



**STAND STILL**  
...  
**GO FORWARD**

**CHURCH OF THE LUTHERAN CONFESSION**

**16<sup>TH</sup>**  
**CONVENTION**

**JULY 9 - 13, 1984**

**IMMANUEL LUTHERAN COLLEGE**

**OUR ANNIVERSARY MEMORIAL  
TO THE LORD**

**by Egbert Albrecht**

**ESSAY**





This 16th convention of the Church of the Lutheran Confession assembled here on the beautiful campus of Immanuel Lutheran College is an anniversary convention. It was twenty-five years ago that Immanuel Lutheran College was founded. Next year, God-willing, we shall celebrate another anniversary, the 25th anniversary of the Church of the Lutheran Confession. Immanuel Lutheran College was conceived and born in Mankato, Minnesota, in 1959. The constituting convention of the Church of the Lutheran Confession was held at Watertown, South Dakota, in August of 1960, and recessed to a second convention at Sleepy Eye, Minnesota, in January of 1961.

The theme for this 1984 convention was chosen from one of the outstanding events in all history, the deliverance of the Children of Israel from slavery in Egypt, particularly their escape from Pharaoh and his host at the Red Sea. When the Children of Israel found themselves hopelessly trapped at the Red Sea, Moses said to them: STAND STILL, AND SEE THE SALVATION OF THE LORD. Thereupon the Lord commanded Moses: SPEAK TO THE CHILDREN OF ISRAEL, THAT THEY GO FORWARD. (Exodus 14:13.15) It is the first of these statements that will be considered in this essay.

It is customary among us to celebrate anniversaries. Since this is the 25th anniversary of the founding of Immanuel Lutheran College, thanks and praise to the Lord for this school should abound among us. Perhaps we will express our thanks and praise by voting a special project of some kind, or by gathering a special thank offering. But first of all, it is important to recognize what the Lord has done among us. We can do this by recalling some of the events that unfolded into the establishment of Immanuel Lutheran High School, College, and Seminary. The Lord established this school for the purpose of glorifying His name, for filling His Church with well-indoctrinated young people, and for preaching and teaching the saving Gospel for the salvation of many sinners. Let our memorial to the Lord first of all be a thankful remembrance of what He has done among us, a monument of words to His grace. Special projects and offerings may follow, if the convention so desires, but with our convention theme in mind--STAND STILL, AND SEE THE SALVATION OF THE LORD, let us--

First, recall the Lord's marvelous deliverance at the Red Sea, and then  
Secondly, recall His gracious dealings with us in the Church of the Lutheran Confession. May these words here written also serve as--

#### OUR ANNIVERSARY MEMORIAL TO THE LORD

##### I

#### The Lord's Marvelous Deliverance At The Red Sea



### The Beginning of the Exodus

There were two nations living in the land of Egypt. One was native to that land, a people of great power and prestige in the Old Testament world---the Egyptians. The other nation were the Hebrews, descendants of Abraham, God's chosen people. This nation was really only one family when it came into Egypt, the family of Jacob, numbering about 250 people, but it developed over a period of 430 years into a nation of about two million. The family of Jacob moved to Egypt when a severe famine swept through northern Africa and the Middle East, striking Canaan also. Jacob's son Joseph had been elevated by the Lord to second in command of all Egypt under Pharaoh. This opened the door for Jacob and his family to come to Egypt during the famine. After Joseph's death and in the years that followed, when other Pharaohs ascended to Egypt's throne, this compatible relationship between Egyptians and the Hebrews changed drastically. Because the population of the Hebrews increased dramatically through the years, they began to be considered a threat to Egyptian security, and steps were taken to remove that threat. One method was to enslave God's people and make their life miserable. It was then that the Lord raised up Moses to deliver them. That delivery is recorded in the Book of Exodus.

Except for television coverage of refugees fleeing their homes, carrying what little they could as war threatened them, we have never seen an exodus. Certainly no exodus ever matched the departure of God's people from Egypt. It came about when the Lord killed the firstborn of all Egyptian families, including Pharaoh's family, plus the firstborn of all cattle. It happened on one special night, the night of the first Passover celebration, and when it did, Pharaoh summoned Moses and Aaron and said, RISE UP, AND GET YOU FORTH FROM AMONG MY PEOPLE, BOTH YE AND THE CHILDREN OF ISRAEL: AND GO, SERVE THE LORD, AS YE HAVE SAID. (12:31)

Thus the exodus began. The Children of Jacob left their humble dwellings in Goshen, which were still stained with the blood of Passover lambs painted on the doorposts. This blood had been a sign to the Angel of Death that the inhabitants were God's chosen people and he passed over their homes and spared their firstborn. This night of death, however, devastated the hearts and homes of the Egyptians, and whereas Pharaoh had refused to let God's people go after the nine other plagues that God sent upon them had been removed, now he and all Egypt were anxious to have the Hebrews be gone. He told Moses and Aaron, TAKE YOUR FLOCKS AND YOUR HERDS...AND BE GONE. And so they left. They took their kneading troughs and dough, plus other possessions. They also carried out silver and gold, and clothing from the Egyptians---in a sense, pay for all their slave labor, because the Lord gave them favor in the sight of the Egyptians. THEY SPOILED the Egyptians and left.

That night the whole host of Israel was on the move toward the place of rendezvous



--a place that had been prearranged--called Succoth. They were leaving the land that had once been a haven to Jacob and his family during a famine, but had long since turned into a land of slavery. If you had asked them where they were going, not one of them could have given you a definite answer except to say, "Back to the Promised Land." AND THE CHILDREN OF ISRAEL JOURNEYED FROM RAMESSES TO SUCCOTH, ABOUT SIX HUNDRED THOUSAND ON FOOT THAT WERE MEN, BESIDE CHILDREN. AND A MIXED MULTITUDE WENT UP ALSO WITH THEM: AND FLOCKS, AND HERDS, EVEN VERY MUCH CATTLE. (12:37-38) From all parts of Goshen they converged on Succoth, a sort of central meeting place. Even some Egyptians had joined them, apparently because they had seen the signs and wonders that God had wrought in their midst for the sake of the Children of Israel. The exodus was sudden, yet orderly. The Lord brought them out HARNESSED, which means in ranks. Very likely the organizing of this great exodus was planned ahead of time.

