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NOTE

These essays were read to the Ninth Convention (Tenth Anniversary Convention) of the Church of the Lutheran Confession, July 7-11, 1970, at Immanuel Lutheran College, Eau Claire, Wisconsin.

The Convention expressed its desire "to have these essays available in print" and so resolved "that the Book House Board arrange for the most economical way of publishing and distributing these essays." (Proceedings, p. 53.)

The Book House Board edited the essays and requested the Secretary of the CLC to print them.

Pre-publication orders were taken and have been filled. A limited number of copies remain and are available for 75¢ postpaid from the Office of the Secretary
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T E N Y E A R S O F G R A C E

We are correct in referring to 1970 as our tenth anniversary only if we restrict our thinking to the time of our existence as a formally organized body. But to think of our history as comprising no more than ten years would be like starting the history of our country with the Constitutional Convention in 1787. Many important things happened before 1787 which made the Constitutional Convention possible. No one would write a complete history of the United States without including any preceding events and occurrences. Such important events as the discovery of America by Columbus in 1492, the landing of the Pilgrims in 1620, the Declaration of Independence in 1776, and many others would be included in a complete history.

Then there are the ideas that began to form and to solidify regarding the type of government that was to be established. There are the emotional experiences--the shredded and torn hearts, the anxieties, the sweat, the blood and the death, the defeats and victories, the struggles and the success, the tears and the joys. Indeed, all such matters are a part of the history of the United States.

Likewise the history of our church body did not really begin with the Constitution Convention of 1960 and 1961. Many events and experiences which preceded the years 1960 and 1961 are involved in our history. Many of those who became members of the Interim Conference (also known as the Lutheran Spokesman Group) after the last part of the year 1959, did not experience the forlorn loneliness and anguish in the same way as those who withdrew in 1956, 1957, and 1958. There was no church group these men could join. There was no synod in existence with which they could affiliate. Those were the days of charged emotions. There was tearful loneliness and the search for a haven. In those early years there were questions about schools to train future teachers, pastors, and church workers. Mission fields needed help. There were obligations to meet as far as property was concerned. Most of the pastors serving mission congregations turned to secular work to support themselves.

But by 1959 most of our questions about schools were answered. Immanuel Lutheran College had been established. A mission program was underway. The Lutheran Spokesman was in existence. The position paper on church fellowship had been written. The essays on the Doctrines of the Church, Ministry, and Authority of the Keys had been heard and discussed. Indeed, there was a group by 1959. It was not a mere embryo. The child was already walking and talking. There were definite indications of individuality and strength. Spirit-born

thoughts about the doctrines in controversy were already expressed.

We wouldn't think of writing our history as if we were interested only in observing and remembering times and seasons and people. As God's people we have no appetite to consider and teach secular history apart from the gracious reigning arm of God in behalf of His Church. We are even less inclined to think of our history as a church body apart from the gracious and merciful Lord. If such a history of our group were written which did not recognize the gracious Lord with whom we have to do, we too would deserve to be devoured by worms, Acts 12:20ff. With the limited capacities at our disposal we want to glorify our God in this reflection upon our history. To this our theme, Ten Years of Grace, directs us. We would like to consider three points:

The Starting Point of God's Grace Among Us,
The Evidence of God's Grace Among Us,
Some Attending Gifts of God's Grace Among Us.

I. THE STARTING POINT OF GOD'S GRACE AMONG US.

As we reflect upon our past history, we are overwhelmed by the abundance of grace God has bestowed upon us. It is so great we are unable to measure it. God's grace is beyond our comprehension. It is a divine exercise which we will never fully understand for it is bestowed upon unworthy ones.

