

The Deaf Lutheran



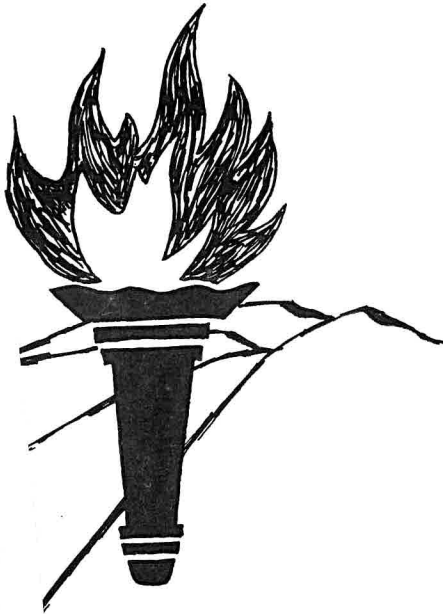
*Ephphatha, that is,
Be opened.*

MARK 7:34

Volume 54

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Number 10



**Thy Word is a lamp
unto my feet:
And a light
unto my path**

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 (Serving the Deaf and the Blind)

These ministers preach in more than 275 cities in our land; they conduct classes in religion at over 50 city and state schools for the Deaf. You will find them ready to serve you; call upon them or write to them. The Deaf need God's Word.

THE DEAF LUTHERAN

Official Paper of the Board for Missions to the Deaf
 The Lutheran Church—Missouri Synod

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Notes from the Executive Secretary

Rev. Wayne Bottlinger Installed in Vancouver, B. C.

Rev. Wayne Bottlinger was installed as pastor of Trinity Church for the Deaf in Bethlehem Lutheran Church, Vancouver, British Columbia, on Sunday evening, September 2. Rev. Bottlinger is our first resident missionary for the Deaf in Vancouver. For many years Vancouver has been served as a mission station. The placing of a full-time pastor in Vancouver is the answer to the prayers and hopes of the members of Trinity Congregation. May God richly bless the labors of Pastor Bottlinger in this field.

Rev. Frederking to Leave Mission After 25 Years of Service

Rev. Theodore Frederking, pastor of Christ Lutheran Church for the Deaf, Cleveland, Ohio, a missionary to the Deaf in northern Ohio for 25 years, will leave this ministry on October 15. He has accepted the appointment to assist his son, Rev. Martin Frederking, in Berea Lutheran Church, Minneapolis, Minn. Rev. Frederking became interested in the Deaf while he was pastor of a hearing congregation in Michigan. He learned the sign language and brought the Gospel of Jesus Christ to the Deaf in the area. In 1937 he was installed as pastor of Christ Church in Cleveland. His field at that time covered all of Ohio, western Pennsylvania, and western New York. God graciously blessed the efforts of this dedicated missionary so that what was once a single field is now four separate mission fields with four strong con-

gregations. It is with deep regret that we see Rev. Frederking leave our mission, but we pray that God will continue to richly bless his ministry in Minneapolis.

Rev. N. P. Uhlig Hospitalized Again

Rev. N. P. Uhlig, retired missionary to the Deaf now living in Jacksonville, Ill., was hospitalized for surgery in the latter part of July. He has since returned home and is recovering under the blessing of God. He has been confined to his home for the past two years with the effects of a stroke. Be sure to remember him in your prayers, that God might continue to show mercy to this faithful servant.

Pittsburgh Chapel Project Under Way

The special ground-breaking ceremony for Trinity Chapel in Pittsburgh was held on Sunday, July 22. Excavation for the foundation began the first week in August. With good weather the chapel should be completed within the next couple of months.

Edmonton Chapel to Be Dedicated

Dedication services for the Chapel for the Deaf in Edmonton, Alberta, Canada, have been set for October 7. The dedication speaker will be Rev. William F. Reinking, Executive Secretary. Look for stories and pictures of this dedication in a future issue of this magazine.

Synod Adopts \$34,650,000 Work Program

Last July the financial officers of Synod and Districts met at River

Forest to discuss the plans for the expansion of the work of Synod. A work program totaling \$34,650,000 was adopted. Part of this program is the \$450,000 request of our Board for Missions to the Deaf.

