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# LUTHERAN SPOKESMAN

CHURCH OF THE LUTHERAN CONFESSION

Our Heritage



Of Music

# Editorial

## It Won't Work

Perhaps some of us have heard of Dr. Francis A. Schaeffer. He is the founder of L'Abri Fellowship in Huemoz, Switzerland, and has gained somewhat of a reputation among Protestants as being a strong conservative. He has written a good many books, paperbacks in English included, which enjoy great popularity as religious reading. Such titles as: "The Church Before the Watching World," "The Church at the End of the Twentieth Century," "The God Who Is There," "The Mark of the Christian," are known and read among us.

### Two Issues

In the May, 1975, issue of "Lutherans Alert-National," (page 11) Dr. Schaeffer is referred to in connection with his appearance in this country at Calvary Presbyterian Church, Willow Grove, Pa. He is reported to have said that two of the most important issues in Christianity today are the total authority of Scripture and the separations between Christians who are truly "Bible-believers."

He questions those who call themselves evangelicals and yet entertain the theory that not all the Bible is revelation. "The battle is whether the Bible gives us authority, is without error where it teaches about history or the cosmos; or whether it just gives some vague sense of religious history." This is said in support of the authority and inerrancy of Scripture, a conviction also shared by us.

But then we are told that in respect to the unity among evangelicals Dr. Schaeffer said that although we should cherish the heritage of our dominations, "We mustn't allow our denominational distinctives to become a moat separating us from the rest of the children of God, especially when the world is on fire as it is today."

### A Continuing Puzzle

It is a continuing puzzle that serious, thinking people who have a high regard for Scripture do not see the ultimate contradiction between these two statements, and that the latter destroys the former. The expression "denominational distinctives" is a nice way of saying that there are doctrinal differences found even among those who accept the

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authority and inerrancy of Scripture. What is left wholly unsaid and unresolved is whether this authoritative and inerrant Scripture reveals itself clearly in terms of truth that is to be accepted and error that is to be rejected. It is not a matter of something hidden, or of making a rather far-fetched deduction, that Scripture says that the believer is to separate himself from error, "avoid" contrary doctrine. This fact makes Dr. Schaeffer's second proposition quite untenable.

### Knowing Truth is Possible

It does little good to make a big point of the authority and inerrancy of Scripture without going on into the fact that in keeping with Jesus' promise, "ye shall know the truth," it also has the power to reveal this truth in a way that is fully comprehensible to sinful man, so much so that he will be able to distinguish it from error. And it is solely on the basis of truth, and confessed agreement with it, that fellowship is to be acknowledged, established and practiced, and separation maintained.

"Lutherans Alert-National" quotes Dr. Schaeffer with approval. It is evident from this and other writings that they share his position. And this is their Achilles heel, a weakness which is self-defeating. The Lutherans Alert group is making an issue of the authority and inerrancy of Scripture in the American Lutheran Church, but at the same time they will join hands with anyone, not just Lutherans, who claim to be "Bible-believers," in the inerrant sense of the word. Whatever good result is looked for on the first point is lost in the second.

We can't set aside the implications of the words of Scripture which say: "teach them to obey everything I have commanded you," and "proclaim the whole will of God." To be sure, our assignment is to preach the Gospel of salvation in Jesus Christ, but that Gospel is revealed in a Word, all of which is to be kept inviolate. Upholding the truth of all of Scripture is not just busy-work for the child of God. The Lord gave us such instructions for good reason. In a "world on fire as it is today," where the devil is seeking to devour, the only way the abiding comfort of the Gospel of forgiveness can be kept is to uphold all of Scripture. This is self-protecting and self-preserving.

## Requisite Autonomy! What's That?

Concordia Seminary, St. Louis, Missouri, (Lutheran Church-Missouri Synod) has been reprov'd by the American Association of University Professors. They have faulted the school for its limitation of academic freedom. They say: "Academic freedom will not be securely established until the independence of the faculty members in their academic pursuits is assured by the regulations of the seminary and the synod and until the ecclesiastical authorities provide the seminary and its faculty with requisite autonomy."

