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R E G I S T E R O F A T T E N D A N C EPASTORAL

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

Absent and excused: M. L. Natterer

REGISTER OF LAY DELEGATES

<u>Congregation</u>	<u>Delegates</u>
Christ Lutheran Church Milwaukee, Wisconsin	Elfred Bloedel Julius Schmitt
Peace Lutheran Church Tinley Park, Illinois	Walter Knobloch delegate excused
Trinity Lutheran Church Sigourney-Muscatine, Iowa	Walter Steinke Robert Steinke, Sr.
St. Stephen's Lutheran Church Wilmot, South Dakota	Elmer Frerichs Herman Schultz
St. Luke's Lutheran Church Seattle, Washington	Martin Luedtke delegate excused
St. John's Lutheran Church Lebanon, Oregon	Alvin Greiner delegate excused
St. Paul's Lutheran Church Empire, Oregon	delegates excused

VISITORS IN ATTENDANCE: 75

SERMON DELIVERED AT THE OPENING SERVICE

by Rev. E. L. Mehlberg
Milwaukee, Wisconsin

Acts 2:42-47: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."

In Christ, beloved of the Lord, in particular the pastors and lay delegates of the Concordia Lutheran Conference in Convention assembled:

By the Lord's rich grace we are again privileged to meet together in the glorious work to which the Lord of the Church Himself has called us and through which He would send eternal blessings upon all the souls of our Conference and upon all our neighbors around the globe everywhere.

The Word of God which I have prayerfully chosen for this occasion attracted me very much because its message directs our attention to something that is slowly but surely dying out in all the Christian churches of our modern generation, our own Conference not excepted; that something, which is slowly but surely dying out in the visible church of today throughout the world, is Christian faith and love!

So important is Christian faith that the Hebrew writer solemnly declares: "Without faith it is impossible to please God," Heb. 11:6. And so important is love, which is the spontaneous fruit of Christian faith;—so important is love, that the Holy Apostle declares at length, 1 Cor. 13:1-8, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." Yes, so wonderful a virtue is charity, so wonderful a virtue is this Christian love, that the Apostle concludes by indicating that faith and hope will pass away when eternity dawns upon us, but not so charity. Christian love will then take over and in a perfectly purified form it will in heaven continue to regulate our lives to all eternity.

How important therefore it is that we have Christian love. How important that we have Christian faith from which Christian love springs through Christ our Savior. The Apostle sums it all up this way in his letter to the Galatians 5:5, "For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."

Yes, indeed, when we compare the average over-all lives of the visible Christian congregations of our day with that of the members of the mother church in Jerusalem, where the fires of the Pentecostal faith were burning brightly and steadily in the hearts of those Christians, our Christian lives by contrast appear exceedingly feeble, cold, and sluggish. O may the Lord help us all to see this deadly paralysis which is stealing silently but steadily over the Christian churches, so that we may repentantly take stock of the situation and with God's help recapture the heal-

thy warmth and vigor of the faith of those first Christians there in Jerusalem. There we have a wonderful example of how faith and love operate in the lives of Christians whose hearts are truly filled with the Holy Ghost.

Because we need such faith and love so badly in our day in our Conference and in our congregations, and because we want that kind of living Christianity above everything else in this life, let us now help each other to obtain it by reflecting on the Word of God before us which was also written for our instruction and edification. To that end may the same Holy Ghost, who so graciously was poured out upon those first Christians in Jerusalem, use this Word of His as the effective means of pouring out upon us the full and free gifts of His Spirit, so that we may be revived and His Church made to grow and bloom in our midst like a well kept, beautiful, fruitful garden in the desert wastes of this sin-parched world. To that end may He bless our meditation as we ponder on the basis of our text:

THE MOTHER CHURCH AT JERUSALEM, A BLESSED PATTERN
FOR THE CONGREGATIONS OF OUR CONFERENCE

1. A blessed pattern of steadfast faith;
2. A blessed pattern of brotherly love;
3. A blessed pattern of Christian unity;
4. A blessed pattern of missionary zeal.

I.

A blessed pattern of steadfast faith.

How did the steadfastness of their faith show itself? We read: "And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Their steadfast faith showed itself in four different ways: they continued steadfastly in the Apostles doctrine, in fellowship with one another, in attendance at the Lord's Supper, and in prayers.

True faith comes from hearing God's Word. God's Word alone can keep faith alive, nourish it, and strengthen it. These Christians held firmly to God's Word as it was preached by the Apostles. The message which the Apostles preached was Law and Gospel - sin and grace. The Law was preached to convict man of his sins; the Gospel was preached to raise him up by faith in Christ Jesus and to comfort him with the forgiveness of his sins with the sure promise of eternal life.

Thus let all members of each of our congregations, too, hold firmly to the doctrine of the Apostles. For us that includes the Scriptures of the Old and New Testament; which means that we, too, preach Law and Gospel - sin and grace; Christ and Him crucified as the only hope of sinners. All doctrine that does not agree with this Scripture doctrine, let us reject and avoid its teachers, Rom. 16:17. All interpretations of Scripture which do not agree with the analogy of faith, Rom. 12:6, we will refuse to hear. If we hold fast to the Scripture rule that Scripture is of no private interpretation, 2 Pet. 1:20, that Scripture is its own interpreter, then we are sure to remain true teaching congregations, a truly orthodox church body.

A further example of its steadfastness of faith was that the congregation members of the mother church in Jerusalem continued in fellowship with one another. They held themselves together, they cultivated the blessed principle of togetherness in Christ in their church life and at home. They all, small and great, rich and poor, learned and unlearned, Apostle and layman; - they all fellowshiped each other - one was their Master, Christ; they acknowledged each other as brethren. They did not form cliques. They scorned the party spirit which excludes and selects among the members. They cultivated no special favorites. The weak rejoiced in being helped by the strong in faith, and the strong in faith rejoiced equally as much in helping the weak grow stronger; they all together desired to grow up "to the measure of the stature of the fullness of Christ," Eph. 4:13.

Thus, too, brethren, let our members in the congregations foster Christian

fellowship in their own congregational circle through worship services, Bible classes, voters' meetings, and Christian fellowship from house to house. And let us practice fellowship also with the sister congregations by joining in the blessed work of the Conference. If possible, by joining as a member congregation, since that way the congregation is able to cooperate in the fullest measure possible with the brethren. In any event, Christian fellowship will show itself in humbleness and willing service, being ever ready to sit down with a brother to meet with him personally in the interest of brotherly understanding concerning the blessed work of the Lord in congregation or in Conference, especially also when admonition is necessary, in order to preserve the unity of the faith. The bonds of fellowship as they have been mutually agreed upon in the Constitution, according to the Word of God, will be painstakingly preserved and faithfully observed in order that no unfair advantage is taken of any brother, or a rift unnecessarily created among the brethren. Indeed, that will make for peace, that strengthens the bond of fellowship in the Gospel through Christ and makes a steadfast faith.

The members there in Jerusalem continued steadfastly in the breaking of bread, in the celebration of Holy Communion. They understood that Jesus their Savior was really present with His true body and blood in the Holy Supper, given to them for the forgiveness of their sins, for the strengthening of their faith; yes, and as a testimony also of that precious faith which they confessed publicly in common with their brethren. Not once a year, or even once a month, but as often as possible they communed at the Lord's table - every day. That close, intimate, frequent contact with their Savior through the Word and Sacrament strengthened their faith and made it steadfast. It increased their desire to hear God's Word and study it, and it gave them strength and grace to live godly lives according to it.

Thus let us, too, brethren, at home in our congregations celebrate the Lord's Supper often. God has laid down no law, of course, which requires us to attend Holy Communion a certain number of times during the year. Even as He has laid down no law that we must eat three meals a day in order to keep our bodies in a condition of health. Many congregations in the Lutheran church consider four communions a year sufficient for a healthy faith life. Some make it possible once every month, twelve times a year. On the other hand, God does not forbid us, either, to celebrate Holy Communion more often, say, every Sunday of the year, or even every day if that would be desired and possible. We give evidence of this our soul's need to partake of the Lord's Supper by arranging a communion service in connection with each Convention, under the auspices of the host congregation. According to the 1960 communion statistics of our Conference membership, the over-all average indicates that each communicant member of our Conference partook of the Lord's Supper less than six times last year. The frequency of our sincere and devout attendance at the Lord's Table, like a thermometer, registers the degree of fervency of the warmth of our faith. How different from ours was the thermometer reading of faith among the Christians in the congregation at Jerusalem!

Their steadfastness of faith was further evidenced by the fact that they continued in prayers. As children of God they understood that all the blessings of God are available through prayer, that our Heavenly Father for Jesus' sake is pleased with the willing and earnest offerings of the petitions of His needy children. The Christians in Jerusalem asked with a bold and confident faith and therefore they received God's blessings in abundance. Jesus's invitation: "Ask, and ye shall receive, that your joy may be full," John 16:24, was a daily experience of fulfillment in their lives.

Let us in that way, too, be a Conference of praying congregations, individually and collectively. May we often bend our knees in humble prayer to the Lord for the spiritual and physical needs of our family and loved ones, for our pastor and brethren in the congregation, for our brethren also in the Conference at large, and for our unconverted neighbors; yes, for all men and conditions everywhere!

Even outsiders could not help but be filled with awe at beholding such steadfastness of faith among the members of the church at Jerusalem, as we read: "And fear

came upon every soul: and many wonders and signs were done by the apostles."

Thus the mother church at Jerusalem, in the first place, is a blessed pattern of steadfast faith for the congregations of our Conference, as "they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." This church, secondly, is also

II.

A blessed pattern of brotherly love.