During these next months each congregation of Synod will be asked to pledge its share of support for this work program. When all the pledges of the congregations are totaled, the 1963 budget of Synod will be decided.

All of our deaf congregations are also members of Synod, and it is their responsibility to adopt a share of the work of Synod.

In looking over past history of our congregations, it is noted that the deaf congregations have not always taken their responsible share of this work. Since the beginning of the work among the Deaf, The Lutheran Church—Missouri Synod has been very willing and eager to expand the mission so that many Deaf could hear the Gospel of Jesus Christ. Just as the funds from other people made it possible for you to learn of your Savior, Jesus, now your gifts of love can make it possible for others to hear this sweet Gospel. During the last months of this year our deaf congregations will decide their budgets for 1963. Let us all show faith and courage as we set these 1963 budgets and not doubt the blessings of the Lord.

There are at least two items in every budget that should be increased in 1963. They are: 1. The salary paid to the missionary by the congregation, and 2. The mission portion of the budget. The greater the share of salary paid by the congregation, the more work it is possible for the Board to do in other areas. If every one of our 40 deaf

congregations would increase its salary share to its pastor by \$20.00 per month, our Board could open a second new field in 1963 with the money thus saved. At the recent Ephphatha Conference there were several requests for opening new fields. According to our budget the Board can open only one new field in 1963. But with the help of all our congregations another field could be opened.

Before you adopt your budget for 1963, and before you individually decide your gifts to the Lord for 1963, think again of what Christ has done for you and then ask yourself what you can do for Him.

REV. W. F. REINKING
St. Louis, Mo.

Sin and Satisfaction

Does sin ever satisfy? Our sinful heart *wants* to sin. And the more people sin, the more they *want* to sin.

And sin always brings sorrow.

The child of God finds satisfaction in the good he does. He knows he is doing what God expects him to do.

We Christians must struggle with sin. But when we fall into sin, we do not find pleasure in it. We pray for forgiveness and help in our struggle against sin. And we find that help in Jesus, who died for the sins of the world. He also died for our sins, and He saved us from the slavery of sin.

The difference between a sinner and a saint is that the sinner seeks pleasure in his sin, but the saint is heartily sorry when he falls into sin and goes to Jesus for help, strength, and forgiveness.

REV. JOHN A. BEYER
Seattle, Wash.



Bible Quiz

The Disciples of Jesus

John

1. John was the younger brother of _____ (Matthew 4:21).
2. Some people think that John was one of the two disciples of John the Baptist who heard John the Baptist call Jesus the _____ of God (John 1:35-37).
3. If that is true, they must have followed Jesus for a short time and then returned to their business. In Mark 1:19, 20 we read the Jesus called John and his brother to be His disciples when He saw them in a _____.
4. They were mending their _____.
5. From that same passage in Mark we learn that their father's name was _____.
6. John was with _____ and _____ on the Mount of Transfiguration (Mark 9:2) and in the Garden of Gethsemane (Mark 14:33).
7. In John 19:26 and 20:2 John calls himself the disciple whom Jesus _____.
8. It was probably John who followed Jesus into the palace of the _____ on the night Jesus was betrayed (John 18:15).
9. John spoke to the woman who guarded the door of the palace so that _____ could come into the courtyard (John 18:16).
10. It was John who ran faster than

_____ to the sepulcher on Easter morning when Mary Magdalene told them Jesus was gone. (John 20:1-10).

NOTE 1. John liked to call himself "the disciple whom Jesus loved" because he was very close to Jesus. If we would like to call ourselves His beloved disciples, then we also should feel very close to Jesus. If we can forget about Jesus for days at a time when we are not in church, then we are not close enough to Him. If we can live without thinking of Jesus and not miss Him as we work or travel or visit, then we need to spend more time with Him so that our love for Him will grow. It is as we hear Jesus' Word and think of His great love for us that we learn to love Him and want to be near Him every minute of our lives. It is a joy and a pleasure to be with Jesus. It is not an unpleasant duty. Then, when we pray, "Come, Lord Jesus, be our Guest," we will not mean only that He should pay us a social call or that we will spend an hour with Him in church next Sunday. "Come, Lord Jesus," will mean that He should come into our homes and into our lives as a permanent guest. And it means that we want Him to come and take us also to His home and make us permanent guests of heaven.

