

PROCEEDINGS  
of the  
EIGHTH ANNUAL CONVENTION  
of the  
CONCORDIA LUTHERAN CONFERENCE  
together with a  
PASTORAL CONFERENCE

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Held At  
Peace Ev. Lutheran Church  
Tinley Park, Ill.  
August 8 - 11, 1958

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REGISTER OF ATTENDANCEPASTORAL

Bloedel, Paul R.  
 Hallstein, E. C.  
 Mehlberg, E. L.  
 Mensing, H. D.  
 Natterer, M. L.  
 Schaefer, O. W.  
 Shufelt, J. E.

REGISTER OF LAY DELEGATES

<u>Congregation</u>	<u>Delegates</u>
Peace Lutheran Church Tinley Park, Illinois	Royal De Lair Harvey Ehlers
Christ Lutheran Church Milwaukee, Wisconsin	Elfred Bloedel Victor Bloedel
Trinity Lutheran Church Sigourney-Muscatine, Iowa	Robert Steinke Jr. Philip Kraus
St. John's Lutheran Church Lebanon, Oregon	Walter Fischer
St. Stephen Lutheran Church Wilmot, South Dakota	Alvin Greiner Henry Reil
Lutheran Congregation Seattle, Washington	Martin Luedtke
St. Paul's Lutheran Church Empire, Oregon	delegates excused

VISITORS IN ATTENDANCE: 41

## SERMON DELIVERED AT THE SUNDAY SERVICE

2

by Rev. O.W.Schaefer  
 Wilmot, S. Dak.  
 on  
 Luke 19, 41-48

Convention of the Concordia Lutheran Conference  
 Tinley Park, Ill. Aug. 9-11, 1958

In Christ, our only Savior, dear friends:

It is a well-known fact that we give evidence to our feelings and emotions in various ways, e.g. by means of a word, or an action, and not the least unusual sign of inner feelings is the shedding of tears. How often don't we find tears moistening our eyes in moments of great joy, and how often don't our hearts unburden themselves by weeping in times of sorrow? Thus David was stirred to tears when his son Absalom became a traitor and sought to steal his throne; thus the children of Judah wept when they returned from captivity and re-established themselves in Jerusalem; thus Mary wept as she stood at the foot of the cross upon which her Son, our Lord, was writhing in agony of body and soul. In our text today another impressive sight of this nature greets our eyes as the solemn picture of the weeping Savior unfolds before us. We love to think of Him as the glorious Son of God, the all-victorious Savior of mankind, and so here when we behold Him in tears, we are deeply touched and begin to ask: why does the Lord weep? What would cause Him to pour forth bitter tears? Friends, these are tears caused by the rebellion and disobedience of mankind, by the rejection of His love and mercy. They are tears which preach a powerful sermon, and he who ignores them and remains untouched is indeed hard of heart and has turned his back on true grace and peace. The account in our text is, as Luther calls it, "a dreadful Gospel which we should never forget." The words of today's Gospel are a warning both for the ungodly and also for us, the members of His flock, who daily need instruction for and strengthening of our faith. Since the times in which we live are evil and since the end of all things is at hand, let us under God's guidance ponder the theme:

THE WEEPING SAVIOR TEACHES US SOME IMPORTANT LESSONS!

1. That we dare not become proud and indifferent to the time of grace.
2. That the sole business of the Church is the salvation of mankind.
3. That eternal life is assured by attention to and acceptance of the true Word of God.

I.

The time of our text is Palm Sunday. The Lord had come to Jerusalem for the last time to fulfill Old Testament prophecies concerning His suffering and death. A multitude had gathered along the way, strewed clothing and branches on the streets, and shouted, Hosanna to the Son of David! It was a day of great festivity for the people. However, as Jesus looks across the valley of the brook Kidron and sees before Him the great city with its walls and massive gates, the temple and other buildings, He gives vent to His feelings and weeps over the city, as He utters the stern words: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes!"

At first glance these words seem strange to our ears, for Jeru-

Jerusalem was a great center. Here David planted the tabernacle and laid plans for the temple which his son built and which Nehemiah rebuilt. Here prophets like Isaiah, Joel, Amos, and Micah sought to restore the true worship of God among the people. Here Jesus Himself taught for three years in His public ministry. Indeed, this city experienced many visitations of the grace of God. She had been chosen as His dwelling place and was called "the city of the great KING." There never was a city like this one.

Despite all the love and mercy showered upon her there was spiritual ignorance in the hearts of her people. Hence Jesus says, If thou hadst known! This meant: you didn't know, but you could have! To the people religion had become a mere ritual, a tradition handed down from the fathers, a means of identifying themselves with the Chosen People, a matter of personal pride rather than something which belonged to the eternal peace of their souls! When God sent His prophets to teach and warn them, many of them were killed. And when the Lord Himself appeared in human form and pointed to Himself as the only Savior of all men, the general reaction was one of stubborn refusal, one of hope for an earthly deliverer from Roman bondage. So the Lord was despised of men and rejected. The scourge of God was bound to fall on such a nation. Is it any wonder that the Lord wept because they did not heed His call to repentance, but remained spiritually blind and dead? Did He not have to declare: How often would I have gathered thy children together ... and ye would not? A reading of the books of Kings and Chronicles reveals how often the Lord permitted enemies to vex His people and bring them to their senses. For a time there was some improvement, but then the people lapsed into the sin of rebellion. So despite the fact that on this first Palm Sunday there seems to be a change of heart shown in the joyous acclaim given our Lord, yet He is not deceived, for He searcheth the hearts of men, saw ahead to Good Friday, and could already hear the jeers and mocking taunts, ending in: Crucify Him! Thus Jerusalem would repay Him for all His acts of love, and this sad fact moved Him to shed bitter tears.

At the same time He knew what doom awaited this city and its inhabitants in the future. Looking ahead to that dreadful day of destruction, Jesus describes the terrible events to come: the enemy descending like hawks upon the city, digging trenches and setting up walls, surrounding and enclosing with no possible escape. The buildings will be leveled, and no stone left upon another. 40 years later it all happened just as predicted. The Romans besieged the city, a famine set in, a million were killed, many were scattered, and others were taken captive. All this was but a proof of the justice of God and the truth of His Word. The tears of Jesus are a powerful indictment of a city and a people that had become sinfully proud and indifferent to the time of grace. To them Hosea 5 applied: "They seek the Lord, but shall not find Him. He hath withdrawn Himself from them!"

As the Lord looks at the world today, must He not weep over the thousands, yes, millions who also neglect His grace, in whom sinful pride holds sway, who are totally indifferent to that which belongs to their eternal wellbeing and peace with God? Must He not declare: Ye would not! Thou hast destroyed thyself, but in Me is thine help! O the tears of Jesus are tears of love and earnest intercession that men might yet repent and believe! For the doom of such is so horrible that the Bible uses terms such as "gnashing of teeth" and "a worm that never dies" to describe the terrors of hell. O indeed, now is the accepted time of grace!

And what of us who are in the Church of Christ? Has our text no meaning for us? If we think of our religion as a bundle of old time practices and rituals, an antique from the ancient past, then the Lord must say of us as of the church at Laodicea: "Thou art wretched and miserable and poor." Rev. 3, 17. And of the church at Sardis: "I know thy works...thou art dead." Rev. 3, 1. The attitude of pride is a grave danger to the church. As God's people we must be on our guard lest we neglect His Word and Sacrament, continue in this or that sin, and remain indifferent to our tasks and responsibilities. Nothing grieves the Lord more than to see worldly interests taking first place in our lives. O let it never be said of us that we do not appreciate God's grace and the fact that we have the pure Word in our midst and are surrounded by evidences of His love and mercy. Do not trifle with the mercy of God and the day of grace! Remember the warning of our text and the doom pronounced on Jerusalem! With His help may we strive for those things which belong to our peace, peace with God through Christ Jesus! Then the Savior will rejoice over us and continue to shed His blessings upon us.

## II.

But Jesus also teaches us in this Gospel that the sole business of the Church is the salvation of souls. In verses 45 and 46 we are told that the Lord went into the temple and cast out such as sold and bought. In stern language He told them what purpose His house shall always serve, namely, a place of prayer and solemn worship to His honor and glory. It seemed that the priests promoted the sale of animals for sacrifice and had money changers on hand. Those living at a great distance could not bring along what they needed for offerings, and it was convenient to find animals for sale. However, the priests were not simply promoting worship by their sales, but enjoyed the great profit involved, and so they soon cared more for the money than for God and His temple. This then brought forth the severe censure of the Lord, since the people considered this sinful practice proper and Godpleasing.

Herein lies the lesson that the sole business of the Church is the salvation of mankind. Nowhere does the Bible urge the Church to be anything but a house of prayer and a haven of refuge to weary, sin-sick souls. Sad to say, many churches have become over occupied with externals, with sales and suppers of all types, with money raising schemes too numerous to mention --- all supposedly carried on in the name of Jesus and for the good of His kingdom! Must not such conditions cause the Lord to weep? Can we expect anything else but tears from Him when He observes how many churches have become vast salesrooms instead of dispensers of the saving knowledge of Christ? God forbid that we ever resort to these sinful measures for the support and upkeep of the work of the Church! Jesus says, "Make not My Father's house an house of merchandise!" John 2, 16. May our places of worship never become dens of thieves, but remain storehouses of spiritual food to keep souls nourished and ready for heaven! Where the world and the flesh have made inroads into the church, there the people should repent and be filled with the Spirit which alone can defeat the powers of evil. Else the Lord will weep and send His dreadful punishments on such as caused His bitter tears.

