

C O N T E N T S

	Page
Register of Attendance - Pastors and Lay Delegates	1
Sermon at the Opening Service	2
Sermon at the Sunday Service	7
Presidential Report	10
Report of the Committee to Review the President's Report	12
Essay: The Doctrine of Church Government	13
Report of the Press Committee	27
Report of the Committee on Theological Education	27
Report of the Seminary Instructor	28
Report of the Committee on Missions	30
Report of the Committee on Sunday School Materials	34
Report of the Committee on Lutheran Union	35
Report of the Editorial Committee	37
Tract Program for the Concordia Lutheran Conference	38
Report of the Treasurer	40
Report of the Auditing Committee	40
Report of the Business Manager of the Concordia Lutheran	41
Report of the Auditing Committee	41
1963 Budget Proposal	41
Proposed By-law considered by the Convention	42
Memorials considered by the Convention	42
Report of the Committee on Registration and Excuses	43
Report of the Committee on Resolutions	44
Minutes of the Thirteenth Annual Convention	47

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REGISTER OF ATTENDANCEPASTORAL

Bloedel, P. R.

Cordes, A. J.

Mehlberg, E. L.

Mensing, H. D.

Natterer, M. L.

Schaefer, O. W.

REGISTER OF LAY DELEGATES

<u>Congregation</u>	<u>Delegates</u>
Peace Lutheran Church Tinley Park, Illinois	David T. Mensing John Mensing
Christ Lutheran Church Milwaukee, Wisconsin	Elfred Bloedel delegate excused
St. Stephen's Lutheran Church Wilmot, South Dakota	delegates excused
St. Luke's Lutheran Church Seattle, Washington	Martin R. Luedtke Paul F. Luedtke
St. John's Lutheran Church Lebanon, Oregon	William Peters Ben Hinman
St. Paul's Lutheran Church Empire, Oregon	John Dirksen Teddy Fischer

VISITORS IN ATTENDANCE: 31

By the Rev. H. David Mensing  
Tinley Park, Illinois

1 Peter 1:13-19: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."

In Christ Jesus, our Lord and Savior, dear brethren, in particular the pastoral and lay delegates of this Convention:

The Word of God just read as our text was written expressly for Christians. The first verses of this Epistle clearly show that, and the very words of our text also show it, for they say: "Ye know that ye were redeemed." The Apostle is here reminding us Christians of what a wonderful, tremendous blessing has resulted to us because of our Savior's redemptive work, His holy, obedient life and His innocent, vicarious suffering and death. He is here reminding us of who we are, namely, the precious, redeemed children of God.

Why does the Apostle of the Lord remind us Christians of this fact,--those who know it already. And why is this reminder brought to your attention today, dear brethren in Christ? Do you not already know that you have been redeemed? Indeed most of us have already known this from our youth. This, we know, is the very foundation of our Christian faith and life. This is our great comfort, our peace and relief from an accusing conscience, our joy in sorrow, our strength and stay in life, our victory in death. And yet, in the stresses and temptations of life, we are tempted to let this comfort and assurance at times become very dim. In the midst of sorrow and affliction the devil would like to make us doubt whether we are really the dearly redeemed children of God. In a fast moving and very wicked world, Satan, the world, and our flesh try their utmost to make us go along with the crowd and to live and act as though it would appear that we are really not the children of our Father which is in heaven.

And so it is not at all useless repetition that we Christians should hear the Gospel of our redemption in Christ Jesus preached to us week after week and time after time throughout the years of our life. And it is not useless repetition but most important to us that we are reminded once more today, as we begin our thirteenth annual Convention:

Ye Know that ye were Redeemed:

I.

What we are to know and think on and have impressed indelibly upon our hearts and souls is, first of all, from what we have been redeemed. When we ask: "What from?" the Apostle answers: "From your vain conversation received by tradition from your fathers."

What we have received by tradition from our fathers, that is, by a constant handing down from generation to generation, from Adam to this present day, is sin. As surely as we have received our flesh and blood by tradition from our fathers, so

What we have received by tradition from our fathers, that is, by a 3. constant handing down from generation to generation, from Adam to this present day, is sin. As surely as we have received our flesh and blood by tradition from our fathers, so surely have we also inherited from them a corrupt, sinful nature: Not only does this inherited sin make us guilty before God as we are shown in Romans, chapter 5, but it has also inclined us only to all that is evil, so that throughout our lifetime we have heaped up one sin upon another to our condemnation and everlasting destruction.

Many people also in our day laugh and sneer at sin. They say: "What is sin?" They regard sin as something quite vague and harmless, as something that is only regarded as wrong in the opinion of some people. But sin, the Bible tells us, is the transgression of God's law in thoughts, desires, words, and deeds. It is whatever we do that God forbids. And may we Christians be especially reminded of this concerning our work and service for the Lord, sin is also whatever we neglect to do or leave undone that God requires us to do. "To him that knoweth to do good and doeth it not, to him it is sin." And that is not yet all. Sin separates a man from God. "Your iniquities have separated between you and your God," cries the Prophet Isaiah. Sin calls down upon men God's wrath. Sin merits and is sure to bring at last eternal, unspeakable torment and punishment in hell. To those who are found in sin at the Last Day the Lord will say: "depart from me, ye workers of iniquity, into the everlasting fire prepared for the devil and his angels!" When you know that, my friends and hearers, you can't think of sin but lightly, you just can't laugh it up your sleeve, as do the children of the world, no, not even your many sins of omission, your frequent neglect and laziness in serving the Lord your God. Oh, how terrible it would be for us not to know that we have been redeemed from sin! - to know that we, with all our sins, would have to hear those awful words pronounced to us when we die, or when Jesus comes again, and when we have to stand before the throne of God.

But, on the other hand, how wonderful to know that we have been redeemed from sin, from its guilt, its punishment, and its bondage, to know that you have been bought free from sin, death, and the power of the devil by Christ, to be His own for time and eternity: That is what you are to have impressed indelibly upon your mind and heart and soul by this message of God in our text.

## II.

But how can you know assuredly that you have been redeemed? The answer of our text is: By knowing, by realizing, by believing the tremendous price that was paid for your redemption. The Lord tells us through His Apostle: "Ye know that ye were redeemed...not with corruptible things, as silver and gold..., but with the precious blood of Christ, as of a lamb without blemish and without spot."

Men, especially in our day, put much confidence in men. They seek their honor and approval, their compliments; and men put their trust in men. Many of our fellow-countrymen today actually believe that our salvation as a nation depends merely upon the man-power and armament, the bombs and the missiles, that we may have amassed by the time a third great world conflict strikes us. Many in the churches of our day are putting their confidence in the clergy, the great professors and doctors, the "high and mighty" officials of church bodies, instead of alone in Christ and His Word of Truth. All the children of men, with the exception only of the true Christians, put their trust for eternal salvation in their own human works of righteousness. And almost the whole world today, save only the Christians, - and this is also their temptation - puts its trust in money, in silver and gold. The almighty dollar, we all well know, is without a doubt the god of this world.

Yet, when it concerns our sins and our redemption from sin, what good is the power of men? The Word of God tells us: "None of them can by any means redeem his brother, nor give to God a ransom for him: for the redemption of their soul is

precious." And what good would money do you, even all the accumulated treasure 4.  
of this world? The Lord Jesus answers this question? "what shall it profit a  
man, if he should gain the whole world, and lose his own soul?"

There is only one thing that could ever have been a sufficient price to satisfy the just and holy God of heaven who was offended and angered by the sins of men, only one thing that was such a precious price that even the devil himself would have to give in and relinquish his claim upon us. And that one thing was the blood of Christ shed for the sins of mankind, not for ours only, but also for the sins of the whole world. It was precious blood because, as the Apostle assures us, it was the blood of Christ, as of a lamb without blemish and without spot. It was the blood of God's holy Son, which far surpasses the power of all the gold and silver, all the jewels of the Orient, all the diamonds of Kimberley, all the might and power of men, and all the other corruptible things of this world which at last will vanish like a vapor. "The blood of Jesus Christ, God's Son, cleanseth us from all sin." Know therefore, through the blood of Jesus, that you are indeed the redeemed children of God.

### III.

This wonderful, blessed fact of our redemption, dear brethren, we are to know. We are to know it with our head, but not only with our intelligence. We are to know it also with our heart and mind and soul. That is, we are to trust it with childlike confidence, since it is by such faith in Jesus and His precious blood that we lay hold upon what He here promises us. We are to know this, furthermore, for two purposes: First of all for our comfort.

Know, therefore, and trust with all your heart, that you have been redeemed, bought back again by the blood of Jesus from sin, death, and from the power of the devil. Take that with you into your whole life as your comfort and relief from the sins that lie heavy on you. Take it with you into your daily life as your assurance that you no longer belong to the devil but are Christ's own for time and eternity. Take it along with you when the experiences of your life would tell you just the opposite, namely that you must not be God's dear child, that He must not be your dear Father in heaven to let you suffer and endure the things He does. Take it with you that you are God's own redeemed child, and trust in it because it is both revealed to you here in the unerring word of your God and sealed with the precious blood of Jesus, as of a lamb without blemish and without spot. And finally, take this wondrous comfort along with you into the very hour of your death so that, when the pains of death would seem to overwhelm you, and though Satan himself should appear before you to claim you in that final hour, you may boldly and joyfully confront even that last terrible enemy with this most perfect assurance: "I know that I have been redeemed!" "Fear not," your dear Saviour tells you for your comfort and joy, "I have redeemed thee, I have called thee by thy name; thou art mine."

Yet, let no one think that such confident, saving faith is a mere knowledge of the intellect, a faith of the head only, a dead faith, a faith that brings forth no fruit in the Christian's life while he is still on earth. No, as already before intimated, such saving faith in Jesus and His precious blood is much rather a living thing, that brings forth his fruit in his season, that brings forth the fruit of Christian good works. For, "Faith without works is dead," writes the Apostle James. "Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works."

James is not the only holy writer who speaks this way in Scripture. For we see from the very words of our text that the Apostle Peter likewise uses the knowledge of our redemption in Christ not only for our comfort, but also as a spur, to give us Christians a "kick" as it were, to spur us on, to motivate us, to compel us by the love of Christ to serve with gladness and with holiness all the days of our

life that Lord and Savior who died for us and rose again. In our text he not only says, "Ye know that ye were redeemed," but "Forasmuch as ye know," which is indeed a good translation from the word and grammar of the original Greek text. For this word and expression, in its context, means simply in our modern tongue and understanding, "since," or "because." Since and because what? Why, since and because you know that you were redeemed, therefore see what God here in our text expects of you as His redeemed children. He says in the very first verse of our text, "wherefore," (and that means the same as therefore), for this reason that you have been redeemed to be God's own, therefore "Gird up the loins of your mind," that is, take stock of your thoughts and be ready for action, as the ancients girded up the clothing about their loins when they prepared for real activity; "be sober," that is, be sensible, stop to think things through; "and hope to the end for the grace that is to be brought unto you at the very revelation of Jesus Christ; As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the father, who without respect of persons judgeth according to every man's work," (This does not militate against the clear statements of Scripture that we are justified before God by grace alone, through faith alone in Jesus Christ, without the works of the law; for, when Christ Jesus judges the quick and the dead, He must needs show men the works of the Christians, since no man is able to look into another person's heart and see his faith; He will have to show men our faith by our works;) therefore, the Apostle continues in our text, "pass the time of your sojourning here in fear; Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."

My dear brethren, do you note the relationship of the words here written? Because and since we have been redeemed by Christ the crucified, therefore God expects us to live unto Him who died for us and rose again. He expects us to live under Him in His kingdom, and serve Him.

Here there is first of all a negative requirement. As obedient children, we are not to fashion ourselves according to the former lusts in our ignorance. That is, we are not to live like the heathen who are ignorant of the fact that Christ redeemed them. We are to avoid all sins of commission. In other words, we are not to do those things, whether in thoughts, words, or deeds, which our God forbids in His holy law.

On the other hand, however, there is here in our text a positive requirement: As He which has called us is holy, just so we are to be holy in all manner of conversation, as God's Word requires of us when it says: "Be ye holy; for I am holy." The word conversation is here not limited to our way and form of speaking, as the word is used in our current English, but conversation in its older English usage, as well as in the Greek from which it is translated, signifies all-inclusively, our whole way and walk of life. It refers to all those things which we should be doing as Christians. We should not only be negative, avoiding evil things, but we should be positive in our Christian life, active Christians, doing all those good things which the Lord requires of us in His Word. And in all our Christian activity we should strive for nothing short of holiness, absolute perfection. Now, we know very well that we cannot attain holiness or perfection in our Christian, sanctified life. For, even all our righteousnesses, all our best deeds, are but as filthy rags in the holy eyes of God. Therefore we daily, yes constantly, need to take refuge in the wounds of our Savior for pardon and forgiveness. And yet, we are to strive onward toward the goal of absolute holiness. We are to get more and more away from that awful lie of Satan that anything is good enough in the church, and we are to get closer and closer to the truth of our God who tells us: "Be ye holy; for I am holy." We are to be like the eager boy, who, though he be ever so poor a marksman, tries and keeps trying again and again to hit the bull's-eye.