To be sure, we will never understand grace in any measure unless we first understand man's utter unworthiness and sinfulness which made God's grace for salvation a necessity. God created man in His own image and likeness. This means that man was created holy and righteous, and with a blissful knowledge of God's will. The Creator was also man's benefactor. The Lord placed man in the Garden and told him to dress it and keep it. In blessing God said, "Be fruitful and multiply and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Man was the joy of God's creation. Everything that was good was freely provided by the Almighty One. God and man were in communion with one another. There could be no fruit of this communion other than joy. Because God made man a living soul, not only the tree of life but also the tree of the knowledge of good and evil was placed in the Garden. This was not to be an impediment to the joy and happiness of man. Rather, God gave man as a living soul the ability to express his joyful gratitude in a willing obedience. The option that God gave to man as a living soul was clear. "Of every tree of the garden

thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die." Tempted by the devil, man chose to rebel against his Creator and Benefactor.

Arrogant pride was connected with that choice. "Ye shall be as gods knowing good and evil," the devil assured Eve. She took of the fruit in disobedience and what God had promised came true--death entered the world. From that time on, man could only choose evil. The ability to choose and to do that which was God-pleasing was lost. Man assimilated the character of the tempter and all natural born children are in the same image. Man could not be for God, only against Him in violent enmity and rebellion. The only product possible for such as rebel against God, the source of life and all that is good, is evil and death. The verdict of God is clear. "There is not a just man upon earth that doeth good and sinneth not." Isaiah said by divine inspiration, "We are all as an unclean thing, and all our righteousnesses are as filthy rags." The Apostle Paul says of all men that they are "dead in trespasses and sin," and "The carnal mind is enmity against God, so then they that are in the flesh cannot please God."

The history of man reveals clearly his total, natural depravity. It is a history of sadness and madness. It is a history of vile rebellion and its horrible consequences. Except for God's gracious intervention, we would be in sin and death still. This we need to remember as individuals. It is not only necessary for us to know that sin entered into the world and death by sin, but especially that we are by nature rebels and traitors against our Creator and Benefactor. Every country with any self-respect pronounces the sentence of death upon its traitors and rebels. We deserve the same destiny. Everyone of us has by nature the potential to be guilty of every sin that has ever been catalogued. In God's eyes all of us have reached that potential in actual transgression. Take the arrogant pride of Adam and Eve, the hatred and murder of Cain, the fornication and deceit of David, the idolatry of Jezebel, the ruthless wickedness of Ahab, the blasphemy of Pharoah, the oily self-righteousness of the Pharisee dripping with all its sham goodness, and every other sin; and then pour the corruption and swill into one person, and we begin to get a faint idea of what we looked like by nature to God. You and I were by nature such putrid running sores in the sight of God. We were by nature that rotten from the top of our heads to the soles of our feet. We are the offspring of the first parents who sinned.

Left to ourselves, ours is a hopeless case. Adam and Eve could do nothing to undo the disobedience or its consequences. In the 6,000 years of the world's history, man's case has been the same. Every effort of man makes the situation worse. But the Almighty Creator God is also man's Savior God. God, who saw man in his rebellion and death, exercised His grace in behalf of sinful man. Grace was a necessity because of man's sinful condition. Man did not deserve the intervention of God, for he was not worthy. Man could not earn salvation from sin and death. And this is precisely the thing which makes grace so unique.

Grace does not look for merit in man. Grace does not wait to be asked. It is the character of God's grace to love without being loved. God's eternal plan to transport man from glory to glory was not frustrated by man's fall into sin, for He is the God of grace. God foreknew the fall of man but created the world and man nonetheless, for He is the God of grace. Because He is the God of grace, He planned man's redemption in eternity and carried it out in time.

Our God of grace became man. He partook of flesh and blood to become man's substitute. He came into this world to live a holy life for mankind. He bore man's sin in His own body on the tree to make full payment for the eternal condemnation which mankind deserved. The payment for the sins of all men was willingly made. The Savior was raised on the third day. "He was delivered for our offenses and was raised again for our justification." Both the redemption and the justification are universal. "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them" "He (God) made Him (Jesus) to be sin for us who knew no sin that we might be made the righteousness of God in Him." The status of all men was changed by the work of God Himself. Jesus Christ's perfect atonement for the sins of all caused God to give the gift of His grace to all men.

