

OCTOBER, 1975

VOL. 18, NO 4

LUTHERAN SPOKESMAN

CHURCH OF THE LUTHERAN CONFESSION

Our Heritage



LORD, KEEP US
STEADFAST
IN THY WORD



Of Music

Editorial

CAUSE FOR CONCERN

The September 15 *Sports Illustrated* (p. 14) comments on a matter in athletics that has received national attention. The University of Alabama has sued the NCAA (National Collegiate Athletic Association) that it be enjoined from enforcing its ruling limiting a traveling football squad to 48 players. The court ruled in favor of the University.

Not So Trivial

It might be asked: "Why bring this to our attention? This is a trival matter for us as Christians. It hardly calls for publication in our church paper." Maybe! But there could be cause for concern in this. The coach of another University is reported to have "expressed disappointment, not so much with the court's decision as with the fact that NCAA members would go to court to fight rules that were passed in open session at the NCAA convention." This is one disturbing element. Another, even more distressing, is that the state, as represented by its courts, took it upon itself to pass judgment in this matter. There is reason for apprehension when government enters into such a case as this.

Religion Also

To turn to the religious field, *Christianity Today* (Sept. 12, 1975, p. 27) brings to our attention an editorial of the *New York Times* which comments "on the civil suit brought by Episcopal women, claiming admission to that church's priesthood, and demanding that the courts give them redress for denial of what they consider to be a 'property right,' namely, admission to the sacerdotal collegium." The editorial, which is endorsed by the *Christianity Today* writer, had words to the effect "that whatever one's views about ordination, the Episcopal priesthood, and the like, this is really something to be decided by the Episcopal Church, not by the civil courts." We have not heard whether the courts entered this case and set forth a ruling.

The Nose in the Tent

Are these cases not parallel? If the courts are going to tell organizations, religious or secular, what they can do in terms of internal policy, we are in for trouble, and will be confronted with problems. What is more, something new and different has entered the scene in this country of ours, with freedom in the "land of the free" increasingly on the wane.

The *Lutheran Spokesman*, published monthly at 204 N. 2nd Ave. W., Lake Mills, Iowa 50405, as an official organ of the Church of the Lutheran Confession, the issues appearing during the first week of each month.

Editor, Pastor Gilbert Sydow, 22 N. State St., New Ulm, MN 56073; Associate Editor and Business Manager, Pastor Marvin Eibs, P.O. Box 63, Sanborn, MN 56083; Church News Editor, Pastor Rollin Reim, 994 Emerald Hill Road, Redwood City, CA 94061; Staff: W. Bernthal, H. Duehlmeier, M. Galstad, E. Hallauer, H. Hasse, D. Lau, P. Schaller, W. Schaller, D. Schierenbeck, M. Sydow.

Second Class Postage paid at Lake Mills, IA 50450. Postmaster: Send notice on Form 3579 to the *Lutheran Spokesman*, P.O. Box 63, Sanborn, MN 56083.

Material submitted for publication should be sent to the editor one month before the date of publication. Church and school news should be sent to the Church News editor. Announcements and other short notices should be sent directly to the editor.

Business Manager: Pastor M. Eibs, P.O. Box 63, Sanborn, MN 56083. Subscriptions: \$2.75 for one year; \$5.00 for two years; \$7.00 for three years. Group subscriptions to congregations, \$2.25.

Hands Off

Even though the Roman government and Pontius Pilate were not known for their democratic and compassionate ways, under the circumstances Pilate was on the right track when once during his dealing with Jesus he said to the Jews: "Take him, and judge him according to your law." He had enough insight to see that in this instance he was confronted with a spiritual and religious matter in which the Roman government did not need to take jurisdiction. It would be a welcome and wholesome sign if in such situations as we have in these NCAA and Episcopal examples the courts would send the plaintiffs packing and in no uncertain terms tell them that there is no need that they assume jurisdiction in such matters: "To do so would further impair your liberty. Take it, and judge it according to your own rules and regulations, which you have had the liberty to establish, and still have the liberty to change and rescind as you see fit."