True Christian love draws hearts together. Its chief principle is unselfish service. The Apostle indicates that in his letter to the Galatians 5:13, where he exhorts: "By love serve one another." In the Jerusalem congregation we see brotherly love at its best in action, as it is recorded in our text: "And all that believed were together and had all things common: and sold their possessions and goods, and parted them to all men, as every man had need."

What tender brotherly care Christian love here accomplished! The members in Jerusalem had all things in common. They did not, however, practice communism. They did not deny their brethren the right to hold property. From later chapters we learn that all of the members did not sell their properties. Those who found that they could serve their brethren best by selling their property, they unselfishly sold it and shared the proceeds. On the other hand, those who felt they could serve the brethren best by holding on to their property, they did not sell. Every member of the congregation, however, considered his money, property, and ability as a talent entrusted him by the Lord. And out of brotherly love, prompted by a grateful heart through faith in Christ Jesus, the members shared their possessions. Communism is something quite different. There it is harsh, inflexible law which forces equal sharing. Here it is love of the brethren for Jesus' sake.

May we follow this pattern of brotherly love in our Conference, brethren. After we have taken care of the essential needs in our own congregation, then let us further share our talents, our gifts, our money, and possessions with our brethren in the Conference at large. Where a congregation is too small and poverty-stricken to support its own pastor, let us pool our available resources and see if we have enough to relieve the need of that sister congregation. That is being done presently in the case of Muscatine. There still is another sister congregation in Seattle which cannot yet support its pastor. Would it be possible, do you suppose, brethren, by unselfish and self-sacrificing love and sharing of what God has given us, to alleviate that need too? We have a good example of sharing in the Milwaukee congregation. The congregations of our Conference need pastors. Presently one congregation has no pastor and there are none available. We also want to establish new mission stations in the future after our present congregations have been taken care of, if God should open doors to such, and then we will need missionaries. What have we done to meet this problem? We in the Milwaukee congregation offered what few talents we had to share with the Conference, namely, we secured a suitable seminary building and an instructor to go with it, and the rest of you Conference brethren provide the talents you have in money. And by putting the two together, in other words, by pooling our resources, under God's blessings, we now have a Seminary, such as it is. We have made a good start in following the blessed Jerusalem pattern of brotherly love in our Conference by sharing our talents and gifts. May we be greatly encouraged by the example of the mother congregation in Jerusalem to see if we cannot, under God, relieve the needs of all our brethren in the congregations of our Conference by the exercise of such unselfish brotherly love.

This mother congregation in Jerusalem also furnishes us, thirdly, with

III.

A blessed pattern of Christian unity.

The Jerusalem congregation was a united congregation: "And they continuing daily with one accord in the temple, and breaking bread from house to house did eat their meat with gladness and singleness of heart, praising God and having favour with all people."

The Jerusalem congregation was a united congregation because all the members united by faith in adhering to the doctrine of God's Word. That fact caused them to have the desire for regular daily worship services and Bible classes. They worshipped daily in the temple and, since they did not all fit into the temple, the apostles served them in smaller groups from house to house where they also freely shared their food with each other and at the same time provided opportunity for soul-food through the celebration of the Lord's Supper. They all lived harmoniously, sharing freely in the daily use of Word and Sacrament.

Such daily contact with God's Word and Sacrament made them into glad-hearted hospitable Christians. The peace which they found in Jesus drove away all gloom from their hearts. Their hearts were not divided between the love of Christ and the love of the world, but they were full of singleness of heart, that is, they lived for one purpose, namely to serve the Savior and their fellow-redeemed brethren and their neighbors everywhere. They were praising God constantly because of the boundless mercy which He was showing them through Jesus His Son and their Savior. They praised God, too, for all the gifts which He had bestowed upon them through the Holy Ghost, such gifts as: the gift of a steadfast faith and the sure hope of eternal life; the Word of God and the Holy Sacraments with daily opportunity to hear and study God's Word; the leadership of able and consecrated teachers in the Lord's apostles to help them increase in Christian understanding; the sincere love of the brethren whose daily delight was to share and care unselfishly for each other. Small wonder that they had "favour with all the people." The world is used to seeing people live for themselves, it follows the loveless and selfish principle: God helps those who help themselves. These Christians proved that the very opposite is true: God helps those who love His Word above everything else in this life and who are more concerned about helping their fellow men than helping themselves; by God's grace they have learned the wonderful truth of God's Word that it is indeed more blessed to give than to receive!

Truly, here is a blessed pattern for the congregations of our Conference to follow, namely, the pattern of Christian unity of the mother congregation there in Jerusalem.

Let us, too, prize the unity of the Spirit in the precious bond of peace. The only way to preserve unity is to hold steadfastly to God's Word and Holy Sacrament, use them frequently and live by them. Isn't it sad that in our day when moral conditions are becoming progressively worse all over the world, when the love of most Christians has grown cold, when the end is approaching ever more closely - as it were, just around the corner;- isn't it sad that under such compelling circumstances we frequently show little desire for improving our opportunity to grow in grace through the public worship services, Bible classes, voters' meetings, and the parochial school for our children? It would surely be refreshing for a pastor to have his congregation come to him in a body some morning after the Sunday worship service and make this request of him: Pastor will you please arrange in the future to hold Sunday evening services, too, so that our faith and love may grow stronger; and would you also hold two Bible classes during the week so that if some cannot come on one evening they can come on another, so that we may all have more opportunity to increase our Christian knowledge? The sad fact is that even in our Conference where Bible class in some of our congregations is offered once a week and worship service every Sunday, still some of our members are too busy to come or have too little interest to grow in grace, so that they either attend not at all or only now and then. Brethren, we need to take a good look at a spiritually alive congregation like the one at Jerusalem where the members were full of the Holy Ghost and still had their first love for the Word of God. Their daily zeal for God's Word and the Holy Sacrament should help us to understand that there is no better investment on earth for our members, children and adults, than a sound and thorough Christian indoctrination through Church and Christian school. Our

money and talents cannot be used in a more God-pleasing manner than when we dedicate their use seven days a week to the Christian up-building of our congregation and Conference. The time we spend in gathering such heavenly treasures for ourselves and our fellow men is never wasted but will bring us rich dividends to all eternity!

Yes, what a blessing is Christian unity, where we all with one mind and one mouth glorify God and without hypocrisy love each other in singleness of heart. Then when, on account of our sinful weakness, we sin against our brethren, when controversy threatens to disrupt our unity, we hold fast to the principles of God's Word and we will cooperate to the fullest possible extent and manner in an orderly, loving way so that we may, under the Lord's blessings, win the erring member back to the truth. And when outsiders see how we settle our differences in a firm but loving and considerate manner, permitting God's Word to rule our entire conduct, that will attract even the unbelieving world; just as, on the other hand, it repels and disgusts outsiders when they see how church members fight among themselves and sometimes run each other down behind each other's back, and how, instead of cooperating with the brethren, they make it next to impossible to keep peace and unity in the congregation and Conference. The congregation at Jerusalem had favor with all the people because the members lived together in Christian unity.

Finally, the mother congregation at Jerusalem is

IV.

A blessed pattern of missionary zeal.

The congregation members of Jerusalem every day made new mission contacts. The apostles and laymen everywhere in the city spoke to others about their need of Jesus as their Savior from sin, so that we read, "the Lord added to the church daily such as should be saved." In other words, the Lord blessed the Christian preaching and teaching of the Word by sending His Spirit into the hearts of sinners, converting them to Him from the slavery and power of the devil.

Here is a pattern for us to follow, brethren. To us, too, Jesus has said: "Go ye therefore and make disciples of all nations." We all do not, of course, have equal opportunity personally to go out among the unchurched and seek to win them for Christ, because the congregations of our Conference are differently situated and our gifts are not all alike. Here at Wilmot you have limited mission possibilities. In the larger cities there are unlimited possibilities. However, regardless of where we live, there are unlimited opportunities for us all to participate equally in the work of missions through the consecrated use of such gifts as personal ability and talent, together with the money and earthly possessions which God has bestowed upon each of us. Let me mention several examples of such opportunities: our personal and congregational prayers; our gifts of money to keep the Seminary going; as pastors we can offer our time and ability to instruct in that Seminary as the Conference can best use us; in that way our Seminary can supply a steady flow of consecrated laborers for the harvest; sending our gifted sons into the glorious work of the ministry: they can go where you can't go in the Lord's work; furthermore, using our money in such a way that our pastors do not have to work at a side job for a living, providing adequately for their family needs so that they are able to give their full time to the work of their ministry in congregational and missionary activity in their respective fields of labor; furthermore, going out to visit that new neighbor who just moved into the community, that if we find that the members of that family are unchurched, we can extend them a hearty, friendly invitation to come to the church services, Bible classes, Sunday School, and adult instruction classes.

Yes, brethren, if we have the zeal like the Jerusalem congregation, then we will, each with his own God-given talent, work together for the furtherance of mission work in our various parishes. Then the Lord, according to His promise, will add souls to His Church also in our parishes and mission fields, "such as should be saved."

Beloved Conference brethren, let us open wide our hearts and lives to the Holy Ghost, so that He might rekindle our faith with the burning fire of the first love for Jesus and for each other according to His Word, after the pattern of the mother church there in Jerusalem, bestowing upon us all a steadfast faith, brotherly love, Christian unity, and missionary zeal! Amen.

SERMON DELIVERED AT THE SUNDAY SERVICE

by Rev P. R. Bloedel
Seattle, Washington

I Peter 5:5. "Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."