But gifts do no good unless they are accepted, and no man wants the gift of salvation. Such is the deadly stupidity and darkness of man. It is not only impossible for man to earn salvation, but it is also impossible for man to accept the salvation which God has given to him. For natural man will not accept anything as a gift from God. All men are Herods who see no reason to give glory to God. Because man is what he is by nature, it is a necessary exercise of God's grace that man receives and embraces the gift.

God brings salvation to man through His Word. By that same Word He changes man so that he becomes a believer, that is, one who trusts and accepts Jesus as his only Savior from sin and death. The Word has such overwhelming

power that it causes the corrupt to accept what they don't want. Those which are the greatest gifts that man can receive--eternal salvation instead of death, hope instead of despair, peace instead of restlessness--are the gifts which God by grace bestows upon mankind through the Word.

It is all so astonishing! Consider that God gave His salvation through faith to Rahab the harlot, to David the adulterer, to Saul the blasphemer. It was God who did everything. But if we want to use the ultimate example when we think and speak of God's grace, we must turn to ourselves. As unworthy as we were, God gave us salvation through the Word. God's grace is sufficient for us. Rahab, David, and Saul (who became Paul) were saved by grace. But grace out-graced grace in our salvation. Truly we are compelled to acknowledge with Luther that we are unworthy of any of God's gifts of grace. Luther says in the First Article: "And all this purely out of Fatherly divine goodness and mercy without any merit or worthiness in me;" in the Second Article: "who has redeemed me a lost and condemned creature, purchased and won me from all sins, from death and from the power of the devil;" in the Third Article: "I cannot by my own reason or strength believe in Jesus Christ my Lord, nor come to Him, but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith; in like manner as He calls, gathers, enlightens and sanctifies the whole Christian Church on earth and keeps it with Jesus Christ in the one true faith;" and again in the Fifth Petition: "For we are worthy of none of the things for which we ask, neither have we deserved them, but that He would grant them all to us by grace." Such an unworthiness as expressed by Luther needs to be stressed and confessed by us again and again.

The Lord has deluged us with favors. Many of us became heirs of eternal life in connection with our baptism in infancy. The Word of the Gospel in Jesus has come to us again and again, exhorting, beseeching, comforting and strengthening us. We have been assured of our salvation. The Holy Spirit has been testifying to the spirit within us that we are the children of God. The Lord has promised that He will not forsake us and that He is with us always. He has continued to invite: "Call upon me in the day of trouble and I will deliver thee." He has encouraged us to rest upon His almighty power and to rely upon His wisdom. Because He rules over all in our interest, we are assured that all things work together for our good. But how often we have stumbled. How often we have doubted. How often we have gone our own way. There has been murmuring at God's way. The old Adam clings tightly and he has so often succeeded in misleading us. We have fallen again and again. The joy that is in

us has not expressed itself as it ought. There hasn't been the rapid advance in the godly life which could be expected. How often we have to cry out, "Oh wretched man that I am."

God foreknew all our weaknesses and failures. He saw that there would be so much in our lives as His dear children which, because of temptations of the devil, the world, and our flesh, could be classified only as tragedies. Yet God in eternity did elect us. He called us and justified us. In compassion and mercy He has continued to shower us with His gifts of grace for Jesus' sake. Above all, God has continued among the unworthy with His gift of forgiveness in Jesus. Fruits of faith have appeared among us, but not in the measure with which we can be satisfied. The opportunities for expressing ourselves as thankful, grateful, and obedient children have ever been present. But too often the opportunity was permitted to slip by. Yet the Lord is with us, still patiently strengthening and encouraging us by reminding us again and again that He is the Lord of Grace. He reminds us not only by His gift of grace in Jesus but also by so many attending gifts. Our cup of blessing is always running over.

These are things each of us will have to remember in connection with our history of the Church of the Lutheran Confession. This church body is made up of individuals to whom God came with His grace. While some may think of these things as self-evident, yet it is evident by our own experience that the self-evident is often forgotten or overlooked. God's grace to us as individuals is the starting point of God's grace to us as a church body and it is because of the exercise of His grace in us that this church body came into existence.

