

# *The Lutheran* SPOKESMAN

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“THE SCRIPTURE  
CANNOT  
BE BROKEN.”

John 10, 35

JULY 1962

## GOOD COURAGE

*Good* courage is a gift of the Holy Ghost, and a gift much in demand at Manchester, Wisconsin, August 9 to 15. The pastors, teachers, and congregational delegates of the CLC will be standing with Joshua looking across the swollen Jordan. They are to lead their brethren across to conquer city after city. But the obstacles are insurmountable.

The tentative battle has been presented to the delegates in the *Prospectus of the Third Annual Convention*. There are some frightening walled cities in this battle plan, and the plan does not by-pass them. On page 1 we face an entirely new mission program: full subsidy for all mission stations under the supervision of the mission board. Combined with the Japan work this raises a terrifying wall of \$50,000.

The educational program at ILC is a twin city equally capable of inspiring dismay and desertion in the ranks. The high school continues to grow; the third year college is to be added; dormitory space is desperately needed; a permanent site should be found and purchased. This wall is also \$50,000 high.

One is tempted to skip over the "Report of the Budget Committee." And yet here we find the key to the good courage needed for these awesome citadels. The closing sentence sounds the battle cry: "We consider the overall total budget, [\$160,000.00] as presented, the work which our Lord has placed before us for the coming year."

The business of the convention is to review the work done in all departments in the past year and to test that statement of the budget committee. The budget committee reviewed all the requests and found them "realistic, practical, and showing good stewardship." The representatives at Manchester must now assure themselves that these various items are indeed the "work which our Lord places before us." Are some projects possibly outside the assignment God has given us? Have any departments omitted items which should have been included? Are there any individual items in the budget which are unnecessary? This is the important work, difficult work, and it must be done in a few days.

But when we have agreed on what the work of the Lord is for us, then there is no place for fear. Then the words of the Lord to Joshua send us across the Jordan without dismay or doubting: "Have not I commanded you? Be strong and of good courage." To launch forth on any project that pleases our fancy is foolhardy. But to carry out work which the Lord has placed before us, — that is *good courage*. Let the budget walls be insurmountable: "For the Lord your God is with you." It is His kingdom which comes; His will which is being done.

God grant all our delegates at Manchester *good courage* to face the walls of Jericho!



## Praise God!

In His unspeakable mercy the Lord has extended our time of grace in America. Though the majority in this country are more than willing to join in prayer with fellow-Americans of any faith and creed, the Supreme Court prohibited any unit of government from composing and prescribing prayers for any group of American people. This in itself cannot *reverse* the spread of a national religion, but it will curb its rapid development in a most crucial area. We are compelled by our conscience to transmit to our children the *Christian* faith, that is, trust in the Triune God and all His mighty deeds. This faith includes a rejection of all *other* religion. This most difficult responsibility becomes almost impossible when the public schools involve the children in joint religious exercises with people of all other faiths for 12 or 13 critical

years. We raise our hearts and hands and voices to Him who rules the nations, thanking Him for granting us a little more day time to work in the land of the free. In thankful hearts may we put such gratitude into action, working with feverish speed before the night comes!

The violent reaction to this Supreme Court decision serves as a warning. There will still be much joint prayer in the land, even in the schools. (For the court did not deal with the question of praying in the schools as such). We can also be thankful that our chief executive did not join in the disparaging remarks which would have encouraged evasion and ignoring of the decree. He stated very well that all concerned with the spiritual values should do more praying — at *home*, and in *church*.

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## Cleveland Failure

In several articles this spring we studied the discussions between the NLC and Missouri theologians under the heading, "*Whither Lutheranism in America?*" We have our answer from Cleveland, where the Lutheran Church - Missouri Synod met from June 20 to 30. As we feared, the convention granted authorization to begin the formation of a new Lutheran inter-church association which is to include the three major Lutheran bodies, the American Lutheran Church, the new Lutheran Church in America, and Missouri. This association will embrace 95% of all Lutherans in America.

Worried Missourians are to be comforted with the fourth "Whereas" which assures them that "no commitments are to be made without proper authorization by the Synod at the next convention." But this is a hollow comfort since the 1962 convention has by its action approved the principles underlying such a new association. The convention accepted the reasoning of the theologians, that if the other Lutheran groups will seriously discuss doctrine, then there is no reason for staying apart from them. This reasoning ignores of course that the Holy God forbids any fellowship with such as disagree with

the teachings of Jesus Christ, any teachings. One thing is sure, — the ALC and LCA will be sure to show the necessary willingness to seriously discuss doctrine. The next Missouri convention will have no choice but to take the next step, for they have already underwritten the unscriptural basis for such an association. Cleveland was the last chance for a rejection of the new fellowship theology of St. Louis. Cleveland failed.

