

A HISTORY OF THE CLC

Prof. C. M. Gullerud, 1978

PART ONE: ITS BIRTH AND EARLY HISTORY

Soli Deo Gloria--To God alone the glory. With these familiar words as its introduction, the history of the Church of the Lutheran Confession is here related. What more fitting opening can there be to a history that bears the footprints of our Savior-God as a reminder that He has led us all the way. As we look back over the path that we thus far have trod together in the CLC fellowship we would be blind if we had missed the print of the Savior's feet in the leading and guiding which has brought us to this day. Without Him there would have been no CLC and without Him it would not have survived to this present time. The very fact that we are gathered here today, so many teachers in the Lord's work of nurturing the young with the manna of the eternal Word is evidence indeed of God's blessing upon us and especially so when we consider that we are meeting here with one mind and one judgment without division and dissension. This is in accord with the Lord's Word as it is expressed in Paul's letter to the Corinthians: "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10.

The need for setting down the annals of our Church is quite evident when we consider that even some of you teachers were only 6 or 7 or 8 years old when the CLC was organized and therefore are not as familiar with the early beginnings as are some of the rest of us who lived through those days and can speak from first-hand knowledge and experience. And so to the task which is really not a task but rather a privilege.

If we are to judge the age of our CLC by the date of the articles of incorporation we will number the years and days from December 23, 1960, for it was on this day that our church body was incorporated according to the laws of the State of Minnesota. However, if we are to determine its age by the constituting convention we shall go back to the Interim Conference Convention held in Trinity Lutheran Congregation at Watertown, SD, August 9-12, 1960, which meeting was recessed to be continued in Grace Lutheran Church of Sleepy Eye, MN, January 24-26, 1961. The minutes of the Wednesday afternoon session of January 24, 1961, show that the following motions were passed:

1. That the convention of Trinity of Watertown, SD, August of 1960, recessed and continued in Grace of Sleepy Eye, MN. January of 1961 be considered the first annual convention of the CLC.
2. That the annual conventions of the CLC be held during the month of July or August.
3. That applications for charter membership may be made until the conclusion of the 1961 summer convention." (The record will show that the summer convention of 1961 was held in Trinity of Spokane, WA.)

If this were all that could be said of the birth of the CLC it would all read like a dry and dusty list of dates and places. But as with all history there is more to it than that. In order to understand the reason for the formation of such a church body as the CLC and in order to be taking into account the Lord's leading in the gathering of these confessional Christians, it will be necessary as well as salutary to study the story behind the story of the formal organization of the church body.

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This was not the culmination of a mass movement with the emotional overtones which often characterize people who join as followers of a cause which they often neither understand nor fully comprehend. It was a coming together of people and congregations that had come to their own individual convictions based on Scripture which moved them by God's grace to take a stand which ultimately had led to a severance of former affiliations with the Lutheran Church-Missouri Synod, the Wisconsin Evangelical Lutheran Synod, and the Evangelical Lutheran Synod. While some say that it was a wrong and separatistic spirit that caused the break; while others say that it was caused by men who had not been able to satisfy their ambitious spirits in their former church fellowships, witness is hereby born to the fact that deviation from doctrine was the issue--specifically the doctrine of Church Fellowship. Indeed in the midst of the church bodies from which we separated arguments were raised and official statements were made in defense of carrying on at least a measure of church fellowship with a body which had shown itself to be causing divisions and offences contrary to God's Word. It was recognized that such a stand would be in violation of and in disobedience to such passages of God's Word as Romans 16:17,18. When it was recognized that the error was not just an incidental lapse but the firm stand of the bodies to which they belonged, then people and congregations here and there realized that this was a leaven which would work untold harm as time moved on. To them it was not just a matter of timing or of personal judgment but a matter of obedience to God's Word to give their final admonition not by staying and being contaminated with the error but by severing fellowship in accordance with such passages as Romans 16:17,18 and II John 10:11.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Romans 16:17-18.

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; For he that biddeth him God speed is partaker of his evil deeds." II John 10:11.

FREE CONFERENCES AND INTERIM CONFERENCE MEETINGS

II. Free Conference at Lyons, Nebraska.

Who can say when the first stirring of consciences took place? What we do know is that concerned pastors and lay people who were of like mind and judgment were drawn together to share each other's good counsel. Meetings which brought such people together may be called Free Conferences. One such conference was held as early as October, 1957, at Lyons, Nebraska. At this meeting it was mutually agreed that there was a need for an Article to be drawn up on the doctrine of Church Fellowship. This was the initial move toward the framing of the document later to be known by the title: "Concerning Church Fellowship." Through successive meetings of the so-called "Interim Conference" and then at later conventions, this document was carefully revised and amended until it has reached the final form as we have it today. From the very start it has been evident that this was not the product of hasty and ill-conceived composition but rather a document thoroughly Scriptural which grew out from the life of a small, tried, and tested fellowship of believers at a time when such a confession was sorely needed.

II. Free Conference at Mankato, Minnesota - December 4-5, 1957.

During October and November of 1957 a number of pastors and congregations formally withdrew from the Wisconsin Synod. Since they felt a mutual need to confer with those of a similar mind, a discussion meeting or Free Conference was held in

Immanuel Lutheran Church at Mankato, Minnesota, December 4-5, 1957. From the minutes of this meeting we quote the following:

"During the preliminary discussion it was stated that the purpose of our conference was for the mutual strengthening in our confession, and to begin working toward the goal of organizing but not to fully organize at this time. It was agreed that we would let organization develop as needs arose. We also agreed that our organizing should take place upon a confessional statement which would simply and clearly set forth our faith on such doctrines as are in controversy, especially in regard to Church Fellowship. A confession of faith on the doctrine of Church Fellowship was assigned at the Lyons, Nebraska conference."

Also at this meeting provisions were made for the support of the Japan mission which together with its pastor had severed relations with the Wisconsin Synod in January, 1957. The cause of missions was discussed at length with the result that a mission committee of four members was designated to consult on all mission needs in Japan and on the domestic field. Simple guide lines were drawn up in order that some direction might be given to the work of this committee. At this meeting provision was initiated for the production of a paper on "The Church," since the need was felt for a confessional statement on this doctrine concerning which at various times conflicting statements had emerged in Synodical Conference circles in years past.

It is quite evident at this juncture that doctrine was a major concern in this fellowship and that organizational form was a matter of minor consideration. This is an important observation since in many church circles today organizational form and ecclesiastical procedures have too often taken precedence over doctrinal purity and Scriptural practice. In this history names have been omitted. Though there were leaders, yet for the most part the movement was of a general nature with everyone involved participating and contributing to the confessional position. In the list of the charter members appended will be found the names of those who were instrumental in establishing the CLC.

III. Meetings on the West Coast.

It should here be recorded that meetings of West Coast brethren were held at Trinity Lutheran Church in Spokane, Washington, November 18-19, 1957, and at Gethsemane Lutheran Church, Opportunity, Washington, January 23-24, 1958. At these meetings a mutual strengthening and spirit of edifying study of God's Word was evidenced in connection with the trial of faith through which the participants were passing under the hand of the loving God.

IV. Free Conference at Redeemer Lutheran Church, Cheyenne, Wyoming.

This now brings us to the meeting held at Redeemer Lutheran Church in Cheyenne, Wyoming, May 6, 7 and 8, 1958. From the first issue of The Lutheran Spokesman which was launched at this meeting we bring the following:

"What brought these men together? They came from varied and far-flung sections of the country: The Northwest and the Southeast; from Wisconsin to Colorado. It was not geographical factors which brought them together. They came from different synods, from different ethnic groups. Nor did they all share the same status: some had severed their relations with their former synods and some had membership in synods of the Synodical Conference. But each one had been alone, solitary in the deepest sense of that word, out of harmony with the position and practice of the

various bodies of the Synodical Conference. They knew that this meeting was of God, for it was dedicated to the task of keeping God's Word in its purity. Yes, love for God's truth drew all to Cheyenne and was the common denominator of this group. By the Word the Father was setting the solitary into families." The Lutheran Spokesman, June 1958, p. 4.

At this point it can be mentioned that Cheyenne was the birthplace of "The Lutheran Spokesman" which came out with its first issue in June 1958, in mimeographed form and was originally published as a bi-monthly periodical at the beginning of February, April, June, August, October, and December. Later at the first convention of the CLC it was to be designated as the official organ of the church body. Two issues appeared in mimeographed form and thereafter it came out in regular newsprint.

The Conference essay was entitled "Things to Guard Against in Our Approach Toward Realignment." This essay was well received and the importance attached to it may be seen from the fact that it was published serially in the Spokesman beginning with the October, 1958, issue and also in the Journal of Theology in the issue of February, 1962.

Much time was spent in discussing and working out a confession on the issue of Church Fellowship. Also the work of missions was on the agenda with considerable time spent on the problems confronting the Japan Mission.

V. Meeting at Spokane, Washington.

The next meeting of record was held at Trinity Lutheran Church, Spokane, Washington, July 30-August 4, 1958. At this meeting papers were given on I Peter 2: 11-20 and on Church and Ministry. A draft of the Church Fellowship document was reported with special attention given to the false doctrines to be rejected.

