which they had seen, the many miracles which Jesus did before their eyes to prove that He was indeed the promised Savior, the Son of God; they were to tell about the things which they had heard from Jesus' lips, about the love of God for sinners. They were to tell the world about the salvation which Jesus had earned for all people. Surely a glorious work! And Jesus wants you, too, to bear witness, to tell others of the salvation which Jesus alone can give to them.

Jesus tells His disciples, however, that they will meet an unfriendly world, a world that will hate and persecute (harm) them. And in order that they might not be offended (lose their faith in Jesus) at the things which were to happen, He warns them beforehand. When these things happen, they should remember that He had told them about it and that He would also surely help them

to remain firm and loyal to Him through all these persecutions. The Jews would show their bitter hatred by putting them out of their synagogues, their meeting-places, or churches. They would have nothing to do with them because they preached about Jesus. Yes, their hatred would be so great that they would even put them to death, thinking that they were rendering a service to God by putting them to death. Thus Saul of Tarsus, who later became the great Apostle Paul, persecuted the Christians and caused many of them to be put to death. But the reason for this hatred is, as Jesus tells them, that the unbelievers know neither the Father nor the Son. They should have known Jesus; for He was with them three years, and they had been given many opportunities to know Him. Their unbelief was therefore without excuse. While Jesus was with the disciples, the hatred of the enemies was directed chiefly against Jesus Himself. But after He would leave them, the enemies would begin to persecute the disciples and followers of Jesus. In these times of danger the disciples should remember the words which Jesus had spoken to them, both the words of warning and the promises of help. Jesus would not forsake them.

Are you, my friend, ready to suffer persecution for Jesus' sake? "We must through much tribulation enter into the kingdom of God." If you are a true believer in Jesus, the world will hate also you. But Jesus has promised to be with you. He will keep you in true faith.

Read this Bible-lesson again and answer these questions: 1. Why did Jesus tell His disciples that the world would hate and persecute them? 2. How did the world show that it hated the disciples of Jesus?

*Prayer:* Lord Jesus, Son of God, help us fearlessly to confess Thy name before the world, to suffer gladly for Thy sake, to remain true to Thee and Thy Word, and to suffer death rather than fall away from Thee. Amen.

#### Study for Sunday, August 14.

*"The Spirit itself beareth witness with our spirit that we are the children of God," Rom. 8, 16.*

**Bible-Lesson: John 16, 5—11.**

"But now I go My way to Him that sent Me; and none of you asketh Me, Whither goest Thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will

not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin and of righteousness and of judgment: of sin, because they believe not on me; of righteousness, because I go to My Father and ye see Me no more; of judgment, because the Prince of this World is judged."

Jesus had been with His disciples for three years, but now the time had come for Him to return to Him who had sent Him into this world, the Father. "But now I go My way to Him that sent Me," He tells the disciples in the night in which He was betrayed. He was surprised that not one of the disciples asked Him where He was going. They gave no thought to what Jesus was to accomplish by returning to the Father. They did not yet fully understand what that meant. Their hearts were filled with sorrow when they heard that Jesus would leave them instead of being filled with joy. For Jesus tells them—and He tells them the truth, they can surely believe every word He says—that it is expedient, very good, for them that He is going away. He would have to return to the Father in order that He might send them the Comforter, the Holy Spirit.

How was Jesus going to return to the Father? By suffering and dying on the cross, rising from the dead, and ascending into heaven. That was the way God the Father had told Him to go, and on that way Jesus returned to Him. And because Jesus returned to the Father this way and died and earned forgiveness of sins for all men, the Holy Ghost could come and work in the hearts of the disciples and give them courage to preach Christ Crucified throughout the whole world, to show the world that Christ is the only Way to the Father and that no man can come to the Father but by Him. The Comforter, in accordance with Christ's promise, came to the disciples on the day of Pentecost. The Holy Ghost comes to men to-day in the Gospel, the Word of God in the Bible. And the forgiveness of sins, salvation, which Jesus has earned for us, the Holy Ghost gives to us in the Gospel.