Beloved friends in Christ:

This is the 11th anniversary of our Conference. Once again we are assembled for our annual convention. Looking back over the years, we recall with joy how God granted us His abundant grace to stand unwaveringly upon His pure Word and boldly to resist the spirit of compromise and toleration of error prevailing in our former synodical affiliation. We recall the first faltering steps of our newly formed congregations and of our Conference. How we rejoiced in the privilege of helping others to retain the services of full time pastors and in the establishment of a truly Lutheran Seminary, where young men can be prepared for the office of the ministry in order that our priceless Lutheran heritage might be preserved for us, and for our children, and for their children after us. These things have gladdened our hearts! --- But a sober note is heard as we consider the obvious lack of progress made by our Conference in carrying out the work which the Savior has given us to perform. Of course, it's easy to say: "Our progress is in the hands of the Lord", which is certainly true in the sense that to the Lord alone belongs all praise and glory for whatever progress we have made as individuals, as congregations, and as a conference in the carrying out of His work! But we dare not use this as an EXCUSE for our LACK of progress. The Lord has given us His commission to declare before all nations the pure truths of His Word!! What have we done and what are we doing? --- we must constantly ask ourselves. Being sinful and totally corrupt by nature -- having our Old Adam (our old sinful flesh) which is without true fear, love, and trust in God: without righteousness, constantly inclined toward that which is evil and wicked; and which wants nothing to do with the things of the Lord -- we are indeed perfectly equipped to hinder or to stalemate the Lord's work. On the other hand, as regenerate children of God (as true believers in the Savior by the work of the Holy Spirit through His Word) we are more perfectly equipped by the grace and power of God to go forward in His work. These things we should seriously ponder as we approach the Lord's Table this morning. In our text, the Apostle Peter aids us in examining ourselves both with regard to our inward disposition and our mutual conduct one toward another as we toil in the Savior's Kingdom. We will meditate upon these words of the Holy Spirit as we consider the theme for our discourse:

WHAT IS NECESSARY AMONG US THAT WE MIGHT GO FORWARD
IN THE WORK OF THE LORD

1. We must avoid sinful pride and conceit
2. We must strive after true Christian humility

May God the Holy Ghost bless the consideration of His Word. . .

I.

"God resisteth the proud". Who are the proud and what is pride? Pride is self-glorification. Those are proud who concern themselves with their own excellence or importance. The Holy Ghost describes those who are proud as being "puffed up" (bloated), as thinking more highly of themselves than they ought to think, as those Pharisees who thought much of themselves and despised others.

Pride has afflicted the human race since the Fall of Adam and Eve. We may assume, as did Luther, that pride was the original sin of the devil for which he was cast out of heaven and because of which the devil and his angels are sentenced to everlasting fire. St. Paul writes that pastors should not be "lifted up with pride lest they fall into the condemnation of the devil," that they may not by their pride bring upon themselves the same condemnation which Satan brought upon himself by his

arrogance. Satan endeavored successfully to instill pride into the hearts of our first parents by telling Eve: "ye shall be as gods," and Eve consequently looked upon the tree of the knowledge of good and evil no longer with the respect and honor due it because of the commandment of God but she looked upon it as a tree to be desired "to make one wise,"

Since the Fall all people by nature are slaves of pride. The world exalts pride and urges people to strive after praise and glory. Filled with pride, the children of the world desire to be as gods, to be the masters of their own lives, of their own destiny, of the universe. They do not want to be dependent upon God and subject to His Word. They want to build their own system of religion and to establish their own rules of conduct and behavior. In idolatrous admiration, they worship their own bodies, their own wisdom, their own strength, their own power, their own beauty, their own achievements, their own inventions, their own pleasures, and amusements. And worst of all, in pride, man, by nature laughs at and despises the wonderful love of God in Christ Jesus our Savior!

Like a terrible monster such pride lurks in every one of us. It is one of the most deadly tools of our old sinful flesh. Luther says that "pride is the head, life, and very nature of all sin." All sins have their root and origin in pride! It is then sinful pride which causes us to put other things first in our lives before God and His Word, to do what we know displeases the Lord and to avoid doing what we know is pleasing to Him, to rely upon ourselves rather than upon the Lord. Pride is the mother of false doctrine and hypocrisy. It causes us to dishonor God by misusing His name and by negligence in prayer. Pride causes us to despise the preaching and teaching of God's Word, to be sluggish in our own private Bible study and in our family devotions, negligent in our attendance in the Divine Service and in Bible Class, and ashamed to tell others about Jesus and the way of salvation. It causes us to give only of our left-overs to the Church and to hold back the use of our time and talents in the Savior's Kingdom. Pride causes children to disobey parents and teachers, employees to rise up against their employers, citizens to revolt against their government, church members to overlook the needs of their pastor, despise his work and cause him to labor among them with grief and not with joy. Pride also causes parents and teachers to abuse the children, employers to overwork their employees and to give them insufficient wages, governments to enslave their citizens, pastors to be legalistic and to lord it over the flocks committed to their care. Pride causes a person to hurt or harm another, to harbor thoughts of hatred and malice and to neglect to help those who are in need. Pride causes dissention and quarreling in the home, unfaithfulness and strife between husband and wife, immorality and impurity in word and in deed. Pride engenders envy, jealousy, greed, robbery and theft. Pride causes a person to injure another person's reputation by slander and gossip. Thus pride shows its hideous face in many ways and brings about untold heartaches, misery, contention, and strife. God says in His Word: "Only by pride cometh contention." It is no wonder that our God also declares: "Everyone that is proud is an abomination unto the Lord."

"God resisteth the proud," says our text. The Greek word for "resisteth" is a strong word: God sets Himself like an army in battle array against the proud. In His own time and according to His own purpose He removes from the proud their earthly possessions, their mind, their intellect, their strength, their beauty, their life. If such as are proud do not turn to the Lord in true repentance and faith through the power of the Holy Spirit -- He will dash them in pieces like a potter's vessel and bring them into the pit of Hell.

"God resisteth the proud!" It is, then, easy to see how sinful pride hinders the work of the Church. We Christians should take earnest heed to the warning words of our text and beat down the pride of our sinful flesh. It is pride which caused the once faithful Missouri Synod to forsake the old paths. It is pride which brought about the contention and strife in the Orthodox Lutheran Conference. And it is pride which, if it is given free reign in our hearts and in our conduct, will keep us from properly performing the work of the Lord in the Concordia Lutheran Conference. It is most necessary, therefore, strenuously by the grace of God to avoid pride and conceit.

that we might go forward in the work of the Lord. To this end our text also earnestly admonishes us to strive after true Christian humility.

II.

The Gospel, God's wonderful plan of salvation, opposes pride and is perfectly fitted to make us humble children of God. The necessity of God's plan of salvation is the fact that we are guilty and helpless sinners. The Savior in God's plan of salvation is meek and lowly of heart, a servant of men, despised and rejected by the world --who, though being true God, humbled Himself and became obedient even unto His death on the cross. On this Savior we are entirely dependent for the forgiveness of all our sins and for our eternal salvation--not on anything good in us. And we embrace this Savior only through the effectual working of the Holy Ghost, through the Gospel, and not by our own power, strength or wisdom--for in ourselves, as we are born into this world, we have nothing in us but sin and death. God's plan of salvation by His grace alone through faith in Christ without any merit worthiness in us should certainly make us humble and should cause us to strive after Christian humility in our hearts and in our conduct.

True Christian humility gives God and His Word first consideration. It serves the Lord with fear and rejoices with trembling. It casts all care, worries, trouble, heartaches upon the Lord and relies upon His gracious help in every need. It exercises itself in prayer, praise, and thanksgiving, and is not ashamed to speak of God and His Word, of the Savior and His salvation, of the Holy Spirit and His grace at any time, in any place, and under any circumstances.

To illustrate such humility before God, Jesus placed a humble, trusting little child in the midst of His disciples and declared: "Except ye be converted and become as little children, ye shall not enter into the Kingdom of heaven." Through the Prophet Isaiah, the Lord declares: "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word."

True Christian humility honors and respects God's representatives in the home, church, school, government, and place of employment. It is concerned with the bodily needs of others, and is merciful, kind, and forgiving. It loves and honors husband or wife and cultivates pure thoughts, desires, and actions. It rejoices when others are blessed with prosperity and is concerned about the welfare of the property and business of others. It practices the art of defending others and putting the best construction on their words and deeds.

Especially in the Church, -- in our conduct with our fellow Christians - the Lord has much to say about humility. This humility showed itself among the early Christians by their unselfish love for one another which caused the heathen world to marvel, saying: "Behold, how they love one another!" Jesus says: "By this shall all men know that ye are my disciples, if ye have love one to another." Such love, the Apostle Paul writes: "is without dissimulation"---without pretense or deceit. It is displayed by actions as well as by words. It is sincere and true and honest. It does not behave itself unseemly. It is not puffed up. It is not filled with suspicion.

The Savior illustrates the exercise of true Christian humility among His disciples by girding Himself with a towel and washing His disciples' feet. He, then, told His disciples: "If I, then your Lord and Master, have washed your feet; ye also ought to wash one another's feet." St. Peter writes in our text: "Yea all of you be subject one to another." St Paul urges the Christians to be kindly affectioned one to another with brotherly love, in honor preferring one another." Christian humility causes the Christian always to place himself on a lower level than his fellow believers: "Submitting yourselves one to another in the fear of God."

At another place the Apostle Paul writes to the Christians, "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love." In true humbleness of mind and spirit, Christians are to help one another, hold one another up, bear one another's burdens, charitably overlook one another's

faults and shortcomings, and cordially forgive one another with cheerful and genuine willingness. We read in the Scriptures: "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another."

