

Lutheran Spokesman



INDEPENDENCE DAY

Rejoice in the religious freedom that God allowed America to have when on: July 4, 1776 the declaration of independence was signed.



Church of the Lutheran Confession

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What You Can Do For Your Country



Earlier this year my family and I got the chance to see replicas of the Nina, Pinta, and Santa Maria while these ships were in Galveston, Texas on a tour of American ports, thus marking the five hundredth anniversary of the discovery of the New World.

I was in awe of Columbus and his men who set out across the Atlantic in small vessels in a time when many thought it possible to sail off the edge of the world. But even more impressive than the feat itself is the series of events set in motion by the voyage of Columbus—the migration of Europeans to the New World, and the birth of our nation.

For Christians this anniversary year should be a time to remember thankfully what God has given us in this country, especially the freedom we have had here to worship God and spread the Gospel of Jesus Christ.

This anniversary year is also a time for us to ask what we as Christian citizens can do for our country. We know that God Himself has established civil authority. "The powers that be are ordained of God" (Rom. 13:1). It is God's will that His children be obedient and helpful to civil government (always remembering that God is the highest authority).

Prayer

The most helpful thing we can do is to pray for those in authority in our government. This is something we can do with the confidence that it is the will of God. Paul wrote to Timothy: "I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority." Such prayers are for our own welfare, "that

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we may lead a quiet and peaceable life in all godliness and reverence (I Tim. 2:1,2).

We ought to pray for those in authority, not just in our personal devotions, but especially in our worship services, for when Paul wrote these words, he was giving instructions about congregational life.

This is why the general prayers in our hymnal include petitions for those in authority. "Grant also health and prosperity to all that are in authority, especially to the President and Congress of the United States...." Another book of general prayers for every Sunday of the church year invariably includes a petition for our nation and our leaders. Since our Lord Himself specifically commanded that such prayers be offered, petitions about government should not be omitted in order to shorten the "General Prayer" in the Sunday service.

Now much of what those in authority in our country are doing is truly deplorable these days. Instead of protecting the unborn, our laws now protect those who kill the unborn. Instead of encouraging and strengthening families, our laws often encourage divorce, illegitimate births, and sexual promiscuity. When we see the widespread corruption and low moral values practiced by our representatives we may be tempted to despair concerning them. We know that we are powerless to change hearts or to replace corrupt leaders with good ones. But when we pray for our elected representatives, we put things in the hands of God who has both the wisdom and the power to do what we cannot do.



The Voting Privilege

Another important thing we Christians can do for our country is to fulfill our responsibilities as citizens. These may include serving on a jury or even running for office.

One responsibility much neglected in our country is voting. It takes time and effort to vote intelligently, and there is so much about political campaigns that is distasteful and annoying, so it is tempting to ignore the whole business. But we should think of voting as a responsibility, not just as a privilege we can take or leave.

Our church body and our congregations rightly do not participate in political campaigns, and our pastors do not endorse candidates from the pulpit, because choosing a candidate to vote for is a matter of wisdom and judgment, not a matter of doctrine.

But our Christian faith does and should influence our choices in the voting booth. As Christians we will want to do more than automatically support our party's choice or vote our pocket books. We will be concerned about whether our representatives are decent men and women who will uphold and foster what is right, not just what is on top in the opinion polls. This is far more important than where a candidate stands on energy

policy, or the farm program, or any other matter of personal importance to us.

The blessings we have enjoyed in our country come from God. If we are

to continue to enjoy them, it is to God that we need to look. And we need to recognize the role that He would have us play as His children living in this country.

—J. Klat



“Righteousness exalts a nation, but sin is a disgrace to any people” (Prov. 14:34).

Gems From Proverbs



Our nation has problems. Serious problems. Financial. Social. Crime and punishment. Health. Welfare. Education.

And we all know who's to blame. The President. Congress. The leaders.