How foolish, when people themselves invite the government in where it doesn't have to be! Can't they see what they are doing to their freedom?

—G. Sydow

CAN THIS BE PHARISEISM?

In the July '75 *Spokesman* the editor had something to say on an article in the May '75 issue of *Lutherans Alert* which had to do with quotations of one Dr. F. Schaeffer. The September issue of *Lutherans Alert* brings this response: "In his heart of hearts the editor knows very well we have no intention of promoting union with any other denomination. But when he takes the position that only Lutherans have the truth, we take positive issue. It is, in my judgment a monstrous presumption that only Lutherans (and only a few of them) know the way of salvation. To this writer it is an offensive phariseism utterly unworthy of Christian thinking. For some Lutherans, I fear, heaven will be a very lonely place. The oneness of unity in Christ transcends denomination lines, and in these essentials such as belief in Biblical inerrancy, *Lutherans Alert* makes no apology for being identified with such fellow-believers."

Shall We Back Off

Strong words, read slowly and carefully. If the expressions, "we have no intention of promoting union with another denomination," and "being identified with such fellow-believers," have no reference to and no connotation with the acknowledgement and practice of fellowship, we quickly back off and acknowledge we have misread and misunderstood the position of *Lutheran Alert*, and withdraw our comments. Whatever element of reproof there was in our writing it had reference only to the acknowledgement and practice of religious fellowship here on earth.

We do not see that our writing said that "only Lutherans have the truth." It did, however, speak in broad terms of scriptural truth. Nor was it said, or even implied, that only Lutherans will be found in heaven. That such words often come to us when we speak of our stand on fellowship is no new experience. Invariably, when we talk of it to those unfamiliar with the fact that Scripture does teach a separation principle, some one is sure to ask: "Do you think you are the only ones who will go to heaven?" There is some question why and how such a deduction should and can be made.

How It Is With Us

We believe with Scripture that wherever the Gospel is preached believers will be found, regardless of denomination, and that there is indeed a fellowship among such believers, but known only to the Lord. In this lies no practical working principle for us here on earth. We also grant that there may be unbelievers in our earthly fellowship, as we see it carried out in congregational and synodical organization. The Lord knows them also. We are limited by our finite knowledge.

But as has been said, we insist that Scripture reveals a truth that can be known and understood by men. The promise is given: "If ye continue in my word . . . ye shall know the truth." Scripture also tells us that our fellowship here on earth is to be a matter of being "joined together in the same mind and in the same judgment," "with one mind striving for the faith of the Gospel." This oneness encompasses all the truth of Scripture and can be handled by the Gospel enlightened mind of man evaluating confession by word and deed. And in keeping with this oneness as exercised here on earth, Scripture says "avoid," separate yourself, do not acknowledge and practice fellowship with contrary doctrine. It is this "avoiding" that is the "sticker" for so many. We emphatically declare that such avoiding is not a passing of a judgment on faith or salvation, and by scriptural definition is not phariseeism.

Could This Be

When the word "essentials" is used in connection with doctrine and what is to be believed, the element of what is non-essential presents itself. Considering the ALC background of *Lutherans Alert* we have reason to wonder whether here we have a continuation of that old, nebulous ALC area described as a place where there is "a wholesome latitude of theological opinion." Dogmaticians in the past have seen fit to exercise their theological acumen by making a distinction between fundamental and non-fundamental doctrines, but their listings vary. In determining which is to be what, human judgment makes the decision of what is saving and what is not. We are confronted with the same thing in the errancy matter. Human judgment sets itself up as the arbiter of what is God's Word and what isn't.