We will, as Christians, moreover, not rebel against this rigid require- 6.  
ment of our Lord but will more and more see into its reasonableness, the more we  
in turn realize that we are not our own; even as the Apostle Paul also reminds the  
Corinthian Christians in the first Epistle, sixth chapter, saying: "What? know ye not  
that...ye are not your own? For ye are bought with a price: therefore glorify God in  
your body, and in your spirit, which are God's." And if we are not our own, then  
surely all the things which we possess in this world are not our own, as it is writ-  
ten: "The earth is the Lord's, and the fulness thereof."

Therefore, my brethren, beloved of the Lord, may all our conversation, all  
our activity, both negative and positive, at this Convention, and then back home again  
in our congregations, our families, our daily work, and our recreation, may all these  
things be influenced, be guided, and be governed by this wondrous Gospel message of  
our salvation in Christ Jesus: "Ye know that ye were redeemed." Oh, how we ought to  
thrill with peace and joy and strength and courage and zeal to serve the Lord with  
gladness, inasmuch as we Christians are privileged to confess on the basis of this  
text before us these comforting and challenging words of Luther: "I believe that Jes-  
us Christ, true God, begotten of the Father from eternity, and also true man, born of  
the Virgin Mary, is my Lord, who has redeemed me, a lost and condemned creature, pur-  
chased and won me from all sins, from death, and from the power of the devil; not  
with gold or silver, but with His holy, precious blood and with His innocent suffer-  
ing and death, that I may be His own, and live under Him in His kingdom, and serve  
Him in everlasting righteousness, innocence, and blessedness, even as He is risen  
from the dead, lives and reigns to all eternity. This is most certainly true."

Amen.

## SERMON DELIVERED AT THE SUNDAY SERVICE

7.

By the Rev. O. W. Schaefer  
 Wilmot, South Dakota

1 John 4:1-10: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-christ, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent His onlybegotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

In Christ, our blessed Savior, dear friends:

In his daily walk of life the Christian meets all kinds of people and comes into contact with individuals of various types. One way of classifying them is this; there are those who make us unhappy and miserable, and there are those who uplift and cheer us. Each person should determine for himself in which group he is: either blessing and benefitting others, or being a detriment and a hindrance to them. Thus Paul spoke of some with tears, saying, "Many walk, that they are the enemies of the cross of Christ." Phil. 3:18. But of others he said, "I thank my God upon every remembrance of you!" Phil. 1:3. It ought to be self-evident among us that we would want to be a blessing to all whom we meet and with whom we live and come into contact. This is a laudable wish and a noble purpose, but how can it be accomplished? In our text God reveals how we may be of the greatest value to our fellowmen. Let us therefore consider this helpful instruction of the Lord as an answer to the question:

#### HOW CAN WE BE A JOY AND A BLESSING TO OTHERS?

First, by having and enjoying the blessings which God bestows on us in Christ Jesus. If we are to be a blessing to others, we must be blessed ourselves and have something to share. One who is miserable, complaining, pessimistic, and full of deceit and ill-will cannot be a blessing to others. Such radiate a harmful and destructive influence. John, the beloved disciple, warns against them in the first three verses of our text. Among the dangerous people in the world none is more destructive to the soul than a false prophet. There are more warnings against false teachers than against robberies. Thus in Matthew 7 we read: "Beware of false prophets, ... by their fruits ye shall know them!" (15,20) Paul writes to Timothy, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3-4. And to the Romans the Apostle writes, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them!" (16: 17) These and other passages alert us to the deception of false prophets, who use the name of the Lord as a cloak, but contradict the very word of Jesus which they claim to preach. Often in a veiled manner they deny one or more of the teachings of Scripture, and all who follow them gain nothing, but are actually robbed of all true riches. If we wish to be a blessing to others, we must beware of all false teaching, wherever it appears, including church bodies and congregations that bear the name

Lutheran. Any teaching at variance with Holy Writ will not enrich, but impoverish an individual, deceive him, and in turn lead him to deceive others or at least to perplex and confuse them. 8.

To prove a blessing to others we must avoid the spirit of error, no matter how minor it may seem, and hear alone the faithful preaching of God's precious Word. O what a fountain of refreshing water is opened to us therein! One of the first passages which children learn is given in our text: "God is love." (v.8) Think of what that means! Not only do we see the revelation of God's goodness and mercy in nature, but in a greater measure is it evident in the gift of His beloved Son, sent to redeem the entire world. From that fountain of truth we are to drink; that is the Bread which we are to eat; there is the power which must flow through our hearts and lives. Through daily contact with that source of true riches which are ours without price we learn from God how to be people full of joy, powerful in prayer, and ready for service in His kingdom. O take all the gifts which God offers you in the Bible, for then you will be so enriched as to be a real joy and blessing to others!

But to prove a blessing to our fellowmen we must also exercise upon them the love which God has implanted in our hearts by faith in His Son. John writes, "Let us love one another: for love is of God." v.7. The natural man, of course, cannot understand what love is meant here, for it is a love that is eternally true and is of God. It is not the product of our own heart nor a selfish emotion that bands men together for mutual advantage. Rather it is the love which comes from the wonderful love of God in sacrificing His Son for us, a love that fills us with similar devotion to others. Through this great love of God we become lovers of men and seek their spiritual welfare.

As a child of God you pray to your heavenly Father, and He has promised to hear your cries and pleas. You can show your love for others by praying for them, and what a benefactor of others you are, to do this! Then in the Bible there is unlimited power and wisdom to help others, whether they are relatives, friends, or neighbors. By calling their attention to the precious truths of Holy Writ you do more for them than if you gave them large sums of money. There are many other works which flow from the love of God in our hearts, such as the building and supporting of churches, the furtherance of kingdom work, help with Conference endeavors, etc. Each one of us should consider what gifts and abilities he has to demonstrate the love of God in his heart. By being loving fathers, mothers, husbands, wives, and children we show who it is that dwells within us. Our daily walk and behavior should reflect the happiness which we possess by means of the truth of God so that all with whom we come into contact may be blessed by us. How this needs to be practiced more and more in these days of wars and rumors of war, hatred among races and nations, between capital and labor, and often ill-will among churches and within Christian congregations!

Finally, we shall be a blessing and a joy to others if we persist in the course which God has outlined for us in spite of any and all opposition. If we believe in God, avoid false teaching, and practice Christian love, we will not win all men to the cause of Christ. John points out that some will oppose us, and he calls them the world, "They are of the world: therefore speak they of the world, and the world heareth them." v.5. Most people do not believe in the love of God in Christ and will never practice the love of man. They believe in the survival of the fittest, in self-love, and the only trinity they hold to is the lust of the eyes, the lust of the flesh, and the pride of life. They usually seek to gain advantage of others: They will not listen to faithful preachers, but speak their own worldly opinions, proclaim them loudly, and oppose Christianity on every possible avenue. At times they flatter, at other times they sneer and persecute. All these facts Jesus wants us to know so that we are not taken off guard, and while a great power opposes true Chris-

tians everywhere, we should not weaken or despair, for we are told, "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world." v.4. 9.

By faith in Christ we have already overcome the world. The God who dwells in us is far greater than the devil who rules the children of darkness. No force can thwart God, and He has determined that we Christians shall be victorious. There may be days when the enemy seems more powerful and defeat seems certain, but the word of the Lord stands, "The gates of hell shall not prevail against (My Church)!!" Matt. 16: 18. Let us ever beware of discouragement, the spirit of fear, and spiritual pessimism, for these are not the spirit of God. Let conditions be what they will, let opposition seem to thrive, let seeming failure threaten, our faith in the sure promises of God will keep us confident in the Lord's power and grace. True children of God dare not wince nor slink away nor be defeatists, for this denies the Lord and harms His cause, but they must boldly and joyfully confess Him because they are sure His Word is truth, His Church is right, and some day all our foes will be subdued forever.

How can you be a joy and a blessing to others? By enjoying the eternal riches which God has given you in your Savior, by demonstrating your Christian love in a cold and selfish society, and by persisting in faith and good works no matter what opposition you encounter, knowing that greater is He that is in you than he that is in the world! May God grant us His Holy Spirit so that we may shine as lights in the world, to the glory of His name and the spiritual benefit of our fellowmen!

Amen.

Thirteenth Annual Convention of the Concordia Lutheran Conference  
 Lebanon, Oregon  
 June 21-23, 1963

"Praise to the Lord, the Almighty, the King of creation:  
 O my soul, praise Him, for He is thy Health and Salvation:  
 Join the full throng;  
 Wake, harp and psalter and song;  
 Sound forth in glad adoration!

Praise to the Lord, who o'er all things so wondrously reigneth,  
 Who, as on wings of an eagle, uplifteth, sustaineth.  
 Hast thou not seen  
 How thy desires all have been  
 Granted in what He ordaineth?"

Let such praise to the almighty and merciful Lord of Hosts, our God, be the keynote of this Presidential Report and of this entire Convention. For the Lord hath done great things for us, whereof we are glad. Not only do we think of all the blessings in general with which the Lord provides us - our creation and preservation, our redemption in Christ Jesus, and our sanctification in the Holy Ghost; but our thoughts of praise are centered particularly upon those blessings which the Lord has given us individually and collectively as members of this Conference. And all this not at all because of any merit or worthiness in us, for we daily sin much and indeed deserve nothing but punishment, but purely out of fatherly, divine goodness and mercy, for the sake of Jesus Christ, our Savior.

Already more than a dozen years ago our gracious God freed us from the false doctrine and practice and from the ungodly tyranny of a corrupted church body. And all these years He has continued, in spite of devil, world, and flesh to sustain us physically and to keep us in the one true faith. This becomes to us all the more marvelous a blessing as we observe year by year a continual downward trend doctrinally in other Lutheran circles, with even fundamentals of Christian doctrine such as the inspiration of Scripture, the Biblical Creation, the deity of Christ, and the resurrection of the flesh being called into question. Surely when we think on these things and realize how, in the midst of a crooked and perverse world, our God has so graciously kept us in His Word and Faith and brought us now to the beginning of our own thirteenth annual Convention, we must be moved to continue singing in our hearts:

"Praise to the Lord, who hath fearfully, wondrously, made thee;  
 Health hath vouchsafed and, when heedlessly falling, hath stayed thee.  
 What need or grief  
 Ever hath failed of relief?  
 Wings of His mercy did shade thee."

The Lord has signally blessed us also during the past Conference year. While in the past hardly a year went by without the necessity of enduring great strife and turmoil for the sake of upholding the Truth among us, our dear Lord this year has given us the blessing of comparative peace and quiet, not such peace indeed as the world giveth - the result of compromise or indifference to the truth, but peace in Christ and His Word, in the unity of the Spirit. Let us at this Convention and thereafter continue to prize this treasure very highly and endeavor to keep the unity of the Spirit in the bond of peace.

Again, while in the past few years we sadly witnessed the thinning out of our ranks somewhat through the unfaithfulness of former brethren who were caught in Satan's snares, we have experienced in this past year quite the opposite. At our last

Convention another faithful pastor was added to our midst, coming from the 11. Synod from which most of us ourselves had separated, in accordance with God's command, and during this year he has been an instrument for many blessings in his congregation and in our Conference, in the gracious hands of God. Furthermore in September of 1962, our first student was graduated from the three-year theological course of our Seminary and has been added to our ranks as a faithful and sincerely dedicated candidate for a call to the ministry. Our Conference work in general has also progressed during the past year without great hindrance, and our congregations, too, which comprise this Conference, have been showing signs of growth, not alone in numbers but particularly in the grace of our Lord Jesus Christ and in their zealous dedication to His work on earth. Two of our congregations in particular have been very active during the past year in mission work, not only their pastors, but pastors and people hand in hand, and one of our congregations is at present taking definitely tangible steps to build a house of worship before the end of the calendar year, being convinced that this is of importance locally for future work toward growth. One congregation has not only been self-supporting throughout the years but has also been steadily standing behind the work of our Conference materially. Another congregation, in obedience to that Word of God which requires the proper support of the ministry, is making known to this very Convention its desire, if at all possible, to advance in carrying out this will of God. Still another congregation, in the face of many discouragements, has been continuing not only to care for its own work but also to provide a home for our Seminary. And the congregation in whose midst we are assembled has not only grown physically and spiritually, not only built a house unto the Lord in recent years, but is also showing forth the grace of hosting our present Convention. Still further, in praise to the Lord, we note quite a change in the attendance at this Convention over against that of last year. For, while the attendance last year was deplorable and was taken note of by a special resolution of the 1962 Convention, all of our congregations this year, save one, are represented by both Pastor and lay delegates, as they should be.