## III.

Finally, we learn from our text that diligent attention to and acceptance of the true Word of God alone assures us of eternal life.

Although there was much unbelief in Jerusalem, the Lord found such as<sup>5</sup> clung to His every word, desiring to learn more of His precious message. They were attentive to hear Him and accepted the truth He brought to them. Soon a thriving church was located in the city, with the result that the leaders of the people became aroused and plotted the destruction of the Lord as soon as possible. But God protected His Church then as He does now, and the seed of the Word still bears fruit today.

Friends, in this materialistic age we can become too concerned with earthly things and overlook that the Word is all important in our lives. Let us remember that He alone can save us and we must cling to and uphold His truth in faith. May His tears in our text serve to keep us a humble people, appreciative of the time of grace and the blessings of God, dedicated to the task of saving souls, and resolved to heed the Word and spread it to His glory and the welfare of immortal souls! God keep us such a church and such a people unto our end, for Jesus' sake!

Amen.

## THE PLACE OF THE CHRISTIAN WOMAN IN THE CHURCH AND HOME

Essay presented by Rev. M. Natterer

to the Convention, Aug.10, 1958

Women have always been considered inferior to men by the heathenish religions. The early Babylonians required every woman to submit to their idol, Ishtar, for immoral purposes. And among the early Greeks and Romans women were practically placed in the same class with the slaves. The Hindus do not allow women to read the Vedas, the sacred writings of the Hindus, nor are they permitted to eat at the same table with their husbands. The Mohammedans have always restricted the education of the women, and it has been only in recent years that these restrictions have been somewhat lessened. In a similar manner the Buddhists teach that a wise man should avoid married life as if it were a pit of burning coals. It also teaches that there are eighteen special hells for its Buddhist women. Confucianism considers women a necessary evil and, at one time, even allowed the mothers to kill their baby girls. While the heathenish religions degrade the women, it is the Christian religion which gives the women their rightful place in the Church and in the world. In this present essay we shall devote some time to a study of -

## THE PLACE OF THE CHRISTIAN WOMAN IN THE CHURCH AND HOME

## I.

The blessings of Christ's glorious work of redemption extend over women as well as men. Even as all men and women lay under the curse of the law, "for all have sinned and come short of the glory of God" (Rom.3:23), so also God has freely forgiven the sins of all men and women through the redemption that is in Christ Jesus. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." (2 Cor.5:19) As far as salvation is concerned, there is no difference in the sight of God between the male and the female. Christian women, as well as Christian men, enjoy as their very own possessions, the forgiveness of all their sins, peace of heart and conscience, the indwelling of God the Holy Spirit, and the hope of an everlasting life with Jesus their Savior. For thus writes the Holy Spirit by the pen of the Apostle Paul, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." (Gal.3,26-28) And the Apostle Peter speaks of Christian husbands and wives as "being heirs together of the grace of life." (1 Pet. 3,7)

While the Scriptures very plainly teach that men and women are equals as far as their salvation is concerned, nevertheless, they, at the same time, teach that women must respect a relationship which God Himself has established, namely, that the women are not to exercise dominion over the men. Let us look at the passages in Holy Writ which speak of this relationship. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church." (1 Cor.14,34-35) "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

(1 Tim. 2:11-12) From these passages it is clearly evident that 14 women must be excluded from the Office of the Public Ministry, not because they are inferior in knowledge and understanding (which they are not), but because of the relationship which God Himself has established. According to these passages women must also be excluded from participating in the ruling of the congregation. Therefore, it is on the basis of Scripture that our congregations permit only the men of the congregation to speak and to vote in congregational meetings and in the conventions of our Conference.

There are, of course, many who object to this relationship which God has established. Some maintain that Paul's words are no longer binding upon us, because times have changed. They say that Paul was merely taking into consideration the social conditions which prevailed at that time. While there is no Scriptural proof to justify such objections, we find such opinions are widespread and that they have even infested the majority of churches. It is a common thing to find husband and wife as the pastors, especially in the Pentecostal churches. Some time ago the Methodist Church granted full clerical rights to women. They may now apply as candidates for the "traveling ministry" in that denomination, which means that they may become full "journey-men" preachers. Prior to this decision of the Methodist Church women have been limited to the role of lay supply pastor. Right in line with this, the Presbyterian Church in the U.S.A. in its general assembly has finally voted its approval to ordain women as ministers. There are even so-called Lutheran Churches which reveal their utter disregard for this portion of the Word of God by allowing their women to take part in ruling the congregation.

While the Word of God forbids women to teach in the public assemblies of the congregation, by no means does it thereby excuse women from serving the Lord in His Church. On the contrary, when the Apostle Peter states, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light," (1 Pet. 2, 9) women are also included. Not only are they to be conscientious in studying the Scriptures at home, but they should also take an active interest in their Church, using the talents which God has entrusted to them in His service. And let no Christian declare: "There is nothing I can do." What about calling upon the unchurched and inviting them to the Church services? What about lending a helping hand to the sick in the congregation? What about visiting some of the old people who so often feel as if they have been forgotten? What about assisting in cleaning the Church so that the job does not always fall upon the pastor's wife or a few other faithful ladies? And what about teaching the little ones in the Sunday School or in the Christian Day School? Yes, there is ample opportunity for Christian women to serve their Savior and His Church.

The services which Christian women have given in the Church are frequently mentioned in the Bible. In chapter 16 of Romans the Apostle Paul mentions a number of Christian women who were working for their Savior. In the beginning of the chapter Paul writes, "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. Greet Priscilla and Aquila my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles." (1-4) Greetings to Christian women are extended by the Apostle throughout the chapter. It was this Priscilla and her husband who took the gifted Apollos aside and expounded unto him the way of God more perfectly. (Acts 18:26) Turning to the 16th

chapter of Acts we are told concerning Lydia, "a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us." (14,15) And what about Dorcas? The Scriptures tell us that "this woman was full of good works and almsdeeds which she did." And when the Apostle Peter was led to the upper chamber to the dead woman, "all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them." (Acts 9, 36-39). We also note how Christian women served the Savior during His sojourn here in the flesh. The Evangelist Luke says, "And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto Him of their substance." (8, 2-3) And, of course, there is the well-known example of Mary and Martha in whose home the Savior was often a guest. (Luke 10, 38-42) It was this Mary of Bethany who showed her love for Jesus by anointing His head and feet with a pound of costly spikenard. Jesus was so well pleased with her service of love that He declared, "Verily I say unto you, wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." (Mark 14:3-9) From the Gospels we see that women were the last persons at the Savior's crucifixion (Matt. 27: 55-56) and the first to welcome Him on Easter morning (Matt. 28:1-10). And finally, it was a woman, a poor widow, who cast into the treasury all the living that she had. (Luke 21:1-4)

While there are many other notable examples of believing women ministering unto the Lord, we shall let the above examples suffice to substantiate the truth that there is much work which can be done by Christian women in the Lord's kingdom. Let us now turn our attention to the second part of our essay.

## II.

We shall, first of all, consider the place of the Christian woman in the home as a wife. The creation of the woman and her relationship to man goes all the way back to the Garden of Eden. After God had formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, "God said, It is not good that the man should be alone; I will make him an help meet for him... And the Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen.2) The Christian wife is to be a companion and helper to her husband. In this connection Dr. Zorn writes, "And here God does not mean a help such as an office boy is, but one that gives her heart and her hand to her husband." (Questions on Christian Topics, p.159,160) The wife is to relieve her husband's loneliness by intelligent companionship, by encouraging him in his chosen occupation, and by comforting him in his sorrows. Of course, only where the wife is of one heart and mind in all spiritual matters with her husband can she join with him in his worship of God.

The sexual relationship which the wife is to render the husband is spoken of in such passages as Gen. 2,24: "They shall be one flesh." And again in 1 Cor. 7, "Let the husband render unto the wife due

benevolence: and likewise also the wife unto the husband. The 16  
 wife hath not power of her own body, but the husband; and like-  
 wise also the husband hath not power of his own body, but the  
 wife. Defraud ye not one the other, except it be with consent for a  
 time, that ye may give yourselves to fasting and prayer; and come to-  
 gether again, that Satan tempt you not for your incontinency." (3-5)  
 At the same time, such physical relationship will also help keep the  
 wife, and not only the husband, from gross immorality. For note the  
 words of the Apostle immediately preceding the words which I have  
 quoted from Corinthians, "To avoid fornication, let every man have his  
own wife, and let every woman have her own husband." (v.2)

The wife is also to be subject unto her own husband. This the  
 Bible teaches very clearly. In Colossians we are told, "Wives, submit  
 yourselves unto your own husbands, as it is fit in the Lord." (3:18)  
 And in Ephesians, "Wives, submit yourselves unto your own husbands, as  
 unto the Lord. For the husband in the head of the wife, even as Christ  
 is the head of the church: and He is the saviour of the body. There-  
 fore as the church is subject unto Christ, so let the wives be to  
 their own husbands in every thing." (5:22-24) That is God's order of  
 creation. "For Adam was first formed, then Eve." (1 Tim. 2:13) "Neith-  
 er was the man created for the woman; but the woman for the man."  
 (1 Cor. 11:9) This order of Creation remained in effect even after  
 man had fallen into sin. For the Lord said to Eve, "Thy desire shall  
 be to thy husband, and he shall rule over thee." (Gen. 3:16) That this  
 order of Creation is still binding is also evident from such passages  
 as Col. 3:18 and Eph. 5:22-24 which have already been quoted. Doctor  
 Stoeckhardt in his Commentary on Ephesians very aptly points out that  
 even as Christ leads and rules His Church, so also in holy wedlock  
 the husband governs and has the chief responsibility. Therefore it is  
 the duty of the wife to submit to her husband. In view of these pass-  
 ages, no Christian pastor dare eliminate the word "obey" from the  
 marriage ceremony.