One thing in particular is noted. AND MOSES TOOK THE BONES OF JOSEPH WITH HIM. (13:19) This was not a last minute effort to put things together. This was an expression of faith. Centuries before, God had promised Abraham that the Savior of the world would be born of his family, and that his descendants would possess the land of Canaan forever. Jacob knew and believed that promise. So did Joseph, and therefore Joseph told his brothers: I DIE, AND GOD WILL SURELY VISIT YOU, AND BRING YOU OUT OF THIS LAND UNTO THE LAND WHICH HE SWORE TO ABRAHAM, TO ISAAC, AND TO JACOB...GOD WILL SURELY VISIT YOU, AND YE SHALL CARRY UP MY BONES FROM HENCE. (Genesis 50:24-25) Those words of Joseph were so well known and so carefully transmitted from one generation to another while the Children of Israel lived in Egypt, that Moses quotes Joseph exactly: GOD WILL SURELY VISIT YOU: AND YE SHALL CARRY UP MY BONES AWAY HENCE WITH YOU. (13:19) For years the coffin with Joseph's body stood ready to be carried back to the Land of Promise and be buried in Shechem. (Joshua 24:32) It was this very command of faith which won for Joseph his place in that list of believers that stands out so prominently in the Epistle to the Hebrews, chapter 11. BY FAITH JOSEPH, WHEN HE DIED, MADE MENTION OF THE DEPARTING OF THE CHILDREN OF ISRAEL: AND GAVE COMMANDMENT CONCERNING HIS BONES. (Hebrews 11:22) It was not his refusal to be enticed by Potiphar's wife, nor his skill in managing Egypt's resources during the seven years of drought, but this command concerning his burial in the land of Canaan that qualified him for a place in the Hall of Faith. He knew that one day the Lord would bring his family back to Canaan, to the land He had promised to Abraham and his descendants. That time had come. Moses took the bones of Joseph with him.

That night there were approximately two million Hebrews on the move, leaving Goshen where they and their forefathers had lived for 430 years. Their homes, with many of their personal possessions too heavy or large to carry, stood empty because the Lord was delivering His chosen people from their oppressors.



### The Route of the Exodus

The Promised Land lay to the northeast. The most direct route to it lay along the coast of the Mediterranean Sea. This was very likely the route by which Jacob and his family had come into Egypt 430 years earlier. So, while the Egyptians were grieving over the loss of their firstborn, their Goshen slaves were making their exodus. The Children of Israel spent the first night at Succoth, their rendezvous point. From here it was possible for them to take the road that led directly to Canaan. BUT GOD LED THE PEOPLE ABOUT, THROUGH THE WAY OF THE WILDERNESS OF THE RED SEA. (13:18) The Lord, who caused Pharaoh to set them free, now directed their course for them. He was their Deliverer. He knew that if His people took the northeast route, they would come into conflict with the Philistines. He knew that they were not ready for this, since they had no weapons, nor any experience in military activities. So the Lord led them a different way. GOD LED THEM NOT THROUGH THE WAY OF THE LAND OF THE PHILISTINES, ALTHOUGH THAT WAS NEAR: FOR GOD SAID, LEST PERADVENTURE THE PEOPLE REPENT WHEN THEY SEE WAR, AND THEY RETURN TO EGYPT. (13:17) Instead, the Lord led them to the south. AND THEY TOOK THEIR JOURNEY FROM SUCCOTH, AND ENCAMPED IN ETHAM, IN THE EDGE OF THE WILDERNESS. (13:20) And from here on the Lord did something really special; He gave His people a visible sign of His presence among them. AND THE LORD WENT BEFORE THEM BY DAY IN A PILLAR OF CLOUD, TO LEAD THEM THE WAY: AND BY NIGHT IN A PILLAR OF FIRE, TO GIVE THEM LIGHT: TO GO BY DAY AND NIGHT. HE TOOK NOT AWAY THE PILLAR OF THE CLOUD BY DAY, NOR THE PILLAR OF FIRE BY NIGHT, FROM BEFORE THE PEOPLE. (13:21-22)

As the exodus progressed, it had all the earmarks of being successful. The Hebrews had left Pharaoh and his taskmasters behind, they had completed the first leg of their journey, and now the Lord gave evidence of His presence among them in a most remarkable way. The fact that they were heading south instead of north seemed to be no cause for concern for them. The Lord's command to Moses shows how well He controlled the exodus. AND THE LORD SPAKE UNTO MOSES SAYING, SPEAK UNTO THE CHILDREN OF ISRAEL, THAT THEY TURN AND ENCAMP BEFORE PI-HA-HI-ROTH, BETWEEN MIGDOL AND THE SEA, OVER AGAINST BA-AL-ZEPHON: BEFORE IT SHALL YE ENCAMP BY THE SEA. FOR PHARAOH WILL SAY OF THE CHILDREN OF ISRAEL, THEY ARE ENTANGLED IN THE LAND, THE WILDERNESS HATH SHUT THEM IN. AND I WILL HARDEN PHARAOH'S HEART, THAT HE SHALL FOLLOW AFTER THEM: AND I WILL BE HONORED UPON PHARAOH, AND UPON ALL HIS HOST: THAT THE EGYPTIANS MAY KNOW THAT I AM THE LORD. (14:1-4)

When Pharaoh and the Egyptians had buried their dead, they suddenly realized that the Children of Israel were indeed gone, gone permanently. Pharaoh therefore took six hundred of his best chariots, his cavalry and infantry, and pursued them. He received word that the Hebrews were wandering aimlessly and in the wrong direction. To bring them back seemed an easy task. He would overtake them at the Red Sea and enslave them again. He would get his slaves back on the government work projects that had come to a



standstill, along with the gold and silver they had taken as plunder when they left.

AND WHEN PHARAOH DREW NIGH, THE CHILDREN OF ISRAEL LIFTED UP THEIR EYES, AND BEHOLD, THE EGYPTIANS MARCHED AFTER THEM: AND THEY WERE SORE AFRAID. (14:10) Suddenly the Children of Israel found themselves being pursued and realized that they were trapped. Before them was the Red Sea. To the west and to the south was mountainous desert. The only path open to them was the one they came by, the one now occupied by Pharaoh and his host. By following the cloud which the Lord used to guide them, they had come to this place of entrapment. Suddenly the joy and sweetness of being a free people turned sour; disappointment and depression surged through the camp. They cried to the Lord, but more in despair than in search of His help. They turned to Moses and in bitter complaint said: BECAUSE THERE WERE NO GRAVES IN EGYPT, HAST THOU TAKEN US AWAY TO DIE IN THE WILDERNESS?... FOR IT HAD BEEN BETTER FOR US TO SERVE THE EGYPTIANS THAN THAT WE SHOULD DIE IN THE WILDERNESS. (14:11-12) All that the Lord had done for them in the past, all His mighty miracles, were forgotten. Now they wished that they had never left Goshen. They would rather have died as slaves in Egypt than to be speared or trampled underfoot here in the wilderness.

Moses outwardly remained calm and gave no hint of being disturbed over the sudden change of events. When he spoke to the murmuring, disquieted people, he chose just the right words to calm them. FEAR YE NOT, STAND STILL, AND SEE THE SALVATION OF THE LORD, WHICH HE WILL SHOW TO YOU TODAY: FOR THE EGYPTIANS WHOM YE HAVE SEEN TODAY, YE SHALL SEE THEM AGAIN NO MORE FOREVER. THE LORD SHALL FIGHT FOR YOU, AND YE SHALL HOLD YOUR PEACE. (14:13-14) He assured them that the Lord was with them and that they needed to do nothing but watch, or as the Living Bible paraphrases these words correctly: DON'T BE AFRAID. JUST STAND WHERE YOU ARE AND WATCH, AND YOU WILL SEE THE WONDERFUL WAY THE LORD WILL RESCUE YOU TODAY. THE EGYPTIANS YOU ARE LOOKING AT---YOU WILL NEVER SEE THEM AGAIN. THE LORD WILL FIGHT FOR YOU, AND YOU WON'T NEED TO LIFT A FINGER. They wouldn't need to lift a finger! The Lord would deliver them.