VI. Interim Conference at Immanuel Lutheran Church, Mankato, Minnesota.

By the gracious guidance of the Lord who moves in mysterious ways His wonders to perform, a larger group of like-minded people was gathered in Conference sessions at Immanuel Lutheran Church, Mankato, Minnesota, January 13-15, 1959. The record shows that 21 pastors, 7 teachers, 16 lay people and 4 seminary students were registered as participants. The minutes of this conference indicate that a lively and fruitful discussion was carried on in connection with the following subjects: "Concerning Church Fellowship"; "The Doctrine of the Church"; the work of missions, foreign and domestic; Christian Education; The Lutheran Spokesman. Of special interest to the members of our Teachers' Conference meeting here today is the attention given to the cause of Christian Education. One of the teachers read an essay entitled "There is No Excuse." Most of the morning of January 14th was devoted to a discussion of this essay which "pointed up once again for the Church how vital it is for us to directly take upon ourselves the responsibility to educate our lambs." (Quoted from the minutes.) The afternoon of the same day was largely devoted to the discussion of the need for Christian higher education in High School and College. It was reported that in the Mankato area alone there were about 34 students ready for High School and about 14 students ready for College and Seminary. However, it was concluded that the group was not ready for joint action on the matter of establishing an institution of Christian higher education since the framing of a confessional statement had not been concluded. This again shows that this group was moving with care and deliberation lest any precipitous action be taken which would not have the proper Scriptural foundation. However, at this early stage it is shown how important the cause of Christian education on all levels was regarded. It can truly be said that if Christian Education is side-lined in favor of other seemingly more popular projects then the lifeblood of any church

body is slowly but surely ebbing away. When our interest and fervor for Christian Day Schools, Christian High Schools and Colleges and Seminaries decreases, then the red flag of warning is up and it will be high time to examine the spiritual health of our church body. Now while the group which met at Mankato, for good reasons, did not deem that the time was at hand to establish its own school for the training of pastors and teachers, the interest and concern were clearly evident. And we can see here already the seed being sown for the eventual establishment of Immanuel Lutheran College with its High School, College and Seminary Departments.

The doctrinal discussions regarding "Church Fellowship" and "Church" occupied the attention of the conference at a number of sessions. It is worthy of note that among other points which were mentioned, it was reasserted that "admonition is not a prerequisite for avoiding a causer of division and offences." Scripture does not allow us to postpone the action called for in Romans 16:17 until it is determined that admonition will no longer avail. Scripture does not allow us to remain in a heterodox church body for the purpose of extricating people who are not in sympathy with the liberal trend of the synod of which they are members. On the matter of the doctrine of "The Church" it was stated that the point of controversy in former Synodical Conference circles was whether or not the Synod as a congregation of believers can be defined as Church and therefore has authority publicly to exercise the power of the keys. There was no negative voice raised to the proposition that Synod may be so defined. However, because of the importance of the subject, further work on a confessional statement on this doctrine was authorized and provided for. The work of editing the document "Concerning Church Fellowship" was referred to a committee elected by the conference. Provisions were made to place the work of missions as well as the publishing of "The Lutheran Spokesman" on a more permanent basis. It is clearly evident how the Lord was leading this interim group step by step toward the establishment of an orthodox and faith-conscious church body committed to purity of doctrine and a soundly scriptural practice. (If one is to follow the chronological sequence of events, the establishment of Immanuel Lutheran College should be recorded at this point. However, this development will be reserved for a special section in order not to interrupt the reporting of Interim Conference meetings.)

VII. Interim Conference Meeting at Red Wing, Minnesota, August 18-21, 1959.

Since the minutes of this conference were not available to us at this writing, we glean the following items contained in a report contained in the October, 1959, issue of "The Lutheran Spokesman," pp. 4 and 5.

"In response to many prayers for God's blessing upon this conference, the Lord graciously led us safely through the troubled waters which rose up threateningly before us. History bears out the fact that minority groups are confronted with numerous peculiar temptations and afflictions. In the movement toward realignment over the past years, we have experienced the Lord's goodness and strength in being spared the usual temptations and in being defended against the usual afflictions. The Lord did see fit, however, to permit such temptations and afflictions to come our way during the past year and to concentrate themselves upon our August conference... Anticipation was in the air when the report on the proposed Immanuel Lutheran College was presented. The conference responded by pledging its moral and financial support to the school, as well as the encouraging of our young people to avail themselves of the facilities offered at Immanuel Lutheran College... The conference gave ear to factual reports on the conventions of the Evangelical Lutheran Synod (Norwegian Synod) and of the Wisconsin Synod. The following evaluation was made by the conference: 'We conclude therefore, that both the Wisconsin Synod and the E.L.S. are persisting in unscriptural fellowship with the heterodox Missouri Synod, and we are

constrained to give full support and encouragement to those who have severed or in process of severing, their membership in the above bodies in obedience to God's Word.' The editing committee on the conference confession Concerning Church Fellowship presented its findings and suggestions. This report will be continued. It was a happy moment when some who had made far-reaching protests and charges concerning our confession Concerning Church Fellowship found that the discussion and study at this conference revealed the obstacles to be misunderstandings. Confessional unity was restored when the rather premature charge of 'unscriptural' was withdrawn."

Among other items of business, the listing shows that "The Lutheran Spokesman," the Japan Mission, and domestic missions were discussed. A conference mission committee was named as well as a constitution committee which was commissioned to prepare "the articles that pertain to the doctrinal basis for fellowship, and those which define the functions and responsibilities of the officers. Furthermore the report of the Mankato interim seminars on Church and Ministry was heard and discussed at length. The time for the next conference was set for January, 1960. The place was left open for invitation.

VIII. Interim Conference at Mankato, Minnesota - January, 1960.

That an orderly progress toward the establishment of a church body was taking place can be seen from the Mankato meeting convened at Immanuel Lutheran Church, January 19-21, 1960. At this meeting the chairman delivered an address based on Isaiah 30 in which he developed the thoughts (a) That there is always a remnant when things go wrong; (b) That this remnant shall be comforted; (c) That there is a way opened for the remnant by the Savior. The closing words of this address are worthy to be repeated here since they express the tone of the conference:

"At this conference, as for some time past, we shall be considering matters of confession. In expressing ourselves on the several issues that are before us we need to guard against two dangers, that of ignoring or being indifferent to issues that do exist, and the other of making issues of things that God has placed into the area of our Christian liberty. Both are of course wrong, and only the Word leads aright: 'This is the way, walk ye in it'--Or it may be a matter of dealing with a point on which a recognized difference exists, where the flesh may on the one hand tempt us to speak so vaguely and in such general terms that the difference is simply not settled, or on the other, to speak in terms that are so aggressive, so challenging and provocative that the calm and careful study that is called for by the issue becomes impossible and the purpose of the entire discussion is defeated. Can there be any doubt as to the way which Scripture here points out? We shall in these next few days begin to consider the problems of organization. That organization of some kind is needed, we know. That organization can become a stifling thing, destructive of the God-given rights and freedom of congregations and individual Christians, that is something that experience and history have taught again and again. To use wisely the advantages of organization, to guard well against the abuses thereof, to keep our eyes and hearts attuned to the Word which shows that way, that will be our task during these next days. May God grant us wisdom and understanding."

At this meeting much discussion was devoted to the report of a committee which had been working on the framing of a constitution. It is evident from the minutes that careful thought was being given to each article that was being proposed. The adoption of a constitution in its final form was deferred to the regular constituting convention. A committee appointed to suggest a name for the emerging church body came in with one name: The Confessional Lutheran Church. Further suggestions for a name were to be referred to the constitution committee. Reports were heard from the mission committee, the Spokesman staff, the principal of Immanuel Lutheran High School and from the head of the college and seminary departments. It was

stated that ILC was a corporation operated by a private association of laymen who were accountable to Immanuel Lutheran Church. Since the institution was serving a wider area than just the local one, the conference elected a committee on Immanuel Lutheran College which was to consult with the local Board of Directors.

The editing committee chosen to edit "Concerning Church Fellowship" reported, and assignment was made for the writing of a preamble to it. Further study was given to a revised portion of the paper on the "Doctrine of the Church." Also at this time a report was given on a Mankato Seminar which presented six points on the doctrine of Church and Ministry. This report and the paper on the doctrine of the Church were delivered to an editing committee for revision as to the final form with a view to presenting a comprehensive confessional document for possible adoption at the next meeting which by resolution was scheduled to meet at Watertown, SD, in response to an invitation extended by Trinity Evangelical Lutheran congregation.

Summary.

Upon examining the records, reports and minutes of the above-cited conferences and meetings one is impressed with the careful and conscientious deliberations on the part of the participants as they, under God, were moving toward the establishment of a sound and Scripture-grounded church body which might serve as a truly united fellowship-assembly dedicated to the Lord's work in the widening field of activity which the Spirit of God was opening in those formative years. The meetings which brought together brethren of united mind and heart during days of trial and testing served to strengthen and comfort those who were in need of such healing balm from the Holy Word of God.

CONSTITUTING CONVENTION AT WATERTOWN, SD, AND SLEEPY EYE, MN

I. Convention at Watertown, South Dakota - August 9-12, 1960.

As an outgrowth and culmination of many meetings held during preceding months of preparation and concentrated study and discussion, brethren from as far west as the State of Washington and from as far east as the State of Michigan, as well as from the deep south, namely the State of Florida, gathered in convention as the invited guests of Trinity Lutheran Church of Watertown, South Dakota. Under the blessing and guidance of God this meeting together with the recessed sessions at Sleepy Eye, Minnesota, proved to be the organizing convention of the Church of the Lutheran Confession.

It is noteworthy that although the matter of organizational form would be a major item on the agenda, nevertheless doctrinal essays took precedence and were given the right-of-way. It can truly be said that when business and external matters of a church organization push aside doctrinal study and deliberation and practically send them into limbo, then the spiritual health of such a church group is not only being threatened but is already on the downgrade. This is something that needs to be watched and guarded against more and more as a church body grows and naturally becomes more involved in the activities of its various boards and committees. The godly fervor and zeal of the first love can so easily be lost in the maze of intricate details of synodical operation. Constitution and synodical handbook approaches to a problem can so easily take precedence and squeeze out the doctrinal concerns. The proper functioning of any church group ever needs the undergirding of God's Word as the source of all truth and spiritual strength.

Indeed the brethren assembled at Watertown were led to the green pastures of God's Word not only in the special services held but also in the essays read and

in the doctrinal discussions which ensued. The essays dealt with the subjects of "Supervision and Discipline" and "The Doctrine of the Ministry."