One reason for the failure lies in the last resolution, "that all pastors, teachers, and congregations of the Synod study the pertinent documents, 'Toward Cooperation Among American Lutherans' and 'Essays on the Lutheran Confessions Basic to Lutheran Cooperation,' . . . and that they send comments to the proposed committee of seven representatives of the Synod." The study of these documents should have preceded the Cleveland convention and on the basis of that study the proposal should have been rejected, *at Cleveland*. Now it is too late, much too late. Missouri has been freed of its Synodical Conference anchors and now it is full speed ahead into pan-Lutheranism.

W. S.



## PSALM 31:1

**In thee, O LORD, do I seek refuge;  
let me never be put to shame; in thy  
righteousness deliver me!**

A wrong knowledge of God is the worst enemy of our salvation. The religion of reason makes of God a person we must bargain with for his favor. Our deeds and life are to be measured by his demands of the Law in the hope of a favorable verdict. With this will go a blind faith that God will somehow not be too strict in his demands.

So many try to find a hope from this religion. What they will find is the damnation of hell. David does not trust in such an idol. But, you may ask, does not David appeal to the righteousness of the LORD for his deliverance? Surely he does. But he is not bargaining with the righteous LORD for His favor. He doesn't have to. He already is righteous before God. His only struggle is to firmly believe this against so much opposition to this faith from the devil, the world, and his flesh. All these damn him with his Christian faith as a heretic. Yet he will not let these condemn him. It is the righteousness of the LORD which makes him bold and confident that the LORD is his Refuge who will never let his hope come to shame. He knows he can never be forsaken in death just because the LORD is righteous. For his LORD is not a God who judges him according to his merit or worthiness. David trusts

in the covenant God who in tender mercy forgives us our sin through the Christ, the world's Redeemer. Because of the covenant the LORD made with us through our father Abraham, the believer can surely know our LORD will deal with us in no other way than through His forgiving love in Christ Jesus. To this He has bound Himself in His covenant with us. Here let your faith grow bold with David. We are the righteous and redeemed children of God because the LORD is righteous. He can never go back on His word in His covenant — never change His terms of agreement with us. Take your LORD at His word in the covenant He made with you and appeal to His righteousness to keep His word. He has promised in His covenant that they who trust in His deliverance from sin and death through His Salvation, Jesus Christ, are His redeemed, forgiven, and righteous children. His name is "I AM". He never changes. As He was to Abraham, so is He to us today. As He is today, so shall He always be. Because our righteous LORD must deal with us according to the terms of His covenant, His love toward us is steadfast. We can have a bold confidence of deliverance from all trials and persecutions, from our sin and death. Let the enemies mock. The LORD hates those who trust in vain idols.

L. G. BERNTHAL

## Lights and Shadows

"O Lord, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered rebuke. Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD of Hosts.

I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation. Why is my pain perpetual, and my wound incurable, which refuseth to be healed: wilt thou be altogether unto me as a liar, and as waters that fail?

Therefore thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them . . . And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible."

*Read Jeremiah 15:15-21*

Do you know why Jeremiah cried and lamented? Such was the desperate sorrow of the Church in his day that when the great prophet wrote his inspired book, the King of Israel cut it to pieces and burned it. Jeremiah warned Jerusalem against the threatening wrath of God, and he was put in prison as a traitor. Finally, to silence him, he was thrown into an empty, abandoned cistern and left there to starve. This was done, not by a few evil men, but by the authorities and with the consent of many Israelites. The few who cared were silenced by fear.

How ever did it come to this in Israel, the nation of God? The answer is very simple. There had been a time when the people gave freedom of expression to false prophets and allowed their errors to be published freely. Soon anyone who dared to raise his voice against these erring teachers was condemned as a quarrelsome, contentious person.

Finally all Israel was saturated with lies, and the clear way of God's Word became beclouded. So great was the confusion that it was nigh impossible to do anything to right the matter. False doctrine and truth had become so entwined that it became difficult to separate the true from the false, the precious from the vile.