While Moses calmed the fears of his fellowmen, his own heart was crying to the Lord for help. The Lord answered: WHEREFORE CRIEST THOU UNTO ME? SPEAK UNTO THE CHILDREN OF ISRAEL THAT THEY GO FORWARD. (GO FORWARD is the theme of the second essay to be read at this convention.)

The Lord commanded Moses to stretch forth his rod over the sea to divide the water so that the Children of Israel could pass through the sea on dry ground. He informed Moses that He would harden the hearts of the Egyptians so that they would go in after them, that He would gain glory through Pharaoh and his host. Then THE ANGEL OF GOD, WHICH WENT BEFORE THE CAMP OF ISRAEL, REMOVED AND WENT BEHIND THEM: AND THE PILLAR OF CLOUD WENT FROM BEFORE THEIR FACE, AND STOOD BEHIND THEM: AND IT CAME BETWEEN THE CAMP OF THE EGYPTIANS AND THE CAMP OF ISRAEL: AND IT WAS A CLOUD OF DARKNESS TO THEM, BUT IT GAVE LIGHT BY NIGHT TO THESE: SO THAT THE ONE CAME NOT NEAR THE OTHER ALL THE NIGHT.



(14:19-20) The cloud which gave light to the Hebrews left only darkness on the side of the Egyptians. It became a barrier between the host of Pharaoh and God's people all through the night.

Then in obedience to the Lord's command, Moses stretched forth his hand over the sea, a mighty wind came from the east and divided the water, dried up the bottom of the sea, and while the water stood like walls on either side of the dry area, the Children of Israel passed over to the other shore of the sea. Imagine, two million people with all their livestock and baggage passing through the sea in one night. It has been estimated that this pathway through the sea must have been at least a half mile wide or wider to accomodate so large a group. When the Israelites were safely reaching the eastern shore, the pillar of cloud rose and the Egyptians caught sight of them. The way across was still open, and so they pursued the Hebrews. Then the Lord TROUBLED THE HOST OF THE EGYPTIANS, AND TOOK OFF THEIR CHARIOT WHEELS. (14:24-25) When Pharaoh's host was struggling with equipment problems in the midst of the sea, and then realized that the Lord was fighting for His people, they tried to make a hasty escape. It was too late. The Lord commanded Moses to stretch forth his hand over the sea again, and as he did, the waters returned to their original condition and drowned Pharaoh and all his host. The water covered the chariots, horses,---all of Egypt's glorious military might. The Lord swept them into the sea and THERE REMAINED NOT SO MUCH AS ONE OF THEM ...THUS THE LORD SAVED ISRAEL THAT DAY OUT OF THE HAND OF THE EGYPTIANS: AND ISRAEL SAW THE EGYPTIANS DEAD UPON THE SEA SHORE. AND ISRAEL SAW THAT GREAT WORK WHICH THE LORD DID UPON THE EGYPTIANS: AND THE PEOPLE FEARED THE LORD, AND BELIEVED THE LORD, AND HIS SERVANT MOSES. (14:30-31)

STAND STILL, AND SEE THE SALVATION OF THE LORD! The Children of Israel could do nothing else but watch. And what a glorious deliverance they saw! It was the Lord's doing from beginning to end. The Children of Israel were by nature no different from the Egyptians. They were sinners also, like everyone else. One trait that became ever more evident among them was---they were a stiff-necked, disobedient, and murmuring people. It was only because of God's grace that they, in Abraham, had been chosen to be God's people. In His mercy He set them free from their misery as slaves in Goshen. In His faithfulness to all His promises, He preserved them so that in the fulness of time He might work a far greater deliverance, the salvation of all mankind. Through another death, not that of a heathen Pharaoh and his host, but through the death of His own Son He would save all men from a tyrant far worse than Pharaoh and a slavery more miserable than that of Egypt. He would save this whole world of sinners from Satan's bondage, from sin and death and eternal damnation. The freedom He by grace would provide for sinners would be eternal, in a heavenly Promised Land. The deliverance at the Red Sea was but a picture of that far greater deliverance to come.



### A Hymn Of Praise

When the Hebrews stood a delivered free people on the eastern shore of the Red Sea, and the tremendous excitement connected with it quieted down to some extent, the first thing that Moses did was to compose a hymn of praise to the Lord. Even though two million people were waiting for his further guidance and direction, Moses knew that his number one obligation was to prepare a song of triumph. This he did. THEN SANG MOSES AND THE CHILDREN OF ISRAEL THIS SONG UNTO THE LORD, AND SPAKE SAYING, I WILL SING UNTO THE LORD, FOR HE HATH TRIUMPHED GLORIOUSLY: THE HORSE AND HIS RIDER HATH HE THROWN INTO THE SEA. THE LORD IS MY STRENGTH AND SONG, AND HE IS BECOME MY SALVATION: HE IS MY GOD, AND I WILL PREPARE HIM AN HABITATION: MY FATHER'S GOD, AND I WILL EXALT HIM. (15:1-2)

Never had the Red Sea, or any sea, heard such a song. There were six hundred thousand men, besides the women and children, that made up the choir. Although their voices may not have blended with rehearsed precision, they sang this hymn of praise to the Lord. In Egypt their life had been full of misery and crying, not singing. We realize that they may have sung in the fields or at day's end when they came in from toiling under the hot Egyptian sun even as Negro slaves in our country often sang their spirituals to keep up their morale. But once the Children of Israel saw the Egyptians dead upon the shore and recognized what a glorious deliverance the Lord had given them, they sang this song. Moses had told them earlier: THE LORD SHALL FIGHT FOR YOU, AND YE SHALL HOLD YOUR PEACE. (14:14) The Lord's fight in their behalf was now finished and the victory won. Now they are no longer commanded to hold their peace, but rather to sing His praise.

Moses' song is the first song recorded in Scripture. Very likely Abraham, Isaac, and Jacob sang unto the Lord, and Noah and Enoch, also. But this is the first hymn recorded in the Old Testament. It is a lesson in praise for all believers. Portions or echoes of it appear no less than eight times in the Old Testament and once in the New Testament. It was interwoven with the life of God's people, and when they wanted to express their praise to God, they came back to this song again and again. David quoted it in three different Psalms. In Psalm 118 he used the very words of Moses: THE LORD IS MY STRENGTH AND SONG: AND IS BECOME MY SALVATION. Isaiah in chapter 12 did the same: JEHOVAH IS MY STRENGTH AND SONG, HE ALSO IS BECOME MY SALVATION.

