

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

Held At  
St. Paul's Lutheran Church  
Empire, Oregon  
June 18 - 21, 1959

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REGISTER OF ATTENDANCEPASTORAL

Bloedel, P. 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<br>Tinley Park, Illinois       | delegates excused                      |
| Christ Lutheran Church<br>Milwaukee, Wisconsin       | Victor Bloedel<br>2nd delegate excused |
| Trinity Lutheran Church<br>Sigourney-Muscatine, Iowa | delegates excused                      |
| St. Stephen Lutheran Church<br>Wilmot, South Dakota  | Alvin Greiner<br>Elmer Frerichs        |
| St. Luke's Lutheran Church<br>Seattle, Washington    | Paul Luedtke<br>Martin Luedtke         |
| St. John's Lutheran Church<br>Lebanon, Oregon        | Donald Hobbs<br>Francis Williams       |
| St. Paul's Lutheran Church<br>Empire, Oregon         | John Dirksen<br>Heinz Kaufmann         |

VISITORS IN ATTENDANCE: 38

## SERMON DELIVERED AT THE OPENING SERVICE

by Rev. H. D. Mensing  
 Tinley Park, Ill.  
 on  
 Matt. 9, 35 - 38

Convention of the Concordia Lutheran Conference  
 Empire, Oregon June 19-21, 1959

Matthew 9, 35-38: "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, 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."

In Christ Jesus, the only Savior of men, beloved Brethren:

From the Word of God, the Holy Bible, preached and taught in our various congregations, we have all learned and often been reminded of the fact that the entire work of the Christian Church on earth is comprised in the Great Commission of our Lord and Savior to His disciples, Matthew 28: "All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Church work is therefore mission work in the broad sense of this expression; namely, to proclaim to and share with all our fellow men the saving Gospel of Jesus Christ; to administer the Sacraments according to Christ's institution; and to continue teaching with the Word of God those who by faith in Jesus have already become Christians, so that they may learn to observe all things whatsoever He has commanded. All that furthers this work and is in accordance with God's Word is church work, and all that does not further this work and is not in accordance with God's Word is not the church's business.

The Lord's work, although it is expressed here in but a few words, constitutes an enormous task. For this work we need, according to God's will, to have and maintain local Christian congregations. We need to provide a well-trained and faithful ministry and then give adequate financial support and moral Christian backing to those who are called, lest we mock God. We all, as Christian disciples, are moreover to go into all the world and preach the Gospel to every creature; and, if we ourselves cannot go, we are to send forth missionaries as our representatives and the ambassadors of Christ, supporting them with our sacrifices and Christian service to the very best of our ability. But we must not even then leave all this work to our pastors and missionaries alone. We all are to be engaged also in personal mission work - in our congregations, our families and relationships, among our friends and others with whom we come into contact. We must all confess our Savior before men if we are looking forward, by grace, to His confessing us at the Last Day before His angels and His Father, which is in heaven.

Now all this is indeed a great commission. It is an enormous task. Could it be that with all this the Lord does not ask us to do anything more? No! There is yet one thing which He asks of us. He tells us to pray for this mission work. He says in our text:

"Pray ye the Lord of the Harvest  
that He will send forth Laborers into His Harvest!"

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He tells us to do this for two reasons. Which are these reasons?

I.

First of all the Lord Jesus calls our attention to the harvest itself and tells us: "The harvest truly is plenteous." And just what that means He shows us in the first verses of the text, saying through His Apostle: "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."

With great zeal our Savior preached the gospel of the kingdom; that is, the same Gospel which we hear today, the good news that He Himself is the Son of God and the Savior of the world; and that whosoever believeth in Him should not perish but have everlasting life. He also substantiated His preaching with many miracles. And, as He did these things, as He went about from city to city and village to village, He noticed two things: that the people were in a terrible, pitiful, hopeless circumstance and that they were a gigantic multitude or mass of human beings.

The people had many sicknesses and diseases. But much worse was their spiritual condition. They were sinners, just as we and all men are. And Jesus noticed also that "they fainted"; that is, they had no hope, no way out of sin the way we Christians have. For they were "scattered abroad, as sheep having no shepherd." The Pharisees and Scribes, the church leaders of that day, should have been their shepherds, the ones to look after their souls. They should have fed their souls with the pure Word of God, pointed out to them Jesus their Savior, and thus led them to the true, saving faith in Him. But they were no true shepherds. They did not do these things. Although they had access to the true Word of God, they did not believe it. Instead of placing their confidence in Jesus, they trusted in themselves and their own righteousness before God. In fact, they thought so highly of themselves and their own holiness, that they did not care to have anything to do with the common people. The people were therefore just like poor sheep without shepherds, left helpless on the way to destruction. Or, as the Savior pictures them in another way, they were like a plenteous harvest, a huge field of wheat, ripe for harvesting into the Kingdom of God.

And "plenteous," says Jesus, very great, is this harvest. For He was thinking, as He spoke these words, not only of the thousands and hundreds of thousands who lived in the cities and villages which He then visited, but of the millions and billions of such poor souls throughout the entire world. Indeed, the harvest was truly plenteous at that time, when Jesus walked visibly on earth!

But just so plenteous, so great, is it also today. Lift up first of all your eyes and direct your thoughts to America itself, which many people like to call a Christian country. Even here in our own beloved land, among some 175 million inhabitants, there are at least 50 million human beings who profess to have no connection at all with a Christian congregation, and who therefore have no definite shepherds to care for their souls. Then look about and think also of the many churches in our country in which the Gospel of Jesus Christ is not taught at all any longer or in which, at least, it is no longer taught in its truth and purity. Here are many poor souls just like

the people under the Pharisees, sheep without shepherds because, instead of being fed, pastured, and guided by the pure Word of God, they are left alone to go helplessly, hopelessly on toward hell. Such are conditions right here in our own America. And then add to this still the billions of souls in the other countries of this world for whom Christ died, those in foreign lands, who also, according to the Savior's will, should be saved and come unto the knowledge of the truth!

Surely then, beloved Brethren, the harvest also today is truly plenteous. And that is why we should pray for Christian mission work. That is why we should in particular pray the Lord of the Harvest that He would send forth laborers into His harvest. That is however only the first reason given in our text why we should thus pray.

## II.

Besides this, there is another reason. It is the fact that, for such a great and plenteous harvest, the laborers in the Kingdom of our Lord are very few. Of this He reminds us as He says: "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send laborers into his harvest."

It is not difficult for anyone to see that there was indeed a lack of true, faithful laborers in the vineyard of the Lord in those olden days when Jesus walked visibly upon earth. For, as we have already observed, the Pharisees and Scribes were, instead of shepherds, wolves in sheep's clothing, as the Savior Himself called them, because they led the people astray with false and damnable doctrines.

There were of course some believing Christians in those days, some true servants of the Lord. We think, for instance, of such people as the priest Zacharias; of his son, John the Baptist; of Simeon and Anna; and of those few inner-circle disciples of Jesus. But what could we expect so few faithful laborers to accomplish among so many people scattered all over the face of the earth? Indeed, the laborers in the Lord's vineyard were very few in those days.

But how do things stand in these our own days? Is the situation any different? Do we not find, in fact, the very same conditions today? There are of course many churches, but many of these are not Christian churches even though they bear a Christian name. We think, for example, of the so-called Christian Scientists and the Unitarians, who indeed speak of Christ but deny that He is the Son of God and the Savior of sinners, and who even reject the Scripture doctrine that the only true God is the Triune God. And what shall we say of the other churches which at least still have the Gospel of Christ? Oh, dear Brethren, the Roman and in many cases the Reformed Churches have already wandered so far from the Bible truth that one can only with great difficulty find in them the way to everlasting salvation. And the greater part of "Lutheranism" today, because of its rank religious unionism, its failure to purge out the leaven of false doctrine and practice, and its willingness to let error stand side-by-side with the truth, is fast deteriorating into merely the formal kind of religion which characterized that of the Pharisees and Scribes in Jesus' day. Oh, there are today many ministers, many preachers, many speakers, many professors, many doctors after the standards of this world; but of pastors, of true shepherds, of faithful laborers in the vineyard of our Lord there are but few!

And we ourselves have but very, very few pastors in our congregations, our conference, our fellowship. Oh, how few in comparison to the great

harvest that is to be reaped! How few of our young men today are willing to offer themselves for the Office of the Ministry! For this work requires very much self-denial and certainly does not offer the earthly advantages of other occupations. And for those who may desire to prepare for the office of a bishop, what is and will actually be done to help make their desired and necessary ministrations a reality?