We read in our text: "And be clothed with humility." Humility is to be put on like a garment. The Greek word which is translated "be clothed," here in our text, is found nowhere else in the New Testament and it is truly a remarkable word. It refers particularly to an article of clothing worn by the slaves. And in connection with humility it indicates that we should not be ashamed or hesitate in the least about doing the most servile task for the Lord. It is a false humility which constantly lets the burden of the Lord's work fall on the shoulders of another. It is true Christian humility which causes a Christian gratefully to acknowledge the gifts and talents which the Lord has given him and to use such gifts and talents for whatever task they are needed in the work of the Church in humble submission to the Word of God.

It is, therefore, most necessary, dear Christians that, by God's grace, we earnestly strive after true Christian humility--that we might go forward in the work of the Lord--"for God resisteth the proud but giveth grace to the humble." And to these words we close with the exhortation of the Lord through the prophet Micah: "He hath showed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, to love mercy and to walk humbly with thy God." Amen. . .

P R E S I D E N T I A L R E P O R T

Delegate Convention of the Concordia Lutheran Conference
 Wilmot, South Dakota June 24-26, 1961

By the Savior's unmerited grace, our Conference has experienced another year of blessing during which time the means of grace, God's Word and the Holy Sacraments, in their full truth and purity have continued to be with us as our all-sufficient stay and comfort. For this our Lord's priceless and undeserved goodness we thank and praise Him with humble and grateful heart!

This year is the 150th Anniversary of the birth of that greatest of all early American theologians, the founder and champion of truly orthodox Lutheranism in this country, the venerable C. F. W. Walther. He was God's gift to the Church at a time when rationalism was threatening to extinguish the light of the Gospel everywhere. Under his consecrated leadership the Missouri Synod (and later on the Synodical Conference) was founded on the solid foundation of God's pure Word and the Lutheran Confessions. I therefore suggest that our Convention take recognition of this important event and through the Resolutions Committee give adequate expression of thanksgiving to God in grateful memory of the sainted Doctor and of our sincere dedication to the Christian principles we have so richly inherited through Walther's sound theology. And, furthermore, that we beseech the Lord graciously to grant us steadfastness of faith in this our generation of theological confusion and indifference, calling upon Him not to forsake us in our present great spiritual distress here in America and everywhere, that He graciously send us leadership, according to the many promises of His Word, which like that of Luther, Walther, Pieper, and Hoenecke will help us faithfully to walk in the old tried and tested paths of truly orthodox Christianity according to the Word of God as it is infallibly revealed by inspiration of the Holy Ghost in the Old and New Testament Scriptures, humbly and gratefully acknowledged by our Conference to be the only authoritative standard of doctrine and life.

At its last Convention the Conference laid a number of business items before the Board of Directors for its proper consideration and action. I shall now report on these separately:

- 1) The printing of a Diploma of Vocation was delegated to the Board for final action. The Board in its meeting Friday gave final consideration to this matter. A suitable Diploma of Vocation was adopted and it will be printed in quantity for Conference use shortly.
- 2) The Conference directed its officers to proceed with the incorporation of our Conference in the State of Wisconsin. Satan thwarted our conscientious efforts to carry out this assignment by creating disunity among the Board members. Reference will be made to this disunity later on in this report. It will be incumbent on the newly elected officers of the Conference to complete this assignment, the Lord willing.
- 3) The Conference also laid before the Board for further study and for recommendation to this Convention a proposed By-law to the Constitution, concerning the Prospectus and Agenda for the future conventions. The Board has carefully studied this matter. Its proposed recommendation appears in the printed Prospectus sent you for this Convention. It is found on page 4, E, 1, where it is presented as By-law no. 3.
- 4) The Board was further requested to study the problem regarding excuses and the seating of delegates and alternates and to make recommendations to this Convention.
 - a) The Board offers, as its solution to the problem of the seating of delegates, the proposed ammendment to the Constitution as it appears in the Prospectus, page 4, D.
 - b) Concerning the problem of excuses and absences of registered delegates, the Board proposes a By-law no. 4. It appears in the Prospectus, page 4, E, 2.

These recommendations of the Board have been placed on the Agenda. The Convention will, accordingly, have sufficient opportunity to review and act finally on them.

At our last Convention the Conference adopted a proposal concerning Election Procedure, to be made By-Law No. 2, after ratification by the member congregations.

Your President presented this proposed By-Law to the Board at its August 16-17, 1961 meeting with the request that it re-study it for possible improvement before it be sent out for ratification. The Board after careful study recommended an amplification of this By-Law. I then sent out the original By-Law together with the Board's amplification for final approval and ratification by the member congregations. The Board's amplified version was unanimously ratified and, accordingly, it now is By-Law No. 2 in our Constitution.

Two memorials have been sent to me with the request that they be laid before this Convention.

One of these memorials comes from the congregation in fellowship with our Conference, Trinity Ev. Lutheran Church of Clark, S. D., E. C. Hallstein, Pastor. In view of the fact that this congregation and its pastor have not followed the procedure outlined in our Constitution, Article VI, 1-3, in seeking the Christian settlement of its grievance, though repeatedly urged to do so by your President and also by the Board of Directors in its April 4-5, 1961 meeting, this Memorial does not properly belong before this Convention. In order that the matter of Trinity congregation and its pastor may receive proper Conference consideration, I recommend that this Convention request Trinity congregation and its pastor to follow the Christian order, mutually agreed upon by us all, as outlined in our Constitution.

The presence of this Memorial prompts me, furthermore, to place the following proposal before you: Since pastor E. C. Hallstein, in seeking the settlement of his grievance, persistently refused to follow Christian procedures required in our Constitution, Article VI, 1-3; since he has thus far refused to cooperate with the President and Board in seeking the settlement of the problems at issue; and since he is still upholding these violations of the bonds which form the very basis of our fellowship as set forth in our Constitution, Article IV, therefore I solemnly recommend to this Convention that after it has considered the matter sufficiently, it expel pastor E. C. Hallstein from our Conference, and that his expulsion remain in effect until the following three conditions, under God, have been fulfilled: 1) that he in a brotherly spirit cooperate with our Conference in the Christian procedures outlined in our Constitution, submitting himself to the Scriptural principles and objectives on which our Constitution is based; 2) that he give evidence of this Christian spirit by indicating his willingness to bring this controversy to a God-pleasing conclusion by cooperating with the Conference in carrying out the resolution adopted at this convention; and 3) that he under God's blessings, again has reached full unity of faith with our Conference - which may God graciously grant! I want you brethren to know that this proposal is not the result of hasty judgment on my part. I reached this conclusion only after long and prayerful deliberation on this matter. I firmly believe that such action, under God, will serve the best Christian interests of our Conference as well as the best Christian interests of Trinity congregation and its pastor.

The other Memorial came from St. John's Lutheran Church, M. L. Natterer, Pastor. It concerns the tenure of office of the Editorial Committee. I herewith place this Memorial before you for study and final action. It has been included in the Agenda.

During this past year the business of the Conference was handled by two Board meetings, August 16-17, 1960, and April 4-5, 1961. Much official correspondence was carried on by your President with members of our Conference in the interest of unity and routine business. Considerable travel was also necessary on my part in my endeavors conscientiously to carry out the responsibilities of my office.

Our Vice President was unable to assist me in preparation for this Convention chiefly because of ill health which, thanks to the Lord, has now been restored to him again. I regret to report to you that since February of this year he was in disagreement with me on a point of doctrine. He and I met together once in our endeavors to

to restore Christian unity but we were unsuccessful. I report this for your information, prayer consideration, and action.

Our Seminary, under the Lord's blessings, was able to complete its first ~~year~~ year of instruction. It was a year of blessing for both the instructor and the student. For all of which we praise Him who has graciously made this possible. A detailed report will be presented to the Convention later on as indicated on the Agenda.

The work of preparing Sunday School material for our Conference is likewise making steady progress under the blessings of the Lord. We look forward to the time when we will also be self-sufficient in this department. May the Lord bless!

The Union Committee was confronted with special problems, as we shall hear later on in its Report, which very much hampered its work and delayed the program it had set up for itself. One meeting was held with representatives of the OLC which bore very little visible fruit. May the Lord strengthen the bonds of our own fellowship and guide us to those who are like-minded with us doctrinally so that we may share with them the blessings of the Gospel and labor together as brethren in the Lord's vineyard.

As I review this past year, I am painfully conscious of the fact that while the Lord on His part has remained faithful to us by fulfilling His promises among us all, we on our part, in our fellowship relations, have not altogether continued faithful to Him and His Word! May He mercifully pardon and graciously restore!

May I emphasize what the previous incumbent of this office urged upon us all last year, namely, that we continue to make as full a use as possible of the means of grace both by careful attention to the services, essay, and other studies of God's Word offered at our Convention and by continued growth in grace in our congregations and homes.

I would like to take this opportunity to thank the brethren for the prayers which I requested of you last year at the time of my election to this office. I have repeatedly experienced the rich blessings of these your prayers in my behalf, and I am sure that through God's grace they assisted greatly in sustaining me in the overwhelming demands made upon this office during the past year. May I also thank those brethren in particular who by their brotherly counsel and by their ready spirit of Christian cooperation helped and encouraged me in my efforts faithfully to carry out the duties of my office. Wherever, in my weakness, I may have failed in my official work, I beg the Lord to turn it to the good of all of us concerned, to the glory of His name, and to the furtherance of His Church here and throughout the world!