The people of this world, who also hear the message of Jesus, but do not believe it, the Holy Ghost will reprove (convict) of sin and of righteousness and of judgment. He will show and prove that their sin of not believing in Christ and not believing the Gospel is the greatest sin of all. He will show and prove to them that only with the righteousness of Jesus Christ people can stand before God, and because they do not accept Jesus'

righteousness, they surely cannot stand before God. He will show and prove to the world that the prince of this world, the devil, is judged, because Jesus has destroyed his power, and that the world, which is serving the devil, will also be judged and punished by God.

How blessed are you, my friend, to know that the Holy Ghost is with you and has shown you the way to the Father which Jesus prepared for all men! Tell your friends about this Jesus, so that they may also accept Him as their Savior and be clothed with His righteousness and live with Him in righteousness and holiness forever.

Read this Bible-lesson again and answer these questions: 1. Why was it expedient (good) for the disciples that Jesus returned to the Father? 2. Of what would the Holy Ghost reprove (or convict) the world?

*Prayer:* Lord Jesus, help us to know and believe that Thou art the only Way to the Father and give us strength and courage to be true witnesses of Thee before men. Help us to bring many to the knowledge of their only Savior. Amen.

#### Study for Sunday, August 21.

*"And ye shall know the truth, and the truth shall make you free," John 8, 32.*

**Bible-Lesson: John 16, 12—15.**

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth; for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify Me; for He shall receive of Mine and shall show it unto you. All things that the Father hath are Mine; therefore said I that He shall take of Mine and shall show it unto you."

During the three years that Jesus was with His disciples He taught them many things. He told them the truth about God's plan to save the world; He told them all things that they needed to know to be saved. There was much more to be said, however, much more that Jesus would like to tell them, about the things that would happen that same night, about the work which they were to do, and about the work which the Holy Ghost would do in and through them. Why did Jesus not tell them? Because the disciples could not bear, or understand, them that night. Their hearts were too full of sorrow and grief over His leaving. In order, however, to teach them more about the truth which He had already told them during the three

years, He would send them a Teacher, the Holy Ghost, whom He calls the Spirit of Truth because He teaches the truth, the Word of God. This Holy Spirit would teach them the truth, so that they would understand all of it and with their whole heart and soul believe the truth. This Spirit of Truth would not speak "of Himself," not His own ideas and words would He teach them, no new things which they had never heard, but only those things which He heard from God and which the disciples had already heard from Him, Jesus. He would also show or teach them things to come in the future which the Savior had already foretold them. And about these things He would teach the truth, for God's Word is truth.

And by teaching the truth about Jesus, by teaching the disciples what Jesus had done for them and for the whole world, the Holy Ghost would give glory to Christ. This teaching the Holy Ghost received from Jesus and from the Father. But all things that the Father has, also His plan to save the world by giving His Son Jesus into death on the cross, belong to Jesus because He and the Father are one. All things that the Father has are in Jesus and have appeared in Jesus and can be found in Jesus. Therefore the Lord said to His disciples: "He shall take of Mine and shall show it unto you."

Read these words in the Bible-lesson again. They contain a wonderful promise. Jesus promises to send His Holy Spirit also to you, to lead and guide you into all truth. He also promises to teach and show you all things you need to know for your salvation. Make diligent use of the Word of Jesus, the Bible. Read it in your home, come to church, where it is preached to you. There all things are said that are able to save you. By means of this Word the Holy Spirit will guide you into all truth; by means of the Word He will help you to believe this truth; by means of the Word He will keep you in this truth and glorify Jesus in you.

Read the Bible-lesson again and answer these questions: 1. Who is the Spirit of Truth, and what does He do? 2. From whom does He receive the truth which He teaches?

*Prayer:* Thou, O Jesus, art the saving Truth, and no man cometh to the Father but by Thee. Glorify Thyself within my heart through Thy Word and the Holy Spirit that I may know Thee, believe in Thee, and cheerfully wait for the things to come. Amen.



## Study for Sunday, August 28.

*“Rejoice in the Lord alway; and again I say, Rejoice,” Phil. 4, 4.*

Bible-Lesson: John 16, 16—22.