Thus, a spiritual disease fastened itself upon the outward church organization. False doctrine is like that, and false teachers. They confuse Christians, make a healthy faith sickly and weak; and if left to work, they become harder and harder to weed out.

May there be genuine sincerity among us in saying, as Jeremiah did: "Thy words were found, and I did eat them!" Children of God love God's Word. Anything that opposes God's Word, takes its place or denies it, is hateful to them and will be opposed as soon as it raises



its head. People who eat God's Word as though it were honey will not want to taste or be served with bitter falsehoods of which Satan has invented so many. Moreover, children of God are very proud to be called His children and to bear His Name. They pray for this unceasingly in the First Petition of the Lord's Prayer; and they mean, as Luther has shown, that God's Word should be taught among them in its truth and purity.

We must know whether we still stand by God's Word and doctrine. And then we need to stand ready always to separate the precious from the vile if such becomes necessary in our own midst. This is truly a disagreeable task, in that no true Christian is contentious or likes controversy. Yet the Church must fight error in its every form, and those who teach and live otherwise than God's Word teaches must be put away from her. Christians sometimes grow indifferent and careless about what is preached and what is written in their midst. Shall we risk a return of the days of Jeremiah when they put a man into an old cistern to die because he warned against the merchants of new and evil doctrines. Shall Christians stop listening to those who have always been faithful to the Truth?

We hear God say to Jeremiah that there is no short-cut to a spiritually healthy Israel. In a general statement to everyone who failed to stand against error in its first be-

ginnings, the Lord insists that their sole hope lies in coming back to the Lord, to His Word and Truth. No matter how difficult, it will have to be, so that they distinguish between the truth and the lies, between pure doctrine and false doctrine; and they will have to put forth from among them those who hold to the vile, the inventions of men, the religion of human judgment.

Contrary to those who say that by opposing ALL false doctrine, even the mildest form of it, we only make enemies and drive people away from our church, the gracious Lord tells us that we are to separate the precious from the vile in the hope of gaining souls. It is a significant word that He spoke to Jeremiah: "Let them return unto thee; but return not thou unto them." Perhaps the erring souls will remain in their error; but they will surely never be won and healed, nor will the Church be built, unless we keep out the vile.

Let us not overlook and never forget the fact that God calls error and errorists the wicked and the terrible! They can crush the Church with words, with slander and base charges against its faithful leaders. Against such ferocious dangers God will deliver the church that is faithful to her task.

"And since the cause and glory, Lord,  
Are Thine, not ours, to us afford  
Thy help and strength and constancy;  
With all our hearts we trust in Thee."

E. SCHALLER

## SHIELDS and WEAPONS

*"I am the vine, ye are the branches:  
He that abideth in me and I in him,  
the same bringeth forth much fruit:  
for without Me ye can do nothing"*  
(John 15:5).

### Fruits Before The World

There is much that is esteemed good in the eyes of the world that men can do without abiding in Christ by faith. Even the atheist has an in-born sense of outward honor and decency. Because of the law written in his heart at creation and the accusing and excusing voice of conscience in his heart, he can by nature outwardly do things contained in the law of God (Romans 2:14-15). He can refrain from stealing, robbing, maiming, killing. He can be polite, pay his debts, obey laws, and lead a decent respectable life. Many who have never heard of Christ do just that, at least in general, and are highly esteemed for it by men. For this we can be very thankful. If it were not so we would need many more policemen to maintain even a semblance of order in our communities. So our Savior does not mean to say that we can do nothing that is esteemed good by the world, when He says; "Without me ye can do nothing."

### Fruits Before God

What He does say is that we can do nothing that pleases the *Father* without being joined to Him by faith. Only when God sees Christ the Savior behind our works, covering all their imperfections by His righteousness, does He find any pleasure in them. Then and then only are they done in true love and gratitude to God for His salvation, which is the first thing God looks for in a good work. Then and then only are they done without seeking to earn salvation by their merits. This would condemn us and our works, because they cannot stand before the far reaching and exacting demands of God's law. So "without faith it is impossible to please God" (Hebrews 11:6). It is clear then, that apart from Christ we are dead branches that can bear *no* fruit, who can do *nothing* — nothing that pleases God.