### Answered

Dr. Ralph A. Bohlmann, president of Concordia Seminary, had this to say in response: "Concordia Seminary does not recognize the legitimacy of your involvement in this matter, nor does it acknowledge your competence to understand and evaluate the nature and limitations of academic freedom in a confessional church, particularly the Lutheran Church - Missouri Synod." Bravo! Agreed! The world is not competent to pass judgment on scriptural matters and the believers' concerns.

Just what is this "requisite autonomy" to a child of God who binds himself to

Scripture. "bringing every thought into captivity to the obedience of Christ." And even the unregenerate and unenlightened should be able to make the very simple and reasonable deduction that a church body which establishes and maintains a school to further the purpose of its own existence has the right to expect that its confessional position be taught, upheld and defended at that school. Most men agree that: "He who pays the piper calls the tunes."

#### But What About This

But then there are a few other items concerning Concordia Seminary and its aspirations that tend to undermine this strong statement of independence overagainst the judgment and opinion of the world. We read of concern over the accreditation of Concordia Seminary with the American Association of Theological Schools, and also have seen a comparison made, in all seriousness, between the number of doctor titles found on the faculty of Concordia Seminary and the faculty of the Concordia Seminary in Exile.

We have no quarrel with the world as it goes about upgrading its standards in education. Accreditation works in that direction. And we do not despise earned advanced degrees (honorary degrees cheapen the whole system), although our interest is not so much in the degree itself but in the further learning that is acquired. We would even say that if it were possible and within reason, we would not object to having it known in the world that we have high standards for imparting knowledge in our church schools, requirements every bit as good as found among the secularly accredited institutions of learning, with copious supplies of doctors of this and doctors of that.

(However, another aspect of accreditation is troubling us. State governments are requiring that our church school teachers have a degree from an accredited college before granting certification for teaching. Our 1974 convention had to deal with this problem. See the Proceedings, page 33-36.)

#### Our Own Way

But when it comes to a theological seminary, we do well to completely forego the approval of men and go our own way. We cannot accept their definition of "academic freedom." We do not need their accreditation. We do want dedicated and competent scholars on our faculties, but whether they have doctor titles is not important. As St. Paul says: "He that is spiritual judgeth all things, but he himself is judged of no man... We have the mind of Christ." To depart from this approach is deadly.

## 1974 CLC Statistics

It may not be generally known among us that every year a Statistical Report is prepared and published in our church body. The By-Laws of our CLC Constitution officially establish the office of "Statistician," (currently, Pastor J. Sandeen, Immanuel congregation, Addison, Illinois) who is "appointed by the praesidium at each regular convention."

At the end of each calendar year a questionnaire is sent out to all our pastors. From the figures and information on this questionnaire the Statistical Report is compiled and in the early months of the following year sent out to all pastors. Very likely, in many instances the information contained in the report seldom gets beyond them.

Even though statistics are often thought of as being "boring," in reality they do

include much that is of interest and worthwhile and tell us a good deal about ourselves. The 1974 report is now on hand. It tells us that at the end of 1974 the CLC had 68 congregations, 53 pastors, 6950 communicants, 9667 souls. Of our congregations, the most of them number less than 100 communicants. We have 46 in this category; 13 from 100 to 200 communicants; 6 from 200 to 300; 3 over 300.

In the financial picture, the all-purpose communicant average in our congregations varies from \$70.00 to \$545.00, with the synodical average at \$182.00. If the pattern of recent years holds true, this very likely will be tops among Lutheran Synods in our country. As one contemplates this great variation of giving in our midst, he looks for some clue as to why it might be, but it doesn't appear that a clear-cut pattern can be established. Geography, occupation, income, size, and such like are not necessarily the deciding factor. We are led to the conclusion that generosity in giving is more a matter of spiritual knowledge, development and growth. This is in keeping with Scripture.