“A little while, and ye shall not see Me; and again, a little while, and ye shall see Me because I go to the Father. Then said some of His disciples among themselves, What is this that He saith unto us, A little while, and ye shall not see Me; and again, a little while, and ye shall see Me; and, Because I go to the Father? They said therefore, What is this that He saith, A little while? We cannot tell what He saith. Now, Jesus knew that they were desirous to ask Him and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see Me; and again, a little while, and ye shall see Me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail, hath sorrow because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.”

Again Jesus reminds His disciples that He is going to leave them and return to the Father. The time to go is now near at hand. Only “a little while,” and then they will not see Him. And again, after a little while, they shall see Him. Jesus meant that in a very short time, the very next day, the disciples would not see Him because He would be dead and buried. But after a little while, on the third day, they would see Him again because He would rise from the dead and show Himself to them.

The disciples did not understand the words of Jesus. They asked one another what this meant that Jesus said to them: “A little while, and ye shall not see Me; and again, a little while, and ye shall see Me; and, Because I go to the Father.” The words of Jesus were plain enough for them; but nevertheless they could not understand them and said: “We cannot tell [know] what He saith.”

Jesus saw that the disciples did not understand His words and that they wished to ask Him the meaning. So even before they asked the question, He spoke to them again and said: “Do you enquire [ask] among yourselves of that I said, A little while, and ye shall not see Me, and again, a little while, and ye shall see Me?” See how Jesus wants to help His disciples to be prepared

for those dreadful hours which were soon to come. There will be much sorrow for them when Jesus is taken away from them, nailed to the cross, and laid in the grave, so that all the disciples will weep and lament (mourn) in great sorrow. But when Jesus died, the world, the unbelieving Jews, were happy. How well Jesus knew beforehand what would happen! He is the Son of God. He knows all things. And yet He willingly went into this suffering and death for you and for me.

In this great sorrow the disciples would need comfort, and Jesus gives it to them. He tells them that their sorrow should be turned into joy. Their sorrow, great as it would be, would last only a short time. It would be like the sorrow of child-bearing, a sorrow which is soon forgotten because of the joy that a child is born. So it would be when their present sorrow would be changed into great joy, for He would rise from the dead, and they would see Him again. — What comforting words Jesus spoke to them! How true they were! When Jesus came to them on Easter Day, when the Holy Spirit came to them and they fully understood why all these things had to happen, their sorrow was turned into joy, and it was a joy which no man could take away from them. Now they knew and believed that Jesus was indeed their Savior, the Son of God, and their joy was complete.

The Christians to-day have much sorrow in this world. Perhaps you, too, are bowed down with grief and sorrow, which makes you weep and lament. “In the world ye shall have tribulation,” Jesus tells us, too. And He also gives us the comfort which we so sorely need. Our sorrow, too, will be changed to joy when we remember and with firm faith believe that Jesus is the Son of God, our Savior, who has promised not to forsake us. And this joy no man can take away from us.

Read this Bible-lesson again and answer these questions: 1. Why would the disciples be filled with sorrow? 2. How would this sorrow be changed into joy?

*Prayer:* Lord God Holy Ghost, enlighten me by Thy holy Word that I may know Christ, my Savior, in true faith and rejoice in Him greatly, who with the Father and the Son liveth and reigneth, true God, in all eternity. Amen.

E. E.

## 1931 Statistics.

(These reports were intended for publication in the July issue, but were held over by the printers because of lack of space. — EDITOR.)

## NEW YORK MISSION.\*

Brooklyn, St. Matthew's Lutheran Church for the Deaf: 20 voting members; 50 communicant members; 118 communed; services every Sunday; 1 loss by death; 1 loss by removal; 1 confirmation; 3 funerals; 4 marriages; \$400 voluntary contributions; \$48 contributed for outside purposes in addition to the foregoing. The Guild, a society, meets every month; confirmation class on Saturday morning in New York; two deaf girls are preparing for confirmation; confirmation class in the evening in Brooklyn; two deaf men are preparing for confirmation, but meet irregularly.