This command is also binding upon the Christian wife whose hus-  
 band is a rank unbeliever. She should cheerfully walk in the ways of  
 the Lord and pray earnestly for her husband's conversion. In First  
 Corinthians the Apostle Paul refers to this very thing saying, "And  
 the woman which hath an husband that believeth not, and if he be  
 pleased to dwell with her, let her not leave him. For the unbelieving  
 husband is sanctified by the wife, and the unbelieving wife is sancti-  
 fied by the husband: else were your children unclean; but now are  
 they holy." (7:13-14) And the Apostle Peter writes, "Likewise, ye  
 wives, be in subjection to your own husbands; that, if any obey not  
 the word, they also may without the word be won by the conversation  
 (manner of life) of the wives; while they behold your chaste conversa-  
 tion coupled with fear." (1 Pet. 3:1-2) When the husband demands that  
 the wife do something which is contrary to the Word of God, then, of  
 course, she must declare with the Apostle Peter, "We ought to obey  
 God rather than men." (Acts 5:29)

We now turn our attention to the place of the Christian woman in  
 the home as a mother. It is God's will that a Christian wife should  
 become the mother of children. The procreation of children is also one  
 of the purposes of marriage. The Lord says in Genesis, "So God created  
 man in His own image, in the image of God created He him; male and  
 female created He them. And God blessed them, and God said unto them,  
 Be fruitful, and multiply, and replenish the earth, and subdue it."  
 (1:27-28) Furthermore, we see from the Scriptures that children are  
 gracious gifts of God. By the pen of the Psalmist the Holy Spirit  
 writes, "Lo, children are an heritage of the Lord: and the fruit of  
 the womb is His reward ... Happy is the man that hath his quiver full  
 of them." (Ps. 127:3-4) And in Psalm 128, "Blessed is everyone that

feareth the Lord; that walketh in His ways ... Thy wife shall 17  
 be as a fruitful vine by the sides of thine house: thy children  
 like olive plants round about thy table. Behold, that thus shall the  
 man be blessed that feareth the Lord." Jacob recognized this truth.

Remember the tender reunion between Jacob and Esau? When Esau saw  
 the women and Jacob's children, he asked, "Who are those with thee?"  
 and Jacob said, "The children which God hath graciously given thy  
 servant." (Gen.33:5)

Among the Israelitish women it was considered a grievous affliction  
 to be without children. The examples of Sarah (Gen.16), Rachel  
 (Gen.30), and Hannah (1 Sam.1) amply testify to this fact. An old  
 Jewish proverb says, "The childless are but as the lifeless." How  
times have changed! Dr. Zorn writes, "Married people nowadays rejoice  
 when they find themselves blessed with few children or with none at  
 all. A large family is not looked upon as a blessing, but rather as -  
 as what? As a curse?" (Questions on Christian Topics, p.180) This  
 charge is generally true. Many so-called mothers seemingly devoid of  
 natural motherly instincts will even seek to rid themselves of un-  
 wanted children already in the early stages of pregnancy through abor-  
 tions. And nine of every ten abortions in this country today are per-  
 formed on married women, especially between the ages of 25 and 35,  
 with three or more children. It has been estimated that there are  
 about one thousand criminal abortions performed every day in the United  
 States! One medical authority estimated the total Chicago abortion  
 traffic "conservatively" at about 200 a day. A large number of mid-  
 wives and other untrained people in the slum areas perform abortions  
 for as little as \$10. The abortion physician's price, however, ranges  
 from \$250 to \$400. And a few years ago, Portland, Oregon, was exposed  
 as the abortion capital of the Pacific Coast. (Cf. Woman's Home Compan-  
 ion, Oct. 1955) The clear Commandment of God - "Thou shalt not kill"  
 (Ex.20:13) - is thus set aside by such murderers!

What shall we then say about the mother who practices some kind  
 of birth control? It is interesting to note how some of the other  
 denominations answer this question. The Roman Catholic Church forbids  
 her members to practice artificial birth control, but advocates the  
 so-called "Rhythm Method." In their recent family-life convention in  
 Buffalo, New York, Rev. Burke, the bishop of Buffalo, referred to  
 those who advocate such practices, as "followers of the devil." And  
 again, "These erotic human beings live to learn a lesson - that it is  
 better to have a cradle in the house than a coffin, better to have six  
 children than one cancer, better to have 12 children than for a young  
 mother to become psychotic or neurotic and have to spend the rest of  
 her days in an asylum for the insane." The vast majority of Protestant  
 denominations have supported the birth control movement as a method  
 of keeping family size in line with ability to provide. Dr. William  
 Lippard, Editor of Missions Magazine, the official Baptist publica-  
 tion, writes, "No parish Baptist church and no ecclesiastical conven-  
 tion of Baptists has ever by resolution expressed approval or disap-  
 approval of birth control or planned parenthood. Even if it had, such  
 resolution would not be binding on any Baptist. Most Baptists would  
 resent and repudiate any such resolution as an unwarranted intrusion  
 into the private life of husband and wife." The Methodists answer in a  
 similar way, "The general conference of the Methodist church has never  
 made an official pronouncement on birth control...the spacing of chil-  
 dren, the health of parents and adequate economic support are factors  
 to be considered." (Dr. Ralph W. Sockman) The Presbyterian Church  
 answers, "The Presbyterian church does not legislate for its people on  
 personal moral issues. Nothing in the church's teaching, however, can  
 be construed as forbidding an intelligent, conservative and unselfish  
 employment of birth control. The commandment of God to our first

parents, "Be fruitful and multiply," was given at a time when 18  
the world was underpopulated. Presbyterians do not believe this  
precept is relevant today when overpopulation in many areas produces  
hunger and famine." (Dr. John S. Bonnell) Dr. Norman Pittenger, pro-  
fessor at General Theological Seminary, speaking in behalf of the  
Episcopalian Church, says, "The Anglican communion has spoken, through  
its conference of bishops at Lambeth, on birth control, saying that  
when practiced without selfish motives it is permissible. There has  
been much discussion of the 'moral theology' of contraception, but no  
more clearly defined position has yet been taken." And, finally, to  
quote one more, the American Lutheran Conference recently stated  
through its Commission on Social Relations, "The means which a married  
pair uses to determine the number and the spacing of the births of  
their children are a matter for them to decide with their own con-  
sciences, on the basis of competent medical authority and in the sense  
of accountability to God. No moral merit or demerit can be attached to  
any of the medically approved methods for controlling the number or  
spacing of children. Whether the means used are those labeled 'natural'  
or 'artificial' is of far less importance than the spirit in which these  
means are used. Continence in the marriage relationship, when its sole  
purpose is the selfish avoidance of pregnancy, is equally as wrong as  
in the use of contraception toward this same selfish goal. An over-  
abundant production of children without regard to the responsibilities  
involved may be as sinful and selfish as is the complete avoidance of  
parenthood."

It is not what the church may legislate which should govern the  
Christian mother's attitude as far as birth control is concerned, but  
for her the question of paramount importance must always be: What  
saith the Lord in His Word? In the Scriptures we note the following  
principles basic to the subject: 1) Children are the gracious gifts  
of God (Ps.127:3-6) (Ps.128); 2) Children are not to be despised  
(Matt.18:10); 3) God not only grants children but He also withholds  
them (Job 1:21; Gen.20:18; 25:21; 30:2). Keeping these Scriptural  
principles in mind the Christian mother will realize that one of the  
purposes of her marriage is the procreation of children and therefore  
she will also rejoice with every child that the Lord grants her wheth-  
er it be few or many. She will not make the advice and counsel of  
worldly-minded people her guide, but will continually look to the Word  
of God which is a lamp unto her feet and a light unto her path. (Ps.119.  
105) She will not heed the talk of those who claim that if no birth  
control is practiced, the world is doomed to disaster. Such is the  
talk of Julian Huxley, who writes in his introduction to Robert Cook's  
book, "Human Fertility: The Modern Dilemma," "We need a positive popu-  
lation policy for the world as a whole and for each of the nations in  
it. Such a population policy will be in the highest degree moral, in  
stressing the wickedness of allowing future generations to be born to  
increasing misery and permitting the entire human race to suffer  
genetic degeneration. It will regard population health as a part of  
general health, and family planning and birth control as indispensable."  
The Christian mother will realize that since it is the Lord who grants  
her children, it is the Lord who will take care of them by providing  
them with everything they need to support this body and life. Here,  
too, the words of Solomon apply, "Trust in the Lord with all thine  
heart; and lean not unto thine own understanding." (Prov.3:5) Due  
thankfulness to the Lord for the children which the Lord has granted  
her will also prompt the Christian mother to follow the example of  
Lois and Eunice, the grandmother and mother of Timothy, who in his  
early years was trained and nurtured by them in the Word of God, that  
the Apostle Paul later could write to him of this and say, "From a  
child thou hast known the Holy Scriptures, which are able to make thee

wise unto salvation through faith which is in Christ Jesus." 19  
 (2 Tim.3:15) Yes, she will assist her husband in bringing the children up in the nurture and admonition of the Lord by bringing them to Jesus in Holy Baptism and by constantly impressing upon their hearts that they are only strangers and pilgrims here and that they should always fix their gaze on the eternal blessedness which awaits them in heaven with Jesus their Savior.