To be all-inclusive in our consideration, we must however not forget about our lay Christians. For inasmuch as you are disciples of Jesus Christ, you, too, my beloved Brethren, are co-laborers with your pastors and co-workers with Christ in His vineyard. But regarding all the lay men and women in the various congregations, how often is it not our sad experience that there are but few who do the real sacrificing, few who consistently shoulder the duties of church work, yes, but few who zealously bear witness of Jesus Christ, His Word, and His Church to their fellow men!

Everywhere we find it much the same: The harvest is truly plenteous, but the laborers are few. Yes, these words of our dear Savior are just as true and applicable today as yesterday.

What shall we then say to these things? What shall we do? Shall we give more and sacrifice more for missions and for the work of the Lord everywhere? The Lord Jesus does not tell us to do that here in this text. Well, then, shall we perhaps encourage our sons more zealously to prepare for the work of the ministry? The Lord Jesus does not tell us to do that here in this text. Shall we all, pastors and laymen together, work harder in our own congregations and communities, spreading the Gospel of the Kingdom? The Lord Jesus does not even tell us to do that here in this text. But because the harvest is so great and the laborers so few, He tells us only this: "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

This and this alone He tells us to do because He and He alone has the power, through His saving grace, to stir up and move our hearts for everything else that is needed in the work of His Kingdom. This alone He commands and urges upon us because He well knows, as He also teaches us in His Word, that, where our heart is, there will be our treasure also. Therefore pray, dearly beloved of the Lord, pray each day, pray without ceasing for the work of God's kingdom which the Savior of the world has committed unto us; pray for your congregation, for your pastor and your fellow members; pray for your conference of congregations joined together in this blessed and necessary work; pray for the work of missions; pray for our seminary. Pray ye the Lord of the harvest, that He will send forth laborers into His harvest! For if you do this one thing fervently and faithfully, then how could you possibly fail to do also everything else to the very best of your ability which the Lord Jesus expects of you to further the work of His Kingdom here on earth?

May therefore the Holy Spirit of our God ever help us by His grace so to pray, for the sake of Jesus Christ, our precious Savior and the only Savior of this sinful world!

Amen.

## SERMON DELIVERED AT THE SUNDAY SERVICE

by Rev. J. E. Shufelt  
Muscatine, Iowa  
on  
II Timothy 1:8,9

Convention of the Concordia Lutheran Conference  
Empire, Oregon June 19-21, 1959

II Timothy 1:8,9: Therefore, do not be ashamed of the testimony of our Lord, nor of me His prisoner; but join me in suffering evil things for the Gospel, through the power of God, Who saved us and called us with a holy calling, not because of our works, but because of His own purpose and grace which was given us in Christ Jesus before time began.  
(Translation by Rev. J. Shufelt)

Dear friends in Christ Jesus:

The words of our text are from II Timothy, the last New Testament letter written by St. Paul. The apostle was first known as Saul of Tarsus who approved the stoning of Stephen, and then gave himself to a persecution of the whole Christian Church. But the Lord Jesus stopped him on the road to Damascus; and then called him to be His apostle to the Gentiles, and showed him how great things he must suffer for His name's sake.

And Paul did suffer many things for the Name of Christ. Many times he had to flee from cities where he was preaching the atoning death and resurrection of the Savior. Five times he received thirty-nine stripes at the hands of unbelieving Jews. Three times he was beaten with rods at the hands of the Romans. Once he was stoned and dragged out of the city of Lystra, the home city of Timothy, and left at the roadside for dead. He suffered shipwrecks and was in all sorts of perils many, many times.

On his return from his third missionary journey, he went up to Jerusalem in the face of many warnings of dangers and imprisonment, which also came upon him. But God protected him against all efforts of the Jews to take his life. Nevertheless Felix, the Roman governor, kept him in bonds at Caesarea for two years, to please the Jews, although nothing worthy of bonds was proved against him. And Festus, his successor, constrained him to appeal his case to the court of Caesar. So under guard, he was dispatched to Rome, where he was continued under guard for two years more, until his case was disposed of and he was released.

The account of Paul's life as given in the Acts ends here, but from other sources we have reason to believe that the apostle was privileged to carry on his missionary labors for several years unmolested, at least by the civil authorities, and may well have been permitted to carry the Gospel, in keeping with his expressed hope, as far as Spain. Back on his second missionary journey, he had taken Timothy with him, and this young convert continued as a constant companion and much commended co-worker throughout the life of the apostle.

But there came a time when Paul's Roman citizenship no longer protected him from persecution and imprisonment and probable death. A great fire and some lesser fires had destroyed the city of Rome, and the people were voicing a suspicion that Nero, the Emperor, had ordered the fires set. And he, wishing to divert suspicion from himself, cast the blame upon the

Christians, many of whom were put to death. And the Christian religion was declared an illicit religion; and its propagation was made a crime. In due time the apostle Paul was arrested and imprisoned, this time charged with crime, the crime of preaching the Gospel of Christ. His second letter to Timothy with the earnest appeal of our text was written in the prison. It was addressed to the younger Timothy to encourage and strengthen him for the persecution that was breaking forth upon the Church; but it is also addressed to the true Christians of all time; for Jesus Himself promised trials and testings and persecutions, even deaths to His disciples; and that also means to us, who are true disciples and faithful witnesses of Him. We, too, are aware of the fact that the "gates of hell" are making tremendous efforts in these our days to overthrow and destroy His Church, to turn it from His great commission, and use it for their own carnal and worldly purposes. What a light of consolation and comfort to us is the Savior's promise that "the gates of hell shall not prevail against it."

The apostle gives us, in our text, cogent reasons why we, too, should take His earnest appeal to heart and exercise ourselves in faithfulness to the Lord and to His Gospel, "through the power of God, Who saved us." We are saved by grace, by the undeserved love and favor of God, through faith. It is the blood of Jesus Christ His Son that is cleansing us from all sin. His is the only Name under heaven given among men whereby we must be saved.

God also "called us with a holy calling." The Scriptures speak of us as "holy brethren, partakers of the heavenly calling"; as "beloved of God, called to be saints." And Paul writes of himself, saying, "I press toward the mark of the high calling of God in Christ Jesus."

Indeed, God saved us and called us with a holy calling, "not because of our works" -- not by works of righteousness which we have done -- not of works, lest any man should boast; "but because of His own purpose and grace." And we know that all things work together for good -- to them who are the called according to His purpose. According to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Savior; that being justified (declared righteous) by His grace, we should be made heirs of eternal life.

And this is the grace "which was given us in Christ Jesus before time began." He chose us in Christ before the foundation of the world. Christ the Lamb of God, Who taketh away the sin of the world, is also revealed as the Lamb slain from the foundation of the world. He suffered and died for all mankind. He died for you; He died for me. "Therefore," says Paul, "do not be ashamed of the testimony of our Lord, nor of me His prisoner." Very positively, said Jesus in the upper room, I am telling you, a servant is not greater than his lord, nor an apostle greater than He Who sent him. If they persecuted Me, they will persecute you, too. The aged apostle lay imprisoned in a Roman dungeon; but it was not because of any wrong he had done to a fellow man. He was there only because he was faithful to his calling as a witness of Jesus Christ, your Savior and mine. Therefore he was Christ's prisoner, not Caesar's, as he says in our text. Could Timothy be ashamed of such a prisoner? Not if he lived by the Spirit of God. Nor can you, my faithful brother or sister in Christ.

But "the testimony of our Lord" -- are you ever ashamed of it? There are times and circumstances when you find it difficult to testify for Christ; to tell others that your heavenly Father gave His only-begotten Son to live and die in your stead and for you, that you may not lose, but may have eternal life. The apostle wrote, saying, If you confess the Lord Jesus with your mouth, and believe in your heart that God raised Him from the dead, you

shall be saved. And it is well to remember these words of Jesus: "Whoever shall be ashamed of Me and of My words, of him shall the Son of Man be ashamed when He comes in His glory. In these days when not only many individual Christians, but whole church bodies are ashamed of the testimony of our Lord and Savior, you, too, are facing times of trial and testing in your witnessing for Christ. Do not forget to repent of your failure, and lay hold of the Master's forgiveness.

