

The Deaf Lutheran.

A MISSIONARY MONTHLY.

*Published by the Board of Missions for the Deaf of the Lutheran Synod of
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Milwaukee, Wis., June, 1918.

No. 6.

GOD CARETH FOR ME.

- 1 God, who made the earth,
The air, the sky, the sea,
Who gave the light its birth,
Careth for me.
- 2 God, who make the grass,
The flower, the fruit, the tree,
The day and night to pass,
Careth for me.
- 3 God, who made the sun,
The moon, and stars, is He
Who, when life's clouds come on,
Careth for me.
- 4 God, who made all things
On earth, in air, in sea,
Who changing seasons brings,
Careth for me.
- 5 God, who gave me breath,
Be this my prayer to Thee,
That, when I sink in death,
Thou care for me.
- 6 God, who sent His Son
To die on Calvary,
He, if I lean on Him,
Will care for me.
- 7 When in heaven's bright land
I all His loved ones see,
I'll sing with that blest band,
God cared for me.

—Selected.

Rev. A. Dahms and Rev. J. Schumacher of
the graduating class in St. Louis have been
called into the Deaf-Mute Mission.

STUDIES IN LUTHER'S CATECHISM.

The Creed.

"I Believe in God."

We have learned to know the true God, the great and wonderful Triune God, Father, Son, and Holy Ghost, like unto whom there is none other. Now we confess in our Creed, "I believe in God." With these words every article begins. Indeed, we find them not in the second article, but it is selfevident that the words "I believe" in the first article are intended also for the second. We confess, "I believe in God the Father, etc.," and then proceed, "And in Jesus Christ, His only Son, our Lord, etc." "I believe," two little simple words, but highly important and ought not to be overlooked.

The Bible often speaks of believing or of faith. It demands faith in the Triune God. When our Lord and Master gave His last great commission to His church on earth, He said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16. Faith is necessary unto salvation. Often Jesus praised people for their faith, saying, "Thy faith hath made thee whole." Faith is something precious, indeed. Have you this faith?

From all sides we hear people answer, Yes, I believe. I have faith. Yes, every man in this world, whoever he may be, has faith. The heathen in China or Africa, the follower of Mohammed, the lodge-member, the Christian Scientist, every one has his faith. Even they who profess not to believe anything thereby confess their faith. But we did not ask whether you had any kind of faith whatsoever, but whether you had this faith of which the Holy Spirit speaks in Holy Writ. Let us put

it more clearly, "Have you the Christian faith?" for this faith is meant in the Creed.

Let us therefore learn what it means to say, "I believe." Paul writes in his epistle to the Romans 10:14, "How shall they believe in Him of whom they have not heard?" To believe you must learn and know what to believe. A man cannot believe in God and His only begotten Son, if he has never heard or learned anything concerning Him, just as you cannot believe that Lincoln was president during the Civil War, if you have never heard or read of it. You must hear or learn of God and His Son, if you would have faith and be saved. You must know what to believe. There is no faith without knowledge. Therefore we read, "Many of the Corinthians **hearing believed.**" Acts 18:8. "Many more **believed because of His own word**, and said: Now we **believe**, not because of thy **saying**: for we have **heard** Himself and **know** that this is indeed the Christ, the Savior of the world." John 4:41,42. We must hear Him, therefore the Father also commands, "Hear ye Him." Matth. 17:5.

How can we hear Him? Paul again says Romans 10:17, "So, then, faith cometh by hearing, and hearing by the Word of God." We must hear or learn the word of God in our Bible, if we would have this faith. In this Holy Book God tells us what He wants us to know for our salvation. Therefore if you would believe, you must read and search the Holy Bible and you must gladly go to the house of God to listen to the preaching of God's word. They who will not study the Bible and they who despise the preaching of God's word, they will not obtain faith and shall not be saved, for "how shall they believe in Him of whom they have not heard?" O, how necessary it is to hear and learn the word of Christ! It is not enough to **say**, I am a christian, I believe, no, we must **know** the only true God and Jesus Christ whom He has sent. John 17:3. Many profess faith in God, but if you question them, you will often find that they do not know the chief doctrine of Holy Writ, namely, salvation by faith in Jesus Christ without the deeds of the law. You often meet with people who say, I believe in Jesus, I love Jesus, but who do not know the

first thing about Jesus, for they never study the word and hardly ever come to hear His word in church. To believe, my friend, you must hear or learn the Word of God.