The true Christian wife and mother will also give due heed to those warnings in the Holy Scriptures which tell her how not to be. She listens when her dear Lord tells her not to be contentious, jealous, and quick to become angry. The writer declares by inspiration, "It is better to dwell in the wilderness, than with a contentious and an angry woman." (Prov.21:19) She will be careful not to be given over to gossip, like the younger widows concerning whom the Apostle Paul wrote, "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not." (1 Tim.5:13) She will heed the admonition of the Apostle not to be excessively concerned about dress, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." (1 Pet.3:3-4)

The attributes of a good wife and mother are very fittingly described in the last chapter of Proverbs, "Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants' ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. Strength and honour are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates." (31:10-31) And lest anyone ever think that the New Testament is at variance with the Old Testament on this point, let us note what the Apostle Paul writes to Titus, "But speak thou the things which become sound doctrine...that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." (2:1-5) The Christian wife and mother who thus gives diligent heed to strive after the virtues with which the Scriptures characterize her, is truly like the "wise woman who buildeth her house." (Prov.14:1)

We must very sadly acknowledge the deplorable fact that the 20 tendency in our day is to take the wife and mother out of the rightful sphere into which God Himself has placed her. On the basis of the passages already quoted it is certainly not in harmony with the Word of God if a wife and mother, by having employment, neglects her Scriptural duties in the home. "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." (1 Tim.5:14)

The Bible gives us many examples of such pious wives and mothers. Think of Abigail who was faithful to her husband unto the end, (1 Sam. 25); of Ruth, the Moabitess, and her tender characteristics; of the Virgin Mary and her humble submission to the Word of God (Luke 1:38). Such Christian wives and mothers are really a great prize and treasure in our day of gross materialism and sensuality. And those husbands and children whom the Lord has granted such faithful and pious wives and mothers can never thank and praise God sufficiently for His wonderful grace!

## PRESIDENTIAL REPORT

Delegate Convention of the Concordia Luth. Conference  
Tinley Park, Illinois Aug. 9-11, 1958

By the Lord's rich grace we have completed another year in which we were privileged, as a Conference, to enjoy the continued blessings of God's pure Word and the Holy Sacraments. Besides these most prized treasures, the Lord favored us also with the continued blessing of the unity of the Spirit in the bond of peace! For these unmerited favors we raise our hearts to the Triune God in praise and thanksgiving! Repentantly conscious of our own many shortcomings during this past year, we plead with our Heavenly Father for Jesus' sake to cast all our transgressions behind His back into the depths of the sea. And we ask Him by the power of the Holy Spirit to enable us to persevere in the full truth of His Word in order that His wondrous name may be rightly glorified by us and His Church furthered in us and through us throughout the world!

Last year at this time I was able to report to you that the necessary reorganization of our church body from the Orthodox Lutheran Conference into the Concordia Lutheran Conference had, under God's blessings, been completed. Your adoption of the document called The Agreement, as published in the January, 1957, issue of the Concordia Lutheran, made that an accomplished fact. There remained one important phase of our reorganization, namely, the revising of the Constitution of our Conference. That matter was given first consideration at our Convention last August in Wilmot, South Dakota, and, under the Lord's blessings, was brought to its completion during the early part of this current year.

The Board of Directors in its first meeting after the August Convention, held in Milwaukee on November 5-6, spent a good share of its time putting the finishing touches on the proposed new Constitution. This included additional changes in the form of revisions, additions, and deletions. Through a referendum all of our congregations, member congregations and non-member congregations in fellowship with us, unanimously approved and gave their consent to the proposed new Constitution.

At the 2nd Board of Directors' meeting held in Milwaukee on April 15 and 16, I informed the Board of the results of that referendum on the Constitution and it therefore went on record recognizing the new Constitution as being then in effect by virtue of the resolution adopted at our Convention last August. An official announcement to that effect appeared in the May issue of the Concordia Lutheran. In that announcement I also made public the appointment of a number of brethren to various committees which the new Constitution required: one lay member for the Committee on Lutheran Union, an assistant Editor, and a pastor member for the Committee on Theological Education. It is understood that the brethren which I appointed were to serve on these committees until this present Convention at which time you will, for the coming year, make your own choice for these offices by ballot in the regular elections according to our new Constitution.

The adoption of our new Constitution was, under God, a big step forward. While there doubtlessly is room for improvement in this Constitution, nevertheless, we now, by the Lord's grace, have a suitable working platform which we all have found to be agreeable because, so

far as we have been able to determine, it provides a truly Scriptural basis for the orderly carrying out of the important work which confronts us as a Conference, which we have outlined in Article III:

- 1) The conservation of the unity in the true faith.
- 2) Joint testimony and defense against all public errors in doctrine and practice.
- 3) Joint effort toward God-pleasing union with other Lutherans, namely, such union as is based upon the unity of the Spirit - full agreement in doctrine and practice on the basis of God's Word.
- 4) Joint extension of the Kingdom of God through cooperative mission work of our congregations.
- 5) The adequate training of pastors for the work of the ministry in our midst, and of parochial school teachers and other helps to the ministry.
- 6) The publication and distribution of orthodox religious books, periodicals, and other literature for the promotion of the true faith.
- 7) The endeavor to bring about the best possible uniformity in orders of service, church customs, and other congregational externals; without, however, abridging any congregation's rights in matters indifferent (adiaphora).

I recall these to mind at this time because that represents the core, the very heart and life of our fellowship in Christ as a Conference. What a wonderful one it is because through it we are enabled, under God, more effectively to carry out the glorious work of preaching the Gospel to all creatures. We thank the Lord for this progress and we pray that He may under our new Constitution bestow upon all of us His richest blessings, enabling us faithfully, humbly, lovingly, and joyfully to serve Him and one another according to the measure of grace He grants each, to the glory of His name and to the furtherance of His Church!

With such a solid, Scriptural foundation on which to stand and operate, brethren, let us go forward now in the precious work of our Lord. Another important step we must take as soon as possible is the provision for a future ministry. We have in our past Conventions recognized this and we hope at this Convention to come closer to, if not to reach, a solution to this need. May the Lord of the Vineyard give us courage, vision, and success in supplying it! There will be an opportunity in this matter for each of us to give proof of his and her faith that we are truly in earnest about serving our Lord. We have repeatedly sung: "Take my life and let it be consecrated, Lord, to Thee - Take my silver and my gold, not a mite would I withhold," now may God the Holy Ghost lead us humbly and confidently to proceed in that same spirit as we resolve at this Convention to provide for a future ministry! And let us also trust His Word of promise that He will supply us with the right men and gifts to serve us and help us in carrying out this very important work of the ministry of His Word!

The Board of Directors at both of its meetings also spent considerable time on the problem of how we as a Conference should proceed in our endeavors to contact such pastors and lay people who for doctrinal reasons have left and may yet leave congregations and synods of the Synodical Conference. The Board has a proposal to offer for the Convention's consideration, namely, a document called An Invitation, to which I trust we have all given serious study and thought and on

which we hope final action can be taken at this Convention. May the Lord of the Church also direct us in this important phase of our work here!

At this time I would also like to call your attention to one of the by-laws in our Constitution. In 1, B, we read, "Member-congregations shall be expected to pay the annual traveling and convention expenses of both its pastoral and lay delegates; and congregations in fellowship, the costs of its representatives. In addition, congregations are asked to take a freewill offering to be used in the equalization of such expenses." Some of our pastors and lay delegates are unable to attend conventions, or do so with great difficulty, because of the great traveling expense involved. In this by-law you have provided for a remedy of that situation if we all cooperate. The blessedness for all of us in having the pastor and lay representatives of our congregations present at these conventions is, I believe, readily acknowledged by us all. May God give us willing hearts and the bounty necessary to meet this problem!

My annual report would not be complete without a reference to the fact that one familiar face and voice will be missing at this Convention this year, namely, that of the sainted Pastor emeritus, Gustav Bloedel, formerly of Milwaukee, Wisconsin. Last September, on the 25th, the Lord called our esteemed brother to his eternal rest. His obituary appeared in the October issue of the Concordia Lutheran. His passing gives us opportunity to remind each other the more firmly and earnestly to lay hold on God's grace and with zeal to follow the example of our Savior to do the works of our Heavenly Father while it is day, because the night cometh when no man can work!

There was one church dedication this past year on the 3rd Sunday after Trinity. The brethren of Trinity Lutheran Church, Sigourney and Muscatine, Iowa, J. E. Shufelt, pastor, dedicated their newly acquired church building located in Muscatine. We rejoice with these brethren and pray the Lord of the Church to bless Trinity congregation!

Two congregations are scheduled to join our ranks as members at this Convention. St. Stephen Evangelical Lutheran Church of Wilmot, South Dakota, O. W. Schaefer, pastor; and the congregation at Seattle, Washington, which presently is being served by Pastor Natterer of Lebanon, Oregon. We rejoice that these brethren have decided to share with us the full responsibilities and blessings of membership in our Conference. In the name of the Conference I welcome these congregations and when they have formally been received as members, invite them to share with us full voting privileges. May the Lord's blessings rest upon your membership!

