

The Deaf Lutheran



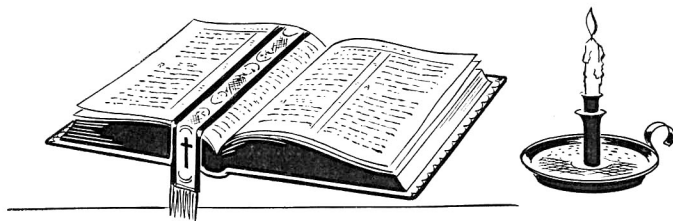
*Ephphatha, that is,
Be opened.*

MARK 7:34

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*“The Word of the Lord
endureth forever”*

1 Peter 1:25

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These ministers preach in more than 230 cities in our land; they conduct classes in religion at over 70 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

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The Lutheran Church—Missouri Synod

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Notes from the Executive Secretary

Oakland and Portland Calls Declined

Rev. F. G. Gyle, pastor of Deaf Zion Lutheran Church, Miami, Fla., has declined the call as pastor of Hope Lutheran Church for the Deaf, Portland, Oreg., and missionary to the deaf in the Oregon field. Pastor Eichmann continues to serve the field on a leave of absence from Trinity Congregation in Portland. The Rev. Leroy Mason, pastor of Ephphatha Lutheran Church, Chicago, Ill., has also declined the call from Memorial Lutheran Church for the Deaf, Oakland, Calif. It is our prayer that the Lord will soon send pastors to these vacant fields.

Deaf Students Learn Art of Watchmaking

As a result of a gift from our Synod the Institute for the Deaf in

Beirut, Lebanon, has now established a watchmaking workshop. You have read of this gift in an earlier issue of this magazine. You will note in this magazine a picture of the workshop. Father Andeweg, director of the institute, writes that the workshop is working out very well.

New Facilities in Texas

For the first time in the history of our Lutheran work for the Deaf in Texas there will be shortly a chapel for the Deaf in Houston. This has come about as a result of a gift of a four-unit apartment house to our church from a generous Lutheran layman. On the ground floor, one apartment is being renovated into a chapel and the other apartment will serve as office and meeting rooms. For the present



Mr. Medowar, watchmaking instructor for the Institute for the Deaf, Beirut, Lebanon, teaches the art to his deaf pupils. The equipment was purchased with a \$2,000 gift from the Missouri Synod Deaf Mission

time the upstairs apartments will continue to be rented out. The chapel and deaf center is located at 4411 La Branch Street, Houston, Tex. The Woltmann Foundation, which provided a grant to help renovate this chapel, also provided moneys to purchase a house adjoining Jesus Chapel for the Deaf in Austin, Tex. More room is needed for the expanding program at the Austin chapel. The house which will be purchased at 1307 Newton Avenue will serve for needed meeting rooms and social and recreational facilities. Our board is indeed very grateful to the generous Lutheran Texans who made these two facilities available for our expanding mission in those cities.

Teachers College Has Deaf Mission Club

Rev. Herman Graef, pastor at Bethlehem Lutheran Church for the Deaf, Omaha, Nebr., has been able to establish a Deaf Mission Club at Concordia Teachers College, Seward, Nebr. He reports that about 25 students in the college regularly attend the meetings of this club. Here they are learning to know more about the Deaf and the church's work among the Deaf. Professor Walter Uhlig, a former missionary to the Deaf, is the faculty adviser for the club.

70th Anniversary of First Lutheran Deaf Service

The Board for Missions to the Deaf has named March 8, 1963, Laetare Sunday in the church year, as a special day of joy and thanksgiving to commemorate the 70th anniversary of our first Lutheran service for the Deaf, held on March 4, 1894,

at Bethlehem Lutheran Church, Chicago, Ill. This service was conducted by the Rev. August Reinke, pastor of that church. The board asked that every congregation in our mission commemorate this event on that day. Plans are being made for a special service to be held at Bethlehem Lutheran Church in Chicago by our two deaf congregations in Chicago, Our Savior Lutheran Church and Ephphatha Lutheran Church. More about the beginnings of Lutheran work among the deaf in the next issue of this magazine.