NOTE 2. Many people feel that it is all right to stay away from church

if their work interferes. If they have to work on Sundays or if they work a different shift from most people, they do not come to church. But Jesus did not ask John whether he had to work the day He called him to be a disciple. In fact, it was very clear that John was working when Jesus called him. He not only put Jesus ahead of his job, he quit his job to follow Jesus. Maybe churches should arrange services at other times of the week than Sunday mornings so that those who work different shifts can come. But maybe

people should not be so quick to put their jobs ahead of their church. At any rate, if churches do have another service than Sunday morning, it will have to be at the request of and by the support of people who need it and want it and ask for it.

Answers

- | | | |
|------------|----------------|-------|
| 1. James | 6. Peter | James |
| 2. Lamb | 7. loved | |
| 3. boat | 8. high priest | |
| 4. nets | 9. Peter | |
| 5. Zebedee | 10. Peter | |



Editorials

The Cover

The words on the cover are very beautiful, and many people find them very comforting. They are from Psalm 119:105. For Lutherans, who believe that the Bible is the only source and the only judge of what we believe and practice, this passage should be especially meaningful. It should remind us that it is the Word of God which is our lamp and our light.

But if the Word is to be our lamp and light, we need to let it shine on us. You will never get a sun tan lying in the shade. And you will not find the Word of God very bright or light if your Bible is lying on a shelf covered with dust.

The Word can light your path through life if you will let it. For those seeking some assurance of God's love, it tells of the love of Jesus and His death for our sins.

For those who love God and wish to serve Him, it teaches His will and His commandments. For those who wish to show their love for God in their lives, it directs their attention to their neighbor's needs.

If the Word does not light our path as we wish it should, it may be that we are kicking up too big a cloud of dust for the light of God's Word to penetrate. Or perhaps we are on the wrong path. If the Word of God is going to work as our light, we must approach it with the confession that we are in darkness and unable to find our way without it.

The person who wrote Psalm 119 lived at a time when walking or riding an animal was the only common means of transportation. On a dark night a traveler was in real danger from many hazards. He might lose his footing and plunge down a hillside. A wild animal might attack him. He might injure

his foot on a rock and lie helpless until morning. Robbers might lie in wait for him. He needed a light. Perhaps the writer of this psalm once traveled at night and saw a bright moon shining above him. Grateful for the light it gave, perhaps he thought to himself, "The Word of God is like that moon. It is a kind and gentle lamp for my feet and a helpful light to my path." Or it may have been a torch which brought out the comparison. But the point is clear. Without such a light a man could not travel. Without the Word of God a man cannot live.

Today people take light for granted. We have no idea what it would be like to live in a world without electric lights. We have even less idea what life would be like without battery-powered flashlights and headlamps for traveling at night. If we were suddenly deprived of all artificial light and had to go back to torches and candles, we would hardly know what to do at night.

Too many people take the light of God's Word for granted, too. They could not possibly imagine what the world would be like without churches and ministers and Christian people. If every effect of God's Word and Christianity were removed from our culture, what kind of world would this be? It is impossible to imagine. Certainly America could not be what it is. Indeed, if God had never revealed His Word to the world, almost nothing would be the same.

But we do have electric lights in our homes, and God has revealed the light of His Word in our lives. If you will only let the light of God's Word shine on your heart as much as you let the light of an incandes-

cent bulb shine on your hands and face, your path will be well lit.

And do not forget worship services at church. This is where the lamp of God's Word is carefully kept brightly burning. This is where its beam is put in proper focus on our lives. It is in church that the minister explains how the lamp works, how to use it for safe living, and how to promote its salutary use by other people.

Let the lamp of God's Word light your way through life. May it keep you on the right paths. And may you reach the end of your journey safely.