Now may the Lord grant us grace to hold fast to the Christian principles which we have mutually adopted as the basis of our fellowship in this Conference through our Constitution. Since they are principles based on the Word of our Lord, let us hold fast to them and not deny them for the sake of any earthly peace which has no solid foundation; a peace that comes from disgraceful compromise would be displeasing to our Lord to whom we alone are responsible and answerable and it would also be detrimental to our own souls and those of all our Conference brethren, and finally an offense to the whole world! Let us remain true to our Christian confession regardless of what the human consequences may be! Let us remain loyal to this our Christian confession as it is so clearly set forth in our Constitution. Let us be men of our word who when we make mutual agreements, we live up to them, the Lord helping us! In brotherly love let us now continue to follow these orderly procedures: then the Conference officers cannot be accused of tyrannical procedure when they endeavor in an evangelical manner to follow these procedures in cases of controversy, and then the other Conference brethren, laymen and pastors, cannot be accused either of tyrannizing our officials and Conference when they in brotherly love hold them faithfully to that same procedure. Surely that will be God-pleasing; that will further brotherly understanding and make for peace in our Conference! Then we can expect to experience what the Psalmist testifies to, Ps. 133:1, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

On the other hand, let us not think for a minute that Satan will permit us to live in complete peace in our Conference without his disruptive disturbances and wicked interference. The devil, the world, and our own evil flesh rage with one accord against

the flock which acknowledges Jesus only to be its Lord, Savior, and Shepherd! Nevertheless, let us be assured that He who is Lord and Savior and Shepherd of His Church will also never forsake it, because His promises stand clear and certain, John 10: 27-30, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." And again, Luke 12:32, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

In conclusion, let us earnestly lift our hearts in prayer to Him our Lord, Savior, and Shepherd, from whom alone we look for strength, guidance, and success in the work ahead of us at this Convention and at all times in our congregations, "Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it." Ps. 90: 16-17. Amen.

Respectfully submitted,
E. L. Mehlberg, President

R E P O R T
of the
COMMITTEE TO REVIEW THE REPORT OF THE PRESIDENT

We have reviewed the President's Report and, to the best of our knowledge and belief, have found it, as corrected by the Conference in convention assembled, to be factual, edifying and instructive. The proposals, suggestions and requests contained in this report have been acted upon during the sessions of the convention.

BE IT THEREFORE RESOLVED: That we praise and thank the Lord for giving our president the strength and the ability to carry out his work in a faithful and diligent manner; that we sincerely appreciate his efforts and extend our gratitude to him for all that he has done, by the grace of God, in behalf of our Conference.

Respectfully submitted,
P. R. Bloedel, chairman
Martin R. Luedtke

REPORT OF THE SEMINARY INSTRUCTOR

Delegate Convention of the Concordia Lutheran Conference
Wilmot, South Dakota June 24-26, 1961

By the Lord's rich grace, the Seminary on May 26 completed a two-semester year of theological instruction for our student, Mr. Julius Schmitt, who by God's grace has now successfully completed his first or Junior year at our Seminary.

Under the blessings of the Lord, the work during this past year progressed well, and the student did good work. Although the same cannot be said of the general quality of your instructor's work, we shall continue to strive, however, to improve, as God grants the grace, so long as we are able, and our services are needed and desired by the Conference. The health of both student-body and instructor was exceptionally good during this past year, all praise to the Lord.

In view of the fact that we need an additional pastor to serve the needs of the congregations of our Conference, the Board of Directors at its April 4-5, 1961 meeting passed the following resolution, "that we encourage our student's completion of the work required to make him eligible for the holy ministry as early as possible in view of the appeal of Pastor Natterer." Pastor Natterer by letter had reported that St. Paul's Lutheran Church, our sister congregation in Empire, Oregon, which he has been serving as vacancy pastor, has been without a shepherd for a long time - actually since November, 1959 -, and that it is urgent that a pastor be supplied as soon as possible, under the blessing of the Lord.

In response to this request of the Board, your instructor thereupon considered ways and means to accelerate the Seminary instruction for our student and put them into immediate action. Instead of a summer recess, as was originally planned by the CTE, I now plan to continue instruction through the summer months. The acceleration, however, will still necessarily be considerably hindered by the fact that our student must work at a secular job in order to make ends meet properly for his family. I would like, therefore, to lay the following earnest request on the hearts of all you delegates, and through you on the congregations of our Conference, namely, this: If the brethren would be able monthly to contribute a sum toward the financial needs of our student, so that he would not have to continue his secular work, then he would be able to do better work in the Seminary and would, under God, be able also to complete the course of study at an earlier date. I request that you give this matter your urgent and prayerful attention. Perhaps you are able, under the Lord's blessings, to see your way clear to supply our student with such additional financial help. May the Lord bless your sincere Christian efforts in this important phase of our work in His vineyard. It is most surely a vital part of the mission program of our Conference.

At this time I would also like to plead with all the members of our Conference that they prayerfully consider sending their eligible sons into the work of the ministry in harmony with our Lord's will, "Preach the Gospel to every creature." Mk. 16:15. The Savior has promised that He will give His Church the needed pastors and teachers: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4: 11-13. And let us all continue ceaselessly to pray "to the Lord of the harvest that He will send forth laborers into His harvest," for "the harvest truly is plenteous, but the labourers are few." Matt. 9: 37-38.

The Seminary library, I am happy to report, has grown into a very serviceable and quite adequate reference department. A number of memorial wreaths greatly increased the selection of materials by affording us opportunity to purchase additional books.

In conclusion, may I report that my work as instructor was considerably handicapped by the fact that I also had to carry the responsibilities of Conference President besides that of my pastorate in Christ Lutheran congregation. Nevertheless, the

Seminary work has been a very joyful and spiritually rewarding experience to me this past year, and I am grateful to the Lord and to the Conference for the privilege to serve in this capacity. I believe that your prayers in my behalf during this past year are largely responsible for the Lord's bounteous blessings upon us, instructor and student; for this I thank you and I beg you, please, to continue in these your prayers, because all depends upon our possessing God's abundant grace and blessing, who has promised also to hear our earnest prayers concerning His kingdom. May the Lord continue to supply the needed grace, and may His blessings rest uninterruptedly upon our student, upon the instructor, and upon the Conference at large, to the glory of His name, and to the edification and extension of His Church! Amen.

Respectfully submitted,

E. L. Mehlberg, Instructor
Concordia Luth. Conf. Seminary

R E P O R T
of the
E D I T O R I A L C O M M I T T E E

Dear Brethren:

During the past year your Editorial Committee has striven, under God, to fulfil the Statement of Purpose as set forth on the inside cover-page of our Concordia Lutheran. At the same time, however, we are deeply cognizant of our many frailties and appreciate the fact that the brethren have been so patient with us.

In its April meeting the Board of Directors recognized "the necessity of editorial comment in the news section titled 'Around The World' so that good things can be pointed out to our readers as encouraging examples and that error in doctrine and practice can be briefly refuted. (A good balance in this is desirable.)" Your Editorial Committee is certainly in agreement with this fine suggestion and has tried to comply with it. We hope that the brief remarks at the end of each news item have proved to be satisfactory.

A comparison of the new subscriptions as well as the renewal of old subscriptions reveals that both have been steadily declining. From June 1st 1957 to June 1st 1958 there was a total of 122 subscriptions. The next 12 month period showed 111 subscriptions, then 99, and now as you observe from the report of our Business Manager, Mr. Walter Fischer, there are only 86 subscriptions.

Brethren, this is not as it should be! In a general letter sent out to the brethren last November your Editorial Committee has tried to encourage the subscribers to be prompt in renewing their subscriptions and to put forth some effort in securing new subscribers by sending out gift subscriptions. Some of the brethren have responded quite favorably.

Your present editor herewith requests that his name not be placed upon the ballot for renomination. The additional duties and responsibilities resting upon him, especially as the vacancy pastor of a sister congregation some 175 miles distant, do not allow him sufficient time to write so many articles for our periodical.

Respectfully submitted

M. L. Natterer, Editor

REPORT OF THE BUSINESS MANAGER OF THE "CONCORDIA LUTHERAN"
June 1, 1960 to June 1, 1961

RECEIPTS

Subscriptions			
New	(13)	\$ 26.00	
Renewal	(73)	<u>154.00</u>	
Total	(86)		\$ 180.00
Back Copies			<u>6.20</u>
Total Receipts			\$ 186.20

EXPENDITURES

Postal Permit Fee		\$ 10.00	
Bulk Mailing Fee --- 1961		20.00	
Postage		57.91	
Receipts, June, July, 1960 (Mailed to Conference)		<u>36.70</u>	
Total Expenditures			<u>\$ 124.61</u>

BALANCE ON HAND --- June 1, 1961 \$ 61.59

(Check for Balance, June 1, 1961, mailed to
Rev. E. L. Mehlberg, President
CONCORDIA LUTHERAN CONFERENCE)

Walter F. Fischer
BUSINESS MANAGER

MEMORIALS PRESENTED TO THE CONVENTION

M E M O R I A L

Whereas, The postal permits are issued for a calendar year; and
Whereas, Postal permits are practical when used for an entire year; and
Whereas, A postal permit is not transferable, but may be used only in
the post office from which it is issued; therefore be it --

1. Resolved, That the tenure of office of the Editorial Committee of the CONCORDIA LUTHERAN be for one calendar year, to comply with postal permits.
2. Resolved, That this resolution become effective with the next Editorial Committee.