One Month to Go

By the time you receive this issue my family and I will have about one more month left here in the United States before we leave for our new work in the Orient. We are planning to leave St. Louis on Saturday, Feb. 29, to spend the weekend at the home of my parents in St. Joseph, Mich. Then on Monday evening, March 2, we shall board a Northwest Airlines Jet at O'Hare Field at Chicago, Illinois, to fly directly to Tokyo, with one stop at Anchorage, Alaska. God willing, we shall arrive in Tokyo at midnight on Tuesday, March 3d, having lost a day in crossing over the international date line. Plans call for us to spend three days in Tokyo meeting with representatives of our church there and also with workers among the Deaf. On March 7 we shall fly to Hong Kong, which will be our home then for the next five years. Excitement and anticipation grows as each day brings us that much closer to our final departure. We realize full well what great responsibilities the Lord has laid upon us, and we pray that in our own

humble way we will be able to assist our Christian brethren in the Far East to reach the Deaf in their countries with the precious Gospel of Jesus Christ. It is interesting to note that almost 70 years to a day after Pastor Reinke preached his first service for the Deaf in Chicago, Ill., we are privileged to leave Chicago for the Far East. God has richly blessed the mission of our church among the Deaf in these past 70 years, and He is now leading us to new open doors in other parts of the world. We ask that you remember us and our work in the Orient in your prayers, for it is only the blessing of God that can give results to our efforts.

During February we enter the sacred season of Lent, a time to prepare ourselves once again for the tragic events of Good Friday and the joyous message of Easter. How saddened our world became

by a tragic event on a Friday not many months ago, Nov. 22, 1963, when President Kennedy was killed by an assassin's bullet in Dallas, Tex. The whole world mourned the death of this man, who was a great world leader. But he was just a man, like you and me. He died, and his lifeless body now lies in a grave on a hillside of Arlington Cemetery, not to rise again until that great and final Judgment Day. Our Lord Jesus Christ died on a Friday more than 1900 years ago. His death was also tragic, but there was no pomp and ceremony attending His funeral. But the grave could not hold Him. He burst forth from the chains of death to live once again, for He was more than a man, He was the Son of God, the Savior of all mankind. By His death He obtained life for us. Because He lives, we too shall live eternally.

REV. W. F. REINKING

Counselor for Work Among the Deaf in the Far East

Within a few weeks Rev. William F. Reinking will become the first counselor for work among the Deaf in the Far East. The stated objective of his task is: To assist the Lutheran churches in East Asian countries in bringing the Gospel of Jesus Christ to people handicapped by deafness. This will include assistance to strengthen work among the Deaf for more effectiveness where it is already under way and to establish such work in other countries where it is not at present actively pursued.

Such a task will make great demands upon Missionary Reinking. He will need zeal for bringing the Gospel of Jesus to all people every-

where. His experience in work among the Deaf in America and his sympathetic understanding of the problems which the Deaf face will be of great value. He has already begun to study the language and culture of the societies in the Far East in which the Deaf of Asia live. He will need to learn a great deal more about their thought patterns and their way of life so that he can communicate the Gospel to them meaningfully.

His areas of activity will include counseling churches, pastors, and missionaries in special methods of education of the Deaf and in the results of research on deafness, especially as these tools and insights

may be used to bring the Gospel of Jesus to the Deaf. He will aid in determining a basic sign language vocabulary of Christian terms suited to both the theological concepts involved and the cultural surroundings of the people. He will foster a knowledge of methods of communication between the Deaf and those who can hear. He will assist in every way to see that churches are prepared to meet whatever needs a deaf person may have, noting the spiritual, social, and physical problems which they face in society. He will promote interest in and support for work among the Deaf in the churches of the East Asian countries. He will serve as a link in the bond of Christian fellowship between the Christian Deaf in various Asian countries and deaf Christians in America. He will assist in surveys to determine the best areas for strengthening or expanding the work of evangelism among the Deaf in the Far East. And he will consult with the area counselor when necessary and when opportunity permits.