The song of Moses tells of what God did for His people, and what He would continue to do in the future, namely, bring them into the Promised Land. Not one word of the Song speaks of Moses, Aaron, or Miriam, or anyone else. It glorifies the Lord. The Song also expresses a mighty certainty of faith, for it says clearly: THE LORD IS MY STRENGTH AND SONG, AND HE IS BECOME MY SALVATION. HE IS MY GOD, AND I WILL PREPARE HIM AN HABITATION: MY FATHER'S GOD, AND I WILL EXALT HIM. Imagine what a memorable moment that was in Israel's history!



As we gather here in convention and take note of the 25th anniversary of Immanuel Lutheran College, we have been asked to STAND STILL, and see what the Lord has done for us. This same Lord who delivered Israel has graciously established in our midst a high school, college, and seminary. Moses responded to Israel's deliverance and sang: I WILL EXALT HIM. So we, too, want to exalt the Lord. But He is already exalted. How can we sinful human beings make Him more exalted? We cannot, except in the eyes of our fellowmen. We can tell others what great things the Lord has done for us, especially how He redeemed us with His own blood and made us His own. We can tell them how He was with us through the years when our Church of the Lutheran Confession was founded, and how He gave us this school so that our young people might be instructed in His Word, taught to glorify Him with a Christian life, and trained to preach and teach His saving Word. Through all of this He is glorified!

## II

### The Lord's Gracious Dealings With Us In The Church Of The Lutheran Confession

#### The Need For Christian Higher Education

Our anniversary memorial to the Lord must include more than a remembrance of His mighty deliverance of Israel at the Red Sea. It must also include a remembrance of His gracious dealings with us in the Church of the Lutheran Confession, particularly in creating in our midst Immanuel Lutheran College.

Withdrawals from the Wisconsin, Norwegian, and Missouri Synods in protest to the false practice of fellowship in those church bodies began as early as 1956. Although they continued here and there through 1957 and 1958, in 1959 and 1960 they increased significantly. Pastors, teachers, congregations, segments of congregations, and individual laymen felt conscience-bound to leave their church bodies to avoid error and the support of error. Many of those who withdrew kept in touch with each other and began to meet in free conferences, then formed an Interim Conference, and finally organized the Church of the Lutheran Confession. The history of this early movement and the difficulties that faced those who were a part of it is portrayed in the essay that was presented to the 10th anniversary convention of the Church of the Lutheran Confession by Pastor Maynard Witt, entitled TEN YEARS OF GRACE. In 1978 President C. M. Gullerud presented an in-depth account of the HISTORY OF THE CHURCH OF THE LUTHERAN CONFESSION to the CLC Teachers' Conference. In 1981 Pastor Gilbert Sydow, at the request of the Board of Education, prepared a history of our Church of the Lutheran Confession for use in congregations, particularly in our Christian day schools. This booklet, THIS IS YOUR CHURCH, has been widely used among us and is a much-appreciated history of how the



Lord guided both the gathering and the formation of a new church body. All three of these records are valuable sources of information concerning our beginnings as a synod. Those who lived through the early years of the Church of the Lutheran Confession and were involved in the adoption of its confessional statements and its organization remember how many, many hours were devoted to the careful wording of those statements and the cautious efforts that went into organization.

In January, 1960, those who were a part of the Interim Conference met in Mankato and devoted most of the afternoon of January 15th to a discussion of Christian higher education, a subject of great concern to them. Since their withdrawal from their former synods, they suddenly found themselves without any school of Christian higher education to which they could send their young people, or in which they could prepare future pastors and teachers. They needed to find a way to provide such an education, but they were helpless to do anything. They were still unorganized; had as yet not adopted a constitution; were unincorporated and therefore unable to hold title to property; and their confessional statements, to which they had given priority over all else, were still in the state of being finalized. They needed and greatly desired a school that could provide Christian higher education for their children, but there was no way they could start one. It was time for them to STAND STILL AND WATCH THE LORD!

Immanuel Congregation at Mankato, where the conference was held, had withdrawn from the Wisconsin Synod three years earlier, in October of 1956, and was operating a Christian day school with an enrollment of 130 students. Immanuel Congregation seemed to offer the only hope of finding a solution to this problem. The members of the Interim Conference represented a scattered group of far-flung, small churches, but Immanuel was well-established and might find a way of solving this problem both for their own young people and for others in the fellowship of the Interim Conference.

#### The Role of Immanuel Congregation

When the voters of Immanuel Congregation met on April 3, 1959, they were advised by their pastor, Gordon Radtke, of this great need within the Interim Conference. He also explained that their own use of Bethany College could soon become unsuitable, that many of their young people were already asking where they could go on to school, and urged that some planning by the congregation to meet this situation be given immediate attention. He also reminded them that there was a building available for school use, and that the major portion of the cost of a school could be met by student tuitions. The voters responded by appointing a fact-finding committee and instructed that committee to report to the next meeting of the congregation on the operation of a high school college, and seminary.

That next meeting was held on May 25, 1959. The great need for a school was a-



gain discussed, including the fact that a school building was available, and that there were teachers on hand who could be called into service. The fact-finding committee then presented its report in the form of five resolutions for consideration and adoption. All five of these resolutions were adopted. Since they show how Immanuel Congregation was involved in the origin of Immanuel Lutheran College, they are quoted here in full. The voters resolved:

1. That Immanuel congregation recognize the present need for the Christian higher education of her young people, especially the training of pastors and teachers, and therefore give her blessing to the proposed project of a high school, college courses, and a seminary. The congregation will support this project with her prayers.

The congregation, like the Interim Conference, gave expression to the growing need for Christian higher education and prayerfully sought to solve that need. The congregation, unable to promise or provide financial backing for the project, did resolve to give its blessing to it and encouraged active participation of all who were interested in beginning a high school, college, and seminary. When the Interim Conference met in Mankato again the next January, it was reported that the school was under way, and that Immanuel Lutheran College was a corporation operated by a Board of Control (trustees) from the membership of Immanuel Lutheran Church. The conference at once designated one-third of its Mission offerings to support and further their efforts. The Lutheran Spokesman immediately took up the cause of this school and in nearly every issue for the next two years, beginning in June, 1959, carried articles about this bold undertaking.

The ties between Immanuel Congregation and the fledgling school, as well as the ties between the Interim Conference and Mankato, grew rapidly stronger. The heads of boards and committees of the Interim Conference (later called the Coordinating Council) held their meetings in Mankato. Congregations of the Interim Conference sent their young people to this humble, yet much appreciated school that was developing in Mankato. Students of the school were housed in the homes of members. The school choir sang for festive occasions at Immanuel Church. The efforts of the Immanuel Lutheran College Board of Control were being richly blessed by the Lord. When this close relationship between the Immanuel Congregation and Immanuel Lutheran College later was loosened by the relocation of the school in Eau Claire in 1963, Pastor Radtke found it necessary to remind the members that "The congregation never assumed a responsible part in the founding, establishment, and operation of Immanuel Lutheran College," (but accomplished this by means of a Board of Control approved by and made up of members of the congregation) ... "It gave a verbal blessing upon the school and shared in assisting the school in its many problems." .... "Can the congregation feel wronged if the Church of the Lutheran Confession, now responsible for the school, has concurred by majority opinion that the school shall relocate to a more adequate and efficient campus?" Along with his well-



chosen words of consolation, he also urged Immanuel members to be thankful to God for permitting the school to be founded in their midst. To those who had labored from within the congregation to start the school, he encouraged a strong feeling of gratitude for having experienced first-hand "God's faithfulness and miraculous providence for His children." He also advised the young people of the congregation to count themselves fortunate to have had a Christian school such as Immanuel Lutheran College in their midst. He urged: "All in all, thankfulness for accumulated, treasured memories which belong alone to those who were blessed by this experience." (The Immanuel Lutheran Quarterly, January, April) Pastor Radtke then urged all members of Immanuel Congregation to join hands with the entire Church of the Lutheran Confession in bringing forth a thank-offering for the purchase of the new campus in Eau Claire.