Recounting then all these blessings up to the present time, may we continue to sing in our hearts:

"Praise to the Lord, who doth prosper thy work and defend thee,  
 Who from the heavens the streams of His mercy doth send thee.  
 Ponder anew  
 What the Almighty can do,  
 Who with His love doth befriend thee.

And may we express this praise to the Lord not only with our lips but also with our hands and with all the powers graciously granted us, as we cheerfully turn to the work of the Lord before us at this present Convention.

As the agenda indicates, there is very much work to be done in three days. We would therefore first of all earnestly request our various officers and committees to prepare their reports carefully and promptly, so that the agenda schedule can be adhered to as closely as possible. And, to this same end, let us in all our discussions express ourselves sufficiently on the one hand, but on the other hand let us carefully weigh our thoughts and words and guard ourselves against unnecessary repetitions. Let us, as far as possible and feasible, speak only to the question at hand.

For the sake of good order in our midst some of our first business must needs be the consideration of a proposed by-law and the re-wording of a paragraph in our Mission Guidelines. While these matters have already been given most careful consideration by the Board of Directors, which held four meetings during the past convention year, it is our hope that these more routine items, though also important, can be taken care of with dispatch. May we also endeavor to conduct our elections in such a manner that they least intrude into the conduct of our other, still more important work.

Since the various officers and committee chairmen will lay before the Convention detailed reports of their work as well as their recommendations for the future, it is not my purpose to take time now to overlap upon these things. It is, however, the opinion of your president that there are two very important but perplexing problems facing us at the present time, and to these let me call your particular attention. Let me also urge you, dear brethren, to do your utmost in the Lord at this Convention to find thoroughly God-pleasing and the most practicable possible solutions to these problems.

One of these problems concerns the needs of our congregation at Seattle and our Conference's ability to meet these needs. This will be laid before us both by the Chairman of our Committee on Missions and also by the Pastor of our mission at Seattle. This work, both because of the Savior's direct command to do it and because of the critical circumstances surrounding it, ought to occupy our first and foremost Christian and brotherly attention.

Of similar importance, moreover, is the situation at present confronting our Seminary and the Scripturally required adequate preparation of pastors to supply a future ministry in our midst. This will be laid before us both by the Chairman of the Committee on Theological Education and our Seminary Instructor. Brethren, a church body that is sincerely determined in the Lord to preserve the pure truth of the Gospel for future generations must of necessity be actively engaged at present in the proper preparation of a future ministry. This matter therefore should engage our first and foremost attention at this Convention.

Thus it is evident that there are still before us, among other more encouraging work of the Lord, some very perplexing problems, yes, even great trials and tribulations. What shall we say to these things? Shall we be utterly discouraged because of them, or shall we rather also praise the Lord our God for the crosses and trials which in His wisdom He allows and requires us to bear in these connections? Knowing and trusting the assurance of our Lord that all things, yea, even our greatest problems, crosses and trials, work together for good to them that love God, and that even His most severe chastisements bring forth the peaceable fruit of righteousness unto them that are exercised thereby, may we also face these matters confessing with the Psalmist: "It is good for me that I have been afflicted; that I might learn thy statutes." (Psalm 119,71) And let us give ourselves, with all that is in us, also to these most problematical items of our Convention business, with the song of joy in our hearts, upon our lips, and in all our words and actions:

"Praise to the Lord! Oh, let all that is in me adore Him!  
 All that hath life and breath, come now with praises before Him!  
 Let the Amen  
 Sound from His people again;  
 Gladly for aye we adore Him!

Respectfully submitted:  
 Rev. H. David Mensing, President

#### REPORT OF THE COMMITTEE TO REVIEW THE PRESIDENT'S REPORT

We have reviewed the Presidential Report and, to the best of our knowledge have found it thoroughly factual, edifying, and instructive. The various proposals and requests contained in this report have been acted upon at this convention.

BE IT THEREFORE RESOLVED: That we offer heartfelt thanks and praise to God for granting our President strength and the ability to carry out his duties in a faithful manner, that we sincerely appreciate all his efforts and extend to him our gratitude for all that he has done, by God's grace, in behalf of our Conference.

Respectfully submitted,  
 Rev. A. J. Cordes, Chairman  
 Mr. W. Peters  
 Mr. Ted D. Fischer

Essay (a translation from the German, the original of which is found in the 1896 Mo. Synod Report, by Dr. F. Pieper) presented by the Rev. E. L. Mehlberg, Milwaukee, Wisconsin

### INTRODUCTION:

The correct teaching of church government is of great importance in practice. Through false church government much harm has been done to the church. Of one form of church government, the State Church form, King Frederick William IV of Prussia said: If the church were mortal, it would long since have gone to pieces under the control of the State.

Among us the correct teaching of church government is a well known truth, and church practice agreeing with this correct teaching is the prevailing rule. Nevertheless, it is not superfluous for us at this general convention to review the teaching of church government in its main features. The fertile soil for false church government, the corrupt human heart, is also still present with us. Then, too, the consideration of what correct church government is leads us right into the heart of Christian doctrine. Also here we are confronted at once with what Christ, the Gospel, and the Christian Church are. Also here we will find abundant cause for praising the grace of God given to us.

Just as everything which belongs into the realm of Christian teaching is most simple, so also the doctrine of church government. The opposite is not proved by the circumstance that there is to this day much controversy within the church concerning this doctrine. Remember that there is no Christian doctrine, not even a so-called central doctrine, as e.g., the doctrine of Justification, of the Person and Work of Christ, which has not been made dark and difficult by the arts of man. The human desire to justify existing bad conditions plays a great role especially in the doctrine of church government, a role which beclouds Christian knowledge.

The right starting point for an exposition of the doctrine of church government is the doctrine of the Church itself. How and wherewith the church is to be ruled is best understood if we know and adhere to the doctrine of the Church (what the Church is), the government of which we are here treating.

## I. THE CHURCH

### A. Its Members:

What is the church? The believers, or, what is the same thing: the Christians, the children of God are the church. The church consists of those persons whom Christ by the Gospel has called out of this world, whom He has justified by faith and endowed with all spiritual blessings which He has won. They are the people in whose heart the Holy Spirit, yes, the whole Holy Trinity dwells, who in faith cling to Christ as their spiritual Head and are His spiritual body. These people - and none others - are the Christian church. If any man have not the Spirit of Christ, he is none of His. The believers and only believers are the church.

### B. Its Governing Means:

Therefore the governing means for the Christian church are not external power and external coercion, not commandments of men, not human wisdom, prudence, skill, esteem, etc., but only the Word of God. The Christians, the children of God should be ruled with nothing else than the Word of their Savior, the Word of God. Luther says briefly and tersely: "You simply cannot govern the Christians except alone with the Word of God." St. 1., X:406. And somewhat more fully: "This now is called church administration and church government: a government in which you have only the Word

of God and rule with it in such a manner that no force is used, no hands are applied, nor any power or high rank is sought over others. Why this? Because God will preserve and govern His church alone through His Word and not by human power." St. L., XIII:1239. Men can come into consideration in governing the church only insofar as they proclaim and use Christ's Word. Luther says of the "priests and bishops": "Their governing is nothing else than the use of God's Word with which they lead the Christians and overcome error." St. L., X:406.

The scepter of the Kingdom of Christ does not emanate from Rome, also not from the green tables of the Consistories and other so-called church dignitaries. The scepter of Christ comes forth from Zion, the Holiness of God.

### C. Its Master:

The whole question of church government Christ Himself settled when He says: "One is your Master, even Christ; but all ye are brethren." Matt. 23:8. Here it is stated as clearly as possible and as definitely as possible that in the church there is only one ruling Master. That is Christ. Luther says: "We (Christians) have one Lord; He is Christ, who governs our souls." St. L., IX:1103. Everything that is not Christ also has no right to rule and command in the church. The church is the most absolute monarchy, that is to say, a Kingdom in which there are not several or many but only One Ruler. "One is your Master, even Christ."

As far as the relation of Christians to one another is concerned, they are "Brethren". Among them there is no higher or lower rank. They are rather all of equal rank. They constitute, says the sainted Dr. Walther, one "great holy fraternity" in which there are neither commanders nor subordinates. "Be ye not called Rabbi." Matt. 23:8. "The princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you." Matt. 20:25-26.

But the Monarch Christ executes His rule and government through His Word, as He has given it in the Holy Scriptures to His church and as He commanded it to be taught therein unto the end. As He through the Word gathers the church to Himself and constantly fills it with spiritual life, so He also rules it with His Word. And in order that the sole rule stays with Him and no human rule is smuggled in beside it, - since He uses human beings to proclaim His Word - therefore He commands all men who open their mouth to speak in the church, that they proclaim only God's Word not their own word. "If any man speak, let him speak as of the oracles of God." 1 Pet. 4:11.

Thus Christ remains the only "Master" and the Christians "brethren".

### D. No Human Rulers:

If we grasp this that Christians shall be governed alone with God's Word out of the clear Scriptures, all hierarchical systems, great and small, which have been introduced into the church, fall to pieces. The whole endless dispute about rank among persons and offices in the church, especially also the dispute whether beside the office of the Word there is a divinely ordained particular ruling office, is thereby brought to an end and made pointless. Accordingly we hold: By right of his person, no man, let him be who he will, has anything to say in the church. When it comes to giving orders, Christ has closed the mouths of all men when He Himself says: "One is your Master, even Christ," etc. and through the Apostle Peter: "If any man speak let him speak as of the oracles of God." This not only knocks the crown off the Pope's head but also the little caps of "church officials" in the so-called Protestant Church.

### E. Human Rules Defined:

The objection is raised: There are things to arrange in the church which the Master, Christ, has not ordained in His Word. Certainly! These are the so-called

adiaphora (external, free). e.g., time and outward form of the church service, 15 the joining of congregations into Synods, etc. Who is to set up the necessary rules in these matters? This Christ has by His Word "All ye are brethren" already very definitely signified. These things in any case are not to be arranged in such a manner that some impose them on others or issue commands regarding them, be they pastors or Synods. For thereby the fundamental principle of the church, "All ye are brethren," would again be dissolved, and the church would a second time be divided into two classes of people, commanding masters and subjugated servants.

There remains only one way to arrange the adiaphora, which does not contradict the principle of the church. That is the method of free agreement by all concerned.

The Christians of the individual congregations order these things themselves, as it appears most expedient according to time, place, and circumstances. Herein they accept advice, under conditions, much advice. Herein they suffer themselves to be advised especially by their official advisor, the pastor of the congregation. In regard to church usages, they seek as much as possible to preserve outward connections with the old church and also to find suitable uniformity with sister congregations of the present. But all that Christ Himself has not commanded is left entirely up to their Christian pleasure and their decision. If opinions differ in these matters, the minority gives in to the majority, or the majority gives in to the minority, as love may require. Here is a broad field to one another in love, which Scripture so often emphasizes for the Christians. In this manner Christians remain brethren when matters left undecided by God's Word are arranged among them.

#### F. Lutheran Testimonies:

That this is nothing else but the teaching of Luther and our church on the arrangement of adiaphora is something that is well known among us. A familiar statement of Luther is: "Neither the Pope, nor a bishop, nor any other person has the power to impose one syllable upon the Christian man, except it be with his will; whatever occurs otherwise is done by a tyrannical spirit." St. L., XIX:68. The Formula of Concord says: "Therefore we believe, teach and confess that the congregation of God of every place and every time has according to its circumstances, the good right, power and authority /in matters truly adiaphora/ to change, diminish and to increase them, without thoughtlessness and offense, in an orderly and becoming way, as at any time may be regarded most profitable, most beneficial, and best for preserving good order, maintaining Christian discipline and worthy profession of the Gospel, and edification of the Church." Trigl. 1055:9; Mueller 698f.

#### G. No Open Question:

In more recent times it has been said that our Confessions have left the question of church government open, or at least mostly so. Others have expressed themselves this way: In the Lutheran Confessions we find no positive teaching of church government. That is a great error. In our confessions the concept of government in the church is very sharply defined both positively and negatively. It is ever again emphasized that all ruling in the church must be done alone through God's Word, and all ruling is rejected that commands Christians to believe or do things beyond God's Word. If these truths remain untouched, then of course our Fathers were ready for the sake of love and peace to submit to every external order of things.

