

The Deaf Lutheran.

A MISSIONARY MONTHLY.

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No. 6.

Pentecostal Hymn.

Come, Holy Spirit, come!
Let Thy bright beams arise;
Dispel the sorrow from our minds,
The darkness from our eyes.

Revive our drooping faith,
Our doubts and fears remove,
And kindle in our breasts the flame
Of never-dying love.

Convince us of our sin;
Then lead to Jesus' blood,
And to our wondering view reveal
The mercies of our God.

'Tis Thine to cleanse the heart,
To sanctify the soul,
To pour fresh life on every part,
And new-create the whole.

Dwell, therefore, in our hearts;
Our minds from bondage free;
Then shall we know and praise and love
The Father, Son and Thee.

Joseph Hart, 1759.

STUDIES IN LUTHER'S CATECHISM.

The Second Commandment.

"Thou shalt not take the name of the Lord thy God in vain".

What does this mean?

We should fear and love God, that we may not curse, swear, use witchcraft, lie or deceive by His name; but call upon it in every trouble, pray, praise, and give thanks.

As in all other commandments so in this one God addresses you, kind reader. "Thou" He says. He means you, and you, and you, all of us. Let us, therefore, learn what God

forbids and what He commands you, and you, and you in this commandment.

He says, "Thou shalt not take the name of the Lord thy God in vain." The first question that arises is, What is God's name? A stranger introduces himself by his card which shows us his name, where he lives, what he does, etc. So God has given us His namecard, the Bible. In this He reveals Himself to us. He gives us in it a description of Himself, tells us what He has done for us, what He wants us to do, gives us orders for sacraments, holy acts, and these holy things revealed in the Bible, His name, His words, His sacraments are all inclosed in the term "God's name".

And now, my friend, "Thou shalt not take the name of the Lord thy God in vain". That means, in brief, we should not use God's name wrongly. We do this if we use it thoughtlessly. Oh, how often do people use God's name in such a manner! People use God's name in their conversation, in prayer, and very frequently do not think of the Lord Himself. People read Holy Writ and when they close the book, they often know not what they have read. Many people sing a hymn and while they sing their thoughts are with their friends and their home. People listen to a sermon and at the same time their thoughts are with their business, their pleasures and other things. And in many other ways people use God's name thoughtlessly. Who can say, I never used God's name in vain? Can you? People often think lightly of this matter, but it is, nevertheless, taking God's name in vain. Let us ask God not to remember this our sin.

But people also intentionally take God's name in vain. Of this Luther speaks in his explanation when he says, "We should fear and love God that we may not curse, swear, use witchcraft, lie or deceive by His name". First,

we should not curse by His name. This people do if they in a fit of anger shake their fist against heaven or utter threats against God or mock God by quoting the Word of God in fun to provoke laughter or in any way ridicule the holy things of God. And we all know what it means to curse our neighbor. Oh, we hear so much of it daily, how people wish themselves or each other harm by God's name. You remember how Peter cursed himself, when he denied his Lord. This cursing by His name God forbids. God did not give us His holy name for this purpose. And alas! even Christians thus take the name of God in vain. "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not to be." James 3:10.

Swearing also is forbidden in this commandment. When we swear we call upon God to witness that we speak the truth and to punish the untruth. People swear so often in their daily life. They use an oath to emphasize everything and anything they say. We so often hear people say, "As surely as God is in heaven," "As sure as I live," and many other expressions people use as an oath. This is sin. Many people think there is no harm in it. If you have any doubts about it, read what your Savior says about this sin in Matthew 5:34-37. This passage will throw some light also on the unnecessary oaths of lodges and secret societies in which people swear by God's name they know not what.

Is the taking of every oath, then, a sin? Yes, every one, except the one for the glory of God and the welfare of our neighbor. The oath of our Lord Jesus before the high priest shows that not all swearing is evil. In the Old Testament God often swears by Himself. In Ezekiel we read, "**As I live**, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." By these oaths God's name is praised and the faith of men strengthened. So if we by an oath praise God's holy name or benefit our neighbor, we please God by our swearing. Thus we worship our God.