2. (Be it resolved) That Immanuel Congregation consent to the use of the name, IMMANUEL LUTHERAN COLLEGE, for this proposed project in education.

In its third resolution the congregation authorized the drawing up of Articles of Incorporation limiting membership on the Board of Control to members of Immanuel Congregation, thus maintaining the supervision of doctrine and practice in the proposed institution.

3. (Be it resolved) That Immanuel Congregation instruct her fact-finding committee (deacons, the board of education, and teacher Martin Garbrecht) to draw up the necessary articles for incorporation of the proposed Immanuel Lutheran College, limiting board of control (trustees) to members of Immanuel Congregation, Mankato, thereby maintaining supervision of doctrine and practice in the college. The fact-finding committee should elect the first board of control.

The congregation then offered a slate of candidates from which the Board of Control could call its first instructors.

4. (Be it resolved) That Immanuel Congregation approve a slate of professors this evening and instruct the fact-finding board to do the electing and calling.

Next, the use of certain rooms in the church was made available for college and seminary classes.

5. (Be it resolved) That Immanuel Congregation approve use of the projection room in the church parlors as a seminary college class room for this coming school year. (Fees for light and heat may be fixed later by suggestion of the property committee)--with authority to prepare and renovate at the college's own expense.



### The School Building

Back in the unsettled days of the early 1950's, when the troubles within the Synodical Conference were increasing---troubles that later led to many withdrawals and the founding of the Church of the Lutheran Confession--there was a certain fear that those who might break fellowship with their synod could lose their church property in the process. This cautious feeling was in the minds of some members of Immanuel Congregation, and especially of its pastor, the Rev. Gervasius Fischer. Pastor Fischer was at that time conducting weekly Bible classes in the homes of members on the northwest side of Mankato, in an area called the "Prairie." The members of Immanuel Congregation who lived there expressed a desire to have a building of some kind in the Prairie area for Bible classes and eliminate the need for meeting in their homes. Pastor Fischer saw another possible use for such a building. There was a possibility that, should a separation from the Wisconsin Synod over the practice of fellowship lead to a split within the congregation, the availability of a building on the Prairie could thus be a haven for those who might find themselves in the minority.

In January, 1953, four men of the congregation purchased four lots in the Prairie area at the corner of Third Avenue and Harper Streets. It was their hope that the land could be used for mission purposes in that area of the city, perhaps for a future daughter congregation. The owner of the land, a woman who was not a member of Immanuel Congregation, was pleased to know that the four lots would be used for church purposes and sold them for a fraction of their commercial value. The four men formed the North Chapel Trust Fund, and agreed to hold the property for use by Immanuel Congregation and to sell it to the congregation at cost at any time the congregation might want it.

It was at this time that a wide-spread consolidation of public schools was taking place throughout the country. Many rural schools were closed and sold. About 10-12 miles from Mankato there was a rural school called the Carmel School that had been closed and was to be sold at auction. The four men who learned of this sale of the Carmel School through Pastor Fischer asked him to bid on it in their behalf. He did, and they became owners of the building for \$700. The new owners were then informed that the building had to be moved from its site within thirty days. Immediately they and their families worked feverishly to prepare for its removal. On their Harper Street property they laid a cement block foundation for it, learning masonry as they worked, and moved the building with some difficulty. Members of Immanuel saw their struggle with this project and volunteered their help. The building was placed on the property and called the North Chapel. The owners had no idea that this building would one day become Immanuel Lutheran High School. Pastor Fischer held Bible classes there from the fall of that year, 1953, until 1955, when his health failed. The Rev. Hilbert Schaller assisted there the following year. After the death of both of these men (Pastor Schal-



ler, on May 25, 1957 and Pastor Fischer, on June 10, 1958) the North Chapel stood vacant for several years with the exception of summer Bible School.

When Immanuel Congregation in 1959 took up the matter of Christian higher education and gave its blessing to the beginning of a high school, college, and seminary, the North Chapel was put back into use. The owners offered it to Immanuel Lutheran College Board of Control for school use, rent-free. Considerable work had to be done to put it into school shape. Members of the congregation gave their evenings and weekends to partition the inside, plaster walls, etc., so that it was ready for use in September.

At the May 25, 1959 special meeting of Immanuel Congregation, the voters not only gave their blessing to this effort, the use of their name, Immanuel, set up a Board of Control, but they adopted a slate of candidates from which that board could call its first teachers. The slate included the names of Alfred Fremder, Mrs. Adelgunde Schaller, Vernon Gerlach, Martin Galstad, Edmund Baer, Robert Dommer, Gilbert Sydow, Clifford Kuehne for the high school, and Edmund Reim and Norman A. Madson for the seminary. It was then agreed to remove the names of two men, Martin Galstad and Norman A. Madson, since these two men were still affiliated with the Synodical Conference and considered ineligible to serve on the faculty of the new school. The Board of Control called Edmund Reim as Dean of the seminary, and Robert Dommer as the Principal of the high school. They also called Mrs. Adelgunde Schaller to teach in the high school department. Tuitions were set at \$75 per semester. The members of that first Board of Control were: A. Affolter, W. Affolter, W. Briggs, E. Busse, W. Doring, M. Garbrecht, A. Hanel, D. Hoffman, W. Klammer, C. Kuehne, E. Neubert, R. Rehm, R. Schreyer, A. Timm, A. Weigt. Advisory members: G. Radtke, E. Reim, R. Dommer. Many of these men had served on the fact-finding committee that met for the first time on April 22, 1959. The four men who held title to the North Chapel were: A. Affolter, W. Affolter, W. Klammer, and E. Neubert.

The Lord moved the hearts and hands of these men and of many other people to begin this school, and the Lord filled those hands with material blessings beyond the actual needs. He did this so that His Word would be upheld in its purity and His name be glorified among us.

When the Board of Control called Edmund Reim as Dean of the seminary, Robert Dommer as Principal of the high school, and Mrs. Adelgunde Schaller to teach, the faculty was deemed complete. Only the seminary and the high school were to be initiated in the new school. But these preliminary efforts soon changed so that the school was involved in teaching college subjects with an expanded faculty, and students were obtaining some of their courses at Mankato State College.