It is known that the papists demand for their bishops the power to make rules in the church. They base their claim on such passages as Luke 10: "He that heareth you heareth Me". Hebrews 13: "Obey them that have the rule over you and submit yourselves", etc. Our Confessions reply to this that in these and similar passages of Scripture obedience to pastors is required when and insofar as they teach God's Word, but not if they give commands according to their own judgment. As it is known, our Confessions say: "For it is certain that the expression Luke 10:16: He that heareth you heareth Me, does not speak of traditions ('Menschsatzungen', laws of men. - Tr.), but is chiefly directed against traditions. For it is not a bestowal of unlimited authority, as they call it, but it is a caution concerning something prescribed,

namely concerning the special command, not a free, unlimited order and power, 16 but a limited order, namely, not to preach their own word, but God's Word and Gospel.... He that heareth you heareth Me, Therefore He wishes His own voice, His own Word, to be heard, not human traditions. Thus a saying which is most especially in our favor, and contains the most important consolation and doctrine, these stupid men pervert to the most trifling matters, the distinction of food, vestments, and the like. They quote also Hebr. 13:17: Obeys them that have the rule over you. This passage requires obedience to the Gospel. For it does not establish a dominion for the bishops apart from the Gospel." Apology, Trigl. 449; Mueller 289f. And with regard to Matt. 23:3 - "... Whatsoever they bid you observe that observe", the Apology comments /in the German version/: "so this passage also does not establish a government outside of the Gospel. Therefore they cannot with the Gospel prove their power, which they have established without the Gospel. For the Gospel does not speak of traditions, but to teach the Word of God." Trigl. 448; Mueller 289f.

So very seriously our Confessions enjoin this divine truth, that no person has the right to give orders to another person in the church, that it even denies the Apostles the right to command anything which Christ did not through them speak and command. We read in the Smalcald Articles: "Hence superiority or lordship over the Church or the rest of the ministers is not ascribed to Peter, in preference to other apostles. For he says thus: All things are yours, whether Paul, or Apollos, or Cephas, i.e., let neither the other ministers nor Peter assume for themselves lordship or superiority over the Church; let them ("niemand", no one. -Tr.) not burden the Church with traditions; let not the authority of any avail more than the Word of God." Trigl. 507; Mueller 330. Chemnitz remarks that the Apostles would in horror have rent their clothes if someone would have ascribed to them the power "to give laws for which they would not have had a command or testimony of the divine Word." *Examen, de bonis operibus*, Genevae 1668, p. 179.

#### H. Christians Bow To The Rule of God's Word:

It has been said: Governing the church alone by the Word of God may be all right in theory. But in practice it is shown to be a different matter. Where do you have such people who submit to the Word of God and are willing, in things which God has not commanded, to submit to one another? The Pope, to be sure, will not make such people. Also not kings and emperors. Edicts (decrees) of bishops and synodical resolutions also will not do this. Even Moses is not able to accomplish it. But he to whom the church belongs accomplishes it. Christ the Lord creates such people through His Word and the Holy Spirit. And the Christians - all Christians - are such people. We arrive here again at the right concept of the church, concerning the governing of which we are here treating. He that belongs to Christ will let himself be ruled by the Word of Christ. Christ the Lord says this Himself in the words: "He that is of God heareth God's words." John 8:47. They who will not permit themselves to be ruled with God's Words are the enemies of Christ and His church, as Christ the Lord also immediately adds concerning the Pharisees: "Ye therefore hear them not" - the words of God - "because ye are not of God." These we let go their way.

Also Luther in his discussion of church government through God's Word alone again and again comes to this objection that there is a lack of (proper) persons for such government. He makes the preface: "Among Christians there is no superior but only and alone Christ Himself. What rule can there be where all are equal with the same rights, power, property and honor, and where in addition also nobody desires to be superior to others, but where everyone desires to be subject to all others according to the Word? This Word says, 1 Peter 5:5: 'All of you be subject one to another.' Where there are such people, it would not be possible to establish lordship even if one would desire it because the nature of the case would not suffer lords to exist where no one can or will be lord."

Then Luther continues: "But where there are no such people, there are also no true Christians... Christians must be ruled in their faith, not by external works. But faith cannot come by the word of men; it can come only through the Word of God, Faith cometh by hearing and hearing by the Word

of God.' Such, then, who do not believe, are no Christians, they do not belong 17  
in the Kingdom of Christ; they are under civil government that they may be coerced and ruled by the sword and external government. The Christians naturally and voluntarily do all that is good and have all they need for themselves in the Word of God alone." St. L., X:406.

Again the objection is raised: But the Christians still have the flesh which sets itself against the rule of God's Word and never becomes holy. Certainly! But also the commandments of men will surely not be able to make the Old Adam holy. If, however, we continue patiently to teach the Christians with the Word of God and admonish them, then the Christians will constantly crucify the flesh with the affections and lusts and continue to submit themselves to the Word of God. The experiences we have had in this respect in our own Synod will be touched on later. - In this manner it can be done with God's Word, and with God's Word alone, and so the church is governed in the right manner.

#### SUMMARY:

After what has now been said, we can in a few words summarize wherein true and false government of the church consists. That government is correct which guides the Christian alone with God's Word and leaves everything which God has not ordained to the liberty and good will of the Christians. Every government is false which commands the Christian - be it much or little - anything beyond the Word of God.

## II. HUMAN SYSTEMS VS. DIVINE GOVERNMENT

A false government, as can be learned from history, is the kind that is carried on partly by the State and partly by the church and in their name.

### A. Civil State Rule of Church:

Earthly governments have attempted to prescribe for the church what it - the church - should confess as Christian doctrine and how church practice should be arranged. That started soon after the Roman emperors accepted Christianity. That is perpetuated in many places to this very day. But that is basically wrong. Earthly governments rule in earthly things, things which concern civil life. In these things we Christians must be subject to such governments, not only because of force and fear of punishment, but for conscience sake, because God wants it that way. "Let every soul be subject unto the higher powers", Rom. 13:1. But Christ has not committed, either wholly or in part, to civil government the power to settle matters of church doctrine and life. The church He will rule Himself through His Word, as He has bequeathed it to the church. Therefore we accept no commands in church matters from earthly governments which nevertheless we obey entirely in civil affairs. We dare not permit civil government to command us in spiritual matters. Except it be that we would fall away from Christ our only Master. Let us beware of every form of a State Church! This warning is also necessary for our country. For even now again a great movement is in progress to recede at least partly from the principle of the separation of church and state, a separation for which we must thank God.

Such false church government emanated still more from the church itself and has been practiced in the name of the church. Individuals in the church or at least a group of individuals have presumed by their own laws to govern the church.

### B. The Roman Catholic System:

The greatest of abominations here is the abomination of the Papacy. The Pope claims that Christ Himself has placed him as the overlord over the Christians in such a manner that all Christians in their life and doctrine are made subject to him and that no one can be saved who does not recognize the supremacy of the Pope. Christ himself, so say the Pope's creatures, has settled only a few important things; most mat-

governs the church with his own commandments. The bishops are only the tools 18 of the Pope wherewith he rules. And no Christian may be so bold as to test the laws of the Pope by Holy Writ, for the Bible, says the Pope, is a dark book for the ordinary Christian, which can be understood and explained only by the church, that is, finally again, by the "infallible" Pope.

This is the abomination of Antichrist, as described in 2 Thess. 2, "who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God." What the Christian's position should be towards the Pope and his usurped power, Luther says in the Smalcald Articles, "Therefore we ought not here to kiss his feet, or to say, 'Thou art my gracious lord,' but as the angel of Zechariah 3:2 said to Satan: The Lord rebuke thee, O Satan." Trigl. 477; Mueller 309.

But false church government, insofar as is practiced in the name of the church, is not confined to the Papacy.

#### C. Greek Church Order:

In the place of the Pope the so-called Greek Church has bishops. They suppose "that the Holy Spirit has appointed the bishops ... truly as rulers and heads for the individual congregations which are true believers." All believers should for conscience sake be subject to the government of the bishops.

#### D. Protestant Church Rule:

A false teaching of church government is taught and practiced in the greater part of the so-called Protestant Christendom. Indeed the stipulation is usually found here, that the church must not establish anything that contradicts God's Word. So, e.g., it is among the Episcopalians, Presbyterians, Methodists, etc. But among them there is a very great misconception concerning the arrangement of things not commanded in Scripture. To speak of only one thing: they ascribe, e.g., to general church conventions the power to decree rules, to which then the Christians must be subject for conscience sake. So it is stated in the Confession of Faith of the Presbyterians: "It belongeth to synods and councils ministerially, to determine controversies of faith, cases of conscience; to set down rules and directions for the better ordering of the public worship of God, and government of His church; to receive complaints in cases of mal-administration, and authoritatively to determine the same: which decrees and determinations, if consonant to the Word of God, are to be received with reverence and submission, not only for their agreement with the Word of God, but also for the power whereby they are made, as being an ordinance of God, appointed thereunto in His Word." Chapter XXX-II.

#### E. Lutheran Lords:

But also into the church called Lutheran false church government has forced its way in various degrees and shades. We here call special attention to the aberration here in America which aimed at power to command and which has its champions in Germany among a part of the free-church Lutherans. They teach a divinely instituted church government beside the office of the Word of God which must prepare rules for the individual congregations or groups of congregations and which for conscience sake must be obeyed by Christians.

This church government, they say, must be accorded divine authority even when it does not apply God's Word and commandments. Of course the limitation is added that such a government must not prescribe things which are contrary to Scripture. But that does not better the situation. It certainly is already contrary to Scripture to prescribe for Christians things which God has not commanded in His Word.

#### F. Misuse of the Fourth Commandment:

the Fourth Commandment has been used, both in America and Germany. Parents can command their children to do things which are not commanded in God's Word, as long as such things do not go against God's Word. But pastors and other elected church officials, they say, belong to the spiritual fathers. So they claim we owe them obedience, by divine order, in all things which God's Word has not commanded, as long as that Word has not forbidden them. This argument has deceived many sensible and wise people. Nevertheless it is altogether wrong and is very easily refuted.

What then is the situation? Parents can indeed command their children in things that go beyond the Word of God because God has given the parents lawgiving authority, when, e.g., Col. 3:20 says: "Children obey your parents in all things." According to God's order, children are under the parents. But has not provided the church, or rather individual persons in the church, with law-giving authority over the Christians. Here one must say: "One is your Master, even Christ; and all ye are brethren." For children, of course, parents are in God's stead in respect to those things which God has not commanded. But officials in the church are not in this manner in God's stead over Christians. All Christians are directly under God alone without having church officials as intermediate masters. Only one is their Master, Christ; they all are brethren on the same plane (coordinated). Christ has left no representatives on earth who in His stead should give commands to the Christians in things which He has left unregulated (ungeboten). Whoever poses as such a substitute for Christ interferes with Christ's government.

#### G. Reasons for Defending Christian Liberty:

It has been asked: "Does it really matter much that the Christians do not permit themselves to be commanded by men in the so-called adiaphora? What great harm is done if it is made a conscience matter for Christians to subject themselves to human ordinances which are set up with the best of intentions? More than once we have been censured for spending so much time and effort in defending Christian freedom.

#### (Objectors Lack Knowledge of Scripture.)

Those who raise this objection show that they have a meager understanding of spiritual things. In his Letter to the Galatians, St. Paul admonishes the Christians with many words to stand fast in the liberty wherewith Christ has made them free. Gal. 5. And Luther as a faithful pupil of St. Paul says, as is known, that every Christian should rather sacrifice his life than to become subject to man-made laws in the church. Let us briefly examine for ourselves the reasons for this position.

#### 1. Going Beyond the Word Dethrones Christ.

Whoever in the church goes beyond the Word of Christ to give laws interferes with the government of Christ and offends His Majesty. Christ is the Owner of the church, having purchased it with His own blood, so that He is her Master, her only Lord and Commander. Now whoever beside Christ would also command the church, be it much or little, he thereby forces himself into Christ's position of Savior and Ruler. He acts as though he also had died and was buried and rose again for the Christians.

#### 2. The Glory of the Christian Is Marred by Commandments of Men.

Furthermore: Whoever in the church goes beyond the Word of Christ to give laws mars the glory of the Christian with which Christ has crowned them. All who by faith in Christ have obtained forgiveness of sins and sonship of God have therewith also gained the privilege to be subject in all spiritual things only to Christ and His Word and to be free from all man-made laws. That is the glorious liberty of the children of God which has been purchased, not with gold or silver, but with the precious blood of Christ, and has been given to them in justification. Now when men claim the right to govern the Christians with their - men's - commandments, they therewith make of God's free children servants of men and actually expect of them that they should fall away from Christ. "Dear friend," says Luther, "Let it not be a small matter to you to

His blood, to burden consciences with sin where there is none. He who does that and may do it, may also do all evil, yes, he thereby already rejects everything that God is, teaches and does, including His Christ." St. Louis, XX:207 (Against the Heavenly Prophets.)