That this opinion is widely held to be fact can be readily seen in the way the candidacy of a Washington “outsider” will take off almost overnight. But can the blame for our nation's ills really be laid at the feet of our elected leaders? If truth be told, the destructive ideas and attitudes found among the elected are just as common—and destructive—among our nation's citizens.

* Politicians look to gambling for government income—instead of working to cut expenses or to educate citizens to the reality that taxes are necessary to pay for the services they demand. And the

people—also looking for income without having to work for it—greedily buy up the lottery tickets offered.

- * Legislators are criticized for law-making that lines their own pockets—by constituents who want bills passed that will line theirs.
- * Leaders lie to people who demand an honesty from their elected officials which they themselves don't practice in business or personal dealings.

We have all reaped countless blessings from God through the type of government established in these United States. But now is the time to remind ourselves and our neighbors that with the blessing of our democratic republic God also gives the individual citizen a high degree of responsibility—responsibility for the kind of nation America turns out to be.

Or to put it another way, the righteousness of citizens in a country like ours will quickly have a direct effect on the nature of the nation as a whole: *“Righteousness exalts a nation...”*

Therefore, let us each...

- * Demand of ourselves the kind of honesty, farsightedness, and

concern for all that we expect of our elected officials.

- * Put the kind of time and thought and commitment into our responsibilities as citizens that we expect our leaders to put into theirs.
- * Do the work necessary to be an informed voter and then vote with a view to what will be best for the country and most of its people, rather than simply trying to figure out what will benefit us the most personally.

Finally, let us never forget that while people can be convinced that civil righteousness is to their benefit, that righteousness which has the good of others at heart must flow from the heart. And righteousness willing to sacrifice self for others comes from knowing Him who sacrificed Himself that we might be righteous in the sight of almighty God.

—W. V. Schaller



The Gospel, the Power of God— Studies in Romans

UNITY OF FAITH DOES NOT MEAN UNIFORMITY OF FAITH

The Holy Spirit has created a unity of faith through the power of the Gospel. All believers are united in the body of Christ. The believers are urged to “make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit—just as you were called to one hope when you were called—one Lord, one faith, one baptism, one God and Father of all” (Eph. 4:3-5). Paul appealed to the Corinthian church which was being troubled by personal divisions and quarrels “that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought” (I Cor. 1:10). Later in Romans 16 the apostle urges the Christians to avoid those causing “divisions and offenses contrary to the doctrine which you have learned.”

Differences Of Faith

All of us should highly treasure the unity of faith we enjoy within our congregations and the Church of the Lutheran Confession and the Holy Christian Church. We should also realize that this unity of faith does not involve a lockstep uniformity of faith. In Chapter 12 of Romans the Holy Spirit stresses the variety of gifts that is given to the members of the body of Christ. Each believer has been given different gifts and these different gifts serve to further the unity and the health of the church. Each believer has different levels of understanding and application of the principles of the Gospel in his life. Even in our own lives there are times when we are weak and times when we are strong because of the warfare between the flesh and the Spirit.

United In Christ

In chapter 14 the apostle deals with the fact that there are differences of faith in regard to disputable matters. Note very carefully that Paul is talking about areas of our faith-life which are in themselves neither right or wrong. He is talking specifically about differences of conviction concerning food and drink and the observance of holy days. Much of the tension arose between Jewish Christians raised under the Old Testament law and Gentile converts. In Rome one person could eat anything in faith. The other person's religious scruples only allowed him to eat vegetables. One person could worship Jesus on any day of the week. The other person's convictions made him think one day was more sacred than another.

It is interesting to note that the person weak in faith would appear to be more religious. Jesus himself was considered a drunkard and glutton and a sinner by the Pharisees because of His lifestyle. There is in historical Lutheranism a strain of pietism. This pietism is very concerned about outward conduct in areas neither commanded nor forbidden by God. The pietist is more timid and circumspect and inhibited in his life. There is in this outward pietism an appearance of godliness. The apostle, however, refers to these as weak in the faith. Their consciences are bound by all kinds of inhibitions and rules of behavior. The kingdom of God does not consist of outward things like eating and drinking, but of "righteousness, peace, and joy in the Holy Spirit" (v. 17).