Much time was devoted to the discussion of the confessional statements at hand on "Church Fellowship" and "Theses on the Relation of Synod and Local Congregation to the Holy Christian Church" as well as "Theses on the Ministry of the Keys and the Public Ministry." This was all in preparation for inclusion of the same in the proposed constitution under Article III entitled "Confession." Special floor committees spent hours of time preparing proposals to the convention on these important matters. The minutes show that the essay "Concerning Church Fellowship" was adopted unanimously as a confessional statement of the conference. The minutes also show that the report of the committee deliberating on the theses on Church and Ministry was adopted unanimously. As a part of this report the following recommendation was adopted:

"Your committee, however, is of the opinion that there is a real need for formal confessional documents on the doctrines of the Church and Ministry. We therefore recommend that the Chairman in conjunction with the Seminary faculty appoint a committee whose duty it shall be to prepare such formal confessional documents, submit them to the various conferences for their reactions and suggestions, and endeavor to have these formal documents ready for submission to the next regular convention. These documents, when adopted by the Convention, shall replace and supersede the present statements."

The report of the constitution committee was discussed article by article and point by point and on Friday afternoon was adopted unanimously. It was further resolved that the constitution be duplicated and distributed to the congregations for their adoption.

From a list of nine names which were proposed (seven of them from the floor) the first name recommended by the constitution committee was adopted: "Church of the Lutheran Confession." It may be of interest to know that the eight other names proposed were the following: Lutheran Christian Church, Church of the Lutheran Confessions, Immanuel Lutheran Conference, Evangelical Lutheran Conference, Memorial Lutheran Conference, Spokesman Lutheran Conference, Lutheran Christian Missionary Church, and Lutheran Confessional Fellowship.

On Friday afternoon, August 12th, opportunity was afforded the members of the convention to record their signatures with the secretary in evidence of their subscription to the constitution adopted by this convention. Eighty-nine names were then recorded and filed in the minutes of the secretary.

At the Watertown Convention reports were also given and received on the work of missions, Immanuel Lutheran College, and The Lutheran Spokesman. (These reports will receive special attention in separate sections devoted to the activities of the Interim Conference.) The first proposal for a theological Journal was heard at this meeting. It will be of interest to our teachers to hear that a Teachers' Conference was announced for October 20 and 21 to meet at Jamestown, ND. It is also noteworthy that the first colloquy in the CLC was conducted during this convention. The results were reported as favorable and a young man just graduated from the Wisconsin Synod Seminary was declared to be a candidate for the Ministry in the CLC fellowship.

After provisions had been made for the continuation of this convention in January, 1961, the meeting was recessed and was closed with appropriate devotional worship. Those who had the privilege of attending the meeting at Watertown will

testify to the fact that it was not only a hard-working assembly but one that was concerned that all things be done decently and in order to the glory of God and in dedication and commitment to the Eternal Truth.

II. Recessed Convention at Sleepy Eye, Minnesota - January 24-26, 1961.

Although the weather was bitterly cold with winds blowing strongly from the northwest, there was a warm and cheerful spirit of Christian fellowship in evidence as pastors, teachers, delegates, and visitors assembled in Grace Lutheran Church at Sleepy Eye, Minnesota on January 24th. At the opening session after a convention communion service, the chairman gave his report which covered the following topics: Appointments, ordinations, installations, dedications and rededications, pastoral conferences, teachers' conference, and the work before the assembled recessed convention.

The membership committee reported that 33 congregations had applied for membership in the CLC.

The doctrinal essay delivered and discussed at the convention was entitled "A Study of the Scriptural Teaching Concerning Excommunication and Termination of Fellowship: Their Relationship to Each Other and Their Application." This was a very timely topic since it dealt with matters pertaining to subjects that had come up in connection with our Scripture-grounded separation from former affiliations.

Since this was a meeting set aside for the purpose of effecting an organization with proper order and form, much time was devoted to the election of officers, boards, and committees, as well as to the adoption of articles to the constitution and by-laws tabled by the Watertown meeting. The officers of President, Vice President, Secretary, and Moderator were filled and members of the following boards were elected: Board of Missions, Board of Trustees, Board of Doctrine, and Board of Education.

The convention authorized the Board of Trustees to accept the offer of transfer of Immanuel Lutheran College from the present Board of Control, constituted of members of Immanuel Church, Mankato, Minnesota.

ACTIVITIES OF THE INTERIM CONFERENCE

I. The work of Missions.

From the very beginning the Interim Conference brethren recognized the fact that it would be highly inappropriate to center all their energies upon the combating of errors that were currently causing divisions and offences. To leave the cause of missions to those who were defending and propagating error, however seemingly small, would be an abdication of responsibility on the part of those who were contending for the truth once delivered to the saints. The Lord expects, and rightly so, that His children who bow in submission to His Word of Truth in all its parts, should be active in the proclamation of the Gospel wherever the call may lead them. Therefore it was that steps were taken at an early date to activate the work of missions according to the Lord's leading. Already at the December, 1957, meeting at Mankato a modest program of mission work was initiated. Regarding the Japanese Lutheran Mission, for instance, it was established:

"1. That we have a debt of love to our fellow believers in Japan.

- "2. That since the Lord has placed the Japanese Mission under our immediate care and concern, we will continue to support our mission under the guidance and blessing of God.
- "3. That we need to acquire property to secure their future existence.
- "4. That we, as the Lord guides, make all efforts to acquire the property and buildings now in use, especially since the Board of Trustees has expressed the willingness to make a property settlement."

A committee was elected to draw up a legally required constitution for the purpose of forming an organization as an interim measure to make it possible to acquire the property for our Japanese Lutheran Mission.

The subject of Home Missions was given careful consideration with the result that it was resolved to elect a mission committee which was to function on the behalf of the brethren. From the minutes we glean the following:

"After lengthy discussion we agreed that there was a pressing need for such a committee in order that we might be encouraged and strengthened in our calling to preach the Gospel to every creature, that we might do so in an orderly way, that urgent needs among mission congregations might be given immediate consideration, that we might be kept informed as to the needs of our Japanese Mission and other missions at home."

The glorious work of missions was not overlooked in the meetings of the West Coast brethren. As evidence that due consideration was given to this important activity of the Church we bring the following excerpt from the minutes of the meeting held at Gethsemane Lutheran Church, Opportunity, Washington, January 23-24, 1958.

"The mission needs of the various congregations that have now separated were discussed. The matter of missionaries working was discussed. It is evident that this is not a desirable situation, but one into which God has led us at the present time. At present we would mutually encourage one another to even more fervent and consecrated fulfillment of God's calling, for finally our highest calling is to preach the Gospel and our greatest responsibility is toward our congregations. Where the Lord directs us to obey His Word, He also grants the needed strength."

It was noted that a mission committee is presently gathering funds among all the withdrawn congregations to begin alleviating the needs of the missionaries, and to evaluate what needs to be done.

That the cause of missions in the Interim Conference was alive and well is evidenced from the report of the meeting held at Mankato, Minnesota, January 13-15, 1959, which brings the information that gifts were being received for the Japanese Lutheran Mission, for the mission in Winter Haven, Florida, and for the fund being gathered to provide a furlough for the missionary in Japan. Considerable discussion was carried on regarding negotiations with the Board of Trustees of the Wisconsin Synod aiming at the liquidation of the indebtedness on the property being occupied by the congregation in Japan. Since no satisfactory agreement was reached it was resolved to continue contact with the Wisconsin Synod Board for the purpose of arriving at a satisfactory settlement. Furthermore, the mission committee reported the designation of a special correspondent for our continued contact with the Japanese Mission.

At the Mankato meeting held January 19-21, 1960, the mission committee reported a statement of policy "which included the information that one third of the mission money go to ILC, and two thirds go to the domestic and Japanese Missions."

Of interest may be the report of the treasurer of the mission committee which showed that from September 24, 1959, to January, 1960, receipts totaled \$2564.10 and that disbursements were made to ILC, to the mission in Denver, Colorado, to the Twin City Mission, Minneapolis, MN, to Gethsemane Lutheran Church, Opportunity, WA, and to the Japanese Lutheran Mission. Sixteen congregations were listed as contributors as well as six individuals. Domestic missions received \$575, Japanese Lutheran Mission \$475 and ILC \$460. The figures are small no doubt due to the fact that the local congregations were small and were faced with financial crises at home. But a beginning was being made and how greatly the Lord has blessed the CLC through the years may be seen from the budget allowances adopted by the Convention of 1974—a total of \$212,710.00 of which \$99,600 was designated for missions and \$64,466 for ILC. Besides this \$11,784 was voted for salary raises, and \$36,860 for General Administration, Capital Investments, Emergency Support and Retirement Benefits.

By the time of the August, 1960, convention held at Watertown, SD, mission activity had increased under the Lord's blessing as is evidenced by the committee's report to the convention. New congregations had been organized, others had been able to secure church property, and the opening of a new Christian Day School was announced. Concerning the mission in Japan note was taken of the fact that Japanese brethren were engaged in new and fruitful mission endeavors, namely, "A. They have established another Sunday School near Tokyo with 45 pupils in 5 teachers. B. They are in the process of preparing Sunday School material with suitable illustrations. C. They have called a young man from their own midst to prepare for the ministry." The convention authorized the mission committee to prepare a slide lecture and materials on the various congregations, missions, and schools of the conference. Also recommendation was made to the board to issue a call for an institutional missionary at Rochester, Minnesota. In addition the following resolution was adopted:

"That the Mission Board be authorized to solicit the necessary information from the various fields to be used as a basis for the proper allocation of funds."