The Kingdom of God

"Kingdom of God" is a phrase which we find very often in the New Testament of the Bible. In the Book of Matthew we find also "kingdom of heaven." This has the same meaning as kingdom of God. The phrase "kingdom of heaven" helps us remember that God's kingdom does not get built here on earth by the work of men, but comes from heaven by the power of God.

His kingdom is different from all other kingdoms on earth. It has no territory, no boundaries, no capital, no officers, no army. No one can point to it and say, "There is the kingdom of God."

Jesus showed what the kingdom of God is and what it is not by many parables:

The seed that grows by itself —
Mark 4:26-29.

The mustard seed — Matthew 13:31; Mark 4:30-32; Luke 13:18, 19.

The leaven — Matthew 13:33; Luke 13:20, 21.

The tares among the wheat —
Matthew 13:24-30.

The treasure in the field — Matthew 13:44.

The pearl of great price — Matthew 13:45, 46.

The fish net — Matthew 13:47-50.

The wicked servant — Matthew 18:23-35.

The workers in the vineyard — Matthew 20:1-16.

The wedding feast — Matthew 22:2-13.

The ten virgins — Matthew 25:1 to 13.

These parables teach that God's kingdom does not come through the power and wish of men, but through the power of God. His kingdom comes quietly and cannot be forced to come quickly. People cannot understand how it comes and cannot see it come. Its coming is a miracle. The kingdom is given by God and

cannot be earned. It has no set price, but it is very precious, and people must make a serious decision to forsake and give up all things of the world for the sake of God's kingdom.

What is the kingdom of God? It is God's rule, a rule that comes to those who repent (Matthew 4:17), are poor in spirit (Matthew 5:3), are persecuted for righteousness' sake (Matthew 5:10), are born again (John 3:3), and who receive it like a child (Mark 10:13-16).

Therefore the kingdom of God comes to us when Jesus comes to us through the Word of God and in Baptism and the Lord's Supper. We have the kingdom when we have Jesus and when He rules our hearts through the power of the Holy Spirit.

REV. W. LANGE
Denver, Colo.

The Sacrament of Holy Baptism

What is Baptism?

Baptism is a holy washing in which water is poured on a person in the name of the Father and of the Son and of the Holy Ghost.

Why do we have Baptism?

We have Baptism because Jesus commanded it. In the last chapter of Matthew Jesus said, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

What does Baptism do?

Baptism brings forgiveness of sins, saves from death and the devil, and gives eternal life to all who believe the promise of God. This promise was made by Jesus in the last chapter of Mark: "He that believeth and is baptized shall be saved."

How can water forgive sins?

It is not the water that forgives sins. It is the Word of God joined to the water, and faith which trusts that Word of God. Without the Word of God the water is only water, and not Baptism. But with the Word of God the water becomes a holy washing for a new birth, as St. Paul calls it in Titus, chapter three: "the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ, our Savior."

How does Baptism join us with Jesus?

Jesus died, was buried, and rose again. Baptism is like a death, burial, and resurrection. We drown our sins and evil desires. We bury

our old sinful self. Then we rise again as a new person. This is what St. Paul writes in Romans, chapter six: "We are buried with Christ by

Baptism into death, that, like as He was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."



Mrs. A. Ackors presents her four children for the Sacrament of Holy Baptism at Pilgrim Lutheran Church for the Deaf, Kansas City, Mo., on April 22. Pastor A. E. Ferber performs the rite in the name of Pilgrim Congregation. Photo by Fred C. Stebbins

Ephphatha Conference—Second Report

Compendium of Signs

Ephphatha Conference formally requested Dr. George Gaertner of Oakland, Calif., to revise his Compendium of Signs and to prepare it for publication with suitable pictures. The conference voted to ask the Deaf Mission Society for funds to make possible such a publication. The book would be used in our seminaries to prepare missionaries for the Deaf in the sign language and would be available for study by anyone who wished to learn the language of signs.