And to know the true God and Jesus Christ whom He has sent, that is eternal life. They who have this knowledge can truthfully say, "I believe." Therefore John also writes, "These things have I written unto you that believe on the Son of God; that ye may **know** that ye have eternal life, and that ye may **believe** in the name of the Son of God." 1. John 5:13. Do you, dear reader, know what the Bible says of God and His Son and what we according to the Bible confess in our Creed?

To know the only true God and Jesus Christ, His Son, that is the true faith. But now do not confound this knowledge with the mere knowledge of the facts and truths set forth in the Bible, for a man may know what the Bible teaches and what we confess in the Three Articles, and still have not the true faith. There are many who have read and still read the Bible, who know the chief doctrines of the Christian religion, yes, who perhaps teach others, but still cannot truthfully say, "I believe." Therefore you may know the fundamental doctrines of the Christian Church, you may have committed to memory many a precious verse from this Holy Book, and still you perhaps cannot in truth say, "I believe." And why not? Because many know the Bible and its teachings, but believe it not. Many know the word, but interpret it according to their blind reason and darkened understanding, as the Jews did with the words of Moses. They knew what Moses taught and that he had received it from God, but they would not accept and believe what he said concerning the coming Messiah. So many know what the Bible teaches about the holy God, about sin and eternal damnation, about the blood of Christ and salvation, however, they believe it not, but explain it according to their mind and reason. Others know what the Scriptures teach, but they laugh and make fun of it, because they cannot understand it with their reason. Again others like their father, the devil, know this word is true, but they hate it, they tremble at it and seek to destroy it. Yes, my

friend, you may have the Bible doctrines in your head or memory, and still not have true faith. This knowledge will not save you. Therefore "he that believeth not the Son shall not see life; but the wrath of God abideth upon him." John 3:36. But they that in humble faith accept as true the word of Christ and rejoice in it, they shall obtain eternal life. Gentle reader, have you this believing knowledge? Are you saying the truth, when you confess with us, "I believe in God?"

But so that we will not entertain false ideas concerning true faith, Holy Writ describes it still more fully to us. A person may know what the Bible teaches and accept it as true, and still not be able to truthfully say, "I believe." One day we called upon a poor troubled soul, troubled about her sins, and when we told her of the Savior and His blood which cleanses from sin and that Jesus came to save also the chief sinners, she sadly shook her head and replied, "That is all very true, but it is not for me." She accepted the word as true, but did not put her trust in it. By God's grace, however, the Holy Spirit worked true faith in her by His precious word, so that she could joyfully exclaim, "Yes, this is also for me." Thus she departed this life. What a blessed thing such a faith is! True faith says, "This word with all its promises and good tidings is for me. Upon it I will build my trust." In true faith Job exclaims, "I know that **my** Redeemer liveth,—In my flesh shall I see God." Job 19:25,26. Paul in true faith rejoices thus, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2. Tim. 1:12. Of the Triune God true faith therefore says, "God is **my** Father, God's Son is **my** Savior, the Holy Ghost is **my** Comforter and Guide." This is the knowledge, the faith, the trust that saves.

There are many Bible stories which describe true faith. For an instance read the story of the healing of the centurion's servant (Matth. 8:5-10), or of the healing of the daughter of the Canaanitish woman. (Matth. 15:21-28). Indeed, true faith is not always so strong and so great. At times it is like a bruised reed or a smoking flax. With tears a believer often

must cry out, "Lord, I believe; help thou mine unbelief." Mark 9:24. But still in crying thus man clings to his Lord and trusts in His word.

Blessed are we, dear reader, if we can truthfully say, "I believe." And let us not forget to confess, "I believe." It is not sufficient, if you can say, My father and my mother believe. Their faith cannot save you, nor can any other man's faith do it. Only your faith will save you, for Holy Writ says, "The just shall live by **his** faith." Hab. 2:4. To them that came to Him and were healed, the Lord said, "**Thy** faith hath made thee whole." Therefore they who cannot say, "I believe," they shall be lost. May God grant that every one of us can truthfully say, "I believe in God."