II. THE EVIDENCE OF GOD'S GRACE AMONG US

The gift of God's grace caused us to separate from the church body with which we were formerly affiliated. God made salvation precious to us. He had created a deep love in our hearts for Jesus who came to us through His holy Word. This love responded with obedience to His Word. It was and is evidence of God's grace among us that we have a deep affection for the Word.

It was the holy Word of God which was violated when the synods from which we originally came, continued in a fellowship which God forbade. God made it clear to us that every deviation from the Word is dangerous. He said: "A little leaven leaveneth the whole lump," and again that every departure "will eat as doth a canker."

That the doctrine which was violated is a non-fundamental one is not the

issue in fellowship. That the teaching because of which we separated may be referred to as a peripheral teaching does not alter God's exhortation and admonition to withdraw. The fact is that the deviation is the beginning of an attack upon the glory of the work and person of Jesus whose Word is ignored. It is the beginning of the devil's modification and eventual destruction of the essential doctrine of salvation by grace through faith. Every departure from God's Word disrupts and disturbs the purpose for which God gave Scripture to us, namely, to "make us wise unto salvation through faith which is in Christ Jesus." We did not want to be partakers of the evil deed of departing from God's clear Word, and we did not want to be joined with such as serve not our Lord Jesus Christ by ignoring and disregarding his "avoid" and "withdraw."

Let others say what they wish as to the reasons why we withdrew. Let them say that it was because we couldn't get what we wanted. Let them say that it was a matter of personality clashes. Let them say that we were bitter. But let none of us ever conduct ourselves in such a way that the opponents can have a right to such claims. The six pastors who met in pastoral conference in Spokane in the fall of 1957 cautioned one another against bitterness, and it is worth repeating. "Bitterness and lovelessness are unbecoming to everyone who is a recipient of God's grace in Christ. Our conduct and behavior ought to be such at all times that others may know that the love of Christ and love for His Word dwell in us. Let the gift of grace shine; let Christ be glorified in our lives; let the evidence of our love be clear to all."

What more fitting response can there be than to let Christ shine through the Word? This is the first and foremost expression of thankfulness. The gift of grace--forgiveness of sins--was precious to us and is precious still. We received such wonderful comfort and lively hope in God's gift of grace that we wanted these benedictions of the Lord of grace to continue among us and to come to others as well. We wanted others to see Jesus in untarnished glory and we wanted others to know of God's grace given as a free gift to fellow sinners.

Our former associates were not forgotten in our action, and our prayers in their behalf have not ceased. We didn't want them to follow a course by which salvation could be lost. Our separation was as well an expression of love for those from whom we were forced to separate as for those who were with us. We don't mind letting others know of this love for the former associates. May it continue even in separation. We would be an ungrateful lot if love for all were not in evidence. Any other mind will destroy us. It simply is not compatible with the grace we have received, to be without this love to all our

fellow men.

Our separation was born of love. It was a fruit of our faith and an open evidence of it. But it was also an evidence of the grace which we received that caused us to search for those who were of like mind. We do have a special responsibility and obligation to those who are of the same heart. We are living in an evil world--a world in which the Word is subject to a wresting and torture of every sort--and we need the encouragement that love of God's Word can give each other. Concern for one another who agree in doctrine and practice is evidence of God's grace among us.

In the search for mutual encouragement and edification a meeting was called by a congregation in Lyons, Nebraska in October, 1957. This meeting was attended by seven pastors, one teacher, and a number of laymen. It was commonly recognized that a great deal of confusion had been introduced into the doctrine of fellowship during the previous 20 years. A re-study and re-thinking of this doctrine was imperative. This small group decided to start an intensive study of the doctrine of fellowship. All who were interested in contributing to this study were invited to participate freely. Pastor Winfred Schaller was chosen as the scribe.