Although defining what is to be believed to be saved has its place, as we find it in the Athanasian Creed, when it comes to fellowship and fundamental and non-fundamental doctrines, entering into this can get us into idle and futile speculation. We plague ourselves with dilemmas which Scripture does not lay upon us. Do we have to ask ourselves such questions as these: "Can a person be saved if he doesn't believe in infant baptism?" "Can a person be saved if he doesn't believe in the real presence in the Lord's Supper?" "Can a person be saved if he accepts millennialistic teaching?" The Lord simplifies things for us. And happily so, considering our human limitations. In effect, He says: This is what I want you to do: Uphold and practice fellowship with truth; renounce and avoid fellowship with error. I give you the privilege and the capability to do this. Where erroneous Christianity becomes unbelief I will take care of Myself.

—G. Sydow

What is This Thing Called Justification? II

"Scripture teaches that God has already declared the whole world to be righteous in Christ." (*Brief Statement*) There is such a thing as *universal* or *objective justification*. "We note that the Bible speaks of this justifying act of God as applying to the whole world, as having taken

place in the death and resurrection of Christ, and as an accomplished fact . . . It stands there by itself, not as something which *demand*s faith to make it complete, but as a comforting assurance to *give* faith to helpless sinners." (Tract No. 3: *Every Sinner Declared Righteous*, p. 2)

Justification by Faith

There is also such a thing as *individual* or *subjective justification*. When Paul says in Romans 3:28 "that a man is justified by faith without the deeds of the law," he is teaching us the only way in which God's universal justification can be received by the individual. The whole world is righteous in Christ, but he who denies or rejects God's justification of the world in Christ loses the benefits of it for himself personally. Universal justification is a gift from God that must be received as all of God's gifts must be received: "by faith," and by faith alone.

Faith does not add anything to the justification that is already there. Faith is the means of receiving God's declaration concerning the whole world. "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4:5)

Both the Pharisee and the publican of Jesus' parable in Luke 18 are a part of the world whom God loved (Jn. 3:16) and for whom Jesus died (2 Cor. 5:14) and for whom His bloody sacrifice was poured out (1 Jn. 2:2). Both the Pharisee and the publican are a part of that world whom God declares to be righteous in Christ. Yet the publican "went down to his house justified *rather* than the other."

Both the Pharisee and the publican can be said to have been *objectively* redeemed and justified. Yet only the publican *received* this justification by trusting in God's mercy, and thus Jesus says that only he was

justified or declared righteous in God's sight. The Pharisee, on the other hand, was not justified because he did not trust in God's mercy in Christ.

Justification by Grace

Whether we are talking about universal justification or individual justification, it is clear that justification is by grace. God declares the whole world righteous in Christ not because the world is righteous or deserves to be called righteous, but because He and He alone in His *undeserved love* for us worked out His plan by which He can *justly* declare the world righteous. "For all have sinned, and come short of the glory of God; being justified *freely* by His *grace* through the redemption that is in Christ Jesus." (Rom. 3:23-24)

Yes, there is a difference in the ultimate destiny of men. Some are going to be saved, and others are going to be damned. Those who are saved are saved by faith in Christ, and those who are lost are lost by unbelief. (Mk. 16:15-16) But never, never dare we make the mistake of thinking there is a difference in the nature or character of men, that there are some who *by nature* have a tendency to believe, whereas others have by nature a tendency to be stubborn and rebellious. No, we are all "by nature the children of wrath." We are all by nature "dead in sins." (Eph. 2:3, 5)

Thus the individual justification of the believer in Christ is also a justification *by grace*. When a person receives and accepts God's declara-

tion of the world's righteousness in Christ and thereby possesses it for himself, this too is altogether God's undeserved love in action. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God, not of works, lest any man should boast." (Eph. 2:8-9)

J. I. Packer in his introduction to Luther's *Bondage of the Will* (p. 59) states this truth very convincingly: " 'Justification by faith only' is a truth that needs interpretation. The principle of 'by faith alone' is not rightly understood till it is seen as anchored in the broader principle of 'by grace alone.' " Then Mr. Packer goes on to show that faith is "the *God-given* means whereby the *God-given* justification is received." Faith is "a part of *God's gift* of salvation." "To rely on oneself for faith is no different in principle from relying on oneself for works, and the one is as un-Christian and anti-Christian as the other."