The minutes of the recessed convention held at Sleepy Eye, Minnesota, January 24-26, 1961, include a report of the mission committee as well as a report of the correspondent designated to keep in touch with the Japanese Mission. The convention resolved to take over the entire financial responsibility for the Japanese Mission and initiated negotiations for the channeling of all funds for the Japan Mission through the CLC treasury. The treasurer's report shows that the receipts for the third quarter of 1960 totaled \$5,856.79 and that receipts for the fourth quarter totaled \$9,218.75. Allocations for these two quarters were made to the following: Berea Lutheran Church, St. Paul, MN; Redemption Lutheran Church, Seattle, WA; Gethsemane Lutheran Church, Opportunity, WA; St. Peter's Lutheran Church, Denver, CO; Immanuel Lutheran Church, Winter Haven, FL; Messiah Lutheran Church, Milwaukee, WI; Holy Cross Lutheran Church, Phoenix, AZ; Redeemer Lutheran Church, Cheyenne, WY; Our Savior's Lutheran Church, Monroe, MI; Confessional Lutheran Church, Eau Claire, WI; North Platte, NB; Immanuel Lutheran College and Seminary, Mankato, MN; Japan Lutheran Mission. Thirty-six congregations were listed as contributing.

This concludes the record on missions in the Interim Conference. The next installment should detail the mission activity of the CLC from the date of its organization to the present day. This part of the record is one more evidence of how true it is that the Word of the Lord does not return unto Him void but accomplishes the purpose for which it has been sent.

May our zeal to help the heathen
Be increased from day to day
As we plead in true compassion
and for their conversion pray,
For the many faithful heralds,
For the Gospel they proclaim,
Let us all be cheerful givers
To the glory of Thy name.

Savior, shine in all Thy glory
On the nations near and far;
From the highways and the byways
Call them, O Thou Morning Star.
Guide them whom Thy grace hath chosen
Out of Satan's dreadful thrall
To the mansions of Thy Father--
There is room for sinners all.

II. Immanuel Lutheran College.

The story of Immanuel Lutheran College and its beginnings leads us back to the Interim Conference held at Mankato, Minnesota, January 13-15, 1959. By this time a number of pastors and congregations had withdrawn from their former synodical affiliations because they could not in good conscience continue in fellowship relations with church bodies which had been marked as causing divisions and offences contrary to the doctrine of Holy Scripture. This Scriptural action on their part left them without access to synodical schools for the Christian training of their young people. It would have been inconsistent with the fellowship principles for which they had contended if, having separated from heterodox bodies, they would have continued to send their sons and daughters to their schools. For this reason, the matter of making provisions for their own school or schools was high on the agenda of the Mankato meeting. Most of the afternoon of January 14th was devoted to this discussion. It was reported that in the Mankato area alone there were about 34 students ready for High School and about 14 students ready for College and Seminary. However, the conference did not wish to take any joint precipitous action in such a momentous matter as that of establishing a school, since the framing of a confessional statement had not as yet been concluded. (There are examples from history to show that where joint action has been taken without careful groundwork and firm foundation, such institutions have not survived.) Since the need was pressing and could not be left hanging until a synodical organization would be effected with its confessional basis established, a group of lay people of the Mankato congregation stepped into the breach and formed an association for the purpose of founding a school--Immanuel Lutheran College. This institution initiated its blessed work of training the youth with a special service of dedication and installation on Sunday, September 13, 1959. After the sermon the first building of ILC on Third and Harper was dedicated. Registration of High School students had already taken place on September 8th. The College and Seminary Departments opened on September 16th.

Concerning the founding of Immanuel Lutheran College we here insert the following from the school catalog:

"It was born of need--a need that arose when, because of numerous withdrawals from previous synodical affiliations, a considerable number of students of high school, college and seminary levels found themselves without a church-affiliated school to which they could turn. It was born of bold vision--founded by a private association of laymen who, together with their pastor and with the approval of their congregation, Immanuel Lutheran Church of Mankato, Minnesota, took the necessary steps for remodeling and furnishing a vacant school building and calling the first group of teachers. Provisions were made whereby college students took their secular subjects at Mankato State College, and were given supplementary instruction in religion and other courses, particularly for the teacher-training and pre-theological departments. These supplementary courses were taught by a number of part-time instructors. The school opened with 24 students in the High School, 17 in the College and two in the Seminary."

Of interest is the following announcement which had appeared in the Lutheran Spokesman of August, 1959:

"The High School Building is rapidly being remodeled and redecorated by donations of labor and material from the members of Immanuel Lutheran Congregation. The Seminary Department will meet in a class room in the church parlors of Immanuel. Classes to tutor college students in Religion and languages will be scheduled along with subjects to be taken at the local State College. Tuitions are on a basis of \$75 per semester in advance for the High School and Seminary Departments. The college tutor classes will have a tuition of \$75 in advance for the school year."

The first report on ILC rendered to the Interim Conference is found in the minutes of the January meeting held at Mankato in 1960. The head of the Seminary and College Departments reported that the Seminary had two students and two teachers. In addition a teacher from the College Department was teaching two periods on Christian Education. The report on the College Department brought this information: "The College has 13 regular students and 4 general students. The regular academic courses are taken at Mankato State College with supplementary work at Immanuel College. The courses offered are: General Religion, Bible Introduction, Greek Grammar, New Testament reading in Greek, Hebrew, and Church Latin. A grant from the Memorial Fund at Immanuel Evangelical Lutheran Church was made for the establishing of a library at the seminary and high school." The principal reported on the High School. He indicated that the school opened with 24 students which at the time of reporting had increased to 30. The principal emphasized that the school was controlled by a Board of Directors from Immanuel Church in behalf of the congregation. At the request of the pastor of Immanuel Congregation the conference appointed an advisory committee of the conference to work with the Board of Directors. The financial report of ILC rendered at this meeting showed that the receipts of the College totaled \$7344.65. To show how, under the blessing of God, the financial picture of the College has progressed through the years since these early beginnings, it may be of interest to note that the year-end report for 1973 showed total receipts of \$203,193.57.

The graduation class of 1960 published a yearbook which has the now well-known title, "The Lance." This yearbook bore the following dedicatory inscription: "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." On this third page of the first Lance appears a short presentation on the subject "Christian Education" by the first professor of ILC Seminary. Because it breathes the edifying spirit which motivates this blessed work of the Church we present it here in full:

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 besides himself, 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 first Lance presents the first graduates of ILC as follows: ten from High School Department; five from the College Department; one from the Seminary.

At the Watertown, South Dakota, Convention held August 9-12, 1960, the principal of the High School gave a report on ILC indicating that the estimated enrollment for the 1960-61 school year was 60 for the High School. The faculty had been increased to three full-time instructors for the High School. The pressing need for more classroom space was being filled by the erection of a new building to be joined to the present structure located at Third and Harper on the North Prairie of Mankato. Four laymen of the Immanuel Congregation were using their borrowing power to finance the construction. Funds for the equipment of a laboratory and for the rental of a gymnasium were reported as a great need. The calling of a second professor in the Seminary and also of a professor to serve in the College Department was reported. Enrollments for the College showed the following figures: eight for the Freshman College year, five for the Normal Department, three for the Pre-theological Department for a total of sixteen. An enrollment of six for the Seminary was indicated.

As addendum #1 the minutes of the Watertown Convention bring the following recommendations of the floor committee on ILC:

- "1. Cognizance should be taken by the Conference of the four men of Immanuel Congregation for their willingness, enterprise, and trust in the Lord to provide the facilities at their personal expense that have made possible the establishment of the educational center. May the Lord richly reward their unselfish services.
- "2. We further recommend that this property now held and controlled by a Board constituted of members of Immanuel Congregation be taken over by the proposed Board of Trustees of the Interim Conference as soon as possible after

the group has been formally organized and that it thereafter assume complete support of the schools.

- "3. It is also our recommendation that this body without delay establish necessary boards according to the constitution to assume control of the property and to administer the affairs of the schools."

On a beautiful autumn day, Sunday, September 9, 1960, the new Immanuel High School Building was dedicated in the presence of 350 people representing ten congregations. The specifications of the building were given as follows: "The new building measures approximately 40' x 60'. It is of fireproof steel and cement block construction and built to allow for economical expansion in the future. The complete cost is about \$15,000.00." At a service held earlier in the afternoon at Immanuel Lutheran Church one full-time teacher in the High School, on full-time teacher in the College, one full-time teacher in the Seminary, and three part-time teachers in the College were installed. The college choir sang "All Glory Be to God on High" by Lundquist and "The Lord Bless and Keep You" by Lutkin.

At the January, 1961, convention at Sleepy Eye, Minnesota, the overall enrollment of ILC was reported to be 84 students with five full-time teachers and four part-time teachers. The housing arrangements were reported as follows:

"Housing for out-of-town students is provided by way of private homes and by the use of rented quarters. Thirty-three High School students and seven College Freshmen are lodged either in private homes or (in the case of seven boys) in a rented house that serves as a dormitory. All of these are under the supervision of house parents. Five college students in the upper classes, and five from the Seminary live in rented quarters, without this specific supervision. The dormitory plan is working well, and should probably be expanded."

At this meeting the offer of transfer of the physical plant at cost was extended to the CLC by the Board of Directors of ILC. The Convention Committee on ILC proposed that this offer be accepted with gratitude to the founders and supporters of ILC who, under God, had made it possible to inaugurate the important work of this institution. Thus ILC became the direct responsibility of the CLC. This closes the record of the founding and early years of Immanuel Lutheran College. It is a story of how God works through human beings to carry out His will for the welfare of the Church's youth.

Grant that we Thy Word may cherish
And its purity retain.
Lord unless Thou art the Builder,
All our labor is in vain.
Keep us from all pride and boasting,
Vanity and foolish trust,
Knowing that our work without Thee,
Soon will crumble into dust.

God of grace and love and blessing
Thine alone shall be the praise,
Give us hearts to trust Thee truly,
Hands to serve Thee all our days.
Lord bestow Thy future blessing
Till we join the heav'nly host,
There to praise and serve Thee ever,
Father, Son, and Holy Ghost.