And finally the great apostle appeals to Timothy and to all of us: "But be joining me in suffering evil things for the Gospel, through the power of God." On an earlier occasion he urged brethren by the mercies of God to present their bodies a living sacrifice, holy, acceptable to God. And now in this epistle he anticipates being tortured to death along with many fellow Christians; for he writes: I am now ready to be offered, and the time of my departure has come. I have fought the good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me the crown of the righteousness which the Lord, the righteous Judge, will give me on that day; and not to me only, but also to all who have loved His appearing.

Beloved in the Lord, it is the last time. Satan is undoubtedly loosed and has gone out to deceive the nations which are in the four quarters of the earth, including our own. And he is succeeding with all who rely on their own wisdom and strength. But you who by His grace are suffering evil things for the Gospel willingly and joyfully will surely receive the crown.

God grant it.

Amen.

## PRESIDENTIAL REPORT

Delegate Convention of the Concordia Lutheran Conference  
Empire, Oregon June 19-21, 1959

"If it had not been the Lord who was on our side, now may Israel say; If it had not been the Lord who was on our side, when men rose up against us; Then they had swallowed us up quick, when their wrath was kindled against us; Then the waters had overwhelmed us, the stream had gone over our soul; Then the proud waters had gone over our soul. Blessed be the Lord, who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth."

I have chosen to begin the Presidential Report with these words of the 124th Psalm, dear Brethren, because they express how completely dependent we have been upon the gracious blessings of the Lord for any and all accomplishments in the work of the Lord committed to us thus far and how fully we need to depend upon the unfailing guidance and unmerited blessing of the One True God, Father, Son, and Holy Ghost, for all that we must yet consider, devise, resolve upon, and carry out both at this convention and in the future. May He graciously, for Jesus' sake, forgive us all our sins of the past, and may His loving, almighty hands be over us in blessing at this meeting to the end that through all we think, say, and do, His name may be hallowed, His kingdom come and His will be done on earth as it is in heaven!

The fact that we are dependent alone upon the grace of our God, not only for our personal salvation, but also in the work of His Kingdom committed to our care, does not detract from the solemn duties which the Lord expects us ourselves to do for Him. Neither are we to conclude from the fact that we are small that God does not expect much of us. We are indeed a little flock, a very small church-body. Our total statistics for 1958 representing the seven member congregations of our conference list but 297 baptized members, 190 communicant members, and 59 voting members. Even including the congregation at Clark, South Dakota, which is in fellowship but not in membership with us, the numbers are only 364, 234, and 70 respectively. Because we are small, it is necessary, in fact, that not only our pastors and not only a few of our laymen but that every single member of every congregation in our conference work for the Lord with the utmost zeal, and sacrifice for His work with the utmost generosity and cheerfulness, bringing forth abundantly the fruits of faith. This is all the more expected of us, whom the dear Lord has blessed with His pure Word and Sacrament and with true, godly peace and harmony over and above the other Lutheran church-bodies of our day. For the Savior teaches and exhorts us: "Unto whomsoever much is given, of him shall be much required." (Luke 12, 48) With all these things in mind, let us now proceed to look into the work of our conference and our convention.

Two meetings of the Board of Directors were held since our last convention: the first, October 15-16, 1958; and the second, March 31-April 1, 1959. Recommendations of the Board will be brought to your attention both in this report and in a special report of the Board of Directors by our Secretary, as noted on the convention agenda. It shall be our purpose duly to consider and to act upon all these recommendations as well as upon any others which may be laid before us in the various reports of our official committees.

At the October 15-16 Board meeting the motion was passed that "beginning with the 1958 Proceedings our congregations receive sufficient copies gratis for distribution to every family and extra copies for the pastors upon their request, the expense connected herewith to be defrayed by the

Conference general treasury and the secretary be made responsible for such distribution." In the interest of more fully informing our own people as well as others regarding the work of our conference, let me suggest that our convention consider adopting this motion of the Board as a resolution of the Conference as such, and that our congregations be urged to read, study, and distribute the annual Proceedings as fully as possible.

In reference to the 1958 Proceedings, the Board also resolved, unanimously, in its meeting of March 31 - April 1 regarding one of the essays: "That we request President Mensing carefully to consider quotations by Dr. Hills on pages 7 and 8 of these Proceedings and make clear in his annual report our position on the Doctrine of Inspiration over against Dr. Hills' quotations; also to clarify certain references to the original texts of Holy Scripture which appear on page 11 of the same Proceedings." The fact that this motion was adopted by the Board unanimously should indicate immediately that there is here no intention at all to criticize our essayist of last year or the doctrine as set forth by him. On page 7 of the essay he stated correctly: "Let us note that the apostle does not ascribe inspiration to the writers, but to what they wrote: 'all Scripture', all the written words are inspired by God, are God-breathed." This is the Scripture doctrine of verbal inspiration, as it is evident in such passages as 2 Peter 1,21; 2 Tim.3,16; and 1 Cor.14,31. This was the position of our fathers (Note, for instance, Pieper: Christian Dogmatics, Vol.I, page 217 and 218); and this is the position of our essayist and of our conference. Because, however, the quotations in this essay from Dr. Hills are, compared with the above statement of our essayist, very lengthy and therefore potentially influential to the casual reader, it was deemed advisable by your Board to re-emphasize the fact that certain statements by Dr. Hills on page 8 of the essay do not at all represent the position of our essayist or of our conference; to wit, "And later the Spirit sent out not only the Apostles, but also prophets, evangelists, teachers, and other inspired men to proclaim this same Gospel to the Gentiles." Likewise Dr. Hills' reference in the next paragraph to "the preaching of inspired men."

As to the reference to the "Textus Receptus" on page 11 of the Proceedings, we all certainly allow and approve of our brethren's personal Christian convictions in establishing the original text of Holy Scripture; yet, in the interest of preserving complete brotherly understanding among us, it is deemed appropriate in this connection to emphasize two things: 1) That, since the Lord does not claim inspiration for any copies of Scripture, but the command and promise are attached to the original text, therefore we are not limited to any particular copy or set of copies of the original text, but we, and especially our pastors and ministerial students, ought, with a truly Christian attitude toward Holy Scripture, to continue making use of the variant readings in theological study. 2) That, because our Savior has assured us that His Word will be preserved in its truth and purity to the end of time, we should not permit ourselves at all to be troubled as to the doctrine of verbal inspiration by the fact that there are variant readings in copies of the original text. (John 17,17 & 20; Matt. 5,18; Pieper, o.c., p.237-241; 338-343.)

Concerning the Proceedings of our conventions, also further recommendations will be presented by the Board of Directors for consideration.

Let me next touch upon our Conference Periodical, the Concordia Lutheran. While the editing of our official organ has been very well done at all times by our present editor, he has this year been able to devote more time to this important work since his congregation relieved him of secular work, with the result that we have today a periodical of high caliber both as to content, variety of material, and external make-up. For this we are duly grateful,

under the gracious blessing of God, both to the Editor and Editorial Committee, and to the faithful members of his flock, who have made this continued improvement possible. The Concordia Lutheran, let us bear in mind in spite of the expense involved in its publication, is one of our main tools in the accomplishment of not only one or two but of practically all the objects of our conference as these are stated in our constitution. Because of this, it would surely be in order for this convention to adopt a resolution requesting and urging our congregations and their various members to make full use of our official organ by subscribing for it, reading and studying it in meetings, and giving it the best possible distribution.

In the Board meeting, October 15 - 16, the President reported that all our congregations had given their approval to "An Invitation." According to the resolution of the 1958 convention, announcement was therefore made to this effect in the Concordia Lutheran, and "An Invitation" was printed in both the November and December issues. The results of this and suggestions for further God-pleasing procedure will be brought to your attention by the report of our Committee on Lutheran Union. As faithful Christians we are to be and remain neither unionistic nor separatistic. That is, we are not to join in any kind of church work or worship with those who persistently teach or adhere to false doctrine; and yet we are not to keep separate from those who are found to have been brought by the Holy Spirit into the unity of the true faith. Therefore, this matter, too, requires our most earnest attention at this convention.