— G. Sydow

## On the Right Hand of the Father

“And (He) sitteth on the right hand of God the Father almighty,” — thus we confess every Sunday morning in our services of worship concerning the activity of our ascended Savior following His ascension into heaven. It is to be feared that there is much misconception prevalent concerning the meaning of these words of the Apostles' Creed, even in Lutheran circles. The Reformed Churches, which do not accept the Bible teaching that by virtue of the communication of attributes Jesus is able to be present everywhere also with His human body, interpret these words in a purely literal fashion. They construe them to mean that, since His ascension into heaven, Jesus according to His human nature is confined to an actual throne placed at the right hand of God the Father, which He now occupies as a seat of honor, and

nothing more.

### The Scriptural Meaning

In the formulation of this part of the Creed the words of Scripture itself are used to describe our Savior's activity following His return to His native heaven. Concerning this Paul writes in Ephesians 1:20: “(God) set Him (Jesus) at His own right hand in the heavenly places.” What that implies and means he explains in the words following: “Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be the head over all things to the Church, which is His body, the fulness of Him that filleth all in all.” (Ephesians 1:21-23) The expression “sitting” in this connection is what we commonly call figurative language. It refers to ruling. We use this mode of speech

even today. We say, for example, that Elizabeth II sits on the throne of Great Britain. With that we do not mean to say that she occupies continually that gilded throne in Buckingham palace, something which, by the way, she does only on rare occasions. This expression simply means that she as queen holds the reins of government in her hands. It is in this sense that the term "sitting" is used in this part of the Apostles' Creed. It signifies that to Jesus, the God-man, our Savior, has now been entrusted by His Father to rule over all things here on earth, throughout the universe, in heaven, yea, even in hell. The psalmist David, foreseeing this by divine inspiration one thousand years in advance, writes: "The Lord (God the Father) said unto my Lord (Jesus), Sit Thou on my right hand, until I make Thine enemies Thy footstool." (Psalm 110:1)

The "right hand of God" is also figurative speech, describing a certain attribute of God in terms of a man. Among men it is the general rule that their right hand is the more powerful, the hand with which they do things. So Scripture uses this term to speak of the almighty power of God with which He operates in this world. Numerous instances of the use of this expression "the right hand of God" in this sense are to be found in the Scriptures. A case in point is Psalm 118:15,16: "The right hand of the Lord doeth valiantly. The right hand of the Lord is exalted; the right hand

of the Lord doeth valiantly." Another is found Psalm 98:1, where we read: "O sing unto the Lord a new song; for He hath done marvelous things; His right hand and His holy arm hath gotten Him the victory." Jesus' sitting "at the right hand of God the Father almighty" therefore means that at His ascension God the Father turned over to Him, also according to His human nature, the rule over all things. Now He, the God-man, is enthroned as the King of kings and Lord of lords and rules with almighty power, exercising dominion over all things.

#### The Comfort in This for us

As we observe the world-scene today with all its tensions and threats of global conflict, as we view the economic picture in our own nation and hear the forecasts of difficult times ahead, and as we contemplate what may still lie in store for us in our personal lives before we reach our eternal home, apprehension and misgivings may overtake us. We may begin to wonder: Who are we among the three and one-half billions of our kind who inhabit this planet? Who cares and is concerned about our well-being and welfare? Are we not merely insignificant cogs in a huge mechanism, little specks of dust tossed about by the winds of chance? Such might well be our feelings were it not for the fact that our Jesus, one of our own flesh and blood, is in charge of all things. With Him at the helm of all things, with Him ruling

over the forces of nature, over the great and mighty of this world, and over all that befalls us in our lives, with Him overruling even the doings of the ungodly so that they must work together for our everlasting good, what need we fear? With the reins of government in His loving, almighty hands we can rest assured that all will be well for His Church as a whole and for everyone of us, His believers. We can be certain that in all that He permits to befall us He is but leading us step by step to that abiding city above, where we shall live and reign with Him forever.

#### The Extent of His Rule

With all the affairs of the universe, our world, and the billions of our fellowmen calling for His attention, we may be inclined to think that our Jesus is too occupied with other matters to be concerned with our individual problems, especially such which involve minor matters. Over against such thoughts He assures us: "But the very hairs of your head are all numbered" (Matthew 10:30), implying that we do not lose even one of these without His divine approval

and permission. If He is so concerned about and governs even such trivial, insignificant happenings in our lives, how much more will He not be concerned about and involved in the greater and more important ones?