III. Periodicals and Publications.

From the very outset, pastors and congregations who had, for Scripture-bound convictions severed from former Synodical affiliations, recognized the importance and value of communication. Christians who live under the cross and must face the opposition of those who have departed from the Word of truth need the support and encouragement of one another. God in His wisdom may isolate us and if He does we have the promise that He will by His grace keep us faithful even though we may be alone. But it will not do for us to isolate ourselves and separate ourselves from true brethren of the faith as if we didn't need them. If each one presumes to establish his own little kingdom over which he will rule as an isolated entity he is headed for trouble. He may well end up as a sectarian and separatist with his own peculiar brand of theology. Recognizing these dangers and conscious of the significance of communication among fellow believers, the importance of communication and publications became an early consideration of the brethren who emerged as the founders of the CLC.

A. The Lutheran Spokesman.

The first periodical to appear was The Lutheran Spokesman which was launched already at the Cheyenne meeting held May 6, 7 and 8, 1958. The first issue of this periodical bears the date of June, 1958, and appeared in mimeographed form. The cover featured a picture of Dr. Martin Luther with the Holy Bible in his hand and alongside the picture was inscribed John 10:35, "The Scripture cannot be broken." As a forword we find introductory words of which we bring the following excerpts:

"The policy and purpose of this new periodical which greets you at this time is summarized on the front cover. The name, LUTHERAN SPOKESMAN, indicates that it is our purpose to be a true daughter of the Reformation and to speak as Martin Luther did in his time. With dozens of periodicals in existence which bear the name Lutheran in their mastheads, the question would appear in order, "Why another one? Are there not more than enough papers proclaiming the heritage of the Lutheran Reformation in America?" Our answer is the reason for this new periodical. Lutheranism has fallen on evil days. One Lutheran body after another has lost its confessional character or is in the process of losing it....But we would not be Lutheran Spokesmen in the sense of simply reiterating all that is taught in an unquestioning way. True Lutheranism is depicted in the illustration and the motto. Luther was not his own spokesman, but a spokesman of the Word. He had to speak, because Scripture cannot be broken. And that, pray God, will be our policy. "It is written," and we cannot add or subtract from that message, but proclaim the whole counsel of God. Even among the more conservative elements of Lutheranism in America, the ugly "doubt theology" has entered in. "One cannot be sure." "This is my opinion." "There are two sides to it." "Each one must follow his own conscience." We believe that Scripture is clear and sufficient. We believe that Scripture not only reveals what we are to believe but with equal clarity reveals false teaching and error. On the basis of that clear word, it will be our purpose and policy to feed God's flock to protect them from false teaching, to attack when necessary all teaching and practices which are not in accord with the Word, for Scripture cannot be broken. "We now implore God the Holy Ghost!"

The first issue contained the following items: A directory of pastors and teachers. A report of the Cheyenne Convention. Church News. A listing of Bible passages and Catechism questions for daily devotions in the home; A report of the

Japan Missionary Furlough Committee; An announcement of a conference to be held in Trinity Lutheran Church, Spokane, Washington, together with a brief historical sketch of this congregation; A book review; An obituary; An article entitled, "Disobedient to God's Word." Subscription price was set at \$1.00 a year with issues set to appear in February, April, June, August, October, and December.

At the various meetings and conventions which followed the Cheyenne meeting, reports on THE LUTHERAN SPOKESMAN were rendered. As the Interim Conference merged to become the nucleus of the CLC this periodical was accepted as its periodical and much blessing came from its regular appearance in the homes. From a bi-monthly magazine during its first two years of publication, it emerged as a monthly periodical beginning with the issue of June, 1960. With the February, 1960, issue the subscription price was increased to \$2.00 per year.

The Sleepy Eye Convention of January, 1961, designated THE LUTHERAN SPOKESMAN as the official organ of the CLC retroactive to the date of the first issue numbered as Vol. 1, No. 1. It was agreed that all official announcements and notices were to be printed in THE LUTHERAN SPOKESMAN.

B. The Journal of Theology.

Early in its history the Interim Conference recognized the need for a Theological Journal. The first mention of such a venture is found in the minutes of the January, 1960, conference held at Mankato which indicates that a report on a theological journal was scheduled to be given at the next convention. Accordingly at the Watertown Convention held in August, 1960, a report was given with the result that a recommendation was adopted to start a Theological Journal as soon as possible. The editorial staff was to consist of the Immanuel Seminary faculty and such other members as they might appoint. At the Sleepy Eye Convention of January, 1961, it was reported that the first issue of the Theological Journal had been set up with copy to fill about 43 pages. (The first issue ran to 48.) The plan called for five issues a year with subscription price set at \$2.00 per year. Eighty subscriptions were reported with many subscriptions coming from laymen. It was apparent from the report that a subsidy would be needed. At this convention the following resolution was adopted: "The the Theological Journal to be published pursuant to the directive of this church body be herewith an official organ of the Church of the Lutheran Confession." And so the JOURNAL OF THEOLOGY was launched as an official organ of the CLC with its first issue published under date of February, 1961. This issue contains a foreword by the editor-in-chief in which he presented a summary of our history and background and what could properly be expected of a theological journal faithful to the Word. We bring here the concluding paragraphs of this foreword:

"So we launch our modest little venture, fully conscious of the responsibilities we are thereby assuming. We are aware of the delicate sense of balance that will be required to keep our Journal from on the one hand becoming an ivory tower of lofty discussion into which one takes refuge in order to escape the stark realities of life, or on the other of falling into the habit of controversy for controversy's sake and so descending to the level of querulous complaint, of unbridled criticism, of intemperate invective, of vindictive retaliation. We know the danger of both of these extremes. We know that it is not even possible to show just where the exact line of demarcation is to be drawn, where moderation ceases and the immoderate begins. But our readers shall know that we will be trying to avoid these ever present pitfalls, saying what must be said in the face of existing circumstances, doing what can be done by way of constructive suggestion, praying that our friends will understand and opponents not misunderstand us, knowing all the while that humanly speaking the extent of our

influence must be small indeed, but committing ourselves and our case to the Lord of the Church. We trust that our readers will have sensed that neither we of the editorial board, nor our new church body which has requested this project are suffering from delusions of grandeur, that we are not launching this Journal for the sake of acquiring a status symbol, but that we are simply trying to do what we can, where we can, in a day when there is so much that needs to be done--doing this for the sake of preserving the truth that we once held jointly with so many brethren, and in the hope of serving, if God will grant His grace, toward a restoration of the wider fellowship that once we enjoyed. To this end we dedicate our efforts and this Journal."

The first issue contained an article entitled "Omnes Christiani De Evangelii Consentiunt" and another with the title: "The Form of Sound Words"; a section on Christian Education; another on Homiletics and finally one with the heading "Panorama." The "Panorama" section was introduced with these words among others:

"As the curtain is being raised on this department of our Journal of Theology, it may not be amiss to make a statement on our purpose, our policies, and our aims with respect to the reporting of the doings and sayings of men. Panorama--as the word implies, is a comprehensive presentation of a subject, with due regard for all that comes to view in every direction. While the picture can be seen only a section at a time, it is not separated from the scroll which is being continually unrolled and of which it is a part. A panoramic view reveals not only those things which appear in the foreground but also the details of the background which give to the picture its dimension as well as its perspective. All of these things are involved in a proper reporting and evaluation of the news. For instance, one does not rush into print with an accusation of "heretic" as soon as a man makes a wrong statement of doctrine, nor does one cover up and call a man "a weak brother" when he causes divisions and offenses contrary to the doctrine which we have learned. It shall be our aim to report historical events not for the mere purpose of disseminating information after the fashion of a news magazine but for the purpose of discovering and evaluating the temper of our age, that we might be forewarned and forearmed. And if, by the grace of God, those who have fallen into unspiritual and unionistic ways are awakened and aroused by what they find on these pages, it will be in fulfillment of a hope and prayer which shall follow along with the penning of these lines. It is our intention to report facts without prejudice and to guard against distortion. We pray for grace to see and recognize good when it comes to view and to give it its due; and for grace to recognize evil when it raises its head, to label it, and to warn against it without fear or favor. When we find that our opponents publicly criticize what we have publicly written, we shall not run to Matthew 18 for cover. Concerning matters which have come to public attention we shall by the same token feel free to write after the manner described in Gal. 2:11-14, and I Tim. 5:20-25, and for the same reasons. It is not our wish to engage in a battle of wits with those who love to cross swords for the pleasure of it, or to bother with those who use smear tactics, for nothing is gained in either case. Vindication of personal honor and the advancement of a false synodical loyalty shall be eschewed. We have seen enough of these road-blocks to last a lifetime."

And so, this was the beginning of our present JOURNAL OF THEOLOGY which has received cordial reception not only in CLC circles but also outside our fellowship.

C. Other Publications.

Our church body is not particularly known for a proliferation of periodicals. Indeed of the writing of books there is no end and much of what is being written in ecclesiastical circles is hardly worth the paper on which it is being printed. Perhaps we should not be as reticent as we have been in putting our confessions down on the printed page as a witness and for the edification of others. Be that as it may, certain publications have emerged as authorized by our church body. Notable among these are the PROCEEDINGS of our conventions, the pamphlet "Concerning Church Fellowship," and another entitled "Concerning Church and Ministry." Later history has brought forth other pamphlets. However, it may safely be said that we have not used the printed page as widely as we should have. Let us hope that we may be moved from our inertia to publish and to spread the good news in ever-widening circles as the Lord directs and gives us opportunity.

And so we bring to a close this record of the background and the early beginnings of the CLC. We close as we began with the confession: Soli Deo Gloria.

HISTORY OF THE CHURCH OF THE LUTHERAN CONFESSION

Part Two: Development and Growth of the C.L.C.

Even as the birth and early history of the C.L.C. bears the mark of God's blessing upon a church body which had become a haven for Christian contenders for the faith, so also it must be said that divine benediction rested upon this Church of the Lutheran Confession in the years of its growth and development. Meetings, conferences, and conventions which followed the early beginnings were a joy to the participants as it became evident that where there is oneness of mind and heart there is also willingness to work and a readiness to make necessary sacrifices in order that the Lord's Mission may be advanced. In so many ways it was shown that the guiding hand of a gracious God was mapping the course to be followed. As the Lord with His bountiful hand provided the means to fulfill the needs as they arose, God's people found ever more reason to sing with hearts of faith and trust such hymns as that inimitable hymn of Paul Gerhardt's: "Commit Whatever Grieves Thee."