Respectfully submitted,

Donald Chamberlain, Secretary
Walter F. Fischer, Chairman
M. L. Natterer, Pastor
St. John's Lutheran Church
Lebanon, Oregon

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

Annual Financial Summary: June, 1960, through May, 1961

	SEMINARY FUND	GENERAL FUND	EQUALIZATION FUND	TOTAL
Cash on hand, June 1, 1960	\$ 578.80	\$ 741.53	\$ 0.00	\$ 1320.33
RECEIPTS FOR THE YEAR:				
Christ, Milwaukee	10.00	120.00	16.37	146.37
Peace, Tinley Park	373.00	262.04	30.25	665.29
St. John's, Lebanon	340.00	123.82	15.00	478.82
St. Luke's, Seattle	369.35	395.94	25.00	790.29
St. Paul's Empire	570.05	307.13	44.30	921.48
St. Stephen's, Wilmot	1260.00	906.50	55.68	2222.18
Trinity, Clark	500.00	601.48		1101.48
Trinity, Sigourney-Muscatine	54.32	1.97		56.29
"Concordia Lutheran"		106.29		106.29
Memorial bequests	86.00			86.00
Convention offering		41.91		41.91
Interest	34.69			34.69
Total receipts	3597.41	2867.08	186.60	6651.09
Paid on loan	150.00			150.00
Total cash available	\$ 4326.21	\$ 3608.61	\$ 186.60	\$ 8121.42
EXPENDITURES FOR THE YEAR:				
Missions: Sigourney-Muscatine		1200.00		
Instructor's salary	3600.00			
"Concordia Lutheran" printing		1080.00		
"Concordia Lutheran" mailing		14.91		
Traveling		336.71		
Telephone		21.06		
$\frac{1}{2}$ Convention expense		122.66		
Seminary library	168.17			
Mimeo of Proceedings		168.96		
Duplicator repairs		21.50		
Periodical subscriptions		34.00		
Equalization disbursement			186.60	
Miscellaneous		67.97		
Total expenditures	3768.17	3067.77	186.60	7022.54
Balance on hand, May 31, 1961	\$ 558.04	\$ 540.84	\$ 0.00	1098.88
Balance owing on loan to Christ, Milwaukee:			\$ 850.00	

Elfred P. Bloedel, Treasurer
Milwaukee, Wisconsin

REPORT OF THE AUDITING COMMITTEE

We have examined the financial books of our treasury, comparing entries with vouchers, receipts and memos, as well as with the monthly reports, and have verified its ending balance with bank statements. To the best of our knowledge, we find these books correct and in good order.

June 26, 1961.

Walter Knobloch
Elmer Frerichs

1961 BUDGET PROPOSAL

<u>Purpose</u>	<u>Amount</u>
Missions	\$ 1200.00
"Concordia Lutheran"	900.00
Sunday School material	30.00
1961 Proceedings	50.00
Professor's salary	3600.00
Traveling expenses	500.00
Seminary supplies	50.00
Contingencies	300.00
Miscellaneous	145.00
	<hr/>
Total budget . .	\$ 6775.00

R E P O R T O F T H E R E S O L U T I O N S C O M M I T T E E

1. WHEREAS this year is the 150th Anniversary of the birth of that greatest of all early American theologians, the founder and champion of truly orthodox Lutheranism in this country, the venerable C.F.W. Walther; and
 WHEREAS he was God's gift to the Church at a time when rationalism was threatening to extinguish the light of the Gospel everywhere; and
 WHEREAS under his consecrated leadership the Missouri Synod (and later on the Synodical Conference) was founded on the solid foundation of God's pure Word and the Lutheran Confessions:
 BE IT THEREFORE RESOLVED, that our Convention take recognition of this important event and express thanksgiving to God in grateful memory of the sainted Doctor and of our sincere dedication to the Christian principles we have so richly inherited through Walther's sound theology; and
 BE IT FURTHER RESOLVED, that we beseech the Lord graciously to grant us steadfastness of faith in this our generation of theological confusion and indifference, calling upon Him not to forsake us in our present great spiritual distress here in America and everywhere, that He graciously send us leadership, according to the many promises of His Word, which like that of Luther, Walther, Pieper, and Hoenecke will help us faithfully to walk in the old tried and tested paths of truly orthodox Christianity according to the Word of God as it is infallibly revealed by inspiration of the Holy Ghost in the Old and New Testament Scriptures, humbly and gratefully acknowledged by our Conference to be the only authoritative standard of doctrine and life.

2. WHEREAS St. Luke's Lutheran Church, Seattle, Washington, due to its small membership is unable to support its pastor who must therefore work at a full time secular job, and
 WHEREAS this necessity of full time secular employment deprives this congregation and the Conference of this pastor's time and talents to such an extent as to seriously hinder the work of the Lord, therefore
 BE IT RESOLVED that the President be authorized to conduct a referendum of the congregations in our membership to determine their willingness and ability to provide a subsidy to fill this urgent need.

3. WHEREAS St. Stephen's Lutheran Church, Wilmot, South Dakota has so graciously received the delegates and visitors of the Concordia Lutheran Conference 1961 Convention into their homes, and
- WHEREAS the Convention was bounteously supplied with food for the body and especially spiritual blessings through the worship services including the celebration of Holy Communion under the auspices of the congregation, therefore
- BE IT RESOLVED that the Concordia Lutheran Conference in convention assembled express its heartfelt thanks to the host pastor and congregation for their unstinting hospitality as evidences of Christian faith and love of the brethren.
4. WHEREAS new officers, both pastors and laymen, were placed in new positions and the personnel of some committees was changed, therefore
- BE IT RESOLVED to thank all officers and committees who served our Conference during the past year.

Respectfully submitted,

Rev. P. R. Bloedel, chairman

Mr. Julius Schmitt

Mr. Alvin Greiner

MINUTES OF THE ELEVENTH ANNUAL CONVENTION

Concordia Lutheran Conference

Held at St. Stephen's Lutheran Church
Wilmot, S. Dak. June 24-26, 1961

The Eleventh Annual Convention of the Concordia Lutheran Conference began on Saturday, June 24, 1961, at 9:30 a.m. with a divine service in which Pres. Mehlberg preached on Acts 2: 42-47. The host pastor served as liturgist. The offering was received for the General Fund of the Conference treasury.

After the noon hour the first session began at 1:30 p.m. with a devotion led by Pres. Mehlberg. Following this the President made the request that because of unusual circumstances in the Conference the presentation of the Agenda be placed after the appointment of the Committee to review the President's Annual Report. The motion was carried to grant the request of our President regarding this revision of the Agenda. Pastor Hallstein asked that his objection to this be recorded.

The Credentials Committee, Pastor Schaefer reporting, presented its report which showed that pastors and lay delegates were present from the following member-congregations: Christ, Milwaukee; Peace, Tinley Park; Trinity, Sigourney-Muscatine; St. Luke's, Seattle; and St. Stephen's, Wilmot, S. D. The following member-congregation was represented by one lay delegate only: St. John's, Lebanon. There were no delegates from St. Paul's, Empire. The following congregation in fellowship with the C. L. C. was represented by pastor and several representatives: Trinity, Clark, S. D. The motion was carried that these pastors and lay delegates of member-congregations be officially seated at this convention.

Pres. Mehlberg then read his Annual Report.

The motion was carried that the President's Annual Report be placed in the hands of the Review Committee which is to report back to this convention and that in the meantime this convention consider as its first item of business the special recommendations of the President's report concerning the memorial of Trinity Congregation, Clark, and the matter of suspension.

Pastor Bloedel, Mr. Martin Luedtke, and Mr. Robert Steinke, Sr. were appointed as a committee to review the President's report.

A brief recess followed.

Consideration was then given to the recommendation of the President regarding the memorial sent to him by Trinity Church, Clark, S. D. The recommendation reads as follows: "In view of the fact that this congregation and its pastor have not followed the procedure outlined in our Constitution, Article VI, 1-3, in seeking the Christian settlement of its grievance, though repeatedly urged to do so by your President and also by the Board of Directors in its April 4-5, 1961, meeting, this Memorial does not properly belong before this Convention. In order that the matter of Trinity Congregation and its pastor may receive proper Conference consideration, I recommend that this Convention request Trinity Congregation and its pastor to follow the Christian order, mutually agreed upon by us all, as outlined in our Constitution."

Art. VI, 1-3 of the Constitution was then read and the Christian order which the Conference members and such as are in fellowship have pledged themselves to follow was pointed out.

After much discussion on this matter the motion was unanimously carried that the Convention recommend that the two congregations involved (Trinity, Clark, and Christ, Milwaukee) meet by themselves to discuss the matter between them and to come to a God-pleasing solution on the basis of Scripture. In the event no agreement is reached, the Conference directs them to follow the various channels enumerated in Art. VI, sec. 3 of the Constitution.

Pastor Hallstein asked that the following statement be recorded in these minutes: "I protest this motion because it would force me to do something that is impossible for me to do in the light of the memorial addressed to this convention by the

Clark congregation."

Consideration was next given to the recommendation of the President on the matter of suspension. It read as follows: "Since Trinity Congregation and its pastor, in seeking the settlement of its grievance, persistently refused, right from the beginning, to follow the Christian procedures required in our Constitution, Article VI, 1-3; since it has thus far refused to cooperate with the President and Board in seeking the settlement of the problems at issue; Since it has involved itself in a number of other serious offenses, meanwhile; and since it is still upholding these violations of the bonds which form the very basis of our fellowship as set forth in our Constitution, Article IV, therefore I solemnly recommend to this Convention that after it has considered the matter sufficiently, it suspend Trinity Congregation and its pastor in their fellowship relations with our Conference, and that such suspension remain in effect until the following three conditions, under God, have been fulfilled: 1) that Trinity Congregation and its pastor in a brotherly spirit cooperate with our Conference in the Christian procedures outlined in our Constitution, submitting themselves to the scriptural principles and objectives on which our Constitution is based; 2) that it give evidence of this Christian spirit by indicating its willingness to cooperate with the Board in its Christian efforts to bring this controversy to a God-pleasing conclusion by following, initially, the proposals set forth by the Board in its meeting of April 4-5, 1961; and 3) that Trinity and its pastor, under God's blessings, again have reached full unity of faith with our Conference - which may God graciously grant!" Discussion followed.

Adjournment at 5:40 p.m.