What precious words, "I believe! Let us no more thoughtlessly or carelessly recite these words of our Creed, but always bear in mind what it means to say, I believe in God. And then when death draws nigh to call us hence, O joyfully we can depart this life, if we can exclaim, "I believe. I know whom I have believed." This is the faith that overcomes the world, this is the faith that conquers death and hell, this is the faith that will finally come out victorious over all enemies, and then we shall see and enjoy forever what we have here believed.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1. John 3:2.

WHAT CONNECTION HAS THE KAISER WITH THE LUTHERAN CHURCH IN AMERICA?

It is a common impression in this country that the Kaiser is the external, visible head of the Lutheran Church of Germany, and therefore, in some manner, the head of the Lutheran Church of North America. However, the Kaiser is not the visible head of the Lutheran Church in Germany. There is no such organization as a Lutheran Church of Germany. Some of the federated states in the German Empire have Lutheran State Churches, but the

Empire has none. Neither has the Kingdom of Prussia, which is a component part of the German Empire. Prussia has a State Church, which is neither Lutheran nor Reformed, but a union of the two forms of Protestantism. This union was brought about by forcible action of the Prince of Prussia in 1817, and is called the United Church.

Of this organization the Kaiser is the head, not as Kaiser, however, but as the King of Prussia. The Kaiser and his family are not members of the Lutheran Church.

The American Lutheran Church Absolutely Independent of Germany.

The Lutheran Church of North America, and more specifically the Synodical Conference, of which we are members, has never had connection of any kind with the United Church of Prussia, nor with any one of the State Churches of Germany. We organized ourselves absolutely independently of them. The Kaiser can neither bid nor forbid with real or arrogated authority in the Lutheran Church of America. The Lutheran Church of North America owes him absolutely no allegiance or obedience. Religiously the ministers and churches of the American Lutheran Church stand in absolutely no connection with him. If perchance the Kaiser, after we have won the war, should come to our country on a visit, as his brother did some years ago, he could not become a member in the Lutheran churches of the Synodical Conference, neither could he commune in the same without cleansing himself of certain tenets, practises, and claims. This shows clearly that the Kaiser has absolutely no connection with the Lutheran Church of North America.

Again, our Synod organized and has subsidized a small Lutheran church-body in Germany in direct opposition to the religious oppression exercised by the Kaiser and his Prussian Church. Without change of heart the Kaiser could not be a member of that German organization in his own kingdom. It must be clear to all that in a religious way the Kaiser and the Lutheran Church of North America are not on a friendly, but on an oppositional footing.

Founder Persecuted in Germany.

Furthermore, the Lutheran Church of America has never solicited nor received financial assistance from the Prussian Church or any other State Church of Germany. All the institutions of the Lutheran Church of America were founded and are maintained without German state help. While Germany may have shown pernicious activity in financing educational and charitable institutions in this and other countries, there is not a single instance where an institution of the Synodical Conference of the Lutheran Church received a single penny from the Kaiser or his representatives.

And finally, the very founders of that section of the Lutheran Church of America of which we are members were persecuted in Germany because they would not tolerate government interference with their sacred rights as Christians, and emigrated to the United States as pilgrim fathers in order to escape the thralldom of the German churches.

For conscientious reasons they left their friends and their possessions behind them, and came to our hospitable shores in order to serve God as they believed right under the Constitution of our country. Do you believe for a moment that they would allow the Kaiser or any other foreign prince to interfere with their religion after fleeing from him? People do not suffer persecution and all manner of hardships at the hands of princes, and voluntarily forsake their native country in order to reestablish the former relation when they have found a peaceful haven in a land of plenty.

Came to United States to be Free.