Commit whatever grieves thee
Into the gracious hands
Of Him who never leaves thee,
Who heav'n and earth commands.
Who points the clouds their courses,
Whom winds and waves obey,
He will direct thy footsteps
And find for thee a way.

Thy hand is never shortened,
All things must serve Thy might;
Thine every act is blessing,
Thy path is purest light.
Thy work no man can hinder,
Thy purpose none can stay,
Since Thou to bless Thy children
Wilt always find a way. (L.H. 520)

And so as we trace the footsteps that we have trod together since the organization of our C.L.C. we find that this is not just a rehearsal of cold facts of history, but it is in truth His Story---the story of God's dealing with a remnant people rescued as a brand from the burning. As we now retrace those paths it must be with hearts of gratitude to our Savior-God who has done so much for a people who have deserved so little. We continue with the words which we opened this history---Soli Deo Gloria---to God alone the Glory.

In order to provide an orderly presentation, we have chosen to divide this section of C.L.C. History into four parts:

- I. Growth and Development in General.
- II. Growth in the Field of Missions.
- III. Growth in the Field of Education.
- IV. Growth in the Field of Publications.

I.

For mutual encouragement, edification, and strengthening the members of the C.L.C. continued to meet in larger and smaller groups. Conventions were held, General and District Pastoral and Teachers' Conferences were convened, Delegate Conferences were arranged, Committees and Boards met regularly. While material details of church work were considered at such meetings, the spiritual aspect which forms the heart and core of every phase of one's labor in the Lord's vineyard stood forth as the main concern. As those who have come out of great tribulation, it was brought home to us that if we lose our grip on the Word of God in the midst of a preoccupation with synodical and congregational activities, rules and regulations, then the first seeds of disintegration have been sown. As a church body grows this danger becomes more pronounced.

From its early beginnings until now doctrinal matters have not been relegated to a minor position in church meetings as has happened in many other church bodies, but these have occupied a place of major concern. This may be seen from a look at the program schedules of the Synodical Conventions and other church meetings. The following is a list of essays prepared and delivered at the Conventions of the C.L.C.:

- "A Study of the Scriptural Teaching Concerning Excommunication and Termination of Fellowship: Their Relation to Each Other and Their Application."
(Begun at the 1961 Convention held in January at Sleepy Eye, Minnesota, and concluded at the August 1961 Convention held at Spokane, Washington.)
- "The Meaning of Ekklesia in the N. T."
(Begun at August 1961 Convention at Spokane, Washington and continued at August 1962 Convention at Manchester, Wisconsin.)
- "How Scripture Provides Us With Safeguards Against the Danger of a Class Struggle Between Clergy and Laity." (1962 Convention).
- "The Meaning of Basileia in the New Testament."
(1963 Convention at Marquette, Michigan.)
- "A Century of Blessing and Judgment."
(1964 Convention at Fond du Lac, Wisconsin).
- "The Macedonian Miracle." (1965 Convention at I.L.C., Eau Claire, Wisconsin)

"A Living Sacrifice."

"The Social Gospel---A Threat to the Principle of the Separation of Church and State."

(1966 Convention at Spokane, Washington.)

"The Virtue of Christian Sobriety."

"Feed My Lambs--Feed My Sheep."

"Challenge to Christian Education in the C.L.C."

(1968 Convention at I.L.C., Eau Claire, Wisconsin.)

"Ten Years of Grace."

"Looking Forward to Grace For Grace."

(1970 Convention at I.L.C., Eau Claire, Wisconsin.)

"Our Bodies Declare the Glory of God."

"The Sola Scriptura Principles and Biblical Studies Today--Crisis and Conflict."

"Why a Study of the Fraternal Life Insurance Organization--Aid Association for Lutherans."

(1972 Convention at I.L.C., Eau Claire, Wisconsin.)

"The Grace of Baptism."

"Foreign Mission Work."

"Developments on the Educational Scene and their Implication for your Church."

(1974 Convention at I.L.C., Eau Claire, Wisconsin.)

"I Am Not Ashamed of the Gospel of Christ."

I. The Gospel for Man.

II. The Cloud of Witnesses.

III. Our Witness to Our Age.

(1976 Convention at I.L.C., Eau Claire, Wisconsin.)

The above listing of essays indicates that a wide variety of doctrinal and practical subjects were presented and discussed at the conventions of the C.L.C. to the mutual strengthening and edification of its members. Free and open discussion by lay and pastoral delegates and members was encouraged. Ample time was provided and allotted so that business matters did not pre-empt the study of God's Word. This is as it should be at any church convention or church meeting. Special convention services, communion services, memorial services, and daily devotional services were conducted as a part of the schedule set up for our meetings together. What a joy it has been thus to be gathered in Jesus' Name. How true it is as one hymn writer has expressed it:

"In Jesus' Name
Our work must all be done
If it shall compass our true good and aim,
And not end in shame alone;
For every deed
Which in it doth proceed,
Success and blessing gains
Till it the goal attains,
Thus we honor God on high
And ourselves are blessed thereby;
Wherein our true good remains."

That certain doctrinal issues which confronted the C.L.C. were not evaded but were given careful consideration and subjected to careful scrutiny under the light of God's Word gives evidence that this church body is determined to remain faithful to God's Word in all its parts without compromise. At this point in time there has been no indication of a desire to sweep differences under the rug in order to maintain a peace which is no peace. The record will show that time has been spent and opportunity has been provided for a full discussion of such matters as the following: "Church Fellowship," "Church and Ministry," "The Kingdom of God," "The State of Humiliation," "The Third Use of the Law," "The Polygamy Question in Connection With the Practice to be Followed in the Nigerian Mission Field." Much good has come to God's people through these discussions for in each instance the net result has been a renewed searching of Holy Scripture which alone is the norm and source of all doctrine. Not the word of men, not church constitutions, nor even the confessions can decide doctrinal issues but Scripture alone which is the eternal truth, unchangeable and infallible. This will keep us strong and this alone will keep us united. If once we depart from this rule of faith, we will end up with nothing to give.

At the behest of the C.L.C. President, the Board of Doctrine has functioned and on various occasions has represented the C.L.C. in meetings with representatives of other church bodies, particularly with the W.E.L.S. Commission on Church Relations. The issues which separated us from this church body have been squarely met at a number of meetings through the years. Testimony has been given and the reasons for the Scripture-grounded separation have been repeated. As far as man can judge there have been no fruits, since to the very last the W.E.L.S. representatives have continued to justify their fellowship relations with Missouri Synod in those years after it had been marked as an erring church body. At the last meeting held it was agreed that an impasse had been reached, since discussions revealed only a repetition of previous testimony. No meetings were held with the Evangelical Lutheran Synod representatives since no occasion for such meetings had presented itself.

The true growth of a church body must be measured in the dimensions of the spirit and certainly such growth there will be where the Word of God reigns and rules. One does not presume to judge the extent, the length and the breadth, the height and the depth of such growth for this is known to God alone. And we are satisfied to leave it in His hands. Certainly it would be an exercise in futility to demonstrate spiritual growth by making reference to statistical tables. This has been the downfall of many in the past. Even such a strong man as David suffered a fall when he began to estimate the military strength of his forces. Surely not by might, nor by power, but by the Lord's spirit it is that the Church is advanced. (Zech. 4: 6) When we now refer to numbers in connection with growth between the years of 1960 and 1975, it is not with the intention of using such reference as a proof of growing strength. Rather it is an evidence that the Word which we preach has not returned void but has gathered the solitary into families. In 1960 the C.L.C. consisted of 44 congregations, 7120 souls, 4740 communicants, while in 1975 the totals show 72 congregations, 9790 souls, 7105 communicants. In 1960 there were 7 Christian Day Schools with an enrollment of 276 children taught by 15 teachers. In 1975 there were 15 Christian Day Schools with 443 children taught by 45 teachers. Contributions in 1960 totaled \$372,855 (\$78.85 average per communicant), and in 1975 \$1,403,309 (\$198.06 average per communicant). This is really nothing to boast about since, for instance, in 1962 we had 8992 souls and in 1970 we had as many as 459 children in Christian Day Schools. But there has been growth and particularly in the number of teachers in Christian Day Schools.

Today we have an average of one teacher to every ten pupils which means that our children are getting the benefit of more individual attention, and surely this is no cause for regret but rather for gratitude and thanksgiving.

II. Growth in the Field of Missions

The need for a vigorous out-reach with the saving message of the Gospel becomes ever more pressing as the end of the world approaches. "Go ye into all the world and preach the Gospel to every creature." Thus every child of God has his marching orders from the very one who reconciled the world and committed to His Church the Word which proclaims pardon and peace to sin-laden souls. To ignore this commission is to forfeit our right to live and breathe. The church that isolates itself and refuses to share its treasures with others is dead and might as well close its doors.

The history of the C.L.C. by no means presents a mission activity in which there is no room for improvement. There is always a great need for encouragement and exhortation as we spur one another on to a greater participation in this wonderful work of bringing in the sheaves. Under the power of the Gospel there has indeed been growth among us in the field of missions. In answer to prayers for laborers we have received laborers. As the message of forgiveness has been proclaimed, members of the C.L.C. have been moved to provide the means to send them out. As the Lord has opened the door, we have entered new fields. Churches have been built and schools have been established, reaching out to young and old. From the very beginning when the churches were finding one another in the Interim Conference, the God-given responsibility for carrying on the work of missions was recognized. And now when the C.L.C. emerged as an organized church body, it was taken for granted that this work would continue as a joint endeavor of all its congregations, large and small.