SUNDAY MORNING - JUNE 25, 1961

In the convention communion service at 10 a.m. Pastor Paul Bloedel of Seattle, Washington preached the sermon on 1 Peter 5:5. The host pastor served as liturgist. The offering in this service was divided between the Seminary Fund of the Conference and the local congregation.

SUNDAY AFTERNOON SESSION - 25, 1961

This session began at 1:45 p.m. with the singing of hymn 403 and the reading of Ps. 91 and a prayer by Pastor J. E. Shufelt.

The minutes of the Saturday session were read and adopted.

Discussion continued on the President's recommendation regarding the matter of suspension. At this point Pres. Mehlberg made the following statement: "If Pastor Hallstein will give indication here that he holds himself to be in fellowship with me and as a brother will endeavor to cooperate in the carrying out of the resolution of the Conference, I would be happy and glad to withdraw my request for his and his congregation's suspension."

Pastor Hallstein stated that he would need time to answer this. The motion was carried to grant a recess to give Pastor Hallstein reasonable time, if possible, approximately one-half hour, to consider the statement of the President and to bring an answer to the convention. Recess followed at 2:45 p.m.

At 3:40 p.m. the convention resumed.

Pastor Hallstein gave the following answer to the statement of the President: "If the President will agree to an objective study of the essay entitled 'An Exegetical Treatment and Defense of our Use of the Luke passage 14: 28-32,' I will leave the result of that study, made at this convention and based alone on God's Word, determine the question of fellowship raised in the President's statement."

Expressions from the floor indicated that this was not an answer to the statement of the President and not in harmony with the resolution passed earlier by this convention.

In connection with the question of fellowship between Pastor Hallstein and the President, Romans 16: 17-18 and 2 Thess. 3: 14-15 were referred to and also explained.

Pres. Mehlberg also declared that he considered his statement unanswered by

Pastor Hallstein. The motion was then carried that we concur in the response of the President in obedience to Scripture (1Cor. 14: 40): "In view of the fact that Pastor Hallstein has not answered my request, but offered a counter-proposal which opposes a resolution already adopted by this convention (see bottom of page 1 and top of page 2), it therefore cannot be considered as an answer, and that therefore we proceed with the next order of business."

Pastor Hallstein asked that his objection be noted.

The motion was then carried that out of consideration for the delegate who stated that he was not ready to vote on this question at the time it was presented, the matter be voted on again by means of a standing vote.

The standing vote showed 14 in favor, 3 opposed.

The recommendation on the matter of suspension was read again. (See page 2, top) It was felt that since our Constitution does not use the word "suspension," but speaks of "expulsion," this wording ought to be used in the recommendation of the President. The motion was then made and seconded that we concur with the President's recommendation using the word "expulsion" in accordance with the wording of the Constitution and in view of the adherence of Pastor Hallstein to his break in fellowship with the President.

The motion to adjourn this session till 7 p.m. was carried.

The supper hour followed.

SUNDAY EVENING SESSION - JUNE 25, 1961

The session began at 7:10 p.m.

Discussion was resumed on the motion to concur with the President's recommendation, using the word "expulsion" instead of "suspension." In this connection it was pointed out that only member-congregations and advisory members may be expelled from the Conference, where as Trinity, Clark, is a congregation in fellowship with our Conference but not a member.

At this point a substitute recommendation was offered by the President, one portion dealing with Pastor Hallstein as a member of the Conference, the other, with the fellowship relations of Trinity, Clark. It reads as follows: "Since Pastor E. C. Hallstein, in seeking the settlement of his grievance, persistently refused to follow the Christian procedures required in our Constitution, Article VI, 1-3; since he has thus far refused to cooperate with the President and Board in seeking the settlement of the problems at issue; and since he is still upholding these violations of the bonds which form the very basis of our fellowship as set forth in our Constitution, Art. IV, therefore I solemnly recommend to this Convention that after it has considered the matter sufficiently, it expell Pastor E. C. Hallstein from the Conference and that such expulsion remain in effect until the following three conditions, under God, have been fulfilled: 1) that he in a brotherly spirit cooperate with our Conference in the Christian procedures outlined in our Constitution, submitting himself to the scriptural principles and objectives on which our Constitution is based; 2) that he give evidence of this Christian spirit by indicating his willingness to bring this controversy to a God-pleasing conclusion by cooperating with the Conference in carrying out the resolution adopted at this convention; and 3) that he, under God's blessings, again has reached full unity of faith with our Conference - which may God graciously grant! And that we recognize that Trinity, Clark, itself has broken fellowship with our Conference for the same reasons and that the afore-mentioned action be authorized to be carried out by the President of the Conference unless he has been officially notified by the congregation within 90 days from the close of this convention that Trinity, Clark, does not share the unscriptural and disorderly position of its pastor."

This substitute recommendation was moved and seconded. Pastor Hallstein stated that he would like to present his objections in order to defend himself over against the proposed expulsion. The convention agreed to give him still another opportunity to show if possible, that he did follow the Christian, orderly procedure of our Constitution under the Word of God.

Then the motion was carried to adjourn till 9 a.m. tomorrow and to table the previous motion until that time.

Adjournment followed at 10:10 p.m. with the Lord's Prayer and the Benediction.

MONDAY MORNING SESSION - JUNE 26, 1961

This session began at 9:20 a.m. with the singing of hymns 544 and 424 and the reading of Phil. 3: 12-21 and Ps. 102 and a prayer by Pastor Paul Bloedel.

After this devotion Pastor Bloedel took the floor and spoke as follows: "In all brotherliness and out of deep love and concern for Pastor Hallstein as well as the other in this convention, I move the question tabled last evening, prefacing with these words: since the Conference two days ago has gone on record to uphold a truly Scriptural and therefore God-pleasing principle, and since that Scripture (1Cor. 14: 40) has been brought before Pastor Hallstein for not less than five times on the convention floor, and since Pastor Hallstein has repeatedly and before us all rejected both this plain Scripture text as well as our unanimous resolution based on this Scripture text, and since we in all brotherliness have by-passed our agenda entirely and have given two full days for consideration of just this matter, we must now move the question lest we tempt the Lord further and bring ourselves into the condemnation of Satan by hearing this man, who has chosen in this instance to become a tool of the devil, and defy the almighty God and defend his procedure, when he himself has publicly declared during the course of two full days that he does NOT accept the Scriptural principle upon which such brotherly procedure should be based."

In this connection 1 Peter 4:11 was emphasized, namely, that when we speak in the church, it must be in accordance with God's Word, which does not allow one to rise and defend error.

Pastor Hallstein asked that the following statement be recorded: "I hold that I have not been given an opportunity at this convention to show that I have not violated either the Scriptural procedures as set forth in the Constitution or the Word of God, 1 Cor. 14:40."

The request was now made for a standing vote on the tabled motion.

The standing vote showed 14 delegates in favor of the motion, 3 delegates opposed. Those in favor: delegates of Christ, Milwaukee; Peace, Tinley Park; St. Luke's, Seattle; St. John's, Lebanon; and St. Stephen's, Wilmot. Those opposed: delegates of Sigourney-Muscatine.

Recess followed.

Pres. Mehlberg then stated that since Pastor Hallstein and others of his congregation have chosen to remain and listen to further convention business, the Holy Ghost may well work through the Word and bear fruit unto eternal life. However, the seriousness of the situation prompted the President to request that they make no propaganda here either by day or by night.

The President then offered a proposal which read as follows: "Since the pastor and two delegates from Trinity, Sigourney-Muscatine, have voted in the negative on the resolution of expulsion and break in fellowship on the part of Trinity, Clark, contrary to God's Word, 1 Cor. 1:10, we recognize that these individuals have thereby also broker fellowship with our Conference; it is now incumbent on Trinity Congregation, Sigourney-Muscatine, to inform the President and the Board of Directors, without delay, whether or not it concur in the negative vote of its delegates. Should Trinity, Sigourney-Muscatine find itself in disagreement with the official position of our Conference and should it desire still to continue with us in fellowship and membership, it would also be incumbent on that congregation to bring its grievance to our attention in accordance with the regular order of our Constitution, Art. VI." The motion was carried unanimously to adopt this.

The agenda was then presented and discussed. Various reports and business matters were checked to be heard and acted upon. The motion was carried to consider the

items checked on the agenda.

The noon hour followed.

MONDAY AFTERNOON SESSION - JUNE 26, 1961

This session began at 1:45 p.m. with the singing of hymn 262 and the reading of Ps. 46 by Pastor Mensing together with the responsive reading of the Litany.

At this point the following information was presented to the convention by Mr. Ernst Steinke, not a delegate, but a member of Trinity, Sigourney-Muscatine: he stated that the pastor and lay delegates from this congregation abstained from voting on the resolution passed in the session of Saturday afternoon and declared unanimous, namely, that Trinity, Clark, and Christ, Milwaukee, meet by themselves to discuss and solve the matter between them in a God-pleasing manner on the basis of Scripture. This information was first given at this time and is therefore being recorded here.

Mr. Alfred Bloedel gave the summary report of the treasurer, covering the past fiscal year. The motion was carried to accept this report subject to audit.

The Nominating Committee now prepared ballots for the election.

The following were nominated for PRESIDENT: E. L. Mehlberg, H. D. Mensing, P. R. Bloedel, M. L. Natterer, and O. W. Schaefer. Elected: Pastor Mehlberg.

There was no report from the Committee on Theological Education, since there is no chairman at this time.

Pastor Mehlberg gave the report of the Seminary instructor. The motion was carried to accept the report.