### The Fruit Of Our Testimony

Luther witnessed this truth so plainly taught in Scripture when he began his explanations to the commandments with the words, "we



should fear and love God." These words show what pleases God must flow out of a true fear and love for Him, born out of faith in His Savior Son, and worked in us by His Spirit through the Word. Likewise Article XVIII of our Augsburg Confession bears witness to this truth when it says: "Regarding the freedom of the will we teach that man to a certain extent has a free will to live outwardly respectable and to choose between those things that reason comprehends; but without the grace and help of the Holy Spirit man cannot please God and truly fear Him."<sup>1</sup> We join Luther and our confessional writings in witnessing against any and every flesh-born claim that man can truly please God without Christ. This includes the claim of the Scout oath that one can try to do his best to do his duty to God on his own honor. This includes every claim that there can be true religion without Christ, such as was expressed in a recent radio announcement stating: "There is a way of life rooted in all true religions. Support your National Council of Christians and Jews!" Witnessing against such things in doctrine and practice wherever needed is part of the clear-cut and uncompromising testimony so necessary to truly win and keep men for Christ. It belongs to the fruit we bear as branches of the Vine, Christ.

### Much Fruit

But our Savior speaks of fruit in a wide sense. There is the fruit we

bear every day in our homes, on the street, at work in our dealing with others — seeking to do what pleases God in faith for conscience' sake. There is the fruit we bear in our congregations, in our church life: praying, laboring, giving, hearing, learning. There is the fruit of our speaking for Christ and for His truths to gain souls for Him. There is also the fruit of our financial support for missions. And these fruits open more fields and send more laborers into the harvest, and do more to help the laborers we have. But all these fruits are *good*, only because they flow from the Christ-abiding-in-us.

To that Luther says: "Christ teaches thus: If you would be certain of this, you must above all other things be in Me, before you do any work or bear any fruit so that they all come out of and from Me. Then you can bring forth the right kind of fruit. But if you turn this thing around and want to bear fruit before you are in me, neither branches or fruit will remain. For who ever heard that a branch grew out of a grape? Must not everyone say that the vine must be there first, then the branch, and then the grape? For the grape does not make the vine but the vine the grape. So we must first be in Christ then we can bear fruit and do good works."<sup>2</sup>

OTTO J. ECKERT

1) Translated from Mueller and Kolde.

2) Translated from Walch VIII, 353

## A Convention Welcome

Two St. Paul's Lutheran Churches form the Manchester-Marquette parish in a decidedly Lutheran community in south-central Wisconsin. The larger congregation is located in Manchester, and its white frame church is a focal point in the little village. The church steeple can be seen for miles, and the church bells ringing on Saturday night and early Sunday morning alert the community for the coming worship service.

The Marquette congregation also has an inviting white frame church located near the edge of a bustling resort village on Lake Puckaway. The summer season brings tourists to the area, many of whom visit the Sunday services.

The Manchester congregation has 372 communicant members, and the Marquette congregation has 115. The majority of the members are engaged in farming, or do related work in canning factories, etc.

The churches had an unsettled background, and actually struggled through some tragic times in their early history. The Manchester congregation had its origin in 1866, and was served by four different pastors in the ensuing years. On January 13, 1873, after re-uniting the dissenting factions in its midst, the congregation adopted a constitution and called the first resident pastor. This date is considered the congregation's actual organization date. The congregation was plagued with

trouble. Several pastors proved unfaithful, factions again developed, and, as each pastor left or was requested to leave because of offensive conduct, the congregation shifted from synod to synod, searching for a faithful shepherd. In fact, at one time they advertised in the Milwaukee paper, *Germania*, for a pastor. Twice during the years before 1886 the congregation had two pastors at the same time, each serving a separate faction. But finally, in 1886, with the advent of Pastor A. Spiering from the Wisconsin Synod Seminary, relative peace prevailed in the congregation. The church, after having floundered about for years, remained in affiliation with the Wisconsin Synod. In 1960, however, this affiliation had to be terminated in obedience to the truth of God's Word, and the congregation and pastor turned to the Church of the Lutheran Confession.

The history of the Marquette congregation shows similar drifting from synod to synod. The congregation was organized on June 21, 1877. Marquette was served by pastors from nearby Markesan and Kingston until 1919, when the Manchester pastor, the Rev. William Heidtke, served the congregation. This arrangement has continued since that time. Like their sister congregation, the Marquette members terminated their fellowship with the Wisconsin Synod and affiliated





**ST. PAUL'S LUTHERAN CHURCH**  
 Manchester, Wisconsin  
 CLC Convention Site, August 9-14, 1962

with the CLC.