These differences in faith are not to destroy the unity of faith the Spirit has created through the Gospel. Paul warns the person who has pangs of conscience not to pass judgment on the strong brother whose robust faith looks dangerous to the timid. The weak brother sees this strong freedom as religious indifference and a disregard for the dangers lurking in such uninhibited freedom. Paul reminds the weak brother that he has no reason to worry and no right to judge. "Each of us will give account of himself to God" (v. 12).

Paul then speaks to the person whose faith is robust and strong. "Do not destroy your brother for whom Christ died" (v. 15). Those strong in the faith are urged to accept the weak brother without riding roughshod over his misguided opinions. To misuse freedom with no regard for the weaker brother is to live contrary to the love of Christ. "It is better not to eat meat or drink wine or to do anything else that will cause your brother to fall" (v.21). The strong are to find their example in Jesus Christ and His cross.

The church needs to realize that Jesus' love and the cross have spanned greater differences than the petty differences which become irritants in our common faith-life. We enjoy a unity of faith through the Gospel. This unity of the Spirit is produced and founded on the Word of God. As a church body which takes seriously God's command to avoid those teaching contrary to His Word, we need to realize that our Spirit-produced unity of faith does not involve a uniformity of faith in each

of us. Our differences of faith, weak or strong, emphasize the miracle of our unity in Christ. We are united in Christ by the power of the Spirit. Our unity is not a unity of outward conformity but a unity of Spirit and faith.

“May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus, so that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ” (Rom. 15:5).

— J. Schierenbeck



WHY CLOSE COMMUNION?

At this Lutheran congregation our practice has always been to have **Close Communion**, that is, we do not serve the Lord's Supper on a “come one, come all” basis. Frequently visitors to our services do not understand this. They sometimes feel excluded or even insulted. Because we are concerned about your feelings and we want to be understood, please take a few moments to read about why our celebration of Communion is “close.”

I. It is “close” because of Jesus' teaching and example.

Different people have different views on just what is happening when the Lord's Supper is celebrated. Some feel that it is a commemorative meal and nothing more; they see in the bread and wine mere symbols of

Christ's suffering and death. However, when our Lord first gave His supper to His disciples, He told them exactly what they were receiving.

“And as they were eating, Jesus took bread, blessed it and broke it, and gave it to them and said, ‘Take eat; this is My body.’ Then He took the cup, and when He had given thanks He gave it to them, and they all drank from it. And he said to them, ‘This is My blood of the new covenant, which is shed for many.’”—Mark 14:22-24

In our Communion service we believe that we are receiving Christ's true body and blood in, with, and under the bread and wine. No, the bread and wine do not undergo a physical change; however, Christ's body and blood are truly present—in a

miraculous way that we can't understand. By partaking of Christ's body and blood we receive added assurance of the forgiveness of our sins. It is a strengthening of faith that says Christ gave His body and shed His blood for ME personally." Since it is much more than mere bread and wine, of course we want to handle the sacrament according to God's command and biblical example. It is the **Lord's Supper**; it is not ours to do with as we please.

During His life here on earth, Jesus preached God's Word to everyone. When He commissioned His disciples He urged them to "Preach the Gospel to every creature" (Mk. 16:15) and to "Make disciples of **all nations**, baptizing them..." (Mt. 28:19). But when He instituted the Lord's Supper He included only His disciples, not the general public. In our services we would never presume to try to judge whether someone else is a true disciple of Jesus or not—after all, we have no way of reading a person's heart! All we have to go on is what people say they believe. We feel that it is very important to be aware of what each participant says he or she believes about the Lord's Supper, about Jesus Christ, and about His Word. It is the only responsible thing to do when handling Christ's true body and blood, and it is not something that can be done "on the spot."



“...given
for you...”