New York, at 145th St. and Convent Ave.: 12 pupils of the New York Institution meet every Friday at this place.

Kingston: 1 communicant, 4 average attendance; 6 services.

Albany: 8 average attendance monthly.

Schenectady: two visits.

Westtown: 1 confirmation; two services.

\* 1929.

A. B.

## CLEVELAND MISSION.

Cleveland: Voting members, 8; communicants, 30; communed, 40; adults confirmed, 4; baptisms, 1; number of services, 22; periods of instruction, 40; contributed, \$161.98.\*

Columbus: Communicants, 15; communed, 40; confirmed, 7; adult baptisms, 3; number of services, 13; baptisms, 4; contributed, \$6.42.

Findlay: Communicants, 17; communed, 36; number of services, 12; contributed, \$22.07.

Erie: Communicants, 4; communed, 12; number of services, 12; contributed, \$2.01.

Pittsburgh: Communicants, 15; communed, 27; number of services, 10; contributed, \$43.66.

Westerville: Communicant, 1; communed, 1; number of services, 7.

Fremont: Communicants, 3; communed, 5; number of services, 4; contributed, \$5.85.

Mansfield: Communicants, 3; communed, 3; number of services, 5.

Elyria: Communicants, 3; communed, 1; number of services, 3; contributed, \$6.05.

Youngstown: Communicants, 2; number of services, 4; contributed, \$1.05.

Edgewood: Communicants, 8; number of services, 8.

\* 1929 contributions.

N. B.

## BY REV. WM. GIELOW.

Fort Wayne: Voting members, 7; communicants, 17; communed, 51; number of services, 12; contributed, \$74.52.

Flint: Communicants, 6; communed, 18; number of services, 4; contributed, \$2.15.

W. G.

## DETROIT MISSION.

Detroit: Voters, 30; communicants, 60; communed, 199; services, 50; calls, 129; contributed, \$637.97. Colored deaf: Services, 4.

Jackson: Services, 5; contributed, \$5.30.

Mount Clemens: Communicants, 4; communed, 18; services, 11; contributed, \$20.33.

Saginaw: Communicants, 2; services, 8; contributed, \$19.05.

Toledo: Communicants, 15; communed, 25; services, 11; contributed, \$65.80.

Buffalo: Communicants, 2; services, 4; contributed, \$7.05.

Niagara Falls: Communicant, 1; services, 2; contributed, \$1.75.

Rochester: Service, 1.

Geneva: Calls, 6.

E. S.

## CHICAGO MISSION.

Chicago: Voting members, 40; communicants, 112; communed, 142; number of services, 52; contributed, \$420.

South Bend: Communicants, 8; number of services, 9; contributed, \$26.75.

Grand Rapids: Communicants, 4.

Bradley: Communicants, 3; number of services, 3; contributed, \$14.45.

Elgin: Communicants, 4; number of services, 4; contributed, \$19.37.

A. D.

## MILWAUKEE MISSION.

Milwaukee: Voting members, 31; communicants, 68; communed, 130; number of services, 47; baptisms, 3; marriage, 1; contributed, \$300.

Kenosha: Communicants, 5; communed, 3; number of services, 10; contributed, \$2.07.

Madison: Communicants, 9; communed, 8; number of services, 25; contributed, \$21.13.

Merrill: Communicants, 8; number of services, 11; contributed, \$11.34.

North Freedom: Number of communicants, 3; communed, 6; number of services, 8; contributed, \$5.96.

Oshkosh: Communicants, 13; number of services, 17; contributed, \$19.14.

Racine: Communicants, 4; number of services, 9; contributed, \$4.24.

Sheboygan: Communicants, 18; communed, 12; number of services, 19; contributed, \$37.83.

Waupaca: Number of services, 5; contributed, \$2.55.

Watertown: Communicants, 9; number of services, 13; contributed, \$12.49.

Sanitarium: Number of services, 27.

Delavan: Communicants, 39; communed, 57; number of services, 29; contributed, 50 cts.