Rejoice therefore that your Jesus, the God-man, our Brother, now sits at the right hand of God. In addition to interceding for us before God as our great High Priest, He now in the fullest sense of the word has the whole world and our personal lives in His loving, almighty hands, ruling and governing all things in our best interests and in those of His Church. Well may we confidently and with full assurance of heart commit our lives to His keeping, saying with the hymnwriter:

*My Jesus, as Thou wilt,  
All shall be well for me;  
Each changing future scene  
I gladly trust with Thee.  
Thus to my home above  
I travel calmly on  
And sing in life or death,  
My Lord, Thy will be done.*

H. C. Duehlmeier

## Stray Notes

### Reversed Roles

When man first tasted of sin, he at least recognized it as such. Though he attempted to hide it, dress it, and shift the blame for it, he knew it to be

disobedience to God's will. Nevertheless, his appetite for it increased and it became a matter of overeating and finally gorging himself with it.

Man became so obese with sin that God's spirit could no longer put up with him. Man had made a habit of continually increasing the tension between himself and God rather than relieving it through repentance. He no longer looked this way and that before he sinned. The pressure built until the dam broke. The earth was literally scrubbed within an inch of its life.

The pressure is increasing again. Today man lays justice aside and depends upon public-opinion polls and majority votes to give him direction. By doing what appears to be right in his own eyes, that is, by doing his own thing, man challenges God's will to the extent that he accuses God of error. Man's self-righteousness places God's righteous judgment in jeopardy.

C. S. Lewis observed this deterioration in *God in the Dock*, a collection of his essays gathered by Walter Hooper. (Eerdmans, 1970)

“The greatest barrier I have met is the almost total absence from the minds of my audience of any sense of sin. The early Christian preachers could assume in their hearers, whether Jews or Pagans, a sense of guilt. Thus the Christian message was in those days unmistakably the Good News. It promised healing to those who knew they were sick. We have to convince our hearers of the unwelcome diagnosis before we can

expect them to welcome the news of the remedy.

“The ancient man approached God (or even the gods) as the accused person approaches his judge. For the modern man the roles are reversed. He is the judge: God is in the dock.”

## Awesome Invasion

“The gospel is the good news about the Person and work of Jesus Christ, the second Adam. In the whole stream of human history there are only two men who have universal significance — Adam and Jesus Christ. Adam was not merely the biological father of the race. He was the first representative of the whole human race. He acted for all. His sin involved all. ‘...by one man’s disobedience many were made sinners...’ Rom. 5:19. Consequently, the whole stream of human history has been corrupted by human sinfulness, and all stand under the judgment of the law. None of that history can satisfy the demand of holiness, for even the lives of the best saints fall short of the glory of God.

“Into this sinful stream of human history, God sent forth His Son to be our ‘everlasting father’ (Is. 9:6), our second Adam, our new Representative. His name was Immanuel — ‘God with us.’ In Jesus Christ we see God with us in poverty and



humiliation, God with us in trial and sorrow, and finally, God with us in suffering and death. More than that, Jesus was 'God...for us.' Rom. 8:31. What He did in all His glorious acts of goodness was done for us — it was done in our name and on our behalf, for He was our Representative who acted for us before the bar of eternal justice. By sinless living He fulfilled the precepts of the law for us, and by His dying He satisfied the penalty of the law for us. On our behalf He strove with sin and annihilated its power. In His human nature He engaged the devil in hand-to-hand combat and destroyed his power. He tasted death and abolished it. (Col. 2:14-15)

“All that Christ did is ours to be claimed by faith. His victory is ours. So the apostle says, ‘...by the righteousness of One the free gift came upon all men unto justification of life.’ Rom. 5:18.