By December of 1957 about 12 congregations and pastors, one professor, and a number of teachers had withdrawn from synods in the Synodical Conference. Five of these congregations were in the Pacific Northwest. The sixth pastor and part of his congregation withdrew during the first part of 1958. Pressing problems arose. The pastors in the Spokane area encouraged a meeting with others of like mind and heart. The Board of Trustees of the Wisconsin Synod requested a meeting with Pastor M. J. Witt in order to discuss a settlement in regard to the Japan property. This meeting was held in Los Angeles. The proposed figure was favorable. But we needed to know how payments could be made in an orderly and God-pleasing way. We thought of forming an association for the Japan mission which would be responsible for the regular payments. No association was really necessary. The Japan mission itself continued the negotiations begun in Los Angeles and promised to pay on the contract that was drawn up. We are happy to report this day that the property in Japan has been paid in full. But in 1957 it was our concern and we wanted to do what was necessary to secure the physical plant of Hachiman Dori Lutheran Church in Tokyo. For this reason, because of our need for one another, and for the mutual encouragement of brothers in far-flung outposts, a second meeting of those who withdrew or were in the process of withdrawing was held in Mankato at Immanuel

Lutheran Church in December, 1957. At this meeting mutual problems were discussed and encouragement was given. But of prime importance at this meeting was the presentation of the epitome of the doctrine of fellowship. After a thorough discussion and criticism, the scribe was sent on his way with the encouragement of the group to write the position paper on fellowship according to the outline.

The Cheyenne meeting was held in May, 1958, as a sequel to the Lyons and Mankato meetings. The first draft of the essay on church fellowship was thoroughly reviewed and examined in the light of Scripture. Certain changes were proposed and received by the essayist. After more polishing the document on fellowship was again read and then accepted as to its essence at the Spokane Conference in August, 1958. From that time until its adoption at Mankato in January, 1960, the statement on fellowship was reviewed again and again. We wanted to present this doctrine to the glory of God. Under the Spirit's guidance we expect that our continued study will produce refinements and improvements. The essential has been stated in accordance with Scripture, but we implore the Holy Spirit to continue leading us to strive to express all the glory in this teaching. Such a will and such a striving is evidence of God's gift of grace in Jesus.

There were other doctrines in controversy in the Synodical Conference after the turn of the century, especially the doctrines of Church, Ministry, and the Authority of the Keys. We wanted to express ourselves as clearly as possible on these doctrines. An essay limited to the controversy in the Synodical Conference was assigned at the 1958 Cheyenne Conference to Pastor Gervasius Fischer with Pastor Leonard Bernthal as the alternate. Because of the failing health of Pastor Fischer, the assignment fell to Pastor Leonard Bernthal. The essay on the doctrine of the Church was first delivered at Spokane in 1958, and the essays on the Ministry and the Authority of the Keys at subsequent conferences. The essays were "accepted" at the Watertown convention in 1960.

The formal propositions on these doctrines were drawn up by Professor Edmund Reim, edited by Professor Egbert Schaller, and adopted in convention in 1960. These essays as well as the formal propositions were a fruit of faith, and we dedicate them to the glory of our God of grace. Our position papers and documents are evidences that God's grace has been bestowed upon us. May the Lord continue to bless our humble efforts to glorify His Holy Name.

III. SOME ATTENDING GIFTS OF GOD'S GRACE AMONG US.

The will to be faithful and to glorify God brings many blessings upon man. God said: "Blessed are they that hear the Word of God and keep it," i.e., guard and protect it. Our history is filled with blessings. All of the attending blessings cannot be enumerated but there are some which we will especially want to remember and mention in connection with the observance of our tenth anniversary.

The God of grace has been at our side and it would seem that He can never do enough for those whom He developed as His children in Christ. God implanted a happiness in our hearts and a compulsion to show that joy. God has given us the opportunities in rich abundance to go on our way rejoicing. We may think of mission work as a fruit of God's grace in us, and indeed it is. But why not think of it too as the wonderful blessing that it is. It is difficult for a person who feels like crying to hold back the tears, and it is just as difficult for a person who is happy to cover it up. God as much as tells us in His commission to make disciples of all nations and to preach the Gospel to every creature, to let the joy that is in us come out. "Go ahead," He says, "tell it all. Let people know of God's grace for every sinner. This privilege and honor to tell others the good news is granted you. Let your joy blossom in full to the joy of others."