At the October, 1958 meeting, the Board had requested our Secretary to prepare a brief explanation of the cause of the break which led to the formation of our Concordia Lutheran Conference. This was deemed advisable in order to facilitate the explanation of this important history to many inquirers in as brief and clear a way as possible. Such a brief explanation was duly prepared by our Secretary. At the March-April Board meeting, it was very carefully studied and brought into final form. The text of this brief explanation was incorporated into the minutes of that meeting. Since that time it has consistently become more and more evident, especially to your President through personal contacts as well as through correspondence that there are many people who not only need to but also want to know more about our conference - its doctrinal position and its history. Because of this need and desire, and because it is our Christian privilege and duty to let our light shine before men that our heavenly Father may be glorified thereby, and furthermore because it is often not possible to give adequate explanation of all these matters by word of mouth; therefore I feel constrained to ask the Conference, at this convention, preferably in connection with the report of our Committee on Lutheran Union, to consider authorizing the printing, in pamphlet form, of a history of the Concordia Lutheran Conference which would include the above-mentioned brief explanation. Such pamphlet could then well be used by our pastors in their confirmation and other classes of instruction and by the members of our conference generally for distribution to interested persons.

In pursuance of our Conference's fourth object: the joint extension of the Kingdom of God through cooperative mission work of our congregations - our Committee on Missions has been busily engaged and seriously concerned with this work of the Lord also since our last convention. The reports of this Committee at both Board meetings this year emphasized the mission possibilities and the needs of our sister Congregation at Seattle, Washington, which recently adopted as its official name: St. Luke's Lutheran Church and which is at present being served by Pastor Natterer of Lebanon, Oregon as its vacancy pastor. This small congregation of very zealous, consecrated fellow Christians should be given very careful consideration by this conven-

tion in connection with the report of our Committee on Missions.

The report of our Committee on Theological Education, since it pertains to the preparation of a future ministry in our midst, will unquestionably lay before us matters of highest importance requiring our most urgent but at the same time our most carefully considered action. The work of this Committee this year has been extremely difficult, particularly because we have been endeavoring under our limited circumstances to initiate and carry forward, by correspondence and with our own busy pastors as professors, what we hope will be - and what must be in accordance with the fifth object of our conference and in accordance with Holy Scripture - "the adequate training" of a theological student for the work of the ministry. While I can say, on the basis of my best knowledge and observation, that the Chairman of this Committee has at all times dealt with each problem which arose thus far with a remarkable combination of zeal to go forward but patience to wait, of resolute fortitude to insist on necessary standards but lovingkindness and consideration of unusual circumstances - in short, with the best kind of Christian judgment; I feel certain, nevertheless, that his report will impress upon us the actual and urgent need of establishing, as soon as possible, a regular seminary for resident instruction.

This leads us in thought to the matter of the Seminary Referendum authorized by our 1958 convention and laid before our member congregations by your President in February of this present year. In the March 31 Board Meeting, the President reported regarding this referendum that four member congregations had approved it in its original form, that two had not replied, and that one recommended deferment, suggesting an entirely different plan for the seminary. Upon resolution of the Board of Directors, I again submitted the referendum to the various congregations on April 15, in its revised form. In this form and at this time the referendum included two different plans called the "Tinley Park Plan," a permanent arrangement including the proposed gift of land by the Tinley Park Congregation and the erection of a building and establishment of a permanent professorship by the conference, involving a monthly cost to the conference of about \$500.00; and the "Milwaukee Plan", as a temporary expedient, including the loan of \$1000.00 by the conference to the Milwaukee Congregation for the purchase of a building by that congregation to be used temporarily also as seminary headquarters, and the temporary combination of a professorship together with the local pastorate, this plan involving a monthly cost to the conference of about \$300. I shall not here elaborate upon the details of these plans since they were submitted by me in full to the various congregations for study and action. The result of this referendum is now as follows:

- Trinity Congregation, Muscatine, Ia. favors the Milwaukee Plan, with a pledge of \$20. per month.
- St. Paul's Congregation, Empire, Ore., favors the Milwaukee Plan, with a pledge of \$25. per month.
- St. John's Congregation, Lebanon, Ore., favors the Milwaukee Plan, with a pledge of monthly support not mentioned.
- St. Luke's Congregation, Seattle, Wash., favors the Milwaukee Plan, with a pledge of monthly support not mentioned.
- St. Stephen's Congregation, Wilmot, S.D., favors the Milwaukee Plan, with a pledge of \$40. per month.
- Peace Congregation, Tinley Park, Ill., favors the Milwaukee Plan, with a pledge of \$45. per month, still however expressing its willingness to give the conference land for a permanent seminary arrangement.
- Christ Congregation, Milwaukee, Wis., has set forth its position regarding the referendum in the Milwaukee Plan itself.

It will be the solemn business of our convention now to consider these findings and to decide what our conference shall do for seminary work from here on. In coming to a decision on this matter, may we bear in mind at all times during our deliberations these things in particular: the will of the Lord regarding the necessary ministry for His Church on earth, the need of our congregations and the mission field for ministers together with the fact that one of our member congregations is even now without a permanent pastor, and the degree both of the ability and the willingness of our members in every congregation to sacrifice in sufficient measure that also these needs of God's Kingdom can be met. In this regard I shall also remark briefly as I mention the report of the Budget Committee to be brought before this convention.

Our conference at its last convention also adopted a resolution instructing the Board of Directors 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." In pursuance of this instruction, the Board resolved at its meeting in October "that for the present we work toward the 6th objective of the Conference chiefly in one field, namely, Sunday School material for children and that we request Mr. Alfred Bloedel to prepare leaflets in three age groups based on the book 'One Hundred Bible Stories' and President Mensing to prepare a teacher's guide to the lessons for our pastors' use in preparing the teachers for their work." Because this work is time-consuming and is, besides, fraught with many other problems, no actual lessons have as yet been prepared; but a preliminary report has been given by Mr. Bloedel to all our pastors, the substance of which should also be considered and acted upon by this convention.

Your President requests the Budget Committee for this convention especially to point out any differences in the budget drawn up last year and the actual amounts received into our treasury to cover this budget. It is particularly important regarding the Seminary Fund to weigh the actual needs over against the actual pledges or assurances of our congregations and to resolve upon only such obligations as our people, one and all, are both able and willing to assume in Jesus', our Savior's, Name. I say, "In Jesus' Name," because the fact that we are to be realistic as to our financial and other obligations does not mean that we must of necessity hold back and cease to go forward in the work of the Lord. Our faith, too, must be realistic; it must be real. That is, it must be the true, living, saving faith, which is nothing else than personal trust or confidence in God's gracious forgiveness of sins for Christ's sake. And this true faith manifests itself before men by the performance of good works, as well as by the avoidance and conquest of sin. He who has the true faith within his heart and truly takes comfort in justification by faith without the deeds of the law will also not be lacking in the fruits of faith; and he who is enriched with the grace of Christ, whose faith is strong, will be rich also in good works, bringing forth ever more fruit in abundance. Even as Christ, our Lord teaches and testifies to us in John 15: "I am the vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

But how are we to abide in Christ, to be enriched with grace, to persevere in the one true faith, and find in this faith not only the comfort of

sins forgiven, peace with God, life and salvation; but also the strength, the willingness and zeal, the motivation to live ever more fully dedicated to the service of Him who died for us and rose again? This, dear Brethren of the Concordia Lutheran Conference, is the blessed work which the Holy Spirit of our God accomplished in the hearts of men through the Means of Grace, the Gospel, and the Sacraments in and with the Word of God. That is why we have divine services in conjunction with our convention and the celebration of the Lord's Supper. That is why we have doctrinal and other essays setting forth to us the Word of God. In some churchly conventions there are many who unnecessarily absent themselves from sessions just during such times. I am glad to say that this is not the case in our midst, and I pray it may never be so.

And what is true for our conventions is true in a special and particular sense for our congregations at home. If we are to be and remain true children of God and faithful servants of our Lord, we dare not rely in the least upon our own wisdom and strength, but we must depend solely and alone upon God the Holy Ghost, making ever fuller use of the Means of Grace in church and home, as newborn babes, desiring the sincere milk of the Word, that we may grow thereby. We pastors must use every opportunity possible to preach and teach our people the true Word of God, that they may grow in grace; and our lay people must not only permit us to preach and teach but must learn ever better to be present when the Word is taught, whether that be in the regular divine service, at Sunday Schools and Bible Classes, at other meetings, and whenever the Word of Life is offered them. To the end that this One Thing Needful be given very special emphasis in our various congregations during the next conference-year, I would request our Committee on Resolutions to prepare for this convention a special resolution on the urgency of these matters, urging and encouraging each congregation specially to consider and seriously to study the possibilities of advancing to an ever fuller use of the Means of Grace in their midst.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works; Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." (Hebrews 10, 19 - 25)

Respectfully submitted,

Pastor H. D. Mensing, President

## REPORT OF THE COMMITTEE ON MISSIONS

Dear Brethren:

During the period in which we have been chosen to serve, your committee held one meeting, in Minneapolis, November 10 and 11, 1958. This meeting was held primarily to consider a letter that had come to us in the form of a request for subsidy for a full-time pastor and missionary-at-large from St. Luke's Congregation, Seattle, Washington.