Individual justification is entirely by grace, for faith is entirely a gift of grace. "Whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified." (Rom. 8:30) "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace." (Rom. 11:5-6)

Justification for Christ's Sake

There have been those down through the ages who have tried to picture the Almighty God as being able to forgive sins and declare men

righteous simply by almighty decree. But the Bible consistently teaches that there can be no justification of ungodly sinners without Christ's bloody sacrifice. Justification is possible only "through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation, . . . to declare His righteousness for the remission of sins that are past, through the forbearance of God." (Rom. 3:24-25)

God was able to justify men in Old Testament times only because He knew what He was going to do in Christ. Christ's atoning sacrifice on the cross brought to light the righteousness of God in forgiving men as He did. For God can forgive and justify only *for Christ's sake*; that is, only because Jesus, the Christ, was willing to live man's life perfectly for him and to die in man's place the death that man deserved.

Of course, as Paul says, "if righteousness come by the law, then Christ is dead in vain." (Gal. 3:21) If anyone believes that he can earn his way to heaven by keeping the law or by doing good works of one kind or another, then he is calling Christ a fool for having come into this world to die for our sins. If we can save ourselves by keeping the law, how senseless it was for God's Son to become man and endure all the mockery and shame He did, and finally even to bear the punishment of sin on the cross.

But Christ is not foolish, nor was His death senseless. Surely we can learn from His earnest prayer in Gethsemane that there was no other way to accomplish our salvation.

Jesus prayed: "Take away this cup from Me." (Mk. 14:36) But God did not take this cup away, and Jesus was willing to accept His Father's will in this matter, because it was not possible for our salvation to be accomplished in any other way.

God therefore declares us righteous only for Christ's sake. He declares us righteous only because of the price of redemption paid by our Lord. He counts us righteous, only because Christ is righteous.

"Without the works of the Law, by grace, for Christ's sake, He *justifies*. that is, *accounts* as righteous, all those who believe in Christ, that is, believe, accept, and rely on, the fact that for Christ's sake their sins are forgiven. Through this doctrine alone Christ is given the *honor* due

Him, namely, that through His holy life and innocent suffering and death He is our Savior." (*Brief Statement*)

May our gracious Lord keep us steadfast in this confession. It is not enough that we are members of a church that teaches the true doctrine of justification by faith, by grace, for Christ's sake. By nature we are all still heathen, work-righteous Pharisees, expecting God to reward us for our good deeds. Our old Adam will always retain such pagan notions. Thus there must be a lifelong struggle in all of us to keep the faith in our hearts centered not in what we are or do or have done, but in what God has done for us by grace in Christ. O Lord, keep us from falling away. Amen.

—D. Lau

Biblical Separation Defended

A Book Review

BIBLICAL SEPARATION DEFENDED

(By Gary G. Cohen, Baker Book House, 83 pg.)

In this ecumenical age, it is heartening to see any degree of understanding of, or appreciation for, the Biblical principles of separation. This little book was written especially to refute the "co-operative evangelism" practiced by Billy Graham, his uniting in worship and church work with modernists and liberals as well as their sponsorship of evangelical meetings. Although

Mr. Cohen believes the Biblical principles of separation should be applied by the believer only to the unbeliever, to the one rejecting the Gospel of salvation, Scripture clearly teaches that confessional unity involves faithfulness not just to the Gospel but to all of the inspired Word. The blessed fellowship of worship, prayer, and church work is to be exercised only with those in complete doctrinal unity. (1 Cor. 1:10; Rom. 16:17) The reader should bear in mind the author's fundamentalist, and hence limited, application of the separation principle.

Nevertheless, the book has value in that it deals with arguments we of

the CLC sometimes hear from those who do not share our fellowship position. Particular emphasis is given to the ministry of our Lord, and to His application of the separation principle in the various situations which confronted Him. Since the bulk of our proof texts come from the Epistles, some may feel that the doctrine of Church Fellowship was a new doctrine introduced by the Holy Spirit through the Apostle Paul. Quite the contrary! The Biblical principle of separation from error has been with us since the Fall and throughout the Old Testament, when God built a wall of ordinances around His chosen people to separate them from the philosophy, lifestyle, and influences of their ungodly neighbors. Our Lord's ministry and the New Testament Scriptures simply reiterate the importance of staying apart from those not of the Truth.