“This unique, unrepeatable event, this holy history of Jesus Christ, is the focal point of Biblical proclamation. This invasion by God into human history, these mighty deeds of incarnate God, this awesome, infinite act of atonement, is the one great preoccupation of the apostolic message. Gospel preaching is the constant exposition of this historical Christ event and the unfolding of its significance for men and women everywhere. All who believe are justified, not on the grounds of

their faith, but on the grounds of the saving acts of God already done in Jesus Christ.” (Present Truth, April, 1975)

## Crybaby

Every mother knows that her baby cries because he wants attention. Many times he needs it and sometimes he doesn't. A good mother learns to tell the difference. She recognizes her baby's constant selfishness in that he fails to understand her needs and her schedule, but she soon trains him “in the way he should go.” She caters to his hunger, his colic, his diaper, his need to be cuddled, and perhaps an irritating pin. When these needs are obviously met, she is wise enough to know that he also needs to cry without her interference. She knows that such interference would be coddling, not cuddling. She knows that she would be encouraging his selfishness rather than be training him from it.

A good mother knows what is good for her child. She is anxious to fulfill his needs, not his desires. She trains him to seek what is good by giving him precisely that which is. She knows that his desires are not “cute.” She is forever training him from by training him to.

Good mothers learn this art from God. His Word is rich with examples of such training. God trains us to the

same way, His way, which we know to be good. We can certainly do no better than to follow His example while training our children — as babies. In fact, God would have us be babies too, babies that cry for His way. He would have us crave His goodness, His care, His love, His perfection, His eternal home.

It is not selfishness to crave that which is good before God. Therefore,

be hungry for His revealing and forgiving Word. Be a crybaby.

“Therefore, rid yourselves of all malice and all deceit, hypocrisy, jealousy, and slander of every kind. Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation, now that you have tasted that the Lord is good.” (I Peter 2:1-3; NIV)

— *H. Hasse*

## II Games Christians Play — Confession

Confession is an integral part of our faith life. The Scriptures speak of such honest self-appraisal, “. . . the blood of Jesus, his Son, purifies us from every sin. If we claim to be without sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.” (I John 1)

We have learned to state with Luther, “Confession embraces two parts: the one is, that we confess our sins; the other, that we receive absolution, or forgiveness, from the minister as from God Himself. . .”

### Would-be Confessions

In the world we run into many for whom any acknowledgement of guilt or responsibility is non-existent. They don't believe they are accountable to anyone, much less a god or God. Since there is no God, there are no “rules”; therefore there is no guilt. Guilt implies breaking someone's rules. Others have a feeling of guilt for no better reason

than things aren't working out in their life quite like they expected. Present happiness has been compromised or impaired.

There's quite a group in the world who apparently are not threatened nor do they feel threatened. Such a situation caused Asaph to lament, “My feet came close to stumbling. . . as I saw the prosperity of the wicked. For there are no pains in their death; and the body is fat. They are not in trouble as other men; nor are they plagued like mankind.” (Psalm 73)

Men strive to maintain a posture of blamelessness and do not move from that position unless threatened. Some finally are moved when they become frightened by the fragile condition of world affairs, or by the transitory nature of riches and status, or by observing the dwindling resources for an ever increasing population. Finally it dawns — things aren't quite right here in this old world. He moves from self-deception to reluctant, even

fearful, discovery. This attitude may be further deepened if he has heard somewhere of God's threat of eternal death to all who don't trust Him.

Such realizations and their attending confessions don't save anybody. As a matter of fact new problems are created. Now a man moves from his secure position (I'm OK, and all's right with the world.) to despair (I'm not OK; I'm guilty; and there's nothing I can do about it.)

What is needed is God's verdict on the situation. He has given it. And He justifies not because man confesses his guilt. He justifies because Christ died on the cross in perfect obedience — the guiltless for the guilty. God announces pardon in spite of man's guilt.

#### The Game

Christians can be hooked by their flesh into a type of confession that is a game. We are not saved by the act of admitting our guilt. "Look at me, I'm wrong; I admit my mistakes." This turns into a big con and an attempt to manipulate others into recognizing, "My, isn't he sorry for his mistakes!" For sure, an actual absolution would completely end the game.