From this brief description of Missionary Reinking's task and

purpose in the Far East, it is apparent that his assignment is not a simple one. He will need the prayers, the encouragement, and the support of missionaries and deaf Christians in America as he leaves shortly for Hong Kong and does his work in Asia. The description given in these first three paragraphs comes from an outline describing the position of counselor for work among the Deaf in the Far East. This outline was prepared in Saint Louis before the call was extended to Missionary Reinking. The time that has passed since this description was written has not made the task any easier. But Missionary Reinking has been using the time available for earnest preparation for the work that awaits him. He will continue to apply himself to the study of the languages and the cultures of the Far East even after he arrives.

The DEAF LUTHERAN and its readers and subscribers offer up for Missionary Reinking an earnest prayer that God will bless him and his family and give him wisdom and strength to meet the tasks for which he has been called.

Learn to Control Your Tongue

Many fires that destroy our forests are caused by careless motorists who throw lighted matches and cigarette butts from their car windows. The fires spread rapidly. Sometimes they burn for days, destroying many square miles of valuable timber.

Just so careless words often cause fires of hate and bitterness. Sarcasm and ridicule, lies and slander, can burn for months and years. They destroy reputations and happiness.

God says, "As a man who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbor" (Proverbs 26:18). That is why God condemns gossip and slander so severely.

The evil of the tongue comes from the evil of the heart. Tongue trouble comes from heart trouble. Until the heart of man is renewed by the Holy Spirit, the tongue will run loose.

James, in the New Testament, also

warns us about sins of the tongue. He compares the tongue to the rudder of a ship. The ship is very large, and its rudder is very small, but it is the very small rudder which controls the great ship even when it is driven by fierce winds (James 3:4). James warns that although the tongue is very small, too, it also can do "great things." Look what a big fire can be started with only a small flame. James says (James 3:5, 6): "And the tongue is a fire, a world of iniquity. So is the tongue among our members that it defileth the whole body and setteth on fire the course of nature; and it is set on

fire of hell." James adds that man can tame almost anything; all kinds of animals have been tamed by man. "But the tongue," says James, "can no man tame; it is an unruly evil full of deadly poison."

With such stern warnings from James and with the wisdom of the Proverbs to guide us, let us always watch our tongue and be careful what we say.

Heavenly Father, help me speak that which is good and true, and by Thy grace keep my heart right, through Jesus Christ. Amen.

REV. J. A. BEYER

Guidelines for Worship

I. *In the name of the Father and and of the Son and of the Holy Ghost.*

These are the words which begin the morning worship service every Sunday. They are the "Invocation."

The noun "invocation" means a prayer or plea for help or for a blessing. As a proper noun and as it is used in the worship service, the Invocation is the act of speaking this prayer or plea, or it is the words of the prayer itself. Since the Invocation, then, is a prayer, the congregation rightly answers "Amen" after the pastor has spoken the Invocation.

The verb "invoke" means to call on someone for help or protection. It is an action word, one which tells us something about what is being done. When a Christian congregation speaks the Invocation through its pastor leading the worship, the congregation is appealing to God for help and for blessings on its worship. In the little drama that

takes place every day in the primary department of schools for the Deaf, we might imagine a group of people speaking the words of the Invocation: "In the name of the Father and of the Son and of the Holy Ghost." Then the question appears: "What did the people do?"

Answer: The people asked God to help them worship.

This is the most basic meaning of the Invocation as it is used in the worship service. Purely and simply, when a congregation gathers for worship, it needs help, or the worship will not have its full value. As we gather for worship, then, we should expect this prayer, this plea, to begin our worship, that God would bless it and help us do it in such a way that it will be a blessing to us.

The second meaning which the Invocation can have for us is its proclamation of the name of God as that which covers and contains our worship and the people who

worship Him. It tells everyone who comes to worship that the God whom we worship is the true God, Father, Son, and Holy Ghost. It makes it plain who our God is by publicly beginning the worship in His name and naming the name by which He would have us worship Him.

The third level on which we can understand the Invocation is on the level of God's spiritual presence. When we speak His name in the Invocation and announce that we are about to worship in His name, we are aware of God's presence in our midst as we worship Him. We stand before Him and invite Him to send us His Holy Spirit. As Jesus once said to His disciples, "Where two or three are gathered together in My name, there am I in the midst of them." We remember also the very special way in which God was present with Israel as he led them out of Egypt by a pillar of fire and by a cloud; we remember the ark of the covenant and the mercy seat of that ark, and we remember the smoke that filled the temple to proclaim the presence of God. We think of words like "Immanuel," which means "God with us," and "Maranatha," which means "Lord, come."