Since the constitution, for the present, very properly grants the Committee on Missions no authority to act on subsidy requests which come to it between conventions, we informed these brethren that unless their need for a full-time resident pastor was highly urgent, they should place their request before the 1959 convention.

On the other hand, we also, by way of encouragement, informed the congregation that should the need for a full-time pastor be especially necessary at the present time, we would be very happy, with the approval of their present pastor and through the office of our Conference president, to initiate a referendum on their behalf.

Up to the present time we have had no further word from this congregation.

Trinity Lutheran Congregation, J. E. Shufelt, pastor, of Sigourney-Muscatine, Iowa, in a resolution dated May 26, 1959, makes the following request:

"Be it resolved by the voters of Trinity Lutheran Church of Sigourney and Muscatine, Iowa, on the third day of May, 1959, that the delegates representing the congregation at the Ninth Annual Convention of Concordia Lutheran Conference be authorized to request a subsidy of Twelve-Hundred Dollars for the subsequent fiscal year. Unanimously passed and approved at Muscatine, Iowa, this third day of May, 1959.

Robert Steinke Jr., President  
Henry Kraus, Secretary."

Your Committee on Missions at its November meeting also worked out a set of Guidelines by which all work of this committee is to be conducted from henceforth which we shall also submit for the approval of the Concordia Conference at this convention.

Inasmuch as the training and sending of pastors and missionaries into all the world as heralds of God's Word and Luther's doctrine pure is the chief work of the congregations of our Conference, we beseech the Lord Jesus to strengthen us in this work, grant us the will, the means, and the men to do it faithfully.

Respectfully submitted,

E. C. Hallstein, chairman

Alvin Greiner, Wilmot, S. Dak.

Julius Schmitt, Muscatine, Iowa

REPORT  
of the  
COMMITTEE ON THEOLOGICAL EDUCATION

The Committee on Theological Education of the Concordia Lutheran Conference was authorized by our convention last year at Tinley Park, Ill., to undertake the further preparation of Mr. Amil E. Ulrich for the Lutheran ministry in our midst. Our student had previously completed about one-half of a normal theological course as his transcripts of credits show.

The work was to be preceded by a series of achievement tests on work already covered which have for the most part been satisfactorily completed. The chief purpose of these tests was to determine how our present faculty might best help the student in the further prosecution of his studies.

The work of instruction was divided among our pastors and was to be carried on by correspondence. A beginning of this work has been undertaken in several subjects with encouraging results.

The work of giving and coordinating the various courses by correspondence is a tremendous undertaking both for your committee and the several instructors and also for the student, who is able to devote only about 20 to 24 hours per week to the work. We feel deeply the need of a theological seminary and the doing of this work through an instructor or instructors who can deal face to face with the student or students. We are earnestly praying that this convention will be led by our God, the Holy Ghost, to make definite plans for the opening of our Seminary.

Respectfully submitted,

J. E. Shufelt, chairman

O. W. Schaefer

REPORT  
of the  
COMMITTEE TO REVIEW THE PRESIDENTIAL REPORT

The Presidential report which was submitted to this committee for review has been found to be correct and instructive. The various proposals and suggestions contained in the president's report were also acted upon in the sessions of the convention.

Be it therefore resolved, that we extend our grateful appreciation to Pastor Mensing for his diligent labors in behalf of our Conference.

M. L. Natterer, chairman

Alvin Greiner

## REPORT OF THE COMMITTEE ON LUTHERAN UNION

Dear Brethren:

Your Committee, because of the great distance between its members, did not meet together personally, however, the members were by correspondence able to keep abreast of events and to counsel each other in matters pertaining to the work of the Committee. At no time was the Committee confronted with business so urgent that it justified a meeting in spite of the great travel expense which would have been involved.

There were a number of contacts made through correspondence and by phone which initiated further correspondence with our own brethren and also with some persons who are not in our fellowship.

Pastor T. Pederson of Lyons, Nebraska, as many of you know, was actively seeking to negotiate a possible joint meeting which was meant especially to include the Norwegians, ex-Wis. men, OLC men, himself, and us of the CLC. He hoped such a free conference would clear the atmosphere between the various groups and possibly lead to a union of the groups represented. He encouraged us, by word of mouth and letter, to support such an undertaking; but we could not in faithfulness to our Lord and His truth participate in it because we knew from the outset that the groups represented were still divided among themselves on matters of doctrine and practice. We hold that we have no call to participate in such a heterogenous conference and still hope to accomplish a God-pleasing union, especially when among the participants there is evidence beforehand of an unwillingness to yield to the full truth of God's Word and to abandon all errors. Our Lord in passages like Romans 16, 17 makes it clear what our relationship is to be with such. Your Committee expressed that sentiment to Pastor Pederson and we invited him to discuss the matter with us further. This was conveyed to him in our letter dated January 5, 1959. Pastor Pederson to date has not responded to this communication.

Your Committee believes that Our Invitation, which was published in the November and December issues of our Concordia Lutheran, sets forth a God-pleasing basis for any future meetings in which we may have occasion to participate with such who are not of our fellowship. And therefore we plan for the future to continue to follow the procedure as it is outlined there, the Lord helping us. We also recommend to the Convention here assembled that this Our Invitation be printed again at least twice during the course of this remaining year in the official organ of our Conference, the Concordia Lutheran.

Another contact was made with your Committee by a Mr. Wm. J. Miller of Route 2, Paullina, Iowa. In his letter dated Jan. 5, 1959, he introduced himself in his very brief letter in this way: "Although I am not now a reader of the Concordia Lutheran, I am much interested in everything that is done to preserve the true visible church on earth. If it is not asking too much, I would like a list of the pastors, congregations and missions that are affiliated with your conference." His request was gladly granted. That was the last we heard from him.

On December 13, 1958, a retired pastor, Mr. Albert C. Rolf, contacted us by letter. In it he expressed the desire some time in the future to meet with the members of our Conference. He set forth at some length his views and judgments regarding many matters of difference between himself and the Mo. Synod, in which he still held membership. Since he had not yet severed with the Mo. Synod, but did seem to express the intention to do that some

time in the future, in our response to him on January 25, 1959, we suggested that he contact us after he severs fellowship with the Mo. Synod and let us know when he is ready to meet with us so that we might then be able mutually to work out a time and place of meeting in order to discuss the matters between us. A copy of his letter we sent to all the pastors of our Conference so that they might be fully informed and able to help your Committee in its response when and if Mr. Rolf should respond to Our Invitation. We received no further response from him.

Last December your Chairman was contacted by Pres. Mensing who requested me to give him my response to his proposal that a representation from our Conference attend an early January meeting of the ex-Wis. group which was scheduled to convene in Mankato, Minnesota. I expressed myself as being in favor of such an undertaking provided three conditions were met: 1. That there be reasonable assurance that all of our brethren are agreeable to this venture; 2. That it be ascertained through one of the Independents' authorized representatives whether they might have any objections if our representatives sat in on their meeting as observers; 3. That at least two representatives from our Conference attend (2 Cor. 13:1). Upon President Mensing's subsequent investigations, it was established that the ex-Wis. group preferred that we postpone our attendance to some later meeting when they hoped things would be more favorable for such an undertaking. We, accordingly, did not send representatives to attend that meeting. In this connection I do want to express our sincere appreciation to our President who was on the alert to the possibility of making a contact with such who might prove to be our brethren. In a brotherly manner he first sought out the counsel of his brethren before committing our Conference to any course of action in this matter. He contacted our own brethren as well as the representatives of the ex-Wis. men, giving us all an opportunity to present our opinions in the matter, and then he proceeded to see the matter through to a harmonious conclusion. We thank the other brethren, too, who, when contacted, gave their advice and submitted themselves to a course of final action whereby the blessed unity which we by God's grace have enjoyed in the past was not weakened but strengthened. May the Lord continue to bless the leadership in our Conference with the spirit of complete dedication to God's Word coupled with an unselfish, sacrificing love of the brethren.