### 3. Man-made Rules Cause Disorder in the Church.

Furthermore: Whoever in the church would issue commands not found in God's Word thereby causes the greatest disorder in the church. The issuing of human laws beyond God's Word is defended with the good intention thereby to serve good order in the church and to protect it from otherwise threatening disorder. Concerning this alleged threatening disorder if human rules are not resorted to, some few words later. Here first of all we would hold to this much: Every ordering of things according to which Christians are commanded beyond the Word of God is from the start an abominable disorder, a total perversion of the house rules in the church of Christ. The first and all-ruling paragraph in this house order reads: "One is your Master, even Christ; and all ye are brethren."

Whoever in the church would give commands beyond the Word of God is a revolutionary in the church. He desires to overthrow the rightfully established order, namely the exclusive government of Christ. Luther calls the arrangement of the papacy, according to which the Pope and the bishops should have the power to make conscience-binding laws along side of Scripture, an arrangement "against God," yes, "the devil's arrangement". St. L., XIX:704. He (Luther) desires "that all Christians ever bless themselves with all crosses against the belief that the Pope's government is based on right." We also characterize as disorder every government in the church whereby Christians are commanded anything beyond the Word of God, irrespective of whether such commands come from pastors, Synods, colleges of church officials, consisteries, presiding bishop or any such source.

### 4. Man-made Rules Displace God's Word, Cause Harm to the Church.

Finally, harm is done to the church by all church government that beyond God's Word imposes on Christians the laws of men. Luther says of the papacy: "How the Pope has ruled in the church after he gained this" - the rule over Christians - "is manifest to us." St. L., XIII:1242. Yes, verily, it is manifest. Let us be warned! If it is once admitted that besides Christ men can give orders in the church, then gate and door are open for all false doctrine and practice. Whoever dares to command Christians in the so-called adiaphora will also not shrink back from giving orders out of his own head in true matters of faith. Yes, he has already struck at the heart of the Christian faith by binding their consciences to something different than the Word of God.

Where statutes of men arise, God's Word ceases to rule. That lies in the nature of the case. Where you allow men to give commands, the true Christian conscience is lost. Then no longer a sharp distinction is made between God's Word and the word of man, then consciences degenerate, then consciousness for pure doctrine is lost.

The history of these matters surely speaks plainly enough. What has happened under the papacy? "This," says Luther, "that the Word of God is lost, that the church is turned into an earthly government, new services to God have been established, and everything has been sought and invented to get the money out of the people and to increase the splendor of the priests (Pfaffenpracht)." St. L., XIII:1239f. What has happened in the State Churches? In them people have become careless over against God's Word but so much the more strict about the ordinances of the State Churches. In consequence also a strange way of speaking has been developed. When in State Churches they speak of things from "above", the Word of God and God are as a rule not meant, but the earthly government and the church officials. That is characteristic

of the situation. Man's word has crowded out God's Word. That is the terrible 21. curse of the perversion of God's order in the church.

How important it is therefore to hold to the right doctrine of church government, to ascribe conscience-binding power only to God's Word and not to human and church ordinances.

#### SUMMARY:

("Every government is false which commands the Christian anything - be it much or little - beyond the Word of God." p. 11.)

### III. GOVERNMENT OF THE WORD ALONE IN PRACTICE

Now what shape will government in the church take in actual practice when the church is ruled alone by God's Word?

#### A. In a Local Christian Congregation:

Let us consider first the only divinely founded external fellowship, the Christian local congregation, in which there is the proper order. The pastor of the congregation by right of office applies the Word; naturally also by that right he rules the congregation with the Word. He rules whenever he publicly from the pulpit sets forth what in general and in particular is God-pleasing doctrine and God-pleasing life. When in his dealings with individual persons he makes known God's Word and will and maintains them, he governs likewise. He governs, not personally, not because of greater gifts, learning or esteem, but because officially it is his business to apply God's Word and to the extent that he does this.

Thus Luther ascribes to all pastors in their congregations the right of spiritual governing. He writes, in opposition to the Roman delusion, which ascribes governing powers to Pope and bishops: "Thus every pastor or spiritual ruler shall be a bishop, that is a supervisor, a watchman, so that in his community and among his people the Gospel and faith in Christ be established and upheld against all enemies, Satan, and heresies." St. L., XVIII:1283. And our Confessions say: "Therefore the Church can never be better governed and preserved than if we all live under one Head, Christ, and all the bishops (pastors) equal in office (although they be unequal in gifts), be diligently joined in the unity of doctrine, faith, Sacraments, prayer, and works of love, etc." - Trigl. 473; Mueller p. 308, Smalcald Articles, Part II.

#### B. In a Local Voters Assembly:

In order to handle its business the local congregation has its congregation meeting, according to the example of the Apostolic congregations. Who rules in such congregation meetings? Naturally the minister by right of office must maintain the authority of the Word of God also in the congregation meeting. Also here he rules with the Word of God. But in such meetings the members speak, too. And it happens not infrequently that a member of the congregation or several of them cite the Word of God or the words of God which throw clear light on and decide the matters in hand. In this case these particular laymembers govern. Of course, again not by their own person, but because they applied the Word of God which governs and decides all. Christ rules in His congregation through them.

Permit me the privilege in this connection to point to a personal experience. Previous to all theological study, my first instruction about governing in the church I received from an ordinary Christian. One Sunday afternoon in Wisconsin a group of members from a given congregation were gathered in a farmhouse. A number of students from a pre-theological school were also present. The conversation there turned to church government and especially to the question as to who rules in the congregation

meeting. One plain Christian then expressed his surprise that in the church 22. there could be any dispute about church government. Said he: "It is clear that he rules in the church who has the Word of God. In the congregation meeting they rule to whom God has given the grace to cite the right Word of God which decides the matter." Thus in their last meeting a number of members had ruled because they quoted the Word of God which convinced all the others.

This then will be the pattern of government in the congregation in such matters as are decided in God's Word. How the arrangement of adiaphora is decided by mutual agreement has already been set forth. Here we refer only to one more thing. The congregation may establish also assisting offices for the public ministry, e.g., the office of elder. Doubtless all of our congregations have this church arrangement. The only concern here is that also to the elders no power is given that goes beyond the Word of God.

### C. In Synodical Unions:

But what is the form of the government of the church when the local congregations have joined together in larger church bodies, e.g., Synods? It may be objected: If the church is to be governed only with the Word of God, what sense is there to your whole synodical arrangement, which as you yourself always emphasize, is not commanded in God's Word? You have the union of congregations in Synods in which the congregations consult with and watch over one another. Besides the divinely ordained office of the ministry, you have in your midst established other offices not ordained of God. You have Visitors, District Presidents, a General President and other synodical officials. If God's Word is sufficient to rule the church, what meaning is there to these human arrangements?

We answer: Truly the meaning is not that the Word of God is not sufficient to rule the church and that the poor forsaken church must be helped out with a number of human arrangements. Our whole synodical arrangement has the opposite purpose. Through it we desire to serve one another, so that the Word of God and nothing else shall rule among us. The Visitors observe whether or not in the Circuit laid out for them the congregations follow the Word of God. The District Presidents have the same office in the whole District, and the General President with certain limitations in the whole Synod. Therefore we elect as Visitors and Presidents not perhaps such people who are handy with synodical documents ("die sich gut auf acten verstehen") and who more than others are well acquainted with the Synodical Handbook, but who are wellgrounded in God's Word (thoroughly experienced) and who have more ability than others clearly to set forth and to apply the Word to given situations. The supervising offices which are established in our synodical association, among other things, it is stated in our Synodical Handbook: "Keeping and promoting the unity of pure Confession"; "Watching over the unity and purity of doctrine." (Kap. 4, 1, old Constitution, 1873 Handbook.) It is not the purpose of Synod to bind the congregations beyond the Word of God with synodical resolutions. Concerning this subject our Constitution rather says very expressly: "The Synod is in respect to the self-government of the individual congregation only an advisory body.... If a congregation finds the resolution (of the Synod) as not in agreement with the Word of God or not suited to the congregation's conditions, it has the right to ignore the resolution or, according to the circumstances, to reject it." (Kap. 4, 9, p. 7, 1873 Handbook.)

By the church arrangement of a Synod no ruling power should be established besides and beyond the Word of God, but the whole arrangement should serve the absolute rule of the Word of God.

### D. Romans 12:8 - "He That Ruleth....":

Also Luther speaks of offices that are established as assisting offices to the office of the Word in the church. These are the offices "which should supervise all

offices" and "see to it that all offices are exercised properly". He also 23. calls the supervising offices established in Christian liberty beside the preaching office a ruling office. But at the same time he emphasizes most emphatically that such a "ruling office" is to be given no dominant position; He calls it a "servant" of the preaching office, which should "arouse and awaken, just as a servant may awake his master from sleep and otherwise admonish him in his office." Preachers, even though they have the highest office in Christendom, should indeed on their part be ready always in sincere humility to accept reminders and admonition from their "rulers". Let us here quote a longer, precious exposition by Luther.

Luther writes in his Church Postil about the words of Romans 12:18: "He that ruleth, with diligence," in part as follows: "How does St. Paul now change the order? that he does not place the ruling at the top and first, but lets prophecy precede it; thereafter serving, teaching, exhorting, giving; and he places ruling way at the end among the common offices, namely in sixth place. Without doubt the Spirit did that because of the future abomination of the devil who would establish in Christendom a pure tyranny and earthly power. As it also is today: To rule others is accepted as the most important job, and everything in Christendom must conform to its tyranny and wantonness, and all prophecy, service, teaching, exhorting and giving must sooner give way than that this tyranny would suffer loss by permitting itself to be guided according to prophecy, teaching and other offices. But we should realize that nothing is higher than the Word of God, which office is over every office. Therefore the ruling office is its servant who shall arouse and awaken it, just as a servant awakens his master from sleep or otherwise reminds him of his duties, in order that it be maintained what Christ says in Luke 22:26: 'Whosoever will be the greatest among you, shall be your servant; and the first shall be last.' On the other hand, teachers and prophets should obey the ruler and follow him, and humble themselves, that thus every Christian work and office may serve the other. Then also shall be maintained what Paul teaches in this Epistle, that no one may regard himself as the best one exalting himself above others, thinking of himself more highly than he ought to think. They will then let one office and gift be more precious than others, and yet each one therewith serve and be subject to the other (personally). In this way the ruling office is the most humble, and yet the others are all subject to it, and it in turn serves all others with its care and supervision. Again, prophecy is the highest, and still it follows the ruler." St. L., XII:339.

But - the further objection is raised - if there is in the church no rule of one person over others, how can the special gift of ruling be exercised? Among other gifts. Christ bestows also the special gift of ruling in His Church. Among the various gifts with which Christ equips His church, Scripture names expressly also the gift of ruling, Rom. 12: 6,; 1 Cor. 12: 28. Certainly. But as none of the many gifts in the church establish a power to dominate, so also not the gift of ruling.

Individuals in the church have received, e.g., especially the gift of teaching. They are able more exactly and more clearly than others to show what is true and what is false doctrine. But therewith they are personally not in the least made rulers in the church. The special gift of teaching should manifest itself especially in this way that the imparted teaching does not appear as one's personal doctrine, but that it is recognized as the doctrine of God's Word.

Individuals in the church are favored above others with the gift of explaining the Scriptures. They are able better than others to bring the sense of Scripture to light. But therewith again they are not given any kind of power to dominate in the church. The special gift of explaining appear as one's personal explanation but are recognized as the explanation given by the Holy Bible itself.

The same holds true also of the gift of ruling. It is true that certain individuals in the church better than others are able to judge and regulate matters that

come before it. They have a special gift to rule. But how should this gift 24. be exercised? Thus, that it places itself altogether in the service of the Word of God, that it is employed to rule the congregation of God with God's Word. They who are blessed with this ability should direct their gift in such a manner that all things that are decided by God's Word will then also be settled according to the clear Word of God, and that all things left free by Scripture will be left to Christian liberty, to be settled by way of Christian mutual agreement.

Reference was made earlier to the point that when the Christian congregation establishes the so-called office of elder to assist the preaching office, it dare on no account give to this office the power to dominate. It is an altogether disgraceful misuse of the gift of God when someone uses it to rule the congregation of God according to his own head.

Luther exhorts the pastors constantly to study the Scriptures diligently, and in particular the Pastoral Letters: that they may be able to rule the Christians with the Word of God and that "there be no need to rule the Christians by their own human notions." (Preface to 1 Timothy.)