But, oh, by so many oaths in the present day God's holy name is taken in vain and the neighbor is harmed. Go into any courtroom and you will hear people swear falsely. They

use God's name to support falsehood and deceit. This is what Peter did, as Matthew tells us in 26:27. Let us beware and not in the same manner take God's name in vain. If we must swear an oath in court or any other place let us speak the truth and nothing but the truth. Lying itself is a great sin abhorred by the Lord, much more we shall incur His wrath if we lie and swear by His name. God's holy name certainly ought not to be used in such a manner.

This will do for this time, dear reader. Thus far we have learned that so often people take God's name in vain and by this sin provoke God's wrath and judgment. But let us here not think of other people but of ourselves and our own sin. Kind friend, have we never taken God's name in vain? Have we always feared and loved God so that we did not take it in vain? Like the publican in Luke 18. we must stand afar off, shamefully cast down our eyes and then smite our breast, saying, God be merciful to me a sinner! Blessed are we if we thus acknowledge our sin before God.

Dear Savior, Thou who art ascended into heaven, intercede for us miserable sinners before the Father, and Thou, O Holy Spirit, Thou precious gift of Pentecost, shine forth into our hearts so that we will turn from these sins unto the Father who gave His Son for us, unto the Son who died for us and arose again, and unto Thee, the Holy Spirit, who guideth us into all truth. Amen. J. L. S.

Our Platform.

The Lutheran Church is true to the principles of the Reformation, the good influence of which is felt throughout the whole world. The Lutheran Church stands for the **open Bible**. The Lutheran Church is a **conservative body** and opposes "go-as-you-please" Christianity. From the pulpits of the Lutheran Church the **Word of God** is proclaimed, and **Christ Crucified, the Son of God and the Savior of the world** is preached. The Lutheran Church stands for good citizenship in Church and State, for righteousness, good morals, education and enlightenment.

"Character is higher than intellect."—Emerson.

Our New York Mission.

It was in the beginning of the year 1911, while the writer was performing his duties in the West, that an appeal came from the mission board of the Atlantic District to look over the field in New York City with a view of ascertaining the prospects for establishing a mission for the deaf. The district pastoral conference had so instructed them. The inquiry as to the number of known deaf was met with the response that New York City undoubtedly had a large deaf population as there were some large institutions. After some hesitation the writer resolved to comply with the

sufficiently favorable to invite the writer to a personal conference. A call was tendered him, and in the fall of the year he accepted it to preach the Gospel to the deaf of New York City, after his former charge had been supplied with a successor in the person of Rev. O. C. Schroeder.

No one will question that there is a large number of deaf in this city. Estimates put it at two thousand, and, if one were to include the near towns of New Jersey, the number would probably reach two thousand five hundred. This figure is very conservative; other estimates place it as high as five thousand.



OUR NEW YORK FRIENDS
Rev. Boll stands fifth from the left in the top row.

request and made a five weeks' visit. During that time he preached in morning and evening services, lectured before young people's societies and held special evening services, visited a large number of deaf, was invited to their clubs and societies, and finally held a New York and Brooklyn service, at which some thirty deaf attended. All in all the visit was a pleasant one and the results were satisfactory. The expenses incurred by the trip were more than paid by the offerings.

Soon after some letters came from the deaf, asking whether and when we would begin the Lutheran mission. The Board of Missions for the Deaf asked for a report. They deemed it

But what a conglomeration! There are deaf here from almost every nation of the earth. And how scattered they lived over the five boroughs of the Metropolis! Even now after a residence of five years we hear of many new names and meet new faces daily.

As to schools the deaf are well supplied. The largest institution is the Fanwood School with between four and five hundred pupils. It is beautifully situated on the banks of the Hudson in upper New York City. There the pupils are taught the common school branches and also receive instruction in a trade. The school has military training and all the pupils are uniformed. This military training has

proved very beneficial to the pupils' health and to the general discipline. In the heart of the city there is another institution with some two hundred pupils which has been reserved for Jewish children. In different parts of the city the Catholic Church maintains three schools for the deaf. Besides these boarding schools there are a number of oral day schools, both private and public, in which the sign language is tabooed and the pupils are taught by word of mouth only.

In a spiritual way the deaf of New York City have not been neglected. The churches here have been alive to the opportunity of preaching the Gospel to the deaf. The oldest mission in the country is St. Anne's Church of the Episcopal faith, having existed some seventy years, and it has become famous through the ministrations of Rev. Gallaudet. It has a portly church structure with a parish house, and its ministers hold services in Brooklyn, New York City and in a few cities of New Jersey and New York. The Catholic Church maintains missions in two boroughs of Greater New York, and, finally, the Jews are active to gather their large numbers into the fold.