But has not the Kaiser had some connection with the Lutheran Church in a political way? When the fathers and founders of our organization came over, they departed from Europe under pressure and persecution. Their very purpose in coming was to escape the unjust despotic sway of their princes. They came to be free. They came to enjoy the constitutional freedom of our United States. Immediately upon their arrival they took out their naturalization papers and swore allegiance to the United States, distinctly and explicitly renouncing all allegiance to their former rulers. They took that oath in the presence of God,

and meant every word they spoke. They would have considered it seditious to maintain political intercourse with their former princes after becoming citizens of this country. Whilst prominent men of this country, when traveling abroad, sought and were accorded presentation at the court at Berlin and at minor courts in Germany, I cannot recall a single instance in which our fathers in their visits to Germany met their former rulers or their successors in office. They had absolutely no political intercourse with the foreign princes. Both religiously and politically they had severed all connection with their former country and its rulers.

American Lutherans Regard the U. S. as Their Fatherland.

Today by far the largest part of the Lutheran Church of North America is American-born. In most of our congregations we have the second and third generations. Most of us know about European institutions merely by report or from a visit abroad. We have never lived in Germany. Germany is not our fatherland. Germany is not our old home. All our affections center in American institutions. We love our American freedom, our American institutions. Not the monarchy, but the republic is our ideal of a form of government. By what manner of reasoning could any one among us lean away from our precious, free American institutions toward the monarchical institutions of Germany? Interference or attempted interference with our American institutions by the Kaiser or his minions in which the agency of the Lutheran Church of North America were sought would immediately be resented with the greatest indignation by all American Lutherans. As a Church we would not tolerate the expression of a disloyal or seditious thought of that nature one moment. Immediate discipline and expulsion would be the result. We abhor traitors, and would not tolerate them among us. The Lutheran Church as a Church demands absolute loyalty to our American institutions, to our country. Our country has no stauncher defenders than our Lutheran people. No, the Kaiser has no connection politically with the Lutheran Church of this country.—Selected.

A Day of Rejoicing at Devils Lake, N. Dak.

During the past school year we visited the North Dakota School for the Deaf every month to instruct our Lutheran children in God's Word and Luther's doctrine pure. We were able to instruct two classes this year, a class of seven and another of fifteen. Once a month we left Minneapolis on a Friday evening, arrived there a little before noon on Saturday and spent the afternoon at the school. First we conducted a short service for all of the Lutheran children and then proceeded to instruct the two classes in the word of God.



Class of 1918, Devils Lake, N. Dak.

Beda Erickson. Effie Knutson. Peder Pederson. Pauline Schnaible. Clara Alfson.
Mary Boeder. Rev. J. Salvner. Clara Haug.

In the evening of the same day we again boarded the train bound for home to hold services with the deaf of Minneapolis the next morning and with those of St. Paul in the afternoon.

It was in the spring of 1915, when we could confirm our first class at Devils Lake, a class of three adults. A year later six pupils vowed faithfulness to their Lord and Savior. This year another class was confirmed in our little Lutheran church, a class of seven. Their names are: Peder Pederson, Clara Alfson, Clara Haug, Mary Boeder, Effie Knutson, Pauline Schnaible, Beda Erickson. While two years ago we had a stormy and rainy day, we this year had a most pleasant one. In the morning the pastor filled the pulpit for Rev. O. H. Lottes who availed himself of the opportunity to visit one of his mission stations and to conduct services there. He returned, however, for our afternoon service. About thirty deaf attended and a large number of hearing friends, so that

many had to stand during the service. The hymns sung by the congregation were rendered in signs by the pastor and the deaf. The examination was based upon the beautiful verse in Romans 5:8. "Christ died for us sinners." By their answers they showed that this is the most precious truth in all the world and confessed their faith in Him who died for their sins. The words from Holy Writ upon which the address was based we find recorded in Ps. 112:1. "Blessed is the man that feareth the Lord, that delighteth greatly in His commandments." Thereupon they renewed their baptismal vow and then Holy Communion was celebrated. A member of the class of 1916 who is still at school partook of the Holy Supper with the newly confirmed. The collection for our mission amounted to \$15.68. O, may the good Lord by His Holy Spirit keep them with Christ unto the life eternal.

When school opens in fall we hope to make our regular visits again to instruct the class of fifteen and to organize another class of the Lutheran children in the lower grades. Let us all render thanks unto our dear Savior for His blessings which He has bestowed upon our work there, and, dear reader, let us continue to make mention of this work in our daily prayers, so that the word of God will grow and increase more and more among the deaf and bring forth much fruit unto life everlasting.

Items From the Field.