National Lutheran Conference

Missionary Wayne Bottlinger of Vancouver, B. C., led a discussion on a National Lutheran Conference. As chairman of the committee appointed to study the possibility of such a deaf lay conference, he noted that several regional conferences have indicated that they favor holding such a conference and that a great many people would like to see one started.

The committee suggested that, pending final arrangements, such a national conference for Lutheran

deaf laymen provide for two delegates from each region, whose expenses would be paid by an assessment of \$1 per communicant member. To make it possible for all missionaries to attend, the conference could be held either before or after Ephphatha Conference. A motion to adopt specific procedures for 1963 did not pass.

National Lutheran Home for Deaf Senior Citizens

Rev. Theodore Frederking of Cleveland presented a question which had been discussed at the Great Lakes Regional Conference: Should Lutheran Deaf support a national home for elderly deaf people? The discussion on the floor of Ephphatha Conference revealed doubts concerning the feasibility of serving the elderly Deaf throughout the United States by establishing one home. Many people would not wish to leave their home area, state pensions could not be transferred in many instances to an out-of-state home, and a sizable capital investment would be necessary to provide the necessary facilities. Many members of the conference felt that if a ward could be set aside for the Deaf in a local home, this might be a more practical approach to the problem. Members of Ephphatha Conference are aware that one elderly deaf person in a home for the aged may have a lonely life without other deaf people to have as friends. But a national home for the Deaf is probably not the answer.

Premarital Counseling

In its discussions on premarital counseling, the conference pointed out that a serious attempt should

be made by the pastor and the young couple to spend some time prior to marriage discussing the joys and problems of marriage. The purposes of premarital counseling are to review the physical, emotional, and spiritual aspects of marriage, its blessings and its tensions, and to help the couple keep Christ in the center of their lives.

Four discussion groups contributed to the summary findings. One group suggested that the pastor should have a regular annual series of sermons or congregational meetings discussing the God-given purposes of marriage so that all the people will be better informed.

Guest Speaker, Mr. Don Ravell

Rev. Louis Jasper of New York introduced Mr. Don Ravell to the conference. Mr. Ravell was formerly a teacher at the Lutheran School for the Deaf in Detroit and at Mill Neck Lutheran School for the Deaf in New York. He is now principal of the Aggasiz School for the Deaf in Minneapolis.

Mr. Ravell stated that one of the greatest challenges in working with the Deaf is the difference between the ideal of an orally trained deaf person and the real situation of many nonoral Deaf. This raises the problem of what methods shall be used to teach the Deaf. He stated that saving souls is more important than any particular method, and that missionaries for Christ should not be reluctant to use a different method than the one to which we may be accustomed to make certain that the deaf child learns the way of salvation by faith in Christ.

He called attention to several

teaching aids and suggested that they may be used in bringing Christ to the Deaf. He demonstrated several recently developed teaching aids which may introduce a new era of advance in deaf education. Text-books on filmstrips at a cost of a few cents per frame will make it unnecessary for the teacher to break eye contact with the pupils in order to refer to the text; large-size books, produced by a photocopy process enlarging the pages to two feet by three feet eliminate the inconvenience of projecting, but the cost is high; finally, programed materials such as Tutortext and teaching machines now make it possible for a pupil to progress at his own speed. (Pastor Walter Busby's father-in-law is President of the A. I. M. Corp., which also produces programed lesson materials. Mrs. Busby stated that there is a good possibility that Sunday school work for deaf children could be programed and used on teaching machines.)

Mill Neck Workbooks

The Literature Committee reported on their work as an advisory committee to Lutheran Friends of the Deaf in the publishing of the John of Beverly series of workbooks for Deaf children. Book two has now been printed and is ready for first distribution. After book two has been used for a year, it will be revised as was book one, with consideration given to the criticisms offered by teachers who used it.

It was announced that book three is being prepared by Rev. George Kraus and book four by Mrs. Alice Gyle.

The conference appointed a committee to begin work studying and preparing for publication books seven and eight, which may be used for instructing young people to prepare them for membership in the Lutheran Church.

REV. RODNEY RYNEARSON
Spokane, Wash.