The most abominable example of such misrule in the church - namely ruling the Christians "by their own human notions" - we have in the papacy. But every pastor, yes, every Christian, has cause to let himself be warned in this matter. He should beware that he does not, because he has natural talent to rule, rule in the church according to his own head and so claim a lordship for himself in the church. Luther says in reference to this point in connection with the listing of offices and gifts in the church, Eph. 4:11: "These are the various offices, and therefore we must distinguish between the gifts. But because of such distinction of gifts and offices, no man should ascribe to himself earthly power, desiring to rule in an earthly manner. They are, everyone of them, bound to the Gospel, so that they must abide by it and not do anything contrary to it. This is the right system which should be and remain in the church. And it is a far better system than that of the Pope who has made an arrangement not on account of offices but on account of external power, contrary to the command of Christ." St. L., XIII:1241.

#### E. Synod Has No Legislative Power Over Congregations:

Here yet a few words about the to-be-feared disorder if in the church no Christian can command another and if even a Synod does not have legislative power.

Human reason thinks that power must be given to one or more persons in the church to give commands beyond the Word of God. Otherwise confusion will follow. Luther already busied himself with this objection. He writes: "But now someone may ask and say: What kind of a government is it, and how can it stand, where there is no head, and if those who are in office are all equal, and if nobody has more power or authority than the other? For reason considers such equality as a deformity and harmful thing. Again, where there is a head to whom others must look and by which they can be guided, reason considers such an arrangement useful and from this draws the conclusion: It must also be so of things are to go well in the church; else there will be utter confusion and disorder." "And this is the reason," Luther adds, "which still holds captive many sensible and wise people."

Luther reports that in his time there were people who did not want indeed the dominion of the Pope because it is "a manifestly indisputable offense". But at the same time they held it to be necessary that in the church there should be an arrangement "as in earthly government where (among the servants in the church) one should be higher, have more rights to command and have more power than the other," for the purpose - you should know it, for the purpose of avoiding disorder. That is the position even today of "many sensible and wise people." Even in our day the sects and the Romanizing Lutherans still operate with such reasoning. But let us listen to Luther

in respect to this objection -

25.

He says: "True it is, reason considers it a deformity and harmful error, that all who have a church office should be equal, and that one should have the same right to command, the same power and the same authority as the other....But we have here an express command of our dear Lord Christ. He has ordained that in His Kingdom, which is a spiritual kingdom, things should go on differently than in an earthly kingdom: so that all may learn how in the Kingdom of Christ not human power or great esteem, but alone the Word of God shall count and rule." St. L., XIII:1240. That Christians actually bow before God's Word we have seen earlier.

#### F. 50-Year Success of The Rule of The Word Alone In The Missouri Synod:

Let us look at ourselves. Our Synod has now /1896/ gone through a 50-year experience of church government alone by the Word of God. The "nothing but confusion" and "disorder," which the whole world fears under such a government, has not come to pass among us. That was also prophesied for us both here and on the other side of the ocean. The sentence, that the Synod over against its congregations has only "advisory" and not legislative power, has been called the "real heart of anarchy." The church which does not enjoy a government with legislative power is, it was said, "a little plant without a supporting stake." Confusion would soon rule with such a Constitution as ours.

Nothing of all this has come to pass. Also as far as outward order is concerned, we in our Synod have experienced perhaps the most peaceful period which the church has ever enjoyed. We must say: Government of the church by God's Word alone has proved itself among us in fifty years of practice. Indeed, the flesh of the Christians has made itself felt also among us. It has not always submitted ~~at~~ once to God's Word. Here and there long discussions, much teaching and continued exhortation were necessary. But God's Word has kept the upper hand. Also in seemingly hopeless cases it has manifested its ruling and all governing power. Government by the Word of God alone has bound us and held us together so firmly that outsiders thought and still think that we have a high church government. Only lately an English church paper wrote that the Missourians are the "High Church Party" in the Lutheran Church.

I repeat it once more: The governing of the church alone with the Word of God and the leaving free of everything that God's Word has not commanded has proved itself among us. We have experienced it in our synodical life that the church of God prospers best when it remains with God's order. May this never be changed!

#### G. Your Old Adam Seeks To Rule Others:

In this matter also there is need for spiritual vigilance. That fact that false government is so general in the church points to the soil still found in all Christians which harbors this perversion of God's order. That is the evil flesh: the evil flesh which is to be found also in everyone of us.

According to the flesh, the one desires to be higher than the other and not merely a servant who serves his brother or his brethren with the Word of God. According to the evil flesh the Christian desires not only to serve the Word with his gifts, but to misuse his gifts for dominance. Here is need for watching and prayer! Furthermore: The flesh of the Christian does not see the glory of the teaching of Justification and consequently also not the Freedom of the Christian man.

The flesh of the Christian does not understand the spiritual nature of the church of Christ, but desires always to confuse it (interchange it) with the kingdoms of this world. It does not believe in the power of the Word of God, but considers the Word a weak thing. Insofar as we give ear to the flesh, we look around for a stronger government, to a government whose arm is to be strengthened by granting to it more power

In this matter it is as in the doctrine of Justification. All spiritually blind people believe that every door is opened for a life of sin when it is taught that justification and salvation are obtained by grace, for Christ's sake, through faith, without works. Therefore we have the attempts of the whole row of heterodox bodies - from Pope-sect through all sects down to the synergistic Lutherans - to mix the works of man into the doctrine of justification and attainment of salvation. They believe that only in this way will Christian living be promoted.

Even so in the matter of church government. All who judge according to the flesh believe that God's Word alone is not sufficient for governing the church. If the church should not because of disorder fall into ruin, it is necessary to have Boards with legislative power. Therefore we have that long line of false church governments starting with the papacy and ending with American Synods endowed with law-giving authority. But that, as said, is the judgment of man's blind reason. St. Paul says concerning the relation of sanctification to justification: "Sin shall not have dominion over you: for ye are not under the Law, but under grace." Analogous to this, it should be said concerning church government: The church will not fall into disorder, but will be governed well if it is not ruled by human statutes but alone by the Word of her Master.

#### H. The Devil Has Made A Fool of That Church Which Adds Human Rules To God's Word To Rule The Church:

Let us by God's grace adhere to this form of governing. Every temptation to depart from it is to be recognized and rejected as a temptation of the devil. The devil makes a fool of the church when he persuades it to believe that it must have in its midst a power and authority that goes beyond the Word of God. In that moment the church becomes weak when it begins to look about for human supporting rules with the idea that God's Word is not sufficient as a ruling and sustaining power. In this way it takes flesh for its arm and departs with its heart from the only Lord of the church.

#### CONCLUSION:

Yes, we must say: The church surrenders itself as church and adopts the manner of earthly kingdoms just as soon as it is no more satisfied with the Word of God as the means whereby it should be governed.

How glorious in contrast is not the church government which is carried on alone through the Word of God! How can we find words enough fitly to describe the glory of this church government! Christ's honor thus remains inviolate; He remains - as He should - the only Master. The Christians' glory remains inviolate. They enjoy their high, dearly bought privilege: To stand, without the mediation of men, directly under their Savior's dominion and government. All gifts conferred by Christ upon His church are used rightly; they serve only to glorify Christ, not for self-glorification.

And the church is strong under this government, no matter how weak it may appear before the eyes of men. Whatever is brought together and held together through God's Word no power on earth, also not the fear of death, not even death itself can drive apart. That we as a church body enjoy this wonderful, unspeakably glorious government is so great a grace that we should daily praise and glorify God because of it. And how zealous we should be to spread the Kingdom in which Christ rules alone through His Word! How willing we should be to place all goods and gifts into the services of this Kingdom! How easy we should be able to forget all personal insults caused among us since we as brethren stand together in such a glorious Kingdom!

Oh, may God open our eyes to the glory of the church government alone through Christ's Word! Under this government we desire by God's grace to remain until with our eyes we see Him who has led us by His Word. Amen.

## REPORT OF THE PRESS COMMITTEE

27.

Dear Brethren:

Your Press Committee is working in conjunction with the local pastor, and we wish to report that this Convention has been publicized in the two local newspapers, the Albany Democrat Herald and the Lebanon Express.

Respectfully submitted,

Rev. O. W. Schaefer

Rev. E. L. Fehlbeg

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REPORT OF THE COMMITTEE ON THEOLOGICAL EDUCATION

Dear Brethren:

Your Committee on Theological Education has been requested by Christ Lutheran Church of Milwaukee, Wisconsin, to bring the following points pertaining to the Conference Seminary to the attention of the Convention:

"CHRIST LUTHERAN CHURCH RECOGNIZES THE FOLLOWING:

1. By the Lord's rich grace, our congregation has been enabled again during the past year to carry out our obligation to the Conference under the Milwaukee Seminary Plan.
2. It is possible that our congregations may not be able to supply students for the coming school year.
3. Because of the Lord's Mission Command, it is nevertheless necessary that our Conference continue to provide for a future ministry by preserving the Concordia Lutheran Conference Theological Seminary as a permanent institution in our Conference.
4. Possible future students cannot be attracted to an institution that exists in name only and is not active and not available.
5. During the past years our Pastor has been able, under the Lord's blessings, through practical experience and study, to lay the ground work for a well-organized Seminary and a thoroughly trained professor-ship. Should no student be led by the Lord to enroll for this coming year, the professor will then have time and opportunity so essential for preparing himself and the Seminary for **greater service and blessing** to the Conference in its future ministry. The professor will also then be able to aid the congregations in interesting our people in this important work and in gaining our consecrated young men for service in the Lord's vineyard.

WE THEREFORE RESOLVE:

1. To thank the Conference for establishing and maintaining the Seminary during the past years and thus to have made a beginning in providing for the future ministry of our church and also to have at the same time benefitted our own congregation in many ways;

2. To urge our Conference to continue in the present arrangement with our congregation under the Milwaukee Seminary Plan in order that the work may continue to go forward; and 28.

3. To help our Conference to that end, under the Lord's blessing, by taking upon ourselves \$50 of the professor's monthly salary, thereby reducing the Conference's responsibility to \$250 per month. We also expect to continue with our monthly payment of \$25 towards the Conference Loan. Due to the additional obligation we expect to assume in connection with the Seminary professor's salary, we regretfully find it impossible at this present time to aid with any increase in the Seattle subsidy. We sincerely hope that our sister congregations will be able to make the requested increase a reality."

In this connection I should like to call your attention to some plain facts! The existing situation at our Seminary certainly calls for some deep "soul-searching" on the part of every member of our Conference. Just think, there are no prospective students for our Seminary! Do we realize what this means? What if the Lord in His wisdom should call some of the pastors to be with Jesus in the joys of heaven; or, what if some of the pastors were even unable to serve their congregations due to some illness? Where would the vacant congregations secure pastors?

How may the situation be remedied? Jesus says, "The harvest truly is plentiful, but the laborers are few; PRAY ye therefore the Lord of the harvest, that He will send forth laborers into His harvest" (Matt. 9:37,38). Can we honestly say that our prayers in behalf of the Seminary have ascended to the Throne of Grace as they should have? The Apostle James writes, "Ye have not, because ye ask not" (4:2). Moreover, can we also say that we have done all that we possibly can as pastors, congregations, and parents, to interest and encourage able and consecrated young men within our Conference to prepare for the highest office in the Church? O may God graciously forgive us where we have been so remiss and help us to mend our ways that the work in the Lord's Vineyard be not hampered by our weaknesses!

May God grant us true wisdom as we deliberate upon this very important matter!

Respectfully submitted,

Rev. M. L. Natterer, Chairman

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#### REPORT OF THE SEMINARY INSTRUCTOR

Dear Brethren:

By the Lord's rich grace, the Seminary program of accelerated instruction for Student Julius Schmitt was successfully concluded with the graduation service on September 9th in Christ Lutheran Church of Milwaukee. At the graduation ceremony Mr. Schmitt was presented a diploma which gives official recognition that he is now a Candidate of the Holy Ministry and eligible for a call in our midst.

On September 24th the Seminary resumed its sessions for the year 1962-63. Since no students had enrolled, the Seminary instruction consisted entirely of a post graduate course set up for Candidate Schmitt. Classes were held forenoons, from 8:00 to 12:00, Monday through Friday. This post graduate course was concluded on May 31st of this year when the Seminary instruction was scheduled to close for the summer recess, according to the current Catalog Calendar.

The health of the faculty and student body, under the Lord's rich 29. blessings, was exceptionally good. And, again, the relationship between student and instructor and the brotherly cooperation between the Seminary and the local congregation was also excellent. For all of which we give glory alone to our Savior.