Minneapolis Mission—In this number you will find an article bearing on the relation of the American Lutheran Church to the German Emperor. It is taken from a booklet entitled, "Testimony and Proof," submitted by one of our professors at Concordia Seminary, St. Louis, Mo., Prof. Theo. Graebner. When our Publishing House announced the publication of it, they had this to say, "One of the developments of our war with Germany in many localities is the assumption that the Lutheran Church is the Kaiser's church, and that the Kaiser indirectly or directly is influencing or even governing the Lutheran Church.—Professor Graebner, in the booklet to appear under the title quoted above, shows from our publications long before the war and from Germany's

publications against our Synod long before the war, that we acknowledged no allegiance to the Kaiser's church, and that the Kaiser and his followers regarded the Lutheran churches of America, and particularly the Missouri Synod, as seceders from his and his theologians' school of theology." We are sure our readers will enjoy the reading of the article, and we hope that thereby many will be induced to order the booklet which sells for 5c, postpaid. Read it and learn that the Lutheran Church of America is "dyed-in-the-wool American."

In this connection let us add a few words concerning the sign which is used among the deaf for Lutheran. We so often see deaf use the sign for the word "german" also for the word "Lutheran." Now "Lutheran" is not identical with German as this sign would indicate. Luther was a German, and that perhaps is the reason why this sign is used. It is, however, entirely inappropriate, for Germany is not a Lutheran country, the Kaiser and his followers are not members of the Lutheran Church, the theology which is in vogue in Germany is not Luther's theology, and therefore we see no reason why this sign should be used for Lutheran, but every reason against it. We very much like the sign which is used in North Dakota. To render Lutheran in the sign language they place the right "L" hand on the back of the left "S" hand, just as we sign church by placing the right "C" hand on the back of the left "S" hand. But whatever sign we use for Lutheran, let us above all discontinue the use of the sign for German to express the idea of Lutheran, as the Lutheran church is not restricted to the German language and German people, but to all tongues and people.

In April our Ladies' Aid gave a social which netted their treasury \$11.79. This sum was given to help pay off the debt on our church. They still had about \$20.00 on hand and what do you think they did with it? They decided to buy War Savings Stamps. Well done! Some of the ladies are now sewing for the French and Belgian refugees.

At the present writing three of our deaf ladies are in the hospital. Mrs. Larose and Mrs. Garrison are in the City Hospital and

Mrs. Byrne still is in Thomas Hospital. We hope to confirm Mrs. Byrne the first Sunday in July. Let us not forget to remember the sick in our daily prayers and to visit them in their trouble. Jesus says, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Do it for His sake!

We acknowledge with thanks the receipt of one dollar for our mission from Mr. Ernest Dahms, Walnut Grove, Minn. Hearty thanks!

NOTICE.

Owing to the fact that two of our congregations are vacant, and two of the missionaries have informed us that they would not be able to attend, the Ephtata Conference will not meet this year.

THE BOARD.

School Letter.

The weather for the last two weeks has been ideal spring weather. If it thus continues throughout the season, till fall, the school will have an abundance of garden crops, of water and sugar melons, and of berries. Today, May 17th, we had pictures made of the children in the various classrooms, of the sewing and weaving classes, and at play. We also had pictures taken of the school building and the dwellings of teachers. We intend to run them in the Deaf Lutheran, beginning with the next school term, each month a different picture. The pictures were really taken for lantern slides. The Lutheran Bureau of New York is making lantern slides of all the Lutheran colleges and seminaries, and institutions, and it might be the good fortune of some of our readers to see this group of slides, and see college and institution life as it is.

Next Friday, May 24th, will be the annual picnic of the School on Belle Isle. Belle Isle is the great out-door play ground and recreation spot of Detroit. It is, as the word says, an island. It lies at the foot of Lake St. Clair, where the waters of the lake narrow into the Detroit river, to flow through it into Lake Erie, then over the beautiful Niagara Falls through Lake Ontario and the St. Lawrence river into the Atlantic ocean. Belle Isle is a beauty spot, half of it being as God has made it, with foot and driving paths cut through the

woods. The other half has been laid out and planted by the hand of man. On this half are picnic grounds with swings, see-saws, merry-go-rounds, may-poles, rings, tennis courts, croquet grounds, and baseball diamonds. The park has quite a nice collection of wild animals and birds, a beautiful aquarium, in which one can see nearly every kind of fish that inhabits our sweet and salt waters, and a very large conservatory containing plants of the tropical and temperate zones. The island is laced by a network of canals carrying fresh river water, which gives splendid opportunity for boating and canoeing without the risk accompanying such sport on fast flowing or deep waters, for the water in the canals flows very slowly and is not deep. To this place we shall go on May 24th, supplied with enough food and fruit to last us the whole day, and we expect to have a happy time of it.