C. G.

## ST. LOUIS MISSION.

St. Louis: Voting members, 14; communicants, 28; communed, 62; baptism, 2; marriage, 1; contributed, \$154.94.

St. Charles: Communicants, 5; communed, 14; contributed, \$15.25.

C. S.

## INDIANAPOLIS MISSION.\*

Jacksonville: 5 communicants; 14 communed; 8 services conducted; 10 average attendance; \$22.95 contributed for home purposes.

Jacksonville State School: 7 communicants; 7 communed; 4 confirmed; 3 baptized; 40 average attendance at religious instruction.

Indianapolis: 6 communicant members; 19 communed; 10 services conducted; 5 average attendance; \$27.75 contributed for home purposes; \$2.50 for outside purposes.

Columbus: 5 communicants; 5 communed; 9 services conducted; 4 average attendance; \$2.35 contributed.

Louisville: 5 communicants; 11 communed; 11 services conducted; 4 average attendance; \$22.07 contributed for home purposes; \$1.00 for outside purposes.

\* 1929.

C. S.

## MINNEAPOLIS MISSION.

Minneapolis: Voters, 20; communicants, 50; communed, 188; services, 54; calls, 198; contributed, \$345.95. Oral communicants, 7; services, 46; contributed, \$61.91.

Faribault: Communicants, 5; communed, 4; confirmed, 3; services, 2; contributed, \$1.

Fergus Falls: Communicants, 2; communed, 2; services, 10; contributed, \$18.99.

Fergus State Hospital: Services, 11.

Arlington: Communicants, 2; services, 4; contributed, \$5.40.

Gaylord: Communicants, 3; communed, 13; services, 5; contributed, \$4.98.

Mankato: Communicants, 3; communed, 8; services, 4; contributed, \$9.35.

Dawson: Communicants, 15; communed, 34; services, 7; contributed, \$13.68.

Willmar State Hospital: Calls, 2.

Anoka State Hospital: Communed, 1; calls, 5.

Hopkins County Home: Calls, 7; contributed, \$2.50.

Glen Lake Sanitarium: Calls, 8; contributed, \$1.

Watertown: Communicants, 5; communed, 14; services, 7; contributed, \$11.56.

Aberdeen: Communicant, 1; communed 1; services, 3; contributed, \$4.89.

Big Stone City: Communicants, 6; communed, 12; confirmed, 2; services, 4; contributed, \$27.89.

J. L. S.

#### ST. PAUL MISSION.

St. Paul: Communicants, 38; communed, 68; services, 51; calls, 290; contributed, \$224.52.

St. Paul Day-school: Calls, 25.

St. Paul Hard of Hearing: Calls, 88.

Stillwater: Communicants, 2; communed, 4; services, 7; calls, 5; contributed, \$10.74.

Winona: Communicants, 5; communed, 11; services, 7; calls, 14; contributed, \$19.43.

Lake City: Communicants, 5; communed, 14; services, 8; contributed, \$27.13.

Rochester: Communicants, 2; services, 2; calls, 8; contributed, \$1.

La Crosse: Communicants, 8; communed, 13; confirmed, 1; baptism, 1; services, 8; calls, 12; contributed, \$24.30.

Eastman: Communicants, 2; communed, 2; services, 3; calls, 6; contributed, \$1.60.

Lancaster: Services, 2.

Dubuque: Communicant, 1; services, 3; calls, 7; contributed, 90 cents.

Eau Claire: Communicants, 13; communed, 14; confirmed, 2; services, 11; calls, 25; contributed, \$21.87.

State Home, Chippewa Falls: Services, 6.

County Asylum, Chippewa Falls: Services, 3.

Black River Falls: Communicants, 3; communed, 6; services, 4; calls, 4; contributed, \$7.85.

State Hospital, Hastings: Services, 2; calls, 4.

Red Wing: Communicants, 1; communed, 4; services, 4; calls, 2; contributed, \$6.

Mason City: Communicants, 3; communed, 5; services, 8; calls, 50; contributed, \$14.71.