At this time I would also like to make mention of the fact that during the course of our work together in the Seminary classroom, Student Schmitt and I translated from the German into English Bente's very excellent treatise on the Law and the Gospel as it appeared in Lehre und Wehre, the theological journal of the Missouri Synod in its former days of orthodoxy. After the translation has been carefully checked against the original and the best possible English rendition assured, I hope that this translation can be duplicated and made available to our Conference members. Rightly dividing the Word of truth, correctly distinguishing between the Law and the Gospel, is the great need of our presentday Christianity.

To date there have been no applications for entrance into the Seminary for the next calendar year. While in Seattle last spring I did have opportunity, through a contact which Pastor Bloedel had made possible, to personally interview a possible future student for the Seminary. The young man in question expressed interest in our Conference and Seminary, and showed great concern for orthodox teaching and its preservation in our day. We requested him to contact us again should he desire to inquire further into the matter. To date, however, we have not heard from him. May the Lord's will be done in his case. And may the Lord's will be done also with regard to the Seminary for the future.

The official Seminary Catalog has also now been made available to the congregations of our Conference in sufficient quantities so that all the brethren can acquaint themselves and possible future students with the curriculum of our Seminary and the qualifications for entrance. Copies are available through your pastor.

While our Seminary is presently faced with the prospect of no students being enrolled for this coming year, I would like to urge our Conference brethren to recognize the continued need of maintaining a Conference Seminary in view of the Lord's will in this respect, and that it therefore do all it can, under the Lord, to preserve the Seminary as a permanent institution in our Conference, that we strive to secure for it a well-trained and capable teaching staff, and that we endeavor to supply it with our consecrated sons to be trained there for the blessed work of the ministry in our Lord's vineyard.

It is important for us to keep in mind that the public ministry must be maintained in the Church because it is a divine ordinance, having been commanded by the Lord, Titus 1:5,7; Acts 20:17,28; Acts 14:23; Eph. 4:12-13. At the same time we must not fall into the error of making a means of grace of the public ministry and coordinate it with the Word and the Sacraments, as though it is absolutely necessary for salvation to every man, so that without the service of an ordained pastor a man can neither come to faith nor obtain absolution for his sins. But, as Dr. F. Pieper in his dogmatics points out, "the truth that the public ministry is not absolutely necessary dare not be made an excuse for despising this office." He then lists three points when the office of the ministry is despised, the third of which reads as follows: "When Christians are slow to erect and maintain schools for the training of men for public service in the Church. Cf. St. L. X:417; Ibid, 458ff.)."

May the Lord of the Church now graciously direct our Conference so that we may find it possible to continue this important work in our midst to the glory of His name and to the extension and edification of His Church! Amen.

Respectfully submitted,

R. L. Mehlers Instructor

Dear Brethren:

Your Committee, first of all, wishes to express its gratitude to the Lord for having made it possible for our Convention last year to adopt definite Guidelines for our Conference mission work. Our Conference now has a workable basis upon which its Mission Committee can, under the Lord's blessings, effectively function. Mission work is the fourth objective of our Conference, as outlined in our Constitution, namely, "the joint extension of the kingdom of God through cooperative mission work of our congregations, Matt. 28:19-20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." Mark 16:15-16, "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Luke 24:47, "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Now in connection with the above-mentioned Guidelines, your Committee wishes to call attention to the fact that the Board of Directors in its February 12-13, 1963 meeting found it necessary to revise the last point, VII. The present version, as adopted at our last year's Convention, reads as follows: "Salary basis. In view of the fact that God, in Scripture, makes no distinction between married or unmarried pastors and missionaries but says concerning all that 'the labourer is worthy of his hire' the Conference shall grant no special subsidy to the congregations that are served by married pastors. To set up a double standard for salary, one for single, another for married pastors, would be a temptation for congregations to refrain from calling pastors who are blessed with wife and family." The substitute version now offered by the Board is found in your Prospectus, page 5, D. Your Committee recommends the adoption of this suggested revision, because it offers guidelines which are based on Scriptural principles and which are general enough to cover the entire matter; the present version fails in both these respects.

Our Conference has one subsidized congregation, St. Luke's of Seattle. Your Committee chairman had an opportunity personally to contact Pastor Bloedel and his congregation this spring, and is convinced that our Conference should do its utmost, under the Lord, to continue offering financial help toward the cause of this young mission congregation, located, as it is, in a great and populous city where manifold opportunities are offered to let its saving light shine into the hearts of many lost and erring souls. At this time Pastor Bloedel plans to give us an oral interest report on St. Luke's mission.

As you know, Pastor Bloedel must do secular work on the side in order to support his family, because the congregation is unable to fully support him as its pastor. Through your Committee, therefore, St. Luke's congregation comes before the brethren at this Convention requesting continued financial aid to help support its pastor. During the first three months of this past fiscal year our Conference subsidized St. Luke's in the amount of \$75 per month. Later, on the basis of a Conference Referendum, St. Luke's was granted a subsidy of \$90.10 per month, beginning October 1st and continuing through this month.

St. Luke's subsidy request for this next fiscal year represents a sum which if it is granted will enable the pastor to leave his secular employment and give him opportunity to make full use of his God-given gifts in the work of the Lord's Church. With that God-pleasing goal in mind, St. Luke's now requests for this coming fiscal

year a subsidy in the amount of \$170 per month. The official resolution of the 31. congregation reads as follows: "That we pay our Pastor two hundred and ten dollars (\$210.00) per month beginning July 1, 1963 and that we advise the Concordia Lutheran Conference, through the Committee on Missions that we will make no pledges to the support of the Conference General Fund and/or Seminary Fund and that we request a subsidy of one hundred seventy dollars (\$170.00) per month." See Minutes of Convention page 4: "This congregation plans to contribute toward its pastor's salary \$210 per month and requests an additional \$170 per month from the Conference for a total salary figure of \$380 per month." After giving this request prayerful consideration, your Committee recommends that this subsidy request be granted if, under the Lord's blessings, the Conference finds itself able and willing, in the spirit of Christian sacrificial love, to assume that responsibility. To that end we ask the Lord's gracious blessings that His will may be done among us!

Your Committee has received no other requests for subsidy from any of our other congregations. Although we are all aware of the fact that our sister congregation, Peace, of Tinley Park, has also been unable fully to support its pastor during the past year and previously also. He too is therefore engaged in part-time secular work. Your Committee rejoices to note, however, that progress is being made by Peace Congregation toward the final goal of being able to support its pastor fully, so that he is able to discontinue his secular work and serve the congregation full-time. May the Lord graciously add His blessing to this Christian endeavor! Christ Lutheran Church of Milwaukee has been able to support its pastor during this past year by virtue of the special arrangement with our Conference through the Milwaukee Seminary Plan. Since the Milwaukee Seminary Plan is the special responsibility of the Committee on Theological Education, we refer you to the report of that committee for the financial picture on that congregation in its relationship with the Conference. In that report it will be noted that Christ Congregation is increasing its contributions toward the financial support of the work of the Conference. Christ Congregation also desires the Conference brethren to know that if, and just as soon as, the Lord should make it possible for the congregation further to increase its contributions for Conference work, it plans to do so.

We rejoice that the Lord has so blessed St. Paul's, St. John's, and St. Stephen's congregations that they are able to support their pastors besides shouldering a proportionate share of the expenses of the joint work of our Conference. May these congregations look upon that blessing as reason to join us in thanksgiving to God for these His undeserved blessings, and may we all, as we face the future, resolve humbly in the fear of God and in the grace of our Savior, to continue with willing hearts to support the Lord's work to the full extent of our ability. And that especially because, as the Apostle exhorts, because "the end of all things is at hand." Let us be "therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man has received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen." 1 Pet. 4:7-11.

Your Committee also shares with our Conference the blessed fact that the Lord has answered our prayers for laborers for His harvest by placing at our disposal Candidate Julius Schmitt who has concluded his post graduate work at our Seminary, which closed its sessions on May 31st. We rejoice with grateful hearts before the Lord who has so graciously answered our prayers in giving us another laborer, the first graduate of our Seminary, and we now continue to beseech Him, please, to so direct our affairs that we may be able to continue to train orthodox laborers for work in His Church, and that He would open the necessary doors in order that Candidate

Schmitt, and any others whom He may send our way to train, may actively participate in the blessed work of making disciples of all nations through the preaching of the pure Gospel. To that end we continue to pour out our effectual, supplications to Him, the Lord of the Church, and confidently and patiently await His promised blessings! 32.

At this time your Committee would also like to report its deep concern for the spiritual welfare of our needy colored blood-brothers, the negroes, in particular. We recommend, therefore, that our Convention recognize this need, and resolve by special resolution to encourage our Conference to do everything it can, under God, to bring the pure Gospel also to the colored races represented in America and elsewhere, asking the Lord's gracious blessings on that phase of our Lord's general mission command, to which we would give special emphasis, however, because of the turbulent times and conditions in which we presently are living. And, furthermore, that since our Conference is not able to provide financial backing for any further mission projects at this time and is therefore unable at present to call any missionary-at-large, we encourage Candidate Julius Schmitt to continue with the personal mission contacts which he is making among the negroes of Milwaukee under the auspices of Christ Lutheran Church, imploring the Lord's gracious blessings on him and his work.

Your Committee also wishes to give grateful recognition and praise to the Lord for having given His evident blessings to the prayers of our Conference brethren in behalf of St. Paul's congregation at Empire, Oregon. After three years (short of two months) of being without a pastor of their own, the Lord provided our sister congregation with a faithful shepherd. Pastor A. J. Cordes was installed on August 26th of last year. Further evidence of the Lord's blessings in this parish was the Christian zeal with which the congregation and its pastor went forward in its Master's work. Your Committee would especially like to commend the Congregation and Pastor for its vigorous evangelism program, and we wish to express our sincere thanks to the Lord with proper gratitude also to St. Paul's Church, congregation and pastor, for providing our Conference with a wholesome stimulus for the work of missions, in offering us by written word and by their own personal congregational example a wholesome testimony to the Lord's glory and also for our own encouragement and Christian instruction. We thank the Lord for these His unmerited gifts of grace, and we pray that He would by His Holy Spirit touch all our hearts with a full sense of the blessed responsibilities facing us in these days of great falling away and general corruption which have come upon us like a deluge; and we pray Him, the Lord and Head of the Church, to grant us the grace, as individual congregations and as a Conference, to use to the full all His gifts among us and in us to His glory and to the furtherance of His blessed Church everywhere to the salvation of immortal souls - our own and those of others - everywhere around the globe! To that end also, we urge our Conference at this Convention to adopt a tract program whereby we will be able to prepare suitable materials for tract distribution and thereby enable us to carry out our Savior's mission command more effectively by means of the printed Word at home and abroad in all the world.

It has been well said: Mission work is the life blood of the Church! If we cease to do mission work in the local congregation and as a Conference, laymen and pastors alike, we will stagnate. In other words, that would mean that we will have lost the Christian faith and we are then good for nothing but to be cast out, as our Savior tells us, Matt. 5:13, "Ye are the salt of the earth: but if the salt have lost His savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." The Lord graciously preserve us from such a calamity every befalling any one of us! We contritely confess that if He were to deal with us according to His strict justice, He would have to reject us all forever as unworthy and unjust stewards over His possessions! Therefore, we seek His pardon and sue for mercy at the throne of His grace in the saving name of Christ, being assured that we will receive a favorable hearing, for He Himself has said: "Him that cometh to me I will in no wise cast out." John 6:37.

Brethren, Jesus has purchased us with the priceless payment of His own precious blood, redeeming us from sin, death, devil, and hell; and He has won for all of us forgiveness of sins, life and salvation! We now as the result have the sure hope of eternal life! What a glorious heritage is ours! Freely it has been offered and bestowed upon us by means of the preaching of the Gospel of Christ which "is the power of God unto salvation to every one that believeth," Roman 1:16. Oh, may we who have been so dearly purchased by His blood, embrace our Savior with a living faith, rejoice in the salvation which He has brought us, and now as His willing and consecrated messengers give Him in return, as an acceptable "whole" (Ps. 51:19) offering, our believing hearts and sanctified lives, so that His saving Gospel may be made known by us throughout the world! 33.

As we face the future, then, let us joyfully heed our Savior's call, Matt. 5:14ff., "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." Oh, may our Savior by His Holy Spirit make us all into blessed life-bestowing, light-giving candles of salvation among the nations of the world, to the salvation of our own souls and to the saving of countless other souls still walking in darkness and error! To that end may He, please, give each and all of us grace to hold aloft the banner of the Gospel in all its saving truth and purity, and grant us also the grace then to follow His clarion cry to us in these last corrupt times: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven! To that end may He also bless your Christian response to this report of your Committee!

Respectfully submitted,

Rev. E. L. Mehlberg, Chairman

Mr. K. Ahlmann

Mr. H. Bochmann

## REPORT OF THE SUNDAY SCHOOL MATERIALS COMMITTEE

34.