Baptisms

Delavan, Wis. Toni Kay, infant daughter of Verle Suhr and Alice, nee Walser, born May 1, 1962, was baptized on Sunday, July 15. Sponsors were Mr. and Mrs. Darwin Kirchner.

Debra Lyn, daughter of Dean Webb and Charlene, nee Sjoquist, born March 30, was baptized on May 6, with Kay Nelson and Eugene Padon serving as sponsors.

Ellen, Charlotte, and Glenn

Karcher, ages 8, 6, and 3, were baptized on May 27 in Delavan. Sponsors were Mr. and Mrs. Norman Seitz.

Rockford, Ill. Sally Ann, daughter of Francis Rains and Nicolina, nee Maurchie, born Dec. 6, was baptized on May 20. John Rains was sponsor and Gladys Stout a witness.

Wedding Anniversaries

St. Paul, Minn. Mr. and Mrs. C. Arneson of Superior celebrated their fiftieth anniversary on Aug. 28.



Members of Immanuel Lutheran Chapel for the Deaf, Colorado Springs, and the Board of Elders of Immanuel Lutheran Church witness the grant of \$10,000 from the Board for Missions to the Deaf to Immanuel for the new Chapel for the Deaf

Mr. and Mrs. R. Stokes of Grand Rapids celebrated their twenty-fifth anniversary on Aug. 5.

Mr. and Mrs. A. Misbe of Little Falls celebrated their twenty-fifth anniversary on Aug. 12.

Madison, Wis. Mr. and Mrs. Harold Schrank celebrated their twenty-fifth anniversary at a party

on June 16. Mr. and Mrs. Schrank are from Portage and are well known for their work in the Madison Silent Lutheran Church, the Madison Association of the Deaf, the Wisconsin Association of the Deaf, and the National Association of the Deaf.