These congregations are now approaching their ninetieth and eighty-

fifth anniversaries. It is fitting that they can usher in their festival year by serving as hosts to the CLC convention in August. Although neither congregation is a formal member of the CLC, the convention will offer the Manchester and Marquette families an opportunity to become acquainted with the operation of a synod, and to learn to know many faithful pastors, teachers, and laymen who will be visiting the community.

Both congregations have organized committees to assist with housing, transportation, meals, and to provide for the general welfare and comfort of their visitors. Although the meetings themselves will be held at Manchester, the Marquette members are cooperating with Manchester in every way to make their August guests feel welcome. They are looking forward to convention time!

PASTOR E. ALBRECHT

## The Things That Come To Pass

### LFC Joins ALC

In June, at its 66th Annual Conference held in Minneapolis, the Lutheran Free Church voted, 530 to 112, for organic union with the American Lutheran Church. Application for membership in the ALC will be presented at the general convention of the larger body next October, at Milwaukee. It is antici-

pated that other arrangements to carry out the merger will be completed by February 1, 1963. On two previous occasions, in 1955 and 1957, the congregations of the LFC by referendum had defeated such a merger move. Last fall, however, in another referendum the matter was carried. This already indicated what would be done by the conference.

In the discussion of the issue at the conference there were a few who still retained concern about doctrine and leveled the charge of "modernism" and "neo-orthodoxy" at the ALC's Luther Seminary in St. Paul. It was also said that the "ALC youth instructional materials acknowledged 'evolution' with illustrations showing the similarity between gorillas and men." But, by and large, the LFC's delay in becoming a part of the ALC was never a matter of doctrine. After all, they had been in fellowship with this same group for decades in the old AL Conference. As the word "free" in their name implies, it was "fear of administrative control over congregations," and "that LFC congregations would lose freedom by joining the larger body," that caused the hesitancy. This could well happen, but in itself, organization, whether large or small, is not the real cause of loss of freedom.

All things being scripturally in order, we do not think it well to call working together in a larger body with brotherly consideration for fellow believers a loss of freedom. No more than individual believers would consider it a loss of freedom to work together with others in a congregation. A more mature point of view is possible. Only too often church people forget the very nature of their existence as believers gathered together in the Church. They understand a certain spirituality concerning it but tuck it away as a doctrinal abstraction to

be accepted in faith, and then become preoccupied with the church in the visual, organizational, synodical sense of the term. Hence comes unwarranted ado about the relationship between organized entities, worry about the "loss of freedom," insistence on the "sovereignty of the local congregation." The great things, doctrinal and spiritual values, are lost in the trivialities of organizational protocol, not far removed from the petty jurisdictional disputes of the labor unions.

Indeed, there is such a thing as "Lording it over God's heritage." It comes from that thing which Scripture calls "the pride of life," and leads us to be as Diotrephes, "who loved to have the preeminence among the people" (3 John). Such things, however, are not limited to organization on a large scale within the Church. As used in Scripture they refer to individuals, a pastor over his congregation, a laymen over against his fellow believers. As natural men we inherit this inclination.

This being true, believers should always be very much aware that a tendency toward hierarchy exists within them when they organize themselves together, even on the congregational level. The very fact that officials are created in organizing can constitute a temptation. What started as a brotherly procedure to do something in an orderly manner can be warped into a hierarchical development; some become masters. So developed the papacy;



the flesh is quite Roman Catholic.

All this can be avoided when the all encompassing and abiding concept is kept actively in mind that Church is a fellowship of believers with only one master, even Christ, and organization is kept a side thing, a means to an end, an instrument for preaching the Gospel. It has been well said, if the understanding and attitude is right, good organization can be a help. If the understanding and attitude are wrong, perfect organization will do no good.

### Champions of Freedom?

The latest *Journal of Theology* brings us in translation an essay by the sainted Professor J. Schaller on the Kingdom of God. In the concluding paragraphs dealing with how the Calvinist and the Reformed consider this matter we find this statement, "The Kingdom of God is for them an external realm which can be established and maintained by force."

During the last election, when there was considerable debate over the possible election of a Roman Catholic president, the Protestant Reformed gave great voice that this was a possible threat to our freedom of religion. It would appear that they were the ones who established and kept safe this great American principle. That the Roman Catholic Church does not believe in religious freedom is not even a matter of question. One of their own speakers, Montalembert, sums it up well when

he says, "When you are in power we claim liberty in the name of your principles, and when we are in power we refuse it to you in the name of our own."