Against Christ

Three groups of arguments against Biblical separation are discussed. The first is that the Lord accepted the co-operation of any who did not oppose Him. Those who make this point usually refer to Luke 9: 49-50, where Jesus commands His disciples not to forbid the man who had been casting out demons in His Name, "for he that is not against us is for us." Few details are given regarding either the man or the circumstances. Whether it was a tinge of jealousy that prompted the disciples' objections or simply the fact that this man had not been commissioned for this work as one of the Twelve, we do not

know. But whatever the reason, Jesus defends the exorcism as glorifying His Name.

"He who is not against me is for me," Jesus says. This is the opposite side of Matthew 12:30. He who is not against Jesus does not oppose any of Christ's claims concerning Himself or His Word, nor is he lukewarm or indifferent to his responsibilities of discipleship. Thus, modernists and liberals (and we would add, any who oppose any part of Holy Scripture) are indeed "against" Christ and should be avoided (Matt. 7: 15-23). "The issue is whether or not Christ Himself would have joined hands with a liberal unbeliever and appeared on the same platform with the liberal in one of Christ's own preaching crusades." Need more be said?

Jesus' Temple Worship

The second group of arguments deal with our Savior's public practice, His attendance at the temple and synagogues supposedly dominated by those who erred. Those who espouse co-operative evangelism claim Jesus did this to obtain a wider forum for His message, thus enabling Him to reach people with the Gospel He would otherwise never have reached. This is the same principle advocated by Billy Graham and others of ecumenical bent. One satirically said: "Had Jesus acted upon the general principle of separation as interpreted by the present day separatist, He would not have visited the Temple, not even to cleanse it."

In countering this argument, Mr. Cohen provides a thorough listing of

the circumstances of Christ's recorded Temple and synagogue visits. Touching briefly on Jesus as the Fulfiler of the Law (including the Third Commandment) and the transitional state of the Israelite church, he concludes that "the Temple was certainly rightfully God's house in the eyes of Christ." (John 2:13-17) His infancy and regular boyhood visits combined with His regular attendance on feast days during His ministry leave no other conclusion.

At the same time, Christ in no way condoned the abuses by those considered leaders of Jewish religious life. From His justifiable violent reaction to the money-changers to his stinging condemnation of the hypocrisy, self-righteousness, and unbelief of the Scribes and Pharisees, it is clear that our Lord never condoned or tolerated error. Many of His visits to the temple during His ministry ended in controversy with those who determined to thwart His soul saving efforts. There is no record that Jesus ever joined in worship or evangelism efforts with any opposed to Him or His message. Never were any left with the impression error of any kind was nothing serious.

In following the author's line of thought one misses a description of the role which the tabernacle and the temple played in the worship life of the Jew in Old Testament and New Testament times. Israel was a theocracy; the people of Jesus' day were still God's people; they were still bound by His worship laws, shadows of things to come which pointed forward to Him Who would fulfill all

things for them, including the Third Commandment. Thus to Jesus, the Temple was not a house of error but the "Father's House" and a "House of prayer" where believers came to worship His Father in spirit and in truth.

The synagogues in which Christ preached and taught in various regions of Israel (Matt. 4:23) were simply places where Jesus gathered groups of faithful "in His Name." In a number of recorded visits during His ministry, He Himself served as preacher, teacher, and worship leader—and all who were there can be judged only in their response to His voice. Everyone of the Truth would hear that Voice.

It is important to note that much of the temple and synagogue conflict occurred in the latter part of Jesus' life and ministry. And until their rejection of Him and His message Jesus had no reason to separate Himself from the children of Abraham. But once the Word had been spoken, it would divide—and the eventual result would be a "separation" so wide it could only lead to the cross, and it continues where in principle "The Son of God is crucified afresh." Throughout time, that Word is and shall ever remain the Great Divider of men. Whatever questions may arise from this transitional time of the Church, do not set aside the clear injunctions given for the believers of the New Testament times.