On January 29, 1959, Mr. Maurer contacted your Chairman by letter. He was formerly a member of the Mo. Synod congregation in Alexandria, Minnesota. He now lives in Mankato, Minnesota. He had not joined any congregation there as a voting member, but he stated that he considered himself to be in fellowship with the conservative element of the Norwegians and with Immanuel Lutheran Church, the congregation which the deceased Pastor Fischer formerly served there in the city. This first contact of his was prompted by his desire to obtain all the copies of the Concordia Lutheran in which the current series, *Walking in the Old Paths*, appears. Your Chairman directed him to our Editor, Pastor Bloedel. In his letter to the Editor, a copy of which he sent us, he states, "That sound Lutheranism that the Concordia Lutheran stands for, I agree with." He forecasts a "withdrawal" of the conservative Norwegians from their Synod if the general body does not soon "break" with heterodox Missouri Synod.

Another voice reached us from Minneapolis circles. He is James V. Geisendorfer, who in his letter of February 28, 1959, described himself as a former audit student at the OLC Seminary in the winter of 1953-54. Since he was a member of the Norwegian Synod at that time, he was not permitted to enroll as a regular student. He requested of your Chairman the full story of what happened to the OLC and also what the CLC's position is concerning the Norwegian Synod, now the Evangelical Lutheran Synod. On the basis of the

"Brief Explanation," your Chairman presented the full story to him by letter. He expressed his appreciation for this information. We have heard nothing further from him since that time.

This completes the report of the activities of the Committee on Lutheran Union. In conclusion, we pray that the Lord of the Church may continue to let His blessings rest upon us all, pastors and congregations: that we may hold fast to the full truth of His Word and Holy Sacraments in doctrine and practice, in our own fellowship and in whatever contacts He may see fit to place before us outside of our fellowship. To that end may the assurance of His blessed presence ever keep us in His grace and enable us to carry out His saving will everywhere; for His promise is clear and sure: "Lo, I am with you alway, even unto the end of the world." Matthew 28, 20.

Respectfully submitted,

E. L. Mehlberg, Chairman

Pastor O. W. Schaefer

Mr. Victor Bloedel

## REPORT OF THE EDITORIAL COMMITTEE

During the course of the past year the Editorial Committee held one formal meeting. This meeting was held at the Lebanon parsonage on May 31, 1959. On various other occasions informal discussions were held by the editor and assistant editor or by the editor and business manager regarding the printing, content, and, in general, upholding and carrying out the purpose of our official periodical.

Since our eighth annual convention we have endeavored to continue to set forth the pure teachings of God's Word in plain and simple language; to furnish aids for Bible study and articles for Scriptural devotion and meditation; to demonstrate to the world that our beloved Conference is not a false church body or sect; to urge all who truly share our Scriptural position in doctrine and practice to acknowledge our position openly and publicly in accordance with God's Word that we may then proceed to practice with them a God-pleasing church fellowship; to set forth historical information and to expose seductive philosophical thought and misleading scientific theories as well as to expose false teaching and practice wherever it makes its appearance and especially among the various so-called "Lutheran" church bodies; to be truthful and factual in our reporting and presentation and freely to correct any misinformation as well as to clarify any statement which may be unclear or create a wrong impression.

Since our last convention your editor has been receiving nine heterodox church periodicals which have helped in various instances to keep our paper timely. It is the editor's opinion, however, that the subscription to the "Christian Century" should be discontinued and the "Lutheran Herald" substituted for the coming year.

Paul R. Bloedel

REPORT OF THE BUSINESS MANAGER  
June 1, 1958 to June 1, 1959

| Subscriptions received:  | Money received:          |
|--|--------------------------|
| New 31   | For back copies \$13.95  |
| Renewals 80  | For Subscriptions 238.45 |
| Total 111  | Total \$252.40           |
| To compare with previous 12 month period (June 1, '57 to June 1, '58): |                          |
| New 41   | For back copies \$ 8.45  |
| Renewals 81  | For Subscriptions 248.00 |
| Total 122  | Total \$256.45           |

We are now printing 600 copies which are distributed as follows:

|   |              |
|---|--------------|
| On mailing permit:  |              |
| To subscribers and others in file ...                       | about 150    |
| To old subscribers and names from Lutheran Annual, etc. ... | about 150    |
|   | 300          |
| By parcel post to our pastors ...                           | about 190    |
| In storage to fill orders for back copies, etc. ..          | about 110    |
|   | Total .. 600 |

August Luft

## C O N C O R D I A L U T H E R A N C O N F E R E N C E

Financial Summary: August, 1958 thru May, 1959  
Report to 1959 Convention, Empire, Oregon

|                                   | SEMINARY<br>FUND | GENERAL<br>FUND | EQUALI-<br>ZATION<br>FUND | TOTAL      |
|-----------------------------------|------------------|-----------------|---------------------------|------------|
| Cash on hand, August 1, 1958      | \$ 200.00        | \$ 1108.28      | \$ 0.00                   | \$ 1308.28 |
| Receipts:                         |                  |                 |                           |            |
| C. L. subscriptions               |                  | 220.40          |                           | 220.40     |
| Donations and memorials           | 10.00            | 10.00           |                           | 20.00      |
| 1958 convention service           | 56.70            | 56.44           |                           | 113.14     |
| Miscellaneous                     |                  | 38.01           |                           | 38.01      |
| Christ, Milwaukee                 | 50.00            | 119.40          |                           | 169.40     |
| Peace, Tinley Park                |                  | 183.07          |                           | 183.07     |
| St. John, Lebanon                 |                  | 71.68           |                           | 71.68      |
| St. Luke, Seattle                 | 100.00           | 267.50          | 50.00                     | 417.50     |
| St. Paul, Empire                  | 72.85            | 191.90          |                           | 264.75     |
| St. Stephen, Wilmot               | 180.00           | 838.10          |                           | 1018.10    |
| Trinity, Clark                    | 245.95           | 458.03          |                           | 703.98     |
| Trinity, Sigourney-Muscatine      | 168.00           | 237.10          |                           | 405.10     |
| Total receipts                    | 883.50           | 2691.63         | 50.00                     | 3625.13    |
| Total cash available              | \$ 1083.50       | \$ 3799.91      | \$ 50.00                  | \$ 4933.41 |
| Expenditures:                     |                  |                 |                           |            |
| CONCORDIA LUTHERAN printing       |                  | 872.00          |                           |            |
| CONCORDIA LUTHERAN mailing        |                  | 77.44           |                           |            |
| Traveling expenses                |                  | 161.97          |                           |            |
| Convention traveling equalization |                  | 193.13          |                           |            |
| Missions: Sigourney-Muscatine     |                  | 1025.00         |                           |            |
| 1958 convention expenses          |                  | 100.54          |                           |            |
| Miscellaneous expenses            | 5.85             | 145.25          |                           |            |
| Total expenditures                | 5.85             | 2575.33         | 0.00                      | 2581.18    |
| Balance on hand, May 31, 1959     | \$ 1077.65       | \$ 1224.58      | \$ 50.00                  | \$ 2352.23 |

COMPARISON of ten months now ended with  
identical periods of previous two years:

|                     | 1956-57    | 1957-58    | 1958-59    |
|---------------------|------------|------------|------------|
| Contributions       | \$ 2069.01 | \$ 2010.77 | \$ 3233.58 |
| C. L. subscriptions | 188.10     | 234.45     | 220.40     |

Elfred P. Bloedel, treasurer  
Milwaukee, Wisconsin

1959 BUDGET PROPOSAL

| <u>Purpose</u>                            | <u>Amount</u>     |
|---|-------------------|
| Missions: Sigourney-Muscatine - \$1200.00 | ... \$3000.00     |
| St. Luke's Seattle - 1800.00              |                   |
|   | <u>\$3000.00</u>  |
| Concordia Lutheran Printing and Mailing   | ... 1200.00       |
| Professor and Pastor Salary               | ... 3600.00       |
| Travel Expenses                           | ... 300.00        |
| Miscellaneous Expenses                    | ... 200.00        |
| Contingency Fund                          | ... <u>300.00</u> |
| Total Budget                              | ... \$8600.00     |

## REPORT OF THE AUDITING COMMITTEE

After having duly compared receipts, checks, expense vouchers and other source records with the official financial books of the Concordia Lutheran Conference, as well as supporting bank statements, we the undersigned find the accounting records for the fiscal period from 8/1/58 to 5/31/59 to be in good order.