The final level on which this Invocation can be appreciated is on the devotional level of adoration of the name of God itself. We can recall here that Israel treated the name of God with great awe and respect, so much so that His name was never spoken out loud lest it be mispronounced and thus defiled. We can recall God's special offers of mercy and love in which He offers to lead us in paths of righteousness "for His name's sake." We can imagine the

way in which God establishes His claim upon us by writing His name on our foreheads and His Word in our hearts.

Notice that all of these levels of appreciation for the words of the Invocation are corporate acts of worship, they are all something that the people do. What did the people do? (1) They asked God to help them worship. (2) They told each other who the God is that they worship, Father, Son, and Holy Ghost. (3) They asked God to be with them with His holy presence as they worshipped Him. (4) They asked God to put His name upon them and claim them as His people.

But no primary teacher of deaf children would be satisfied with teaching action words by asking, "What did they do?" The best part of the lesson comes when the pupil himself goes through the motions of the action, and then the teacher asks, "What did you do?" Next time you go to church, watch the pastor sign the words of the Invocation, "In the name of the Father and of the Son and of the Holy Ghost." Then ask yourself, "What did I do?" Did you just watch? Or did you pray for God's blessing, proclaim the name of God, seek His holy presence, and accept His claim on you?

May God bless your worship, and may His presence give you a holy awe of His name. May God claim you for His own.

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An Empty Chair and the Empty Cross

An empty chair can mean many things.

At the dinner table it can mean that one member of the family is far away from home.

At a job it can mean that a person has left work because he is sick or has died.

In a movie an empty chair can mean that the show is not good.

But in church an empty chair means that **there is a person somewhere who does not want to worship God.**

An empty cross means that Jesus did not remain on the cross forever.

An empty cross means that Jesus was not bound by death forever.

An empty cross means that Jesus

rose from the dead and lives forever.

An empty cross means that **there is a person somewhere for whom Christ died and rose again.**

The empty chair and the empty cross can teach us a lesson. Since Christ loved us enough to die on the cross and then rise again, we should not leave empty chairs in church. Jesus died to win forgiveness for the man who does not want to worship God. Jesus rose to show that forgiveness to the man for whom He died. Come to church. Find for yourself the forgiveness which Christ would give to you for all your sins and for the times you left an empty chair.

REV. D. POKORNY

"I Am the Life"

Jesus says, "I am the Life." In order to understand and appreciate better Jesus and His gracious gift which brings us life, we think about death, which is the opposite of life. According to the Bible there are three kinds of death: spiritual (Ephesians 2:1), temporal (Romans 5:12), and eternal (Matthew 25:41).

Spiritual death is a life of sin and unbelief. Those who are spiritually dead live entirely for themselves, without true fear, love, and trust in God. In short, they throw God out of their daily life. But Jesus, through the Holy Spirit, leads us to believe in Him. By creating faith in our heart Jesus reestablishes the spiritual relation between us and God. Thus we owe our new spiritual life to Christ Jesus.

Temporal death is the separation of body and soul. It is not the end

of all of a man's life. Even Christians must die because we sin, and the wages of sin is death. But unlike unbelievers, who have reason to fear and dread death, we need not be afraid of it. We know death no longer has power over us, because the Son of God, by His death and resurrection, destroyed its power. To any believer physical death becomes a dark path which leads to blissful life in heaven.

Eternal death is the never-ending and total separation of the unbelievers from God. This begins when they die. Eternal death also means eternal punishment in hell. That is partly the reason unbelievers may feel horror at death. As for us who cling to Christ in faith, we hope for eternal life with God. His promise of eternal life is sure!

Disbelief (or rejection) of Christ,

God's Son, means *certain death*, because Jesus is the Life (John 14:6; 11:25, 26). Our Savior has given us Life. "Whoever lives and believes in [Jesus] shall never die." Life is ours now by faith and shall always

be ours as long as we remain faithful. If you do not know Jesus, repent and accept Him now as your Savior. Lord, be gracious to us all, and give us life eternal. Amen.