Fellowship vs. Separation

The third group of arguments centers on Christ's supposed empha-

sis on truth and fellowship as opposed to error and separation. If such arguments have a familiar ring to them, it is because they have become the rallying cry for ecumenists and liberals of every denominational leaning, including "Lutherans." "Let's get together on the basis of what we agree upon . . . Our differences are so minor . . . It is neither necessary nor possible to agree in all non-fundamental doctrines." Those of us in tune with Scripture in the doctrine of church fellowship know that it is both possible and necessary to be united in our beliefs. In fact, the Scriptures know of no other basis for this marvelous confessional fellowship which can only be the work of the Holy Spirit. (1 Cor. 1:10; Jn. 8:31-32) Any departure from the Word is a serious challenge to God's authority and constitutes cause for God-pleasing separation. (Rom. 16:17; 1 Tim. 6:3-5)

Apart from his fundamentalist approach, the author handles these arguments in a quite thorough and convincing manner. He shows that Christians have the duty of judging doctrine, and that Jesus Himself never hesitated to denounce error in whatever form or person He found it. The application of the separation principle is an act of love toward God, our confessional brethren, the errorist, and the world. "If ye love me," Jesus says, "keep my commandments." (John 14:15)

Despite some obvious weaknesses, the reader will find much Biblical evidence for refuting arguments from those who point to the ministry of our Savior as being inconsistent with the Biblical principles of separation and our own practice of church fellowship. Even in the area of separation from error, we have a high priest Who was "holy, harmless, undefiled, and separate from sinners." (Heb. 7:26)

—*D. Schierenbeck*

Washing That Lasts

"Baptism doth also now save us," wrote Peter to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia. That was a long time after Noah, whose rescue by water was a type of our baptism.

Sentimentalists can say much about their experiences, but a sentimentalist has been well defined as "a person who has not paid for his

emotions." Here, rather, are some testimonies from persons who have paid dearly: the young girl, Blandina, martyred at Lyon in 177, comforted herself and remained firm to her last moment by repeating, "I am a baptized Christian." Frederick Barbarossa, at the point of death from drowning, prayed with his last breath, "Lord Jesus Christ, Thou

didst draw me through the water of Baptisms, whereby I was incorporated into Thee, and put on Thy saving merit. Now, O Lord, Thou hast again plunged me into water, because of which I, a poor sinner, must depart this life. Dear Lord and God, the covenant which Thou didst make with me in my Baptism remains in force. I shall live in Thee; for to him 'that believeth and is baptized' heaven is given, that he may not perish."

Whatever may be the actuality of either incident, the sentiment, as distinguished from sentimentalism, is solid and sound. In 2 Peter 1:5-7 there are the Seven Pillars of Wisdom that are to be added to our faith. "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins" (v. 9). He has forgotten that he was washed, sanctified, justified in the name of the Lord Jesus. (Cf. 1 Cor. 6:11.) He who lacks in sanctification has forgotten that he was washed.

St. Paul had a mass of trouble with his big-city Christians in Corinth. There was a case of incest, yet the Corinthians were proud of their exemplary moral conduct

though they did nothing about the offense. Others were gross offenders, unrighteous, licentious, idolaters, adulterers, drunkards, revilers, homosexuals, thieves, avaricious robbers. Such trash, some of you used to be, writes Paul—some, not all, for the Jewish part of the congregation apparently took a different stance, at least outwardly. "But ye are *washed*, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. 6:11) You were baptized, Paul reminds them; you became holy, from being unholy, as you were before baptism. Not just "consecrated," as some of our new versions have it; that is too weak for "sanctified." "You have been acquitted," the Weymouth version correctly translates "justified." Weakly the New English Bible has it, "But you have been through the purifying waters, you have been dedicated to God." Paul appeals to them, "You have been baptized!" That should keep you from being like the sow that was washed returning to her wallowing in the mire; don't be dogs returning to your vomit! Washing is for ever! Ye are clean every whit!