But the Calvinist is not much better. This is something many do not realize. Both confessionally and in practice we find him working "by force." In Reformed confessional writings this is said: "The chief office of the magistrate is to defend religion, and to take care that the Word of God be purely preached." (1st Helvetic Conference). ". . . yet he (the civil magistrate) hath authority, and it is his duty to take order that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline be prevented or reformed, and all ordinances of God duly settled, administered and observed." (Westminster Confession).

Whenever possible these things were carried out by the Reformed. In spite of our Bill of Rights, because of this influence we find laws "respecting religion" on the statute books of our states. It is the nature of the Calvinist to legislate morals and religion. That the Bible clearly says, "the weapons of our warfare are not carnal," has escaped them. That spiritual truths must not and cannot be enforced by physical power is beyond their comprehension.

G. SYDOW

## Church News

### Cornerstone Laid

BOWDLE, SOUTH DAKOTA —

Despite many recent rainy days, Redeemer Lutheran congregation had a fine day for laying the cornerstone of its new church. Visitors from Ipswich, Firesteel, Lemmon, Glenham, and Aberdeen traveled to Bowdle for the special ceremony and service. Pastor Kenneth Hallauer of Mission, South Dakota, was the guest speaker.

By opening a large room, which is separated from the rear of the church by a glass wall, the normal capacity of 170 worshipers can be increased to 270. This room otherwise serves the Sunday School.

Pastor Paul Albrecht writes that construction of the church is far enough along that the congregation is already using the building for the Sunday worship services. Completion of the building is scheduled for late in August.

### Installation

CHEYENNE, WYOMING —

Pastor Roland Gurgel was installed as pastor of Redeemer Lutheran Church, June 10, 1962. The Rev. Victor Tiefel, of Denver, Colorado and Visitor of the Colorado-Wyoming delegate conference, was in charge of the service and preached the sermon, based on 1 Thessalonians 2:1-13. Pastor Daniel DeRose, also of Denver, assisted in the rite of installation.

Pastor Gurgel and his family come to Cheyenne from Phoenix, Arizona, where he was secularly employed. He had served a Belle Plaine, Minnesota, congregation previous to his leaving the Wisconsin Synod.

### . . . With Christ

FOND DU LAC, WISCONSIN —

Bertha Caroline Ida Pieper, wife of Pastor Gerhard Pieper, departed this life to be with Christ, Saturday evening, May 26, 1962, at the age of 70 years, 10 months, and 13 days.

The departed was born September 13, 1891, in the Town of Newton, Manitowoc County, Wisconsin, the daughter of Henry Wernecke and Bertha Schmitz Wernecke, and there baptized into the family of the Triune God. She attended First Ev. Lutheran grade school at Manitowoc and upon graduation from Milwaukee Normal school, taught kindergarten at Manitowoc.

She was married to Pastor Gerhard Pieper, July 23, 1913, at Manitowoc. His first charge was at Allegan, Michigan; the second at Cambria-Pardeeville, Wisconsin. In 1922 they moved to Baraboo, Wisconsin, then in 1928 to Fond du Lac, Wisconsin, where they remained at St. Peter's Lutheran Church, until 1960, when they, together with many others, left to form Luther Memorial Church.

Surviving are her widowed husband, Pastor Gerhard Pieper; five



children, Mrs. Vincent Neuman, Green Bay, Wisconsin; Mrs. Earl Martyn, Mequon, Wisconsin; Mrs. Robert Firle, Milwaukee, Wisconsin; Mrs. Egbert Albrecht, Manchester, Wisconsin; and Carl Pieper, Stoughton, Wisconsin; fifteen grandchildren; a sister, Mrs. Henrietta Toepel, Kohler, Wisconsin; and nieces and nephews.

Funeral services were held on Tuesday, May 29, 1962, at Luther Memorial Church. Dr. Norman A. Madson, Sr., of Mankato, Minnesota, officiated, assisted by Pastor Waldemar Schuetze of Luther Memorial, Fond du Lac.

Her body was laid to rest in Evergreen Cemetery, Manitowoc, Wisconsin, to await the Lord's coming and a glorious resurrection.