REV. WILLIAM LUDWIG

People and Buildings

You can learn a lot about people by studying buildings. Buildings may seem to be just so much wood or brick or concrete with a roof on top. But they are much more than that. A building can be a palace, fit for a king. A building can be a jail, built to punish and confine. A building can be a school, a hospital, a hotel, or a home.

The kind of home that people build tells us a great deal about them. The tepee, home of the Great Plains Indian, was one that could be moved about from place to place. The tepee's owner undoubtedly did exactly that. But the Indians of the Southwest built communal pueblos of stone and mud. They planned to stay where they were.

Homes, like people, change with the times. In the slower pace of a century ago, the choice home in America was the stately mansion with a world all its own surrounding it. Today's "mansion" is one from which activities reach out in every direction, one whose occupants are very much a part of the world around them. Today's people, too, seem much more inclined to use their home as a base of operations than as a family retreat from the world.

Of course, houses differ, as do people. In fact it makes an interesting comparison. On a broad scale people are divided roughly into different races, different national

groups, different language groups. In the same way houses are divided roughly into various architectural styles: split-level, bilevel, rambler, split-foyer rambler, colonial, etc. But even within each category, split-levels for example, there is a lot of variation in floor plans and in overall design. In the same way people from the same national origin, people who speak the same language, follow the same customs, worship the same God, still differ from one another in ways that are readily apparent. And even if two houses are built from the same plans, they will still not be exactly alike, if for no other reason than that they cannot be placed on the same spot of earth. In the same way even people who are from the same parents and the same family are still different.

All of this is leading up to a kind of obituary. Houses die. Buildings crumble. Homes can come to the end of their life. The particular "home" to which this has reference is one which did die recently. To be exact, the obituary would read: "Died: Founders Hall, on Dec. 18, 1963, at the age of 79. Cause of death, fire."

Founders Hall was born in 1884 in Concordia, Mo., a farming community about 60 miles east of Kansas City. It was the first of a number of "children" born of a

dream and a sense of responsibility. From Founders Hall and from the other buildings on the campus of St. Paul's College were to come future pastors and teachers of Lutheran churches throughout the United States and on Lutheran mission fields throughout the world. The dream was fulfilled. The buildings served their purpose, and this one now is gone.

More grief will be spent on the pianos, pipe organs, music library, and personal effects of seven students who still lived there than will be spent on the buildings which were destroyed. A sagging administration building adjoining them had already been torn down, and these showed signs of age. They

weren't very pretty, and the music department will probably prosper in more modern quarters.

But many will remember old Founders Hall. The writer was one of those who lived in it. It lived its three-score years and ten and more. If those of us who lived there serve our church as long and as faithfully as this old building, the church will be the better for it.

We propose an epitaph. *Here lies Founders Hall, born full grown with bright new brick and mortar. Her children were many. Men watched her splendor fade with age, but this was no cause for grief. It was to the glory of God that she was dedicated, and not her own. Now she has gone. May she rest in peace.*



Open House for the Baltimore-Washington Field

Washington, D. C. Twenty-four persons attended the third annual open house for members of the Baltimore-Washington Field at the parsonage on Dec. 27. Attending the open house from Baltimore were Mr. and Mrs. William Martini, Mrs. Elizabeth Hildebrand, and Mr. and Mrs. Victor Krohn and two of their children. From metropolitan Washington were Mrs. M. Kleberg and her two sons, Mr. and Mrs. Donald Peterson and their two children plus Mr. Peterson's parents, Mr. and Mrs. G. Paul Snyder and their two daughters, Mr. and Mrs. Ted Hagemeyer, and Mr. and Mrs. James Casterline.

Since this was the first congregational gathering at the new parsonage in Silver Spring, Pastor Hoeman opened the formal session of the evening with a consecration of the house. Following the consecration the Washington congregation discussed the concern which a congregation should have and express for its members who are absent from Sunday worship. A plan for reclaiming delinquent members was proposed and will be put into effect during 1964.

Members of the planning council suggested that two members of the council should continue to hold office and two new members should be elected. By agreement the offices of director of evangelism, held by

Donald Peterson, and director of public relations, held by Mrs. Agnes Sutcliffe, were vacated. Mrs. M. Kleberg was elected director of evangelism, and Mrs. Ruth Peterson was elected director of public relations and social events. Mrs. Alice Hagemeyer was appointed choir director.