Our conference churches have been kept informed as to our financial status on a monthly, quarterly and yearly basis by our treasurer. This procedure has also served as a check throughout the year as to the accuracy of the accounting records.

We recommend the continued use of the expenditure voucher and contribution memo forms provided by our treasurer. These forms have greatly facilitated the work of the treasurer as well as the audit committee.

June 19, 1959

E. L. Mehlberg

Victor K. Bloedel

## REPORT OF THE RESOLUTIONS COMMITTEE

1. Whereas St. Paul's Lutheran Church, Empire, Oregon, the host congregation, together with the assistance of St. John's Lutheran Church of Lebanon, Oregon, and St. Luke's Lutheran Congregation of Seattle, Washington, so graciously opened its house of worship and homes to the delegates and visitors to the 1959 convention of the Concordia Lutheran Conference; and  
 Whereas the pastor of St. Paul's Lutheran Church, Empire, Oregon, went to special pain and labor in preparing a beautifully printed agenda for the business of our convention; and  
 Whereas all who were present at this convention received not only abundant food and refreshment for the body, but, above all, rich spiritual blessings in the form of divine services and celebration of Holy Communion, under the auspices of this congregation:  
 Therefore be it resolved, that the Concordia Lutheran Conference, in convention assembled at Empire, Oregon, June 18-21, 1959, express its wholehearted gratitude to the pastors and members of these three congregations for their generous hospitality and sacrifices of faith and love.
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2. Whereas the personnel of a number of our committees was changed at this convention and several new officers, both pastors and laymen, were placed in new positions,  
 Therefore be it resolved, to thank all officers and committees who served our Conference during the past year.
- 
3. Whereas many members of the Tinley Park congregation, in particular Mr. Royal DeLair and Mr. Lloyd Martin, spent many hours investigating costs and plans connected with the establishing of a proposed and vitally needed Seminary for our Conference; and  
 Whereas this congregation still offers a portion of its land for Seminary purposes as a gift;  
 Therefore be it resolved, to thank this congregation for its generous offer and these brethren for their works of love.
- 
4. Whereas it would be of great help to the present and, under God, new members of our Conference to have in hand all facts pertaining to the formation of our Conference:  
 Therefore be it resolved, that a committee consisting of Pastors Shufelt and Schaefer prepare a brief, yet complete history of our Conference, to be published in pamphlet form.
- 
5. Whereas the annual report of our President together with the sermons and essays delivered during the course of our convention pointed to the sad fact that all of us are sorely in need of the grace and strength provided by the Holy Spirit in the means of grace:  
 Therefore be it resolved, that all pastors and delegates to this convention point out these facts in their reports to their home congregations, asking them earnestly and prayerfully to consider every possibility of advancing in spiritual growth through more faithful attendance not only in the Sunday service, but in special evening and Lenten services, Bible hours, voters' meetings etc., to the end that each member take a more active part in using his God-given talents in the

work of the Lord in the Christian home, in the congregation, and in the Conference.

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6. Whereas, to our knowledge, our official periodical, the CONCORDIA LUTHERAN, is the only truly orthodox Lutheran periodical published in America; and  
Whereas a number of our members is not yet subscribing for it;  
Therefore be it resolved, that our Conference urge all pastors and delegates to this convention to endeavor to gain a wider circulation for this paper in their congregation as well as among the unchurched in their area.
- 
7. Whereas a resolution of the 1959 convention places a copy of our annual Proceedings into the hands of all members without cost;  
Therefore be it resolved, that we urge all to make greater and fuller use of these Proceedings by careful study and discussion of the articles they bring on matters of our work in the Kingdom of God.
- 
8. Chiefly and finally, whereas during all the sessions of our convention it was evidenced that the Word of God and Luther's doctrine pure prevailed as the only source and norm of faith, confession, and practice in our midst;  
Therefore be it resolved, that we raise our hearts in special thanks and praise to the Holy Trinity for having preserved His pure Word among us, in spite of our utter unworthiness.  
Soli Deo Gloria! Amen.

Respectfully submitted,

Rev. E. C. Hallstein, chairman

Rev. P. R. Bloedel

Mr. Paul Luedtke

MINUTES OF THE NINTH ANNUAL CONVENTION  
 Concordia Lutheran Conference  
 Held at St. Paul's Lutheran Church  
 Empire, Oregon, June 19-21, 1959

The ninth annual convention of the Concordia Lutheran Conference began on Friday, June 19, 1959, at 9:30 a.m. with a divine service in which President Mensing preached on Matt. 9, 35-38. The host pastor, Rev. Paul Bloedel, served as liturgist. The offering was received for the General Fund of the Conference treasury.

After this service the first session was called to order at 11 a.m. by President Mensing. The agenda was presented, and the motion was carried to adopt it as given.

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

The President then read his annual report. At this time the Vice-president took the chair. The motion was passed to accept this report with our wholehearted approval and thanks. The chair then appointed Rev. M. Natterer and Mr. Alvin Greiner as a committee to review the President's report.

There was no report from the Press Committee since during the past year there was no need for specific action by this committee.

Upon recommendation by the President and by the Board the motion was carried that in the enforced absence of our treasurer, Mr. Victor Bloedel be asked to serve as the personal representative of our treasurer for this convention.

The noon recess followed.

FRIDAY AFTERNOON SESSION - JUNE 19, 1959

This session began with the singing of hymns 430 and 464 and the reading of Psalm 46 by Pastor J.E. Shufelt and the assembly.

Pastor M. Natterer presented his essay on "The Place of the Christian Man in the Church and Home." Both the religious and the secular duties of the husband and father were clearly outlined.

Following a brief recess, discussion continued on the essay. The motion was carried to accept the essay with thanks and to ask the essayist kindly to present another paper in this series at the next convention entitled "The Place of the Christian Child in the Church and Home." The motion was also passed that the essay on the Christian Man be printed in the Concordia Lutheran.

The Committee on Membership reported that no applications had been received during the past year.

All delegates and visitors were heartily welcomed by the chairman.

The suggestion was made by the chair that Pastor E.C. Hallstein urge his congregation to join our Conference as a member congregation in the near future.

The election of officers followed.

The following were nominated for PRESIDENT: H.D. Mensing, M.L. Natterer. Elected: H.D. Mensing.

Pastor Mehlberg then presented the report of the Comm. on Luth. Union. The motion was carried to accept this report with thanks. The motion was also carried that we accept the recommendation of this Committee and publish

"An Invitation" twice more during 1959 in the Concordia Lutheran.

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

Pastor E.Hallstein gave the report of the Committee on Missions. The motion was passed to accept this report.

Trinity Lutheran Church, Sigourney-Muscatine, Iowa, again presented its request for an annual subsidy of \$1200. This matter was discussed, and an interest report by Pastor Shufelt on the work in his parish was read by Pastor Hallstein. Upon recommendation by the Committee on Missions the motion was carried to grant this request for subsidy to cover the period of Sept.1,1959 to August 31, 1960.

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

The motion was carried to place the matter of a request for subsidy from the Seattle congregation on the agenda for Saturday afternoon just before the report of the Committee on Theological Education.

The following were nominated for TREASURER: E.Bloedel and Victor Bloedel. Elected: E. Bloedel.

Adjournment followed at 5:35 p.m.

#### SATURDAY MORNING SESSION - JUNE 20, 1959

This session began with the singing of hymn 370 and a brief address on 2 Cor. 12, 10 and a prayer by Pastor Schaefer.

The Minutes of the Friday sessions were read and adopted.

The following were nominated for BOARD MEMBER-AT-LARGE: Royal DeLair, Robert Steinke Sr., Alvin Greiner, Victor Bloedel, and Walter Fischer. The latter, however, asked to be excused as a nominee because of the distance involved in attending Board meetings. Elected: Alvin Greiner (Wilmot, S.D.).

The motion was carried to dispense with the remaining elections until after the presentation of the essay on Baptism.

Pastor Hallstein began the reading of his essay: "The Scripture Doctrine of Holy Baptism." It treated seven points: The definition of Baptism, its blessing, objects, administration, mode, necessity, and the selection of sponsors.

A brief recess followed, after which the reading of the essay was continued and concluded.

The motion was passed to recess for dinner and to proceed with the discussion of this essay at the beginning of the afternoon session.

The noon hour followed.

#### SATURDAY AFTERNOON SESSION - JUNE 20, 1959

This session began with the singing of hymn 276 followed by the reading of Rev. 3,7ff. and a prayer by Pastor Hallstein.