At this time I am also happy to report that a former member of the Lutheran Church - Missouri Synod, clergy, Albert C. Rolf, formerly the pastor of a parish in Ambia, Indiana, who attended our Pastoral Conference meeting yesterday afternoon and who professed himself to us at that time to be one with us in the faith, has also declared his desire to join our Conference. His application for membership will be duly considered in accordance with the provisions of our Constitution.

In conclusion, I wish yet to report that under the Lord's rich blessings there was a wonderful spirit of brotherly cooperation shown me by all the Conference brethren in my official work and especially by those brethren who were elected with me to be your chief servants.

I take this opportunity to thank you all and to express also my sincere thanks to you all here and at home for your prayers in our behalf. May I earnestly request you to continue your prayers for our next president, too, and let us never stop praying for all our brethren so that God's grace may have full and free course among us, upholding us and crowning our labors with success! If we as a Conference are going to amount to what we should before the Lord and His Church, it will be because we continue to be a praying Conference. Only by first going on our knees in humble repentant prayer to the Lord will we be able by His Word to obtain the necessary power, courage, wisdom, and faithfulness from Him so that we can joyfully arise and do exploits for Him (Daniel 11, 32). "Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work," 2 Thess. 2, 16-17. To Him alone be praise and glory now and always!

Respectfully submitted,

E. L. Mehlberg, President

REPORT  
of the  
COMMITTEE TO REVIEW THE PRESIDENTIAL REPORT

The President's report has been reviewed by your Committee and has been found to be accurate and edifying. Everything mentioned by the President in his report requiring action by the Conference has been duly resolved during the course of the Conference business.

Be it therefore resolved, that we again thank Pastor Mehlberg for his sincere and painstaking labors, under God's grace, in behalf of our Conference.

P. R. Bloedel

J. V. Bloedel

## REPORT OF THE COMMITTEE ON MISSIONS

"Go ye into all the world, and preach the Gospel to every creature." Mark 16, 15. In accordance with this mission command of our dear Savior our Conference has endeavored, under God's gracious blessings, through its Committee on Missions to promote the Godpleasing work of missions.

During the past year the Christians in Seattle have formally organized their own congregation calling Pastor M.L. Natterer to serve as their vacancy pastor until the Lord sees fit to provide them with their own resident pastor.

Concerning the work in Iowa your Committee received the following information from Pastor Shufelt: "It was with grateful appreciation that we noted your committee's report to the 1957 convention of the Concordia Lutheran Conference recommending a subsidy to our Trinity Lutheran Church of Oskaloosa and Muscatine, Iowa to enable their pastor to give full time to his ministry in promoting mission work. The Conference graciously followed your recommendation and granted us a subsidy of \$1500 for one year (\$125.00 a month). The subsidy was first received for Sept. 1957 and for each month since that time. Pastor Shufelt promptly resigned from his secular occupation and began full time work as your missionary. Along with canvassings and calling on possible prospects, certain adjustments were worked out. 1) Oskaloosa and Muscatine were 96 miles apart, and since Muscatine was the new and larger field, it seemed wise and proper for the pastor to move to Muscatine. Early in October the pastor and wife rented a well located house and moved into it on the last day of October. 2) The faithful members who had worshipped regularly at the Oskaloosa YMCA all lived in an adjoining county that was some miles nearer to Muscatine. They decided to seek a meeting place in Sigourney, the county seat of their own county which cut the distance between the preaching places from 96 to 72 miles. They found a commodious place to worship at a new Farm Bureau Building for which a rental of \$5.00 a service is paid. We continue to meet there on 2nd, 4th and 5th Sundays. On 1st and 3rd Sundays all join in worship at our church in Muscatine. And now on 5th Sundays we all join in worship at Sigourney... The divine favor certainly shone upon us in the matter of a church home in Muscatine. A church property was offered us for rental in June, 1957. In 1953 the Adventists sold the property to a group called the Church of Christ who in turn offered it to us at a rental of \$50.00 per month if taken in six months. We took over the property on a rental basis on July 1, 1957 and entered into a contract of purchase in December, 1957. In lieu of the "without interest" provision we were asked to pay a real estate dealer's commission of \$250.00 which we did. The congregation has paid off the real estate commission and paid \$650.00 on the cost price leaving us a debt at this time of \$4350.00. Brother Robert Steinke has made for us a plain but attractive pulpit, altar, and hymnboard. An organ was purchased by members who live in Muscatine and also considerable redecorating was done prior to our dedication. We celebrated this festival on June 22 with President Mehlberg as the guest speaker. Seven members have been received into our fellowship during the past years and all are proving to be very faithful devoted members. We have regular Bible classes after the morning services. And there is an encouraging interest and spiritual growth in these." And in speaking of a recent congregation meeting Pastor Shufelt writes, "It was unanimously voted to ask your Committee and the Conference for a \$1200.00 subsidy for the next year."

It will be noted that the subsidy granted Trinity Lutheran Church in Iowa for 1957 was \$1500, and that now the request is made for \$1200 for the next year. We surely praise the wonderful grace and mercy of our dear Lord in so graciously assisting Trinity congregation in reducing the amount of subsidy requested. It is recommended that their request for \$1200 be granted.

Respectfully submitted,

M. L. Natterer, chairman

REPORT  
of the  
COMMITTEE ON THEOLOGICAL EDUCATION

Your Committee on Theol. Education, as authorized by the 1957 Convention of our Conference, prepared a "Prospectus" or Forward Look Pamphlet toward the training of a future ministry in our midst and sent sufficient copies of this to each pastor for thorough congregational study and comment. We greatly appreciate the earnest concern of our brethren in this important matter of the Lord's work, their prompt replies and suggestions; and, on the basis of these returns, we respectfully submit for the consideration of the present Convention the following report.

All of the congregations either in membership or merely in fellowship with our Conference recognize the urgent need for the adequate preparation of a future ministry in our midst, without delay. At present we are already one pastor short for the pastorate of the various congregations as well as the mission field. Moreover, the problem of providing additional candidates for the ministry is not one that can be quickly and easily solved since Holy Scripture makes specific requirements of those who desire the office of a bishop, among which not the least is a thorough training.

The consensus of opinion favors, instead of a two-year course after college suggested in the Prospectus, a three or even four-year course of particular seminary instruction and study since the curriculum as presented seems to be far too crowded both for students and those who would serve in the capacity of professors. It is also generally agreed that a basic academic requirement for entrance into our seminary be at least two years of general college, with accent upon educational and language courses. Entering students should be of our fellowship and also submit the personal, written recommendation of their pastor.

Opinions differ somewhat as to the curriculum and courses of study. While some favor making the studies much more practical, others in turn advocate a full theoretical and practical training. Your Committee believes that we should, even under our unique conditions today, avoid all extremes in such arrangements. We do need to train pastors as practically and quickly as possible. Yet we also need a ministry, especially in our day when the opponents of true doctrine are highly educated in an academic sense, - a ministry that is also

well equipped academically to undertake the ministry of the Word and Sacrament and to contend for the true faith in the face of error, which, in many an instance, stems from an abuse of worldly wisdom and learning. We believe that a revision of the curriculum is not now an urgent matter but rather one which can well be taken care of as our more basic problems in the starting of seminary work reach solution.

Our most urgent problems at the present, as we see them, are the following:

One is the problem of arranging for our pastors to teach the various subjects required for adequate seminary instruction. To teach any one theological subject necessitates being a specialist in that subject and the corresponding time both to prepare for and to teach that subject. As our plan now stands as proposed in the Prospectus, several different pastors would have to teach, - each of them - several different subjects. This would consume a very great deal of their time, which time is, according to Holy Writ, to be used by them, first of all, for the work in their congregations to which they have been called. Secondly, it will not work out in a practical way to have the students studying on part-time, being employed the rest of the time in some secular pursuit or in secular study at some other school. Our efforts with such students would be well-nigh futile, since they would be subject to immediate service in the armed forces and thus have to stop their theological training in the very midst or even early part of it. And thirdly, it is felt by some who reported to our Committee that the constant changing of a student, each semester, from one domicile and one place of instruction to another would both be excessively expensive and otherwise not conducive to the best interests of the students themselves. In view of all these observations, the Board of Directors, at its April 15th meeting of this year, carried the motion "to ask all the congregations of our Conference to consider locating the Seminary on their premises or in their locality and to report their feelings; findings, and figures to the next Board meeting (that was Friday evening) and in the meantime to build up our Seminary fund with the prospect of going forward with a building project and a full-time professorship." This matter, therefore, merits the very careful consideration of this present Convention.