The new parsonage proved its serviceability, providing at the same time for a congregation meeting in the recreation room and for 10 children in the basement play room. Prior to the meeting a buffet was served on the upper level of the ranch-type home, with informal visiting as the guests arrived.

Young People Hold Christmas Banquet

Vancouver, B. C., Canada. The Lutheran Youth Fellowship of the Deaf sponsored a banquet to be held Saturday, Dec. 21, 7:30 p. m., at the E&B Restaurant in Vancouver.

Alfred Schindell, Jerome Riggs, David Sullivan, and Gordon Jenkins served on the banquet committee.

Camp Committee Meets

Vancouver, B. C., Canada. The committee to plan a camp for the summer of 1964 met on Dec. 2 to organize itself. Those who had been asked to serve on the camp committee were William Bain, Raine Dewar, Larry Grant, William from the men's group, Mrs. Ron Gray, Mrs. Raine Dewar, and Mrs. Wayne Bottlinger from the Dorcas Circle, and David Sullivan, Jerome Riggs, and Miss Patricia Clay from the Lutheran Youth Fellowship of the Deaf. Two hearing parents of deaf children are also expected to serve on the committee.

New Members in Spokane

Spokane, Wash. On Sunday, Nov. 24, Miss Harriette Ann Cox, Miss Charlotte Ann Egbert, and William Andrew Zickler were received into membership at Faith Lutheran Church for the Deaf in Spokane, Wash. Miss Harriette Cox was received by confession of faith, while Miss Charlotte Egbert and William Zickler were baptized and confirmed.

Music Journal Features Deaf Pianist

The November 1963 issue of the *Music Journal* carried an article by Jeanette Swenson Krueger on the musical accomplishments of Robert Pfeffer, a 1959 graduate of the Texas School for the Deaf.

According to the writer, although Bobby was unable to hear spoken sounds, he was able to hear a piano, and she taught him to play. Robert is a member of the Lutheran Church of the Deaf. Rev. H. Rohe is his pastor.

Religion Classes for Day Pupils at Rochester

Rochester, N. Y. On Dec. 3 Pastor Walter Busby began classes for Protestant day pupils at the Rochester School for the Deaf. The classes are sponsored by Alpha Lutheran Church of the Deaf in Rochester.

The classes have come about because of the concern shown by parents for their children. Many parents had requested special classes designed to meet the spiritual needs of children handicapped by a hearing loss.

The classes will be taught by women and young people of the Rochester area who have learned

the manual alphabet and are becoming familiar with the special needs of these children and special methods of teaching them.

On Nov. 11 the volunteer teachers visited the Rochester School for the Deaf and observed classes at all levels.

For the first year of classes the age range of pupils will be eight years and up. The classes are meeting on Tuesdays from 3:45 to 4:30 p. m. at St. Matthew's Lutheran Church near the school.

Baptism in New England

W. Hartford, Conn. James Frederick, infant son of Mr. and Mrs. Richard von Hoorn, nee Joan Umlauf, was baptized into the Christian faith on Oct. 27. Mr. and Mrs. C. J. Umlauf, Mr. and Mrs. Fred von Hoorn, and John, Dick, and Jimmy were dinner guests of Pastor Thaler following the service.

Ontario School for the Deaf

Rochester, N. Y. During September Pastor Walter Busby visited the beautiful new school for the Deaf in Ontario. He was given a kind reception by the superintendent, Donald Kennedy, and the school staff. They showed him the school with its fine new equipment and facilities.

Pastor Busby will serve as a teacher of Protestant pupils at the school. He will be visiting the school twice each month on Fridays.

Young People's Groups

Omaha, Nebr. Two youth groups have been organized successfully in recent months in Omaha. The Young Adult Society of Bethlehem Church has held several enjoyable socials. Arrangements by members

of the group have been carried out faithfully and effectively according to Pastor Herman Graef.

The Ladies' Guild is sponsoring a youth club for the church with the high school students of the Nebraska School for the Deaf.

These two groups were organized to impress young people that the kingdom of Christ affects all aspects of living. We have been created by God with many emotions. He wishes that we also enjoy living with Him through wholesome recreation. May He keep interest alive and active in these youth groups.