The Lutheran mission for the deaf has made a favorable impression on the deaf. On special occasions there were present from one hundred to one hundred and fifty deaf. But quite a few were asking for bread only. The requests for work, for improvement of their position in life, for aid and relief in want, in the beginning were numerous and are occasionally heard now. They thought the pastor in connection with some multimillionaire who would supply all their material needs. In some instances these requests were justified indeed. That induced the members of the Lutheran congregation for the deaf to organize a guild three years ago. Its chief aim is to look into such appeals and give aid when justified. It has grown since to about forty members. It derives its money from regular dues of the members. It also furnishes the deaf wholesome and clean entertainment. Its Christmas festival, picnic, lecture and parties have become popular features. It has acquired a fair fund in the short time of its existence. It has a broad basis. It does not question creed,

color, or nationality of an applicant. But one must bear in mind that its birth is due to the Christian spirit of the Lutheran deaf.

The prime purpose of the mission, however, is not to be socially active, but to engender spiritual life and maintain it by God-given means. This thought gave birth to the mission. In the beginning it held divine services in old St. Matthew's, centrally located for the more important boroughs. When the old landmark was sold the mission moved into a snug little chapel in the neighborhood. But when removal again became necessary the deaf resolved to divide the field. They now have a mission in the heart of New York City, centrally situated for Manhattan and the Bronx. Deaf residing in New Jersey can also attend these services, though carfare expense is a little high. For the boroughs of Kings and Queens Counties we hold services in St. Mark's parish house on Jefferson Street and Bushwick Avenue, Brooklyn,

Two years ago a class has been opened for pupils of the Fanwood School in the neighborhood of the institution. This class meets regularly on Sunday mornings and attendance on the part of pupils depends on the written consent of their parents. The school itself bars all religious teaching on the part of the missionaries. This is a wise course to pursue in view of the various missions for the deaf in the city. The class at present numbers twelve and the meetings are a source of pleasure to teacher and pupils. The material of Bible History and Catechism is gone over as thoroughly as possible. Question and answer work is a means of making clear the material which has been told as a story. Written tests or the telling of the story by an advanced pupil give variety.

The deaf congregation has grown to thirty-one communicant members. Six more are under instruction, five of whom will be confirmed on Pentecost. Though the Lutheran deaf have been divided into two missions they feel their unity. Occasionally on festivals, such as Christmas and Easter, they come together to strengthen the bond of unity and cement their friendship. Such a union service with Communion was held last Easter in St. Luke's Church, New York City. Owing to the rain

a picture desired for "The Deaf Lutheran" had to be taken by flash light. We herewith present it to the readers and ask their prayers for the New York Lutheran mission for the deaf.—Services were also held in a few cities of New York and New Jersey last year.

A. Boll.

Studying the Sign Language.

We are pleased to present to our readers by word and picture a sign language class of students of Concordia Seminary, St. Louis. This institution is the place where the great majority of Lutheran pastors of the Missouri Synod received their theological training. The



STUDYING THE SIGN LANGUAGE

Left to right, standing: W. Harms, C. Goette, G. Koenig, J. Beyer;
Seated: W. Gaertner, A. Dahms, J. Schumacher.

guiding spirit of the class is Mr. A. Dahms, holding the book in the picture. He is a brother of Mr. E. Dahms, Walnut Grove, Minn., the deaf-mute whose name has been mentioned time and again in the Minneapolis items of this paper. The class has been studying signs during the term which closes this month. Mr. Dahms is the teacher. Rev. Schubkegel of St. Louis, in forwarding the picture, writes, "Some time ago I examined the class and found that they all sign fairly well."

The four, standing, spell the letters D-E-A-F, reading left to right; Mr. Gaertner and Mr. Schumacher, seated beside Mr. Dahms, spell C(oncordia) S(eminary).

Three of the class, C. Goette, G. Koenig and W. Gaertner (the names are given below the

picture), conclude their studies at the seminary this month. They are candidates for the holy ministry. The other four, W. Harms, J. Beyer, A. Dahms and J. Schumacher, will spend two more years at the seminary. These have a glorious chance to become very proficient in the use of the sign language before they leave St. Louis. May they improve their opportunity!