Still another very grave matter confronting us is the fact that, as shown by our survey this year, there is not even one young man in our midst who definitely desires to prepare for the work of the ministry. Only four are listed as being somewhat interested. As far as we can determine, this general apathy or lack of interest is due to the peculiar financial circumstances under which they, apparently, would be expected to work and to live when they have finished their seminary training and should they be called into the ministry of our midst. For, on the one hand, they are taught from the Word of God: "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel," (1 Cor. 9, 14) and: "Let him that is taught in the Word communicate (that is, share with) him that teacheth in all good things," (Gal. 6,6) and as St. Paul sets forth the question to the Corinthians concerning the financial support of the ministry: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (1 Cor. 9,11). On the other hand, however, they have experienced through personal observation that, in not a few instances from the beginning of our Conference in 1951, pastors not merely volunteered to help their congregations financially

for a time but have actually been expected by their congregations to provide the major part of their living through secular work. Surely none of us would want our young brethren or, for that matter, anyone in the world to get the wrong impression that it is not our firm intention as faithful, truly orthodox Christians, to abide by God's ordinance also in these matters relating to the support of the Holy Ministry. Therefore your Committee feels that it would be of great encouragement to our prospective pastors of tomorrow, as well as to our own pastors, and a testimony to all the world which is observing our practice that we plainly state and affirm our stand upon the true doctrine in these very matters by a special resolution, seriously urging one another everywhere to do all that within us lieth, by generous sacrifices of joy in the Lord, to support the ministry in the manner which He has ordained.

Brethren of the Concordia Lutheran Conference, when we consider the matter of establishing in our midst a seminary, a plan and system for providing and training a future ministry, with all its ramifications, the problems we have thus far presented and those which undoubtedly will still present themselves to us in the future, we realize that we are confronted with a tremendous task, one which far transcends our ability - our wisdom, understanding, and material resources - to carry it out. And yet this is a very necessary task, one so basic in the work of God's Kingdom of Grace committed to our trust, that we cannot afford to choose whether or not we should go forward in it. We are in much the same position today as were the Children of Israel when they, upon the Lord's command, departed from Egypt for the promised Land of Canaan. On the one hand, there lay before them the apparently impassable waters of the Red Sea. On the other hand, they were being pursued by the hosts of Pharaoh. But just then, when to human eyes everything seemed impossible, nothing was impossible for the Lord, who led them and who had told them the way in which they should go. And so we read, Ex. 14, 13-15: "And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will show to you today; for the Egyptians whom ye have seen today, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace. And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward!" Let us also therefore go forward in this particular work which the Lord has committed to us, and as it has been outlined to us in this present report, taking first steps first, and then continuing relentlessly to move forward as the Lord Himself gives us opportunity. Let us show by our actions that we have confidence in Him "that is able to do exceeding abundantly above all that we ask or think;" (Eph. 3,20) and as we work and sacrifice to do our part, let us also daily and fervently commit the matter to our Lord and Savior in prayer, as He has taught us: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the Harvest, that He will send forth laborers into His harvest." (Matthew 9, 37-38).

Respectfully submitted,

H. D. Mensing, Chairman

## REPORT OF THE COMMITTEE ON CHURCH UNION

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Your present Committee on Church Union came into being early in 1958 with the ratification of our new constitution by our congregations.

Your committee has held no meetings either among ourselves or with any individuals or groups outside of our fellowship. Through Brother Shufelt, who had been in touch with Pastor G. W. Fischer of Mankato, Minn., we expressed our willingness to meet with him and members of his congregation. However, the projected meeting never materialized, very likely for the reason that Pastor Fischer informed Brother Shufelt that in his estimation there would be no value in meeting with us unless men from the Minneapolis faction would also be in attendance.

In May, 1958, a pastor who had resigned from the Missouri Synod in 1957, and since then has served a remnant of his former congregation in northeastern Nebraska informed our president of his desire to establish fellowship with both the Orthodox Lutheran Conference and our Concordia Lutheran Conference. President Mehlberg immediately turned the letter over to the chairman of our committee who informed this pastor of the willingness of our committee to meet with him at a time and place best suited to his convenience, using "An Invitation" as the basis for our discussions.

On June 9, we received a reply in which he neither accepted nor rejected our invitation, but rather stated: "What I had in mind in particular is that all parties should agree to drop all grievances."

His reply, however, did leave the door open, apparently, for future discussion, for he stated that he hoped to speak of these matters with our president sometime in August when he expected to be in Wisconsin.

It would be helpful to our Committee to have the reaction of the brethren to "An Invitation" which was sent to all pastors of our Conference early in May. We would like to know whether or not the brethren feel that whatever meetings may be planned or actually held, under God, especially with such men who have already left or will still leave synods of the Synodical Conference will be conducted in a truly Godpleasing manner on the basis of the principles set forth in "An Invitation."

It is our prayer that all work planned and undertaken by the Committee on Church Union may be performed in such a manner that God's Word and Luther's doctrine pure may to all eternity endure.

E. C. Hallstein, chairman

Rev. O. W. Schaefer

Mr. Ernest Steinke

## THE REPORT OF THE EDITORIAL COMMITTEE

Dear Brethren,

By God's grace, since our last convention in 1957, the CONCORDIA LUTHERAN has continued to be published and to set forth the pure teachings of God's Word. Attractive and dignified religious cuts have been purchased and used in our periodical from time to time as appropriate fillers. The issues have contained doctrinal, devotional, polemical and historical articles; news items, translations and practical Bible Study Outlines. The Editor in this connection wishes to express his gratitude to those brethren who have cooperated in providing good Scriptural material for publication. Subscription coupons have been inserted in the periodical every 3rd month and a notice of expiration inserted in that issue which concludes a subscription.

The editor is very conscious of his failure to produce a perfect publication free of all typographical errors and transpositions. We could point out numerous instances of these errors during the past year and encourage the editor to give more thorough scrutiny to the galley and page proofs. In this connection, we would also encourage the brethren who submit articles for our paper thoroughly to proofread their material and closely check all Biblical references and quotations as to their proper wordage, punctuation, and location. The articles submitted for publication should definitely be in the hands of the editor by the last week of the month previous to the date of publication. Keeping these things in mind should help our CONCORDIA LUTHERAN to be more prompt in reaching the subscribers and more free of printing errors.

We must also recognize the fact that there are articles on other subjects which should be but have not been sufficiently provided for our readers. Such articles should include church news items from ALL the constituent members of our Conference, church news from a wider field, world news as it affects the Church or as signs of the times, historical articles, and articles on Isagogical matters. It is the purpose of this report not to go into detail on editorial matters, but to throw the publication of the CONCORDIA LUTHERAN before the body for general discussion.

Respectfully submitted,

Paul R. Bloedel

## REPORT OF THE BUSINESS MANAGER

Dear Brethren:

During the period from July 1, 1957, to June 30, 1958, we received 82 renewals, 42 new subscriptions, and a total of \$262.45.

From July 1, 1956, to June 30, 1957, we received 80 renewals, 13 new subscriptions, and a total of \$196.30.

On July 1, 1957, we had 132 subscribers on the mailing list, while on July 1, 1958, we had 144 subscribers.

Sincerely yours,

August Luft

## REPORT OF THE PRESS COMMITTEE

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Dear Brethren,

Your Press Committee, consisting of the Vice-president and the Secretary, was appointed by the 1957 Delegate convention in Wilmot, S.D. and was asked to serve until other arrangements are made. We herewith present a report of our activity during the past year.

At the 1957 convention your Committee was charged with the responsibility of making some announcement regarding the Lutheran World Federation convention which met in Minneapolis during the summer of 1957, if it should find such announcement feasible.

In accord with the wishes of the 1957 Delegate convention your Committee drew up a release containing the views of our Conference with reference to the LWF and the publicity given its convention in Minneapolis last summer. In this article we noted especially that we hold Christ to be the only Head of the Church and divinely called pastors servants of the congregations and that the Church's only aim is "to exhort men through faith in Christ to set their hopes and aspirations on the hereafter rather than on the here."

This article was submitted to the editor of the Minneapolis Star and Tribune and appeared in the Sunday edition, Sept. 8, 1957. Responses were received by both members of the Committee from such as agreed with our presentation and from such as vehemently opposed our stand. The Board of Directors in its November, 1957, meeting read this release and heartily approved the action taken by the Press Committee.

The only other activity of your Press Committee occurred a few weeks ago when we submitted an article concerning the 1958 convention of our Conference to the editors of four Chicago newspapers and requested that it appear, if at all possible, in the Sunday edition dated August 3, 1958.

This, then, is the brief report of your Press Committee. May God continue to use this committee to honor and glorify His holy name and to publicize the Biblical confession and practice of our beloved church body!

Respectfully submitted,

Rev. E. C. Hallstein  
Rev. O. W. Schaefer

## REPORT OF THE AUDITING COMMITTEE

Having duly compared the financial records of the Concordia Lutheran Conference with properly signed vouchers, statements, receipts, memos, and cancelled checks, we, the undersigned, find these records to be correct and in good order.

August 9, 1958

Philip Kraus

Rev. P. R. Bloedel

## REPORT OF THE RESOLUTIONS COMMITTEE

RESOLUTION #1

WHEREAS the report of the C.T.E. which was accepted by the Conference in convention assembled at Peace Lutheran Church in Tinley Park, Illinois, states that "it would be of great encouragement to our prospective pastors of tomorrow, as well as to our own pastors, and a testimony to all the world which is observing our practice that we plainly state and affirm our stand upon the true doctrine in these matters by a special resolution, seriously urging one another everywhere to do all that within us lieth, by generous sacrifices of joy in the Lord, to support the ministry in the manner which He has ordained" ...