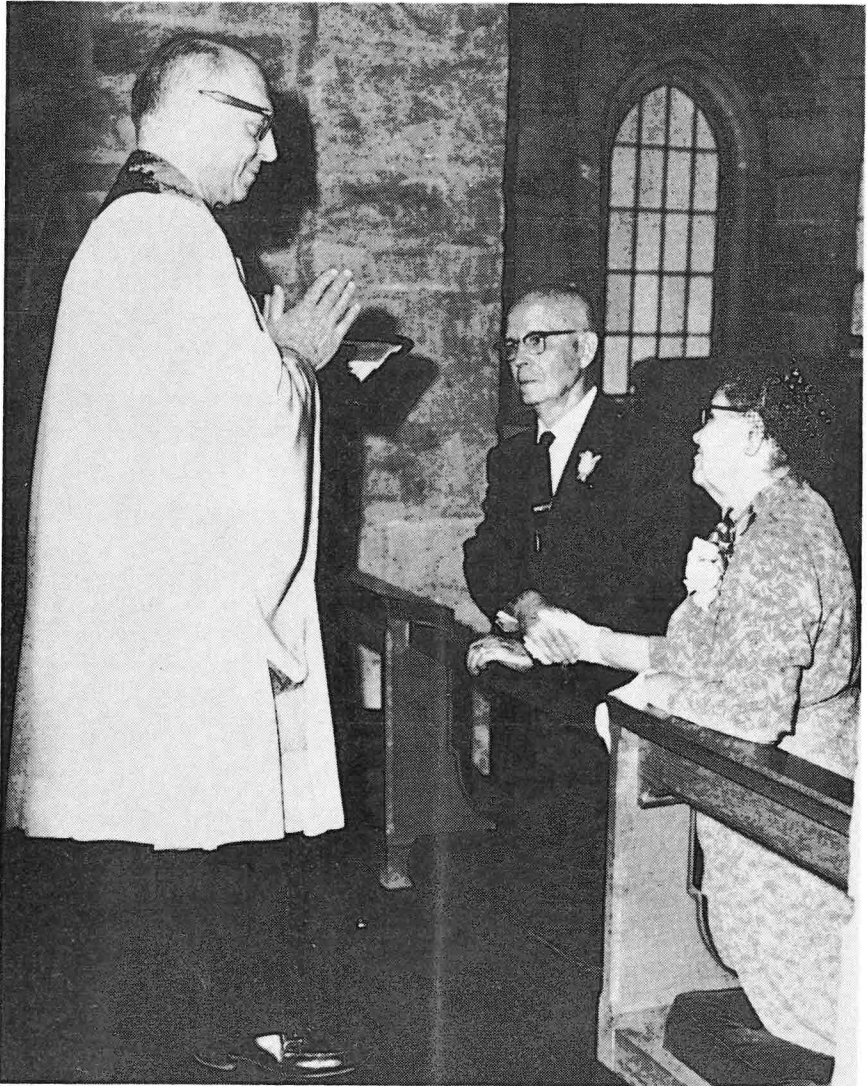
Montana Camp

Spokane, Wash. The eighth annual Montana Lutheran Camp was held July 28 and 29 at beautiful Beaver Creek Park near Havre, Montana. More than 60 Deaf from Montana, Washington, and Canada met to consider Christ's last command, "Go and Tell." The Montana Deaf were happy to have Rev. Robert Bauer and a delegation from Calgary and Regina as visitors.

On Saturday evening the Deaf from Missoula, Great Falls, and Lewistown presented skits which they had written about the theme.



Mr. and Mrs. Harold Schrank celebrate their 25th wedding anniversary



Mr. and Mrs. O. B. Spotts renew their marriage vows on the occasion of their 50th wedding anniversary. Their pastor, Rev. A. E. Ferber, conducted the ceremony

Then pictures of the construction of the new chapel in Edmonton were shown.

During the Sunday morning worship service Rev. Bauer urged the congregation to actively fish for men and not wait for them to jump into our nets.

A committee was appointed to begin planning for the combination youth camp and lay conference at Flathead Lake near Kalispell next year. Another committee will investigate the possibilities of purchasing land near the school in Great Falls for a chapel.



Groundbreaking for Trinity Congregation, Pittsburgh, Pa. L. to r.: John Saraka, Louis Kieffer, Rev. Frank Wagenknecht, Clyde Bachman, Harlan Brockman, and Del Burman. Photo by N. W. Schumm

Northwest Camp

Spokane, Wash. The thirteenth annual Northwest Lutheran Camp was held at Deer Lake north of Spokane on June 22—24. About 60 Deaf from Idaho, Oregon, Washington, and British Columbia attended the three-day camp. The theme was "Into All the World." A small mission fair was established to discuss Oriental Missions. On Friday evening the Spokane Deaf presented various skits and papers on the work of our church in India and the Philippines. On Saturday Rev. William Lange of Denver gave an interesting talk on the purpose of mission work. The Portland group then gave various papers on our work in New Guinea. Saturday evening the Vancouver Deaf spoke about our work in Japan, pointing out our desire to begin Deaf work there also. Sunday a divine worship service was held with the Lord's Supper.

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Pittsburgh Chapel

Pittsburgh, Pa. Ground-breaking ceremonies for the Chapel for the Deaf in Pittsburgh took place on July 22. About 85 people attended the service. Mr. Louis Kieffer and Mr. John Saraka, officers in the congregation and members of the building committee, turned up spades of earth. Mr. Del Burman and Mr. Harlan Brockman, also members of the committee, and Mr. Clyde Bachman, contractor, also took part in the ceremony. Excavation was scheduled for the first part of August.

Confirmed at Delavan

Fifteen pupils from the Wisconsin School for the Deaf were confirmed into membership with the Lutheran Church in Delavan on May 27. They are Carole Adolphson, Rosemary Kluck, Charles Klusman, Sharon Lancaster, James Niemeyer, Janet

Quane, Jeannette and Robert Reineck, Gary Schleicher, Gary Suhr, Donald Zeaseman, Marlene Bethke, Dennis Day, David Johnson, Thomas Williams. Thomas Arbogash was also received into communicant membership during the same service. He was graduated from the school in June 1961.

Vicar Don D. Haug

New York, N. Y. Vicar Don D. Haug is serving for the current school year at St. Matthew's Lutheran Church for the Deaf, Jackson Heights, N. Y., with Rev. Louis Jasper as his supervising pastor.