II. It is “close” because we don’t want to harm anyone.

Could this wonderful source of blessing, Christ’s true body and blood, be **harmful** for anyone? Sadly, yes. We learn this from the Bible:

“Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord’s body.” (1 Cor. 11:27-29)

Out of simple care and concern we feel the burden of doing what we can to insure that all who participate in our Lord’s Supper celebration are properly prepared. It would be the height of irresponsibility, we think, to say (in Jesus’ name), “Take, eat” when someone may not have had proper instruction in what is involved in this. We do not wish by our carelessness to cause anyone to bring a “judgment” upon himself. There is a real danger of this happening, if a person fails to make a distinction between the true body and blood of Christ and ordinary bread and wine. The Lord’s Supper is like a powerful, faith-sustaining medicine in that it can give such tremendous benefits—but it also has the potential for harm if misused. As such, the Lord would have us dispense it on a “prescription”

basis, not in the fashion of an “over-the-counter” medication.



III. It is “close” because in Communion we express true unity of faith.

The question may now be asked: “Why don’t we admit to Communion at least all those who profess to be Christians?” The answer: Scripture also shows us that those who approach the Lord’s Table together are thereby giving expression to a **common faith—in all parts of God’s Word—that unites them.**

“For we, being many, are one bread and one body; for we all partake of that one bread” (I Cor. 10:17). “Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment” (I Cor. 1:10).

When people commune together they are making a joint statement of faith. In many churches this statement is based on only a few general Christian doctrines. But in this congregation the common faith that we express is based on agreement concerning all of the teachings of the Bible. Before a person can say that he shares such a witness of religious truth, he must have knowledge of these beliefs.

To many this may sound proud and judgmental. “As if this church had

some sort of monopoly on truth!” We do not feel that we are the only people in the world who will be saved. We do not claim to be more wise or more holy than anyone else. We do not feel that we are more “deserving” to receive communion than other people—after all, **no one** is deserving! We are all sinners before God! We do, however, firmly believe that the Bible is what it claims to be: the very Word of God in all of its parts. We believe that the Bible is clear in what it teaches, and that all of its teachings are important. Finally, we believe that there must be a real unity with regard to God’s Word before such “oneness of faith” is expressed at the communion table.

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2 Tim. 3:16).

Delay Is Not Denial

By not inviting our visitors (of a differing confessional standard) to commune with us we are taking a serious risk. We risk leaving the impression that we are automatically marking them as being “not up to our standards.” That is not the message we are trying to convey! We are eager to share the Sacrament of the Altar



with those who share our faith. We are certain that once our visitors understand the reason for our practice they will want to get a detailed knowledge of what our beliefs are

before communing with us. So, we offer information along with the encouragement to prepare for the celebration. There may be delay. This is not denial.

(Note: The above article excluding the art work, is from a tract prepared by St. Stephan Lutheran Church, 300 Moorpark Way, Mountain View, CA 94041. Copies may be procured by writing to this address. The pastor is the Rev. Bruce Naumann.)

From July 1962—

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

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in the
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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*. (*Winfred Schaller, Jr.*)

LIGHTS AND SHADOWS. (*The following was included as comment on the text of Jeremiah 15:15-21—PGF*). ...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 beginnings, 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 away people 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. (*Egbert Schaller*)

What Is This Thing Called LOVE?—

LOVE IS NOT ARROGANT

Arrogance is closely akin to the bragging of the previous love note. Love is not "puffed up." Indeed, picture a bellows which is inflated with air—puffed up. It is the haughty spirit which precedes a fall, the sinful pride which goes before destruction (cf. Prov. 16:18).

We can't claim that our particular age has a corner on selfish behavior. It does seem, though, doesn't it, that fewer and fewer voices are raised against the forces of self-assertion and self-interest? The cult of selfishness requires that one's own self is first. It is to its core sinful pride.

It's one of those sins we think we might be able to get away with because who can really know the condition of one's mind or heart. Aha! The Lord knows. He is completely aware of how we overestimate our own abilities and accomplishments, how we think we're better than others and how their abilities and accomplishments do not quite measure up to ours, or how we can't even properly evaluate our own limitations, thinking that our judgment of a situation is the only correct one there is.