Albert Lea: Communicants, 6; communed, 4; services, 5; calls, 17; contributed, \$7.02.

Decorah: Service, 1; calls, 2; contributed, \$3.60.

Austin: Communicants, 2; communed, 4; services, 6; calls, 13; contributed, \$9.90.

State Hospital, Rochester: Services, 2.

Brownsdale: Call, 1.

J. B.

#### DULUTH MISSION.

Winkler-Roland: Calls, 2.

Duluth: Voters, 8; communicants, 19; communed, 20; services, 40; contributed, \$39.88.

Cloquet: Communicants, 2; communed, 2; services, 6; contributed, 75 cents.

International Falls: Services, 5; contributed, \$3.79.

Bemidji: Communicant, 1; communed, 1; service, 1; contributed, \$4.

Lengby: Communicants, 5; communed, 5; confirmed, 1; services, 9; contributed, \$5.03.

Grand Forks: Communicants, 10; communed, 21; confirmed, 1; services, 11; contributed, \$8.04.

Devils Lake School: Communicants, 10; communed, 33; services, 6.

Devils Lake (adults): Communicants, 3; communed, 3; services, 4; contributed, \$1.

Minot: Communicants, 2; communed, 2; services, 3; contributed, \$2.

Anamoose: Communicant, 1; communed, 1; services, 4; contributed, \$6.47.

Bismarck: Communicants, 5; communed, 8; services, 3; contributed, \$3.54.

Fargo: Communicants, 18; communed, 24; services, 11; contributed, \$17.33.

Winnipeg School: Communicants, 2; communed, 4; service, 1.

West Selkirk: Calls, 5; contributed, —.

Winnipeg (adults): Communicants, 2; services, 10; contributed, 40 cents.

Rice Lake: Communicants, 4; communed, 11; services, 8; contributed, \$27.07.

Staples: Communicant, 1; services, 5; contributed, \$3.25.

Balta: Communicant, 1; communed, 1; service, 1.

Hackensack: Communicant, 1; communed, 2; services, 2; contributions, 75 cents.

Isle: Service, 1; call, 1.

W. F.

#### OMAHA MISSION.

Omaha: Number of voters, 17; communicants, 41; communed, 89; confirmed, 2; baptism, 1; died, 2; number of services, 25; contributed, \$483.83.

Lincoln: Communicants, 5; communed, 13; number of services, 12; contributed, \$8.70.

Columbus: Communicants, 10; communed, 22; number of services, 4; contributed, \$14.67.

Sioux City: Communicants, 8; communed, 19; services, 11; contributed, \$12.17.

Fort Dodge: Communicants, 4; communed, 13; services, 12; contributed, \$50.33.

Boone: Communicants, 5; communed, 12; services, 12; marriages, 2; contributed, \$17.40.

Des Moines: Communicant, 1; services, 7; contributed, \$1.90.

Sioux Falls: Communicants, 17; communed, 54; services, 10; contributed, \$24.68.

Mitchell: Communicants, 13; communed, 25; services, 10; contributed, \$26.87.

Omaha School: Communicants, 19; communed, 25; instruction periods, 49; baptisms, 4.

Council Bluffs School: Communicants, 7; communed, 13; instruction periods, 34.

Sioux Falls School: Communicants, 9; communed, 14; instruction periods, 10.

E. M.

#### KANSAS CITY MISSION.

Atchison: Communicants, 4; communed, 13; confirmed, 2; baptism, 1; services, 10; contributed, \$20.92.

Colorado Springs: Service, 1; contributed, \$1.96.

Denver: Services, 2; contributed, \$3.97.

Emporia: Service, 1; contributed, 71 cents.

Frankfort-Marysville: Communicants, 7; communed, 9; services, 4; contributed, \$22.63.

Great Bend: Communicants, 2; communed, 2; services, 2; contributed, \$13.25.

Herington: Communicants, 5; communed, 8; confirmed, 1; services, 7; contributed, \$14.86.

Joplin: Communicant, 1; communed, 1; services, 7; contributed, \$7.35.