The discussion of the essay on Baptism continued. The motion was carried to delete the words "that is not public" in section VII of the essay. The motion was carried to accept this essay with thanks.

Mr. Victor Bloedel then read the report of the Auditing Committee. It found the records of the treasurer in good order. The motion was carried to accept this report and to adopt the recommendation of the Committee for the continued use of the expenditure voucher and contribution memo forms provided by the treasurer.

The report of the treasurer was then given by his representative, Mr. Victor Bloedel. The motion was passed to adopt this report.

The Nominating Committee presented two slates for the COMMITTEE ON MISSIONS:

Slate A

Rev. E. Hallstein  
Julius Schmitt  
Alvin Greiner

Slate B

Rev. M. Natterer  
T. E. Fischer  
Don Hobbs

Slate B was elected.

The Nominating Committee presented two slates for the COMMITTEE ON THEOLOGICAL EDUCATION:

Slate A

Rev. J.E.Shufelt  
Rev. O.W.Schaefer  
Lloyd Martin  
Elfred Bloedel

Slate B

Rev. E. Hallstein  
Rev. E. Mehlberg  
Victor Bloedel  
Elmer Frerichs

Slate B was elected.

The motion was carried to thank Elfred Bloedel for his fine work as our treasurer and to ask the Lord's blessings upon his future work.

Discussion now centered on the matter of the request for subsidy by St. Luke's congregation in Seattle, Wash. It was pointed out that the members of this congregation are able to raise \$100 per month for a full-time pastor and therefore request a subsidy of \$150 per month, based on the suggested minimum salary scale for the pastors of our subsidized congregations of \$250 per mo. The motion was carried to table this discussion until we have heard a report from the C.T.E. and a report on the Seminary referendum.

The following were nominated for LAY MEMBER of the Committee on Lutheran Union: V.Bloedel, W.Fischer, and E.Steinke. Elected: V.Bloedel.

The following slates were presented for the EDITORIAL COMMITTEE:

Slate A

Rev. Paul Bloedel  
Rev. M. Natterer  
August Luft

Slate B

Rev. E. Hallstein  
Rev. O.W.Schaefer  
Henry Reil

Slate A was elected.

The report of the Committee on Theol. Education was then read by Pastor Shufelt. The motion was carried to accept this report with hearty thanks.

The motion was carried to make all the elections unanimous.

A report on the Seminary referendum was then given by the President. After briefly reviewing the Tinley Park and the Milwaukee proposals he reported that all our congregations favored the Milwaukee plan and pledged to date a total of \$130 toward the goal of \$300 per month. In addition, Trinity Ev. Lutheran Church, Clark, S.D., expressed confidence through its pastor that it would be able to raise \$30 per month. Thus the grand total of all pledges is \$160 per month.

After a brief recess the discussion of the Seminary matter resumed. The following motion was carried unanimously:

Whereas we have studied the will of the Lord concerning the necessary ministry of His Church on earth (Acts 20,28; 1 Cor.4,1; Eph.4,11-12); and

Whereas we know the great need for well-trained and faithful future pastors and missionaries (Matt.9,38; 1 Tim.3,1-7; 2 Tim.2,15); and

Whereas we have the unanimous approval of the Milwaukee plan in the Seminary referendum by our congregations (1 Cor.1,10):

Therefore be it resolved, that we unanimously accept and put into operation the Milwaukee proposal through the Board of Directors and the Comm. on Theol. Education as soon as the congregations of our Conference and fellowship assure us of the necessary funds for the Seminary and that they be asked to inform the President and the Secretary of their decision within two months of this convention.

The supper hour followed.

## SUNDAY MORNING - JUNE 21, 1959

In the convention communion service at 10 a.m. Pastor J.E.Shufelt preached the sermon on 2 Tim.1, 8-9. The host pastor served as liturgist. Whatever was over and above the needs of the local congregation was given to the Seminary Fund of the Conference treasury.

## SUNDAY AFTERNOON SESSION - JUNE 21, 1959

The final session of the convention began with the singing of hymns 231 and 252, the responsive reading of Ps. 91, and a prayer by Pastor Mehlberg.

The Minutes of the Saturday sessions were read and adopted.

Discussion now followed on the request for subsidy by the Seattle congregation. The motion was made and seconded that the Conference go on record as granting this request for this Conference year. Then the substitute motion was offered that the Conference grant the subsidy as requested as soon as the congregation extends a divine call to a pastor and the call is accepted. (This subsidy to continue till August 31, 1960). After considerable discussion the motion was passed to place the substitute motion as a referendum before our congregations.

President Mensing gave the report of the Committee on Christian Literature, of which Elfred Bloedel and he are members. This committee is working in the field of Sunday School literature, preparing lesson leaflets for the children and material to assist the teachers in their preparation. Upon recommendation by the Board the motion was passed that the same committee continue to have charge of this work and that the Conference accept with thanks the work thus far done.

Pastor Bloedel then presented the report of the Editor of the Concordia Lutheran, reiterating the purposes of our periodical. Mr. August Luft gave the report of the Business Manager of the C.L. It showed that during the past year 31 new and 80 renewal subscriptions were received and a total of \$252.40 taken in. There are about 150 subscribers to the C.L. and each month 600 copies are printed, some of which are mailed to old subscribers and to various pastors in the Synodical Conference. The motion was carried to accept the report of the entire Editorial Committee and to thank its members for their fine work in the past.

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

|                                   |                |
|-----------------------------------|----------------|
| Missions: Sigourney-Muscatine ... | \$ 1200        |
| St. Luke's, Seattle ...           | 1800           |
| C.L. printing and mailing ...     | 1200           |
| Professor and Pastor salary ...   | 3600           |
| Traveling expenses ...            | 300            |
| Miscellaneous expenses ...        | 200            |
| Contingency Fund ...              | 300            |
|                                   | <u>\$ 8600</u> |

The motion was carried that the classification of the items of the 1959 budget be placed in the hands of the Board of Directors.

Upon recommendation by the Board the motion was passed that the Conference through the Comm. on Theol. Education arrange for the called pastor at Milwaukee to serve as vacancy Seminary instructor for the present, this special arrangement to be terminated as soon as conditions in our Conference, under God, make our ultimate goal of calling a full-time professor possible.

Upon recommendation by the Board the motion was carried that with the adoption of the Milwaukee Seminary plan, the qualified officers of the Conference proceed to procure Articles of Incorporation for the Conference.

Upon recommendation by the Board the motion was passed that the layman on the Seminary Building Committee be Mr. Robert Steinke Sr. of Gibson, Iowa, or, if he is unable to serve, a substitute to be appointed by the chairman of that committee.

Upon recommendation by the Board the motion was carried to distribute the Proceedings of our Conference gratis to all our families, as was done in 1958 and herewith is approved, the expenses connected therewith to be defrayed by the Conference treasury and the Secretary to be made responsible

for such distribution.

Upon recommendation by the Board the motion was carried that the Conference join in expressing its appreciation to the Secretary and to Mr. Julius Schmitt of Muscatine, Iowa, for their work in preparing and distributing the proceedings; that in the future the contents of the Proceedings be carefully examined by the President and the Vice-president before being submitted to the typist; and that the typist get assistance in careful proof reading of the stencils before duplication.

Pastor Natterer then gave the report of the Committee on the President's annual report. It found everything accurate and edifying and expressed thanks to President Mensing for his diligent labors in behalf of our Conference. The report of this committee was adopted.

The Committee on Resolutions, Pastor Hallstein reporting, presented eight resolutions, all of which were adopted. (These will be found elsewhere in these Proceedings.)

Pastor Bloedel now gave the report of the Committee on Registration and Excuses. It showed that 7 pastors, 9 delegates, and 38 visitors were in attendance. It recommended that the two lay delegates from Sigourney-Muscatine, Iowa, and from Tinley Park, Ill. and one lay delegate from Milwaukee be excused for valid reasons. The motion was carried to accept this entire report together with the recommendation to apprise those congregations which have no delegates present of the seriousness of this matter.

As to the time of the 1960 convention the motion was passed to refer this matter to our congregations for a referendum.

The Minutes of the Sunday afternoon session were read and adopted.

With all business items attended to, the 1959 convention came to a close with a prayer by President Mensing.

Adjournment followed at 6:07 p.m.

Respectfully submitted,

O. W. Schaefer, Secretary

SOLI DEO GLORIA!