Look at the sad situation in Corinth where the apostles concluded that many were "puffed up"—arrogant.

There was arrogance in connection with their choice of preacher heroes at the expense of the Gospel. They had diminished the saving word in order to champion one of the agents of that word (cf. I Corinthians 4:6-18).

Some in the congregation had become "puffed up" in the way they had handled the problem of the incestuous man, evidently maintaining fellowship with one obviously impenitent (cf. I Corinthians 5:1-8).

And the apostle is concerned about the effects of knowledge without love, especially in the way people might deal with those in the congregation who are weak and lack understanding (cf. I Corinthians 8:1).

And it is not just the apostle Paul who warns about sinful pride. Ancient Israel thought its military invincible and is warned by the prophet

Jeremiah: "Your fierceness has deceived you, the pride of your heart, O you who dwell in the clefts of the rock, who hold the height of the hill! Though you make your nest as high as the eagle, I will bring you down from there, says the LORD"(49:16).

"Thus says the LORD: In this manner I will ruin the pride of Judah and the great pride of Jerusalem" (Jer. 13:9).

"A man's pride will bring him low, but the humble in spirit will retain honor" (Prov. 29:23).

The one thing that can release us from the grip of sinful pride: the Gospel of Jesus Christ. The forgiveness in Christ conveys a new insight and understanding about who we are. God is the One who determines and creates the terms on which man can live in harmony with Him. The power of His Gospel-word creates an appropriate pride, not in ourselves, but in what He has done for us. We can indeed consider the welfare of others before our own because we do not have a status stake in the outcome. Our status is already fixed and the future assured. We can simply share what gave us such an advantage.

"For this reason I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day" (2 Tim. 1:12).

—M. Sydow





1992 High School Class

“For lo, the winter is past, the rain is over and gone. The flowers appear on the earth; the time of singing has come, and the voice of the turtledove is heard in our land” (Song of Solomon 2:11-12).

1992 GRADUATION AT ILC

Indeed the time of singing has come...the student sounds have again disappeared from the campus and the birds have taken over with their varied strains by which they daily proclaim the handiwork of their creator God.

Perhaps the holy writer would not take it amiss if this twentieth century writer would add two of his favorites to the turtledove; the Baltimore Oriole and the Cardinal, along with their striking physical beauty, have provided much joy with their songs, adding to the chorus of daily splendor which God’s creatures bring us.

The students did their part to “make a joyful noise unto the Lord” as the final days of the school term came to an end. Following the traditional Class Day ceremonies, the

Spring Concert brought out the best in the band, the strings, and the choirs. Those in attendance would certainly echo the words quoted above: “...the time of singing has come.” The lovely anthems by the choirs gave emphasis to the thematic divisions of the concert: *Rejoice Evermore. Pray Constantly. In Everything Give Thanks. For this is the Will of God in Christ Jesus for You. (1 Thess. 5:16-18)*. The impact of the alumni joining the choirs for the last two anthems is becoming somewhat overwhelming. That must be what the holy writer had in mind with the words: “make a joyful noise unto the Lord.”

At the graduation service on Saturday Pres. John Lau addressed the assembly and the graduates in

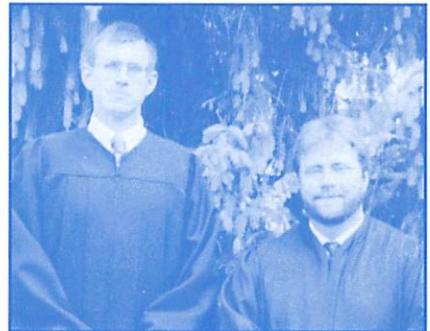
“...The impact of the alumni joining the choirs for the last two anthems is becoming somewhat overwhelming. That must be what the holy writer had in mind with the words: ‘make a joyful noise unto the Lord’...”