May the Lord grant these promising laborers willingness, if given the opportunity, to serve the deaf. And if they should find themselves not engaged exclusively for the deaf in their later spheres of activity, may they break the bread of life to those deaf with whom they come in contact later on. The deaf are calling. The present missionaries, in several instances very much overworked and near the breaking point, are beckoning to them to come and help them.

"Our country's voice is pleading:
Ye men of God, arise!
His providence is leading,
The land before you lies;
Day-gleams are o'er it brightening,
And promise clothes the soil,
Wide fields, for harvest whitening,
Invite the reaper's toils."

Why He Wanted a Christian Wife.

A well-known judge in one of the southern states says that some fifty years ago, Mr. H., a man whom he revered almost as a father but who was a confirmed deist, though he had a Christian wife, endeavored to instill in his mind his own deistic notions.

"But he charged me," said the judge, "not to let his wife know that he was a deist or that I was skeptical. I asked him why. He replied that if he were to marry a hundred times he would marry only a pious woman.

"'Because,' he said, 'if she is a Christian, it makes her a better wife, a better mother, a better mistress, and a better neighbor. If she is poor, it enables her to bear adversity with patience and fortitude; if she is rich and prosperous, it lessens her desire for mere show. And when she comes to die, if she is in error, she is as well off as you or I; and if we are in

error, she is a thousand times better off than we can be.'

"I asked him if he knew of any other system of errors attended with so many advantages. His reply was evasive. But what he said led me to examine the subject for myself, and I often look back to that conversation as one of the most important incidents of my life, and to it I trace my determination to study the Bible carefully and to examine it for myself, the result of which has led me to a full and living faith in Jesus Christ as my Savior."—Selected.

Luther's Catechism.

Many wise and pious men have loved and praised Luther's Catechism. John Mathesius, who wrote the great Reformer's life, said: "If Luther had done nothing else in his lifetime than to introduce the Catechism into the homes, schools, and churches, the world could never sufficiently thank and pay him." Justus Jonas said of it: "The Catechism of Luther is a little book that costs about six pennies, but six thousand worlds are not able to pay for it if we were to say what it is worth." Frederick II, Duke of Schleswig, desired to be buried with it in his hands. Joachim, Prince of Anhalt, wrote in his copy: "Next to the Bible, this book is my best book." Sabina, Electress of Brandenburg, said: "Luther will remain Luther, and not soon nor easily will another follow him. My children shall learn the Catechism; and if they understand it well they will have learned enough." John Arndt said of it: "As one makes a fragrant nosegay of flowers, so fragrant flowers of life from the garden of God's Word are tied together in the Catechism."

Items from the Field.

Detroit Mission.—At the East Michigan Pastoral Conference in May Rev. Schroeder presented copies of "The Deaf Lutheran" to the ministers and urged them to continue the support of our mission financially and otherwise. After the conference the missionary received an invitation to visit and instruct a number of deaf from Lutheran circles in New

Haven and Richmond, near Detroit. This will be taken up at our earliest convenience.

The advisability of moving our church building into a new location will be discussed along with other important matters at the next quarterly congregational meeting.

The ladies of our Aid Society met at Mrs. Salmond's home in May. The members are diligently sewing for a sale which is to be held in early fall. Several other social events are planned for the members of our congregation.

Mr. and Mrs. Nichols, members of our Toledo congregation, have sold their Toledo home and removed to a farm near the city. We hope that their removal will not prevent them from attending regularly our Toledo services. Some members of our mission in this territory travel from thirty to forty miles to our services, and these are numbered among the most regular attendants.

We are sorry to hear that the son of Mr. Reddington in Toledo met with a railroad accident. Our hopes and prayers are that his injuries not prove fatal.

Kansas City Mission.—In the last issue of this paper we reported the severe sickness of Mrs. Geo. Ernst, Omaha, but yet hoped for recovery. The Lord of life and death has since taken her to Himself. She departed this life May 6, dying in the Lord, as we have reason to hope. Her Bible, especially during her last sickness, was her soul's green pasture. Its well worn binding gave proof that she "searched the Scriptures." During the pastor's last visit she recited a large number of golden texts by way of confession of faith. She had set her house in order, thinking that she would not live long.

Her husband, her mother, three sisters and three brothers and many friends mourn her departure.