### **Chapel-Parsonage Dedicated**

STODDARD, WISCONSIN —

On Cantate Sunday, May 20, 1962, St. Luke's Evangelical Lutheran Church dedicated its chapel-parsonage. Professor Egbert Schaller preached in the morning service, developing the theme, "Except the Lord Build the House, They Labor in Vain That Build It," on the basis of Proverbs 24:3-4. In the afternoon service, Professor C. M. Gulterud reminded the congregation "How Properly to Regard the Church that is being Dedicated," that God is not confined within the walls of a church, but that this

church is a holy place because God's gracious promises are here proclaimed. Both guest speakers are members of the faculty at Immanuel Lutheran College, Mankato, Minnesota.

Before its formal organization, St. Luke's congregation held its divine services in the basement of the home of Mr. and Mrs. Oscar Stellner, in Stoddard. Then at its annual meeting in January, 1961, the congregation resolved to study plans for a chapel-parsonage. Final approval of building plans came on July 30, 1961. Ground was broken August 6, 1961, on a site donated by one family of the congregation.

The chapel-parsonage is located at the corner of Pine and Oak Streets in Stoddard. The entire structure is 68 feet long. The chapel measures 39 by 22 feet, the parsonage 46 by 28 feet.

The parsonage is a three bedroom home, with bath, living-dining room, a kitchen, and a study. The chapel basement is a large assembly room.

Cost of the building is about \$20,000.00 Much labor was supplied by the members. Work yet to be done includes a finishing stucco, construction of a garage, sidewalks, and a parking area.

The first service was held in the new chapel on Christmas Eve, 1961. Then over the New Year weekend the congregation moved Pastor Johnathan Schaller and his family into the new parsonage.

# The Bread of Life

Date	Reading	Hymn
July 15	— Acts 15:1-11	395,1
July 16	— Acts 15:12-21	395,2
July 17	— Acts 15:22-35	395,3
July 18	— Galatians 3:1-9	395,4
July 19	— Galatians 3:10-20	395,5
July 20	— Galatians 3:21-29	395,6
July 21	— Galatians 4:1-11	395,7-8
July 22	— Acts 15:36-16:5	429,1
July 23	— Acts 16:6-15	429,2
July 24	— Acts 16:16-24	429,3
July 25	— Acts 16:25-40	430,1-2
July 26	— Philippians 1:1-11	430,3-4
July 27	— Philippians 2:19-30	430,5-6
July 28	— Philippians 4:10-20	430,7-8
July 29	— Acts 17:1-15	369,1-2
July 30	— 1 Thess. 1:1-10	369,3-4
July 31	— 1 Thess. 2:2-12	369,5-6
Aug 1	— 1 Thess. 2:13-20	371,1-2
Aug. 2	— 1 Thess. 3:1-13	371,3-4
Aug. 3	— 1 Thess. 4:1-18	371,5-6
Aug. 4	— 1 Thess. 5:1-28	371,7
Aug. 5	— Acts 17:16-21	393,1
Aug. 6	— Acts 17:22-34	393,2
Aug. 7	— Acts 18:1-11	393,3
Aug. 8	— Acts 18:12-22	393,4
Aug. 9	— Acts 18:23-28	393,5
Aug. 10	— Acts 19:1-10	393,6
Aug. 11	— Acts 19:11-20	19,5-6
Aug. 12	— Acts 19:21-41	228,1
Aug. 13	— Acts 20:1-16	228,2
Aug. 14	— Acts 20:17-38	228,3
Aug. 15	— Acts 21:1-14	228,4
Aug. 16	— Acts 21:15-26	228,5
Aug. 17	— Acts 21:27-36	228,6
Aug. 18	— Acts 21:37-22:5	228,7

Pastor  
 Gethsemane Lutheran Church  
 P. O. Box 11315  
 Broadway Avenue  
 Spokane 62, Wash.

## PRESIDENT CALLED

After prayerful consideration the call committee unanimously elected Professor C. M. Gullerud as president of Immanuel Lutheran College.

O. P. Kessler, *Secretary*

## CLC CONVENTION

Third Annual Convention  
 of the  
 Church of the Lutheran Confession  
 August 9 - 14, 1962  
 at

St. Paul's Lutheran Church  
 Manchester, Wisconsin  
 Credentials of all delegates and requests for meals and housing should be mailed by August 3, 1962, to:  
 Pastor Egbert Albrecht  
 Manchester, Wisconsin  
 Paul F. Nolting, *Secretary*