Herbold and Wesen Wed

Spokane, Wash. Walter Herbold and Rita Wesen were united in holy wedlock by Pastor Rodney Rynearson at St. Paul's Lutheran Church, Havre, Montana, on Nov. 2.

Bethel Officers for 1964

Denver, Colo. On Nov. 12 the following were elected to office in Bethel Lutheran Church for the Deaf, Denver, Colo., for 1964:

President — Ronald Nester
Vice-President — Wayne Bell
Secretary — George Dietz
Treasurer — Ray Dietz
Usher I — John Carlson
Usher II — Clarence Schmidt

† Hutch Willison †

Omaha, Nebr. A longtime resident of the Immanuel Invalid Home in Omaha, Hutch Willison, departed this life on Nov. 20 at the age of 89. Mr. Willison was baptized into membership with Bethlehem Congregation in Omaha four years ago. He was laid to rest in Fremont, Nebr., on Nov. 23 by Rev. E. Mappes.

Baptisms in Cleveland

Cleveland, Ohio. Susie Marie, child of Mr. and Mrs. Michael Lee Moore, was received into God's kingdom of grace through the Sacrament of Holy Baptism at Christ Lutheran Church, Cleveland, on Oct. 20.

Cheryl Merrie, child of Mr. and Mrs. Charles S. Charley, was baptized at Christ Lutheran Church, Cleveland, on Nov. 17.

Toledo Welcomes Pastor Hewitt

Toledo, Ohio. On Nov. 10 Toledo area Deaf, together with the Lutheran pastors of the Toledo Inter-synodical Committee, welcomed Pastor Hewitt in a social hour after the regular service. Twenty-four Deaf attended and presented Pastor Hewitt with a two- by three-foot cake on which was written the inscription "Welcome, Rev. M. Hewitt."

Elmer McVicker recorded the event with his camera.

Indianapolis Dedicates Chapel

Indianapolis, Ind. Peace Lutheran Church, Indianapolis, Rev. Daniel Pokorny, pastor, dedicated a new house of worship on Sunday, Nov. 24. The chapel is about four blocks from the Indiana School for the Deaf.

Columbus Building Committees

Columbus, Ohio. Members of Holy Cross Congregation in Columbus, Ohio, are reported to be working hard to prepare for building a house of worship for the Lord in central Ohio. Members of the new church committee are Harry D. Case and John Riddlebaugh. Members of the building fund committee are Richard Crossen, George F. Hurd, Charles Wolford, and Jacob Offenburger.

Contact men cooperating with the building fund committee are Carl Schneck, Dayton; Richard Miller, Defiance; Eugene Doudt, Findlay; and Howard Snyder, Lima.

A "Beat the Clock" social at Zion Lutheran Church succeeded in providing fun and fellowship for 107 people. Mrs. Lillian Burris was chairlady for the event. Proceeds of \$110 pushed the building fund receipts for the past year over the \$2,000 goal.

† Josephine Olson †

Miami, Fla. Miss Josephine Olson, teacher of the Deaf, Florida School for the Deaf, entered the joy of her Lord on Oct. 21 after a long illness. Miss Olson was a member of the Lutheran Church in America and a faithful helper in the Miami Field Vacation Bible School. She was formerly of Devils Lake, N. Dak.

A fund in her memory is established in Memorial Lutheran Church, Riberia and Saragossa Sts., St. Augustine, Fla. Checks or money orders may be sent directly to Pastor Harvey Hartman at the church.

† Charles B. Deem, Sr. †

Columbus, Ohio. Charles B. Deem, Sr., of Parkersburg, West Virginia, departed this life on Nov. 14. Rev. W. O. Neisch officiated at his burial services on the following Saturday.

Son Born to Hewitts

Cleveland, Ohio. Pastor and Mrs. Hewitt are the parents of a son, Timothy Martin, born on Nov. 16. Pastor Hewitt is missionary to the Deaf in the Cleveland field.

Baptisms in Grafton, North Dakota

Fargo, N. Dak. Ava Arden, infant daughter of Mr. and Mrs. Samuel

Hawkins of Winnipeg, was baptized by Pastor W. Ferber in Grafton, N. Dak., on Sunday, Nov. 17. Sponsors were Mr. and Mrs. Howard Young, Jr., of Crookston, Minn.