Funeral services were held, according to her wishes, in Immanuel Church, Benson, Nebr., May 8. The edifice could not contain the throng of friends that gathered for her funeral. The pastor preached, orally and by signs, on Luke 7:11-15, showing that we can conquer death by keeping Christ's Word. Rev. F. Seesko delivered a German address on Rom. 8:28. The burial was at Evergreen Cemetery.

(Pastor Jagels writes that his wife is undergoing an operation at St. Louis. We hope and pray that the Lord bless the surgeon's skill and grant the wife of the missionary a speedy recovery!—The Editor.)

Minneapolis Mission.—Mr. S. S. Olson, secretary of Grace Congregation, has been working in a printing office at Fargo, N. Dak., for several months. He has not forgotten us, however, for he sent us a dollar for the Easter collection and two dollars for our fund. Mr. and Mrs. H. Kriegbaum, formerly of Minneapolis, are also living in Fargo. Mrs. H. Kriegbaum was confirmed at Minneapolis a number of years ago. They, with the 25c for "The Deaf Lutheran" sent us 75c for our fund. It is, indeed, gratifying that former members who have moved away thus remember our work.

On Easter Sunday we had an attendance of fifty-five in our chapel which the ladies had beautifully decorated for the occasion. The pastor preached on the precious words, "The Lord is risen." Hymns were signed by some of the deaf, and pastor and congregation closed the service by "singing" the hymn, "I know that my Redeemer liveth." In the afternoon services were held in St. Paul with fifteen deaf. There also our joy in the Risen Savior was expressed by the signing of Easter hymns. Easter services were likewise held in Duluth with nineteen, in Winona with seven, in Lake City with five deaf. May the Risen Savior ever dwell in our hearts and fill them with His Easter joy and peace!

For our mission Rev. P. J. Becker, of Inglebright, Sask., sent us \$6.00 from Christ Congregation, and Mr. and Mrs. Wm. L. Seidel 75c with the renewal of their subscription. For our church fund we received 50c from Marie Behrendt, Chicago, 50c from Mrs. Wm. Biesterfeldt, Chicago, \$2.00 from N. N., Swanville, Minn., \$70.24 from Rev. J. Huchthausen, Treasurer of Mission Board, \$25.00 from Wm. J. Hinze, Treasurer of North Illinois District, and \$8.10 from John W. Boock, Treasurer of Minnesota Synod. Mr. Otto Butenhoff of Baker, Minn., whom the pastor confirmed three years ago at Sabin, attended our Good Friday and Easter services at Minneapolis and

gave us \$5.00 for our fund. A hearty "Thank you" to all!

The home of the Chairman of the Deaf-Mute Mission, Rev. E. G. Nachtsheim, has been brightened by the arrival on April 30 of a bouncing pair of twins. Hearty congratulations!

Chicago Mission.—Mrs. Dora Nimtz of Bremen, Ind., was baptized and confirmed May 16. For two years she has diligently studied the precepts of Christianity. Every monthly visitor of the pastor meant for her and him as many hours of study as could be spared. She professed her faith before a large congregation of deaf and hearing friends. The hearing friends has decorated the altar of the church beautifully. She signed the hymn "Let me be Thine forever" with the pastor while the congregation sang it. In the service the Sacrament was also administered, she partaking of Communion with her husband.

After the service two other deaf-mutes, Mr. and Mrs. Hummel, asked for instruction. Thus the Lord's work goes on. May God bless our Bremen deaf.

The pastor spent an interesting day at South Bend, May 17. Mrs. Pope, the hearing daughter of Mrs. Martindale, our member, had not been baptized in her infancy. Neither was her three year old son Francis Taylor Pope baptized. Mrs. Pope resided until recently at Chicago, where she had for two months studied the Catechism. The course was interrupted when her husband was by his employer transferred to the northern part of Wisconsin. Before following him to their new home she visited with her mother for a few weeks. When the pastor arrived at South Bend in the forenoon of May 17 she made arrangements to spend the day with him in reviewing and completing her study, asking to be baptized with her son before leaving for her home. So we studied six solid hours that afternoon. At the close of the day, the pastor having ascertained that she knew what she believed, said, "See here is water, what doth hinder me to baptize her?" And he baptized her and her son, and she went on her way rejoicing. Acts 10:37-40.