This privilege of praising God's grace has never been denied to any of us. God showed how effective His Word is without human organizations. In the dark hours He gave us opportunity to do mission work not only in our immediate environs but even in Japan. What a great blessing! What a great favor God has granted His children these many years.

Too often we forgot that the will and opportunity to do mission work are blessings from God. There were many times when we pitied ourselves. Sometimes we almost gloated over our difficulties. There were times when pessimism ran wild. At times preachers stepped into pulpits with sour faces looking more like men going back to the salt mines than children of God blessed with the joy of salvation. It is a shame to look upon mission work as an irksome chore when it is such a great and exciting blessing. Lord forgive us and fill us again with praises. The Lord has given us the means by which our joy can express itself. With all the enthusiasm we can muster, with the means God has given us, with the doors He opens, let us continue together to enjoy the blessing of publishing the work of God in Jesus.

Our history has been filled from the very beginning with this wonderful

blessing. At first most of the missionaries had to work in secular labor to support themselves. Emergency grants were given in some cases. Other missionaries were given a regular but meager subsidy. Promising mission fields were before us but could be opened only if the missionary supported himself. Our mission budget grew from a meager sum in the beginning to \$18,500 in 1961 and to about \$72,000 as proposed in the budget for the coming year. Indeed the Lord opened hearts and granted His blessing. Today most of our missionaries are subsidized and given somewhat better than a subsistence salary. Not only is this improvement remarkable, but so is the expansion experienced during the ten years of our history. We find increasing joy in our God-given opportunities to do more mission work. Grateful praise is indeed in order as we observe our tenth anniversary.

In the Lutheran Spokesman God gave us another blessing. It came into existence in 1958 in connection with the Cheyenne Conference. An enabling resolution made the editor's congregation, Redeemer of Cheyenne, Wyo., the sponsoring body. At first the Lutheran Spokesman was published bi-monthly. The first editor was Pastor Winfred Schaller. Pastor N. R. Carlson was chosen as co-editor. The first issue of our church paper was sent out in June, 1958. Since June, 1960, the publication has come to our homes every month bringing the Bread of Life. What a great benediction this publication has been for us and others, not only serving its essential purpose of preaching the Gospel, but also serving as the official organ of our church. Pastor Winfred Schaller has served faithfully as editor through all these years. We owe a debt of gratitude to Pastor Schaller for his labor of love.

The second church periodical which the Lord gave to us as a gift of grace was the Journal of Theology. It was first published in 1960 with Professor Edmund Reim as the first editor.

The Lord wanted even more for us. He gave us Immanuel Lutheran College. The God of grace developed a concern in our midst for the education of our youth. At the conference sessions at Spokane in 1958 this concern was expressed. A group of laymen from Immanuel Lutheran Church of Mankato invited the conference to aid them in planning an educational institution in which future pastors, teachers, and workers in the church could be trained. Although property and a school building were offered to the conference, yet the offer could only be considered as a possible future site to train our workers.

At the Mankato conference in January, 1959, we were told that there were about 34 students interested in a Christian high school education, and that

there were 14 students who wanted to enroll in the college and seminary. The gift of students was followed by the gift of consecrated men with the will to make the necessary facilities available. The conference indicated a measure of support for the venture. During the following summer four members of Immanuel Lutheran Church of Mankato--Mr. Walter Affolter, Mr. Albert Affolter, Mr. William Klammer, and Mr. Erwin Neubert--assumed the financial responsibility of the Immanuel Lutheran College project. The school was operated by a private association of laymen and controlled by a Board of Directors from Immanuel Lutheran Church. A property with an old frame school building was made available.