Robert David, infant son of Mr. and Mrs. Howard Young, Jr., was baptized in the same service. Sponsors were Miss Shirley Simonson of Oslo and Kenneth Nelson of East Grand Forks, Minn.

Dickinson Services

Fargo, N. Dak. Services were conducted for the Deaf in Dickinson, N. Dak., about 300 miles west of Fargo, on Sunday, Dec. 1. Five persons attended the services in spite of great distances. Four of these were members of Pastor W. Ferber's classes at one time and also helped teach the younger children at Devils Lake.

Baptisms in Iowa Field

Des Moines, Iowa. Lou Ann Boinita, daughter of La Verne and Joan (Fonder) Mass, was baptized at Cedar Rapids on Nov. 17. Mr. and Mrs. Theo. Hines of Minneapolis were sponsors.

David Michael, son of Michael and Karen (Mirs) Whaley of Des Moines, was baptized at Calvary Lutheran Church for the Deaf on Nov. 17. The sponsors were Diane Mirs and Mr. and Mrs. Bob Wambold.

May our gracious Savior keep them in His love unto life eternal.

† George W. Darst †

Des Moines, Iowa. George W. Darst of Fort Dodge, Iowa, departed this life on Nov. 17. Pastor Clark Bailey conducted the funeral at Fort Dodge on Nov. 21. Mrs. Francis

Hefley sang the hymns in the sign language.

May the Holy Spirit comfort the survivors through faith in Jesus.

Peace Corps Appeal

The Peace Corps, established by the late President Kennedy shortly after his inauguration, has provided opportunities for many Americans to assist peoples in various ways throughout the world. Some Deaf have asked if there would be opportunities for them to serve in the Peace Corps in some capacity. Now deaf teachers who meet the requirements are being sought to staff a school in the Middle East, where there is a severe shortage of educators. Volunteers will serve in the corps for two years as industrial-vocational instructors at Teheran, Iran, where a school for the Deaf is to be opened.

Applicants should have education degrees. If married, both mates would work in the same project; the couple may not apply if they have children under 18. American citizenship is required. Any deaf person who feels qualified should write directly to Mr. Jules Pagano, Director; Professional and Technical Division; Office of Public Affairs, Peace Corps; Washington 25, D. C.

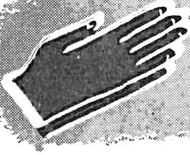
ONE evidence of the value of the Bible is the character of those who oppose it.

Lutheran Deaf Retreat

Eastern Region

June 5—7

Pocono Pines, Pa.



Devotions

"Light for Your Way"

Daily Bible Readings for February

- | | |
|------------------------------------|-------------------------------------|
| February 1 — Isaiah 6: 1-8 | February 15 — Acts 17: 22-31 |
| February 2 — Psalm 99: 1-9 | February 16 — Genesis 9: 1-7 |
| February 3 — Deuteronomy 10: 12-22 | February 17 — Deuteronomy 30: 15-20 |
| February 4 — Ezekiel 1: 22-28 | February 18 — Genesis 3: 1-7 |
| February 5 — Job 40: 1-14 | February 19 — Genesis 3: 8-15 |
| February 6 — Revelation 15: 1-4 | February 20 — Romans 1: 18-25 |
| February 7 — Genesis 1: 26-31 | February 21 — Romans 2: 1-5 |
| February 8 — Psalm 100 | February 22 — Psalm 14 |
| February 9 — Isaiah 45: 9-13 | February 23 — Isaiah 64 |
| February 10 — Isaiah 51: 12-16 | February 24 — Deuteronomy 8: 11-20 |
| February 11 — Ecclesiastes 12: 1-8 | February 25 — Jeremiah 9: 23, 24 |
| February 12 — Isaiah 45: 18-25 | February 26 — Matthew 7: 21-23 |
| February 13 — Job 42: 1-10 | February 27 — Matthew 19: 16-22 |
| February 14 — Psalm 51 | February 28 — Luke 7: 36-50 |
| | February 29 — Luke 15: 25-32 |

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