Kansas City: Communicants, 16; communed, 33; confirmed, 6; baptisms, 3; services, 43; contributed, \$101.13.

Lawrence: Services, 10; contributed, \$12.67.

Leavenworth: Services, 9; contributed, \$4.73.

Memphis: Services, 2; contributed, \$3.91.

Miami: Service, 1.

Oklahoma City: Services, 7; contributed, \$8.06.

Pueblo: Service, 1; contributed, 75 cents.

St. Joseph: Services, 9; contributed, \$6.50.

Salina: Services, 5; contributed, \$5.84.

Tulsa: Services, 6; contributed, \$5.56.

Springfield: Baptism, 1; services, 6; contributed, \$6.67.

Wichita: Communicants, 4; communed, 9; confirmed, 2; baptisms, 2; services, 11; contributed, \$13.83.

A. F.

**SEATTLE MISSION.**

Seattle: Voters, 20; communicants, 55; communed, 35; number of services, 12; marriage, 1; contributed, \$25.75.

Tacoma: Voters, 11; communicants, 30; communed, 29; services, 11; calls, 49; contributed, \$9.02.

Anacortes: Voters, 5; communicants, 12; communed, 22; services, 6; contributed, \$6.18.

Aberdeen: Communicants, 2; communed, 1; contributed, \$1.22.

Everett: Communicants, 8; communed, 8; services, 4; contributed, 75 cents.

Bellingham: Communicants, 6; communed, 6; services, 4; contributed, \$1.55.

Vancouver: Services, 4; contributed, \$6.55.

W. W.

**PORTLAND MISSION.**

Portland: Voters, 16; communicants, 39; communed, 69; confirmed, 1; died, 2; services, 27; contributed, \$224.78.

Salem: Communicants, 5; communed, 14; services, 21; contributed, \$48.28.

Vancouver: Communicants, 9; communed, 19; baptism, 1; died, 1; services, 17; contributed, \$24.60.

Washington School: Communicants, 2; communed, 2; services, 7.

Corvallis: Communicants, 2; contributed, \$1.50.

E. E.

**SPOKANE MISSION.**

Spokane: Voters, 9; communicants, 19; communed, 30; services, 25; calls, 145; contributed, \$118.67.

Yakima: Communicants, 13; communed, 20; services, 10; contributed, \$14.38.

Missoula: Communicant, 1; services, 8; contributed, \$8.37.

Wenatchee: Services, 2; contributed, \$7.38.

Lewiston: Services, 2; contributed, \$2.19.

E. H.

**TEXAS MISSION.**

Waco: Services, 3; calls, 42.

Houston: Service, 1; contributed, \$1.80.

Oklahoma City: Service, 1; calls, 3; contributed, 50 cents.

M. M.

**LOS ANGELES MISSION.**

Los Angeles: Communicants, 14; communed, 47; confirmed, 1; died, 1; services, 51; calls, 445; baptisms, 2; marriage, 1; contributed, \$131.79.

Alhambra: Communicants, 5; communed, 14; confirmed, 2; services, 12; calls, 22; contributed, \$22.96.

Anaheim-Orange: Communicants, 2; communed, 3; services, 12; contributed, \$5.72.

Long Beach: Services, 11; contributed, \$23.00.

San Diego: Communicants, 3; communed, 9; services, 12; contributed, \$13.16.

Santa Barbara: Communicants, 2; confirmed, 2; services, 11; contributed, \$15.45.

Pasadena: Communicants, 5; communed, 9; confirmed, 1; baptism, 1; services, 7; contributed, \$10.

Porterville: Communicant, 1; communed, 1; services, 3; contributed, \$2.82.

G. F.

**CENTRAL CALIFORNIA MISSION.**

Berkeley-Albany-Richmond: Souls, 30; calls, 60; services, 6; contributed, \$8.40.

Oakland-San Leandro-Alameda-Hayward: Calls, 72; services, 6; contributed, \$7.60.

School for the Deaf, Berkeley: Services, 10.

San Francisco: Calls, 60; services, 6; souls, 30; contributed, \$6.20.