—M. Galstad

CHANGE OF ADDRESS notices should be sent to the Business Manager. For uninterrupted mailing, if at all possible, address changes should be sent in at least four weeks in advance.

“Page Seventeen”

Page seventeen is being written at ILC as our seventeenth school year begins. Can it be so long ago that the little school on the prairie opened its doors to a few dozen high school students, a handful of collegiates who attended both Mankato State College and ILC, and the Seminary that held its classes in the basement of Immanuel Church? How time flies, and how fast the pages have been filled!

Sixteen pages have been imprinted with what is now history, and page seventeen stands before us, still pure, clean, and blank. How we would like to prescribe the sort of history we want written this year! How we pray for its imprint to be free of blot or blemish!

The first sentence on the page was recorded at the opening service on Monday, August 25th, as Mr. Michael Buck was inducted into the teaching ministry at ILC. The Rev. H. C. Duehlmeier led the assembly to discover that Colossians 2:6-8 points the way for our new school year: “Why are we here?—not to be robbed of our faith, but to be filled with the one true and saving wisdom.”

One hundred sixty-nine students have registered this year and are attending to their portion of page seventeen, to “bring a record that befits the life of a redeemed child of the heavenly Father.” There are 118 high school students, 44 collegiates, and 7 Seminarians, bringing our total very close to last year’s starting level of 173.

In his opening chapel address, Pres. C. M. Gullerud offered the comparison: As with Job, who wanted his experiences to be recorded permanently (ch.19:23-27), so our faculty and student body know that page seventeen will spell out a message of grace unbounded, with joy and peace through the forgiving Word of the Gospel of Jesus Christ. As this truth is imprinted upon our hearts and minds the inscription of our deeds and works of this year will breathe . . . the spirit of glorious exultation which says:

Praise to God, Immortal praise,
For the love that crowns our days;
Bounteous Source of ev’ry joy,
Let Thy praise our tongues employ;
All to Thee, our God, we owe,
Source whence all our blessings flow.

President Gullerud also announced that ILC expects soon to be permitted by the County Board to go ahead with construction of the new girls’ dormitory. Because of a restriction in a recent County zoning ordinance, there has been an unwarranted delay in acquiring the necessary building permit, but that will be adjusted by September 16th, thus permitting us to proceed. Page seventeen awaits the inscribing hand of the Lord, as do we.

Notes from ILC calendar: No classes on Oct. 16-17 for Teachers’ Conference. During the week of Oct. 27-31 a series of Reformation chapel services will be conducted and recorded on tape.

—P. R. Koch

Expansion at ILC

When a person hears the phrase "expansion at ILC," he perhaps envisions the new dormitory rising to meet the needs of the ever-growing student body. As you read this, the delay because of the rezoning problem is likely ended and there should be something concrete to visualize.

"Expansion at ILC" may also lead a person to visualize an ever-longer line of students streaming onto the ILC campus with the opening of the new school year. And indeed, preliminary reports seem to justify the expectation of another record enrollment, and with the completion of the new dormitory there will be room to go even higher.

But there is another phase of expansion going on at ILC which may not be so apparent to many. That is the expansion which is quietly taking place through the Spirit's own building program in the hearts and minds of the students. To help the reader visualize such spiritual expansion, we quote from an article written by one of the students for the May 1975 issue of the school paper, *The Beacon*:

... "As the school year comes to a close and I have experienced my first year in college away from home, I feel the need to tell others of a school, a church, and a city which have become a wonderful part of my life.

"Our campus at ILC is beautifully landscaped with towering pine trees and a flowing creek behind Ingram

Hall. Yet there is a deeper kind of beauty at ILC which is far more important than physical beauty. There is a special closeness between students and professors and between fellow students and fellow professors. The students and professors are indeed 'different' from other students and teachers of a public or private school. I am not trying to say that there are no conflicts or problems which may cause difficult or embarrassing situations, because where there is sinfulness there can be no peace. Yet where there is God, there is a way to peace. We have at ILC a bond which ties us all together and that bond is Christ, the Savior of all the world.