A class of six is being organized for confirmation at Chicago.

LUTHERAN MISSIONS TO THE DEAF.**Board of Missions to the Deaf.**

Rev. E. G. Nachtsheim, Chairman,
609 18th Ave. North, Minneapolis, Minn.
Rev. A. H. Kuntz, Secretary,
687 Lafond St., St. Paul, Minn.
Rev. J. Huchthausen, Treasurer,
1115 E. 19th St., Minneapolis, Minn.
Mr. J. Fuerbringer, Mr. H. Lange.

New York Mission.

Rev. A. Boll, 115 E. 31st St., New York City, N. Y.
NEW YORK, St. Luke's Church, 42nd St., between Times
Square and 8th Ave., Sundays, at 3 p. m.
BROOKLYN, St. Mark's Hall, Jefferson St. and Bush-
wick Ave., Sundays, 7:30 p. m.
KINGSTON, by appointment.

Detroit Mission.

Rev. O. C. Schroeder, 1366 Trumbull Ave., Detroit, Mich.
DETROIT, Our Savior's Church, Pulford off Meldrum,
every Sunday, 10:30 a. m.
TOLEDO, Lutheran Church, Vance and Ewing Sts., first
Sunday of month, 2:30 p. m.
FT. WAYNE, St. Paul's Lecture Hall, Barr and Mad-
ison Sts., second Sunday of month, 10 a. m.
ANGOLA, Ind., Homes of deaf, second Sunday of
month by appointment, 8 p. m.
PERU, Homes of deaf, second Saturday of month by
appointment, 8 p. m.
CLEVELAND, Lecture Hall, Prospect and 30th, last
Sunday of month, 10:30 a. m.
BLUFFTON, O., Homes of deaf, bi-monthly, first Sat-
urday of month, 8 p. m.
LIMA, O., Homes of deaf, bi-monthly, first Friday of
month, 8 p. m.
MT. CLEMENS, Mich., Homes of deaf, monthly, third
Sunday of month, 2:30 p. m.
FLINT, Mich., Lutheran Church, every second or third
month by appointment, 8 p. m.

Chicago Mission.

Rev. N. P. Uhlig, 1412 North Fairfield Ave., Chicago, Ill.
CHICAGO, Our Savior's Church, 2127 Crystal St., Sun-
days and holidays, 10:30 a. m.
BREMEN, Ind., Lutheran Church, monthly, third Tues-
day, 7:30 p. m.
SOUTH BEND, Ind., Hall, Jefferson off Williams St.,
monthly, Wednesday after third Tuesday, 8 p. m.
ST. JOSEPH, Mich., Lutheran Church, Pearl and Court
Sts., monthly, Thursday after 3rd Tuesday, 7:30
p. m.
CRYSTAL LAKE, Ill., Homes of Deaf, monthly, last Sunday,
3 p. m.

Milwaukee Mission.

Rev. T. M. Wangerin, 1711 Meinecke Ave., Milwaukee,
Wis.
MILWAUKEE, Emmanuel Chapel, 1711 Meinecke Ave.,
Sundays and holidays, 10 a. m.
OSHKOSH, Wis., Trinity Lutheran Church, Bowen and
School Sts., monthly, 2nd Wednesday, 7:30 p. m.
SHEBOYGAN, Wis., St. Mark's Lutheran Church, 7th
St., near Indiana, monthly, 3rd Wednesday, 7:30 p. m.
RACINE, Wis., St. John's Church, Erie and Kewaunee
Sts., monthly, 3rd Sunday, 2:30 p. m.
LA CROSSE, Wis., Y. M. C. A. Hall, bi-monthly, third
Wednesday, 8 p. m.
WAUSAU, Wis., Residence, 618 Central Ave., tri-
monthly by appointment, Sunday 8 p. m.
MERRILL, Wis., Trinity Church, 109 State St., tri-
monthly, by appointment, Sunday, 3 p. m.

Minneapolis Mission.