### Immanuel Lutheran College Opens

On Tuesday morning, September 8, 1959, the high school opened its doors for registration. The enrollment numbered 24---12 Freshmen, 3 Sophomores, 4 Juniors, and 5 Seniors. Professor Dommer conducted the opening service on Wednesday morning, using Psalm 1 as his text, emphasizing that the school would be blessed only if it were founded solely on the rock of God's Word. He called Immanuel High School "a prayer which God had graciously brought to reality."

The Service of Dedication and Installation was held at Immanuel Church on Sunday, September 13, 1959. The school was dedicated to the glory of God and to the Scripture-based instruction of His children. The three instructors were installed. Pastor Ralph Schaller preached the sermon on Joshua 14:14, and emphasized, LORD, THIS DAY, BLESS TO US THIS CITADEL OF HEBRON.

The college and seminary departments began with a service conducted by Professor E. Reim on Wednesday evening, September 16. He chose John 17:6-9a for his text and spoke of THE PRECIOUS PRAYER OF CHRIST FOR HIS CHRISTIANS. The college opened with an enrollment of 11---4 Freshmen, 1 Sophomore, 2 Juniors, and 4 Seniors. Two men were enrolled in the seminary.

When Immanuel Congregation held its annual meeting on January 11, 1960, Professor Reim reported: "Our bold plan is working. Our school is functioning, and, we believe, with a reasonable degree of success." He acknowledged the cooperation of men who were serving as part-time instructors---Pastor Gordon Radtke, Pastor C. M. Gullerud, Professor Martin Galstad, Student-teacher Clifford Kuehne, and Pastor Egbert Schaller.

When the Interim Conference met in Mankato again, on January 19-21, 1960, the conference agenda was crowded with items of business, sessions were extended, and recesses were shortened. The matters deliberated and decided upon were of far-reaching importance, since the next convention in August would be a constituting convention. One of the important reports received with great joy and discussed with enthusiasm was that on Immanuel Lutheran College. It was at this convention that Pastor Gordon Radtke urged the members of the Interim Conference to consider appointing an Advisory Committee to work with Immanuel's Board of Control. The conference elected four men for this purpose: Pastor Egbert Schaller, Professor Martin Galstad, Steven Wolf, and Pastor Arvid Gullerud.

The first year of operation of Immanuel Lutheran College came to an end on June 3, 1960. Professor Martin Galstad preached the sermon on 2 Peter 3:18 and chose as his theme GROW IN GRACE. The high school choir sang CANTATE DOMINE and THE BENEDICTION under the direction of Professor Robert Dommer. Pastor C. M. Gullerud of Eagle Lake, and part-time professor of Religion in the college department, presented the diplomas to six graduates in behalf of Professor Edmund Reim, who was hospitalized after a heart attack. The graduates were---College: Religion Course, David Menton; Teacher Course,



Henry Hasse, Richard Ohlmann; Pre-theological Course, Dale Redlin, Gene Schreyer; Seminary, Clifford Kuehne. The high school graduation was held on June 9. Pastor Waldemar Schuetze of Fond du Lac, Wisconsin, preached the sermon. Professor Dommer presented diplomas to the ten graduates: Marion Fitschen, Peter Fleischer, Gary Hanel, Gloria Heller, Marie Kluckman, Carol Lowinske, Sandra Messerschmidt, James Sandeen, and Miriam Schaller.

The graduating class of 1960 published a yearbook entitled THE LANCE. Its dedicatory inscription said: "It is with great esteem that our graduates and students of 1960 dedicate this first anniversary memento of Immanuel Lutheran College--High School, College and Seminary Departments --to those who have had the God-given courage, faith, and foresight to establish our school." Professor E. Reim was asked to write on Christian education in two or three hundred words. He wrote as follows:

Topic: CHRISTIAN EDUCATION. Space: Two or three hundred words.

What can one say about so great a subject in so few words, except to state that one is for it? To be for Christian Education--because of its Author, our Blessed Lord and Savior; because of the great subject with which it deals, our salvation; because of the glorious goal to which it leads, Life Everlasting; for the sake of those who shall benefit by it, our children, to whom we can leave no greater heritage than to have taught them the Way of Life. But it's not alone what one says about Christian Education that counts, but how one says it. And there your present writer can point to many others whose actions in connection with our modest undertaking at Immanuel Lutheran College are speaking louder than words; the little group of men who had the courage and devotion to get our project started a year ago; then all those who worked so hard in order to make our high school building and seminary room ready for use; the students, some of whom are so far from home, and who all have so cheerfully accepted the discomforts under which so much of our work is done; and above all, the teachers who have worked so faithfully at such great sacrifice--all of these have said by their actions what we have tried to put into words at the beginning of this brief article: Christian Education--WE'RE FOR IT! This is what makes the mere existence of Immanuel Lutheran College such a powerful testimony.

The Lutheran Spokesman kept its readers informed of developments at Mankato. It began emphasizing a great need for expanding the facilities or relocating the school, for additions to the faculty, and for a more efficient way to house out-of-town students. It said in the June issue, 1960: "Our Immanuel High School is bursting its seams." This blessing from the Lord brought critical decisions for the Board of Control. On June 14, 1960, the voters of Immanuel Congregation set up a call list for an



additional professor to work in the seminary. The Board called Pastor C. M. Gullerud to this position. On July 11, 1960 the congregation met again and, after hearing that Pastor Gullerud had accepted the call, they set up another candidate list for calling help into the college department. This time the Board called Pastor Paul R. Koch. This meant that more subjects would be available to college students and the need for taking courses at Mankato State College would be diminished. The congregation also adopted a resolution to thank the Board of Control for their fine work.

The next Interim Conference met in Watertown, South Dakota, on August 9-12, 1960. It was here that the formal organization of our church body took place. Out of nine names suggested for the new church body, balloting finally eliminated all but two. By a vote of 39 to 29 the name CHURCH OF THE LUTHERAN CONFESSION won out over IMMANUEL LUTHERAN CONFERENCE. There were so many details involved in this organization that the convention was recessed to be convened again in Sleepy Eye, Minnesota in January, 1961. The anticipated enrollment of Immanuel Lutheran College for 1960-61 was reported as 60 to the Watertown delegates. They were also informed that Ronald Roehl had been called to the high school faculty. Though the faculty was increasing, so was the enrollment, which meant that larger classrooms were also now needed. The Board of Control therefore sought to remedy that problem by erecting a structure next to the old building. The new two-room, cement block building was completed on schedule and dedicated on September 9, 1960. Three hundred and fifty people, representing ten congregations, watched as Mr. Carl Kuehne, Chairman of the Board of Control, presented the keys to Professor Robert Dommer, who performed the rite of dedication. Pastor Lester Schierenbeck of Austin, Minnesota, preached the sermon in a service held earlier that afternoon at Immanuel Lutheran Church. In that same service Pastor Gordon Radtke installed the men recently called to the college. The new building was 40 by 60 feet. It was built for \$15,000 at the personal expense of the four men who owned the Harper Street property.