That summer Professor Robert Dommer was called by the Immanuel Lutheran School Board to head the high school department, and Mrs. Adelgunde Schaller was called as the second teacher in the high school. Professor Edmund Reim was called to head the college and seminary departments. Professor Martin Galstad was called to teach two periods in education. The conference pledged moral and financial support and promised to encourage young people to avail themselves of the facilities that were offered to them. The school year started in the fall of 1959 with two students who wanted to prepare themselves as teachers in the parochial schools and two students who wanted to continue their studies in the seminary. The college started the year with an enrollment of 17, and the high school with an enrollment of 24 students. Ronald Roehl was called to teach two periods and to supervise the athletic program the following January. During the summer of 1960 Professor Roehl was called as a full-time teacher; C.M. Gullerud was called as the second seminary professor; and Paul Koch was called to the college department.

Our school indeed had a humble beginning. The faculty worked under trying conditions, but there was a lot of heart and love for the work. Although there were many adverse conditions even after a steel structure was added to the campus to accommodate the expanding student body, the Lord continued to shower our institution with blessings. Full responsibility of this institution was assumed by our church body in connection with the Constitutional Convention.

At the Spokane convention in 1961 an Expansion Committee was chosen. This committee was to plan the relocation of our school, investigating cost factors and sites. In December of 1962 the Ingram Estate in Eau Claire, Wisconsin came to the attention of the Relocation Committee. A special convention was called in January 1963 to consider this property as the future site of the school. Here it was decided to purchase the Ingram Estate as the permanent

campus for Immanuel Lutheran College. A collection was begun to purchase the property and within one year a total of about \$85,000 was given toward the purchase. During the summer, volunteer crews were busy remodeling the buildings on the campus. This beautiful campus consists of about 76 acres. As usual the Lord provided beyond our fondest hopes and expectations. The buildings and campus site were dedicated on September 1, 1963, when Immanuel Lutheran College was officially opened on its new campus.

The cottage classrooms were added in 1965, and during this last year, Reim Hall and the gymnasium-auditorium. God's blessings to His people have abounded. How can we ever express enough gratitude to our gracious Lord for giving us four men with the willingness, enterprise, and trust in the Lord to provide the facilities at their personal expense and effort that made possible the establishment of the educational unit for our synod? How can we show our gratitude for the unselfish service and faithful work of the faculty? How can we thank God for the blessing of Immanuel Lutheran College? We shall be faithful to His Word and glorify the Lord of grace with all the strength we possess.

Now, last of all, we want to think of our blessing as a formally organized church body. After we came to an agreement on the doctrines that were in controversy, we made preparations to incorporate and to organize with the fixed guidelines of a constitution and by-laws to govern us. After much discussion a constitution was adopted at the Watertown and Sleepy Eye Convention of August 1960 and January 1961. We were incorporated in accordance with the laws of the State of Minnesota on December 23, 1960. We chose the name by which we wished to be identified on August 11, 1961. Thirty-four congregations and 36 pastors and ten male teachers registered as charter members in connection with the Constitutional Convention. Three more pastors and eight congregations were added as charter members at the Spokane convention in 1962. Two congregations were received as confessional members. All these God brought together in an organized body.

Having prayed for guidance we chose our officers and boards to supervise and lead us. The Lord gave us sincere and faithful leadership in the person of our first president, Pastor Paul Albrecht. The Lord gave us capable men for our various boards. Through the past ten years as a formally organized body the work of God's Kingdom has flourished. The various efforts which became our responsibility were carried out in an orderly fashion as prescribed by the constitution. "Our church body is organized and dedicated to serve the following Scriptural purposes: to aid its members so that all things may be

done decently and in order; to afford its members additional opportunities and facilities for the exercise of Christian stewardship in the service of the Lord Jesus Christ in accordance with the commands and promises of God's Word; to facilitate the exercise of true Christian fellowship and to help maintain the same through mutual strengthening and fraternal vigilance, in keeping with the will of God; and to protect this fellowship against the encroachment of error and unionism through united testimony and doctrinal discipline." (CLC Constitution)

As long as we remember the purposes, our organization will be an instrument of blessing to us and to others. May the Lord who has granted us His grace in Jesus through His Word guard, keep, and bless us with His abundant benedictions even as we have known these blessings through ten years of grace. May this same grace keep us in God-pleasing harmony and fellowship. Amen.

M. J. Witt