"There are not enough words to explain how I feel toward the friends I have made and the people I have met. Attending church, school and chapel with them, and even sharing a dormitory with many of them, brings Christian friends closer together. Small arguments between us are usually settled by a few kind words, a smile or perhaps a chapel address. To have one Christian friend is a blessing, but to have numerous friendships with fellow Christians is one of God's greatest blessings to me.

"Just as David prayed in Psalm 139: 23-24, 'Search me, O God, and know my heart; try me, and know my thoughts; And see if there be any wicked way in me, and lead me in the way everlasting,' so do I pray that He

leads me. My life is in God's hands, that is evident. He blessed me with the opportunity to attend Immanuel Lutheran College, a sure sign that He is leading me and many other Christians in the way everlasting."

Isn't this evidence of spiritual expansion? And isn't this really the ultimate expansion all of us are working and praying for with all of our external expansion at ILC—that

more might have this special opportunity for such growth in grace and in the knowledge of our Lord Jesus Christ. Let this student's expression of gratitude serve to encourage each of us to an expansion of our efforts toward the external expansion at ILC.

*The Publicity Committee
for ILC Expansion*

Announcements

Minnesota Conference

The Minnesota Delegate Conference will be held Oct. 26, 3:00 P.M., at Faith Lutheran Church, New Ulm, Minn. Agenda: "The Sin of Homosexuality," G. Barthels; "Transcendental Meditation," R. Wehrwein; Coordinating Council reports. Announce to the host pastor: G. Sydow, 22 N. State St., New Ulm, MN 56073.

—J. Gurgel, secretary

Installations

On July 6, 1975 Pastor Keith Olmanson was installed as assistant pastor of Immanuel Lutheran Church of Mankato, Minnesota. He will fulfill these duties in addition to his responsibilities as pastor of Faith Congregation of Nicollet, Minnesota.

On August 24, 1975 Dean Carstensen and Miss Annette Heinze were installed as teachers in the grade school of Immanuel Lutheran Congregation of Mankato, Minnesota. Mr. Carstensen will also serve as principal of the grade school.

These installations were performed by the undersigned under the authority granted by President E. Albrecht.

Robert A. Reim

Treasurer's Report

July 1, 1975—September 1, 1975

RECEIPTS:	AUGUST	TO DATE
Offerings	\$ 8,240.75	\$ 26,616.77
TOTAL RECEIPTS	\$ 8,240.75	\$ 26,616.77
DISBURSEMENTS:		
Retirement Benefits	825.00	1,650.00
Capital Investments	1,390.00	3,311.48
General Administration	270.47	863.36
Missions & Administration	6,524.11	13,433.24
Immanuel Lutheran College	5,826.50	11,653.00
TOTAL DISBURSEMENTS	\$14,836.08	\$30,911.08
CASH DEFICIT FOR PERIOD	(-\$ 6,595.33)	(- 4,294.31)
CASH BALANCE, JULY 1, 1975		27,242.49
CASH BALANCE, SEPTEMBER 1, 1975		\$ 22,948.18
I.L.C. EXPANSION FUND RECEIPTS	\$ 928.79	\$137,199.97

Respectfully submitted,
Lowell R. Moen, Trustee's Treasurer

COMPARATIVE FIGURES

BUDGET OFFERINGS NEEDED	\$19,652.00	\$ 39,304.00
BUDGET OFFERINGS RECEIVED	8,240.75	26,616.77
DEFICIT	(-11,411.25)	(-\$ 12,687.23)
BUDGET OFFERINGS, 1974-1975	\$10,763.60	\$ 22,329.23
DECREASE, 1975-1976	(- 2,522.85)	
INCREASE, 1975-1976		\$ 4,287.54

139.018 .9699 94541
SCHALLER, PAUL REV MRS
20864 HAVILAND AVE
HAYWARD CA

94541