On Sunday, June 2nd, this year's class will be confirmed in the Deaf Church of our Savior. Since the writer has charge of the mission field during the vacancy, he thought it a good plan to hold the confirmation services before the adult deaf, and let them see that our school really prepares its pupils for their first partaking of the Lord's Supper. The next issue of the Deaf Lutheran will bring a more detailed description of the confirmation service and of the outing on Belle Isle.

The last Sunday in June, June 30th, is the day of the annual festival of the school, held in the grove of the school. All deaf, who live near enough to make a visit possible, are welcomed to use the opportunity to see the school and, without doubt, also some of their school friends, for the deaf attendance at this festival is always very large.

To Mrs. Hess of Detroit belongs the honor of having donated to the school a splendid electric iron, to replace one of the old ones which have already been worn out by much service.

G.



LUTHERAN MISSIONS FOR THE DEAF.

BOARD OF MISSIONS FOR THE DEAF.

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NEW YORK MISSION.

Rev. A. Boll, 147 E. 33rd St., New York City, N. Y.
 New York, Parish House, 145th St. and Convent Ave., Sunday School every Sunday morning; services 10:45 a. m. 1st and 3rd Sundays.
 Brooklyn, Immanuel Lutheran Church, 177 S. 9th St., every Sunday, 3 p. m.
 Jersey City, Lutheran Church, Greenville, on Warner Ave., monthly, first Sunday, 7:30 p. m.
 Kingston, N. Y., by appointment.

DETROIT MISSION.

Vacant; served by Rev. W. Gielow, North Detroit, Mich.
 Detroit, Our Savior's Church, Pulford off Meldrum, 1st and 3rd Sundays, 10:30 a. m.
 Toledo, Lutheran Church, Vance and Ewing Sts., first Sunday of month, 2:30 p. m.
 Ft. Wayne, St. Paul's Auditorium, Barr and Madison Sts., second Sunday of month, 10 a. m.
 Angola, Ind., Homes of deaf, by-monthly, by appointment, 8 p. m.
 Peru, Homes of deaf, by appointment, 8 p. m.
 Cleveland, Auditorium, Prospect and 30th, last Sunday of month, 10 a. m.
 Bluffton, O., Homes of deaf, bi-monthly, by appointment.
 Lima, O., Homes of deaf, by appointment.
 Mt. Clemens, Mich., Homes of deaf, monthly, by appointment.
 Flint, Mich., Y. M. C. A., monthly, by appointment, 8 p. m.
 New Haven, Mich., Luth. Church, bi-monthly, by appointment.

CHICAGO MISSION.

Vacant; served by Rev. A. L. Reinke, 2125 Crystal St., Chicago.
 Chicago, Our Savior's Church, 2127 Crystal St., Sundays and holydays, 10:30 a. m.
 Bremen, Ind., Luth. Church, monthly, 3rd Tuesday, 7:30 p. m.
 South Bend, Ind., Luth. Church, 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.
 Aurora, Ill., Luth. Church, Jackson and Benton Sts., monthly, 3rd Sunday, 7:30 p. m.
 Valparaiso, Ind., by appointment.
 Kankakee, Ill., by appointment.

MILWAUKEE MISSION.

Rev. T. M. Wangerin, 1711 Meinecke Ave., Milwaukee, Wis.
 Milwaukee, Emmanuel Chapel, 1711 Meinecke Ave., Sundays and holydays, 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 Tuesday, 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, 3rd 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, 8 p. m.

MINNEAPOLIS MISSION.