Rev. J. L. Salvner, 1221 North 22nd Ave., Minneapolis,
Minn.
MINNEAPOLIS, Grace Chapel, Girard and N. 22nd Ave.,
Sundays and holidays, 11 a. m.
ST. PAUL, Trinity School, Fulton and Wabasha, week-
ly, except last Sunday of month, 3:30 p. m.
DULUTH, Y. M. C. A. Hall, monthly, last Saturday and
Sunday alternately, 8 p. m.
WINONA, Minn., St. Martin's Church, monthly, 2nd
Wednesday, 8 p. m.
DEVILS LAKE, N. Dak., State School, monthly, 3rd
Wednesday.
RED WING, Minn., German Lutheran Church, bi-
monthly, Thursday after 2nd Wednesday.

LAKE CITY, Minn., German Lutheran Church, bi-
monthly, Thursday after 2nd Wednesday.
STILLWATER, Homes of deaf, bi-monthly, last Sun-
day of month, 3:30 p. m.
GAYLORD, Minn., German Lutheran Church, bi-
monthly by appointment, 1 p. m.

St. Louis Mission.

Rev. C. Schubkegel, 4536 Labadie Ave., St. Louis, Mo.
ST. LOUIS, Grace Lutheran Church, Garrison and St.
Louis Ave., 2nd and 4th Sundays, 3 p. m.
ST. CHARLES, Mo., Homes of deaf, monthly, third
Sunday, 3 p. m.
EVANSVILLE, Ind., Trinity Lutheran Church, 115 E.
Illinois St., bi-monthly, first Sunday, 3 p. m.
INDIANAPOLIS, Lutheran Church, Ohio and N. East
St., bi-monthly, first Sunday, 9:30 a. m.
LOUISVILLE, Ky., Lutheran Church, 1125 E. Broad-
way, bi-monthly, first Sunday, 7:30 p. m.

Kansas City Mission.

Rev. L. Jagels, 4124 Agnes Ave., Kansas City, Mo.
KANSAS CITY, Mo., German Lutheran Church, 16th
and Cherry Sts., first and 3rd Sundays, 3 p. m.
OMAHA, Neb., German Lutheran Church, 25th and
Evans Sts., 2nd and 4th Sundays 3 p. m.
WICHITA, Kan., German Lutheran Church, 322 Ellis
Ave., monthly, Wednesday after 3rd Sunday, 8 p. m.
TOPEKA, Kan., German Lutheran Church, Second and
Van Buren Sts., monthly, Tuesday after 3rd Sun-
day, 8 p. m.
SIOUX CITY, Ia., German Lutheran Church, 613 Jack-
son St., monthly, Friday before 2nd Sunday, 8 p. m.
OMAHA, Neb., State School, 3223 North 45th St., by
appointment.
OLATHE, Kan., State School, by appointment.
COUNCIL BLUFFS, Ia., State School, by appointment.
BEATRICE, Neb., Homes of the deaf, by appointment.
CANTON, Kan., Homes of the deaf, by appointment.

Pacific Coast Mission.

Rev. N. F. Jensen, 1820 Pacific Ave., Los Angeles, Cal.
LOS ANGELES, Cal., Trinity Lutheran Church, W. 18th
and Cherry Sts., monthly, 3rd and 4th Sundays, 3 p. m.
SAN DIEGO, Cal., Lutheran Church, Woolman and
Dewey Sts., monthly, by appointment, 7:45 p. m.
SAN FRANCISCO, St. Paul's Lutheran Church, Eddy
and Gough Sts., by appointment, 7:45 p. m.
OAKLAND, Cal., Zion's Lutheran Church, 12th and
Myrtle Sts., by appointment, 3 p. m.
PORTLAND, Ore., Trinity Lutheran Church, Williams
and Graham Ave., monthly, 2nd Sunday, 3 p. m.
SALEM, Ore., State School for the Deaf, monthly, 2nd
Sunday, 7:30 p. m.
VANCOUVER, Wash., State School, monthly, 2nd Sun-
day, 10 a. m.
TACOMA, Wash., Y. W. C. A., monthly, first Sunday,
11 a. m.
SEATTLE, Wash., Trinity Lutheran Church, 22nd Ave. and
E. Union St., monthly, first Sunday, 3 p. m.
SPOKANE, Wash., W. Third Ave. and Division St., by
appointment, 8 p. m.
PORTERVILLE, Cal., by appointment.

LUTHERAN SCHOOL FOR THE DEAF, NORTH DE-
TROIT, MICH.

The object of this school is to give its pupils a thor-
ough Christian and common education. The regular
course of instruction occupies from 7 to 8 years.
Children are admitted from the age of 8 years on.
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