Nor are we forgiven without proper confession. To assume we are is another delusion of self-righteousness and discounts the cause of Christ's incarnation — our terrible sin and guilt. A person ends up toying with the idea, "My

goodness, God loves me, that's nice..." or with this license, "Just as well sin a bunch; it doesn't matter; God will forgive." Genuine repentance involves both the terror of being threatened because of God's judgment on our sin and the comfort of knowing God's personal solution for that problem.

The game Confession is played by people seeking recognition of their confession (their humility!) from others. "Look at me. I'm really a sinner...messed up individual..." He wins when someone indicates pity or admiration after listening to his admissions.

The goal of psychotherapy is catharsis, admitting guilt, expressing it, and learning to carry on without its illusions or denying any responsibility for it. The goal of the Holy Spirit working with the Gospel is much more: faith in Christ. The act of confession alone is not good for the soul.

The Gospel announcement of radical deliverance is for people who are desperate! God's judgment is that all are desperate by virtue of their human birth. Proper confession is a recognition of contributory guilt in the death of Jesus ("Yes, I am sinful through and through.") and reassurance of God's pardon because of His Son's death (Yes, I'm forgiven. Thank you, Almighty Father, for sending Jesus.")

*M. Sydow*

# From Immanuel Lutheran College

Graduation, 1975

*Nestled in the quiet beauty  
Of the tall green pines  
God has set our Alma Mater  
Guiding hearts and minds.  
Built on Jesus' words of promise —  
O Lord, bless her well—  
Thus may e'er our Alma Mater  
Be Immanuel.*

So goes the new Alma Mater song of Immanuel Lutheran College. You may not have heard it before this, unless you have been with the Immanuel family as we wound down at the close of our 1974-75 school year.

The tall green pines were as stately as ever, and our Creator saw to it that the lilacs were in full bloom as a bonus. The campus has never looked more beautiful nor smelled more sweet, it seems, as the bounty of blossoms made every hedge a delight to the eye and nose. Do we want a memento which typifies this year's graduation? It was a

## BLOSSOM-LAND

Explore that thought. Class Day on Thursday afternoon got the student body together to unveil the medley of verbal and symbolic bouquets which grow on the academic, literary, and athletic branches of our plant. After Louie the Lancer (Louise the Lancetette?) arrived on Hobkin, Pastor Walter Schaller, Sara Fiegel, and Mark Weis each delivered accolades that distributed sweet aromas

through the amphitheater; then Prof. Roehl scattered the petals of awards, letters, pins, and ribbons to those students who participated in extracurricular activities during the year.

Louis dismissed us all for the summer with his traditional "Manumission," rode off through the flowering shrubbery, and we prepared for the evening's concert, a garden full of sweet-smelling savories. Our Lord God received His bouquets of praise from the Tour Choir's seven and the Concert Choir's seven (plus two in which the alumni joined) sacred selections. A few secular pieces by the Tour Choir and an interlude by the ILC Strings ensemble completed the concert. A record audience was privileged to sit in on this shower of praise, and to gather its bushels of blossoms and petals. For later re-enjoyment, you can purchase a platter-full for \$5.50. Ask for the recording "Sing! Oh, Sing!"

On Friday morning we gathered in the Field House to transplant a goodly number of seedlings from the parent stock into the field of the world. The Seminary department transplanted Theodore Barthels to the Neenah, Norman Greve to the Montivideo, and Mark Gullerud to the San Francisco fields. The College Department graduated John Ude from the Pre-Theological depart-

ment, which amounts to grafting a bud from a lower branch of ILC to one higher. The Education department completed work on seven young seedlings, releasing them for a variety of productive work. Only two received calls from the Assignment Committee this year: Barbara Drews and Karen Gullerud will take root in Red Wing and Markesan, respectively. The General (two-year) college course graduated five students, enabling them to choose their own fields of activity in the world. The High School Department graduated twenty-seven seniors, some of whom will be grafted onto a higher branch of ILC next fall, others to become the solid stock we call alumni.