## BE IT THEREFORE RESOLVED THAT:

Without reservation we sincerely affirm our stand on that Word of God which plainly commands and ordains the full financial support of our pastors in the office of the ministry (1 Cor. 9:7-14) and that it is not a God-pleasing situation when congregations expect their pastors to provide the major part of their living through secular work or for pastors to volunteer themselves for such work outside of their office. It is our position, on the basis of Scripture, that the office of the ministry (2 Tim. 2:15; 4:2; 1 Tim. 3, 1-7; 4, 12-16; 5, 17) is indeed a full-time work and that it is not to be despised as an easy part-time arrangement. Also we affirm our stand on that Word of God which solemnly obligates the members of a Christian congregation to "communicate" (that is: share with or sacrifice, Gal.6:6-7) of the temporal blessings which the Lord has bestowed upon them toward the financial support of the office of the ministry and that they make every effort to sacrifice to the extent that their pastors enjoy the same living conditions with which the average among them is blessed. It is our Scriptural contention that only when these injunctions of the Lord are upheld and followed among us are we truly demonstrating our sincere concern for retaining the pure teachings of God's Word and our faith and love in Christ Jesus, our Lord. (Gal.6:8).

RESOLUTION #2

WHEREAS Peace Lutheran congregation of Tinley Park, Illinois, has so completely and generously provided for the holding of our convention in their midst, and

WHEREAS this has required considerable sacrifice on the part of this small congregation with its limited facilities, and

WHEREAS we have received rich spiritual blessings through the divine services and the reception of the Sacrament under the auspices of this congregation, and

WHEREAS we have thoroughly enjoyed the wonderful hospitality, the generous meals; the painstaking labors of both pastor and individual members of the congregation in our behalf, and also the edification and rich spiritual blessings which we have received ...

## THEREFORE BE IT RESOLVED:

That the Concordia Lutheran Conference express its wholehearted thanks and appreciation to this congregation for all that it has done to make our convention possible and to make our visit here a most joyful and blessed experience.

Respectfully submitted, P.R. Bloedel, chairman  
H.D. Mensing

MINUTES OF THE EIGHTH ANNUAL CONVENTION  
 Concordia Lutheran Conference  
 Held at Peace Ev. Luth. Church  
 Tinley Park, Ill. Aug. 9-11, 1958

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The eighth annual convention of the Concordia Lutheran Conference was held at Peace Ev. Luth. Church, Tinley Park, Ill., Aug. 9-11, 1958.

The convention proper began Saturday, August 9, at 9:30 a.m. with a divine service in which Vice-president E.C.Hallstein preached on Eph.4:11-14. The host pastor, Rev. H.D.Mensing, served as liturgist. The offering was received for the General Treasury of the C.L.C.

After this service the first session was called to order at 11:15 a.m. by Pres. Mehlberg. The agenda was presented and discussed. The motion was carried to adopt the agenda with the addition on Saturday at 5 p.m. of an initial report by the Comm. on Registration and Excuses.

The Credentials Committee, Pastor Schaefer reporting, presented its report which showed that pastors and lay delegates were present from the following member congregations: Peace, Tinley Park; Christ, Milwaukee; Trinity, Sigourney-Muscatine, Iowa; and St. John's, Lebanon, Oregon. The following member congregation was represented by pastor only: St. Paul's, Empire, Ore. Pastor and representatives were present from the following congregation in fellowship with the C.L.C.: St. Stephen's, Wilmot, S.D. The following congregation in fellowship with the C.L.C. was represented by pastor only: Trinity, Clark, S.D. The motion was carried that those pastors and lay delegates of member congregations be officially seated at this convention.

The President then read his annual report. The motion was carried to accept this report with our wholehearted approval and thanks. The motion was further passed that the Vice-president be empowered to appoint a committee on the President's report. The Rev. Paul Bloedel and Mr. Victor Bloedel were appointed.

The President extended a cordial welcome to all in attendance. The noon recess followed.

SATURDAY AFTERNOON SESSION - AUGUST 9, 1958

The Saturday afternoon session began with the singing of hymn 357, a devotion based on 1 Cor.1 by Pastor Natterer, and a prayer.

Pastor J.E.Shufelt then read his essay on "The Inspiration of Scripture." Discussion followed. The motion was carried to accept this essay with our sincere thanks.

A brief recess followed.

Pastor E.C.Hallstein presented the report of the Committee on Membership. Two congregations requested membership in the Conference: St. Stephen's Lutheran Church, Wilmot, S.D. and the Lutheran Congregation at Seattle, Wash. Since there was nothing in their respective constitutions contrary to the Word of God and the Lutheran Confessions, upon recommendation by the Committee the motion was unanimously passed to receive these two congregations into membership and to give their representatives present the standing of official delegates.

The Press Comm. then read a release prepared for the local newspapers to the convention for approval. It was accepted.

The election of officers now followed.

Upon recommendation by the Board the motion was carried that the Nominating Comm. select the candidates for the various Standing Committees, but that the officers be nominated and elected by ballot vote only.

The following were nominated for the office of PRESIDENT: H. D. Mensing, E.C.Hallstein, O.W.Schaefer, M.L.Natterer, and P.R.Bloedel. The motion was carried that on the first ballot the names of all who

were nominated appear as the list of candidates. Elected as President: H.D.Mensing. 34

During the elections Mr. Elfred Bloedel began the reading of the Treasurer's report, covering the fiscal year 1957-58.

The following were nominated for VICE-PRESIDENT: E.L.Mehlberg, M.L.Natterer, J.E.Shufelt, and O.W.Schaefer. Elected: E.L.Mehlberg.

The following were nominated for SECRETARY: O.W.Schaefer, M.L.Natterer, E.C.Hallstein, and J.E.Shufelt. Elected: O.W.Schaefer.

The motion was carried to acknowledge with thanks Mr. Julius Schmitt's gift of a mimeograph for the use of the Secretary of the Conference as well as the former's donation of expenses in connection with the mimeographing of the Conference Proceedings.

The motion was carried to thank our Treasurer for the fine work which he has done and to table the acceptance of his report until we have heard the report of the Auditing Comm.

Mr. Philip Kraus then read the report of the Auditing Comm. It found the records to be correct and in good order. The motion was carried to adopt this report.

The motion was passed to accept the Treasurer's report.

The motion was passed to authorize and carry out the suggestion of the treasurer of providing a triplicate form for the remitting treasurers of our congregations and also a form for billing the Conference treasurer.

The following were nominated for TREASURER: E.Bloedel, R.Steinke, and V.Bloedel. Elected: E.Bloedel.

The Comm. on Registration, Pastor Shufelt reporting, gave its initial report, which showed that 7 pastors, 9 lay delegates, and 23 visitors were in attendance. This preliminary report was accepted.

Adjournment at 5:40 p.m. The supper hour followed.

#### SUNDAY MORNING - AUGUST 10, 1958

The convention communion service was held Sunday morning, Aug.10. Pastor O.W.Schaefer, Wilmot, S.D. preached the sermon on Luke 19, 41-48, pointing out the important lessons which the weeping Savior teaches us. The host pastor served as liturgist. The offering received at this service was divided as follows:  $\frac{1}{2}$  for the local congregation and  $\frac{1}{2}$  for the Seminary Fund of the Conference.

#### SUNDAY AFTERNOON SESSION - AUGUST 10, 1958

The Sunday afternoon session began with the singing of hymn 228 and a devotion based on Rom. 8, 16-17 by Pastor Shufelt.

The minutes of the Saturday sessions were read and adopted.

The motion was passed that the Board Member-at-large be elected as the officers were, namely, after a nominating ballot.

The following were nominated for BOARD MEMBER-AT-LARGE: Royal De Lair, Robert Steinke Sr., Robert Steinke Jr., Henry Reil, Ernest Steinke, Victor Bloedel, Julius Schmitt, and Martin Luedtke. With no majority on the first two ballots, a third ballot was necessary. Elected: Royal De Lair.

Pastor Natterer began the reading of his essay on "The Place of the Christian Woman in the Church and Home."

The Nom. Comm. presented two slates for COMMITTEE ON MISSIONS:

Rev. E. Mehlberg	Rev. E.C.Hallstein
Victor Bloedel	Julius Schmitt
Royal De Lair	Alvin Greiner

The motion was carried to add as a third slate the present members of the Comm. on Missions: Rev. Natterer, Henry Fischer, and W. Kofoid. Elected: Pastor Hallstein, Julius Schmitt, and Alvin Greiner.

Two slates of candidates were proposed for the  
COMMITTEE ON THEOL. EDUCATION:

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Rev. H.D.Mensing	Rev. M. Natterer
Rev. J.E.Shufelt	Rev. P. Bloedel
Lloyd Martin	Theodore Fischer
Elfred Bloedel	Don Hobbs

The motion was carried that the first slate be revised and the name of Rev. Mensing be removed since he, as President, is ex officio a member of all committees.

The following comprised the new slate: Rev. Shufelt, Rev.Schaefer, Lloyd Martin, and Elfred Bloedel. Elected: Pastors Shufelt and Schaefer, and Messrs. Martin and E.Bloedel.

The following were nominated for the position of LAYMAN on the Committee on Lutheran Union: Victor Bloedel, Henry Reil, Robert Steinke Jr., and Ernest Steinke. With no majority on the first ballot, a second ballot was necessary. Elected: Victor Bloedel.

A brief recess followed.

Pastor Natterer continued the reading of his essay.

The following slates were presented for the EDITORIAL COMMITTEE:

Rev. P.Bloedel	Rev. E. Hallstein
Rev. M. Natterer	Rev. O. Schaefer
August Luft	Alvin Greiner

Elected: Pastors Bloedel and Natterer and August Luft.

The motion was carried that the essayist supplement his essay with a paragraph on "women working in and out of the home" and submit it to this convention.