The first Mission Board was composed of three pastors and three laymen. In later years the Board was reduced to two pastors and two laymen. At the Sleepy Eye Convention in January of 1961 the specific duties of the Mission Board were outlined as follows:

"DUTIES:

- a. The Board of Missions shall explore mission fields and may open missions. If necessary, it may terminate its efforts in any field.
- b. It shall supervise the congregations and preaching stations receiving subsidy from the Church of the Lutheran Confession.
- c. It shall authorize the acquisition of property in mission fields in conjunction with the Board of Trustees.
- d. It shall study the needs and conditions in the mission fields, and provide counsel and assistance as required."

(C.L.C. Constitution)

The first annual convention resolved to take over the entire financial responsibility for the Japanese mission and provided for the dissemination of information on the mission stations supported by our C.L.C. At the Spokane Convention a collection on Thanksgiving Day for Church Extension was recommended to all congregations. This convention approved of Missionary Tiefel's proposal that an indigenous mission be established in Japan but also stated, "We think it advisable that another American be trained to handle the work in order that contact may be continued

with the Japanese church should Pastor Tiefel suddenly be taken from us."

In the report of the Third Annual Convention held at Manchester, Wisconsin, in 1962 we find the first listing of the congregations and mission stations being supported. These are as follows:

BEREA, St. Paul: 12 communicants.
CARLSBAD, Unorganized: A group of families.
GETHESEMANE, Spokane: 50 communicants.
HOLY CROSS, Phoenix: 47 communicants; 8 pupils in school.
IMMANUEL, Winter Haven: 27 communicants; 46 pupils in school.
MISSOULA, Mont.: Unorganized; 16 communicants.
MCAROE, Mich.: A group. (size not given).
REDEEMER, Cheyenne: 45 communicants.
REDEMPTION, Seattle: 12 communicants.
ST. PAUL'S, Winner, S.D.: About 50 communicants.
ST. PETER'S, Denver: 21 Communicants.

The congregation in Japan reported that it does not consider the sending of another foreigner as a missionary urgent at this time. In this the convention concurred, but added, "However we recommend that our Mission Board continue to consider the question of providing for a second man for our Japanese mission so the best interests of our missionary, the Japanese brethren, and the C.L.C. be served." The Japanese congregation explained why it considered organizational membership with the C.L.C. to be inadvisable. At the fourth annual convention held at Marquette, Michigan, in 1963 the names of the following new missions were added to the list of those already reported:

GRACE, Carlsbad (now organized) 16 communicants.
GRACE, Fridley, MN. 91 communicants.
ST. JOHN'S, Los Angeles. 12 communicants.

The missionary to Japan reported:

"We marvel and take heart in the gracious power of the Gospel and the gracious rule of the Lord of heaven and earth, that we have opportunity to work at all in this heathen and culturally sophisticated land, and that the Savior-God continues to send inquirers. Our most urgent need: That all members of the CLC pray that the Lord of the harvest would send laborers (i.e. Japanese candidates for the ministry of the Word) into the harvest, that His Gospel may have free course, and that the devil in all his manifestations may be put to rout."

The convention adopted resolutions asking the Secretary of the C.L.C. to serve as the "clearing house" to whom the newest addresses of isolated members of the C.L.C. should be sent. The Coordinating Council was asked to consider what might be done to be of service to them.

At the 1964 convention at Fond du Lac, Wisconsin, the report of the Mission Board includes GRACE of Fridley, Minnesota, in the list of congregations being supported. The report also informed the convention that the congregation in Los Angeles changed its name from St. John's to Servant of Christ. The proposal to create the office of missionary-at-large was not deemed feasible by the convention. The Japan mission report indicated difficulties encountered by defections from instruction classes and the moving of members from their home base because of demands of their occupation. However, it was reported that this also provides opportunities for these lay-members to spread the Gospel in their new locations.

At the 1965 convention the opening of a new mission in San Francisco (St. STEPHEN) was reported with a full-time pastor in residence. Attention was again given to the handicaps experienced by those church workers who must supplement their incomes by doing secular work. The 1966 convention received the report that mission work had been inaugurated in Orlando, Florida, and in Houston, Texas, and that Trinity in Denver was added to the list of subsidized stations. Also at hand was a report of the "Ministry By Mail" Program which the 1964 convention entrusted to Grace Congregation, Sleepy Eye, and its pastor. Twenty-three congregations were reported as receiving the benefit of this program. 130 pieces of first class mail were being mailed to addresses in four continents.

At this point it is to be noted that the C.L.C. activated its resolution to meet in convention biennially instead of assembling annually. Of special interest to the delegates assembled at the 1968 convention was the report that a ministry to the aged and retarded at the Commodore Hotel in Madison, Wisconsin, and at Jackson Center, Milwaukee, Wisconsin, was inaugurated, and that steps were being taken to carry out an active mission program in the Madison area. The mission congregation in Chicago, Illinois, received its first full-time pastor in this year. Authorization was given for the subsidizing of Bethel Congregation at Houston, Texas, so that it might call a pastor. In 1970 arrangements were approved for the support of Zion of Corpus Christi, Texas, and Faith in St. Louis. The inauguration of work in the East Bay area of San Francisco was reported. Demands for "Ministry By Mail" had grown to the extent that 415 sermons were placed in the mail each week. In 1972 exploratory work in Aberdeen, S.D., was authorized. This later resulted in the organization of a congregation and the joining with Hecla to form one parish. From a statement of Goro Fugita of Tokyo, Japan, to the convention we glean the following:

"We may be asking you, if possible, in the not too distant future to help us by sending an American assistant to our pastor. In such case it would be advisable for him to concentrate on language study for five or six years. By that time our pastor will be approaching the age of 65. We wish our pastor to guide any new man in the way of the Japanese and help the new man to love and understand us."

At this convention the "Board of Missions is directed to prepare for the next convention a discussion on the possibilities of establishing a second foreign mission."

The 1974 convention is noteworthy for the reason that the first report of the opening of a door in Nigeria, Africa, was heard. As a result of contacts made by a layman from San Francisco, Mr. Oscar Erpenstein, inquiries came from individuals regarding the possibility of Nigerian students being accepted at I.L.C., our school for training in the ministry. These inquiries were turned over to the Mission Board with the final result that two men, Carl Thurow, Chairman of the Mission Board, and Norbert Reim (who previously had served as missionary in Nigeria) were sent to explore the field in Africa which seemed to be opening up to us. The outcome of this visit was the organization of the Nigerian Church of the Lutheran Confession (NCLC). The convention adopted the following resolution:

We resolve to assist in the further development of an indigenous church in Nigeria which is based upon sound Scriptural principles. Our status must remain primarily that of advisor. In the matter of financial assistance, our support will be limited, in general, to the American personnel and to a training program of local workers.

(a) that we ratify the action of the Mission Board in arranging to bring Mr. and Mrs. Patrick Udo to this country as students at ILC, Mr. Udo to be

trained to the preaching ministry, Mrs. Udo---if she be so inclined---to be trained for the teaching ministry.

(b) that tuition and other fees at ILC for Mr. and Mrs. Udo be the responsibility of the Board of Missions;

(c) that the Mission Board's selection of Pastor N. Reim to assist in Nigerian Mission Work be ratified;

(d) that the Mission Board be authorized to call and to send a resident spiritual advisor to Nigeria as soon as possible;

(e) that this advisor be empowered to help establish a training school in Nigeria for Nigerian church workers;

(f) that Pastor Norbert Reim be sent to Nigeria for approximately three months to help the advisor in setting up our mission program there;

(g) that we recommend a budget of \$22,650 for Nigerian Mission Work in the fiscal year 1974-75.

This then marks the beginning of the C.L.C. ministry in the Nigerian field and from this date forward much attention and much study have been given to this "Macedonian Call" to service.

Regarding the progress of the ministry in Japan the President of the C.L.C. brought this report:

The Church of the Lutheran Confession in Japan has not only found it possible to declare that it no longer needed subsidy from the C.L.C. but also has decided to look toward the future and call a pastor who will join Pastor Fred Tiefel in that field. This congregation has shown remarkable maturity and a healthy desire to share the Word of Reconciliation with the people in Japan. We would have reason to be disappointed if we no longer had an opportunity to share as a church body in bringing the Gospel of Peace to people of another land. But the Lord has opened to us another door which will call for all of the efforts that we can make in the future.

Regarding the missions in the United States the Mission Board reported the opening of two stations: Redeemer in Sister Lakes, Michigan, and Mount Zion of Detroit. Work was also carried on in Rapid City, S.D. Also as the result of informational meetings held in Dawson, Minnesota, work was begun in Montevideo, Minn.

At the 1976 convention the Mission Board reported the establishing of mission stations in Austin, Texas, and in Torrence County, New Mexico. A missionary was called to serve the newly organized congregations, Grace of Torrence County, and to conduct services in Estancia and in Carlsbad. Besides this the missionary is to explore other possible openings in this vast field. A new congregation was organized in Neenah, Wisconsin, Bethlehem Lutheran. A seminary graduate was to serve as its first resident pastor.

Much more could be reported to show how the Lord has blessed our work of missions through these years; how souls have been added; how mission stations have become self-supporting congregations; how churches and parsonages and schools have been built; how some missions have been discontinued; how problems have been

encountered and in some cases how growth has been impeded. But this would take a work of greater proportion than this rehearsal of the Lord's work can provide.

Regarding the foreign missions Program of the C.L.C., we glean the following from the C.L.C. President's report:

Our long and much cherished fellowship with the Japan Church of the Lutheran Confession has been disturbed by certain differences of opinion that have arisen between us in two areas. They concern the call extended to Pastor Robert Wehrwein and terminated by the Japan Church of the Lutheran Confession, and the controversy over the Third Use of the Law. We look forward to an early and God-pleasing resolution of these differences. The Floor Committee on Doctrine will have all the pertinent correspondence involved in these matters.