With reference to the suggestion in the Seminary report that the congregation consider contributing to the financial needs of our Seminary student, who will receive instruction on an accelerated basis, but must work at a secular job to meet the needs of his family, the convention passed the following motion: that we urge our pastors and delegates to bring this matter to their congregations so that they might pray about it and if moved by the Holy Ghost, send a contribution directly to the student without involving the Conference treasury as such.

The following were nominated for VICE-PRESIDENT: O. W. Schaefer, M. L. Natterer, P. R. Bloedel, and H. D. Mensing. Elected: Pastor Natterer.

The following were nominated for SECRETARY: O. W. Schaefer and P. R. Bloedel. The motion was carried to cast a unanimous vote for Pastor Schaefer since he had all but one vote. Elected: Pastor Schaefer.

The following were nominated for TREASURER: Alfred Bloedel and Victor Bloedel. The motion was carried to cast a unanimous vote for Mr. E. Bloedel. Elected: Alfred Bloedel.

The following were nominated for BOARD MEMBER-AT-LARGE: Martin Luedtke, W. Knobloch, E. Frerichs, V. Bloedel, A. Greiner, and H. Reil. Elected: V. Bloedel.

The following slates were presented for the EDITORIAL COMMITTEE:

Slate I	Slate II
Rev. M. Natterer	Rev. O. W. Schaefer
Rev. P. Bloedel	Rev. E. L. Mehlberg
Mr. W. Fischer	Mr. C. Palmquist

The motion was carried to reject the request of Pastor Natterer not to be considered for election to this Committee.

Two additional slates were proposed from the floor:

Slate III	Slate IV
Rev. O. W. Schaefer	Rev. P. Bloedel
Rev. H. D. Mensing	Rev. M. Natterer
Mr. C. Palmquist	Mr. W. Fischer

Elected after two ballots: Slate IV.

The following slates were presented for the COMMITTEE ON THEOL. EDUCATION:

Slate I Rev. O. W. Schaefer Rev. P. Bloedel Mr. E. Frerichs Mr. V. Bloedel	Slate II Rev. M. Natterer Rev. O. W. Schaefer Mr. T. Fischer, Sr. Mr. M. Luedtke
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A third slate was nominated from the floor:

Slate III Rev. H. D. Mensing Rev. O. W. Schaefer Mr. E. Frerichs Mr. V. Bloedel	Elected after two ballots: Slate III
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Mr. E. Bloedel presented the report of the Committee for Sunday School material. He spoke on the make-up and availability of lower grade leaflets which would be ready for use by September of this year. He also pointed out that through the efforts of St. Luke's congregation in Seattle we might be able to provide two-page home study work sheets for all grades. All of this material would very likely be mimeographed. After discussion the motion was carried that we begin a Sunday School materials fund of \$30.00 to supply the following materials: lower grade leaflets, upper grade memory sheets, and a two page work-sheet for all grades, and that we request those congregations using these materials to make a freewill offering to this fund.

The following slates were presented for the COMMITTEE ON MISSIONS:

Slate I Rev. M. Natterer Mr. T. E. Fischer Mr. Don Hobbs	Slate II Rev. O. W. Schaefer Mr. J. Schmitt Mr. Henry Reil
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Elected: Slate II.

The following were nominated for LAY MEMBER on the COMMITTEE ON LUTHERAN UNION: V. Bloedel, W. Knobloch, K. Ahlmann, P. Luedtke, C. Palmquist, and A. Greiner. After three ballots Mr. K. Ahlmann of Milwaukee was elected.

The motion was carried to accept the report of the Committee for Sunday School materials.

There was no report from the Committee on Missions. However, the motion was carried that the Conference continue to subsidize the Sigourney-Muscatine congregation at \$100 per month for the next twelve months, provided it clearly indicates, in view of what transpired at this convention, that it is continuing in fellowship and membership with our Conference.

The motion was carried to make all the elections unanimous.

The Nominating Committee was thanked for its efficient work at this convention.

Thereupon Pastor Mehlberg expressed his feelings at being re-elected President of the Conference. He said: "Under God I shall endeavor to carry out my duties to the best of my ability faithfully as God grants grace, and I assure you that I consider it a privilege to spend and be spent in the work delegated to me. I request sincerely that you remember me in your daily prayers. I welcome constructive criticism and evangelical admonition. The Lord preserve me from being tyrannical! May He ever keep me conscious of my blessed privileges and obligations as His servant!"

The motion was carried to continue after the supper hour.

MONDAY EVENING SESSION - JUNE 26, 1961

A brief written report of the Committee on Lutheran Union was given at this time. The motion was carried to accept the report. The motion was further carried to forward the files of the former chairman of the C.L.U. to the new chairman and to encourage this Committee to be very active in its work in our Conference.

The report of the Auditing Committee was given. It found the records of the

treasurer in good order. The motion was carried to accept this report.

The written report of the Editorial Committee was then read. The motion was carried to accept this report and in keeping with the suggestion of the editor, we encourage the business manager to urge our congregations to subscribe to and read our periodical. The motion was also carried that we give the new editor the prerogative, when necessary because of time limitations, availability of material, and Conference finances, to publish a 12-page issue instead of 16 pages. The motion was further carried that we approve the action of the Board in granting our pastors complimentary subscriptions of the C.L. The written report of the business manager was given. The motion was carried to accept this report.

The Committee on Resolutions presented five resolutions at this time. (They are given in detail on another page of the Proceedings.) The first resolution concerned the memorial submitted by St. John's Lutheran Church, Lebanon, Oregon, which proposed that the tenure of office of the Editorial Committee of the C.L. be for one calendar year to comply with postal permits and that this become effective with the next Editorial Committee. Upon recommendation by the Resolutions Committee the motion was made and seconded to adopt this memorial, but the motion was lost. The convention appreciated the concern of this congregation to be as economical as possible in the purchase of postal permits, but felt that it would not be in keeping with good order that the Editorial Committee be elected in June, but not take office until January.

The second resolution expressed thanks to the host congregation for its hospitality during the convention. This was adopted.

The third resolution thanked all officers and committees that served the Conference during the past year. This was adopted.

The fourth resolution recommended that the President be authorized to conduct a referendum of the congregations in our membership to determine their willingness and ability to provide a subsidy for St. Luke's Congregation, Seattle. Considerable discussion followed. Then the motion to adopt this resolution was lost. The motion was carried that in view of the discussion which pointed out that in this matter we were not following the proper procedure of our Constitution (Art. IX, C, 3), therefore we request that the President delete that portion of his Annual Report concerning the subsidy for St. Luke's Congregation and that we take this opportunity to remind all congregations needing financial assistance to follow the regular channels for this purpose.

The motion was carried that we regretfully take note of the fact that the Committee on Missions did not submit a report to this convention and remind it that such oversight or neglect must not be repeated.

The fifth resolution was a statement taking note of the 150th anniversary of the birth of Dr. C.F.W. Walther, founder and champion of truly orthodox Lutheranism in this country. This was adopted.

The motion was carried to thank the Resolutions Committee for its fine work.

Pastor Mensing presented the report of the Budget Committee:

Missions	\$1200
C.L. printing	900
S.S. material	30
1961 Proceedings . . .	50
Prof. salary	3600
Traveling expenses . .	500
Seminary supplies . .	50
Contingencies	300
Miscellaneous	145
	<u>\$6775</u>

The convention was again reminded, in connection with the first item of the budget, that of Missions, that we had no report of the Committee on Missions. It was pointed out, however, that Pastor Shufelt had indicated to the Board, in session at this convention, that his congregation had made a request of the mission committee to

continue its subsidy. It was further pointed out to the convention that in our previous resolution regarding the subsidy for Trinity, Sigourney-Muscatine (see top of page 7), we had through an oversight in our desire to be charitable not considered our reasonable ability as well as our willingness to carry out this obligation. The motion was therefore carried to re-open that matter of subsidy.

Discussion followed. Then the motion was carried that after carefully considering our reasonable ability and willingness in the matter, as well as the uncertainty of the situation facing us, we resolve to continue to subsidize Trinity Congregation, Sigourney-Muscatine, at \$100 per month for the next twelve months, provided it clearly indicates, within 90 days, in view of what transpired at this convention, that it is continuing in fellowship and membership with our Conference.

The motion was carried to adopt the budget of \$6,775 for the next fiscal year.

The motion was carried to raise the rate of payment for those traveling by car in the interest of official Conference business to 5¢ per mile.

The motion was carried to re-commit the proposed Amendment and By-laws to the Constitution to the Board of Directors for further study and presentation to the next convention.

The Committee to review the President's Annual Report then gave its report. It found the report, as corrected by the Conference in convention assembled, to be factual, edifying, and instructive. It also expressed thanks to God for giving our President health and the ability faithfully to carry out his work and also extended gratitude to our President for all that he has done, by the grace of God, on behalf of our Conference. This report was adopted.

The report of the Committee on Registration and Excuses showed that 6 pastors, 9 lay delegates, and about 75 visitors were in attendance. It recommended that the following be excused full-time for valid reasons: the pastor and one lay delegate from Lebanon; two lay delegates from Empire; one lay delegate from Seattle; and one lay delegate from Tinley Park. The motion was carried to accept this report.

The motion was carried to refer the time and place of the 1962 convention to the Board of Directors with the earnest request that this decision be made, if possible, four months in advance.

Although our agenda calls for the reading of the minutes at this time, yet because of strenuous circumstances under which we have been laboring and because of the late hour (11:30 p.m.), the motion was carried to dispense with the reading of these minutes.

With all the business items attended to, the 1961 convention came to a close with the singing of hymn 53 and the reading of Ps. 100 and a prayer by President Mehlberg.

Adjournment followed at 11:45 p.m.

Respectfully submitted,

O. W. Schaefer, Secretary

SOLI DEO GLORIA