The motion was carried to hear the report of the Comm. on Theol. Education at 6:30 p.m.

The supper hour followed.

#### SUNDAY EVENING SESSION - AUGUST 10, 1958

This session began at 6:30 p.m. with the report of the Comm. on Theol. Education read by Pastor Mensing, chairman. This report pointed out the great need for providing adequate Seminary training and also for affirming our stand on the Scriptural principles concerning the support of the ministry. The motion was carried to accept this report with thanks to the Committee for the diligent work it has done. The motion was carried that the Resolutions Committee draw up a resolution setting forth the correct Scriptural principles regarding the support of the ministry. The motion was unanimously passed that we resolve as our goal the establishment of a Seminary with a fulltime professorship. All lay delegates had expressed themselves in favor of this.

The motion was carried to discuss the Budget item for Seminary Fund at this point. Mr. Royal De Lair, a member of Peace Lutheran Church, then read to the delegates a detailed preliminary offer from his congregation of a suitable piece of land for the Seminary, namely, about 3 5/8 acres of its own property. The motion was carried that we who heard this preliminary offer express our deep appreciation to Peace Lutheran Church for that offer and all the work which its preparation entailed. The motion was carried that we go on record as being favorably disposed to this report and authorize the Comm. on Theol. Education to negotiate with Peace Lutheran Church and to present the findings of such negotiation to the Board of Directors and through the Board by means of a possible referendum to the member congregations.

The motion was carried that the C.T.E. consider the letter of an applicant for ministerial study and bring a recommendation to this convention. The motion was carried that the former C.T.E. and the newly-elected C.T.E. meet to consider this application.

Adjournment at 10:40 p.m.

## MONDAY MORNING SESSION - AUGUST 11, 1958

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The Monday morning session began with the singing of hymn 500, a devotion based on Rev. 3 by Pastor E. Hallstein, and a prayer.

The minutes of the Sunday sessions were read and adopted.

The announcement was made that the combined Committees on Theol. Education meet during the recess and during the noon hour, if necessary, to discuss the letter of the applicant for ministerial study.

The motion was carried that all officers and all committees elected at the convention take office after the close of the convention, but that the newly-elected President take the chair, if feasible, on the last half day of the convention.

The motion was carried that Mr. M. Luedtke and Mr. H. Ehlers constitute the Budget Committee and present their report to this convention.

Pastor E. C. Hallstein then presented the report of the Comm. on Lutheran Union. It stated that during the past year no meetings were held with individuals or groups outside of our fellowship. One pastor in northeastern Nebraska who left the Missouri Synod in 1957 seems to be interested in establishing fellowship with us. The Committee also asked for reaction from the brethren on "An Invitation," sent to all our pastors in May, 1958. The motion was carried to accept this report with thanks.

The chairman read a report, taken from the Milwaukee Journal, concerning the Syn. Conference meeting in Cleveland, Ohio. This report gave evidence of the continued leavening in the Wisconsin Synod.

The status of the Norwegian Synod (now the Ev. Lutheran Synod) remains the same - a suspension of relations with the Missouri Synod. The official report concerning its latest convention in June was read from the Lutheran Sentinel (July 24, 1958).

Discussion now centered on "An Invitation," approved by the Board in April, 1958, and sent to all congregations in May for study and approval. Four congregations had studied it and gave their approval: Christ, Milwaukee; St. Paul's, Empire, Ore.; Trinity, Clark, S.D. and St. Stephen's, Wilmot, S.D. Three congregations had not as yet acted upon it: Peace, Tinley Park; St. John's, Lebanon, Ore.; and Trinity, Sigourney-Muscatine, Iowa.

The motion was passed that those congregations which have not as yet considered "An Invitation" study it and report to the President within a month or two, and if it is approved by all member congregations, that announcement be made to that effect in the Concordia Lutheran and "An Invitation" be published in that issue.

A brief report was also given on those pastors and lay people who in recent months have left the Wis. Synod for doctrinal reasons. This group at present publishes its own periodical, the Lutheran Spokesman.

Recess followed.

Pastor Nattorer gave the report of the Comm. on Missions. In connection with this Pastor Shufelt presented an interest report on the work in his parish. Discussion followed on mission work in general as it affects the church and individual Christians. The motion was passed to adopt the report of the Comm. on Missions.

The noon hour followed.

## MONDAY AFTERNOON SESSION - AUGUST 11, 1958

The Monday afternoon session began with the singing of hymn 458 and a devotion based on Luke 8, 1-8 by Pastor Paul Bloedel.

The newly-elected President, Pastor Mensing, now took the chair. In his preliminary remarks he expressed his inadequacy for this office,

but also his trust and confidence in the Lord to help him perform his duties. He requested all to remember the work of the Conference and his labors as President in their daily prayers. 37

Pastor Bloedel presented the report of the Editorial Committee, encouraging the brethren to submit more articles, also news items of interest from the congregations. The motion was carried that the essay by Pastor Natterer be printed in installments in the C.L. Pastor Bloedel also read the report of the Business Manager, Mr. Aug. Luft. It showed that as of July 1, 1958, there are 144 subscribers to the C.L. The motion was passed to adopt the reports of the Editorial Comm. and of the Business Manager. The motion was carried that the Editor secure such religious publications which he deems necessary to have and that the President of our Conference also receive subscriptions to these publications.

The motion was carried that the Board of Directors be instructed to work toward the carrying out especially of the 6th objective of the Conference, namely, "The publication and distribution of orthodox religious books, periodicals, and other literature for the promotion of the true faith."

The Press Comm. then gave its report, Pastor Schaefer reporting. The motion was carried to adopt it.

The motion was carried that the Vice-president and the Secretary constitute our regular Press Committee.

The Comm. on Theol. Education gave its report concerning the application of Mr. Amil Ulrich of Minneapolis for continuing his ministerial studies. The Comm. proposed to prepare an achievement test to determine more clearly his standing; to offer him courses in Dogmatics III, Symbolics, Homiletics, Greek Exegesis, Hermeneutics, and Church History; and to take under advisement who shall teach these courses. The motion was passed to adopt this report.

Pastor Natterer offered his additional paragraph on the "working mother" for the approval of the convention. The motion was passed to adopt it and incorporate it into his essay. The motion was passed to adopt the entire essay with thanks.

The motion was passed that the sum of \$30.01, left over after registration fee expenses had been paid, be used to help the Equalization Fund according to the suggestion of the treasurer.

Upon recommendation by the Board the motion was passed that for the equalization of convention expenses the schedule used for the Board meeting expenses be followed, with the addition of the item of lodging expense, namely, actual bus or train fare; 3¢ per mile for a delegate traveling alone by car; and 2¢ per mile for each delegate traveling in one car; and that a freewill offering for the equalization of expenses be remitted from each congregation to the Conference treasurer within ONE month.

Recess followed.

Mr. M. Luedtke presented the report of the Budget Committee. After considerable discussion the following budget was unanimously adopted:

Missions . . . . .	\$3,000
C.L. printing, mailing . . .	1,125
Seminary Fund . . . . .	6,050
Traveling expenses . . . . .	250
Proceedings . . . . .	30
Miscellaneous . . . . .	100
Contingencies . . . . .	300
	\$10,855

This budget includes the sum of \$1,200 as subsidy granted to the Sigourney-Muscatine, Iowa mission.

The motion was carried that this year's Nominating Comm. 38  
(Rev. Natterer and Walter Fischer) again serve for the next convention.

The matter of an Essay Committee was discussed. The motion was carried that this committee consist of the President, the Vice-president, and Board member-at-large, that it assign essays as soon as possible, and that suggestions for essays be submitted to them.

The motion was carried that the Comm. on Missions bring a suggestion as to a salary scale for our missionaries to the Board meeting in fall.

The motion was passed that next year's convention be held during the latter part of June, the place to be determined later on.

The motion was passed that Mr. Julius Schmitt mimeograph the Proceedings of this convention.

The motion was passed to thank those who prepared material for the Proceedings, for copies of the Constitution and Agenda for this convention, and for financial reports.

The Comm. on Resolutions, Pastor Bloedel reporting, presented two resolutions:

- 1) The convention unanimously passed a resolution setting forth the correct Scriptural principles concerning the support of the ministry. The motion was carried also to print this resolution in the August, 1958, issue of the C.L.
- 2) The convention passed a resolution expressing its wholehearted thanks and appreciation to Peace Lutheran Church for all that it has done to make our convention possible and to make our visit here a most joyful and blessed experience.

A third resolution offered from the floor was also adopted, namely, that the convention thank all the officers and Committee members who served the Conference during the past year.

Pastor Bloedel gave the report of the Comm. on the President's annual report. It found everything to be accurate and edifying and expressed thanks to Pastor Mehlberg for his sincere and painstaking labors, under God's grace, in behalf of our Conference. The report of this committee was adopted.

The final report of the Comm. on Registration showed 7 pastors, 10 lay delegates, and 41 visitors in attendance. It was accepted.

The Comm. on Excuses recommended that Mr. Royal De Lair be excused part-time for valid reasons. The convention concurred.

The motion was passed that in the Proceedings only the names of the delegates be printed and the total number of visitors be given.

The minutes of the Monday sessions were read and adopted.

With all business items attended to, the 1958 convention came to a close with the singing of hymn 50 and a prayer by Pres. Mensing.

Adjournment followed at 5:54 p.m.

Respectfully submitted,

O. W. Schaefer, Secretary

SOLI DEO GLORIA!