Nigeria: The Lord has so far held a restricting hand over our work in Nigeria. He has allowed us only to bring the Patrick Udo family to Eau Claire so that Mr. Udo may be prepared for the ministry in the Nigerian Church of the Lutheran Confession, and his wife as a teacher. This effort has been a pleasant success, since the Udos have applied themselves well to their schooling here at Immanuel Lutheran College. We look forward to their future service in the Nigerian Church of the Lutheran Confession.

The Lord has not opened the door to an expatriate, that is, to one of our American pastors, to go to Nigeria to direct the work that is waiting there. Constant contact with the Nigerian Church of the Lutheran Confession is being maintained through correspondence with their leaders. They continue to express hopes that our work can begin in their midst soon. But the Lord's ways are not our ways, nor are His thoughts our thoughts. He will use our efforts in Nigeria in the manner that best suits the building of His Kingdom.

With the Lord's blessing resting upon this great work of missions, we shall go on as God directs and provides the means and the men. We pray:

Knowing Thee and Thy salvation, Grateful love dare never cease
To proclaim Thy tender mercies, Gracious Lord, Thy heavenly peace.
Sound we forth the Gospel tidings To the earth's remotest bound
That the sinner has been pardoned And forgiveness can be found.
(Hymn 498. v.4.)

III. Growth in the Field of Education.

A. Christian Day Schools and Other Agencies of Christian Education.

The education of a child begins with its birth. While there is no thought of providing a formal education for children in infancy, nevertheless one must reckon with the fact that even a child in arms is storing away pictures and images of things it sees and is affected by the atmosphere and spirit with which it is surrounded in the home. Parents and siblings need to be aware of this and be on their guard lest behavior patterns be set before the mind's eye of the child which may not only be undesirable but sinful as well. When the time comes to begin the formal education of the child then parents are confronted with the choice of a school. How fortunate are those fathers and mothers who then can turn to the Christian congregation and its Christian Day School for assistance in carrying out this parental responsibility (for it is still their responsibility and no-one else's).

The C.L.C. since its beginning demonstrated its concern for the establishing and maintaining of Christian Day Schools in its midst. The founding of I.L.C. stands as a living proof of this concern. For if there are to be schools, there must be teachers, and if the schools are to be staffed by teachers who are trained to carry out the Christian purpose, providing the religious background and spirit of every subject in the curriculum, then such teachers must be prepared for this important work. This dare not become a haphazard and a second-rate form of education, but it must be and should be at the top of the scale.

While there has not been a phenomenal increase in the number of Christian Day Schools maintained by our C.L.C. congregations, there has nevertheless been a steady growth. The last statistical report shows the figure of 15 such schools, and since this report was made at least two additional schools have been established. It should be safe to say that every congregation is looking forward to the founding of such a school in its midst. Mutual encouragement on the part of C.L.C. assemblies and Boards serve to strengthen individual congregations which are contemplating such a move. And once they are established the struggle has not ended, for we all know that the devil will use every stratagem in his bag of tricks to place road blocks into the way of the maintaining of such schools. Parents need to be encouraged to make the fullest use of the Christian schools at their disposal and the teachers need to be encouraged and exhorted to keep their work at the highest level of achievement as they seek to improve themselves and make diligent use of every opportunity for advancement.

To this end the C.L.C. has through the years provided the opportunity for Teachers' Conferences on the Synodical level. Area conferences have also been arranged so that teachers may assemble in smaller groups for mutual edification and for the exchange of ideas and valuable information gathered in the workshop of experience. The more hard work and diligent preparation is put into these meetings, the more valuable they become. Teachers too become discouraged in their work and even become tempted to seek other outlets for their talent. We do well to address ourselves wholeheartedly to lift up the hands of the weary and to strengthen the knees that have become weak under the burden. To this end Teachers' Meetings and Conferences also serve as we move our meetings around from place to place, from Wyoming, South Dakota, Minnesota, Wisconsin, Florida, and now South Carolina.

Not to be overlooked in the field of education are the Sunday Schools, Saturday Schools, Vacation Bible Schools, Seminars, Youth Camps, etc. These all have served a salutary purpose in our midst, and as surely as they serve the cause of spreading the Word of Truth and deepening the knowledge of Scripture, they occupy important places in the program of providing spiritual nourishment and the means for the growth that really counts.

B. Institutions of Secondary, College, and Seminary Education.

To provide a history of Immanuel Lutheran College from the day of its founding to the present day would require more time and research than is possible for this essay which is to span the work of the C.L.C. in its broader outlines. However, it is in place for us to set down the blessings which the Lord of the Church has showered upon this school of the prophets. Judging from the size of our church body such a school as I.L.C. would by human standards have no chance to exist much less to continue in this age when many private schools have been discontinued because of the severe economic stress. In spite of it all, I.L.C. has continued to grow as people have rallied to its support and have sent their youth to our school, many coming from great distances and at great expense. To provide a statistical table showing the year-by-year growth in enrollment figures could be a boring exercise.

But it should nevertheless be noted that as of the school year 1976-77 the enrollment has grown to the following figures: High School 114, College 49, Seminary 11. As the years rolled by the Faculty was increased to 11 full-time professors. In order to pave the way for the transfer of credits to make it possible for teachers to go on to gain certification, authorization was given to initiate measures for the attainment of accreditation for our Junior College years with North Central Agency.

When it became necessary to expand the physical facilities of our I.L.C., the Lord opened the way so that property and buildings could be purchased at Eau Claire, Wisconsin. The Ingram Estate of 75 acres with a large mansion, annex, a large stable-carriage house, a cow barn, and custodian's house was offered to the C.L.C. for the astonishingly small amount of \$85,000.00. At a special convention in January 1963 it was resolved to purchase the Estate and to move the institution to Eau Claire. The members of the C.L.C. rallied to the cause and came out in force to remodel the stable into classrooms and Boys' Dormitory and to change over the cow barn into the Seminary House. Some changes were made in Ingram House so that the existing kitchen and dining room were readied for dining purposes for the student body. It was a marvelous experience of cooperation and good will under the blessings of God. What seemed impossible became a reality. And the summer's work made it possible to open the school year 1963-1964 on the new campus. Over the span of 13 years two classroom buildings, ten professorages, a fieldhouse, and a women's dormitory have been built. Expansion plans envision the addition of a library, dining hall, and student commons. The marvelous thing about it all is that as the needs arose the Lord provided.

But of greater importance than the addition to the physical facilities are the products of the school. Nineteen of the teachers in our Christian Day Schools, three high school teachers, one college and seminary professor, twenty-four active pastors are products of I.L.C. besides many lay-persons in our congregations.

While I.L.C. is the only synodically supported institution of higher education in the C.L.C., there is another school within our church body, Immanuel Lutheran High School. This school is located in Mankato, Minnesota, and is sponsored and Supported by Immanuel Lutheran Congregation of that city. This school maintains a full curriculum and is staffed to provide a well-balanced education on the secondary level. Immanuel Lutheran High School has opened its doors to such young people of the C.L.C. as wish to attend. Immanuel Lutheran High School occupies the quarters which formerly housed Immanuel Lutheran College in the years of its infancy. Any school on the area or synodical level which makes it possible for more young people to receive the benefit of a Christian education surely operates with the Lord's blessing and is to be encouraged.

IV. Growth in the Field of Publications.

From the time of its inauguration during the years of the Interim Conference until the present day the Lutheran Spokesman has been published regularly and has served the C.L.C. with its timely editorials, faith-strengthening articles, and informative news reports of activities of congregations and mission stations, synodical and district meetings as well as announcements of conventions, pastoral conferences, teachers' and delegate conferences, board meetings, colloquies, changes of address, etc. Our church paper has had a wide distribution through individual and group subscriptions. At the 1976 convention 2396 subscriptions were reported. The place of publication has been changed through the years and is now located in Lake Mills, Iowa, with Graphic Publishing Co. the printer.

The Journal of Theology which originally appeared five times a year was changed to a quarterly publication mainly because of the rise in postal rates and the increase in the price of printing and paper products. While the Journal has chiefly addressed itself to the enrichment of theological knowledge and professional advancement, it has found acceptance also among the lay people of the C.L.C. The managing editor reported to the 1976 Convention that 264 copies were sent out at the March mailing.

The C.L.C. Directory is published annually with its listing of all pastors, professors, and teachers with the location of congregations and time of church services as well. The names of officers, the personnel of the various boards, information regarding institutions and schools is also included.

Pamphlets available for distribution by order of the C.L.C. are the following: "Concerning Church Fellowship," "Church and Ministry," "Statement of Faith and Purpose," "The C.L.C. Constitution." Besides these the Proceedings of each convention are published and distributed to all congregations.

"Ministry By Mail" is a weekly publication of sermons with a wide distribution in this country and in foreign lands. It involves a great deal of work on the part of those who are involved in this important service to individuals who are isolated and have no opportunity to attend a regular church service. This publication has also established contact with people who otherwise would not have become acquainted with our faith and confession.

In addition to these official publications, brochures and pamphlets have been made available on an individual basis and have served a good purpose in ever widening circles. However, may it be said again that we have merely touched the tip of the iceberg in this field of publication. Much more can be done by way of disseminating the Word by means of the printed page.

The C.L.C. Book House has served the church body as a clearing house for books and publications in use by our pastors, teachers, schools, and congregations. Located for many years in New Ulm, Minnesota, the Book House has now been moved to the campus of I.L.C. and is administered by the Business Manager of I.L.C. who has his office and Book Store in South Hall.

As we now bring to a close this recording of the history of the C.L.C. one cannot escape the conclusion that the Lord's leading has been apparent from the early beginnings to the present day. The undeserved grace of God has placed its indelible stamp upon the progress that we have enjoyed. Without the benediction of the Lord resting upon us, our work would have come to naught and any visible advancement would have been external only and not of the spirit. We can do no better than to join in the hymn of praise as expressed in the opening and concluding words of the 103rd Psalm.

Bless the Lord, O my soul: and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's....

Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure,

Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul. (Verses 1-5 and 20-22)