Each and every student may be thought of as a bud about to open up

when properly nurtured by the parent vine, or as a whole branch on which one after another blossoms open as new levels of maturity are reached under the warming sun of our God's love and the sweet water of the Word. We will remember the address by Mr. Waldemar Karnitz (who had 4 children at ILC this past year, two of whom were graduated) based on II Timothy 1:8-10, "Be not ashamed of the testimony of our Lord." We have done some watering, cultivating, pruning, grafting, and nurturing of the stock which our God has given us to care for in 1974-75. These buds and blossoms will do their "opening" in the world as they testify to their Lord in life-situations. Will they also bear fruit? We know it to be so.

-P. Koch

## A Transplanting

The James Pelzl family, Messiah Lutheran Church, the ILC family, and the CLC at large each suffered a loss at the death of Mrs. Lorna Pelzl on May 20th. God chose an early transplanting date for one of His select flowers. Although ill for a number of years, Lorna Pelzl did not let others feel she was to be pitied; she displayed a fine attitude of faith in Her Savior's care, being assured: "I know my sheep, and am known of mine...neither shall any man pluck them out of my hand." As faithful wife, wise mother, and friend to

many, she will be remembered as a Christian in the category of Job. We do well to remind ourselves that when a Christian is cut off from the earthly garden of God's grace, especially at a relatively young age, God has graciously done what each of us anticipates: He transplants His seedling, flower, or full-grown plant into His heavenly Flower-Land.

The former Lorna A. Gerlach was born Feb. 17, 1927 at Waterloo, Iowa. She was a 1947 graduate of Dr. Martin Luther College at New Ulm, Minn., and was the first teacher at

Our Savior's Lutheran School at Jamestown, N.D. She also taught at Christian schools in LaCrosse, No. Fond du Lac, Fond du Lac, Mankato, and Eau Claire. She served Messiah congregation of Eau Claire for a number of years as one of the regular organists.

She married James C. Pelzl on Nov. 22, 1951, at New Ulm, Minn. The couple lived in Fond du Lac, Pullman, Washington, and in Mankato for 12 years before moving to Eau Claire four years ago.

Survivors include her husband, James; three daughters, Peggy,

Susan, and Julie, all at home; her mother, Mrs. A.E. Gerlach of New Ulm; two brothers, Vernon Gerlach of Tempe, Ariz., Joel Gerlach of Mequon, Wis.; two sisters, Mrs. Naomi Janke of Two Rivers, Wis., and Mrs. Beata Gerbitz of Mukwanago, Wis.

Funeral services were held on May 22 at Messiah Lutheran Church with the Rev. Lester W. Schierenbeck officiating. Burial was at the Lutheran Cemetery in Eau Claire.

"Blessed are the dead which die in the Lord...and their works do follow them."

## Daily Devotions

		<b>SECOND SAMUEL (continued)</b>
August 1	II Sam 8:1-14 and Psalm 60	In time of national crisis — pray with confidence.
2	II Sam 9	For Jonathan's sake — the kindness of God.
3	II Sam 10	Is there spiritual value for you in this chapter? (see v 12) C) David's Fall & Repentance, Humiliation & Exaltation But David tarried at Jerusalem...
4	II Sam 11	Only when we condemn ourselves can we receive God's forgiveness.
5	II Sam 12:1-14	"God be merciful to me, the sinner." The Blessedness of Forgiveness.
6	Psalm 51	True repentance accepts God's chastisements.
7	Psalm 32	As a man hath sown — so shall he reap.
8	II Sam 12:13-31	How different in purpose from Nathan's story!
9	II Sam 13	Was David morally paralyzed because of his past guilt....
10	II Sam 14:1-24	...or a sick man being taken advantage of?
11	II Sam 14:25-15:12	God's Head was his pillow.
12	Psalm 41	
13	II Sam 15:13-30 and Ps 3	The prayer of a suffering man.
14	Psalm 69	Ahithophel and Judas.
15	II Sam 15:31 and Ps 55	"Blessed are the poor in spirit." The death of a politician.
16	II Sam 15:32-16:14	Two prayers of a king in distress.
17	II Sam 16:15-17:24	Love can also make one weak and selfish.
18	Psalms 39 and 62	Rebuked for his heartlessness, the exiled David prays for his throne's return.
19	II Sam 17:25-18:33	But one of these men deserves remembering.
20	II Sam 19:1-10 and Ps 61	There is a kind of patriotism which lifts itself up.
21	II Sam 19:11-40	Learn to pray both in time of trouble...
22	II Sam 19:41-30	
23	Psalms 64 and 70	