Vicar Haug is a native of Florida. His preparation for the ministry has taken him to four different locations in the United States: preparatory school at Austin, Tex.; Senior College in Fort Wayne, Ind.; seminary in St. Louis, Mo.; and internship in New York.

He has received training in serving the Deaf from Rev. George Kraus and Rev. Floyd Possehl in St. Louis.

BULLETIN

Mr. John P. Miller, a member of the Board for Missions to the Deaf continuously from 1920—1959 and an honorary member since 1959, departed this life on August 28 in Minneapolis at the age of 81. A more complete report will appear in the November issue of the *Deaf Lutheran*.

Padon and Berndt Wed

Delavan, Wis. Eugene H. Padon of Beloit, Wis., and Janet D. Berndt of Delavan were united in marriage on June 30 at Holy Cross Chapel in Delavan. Merle Padon, brother

of the groom, was best man, and Karen Crandall, classmate of the bride, was maid of honor.

Duke and Davis Wed

Omaha, Nebr. Mr. Beryl Allan Duke and Miss Frankie Lou Davis, both of Council Bluffs, Iowa, were united in holy wedlock at Bethlehem Lutheran Church for the Deaf in Omaha on July 1. Rev. Herman Graef officiated. Attendants were Mr. R. E. Duke and Mrs. Melvin Davis.

Confirmed in Omaha

Omaha, Nebr. Miss Bertha Stephens was received into membership by Bethlehem Lutheran Church for the Deaf in Omaha on July 1; Rev. Herman Graef extended the hand of fellowship to Miss Stephens in the name of the congregation.

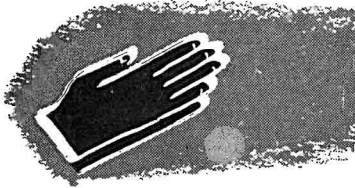
Also on July 1 Mr. and Mrs. Edwin Ericksen were received into membership with the Lutheran Church in a service conducted by Rev. E. Mappes in Council Bluffs. Mr. Ericksen was baptized, and Mrs. Ericksen was received by confession of faith.

A Daughter for the Langes

Denver, Colo. Kathryn Diane, born July 12, arrived at the home of Rev. and Mrs. William Lange on Aug. 1. Congratulations to the proud and happy parents, and may God's constant care and blessing rest upon Kathryn.

Additions to Chapels

Denver, Colo. A new dossal curtain was donated to Bethel Deaf Lutheran Church in Denver by Rev. and Mrs. Clark Bailey. A new Chancel Cross was given to Immanuel Chapel in Colorado Springs in honor of Mr. Thomas Auxier.



Devotions

“Light for Your Way”

Daily Bible Readings for October

- | | |
|------------------------------|---|
| October 1 — Matthew 10 | October 16 — Revelation 22: 8-21 |
| October 2 — Romans 3 | October 17 — 2 Timothy 2 |
| October 3 — Romans 4 | October 18 — 2 Timothy 3 |
| October 4 — Romans 5 | October 19 — 2 Timothy 4 |
| October 5 — Romans 6 | October 20 — 1 Corinthians 12 |
| October 6 — Proverbs 6: 6-11 | October 21 — Ezekiel 37: 21-28 |
| October 7 — 1 Corinthians 8 | October 22 — Hosea 6: 1-6 |
| October 8 — 2 Corinthians 6 | October 23 — 2 Thessalonians 2 |
| October 9 — 2 Corinthians 10 | October 24 — 2 Thessalonians 3 |
| October 10 — 2 Chronicles 34 | October 25 — Galatians 1 |
| October 11 — 2 Chronicles 29 | October 26 — Galatians 2 |
| October 12 — Amos 5: 14-24 | October 27 — Galatians 3 |
| October 13 — Revelation 1 | October 28 — Isaiah 46: 4 and
Psalm 91 |
| October 14 — Revelation 2 | October 29 — Galatians 4 |
| October 15 — Revelation 3 | October 30 — Galatians 5 |
| | October 31 — Psalm 119: 105-136 |

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