Enjoying The Moment, Three Of The College Grads: Michael Schierenbeck, Peter Gerbitz, Daniel Schierenbeck.

particular on the basis of Acts 4:13: “Now when they saw the boldness of Peter and John and perceived that they were uneducated and untrained men, they marveled. And they realized that they had been with Jesus.”

Using the theme “Being With Jesus” Pres. Lau applied the message to the various groups of graduates before him. He brought out the thought that being with Jesus presupposes action on the part of those who sat at His feet learning His Word of Truth. One would assume that there could be a degree of boldness taken for granted in those who enter the public ministry of preaching or teaching His Word. However, Pres. Lau explained that even the high school graduate who may find himself in some far-flung



Candidates For The Ministry: Joel Fleischer, Elton J. Hartmann.

technical college, many miles from the tall pines of Immanuel Lutheran College, is to be ready for that opportunity which the Lord may give. “Being With Jesus” equips one to be ready in whatever walk of life or situation one might be given the opportunity to tell of that great love of

LOUIE'S MANUMISSION

(The tradition of LOUIE, THE LANCER, the ILC mascot, is explained in part as follows: "...He makes his appearance in person every Class Day. He is a 'Silent Knight' who has his page read his yearly message to the students, faculty, and all other people engaged in work here. Louie's mythical steed is Hobkin." We give here but a sample of Louie's words on Class Day 1992.)

*You students, knowledge-packed thus far in life,
Let this not be the end of all your strife.
For wisdom ask, as Sol'mon, king of old,
And mark its worth which far surpasses gold.*

*Those leaving us, let this be e'er your quest:
To find in Christ the blessed, promised rest.
The earth and all its wealth a soul enslave,
But faith, however small, in Christ will save.*

*As races to its bed the setting sun,
So fades another school year just begun.
My hand grows weary and I near the end,
But hark! To all, I one last verse would send.*

*Before each here an untrod pathway lies.
Now as you go, cling to th' eternal prize.
Then, grand assembly, gathered 'fore my eyes,
Soon grander we will meet in yonder skies.*

Farewell to all! Good Hobkin, come! We ride!



The Alma Mater:

**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
OH LORD BLESS HER WELL
THUS MAY E'ER OUR ALMA MATER
BE IMMANUEL.**

God in Christ Jesus our Savior. Thankfulness for having been with Jesus will move one to gladly proclaim the good news of Jesus Christ, and not to shun those opportunities which the Lord may give to each of us.

Two students were graduated from the seminary department as candidates for the Holy Ministry (CRM): Joel Fleischer and Elton J. Hartmann. Two college students graduated with the degree of Bachelor of Science (BS) in education and were made available to the church to teach the lambs of Christ in His Christian Day Schools: Janelle Fleischer and Deborah Johannes. Seven college students graduated with the degree of Bachelor of Arts (BA), and three with the degree of Associate of Arts (AA). Twenty-four high school seniors were granted their diplomas.

All of the graduates would share the thoughts of the first stanza of the college hymn:

What God ordains is always good;
His will abideth holy.
As He directs my life for me,
I follow meek and lowly.
My God indeed in every need
Doth well know how to shield me;
To Him, then, I will yield me. (TLH 521:1)

—Prof. Robert Rehm



Happy
Birthday
AMERICA!

Clarification

On page 13 of the May 1992 issue of the *Lutheran Spokesman* appeared a statement that needs clarification: "According to ILC President John Lau the school has been barely passing inspections held by the Wisconsin Department of Health. Only the leniency of the individual inspector has allowed the facility to retain its 'legal' status."

The point is that ILC *has been passing* inspections, though no doubt barely. We in no way wish to suggest or imply that the inspection is not thorough and adequate. We are happy that the efficiency of our food service has been of sufficient quality to pass state inspection, even with the old equipment we have and the lack of equipment we should have.

I regret the term "leniency." The author of the *Spokesman* article summarized his material to me in a telephone conversation before publication, and I evidently missed the impact of the expression, for which I apologize.

—John Lau