Rev. J. L. Salvner, 1221 22nd Ave. N., Minneapolis, Minn.
 Minneapolis, Grace Chapel, Girard and 22nd Ave. N., Sundays and holydays, 11 a. m.
 St. Paul, Trinity School, Tilton and Wabasha, weekly, except last Sunday of month, 2:45 p. m.
 Duluth, Church, cor. E. 3rd St. and 1st Ave. E., monthly, last Sunday, 8 p. m.
 Winona, Minn., St. Martin's Church, monthly, 2nd Wednesday, 8 p. m.
 Devil's Lake, N. Dak., State School, monthly.
 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, bi-monthly, by appointment.
 Gaylord, Minn., German Lutheran Church, bi-monthly by appointment, 1 p. m.
 Fargo, N. Dak., by appointment.
 Eagle Point, Wis., by appointment.

ST. LOUIS MISSION.

Rev. C. Schubkegel, 4536 Labadie Ave., St. Louis, Mo.
 St. Louis, Grace Lutheran Church, Garrison and St. Louis Ave., 2nd and last Sundays, 3 p. m.
 St. Charles, Mo., Homes of deaf, monthly, third Sunday, 3 p. m.
 Evansville, Ind., 134 E. Indiana St., bi-monthly, 1st Sunday, 9:30 a. m.
 Indianapolis, Ind., Lutheran Church, 717 S. New Jersey St., bi-monthly, 1st Sunday, 9:30 a. m.
 Louisville, Ky., Lutheran Church, 1125 E. Broadway, bi-monthly, first Sunday, 7:30 p. m.
 Jacksonville, Ill., State School, monthly, 3rd Sunday, 3 p. m.; religious instruction at 9 a. m.

KANSAS CITY MISSION.

Rev. O. C. Schroeder, c/o 2544 Denver Ave., Kansas City, Mo.
 Kansas City, Mo., German Lutheran Church, 16th and Cherry Sts., 1st and 3rd Sundays, 3 p. m.
 Omaha, Nebr., Benson Suburb, German Luth. Church, 57th and McKinley Sts., 2nd Sunday, 3 p. m., 4th Sunday, 10:30 a. 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 Sunday, 8 p. m.
 Sioux City, Ia., New German Lutheran School, 614 Jennings St., monthly, Friday before 2nd Sunday, 8 p. m.
 Omaha, Nebr., State School, 3223 North 45th St., by appointment, 2nd and 4th Sundays.
 Olathe, Kan., State School, monthly, in evening of 1st Sunday, in Chapel.
 Council Bluffs, Ia., State School, by appointment.
 Beatrice, Nebr., Homes of the deaf, by appointment.

CALIFORNIA MISSION.

Rev. N. F. Jensen, 312 S. Glassell St., Orange, Cal.
 Los Angeles, Cal., Trinity Lutheran Church, W. 18th and Cherry Sts., 2nd 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-Berkeley, Cal., Church, Grove and Ashby, Berkeley, by appointment.
 Porterville, Cal., Church, Second and Putnam Sts., monthly, by appointment.

NORTHWEST PACIFIC MISSION.

Rev. Geo. W. Gaertner, 1628 20th Ave., Seattle, Wash.
 Seattle, Wash., Trinity Lutheran Church, 22nd Ave. and E. Union St., 1st and 3rd Sundays, 3 p. m.
 Spokane, Wash., W. Third Ave. and Division St., Tuesdays after 1st and 3rd Sundays, 8 p. m. and 5th Sunday of month, 3 p. m.
 Portland, Ore., Trinity Lutheran Church, Williams and Graham Aves., 2nd and 4th Sundays, 3 p. m.
 Salem, Ore., State School, 2nd and 4th Sundays, 7:30 p. m.
 Vancouver, Wash., State School, 2nd and 4th Sundays, 10:30 a. m.
 Tacoma, Wash., Zion Lutheran Church, 1st and 3rd Sundays, 11 a. m.

LUTHERAN SCHOOL FOR THE DEAF, NORTH DETROIT, MICHIGAN.

The object of this school is to give its pupils a thorough Christian and common education. The regular course of instruction occupies from 7 to 8 years. Children are admitted from the age of 7 years on. Full information and application blanks may be obtained from Rev. Wm. Gielow, Supt., North Detroit, Mich.

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