Although additional classroom space was now available, there was another serious problem confronting the school. That was the housing of out-of-town students. They were housed in private homes and rented quarters. The Board of Control directed a letter to the Sleepy Eye convention in January, 1961, praising God for having caused the school to grow from its first enrollment of 37 students in September, 1959, to 84 students, but then revealed their growing concern about student housing. 33 high school and 7 college students were lodged in private homes or in a rented house that served as a dormitory. All of them were under supervision of house parents. 5 college and 5 seminary students lived in rented quarters without supervision on the premises.

The Board of Control made the following offer to the convention: "This Board stands ready to transfer at cost to the Church of the Lutheran Confession title to this physical plant and to four lots on which it stands...By resolution of the Voters' Meeting of



January 9, 1961, the congregation stands ready to transfer this function of supervision to the Church of the Lutheran Confession at this time." The convention gladly accepted the offer and assumed control of Immanuel Lutheran College. It expressed the gratitude of the church body to the founders and supporters of the school, who, under God, had made it possible to inaugurate this important work of Christian higher education. The debt on the property was \$25,000, and the estimated annual operating cost, \$30,000. No time was lost by the Church of the Lutheran Confession in asking its members to nominate candidates to expand the faculty. This transfer of responsibility for the college was duly noted in The Lutheran Spokesman, together with other pertinent information concerning the convention. It listed the first officers of the Church of the Lutheran Confession: Pastor Paul Albrecht, President; Pastor Maynard Witt, Vice President; Professor C. M. Gullerud, Moderator; and Pastor Paul F. Nolting, Secretary. The incorporation of the Church of the Lutheran Confession which had been effected on December 23, 1960 was also noted; with the fact that charter membership would be extended to the close of the August 1961 convention.

The Prospectus for the 1962 convention brought the need for more housing at Immanuel Lutheran College before the church body again. It stressed the seriousness of this matter by stating that, unless more housing could be provided, enrollment of out-of-town students would have to be restricted. It called the situation, along with finding dedicated, gifted, and capable house parents, an acute problem. The fact that emergency solutions to the housing of students in the past fared as well as they did, was termed "a gift of God's grace." The Board of Regents was already investigating the cost of providing a 30-40 student housing unit.

The August issue of The Lutheran Spokesman announced the acceptance of calls to the school by Professor Martin Galstad and Pastor Egbert Schaller, and said that both would begin their duties in the new school year. It also reported that a bequest of \$6,000 from Immanuel Congregation was available for use in providing a permanent site or a permanent building for the college.

When the Church of the Lutheran Confession met in Spokane, Washington on August 23-25, 1961, it was made up of 43 member congregations and 2 confessional member congregations. Its membership numbered about 7,000 souls, and it was a church body functioning under a new constitution, operating a high school, college, and seminary, supervising and supporting mission work in seven states and in Japan, and was meeting in doctrinal discussion with other Lutheran church bodies. It published two periodicals, The Lutheran Spokesman and the Journal of Theology, was divided into five area conferences, and was exploring the possibility of setting up a printing endeavor.

It was at this Spokane meeting that the convention resolved that the president of Immanuel Lutheran College should be elected from the faculty of the college for a term



of two years; also that members of the Church of the Lutheran Confession should be invited to nominate candidates for the position of president, the list of those nominated should be published in The Lutheran Spokesman, and from this list the Board of Regents should elect the president.

The critical need for housing at Immanuel Lutheran College was considered thoroughly and a Planning Committee was elected and instructed to plan for the relocation of Immanuel College to a permanent site. This Planning Committee met in Mankato on October 9, 1961, studied the situation at Immanuel College, and decided that a property of at least 10 acres would be needed, that it should be adjacent to a city or town, preferably on an elevated site, that there should be Church of the Lutheran Confession church facilities easily accessible to the students, a public library, bus, plane, and rail connections, good recreational areas nearby, wholesale establishments for school purchases, and good water and waste disposal facilities. The committee asked the church body to recommend suitable sites, and informed them that it was not limiting the choice of property to the Mankato area. The committee asked those who would propose sites to enclose information about their advantages and disadvantages, the cost of the property, and a map showing their locations. They cautioned against making any commitments that might later embarrass or create ill-will for the Church of the Lutheran Confession, and they wanted no soliciting of property from outsiders as a donation. They wanted the next convention to be free from all entanglement in choosing the property. They announced their next meeting for January, 1962, hoping suggestions would reach them by that time.

Meanwhile the school was operating with an enrollment of 6 in the seminary, 22 in college, and 63 in high school. Of this enrollment 57 were out-of-town students who needed housing. 34 of them were housed in private homes, 23 in two boys' dormitories. These dormitories were rented houses equipped with bunk beds, study desks, and foot-lockers. Room and board was \$48 per month.

At the third annual convention of the Church of the Lutheran Confession held in Manchester, Wisconsin, on August 9-14, 1962, a Policy Committee was elected to determine whether or not the high school department of Immanuel Lutheran College should be separated from the college and seminary. Housing problems lay behind this suggestion. One of the boys' dormitories changed hands during the school year, creating problems. A special student housing report to the convention said: "Since the very life of our school is so acutely dependent upon the success of our housing program, it must be considered a gift of God's grace that our emergency solutions have fared as well as they have."

At the same convention the responses to the Planning Committee's request for possible sites for relocating Immanuel Lutheran College were presented. Four areas were given consideration:



Eau Claire - 20 acres adjacent to Messiah Church. Cost \$4,000

Mankato - Marvin Doring property - 20 acres, four miles from city. \$20,000  
 - Midwest Realty - 30 lots (about 7 acres). \$60,000

Red Wing - Norman Charlson, Sr., property - 13 acres four miles from city. \$7,800  
 - Elmer Fitschen property - 10 acres at \$2 per acre, four miles from city

Watertown, South Dakota - four sites, one at \$600 per acre. (Since Watertown was considered too far from the majority of larger Church of the Lutheran Confession congregations, this area was eliminated from consideration by the committee.)

After a thorough consideration of all the proposed sites, the Planning Committee recommended purchasing 20 acres at Eau Claire at \$4,000. No time could be lost. In its supplementary report, the Board of Regents said that Immanuel Lutheran College faced the 1962-63 school year with temporary relief for the housing problem, but something had to be done for the 1963-64 school year. One of the rented dormitories was expected to be torn down, not by the students, but by the owners. This forced a search for an apartment building in Mankato to house 30-40 students. The Roxin apartment building became available and the convention approved its purchase if the Coordinating Council would examine and approve it. This purchase was not, however, to commit the Church of the Lutheran Confession to a policy concerning the final whereabouts of Immanuel Lutheran College. The purchase fell through when the \$50,000 offered for the building was turned down.