San Jose: Calls, 10, services, 4; souls, 20; contributed, \$5.20.

G. G.

**MISSION FOR THE BLIND AND DEAF.**

Danville, Ky. Number of meetings, 26; catechumens, 63; attendance, 60—140.

Danville, city. Number of communicants, 3; gained by confession of faith, 3; number of meetings, 7.

Lexington, Ky. Number of meetings, 7; communicants, 7; gained by confession of faith, 7; average attendance, 12; number of catechumens, 6. Contributed, \$4.35.

Frankfort, Ky. Number of souls, 2; visits, 3.

Chattanooga, Tenn. Number of souls, 14; meetings, 5. Contributed, \$3.25.

Cave Spring, Ga. Number of meetings, 17; catechumens, 78; average attendance, 50—155.

Cave Spring, city. Number of souls, 7; meetings, 5.

Rome, Ga. Number of meetings, 3; souls, 5.

Washington, D. C. Number of communicants, 9; meetings, 6. Contributed, \$1.45.

Number of meetings in Ohio before July 1, 1931, 11. Contributed, \$21.46. Confirmed in Ohio, 7; baptized, 3; total gained, 17.

In Chicago and in the suburbs we have at this time 87 Moon-type readers on our list.

In 1931 nine magazines for the blind were sent to approximately 2,000 readers in the following twenty-four countries: United States, Canada, Mexico, England, Scotland, Germany, Hungary, Australia, New Zealand, South Africa, France, Holland, Switzerland, Roumania, Poland, Czechoslovakia, Danzig (Free City), Latvia, Philippine Islands, China, Palestine, Jamaica, Argentina, Ireland, and Brazil.

In the same year 2,322 letters were received from our sightless readers or their friends, and replies to these were sent with reasonable promptness. On our list we have 1,200 German Braille readers, 617 English Moon-type readers, and 30 addresses for Spanish Braille literature; 130 remained copies.

In 1931 sixty-three calls were made in the interest of blind individuals; many of these calls include interviews with State commissions for the blind and with officials of social, industrial, and literary centers of the blind. Contributed, \$38, 66 German marks, and \$71 in postage.

O. C. S.

The *Lutheran Messenger*, a monthly magazine in Braille, is sent to 1,342 addresses. In addition, the missionary to the blind serves hundreds of sightless persons by correspondence. The *Messenger* has readers in the United States, Canada, England, Australia, New Zealand, the West Indies, China, South America, Africa, India, the Philippine Islands, Japan, Palestine, Czechoslovakia, Germany, Poland, Iceland, Italy, Scotland, Switzerland, France.

A. H. KUNTZ.

**Totals.** — During 1931 our Lutheran missionaries to the deaf confirmed 30 deaf persons, they communed 2,197, baptized 25 adults, buried 18, married 13 couples, and served approximately 2,300 souls at 191 preaching-stations. At this time our Lutheran Mission to the Deaf numbers 271 voters and 1,302 communicants; the latter contributed \$4,757.18 in 1931.

With regard to our Mission to the Blind we may say that Pastor A. H. Kuntz serves 1,342 blind persons in the United States and in foreign countries through correspondence and a monthly magazine in Braille.

The undersigned, in 1931, sent English Moon-type and German Braille-type magazines as well as tracts in Spanish Braille to approximately 2,000 blind persons in the United States and in twenty-three additional countries. In the same year 2,322 letters were received at our office from sightless readers or their friends. Replies to these were mailed with reasonable promptness. In the city of Chicago, where we have 87 Moon-type readers on our list, numerous visits were made in the interest of blind individuals, and many interviews were had with officials of State and city commissions and with those of social, industrial, and literary agencies.

O. C. S.

**The Deaf Lutheran.**

Official Organ of Lutheran Church Missions for the Deaf.  
Published Monthly.

**Fifty Cents per Annum in Advance.**

Send all subscriptions, changes of address, and cancellations to **Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.**

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Send all articles for publication to Rev. O. C. Schroeder, B. D., P. O. Box 129, Chicago Heights, Ill.