- 24 II Sam 22 (Ps 18) ...and in time of deliverance. (David's last grand hymn)  
 25 II Sam 23:1-23 "...as moved by the Holy Ghost."  
 26 II Sam 24 Pride and ambition bring judgment.  
 27 Psalm 30 The temple site (24:24-25) dedicated.  
 Note: Throughout the history of David we have seen how his heart erected the altar of a psalm at many of the crossroads in his life. If we would truly know Israel's Shepherd-King we must consider the hymns he penned. On the other hand, the better we know David, the better we can take his hymns and prayers on our lips.
- 28 Psalms 4 and 5 An evening and a morning prayer.  
 29 Psalm 6 and 7 A psalm of penitence. A prayer for protection.  
 30 Psalms 8 and 9 Praise and thanksgiving form the true basis for further prayer.  
 31 Psalms 11 and 14 With wickedness and sin on every side, still the believer trusts in God and sings for joy.

W. V. Schaller

## Announcements

### ILC Job Openings

For the upcoming school-year Immanuel Lutheran College is in need of a housemother for girls as well as breakfast and supper cook. If you are interested in either of these positions, kindly contact your pastor who will be able to give you further information regarding the requirements and the remuneration offered.

The ILC  
Board of Regents

### Change in Service Time

Christ Lutheran Church, 402 N. 6th St. and Eureka Ave., Montevideo, Minnesota is now conducting Sunday morning worship at 10:00 A.M.

### Installation

On June 29, Theodore Barthels was installed by Pastor Egbert Albrecht as pastor of Bethlehem Lutheran Church, Neenah, Wisconsin, assisted by Pastors John Johannes, John Pfeiffer, Eugene Rutz and Waldemar Schuetze. Address: 1216 Meadow Lane, Neenah, Wisconsin 54956.

Sunday Services are held at the YWCA on the corner of Commercial (Hwy 47-114) and N. Water St. at 9:30 A.M.

# Treasurer's Report

JULY 1, 1974 to JUNE 1, 1975

RECEIPTS	MAY	TO DATE
Offerings	\$11,911.01	\$168,097.07
Memorials	—	43.00
Bequest	—	1,000.00
Extra-Budgetary Reimb. from ILC Exp.	—	2,000.00
TOTAL RECEIPTS	\$11,911.01	\$171,140.07
DISBURSEMENTS:		
Retirement Benefits	825.00	9,075.00
Capital Investments	1,390.00	16,627.96
General Administration	100.00	5,138.63
Missions & Administration	7,150.76	73,917.88
Immanuel Lutheran College	5,826.50	64,191.50
ILC Regents — Ext. Budgty.	—	583.74
Balance of 73-74 Nig. Offrg. to Nig. Fund	—	2,861.46
TOTAL DISBURSEMENTS	\$15,292.26	\$172,296.17
CASH DEFICIT FOR PERIOD	(- 3,381.25)	(- 1,156.10)
CASH BALANCE, JULY 1, 1974		23,957.58
CASH BALANCE, JUNE 1, 1975		22,801.48 *

ILL.C. EXPANSION FUND OFFERINGS	\$22,818.98	\$111,105.56
	Respectfully submitted,	
	Lowell R. Moen, Trustee's Treasurer	

## COMPARATIVE FIGURES

	MAY	TO DATE
BUDGET OFFERINGS NEEDED	\$17,709.00	\$194,799.00
BUDGET OFFERINGS RECEIVED	11,911.01	171,140.07
DEFICIT	(-\$ 5,797.99)	(-\$ 23,658.93) *
BUDGET RECEIPTS, 1973-1974	\$15,881.90	\$156,915.40
DECREASE, 1974-1975	(- 3,970.89)	
INCREASE, 1974-1975		14,224.67

Board of Trustees

B. J. Naumann, Chairman