#### The Ingram Estate

All the while that the Church of the Lutheran Confession was struggling with the problem of housing, the Lord was preparing a solution, far different from what any member of the synod dared dream about. In the early 1920's, on a beautiful wooded property in Eau Claire, a lumber baron by the name of Erskine Ingram built a large home, plus an annex which served as the caretaker's residence. When the annex was remodeled and put to other use, a small house on the property became the caretaker's home. Mr. Orrin H. Ingram, the son of Erskine Ingram, donated these buildings and 75 acres of land to the Minnesota Foundation in St. Paul for use as a retirement home for the elderly. The Minnesota Foundation operated it as such for three years. The Foundation, a non-profit organization, maintained similar retirement homes in different areas. This was the only one in Wisconsin. To convert the buildings of this estate so that they would serve the needs of elderly people and meet the state code for public buildings, the Foundation had to invest in costly equipment and do a considerable amount of remodeling. When the number of residents who then used the building totaled only 13, the Minnesota Foundation realized that this venture could be operated only at a financial loss. The or-



ganization therefore decided to discontinue the home and sell the property. This information did not get into the hands of real estate agents, but the Lord saw to it that it came to the attention of Pastor Arvid Gullerud of Messiah Congregation. The caretaker of the estate, who had served the Ingrams for twenty years and the Foundation for three, was a Lutheran and was anxious that the property should come into Lutheran hands. The Roman Catholics learned of it and rented the property for a week to try it out as a retreat, and the Elks lodge was also anxious to buy it. The Catholics were unable to do anything toward purchasing it since their bishop was in Rome. On November 28, the chairman of the Policy Committee examined the property, immediately phoned all of the members of the committee and arranged a meeting at Eau Claire on December 3. The unanimous decision of the committee was that the Lord had directed the Church of the Lutheran Confession to an unusual offer and that the synod should seriously consider buying it, since the cost was \$10,000 down, \$7,500 plus interest each year thereafter for ten years, or \$85,000 for the entire property as is, with all its furnishings. The committee members were ready to raise \$500 among themselves in order to get a 90-day option on the property, and asked the Foundation for the option to buy. The committee was informed that no option for 90 days was possible, but one could be secured for 30 days. On November 30 a 30-day option was provided to the chairman of the Policy Committee for \$100. Immediately the Planning Committee and the Policy Committee arranged to meet in Eau Claire on December 11, and after a two-day discussion, proposed the calling of a special convention of the Church of the Lutheran Confession to purchase the property. The option would expire on January 15.

A special convention was called for January 9-10, 1963. When it met, concerns were expressed about uprooting the newly-established school, and about the many difficulties there would be for the professors who would have to relocate, pointing out that in some cases they had bought homes in Mankato. Concerns were also expressed about the luxury of the Ingram property. Others viewed this opportunity to buy the Ingram estate as a gift of God to our church body, a solution to the problems that besieged the school, and a permanent site for Immanuel Lutheran College. The convention voted to purchase the property.

And so the Ingram Estate which had served as a retirement home for three years, which the Minnesota Foundation had remodeled, adding new items such as restaurant equipment, beds, lounges, drapes, tables, lamps, etc., was obtained for the same amount of money that was spent in the conversion process--\$85,000. The estate, valued in 1963 at \$200,000, was first a gift from the Ingrams to the Minnesota Foundation, but then became a Gift of God to our Church of the Lutheran Confession.

STAND STILL AND SEE THE SALVATION OF THE LORD. If we had stood with Israel on the east side of the Red Sea, we would have raised our voices in a mighty hymn of praise to



the Lord for His deliverance. But instead, we are gathered here on this beautiful campus of Immanuel Lutheran College. For that, we have reason to lift our hearts and voices in praise to Him for all of His gracious dealings with us. We have here a school that we proudly call our own, but it was the Lord who gave it to us. He did it in what we might call "bits and pieces." He filled the hearts of brethren in Mankato to dare to start this school in the face of many obstacles--no money, no building, no faculty. The Lord used this boldness of faith to begin this school, and, although its facilities at first were most humble, its students were filled with a wonderful spirit of enthusiasm, joy and Christian fellowship--the kind that is rare, even in the Church. The Lord let this school grow and prosper beyond its Mankato facilities until those responsible for its operation could no longer see a viable solution to its problems. But the Lord had a new home ready and waiting. When He had made sure that the new campus was ours, He stirred up a mighty spirit throughout the Church of the Lutheran Confession for remodeling it to suit its needs. Under the gifted guidance of the first President of the Church of the Lutheran Confession, Paul Albrecht, laborers of all kinds gathered here from many parts of the synod and freely and enthusiastically did all the work that was necessary to fit out this property for school use. From time to time He added teachers to the faculty, turned it into a four-year college, provided the gifts necessary to build professorages and classroom and dormitory facilities. Throughout its twenty-five year history He has given the school strong leadership in three presidents: President C. M. Gullerud, 1963 to 1978; President Roland Gurgel, 1978 to 1982; President Gordon Radtke, 1982 to the present time.

But there is one more blessing that we must never take for granted. That is the faculty which the Lord has given Immanuel Lutheran College, instructors who are bound in all that they teach and do by the Word of God and the Confessions of our Lutheran Church. The downfall that has come upon other once-conservative Lutheran churches in our country can, in many cases, be traced directly to the loss of true Lutheran teachers on the faculties of their schools.

When Immanuel Lutheran College moved from Mankato to Eau Claire, the following faculty served the school: President, C. M. Gullerud; Seminary: Edmund Reim, Dean, and C. M. Gullerud; College: Paul Koch, Dean; Martin Galstad, and Egbert Schaller; High School: Robert Dommer, Principal; Mrs. Adelgunde Schaller, and Ronald Roehl. Although these instructors are listed in their various departments of seminary, college, and high school, most of them also taught courses in other departments. This was true particularly in the college and high school areas of instruction.

Since the College has been located in Eau Claire, the following instructors were added to the faculty. They are, in the order in which they were called: Roland Gurgel,



John Lau, Gordon Radtke, James Pelzl, Clifford Kuehne, Michael Buck, Robert Rehm, Lester Schierenbeck, and Dean Carstensen. A great responsibility rests upon these instructors of our Immanuel Lutheran College, since the future pastors and teachers and many future laymen of our Church of the Lutheran Confession will sit at their feet to learn the Word of God. May that Word in all its purity and the Confessions of our Lutheran Church continue to underlie and permeate all instruction at this school. May the Lord, who has so graciously given us Immanuel Lutheran College, grant this blessing to us also.

Moses said: THE LORD IS MY STRENGTH AND SONG, AND HE IS BECOME MY SALVATION: HE IS MY GOD....AND I WILL EXALT HIM. Let us STAND STILL often to see what He has done for us. On this 25th anniversary of Immanuel Lutheran College, let our praise and thanks reflect this gift of His grace, so that our words also may be a part of

#### OUR ANNIVERSARY MEMORIAL TO THE LORD

All praise to God, who reigns above,  
The God of all creation,  
The God of wonders, power and love,  
The God of our salvation!  
With healing balm my soul He fills,  
The God who ev'ry sorrow stills,  
To God all praise and glory!

What God's almighty power hath made  
His gracious mercy keepeth;  
By morning dawn or evening shade  
His watchful eye ne'er sleepeth;  
Within the kingdom of His might,  
Lo, all is just and all is right,  
To God all praise and glory!

TLH 19:1-2

*Egbert Albrecht*

*July 10, 1984*