Our Lord has graciously permitted the members of the Sunday School Materials Committee to carry their work forward for another year. Two more months should bring to a completion the work of preparing two series of leaflets, homework sheets, and memory course. All of our congregations have continued using the material. It is the committee's hope that pastors, teachers, and children have found it both instructive and edifying.

Our Board has recommended that we continue making the new materials available to our congregations in its present mimeographed form. This would have the value of: 1) greater return of the investment already made in stencils; 2) no large outlay of funds at this time, and 3) continued time to make corrections and improvements in the work before the change to printing. Our committee concurs in this recommendation.

Almost all of our congregations have continued to support this work by regular contributions to the Sunday School Fund so that a balance of over \$100 has accrued. It is hoped that such support will continue during the coming year so that the balance will grow and eventually enable us to underwrite the printing of our materials.

Announcement about our Sunday School materials has been made in recent issues of the Concordia Lutheran, with the result that several requests for samples have been received and filled. This convention will need to consider whether or not it approves distribution of our materials to those outside our Conference and, if so, suggestions as to pricing and methods of handling moneys received.

May the Lord continue to bless us in the carrying out of His command to "feed My Lambs."

Mr. Alfred P. Bloedel, Chairman

Rev. P. R. Bloedel

Mr. David T. Mensing

Mr. Victor K. Bloedel

## REPORT OF THE COMMITTEE ON LUTHERAN UNION

35.

Dear Brethren:

Your Committee has during the past year made a number of outside contacts in the interest of Lutheran union.

The first of these came indirectly through Pastor Cordes and Pres. Mensing. One was H. W. Vietmeier of Scribner, Nebraska, and Pastor T. Pederson of Lyon, Neb. Testimony was given to both of these men regarding the importance of God-pleasing unity, and the desire expressed on our part that our Conference would like to meet with anyone who is sincerely interested in continuing in the old orthodox paths of our fathers. Nothing further came of these contacts.

Other contacts came as a result of a notice which Pastor Cordes inserted in his Minor Missourian publication. A number of pastors requested copies of the Brief History of our Conference, but there were no further inquiries from them after we had supplied them with that information.

In harmony with the Convention request of last year, your Committee contacted Pastor McLaughlin and the pastors in fellowship with him, Dr. P. E. Kretzmann, Pastors E. E. Erickson and L. N. Wilenius, proposing a meeting between them and representatives from their congregations and your Committee. They accepted our invitation to meet, and we then by letter proceeded to work toward a mutually agreeable agenda for the first meeting. Your Committee requested the Board of Directors at its October 9-10, 1962 meeting to give its assistance in working out a suitable agenda for the proposed meeting. This was done and the following agenda for the meeting was drawn up:

"The Board agreed that we should not discuss together any matters of church work which developed subsequent to the split, until those matters which occasioned the break in fellowship have been completely adjudicated on the basis of the facts, as these are set forth chiefly in the correspondence of that time as documentary evidence, and in the light of Holy Scripture. If that is accomplished, we would normally proceed thereafter with other matters as they developed chronologically.

Our agenda for the first meeting, therefore, would be:

1. To establish, on the basis stated above, the immediate cause of the split: since we hold that the action of Dr. Kretzmann with his adherents was the immediate cause and since, on the other hand, the groups with which we propose and sincerely hope to meet holds us as having broken fellowship with it.
2. To determine, on the same basis as stated above, whether the original charge which had been brought against Dr. Kretzmann was valid or not.

Should these two points of the agenda be resolved, which may God graciously grant, it should be mutually understood and agreed beforehand that we would at a future meeting then proceed with other matters of controversy as they developed between us chronologically.

The Board also believes that in the interest of equity and fairness, the two groups be limited to no more than six each. Our constituted committee for such purposes as this consists of five members."

When your Committee then contacted the MacLaughlin group with this 36. proposed agenda, it was flatly rejected by these men.

In spite of their refusal to meet with us on the basis of the agenda we submitted, they expressed the desire, nevertheless, to meet with us to discuss doctrinal differences in reference to the invisible Church and the true visible church. Since such discussion would involve chiefly matters which developed subsequent to the split, and since they refused to take up with us those things which actually brought about the split, we believed it was impossible to arrange a God-pleasing meeting with these men. This group continues to deny us the right to make reference to the correspondence and other documentary evidence of that period in proof of the things which were at issue, even though the Lord requires us properly to witness and to prove such matters: 2 Cor. 13:1; 1 Thess. 5:21.

We would have been happy to make further overtures toward that group if it had been possible for us to find still another approach which is in harmony with the principles of Scripture and sound reason. To date there is no further progress to report regarding this matter.

In the interest of further exploring the possibilities of Lutheran unity between us and other possible conservative Lutheran pastors, an invitation to a Free Conference, to be held, the Lord willing, on Monday following our present Convention, has recently been issued. The announcement appeared in the April issue of our Concordia Lutheran. The agenda for that Free Conference and also Guidelines appear in the current May issue of our Concordia Lutheran. We are prayerfully hopeful that, under the Lord's blessings, much good may come of this proposed endeavor.

Let us continue to make use of every proper available means to draw Christians together on the basis of God's Word in the true unity of the Spirit. And meanwhile, let us Conference members continue earnestly to endeavor to keep the precious unity of the Spirit which God has already mercifully given us, a unity which has its basis alone on God's pure Word! To that end may we all work and pray, and to that end may the Lord graciously bless us all that His name may be hallowed among us, His kingdom come, and His will be done! Amen.

Respectfully submitted,

Rev. E. L. Mehlberg, Chairman

Rev. O. W. Schaefer

Mr. Victor Bloedel

## REPORT OF THE EDITORIAL COMMITTEE

37.

Dear Brethren:

The Constitution of our Conference states very explicitly the real object of our church periodical in point 6 under Article III. "The publication and distribution of orthodox religious books, periodicals, and other literature for the promotion of the true faith." Recognizing this responsibility your Editorial Staff has endeavored, by God's gracious help, to promote the true faith in the Concordia Lutheran. It is our fervent prayer that the articles prove to be edifying to everyone, confirming the faith of those who are already continuing in the Word, bringing the erring back to the Truth, and serving as a means of enlightening those who sit in spiritual darkness.

During the past year everything has gone rather smoothly. Early last Fall Pastor Bloedel assumed the task of printing our Concordia Lutheran after he was able to acquire the necessary printing equipment. We are confident that the members of our Conference recognize and appreciate the excellent printing job which Pastor Bloedel produces month after month.

We attempt to keep the articles timely and at the same time maintain a proper balance between the devotional and polemical articles. At times it is extremely difficult to do this when we lack the necessary supply of articles. Perhaps some of you feel that we should have more news-items from our local congregations. In order to do this we must depend upon you to send us such items which would be of interest to the Conference. Incidentally, our printer has requested that all articles submitted for publication should be double-spaced!

Constructive criticism and suggestions to improve our Concordia Lutheran, plus the willingness to place one's talents at the feet of the Lord of the Church in promoting the true faith through the pages of this magazine, are always welcome.

Respectfully submitted,

Rev. M. L. Natterer, Editor

Tracts for distribution: "The Bible and Your Salvation."  
 "Our Curse Removed."  
 "Christian Giving and the Bible."

Studied and revised at the West Coast Pastors' Conference in Seattle Nov. 5-6, 1962. Revised again Nov. 13th by Rev. Cordes. Revised again at the May 1963 West Coast Pastors' Conference.

Presently the name of the West Coast Conference tract program is "Scriptural Publications."

## I. PURPOSE

To apply the Word of God in all its purity to all problems of faith and life. To let the world know our doctrine. At our Milwaukee convention in 1962, "it was resolved that we as a Conference and as individual pastors and congregations publicize to the best of our ability our existence and our adherence to the true teachings of the Word of God."

To give the orthodox Christians outside our fellowship the opportunity to find us and come into our fellowship.

To permit our Lord to use us as a salt and a light (Matthew 5:13-16) to the heterodox and unbelievers outside our fellowship.

To make it easier for our own orthodox Christians to share the pure Word of God with others, as they are commanded. "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Pet. 3:15. See Col. 4:6; 1 Pet. 2:9.

Each member should have his own tract distribution program and send or give the tracts to his own unchurched relatives and friends and those outside our fellowship who are interested. Then when such prospects become more interested, the lay Christian can refer them to the pastors of the Conference for further instruction.

To give the Lord the opportunity to keep the pure Word of God among us and our children for as long as possible. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. "Blessed are they that hear the Word of God, and keep it." Luke 11:28.

## II. FORMAT

### A. Writing Format. 1. General Considerations.

Each tract should apply Law and Gospel correctly. It should be Scripturally sound, clear, to the point, in everyday idiom, containing short rather than long sentences, simple enough for the average reader, no matter how old. Original authors may test the tract on older people, young people, etc., in the congregation or even in the community if possible.

Only the clearest passages should be quoted, with the locations of the passage in the text of the tract.

The original author should keep in mind his readers, i.e., whether they are orthodox or heterodox Christians. or unbelievers primarily

Since the tract should represent the "public doctrine" of the entire Conference, no personal name should appear on the tract. 39.

## 2. Tract Composition.

A. The tract chairman shall assign tract topics to fellow pastors and/or laymen through their pastors.

B. The author shall mail the tract chairman clear triplicate copies of his composition to be sent to the review committee.

C. The tract will be edited by the committee according to the following rules:

1. Scripture must always be upheld.
2. Where doctrine is not involved but only a choice of words, the majority shall decide.
3. If one objects for conscience or Scriptural reasons, the tract shall not be printed until the matter has been adjudicated in a God pleasing manner.
4. If possible, the tract may be taken care of in the above manner through the mail. Red letter corrections are imperative (See point 3). Other corrections are left to the discretion of the tract chairman.

D. The tract chairman shall proofread the galleys.

### B. Printing Format.

If the tract program is adopted, the crest of the CONCORDIA LUTHERAN CONFERENCE shall appear in a prominent place on the tract.

On the bottom of the back page, the following words will be printed: "Concordia Lutheran Conference, For samples of other tracts and prices write..... (or some similar wording). Share Me."

## III. OFFICERS (Tract Committee)

### A. Tract Chairman.

1. The tract chairman shall be appointed by the president of the Conference for a two year period.
2. Duties:
  - a. To inaugurate and promote the "purposes" set forth under part I.
  - b. To conduct the meetings of the review committee.
  - c. To solicit and encourage participation from the Brethren in preparation of tracts.
  - d. To advertise and encourage the proper use of tracts.
  - e. To submit regular reports concerning the work of this committee to the Board of Directors' meetings and each convention.

### B. Review Committee.

1. The review committee will be the pastoral members of the Editorial Committee of the CONCORDIA LUTHERAN.
2. Duties:
  - a. To give brotherly assistance and council to the chairman of the Tract Committee.
  - b. To review all tracts submitted to them by the chairman.
  - c. To be responsible for the doctrinal content of the tracts.

C. Tract Committee Treasurer shall be the business manager of the Concordia Lutheran.

Additional notes: Each tract would be printed by editions. Corrections and improvements should be submitted to the tract chairman before the printing of the next edition.

## CONCORDIA LUTHERAN CONFERENCE

40.

Annual Financial Summary: June, 1962, through May, 1963

	GENERAL FUND	SEMINARY FUND	SUNDAY- SCHOOL	EQUALI- ZATION	TOTAL
Cash on hand, June 1, 1962	\$ 368.44	\$ 140.41	\$ 15.76	\$ 0.00	\$ 524.61
RECEIPTS FOR THE YEAR:					
Christ, Milwaukee	186.00	300.00*	60.00	20.00	566.00
Peace, Tinley Park	492.00	300.70	120.00	36.60	949.30
St. John's, Lebanon	344.15	346.00	65.00		755.15
St. Luke's, Seattle	449.41	405.00	65.00	16.90	936.31
St. Paul's, Empire	358.75	744.32	1.00	27.00	1131.07
St. Stephen's, Wilmot	681.92	1262.40	78.00	51.90	2074.22
Donations		25.00			25.00
Seminary graduation		38.75			38.75
Convention service	33.08				33.08
C. L. balance	114.13				114.13
Interest					
Total receipts	2659.44	3429.59	378.00	152.40	6630.02
Total cash available	\$ 3027.88	\$ 3569.59	\$ 404.76	\$ 152.40	\$ 7154.63
EXPENDITURES FOR THE YEAR:					
Missions: St. Luke's	\$ 1020.80				
C. L. Printing	1040.00				
Professor's salary		3600.00			
Travel	205.01				
Telephone	134.72				
Seminary supplies		16.91			
S. S. expenses			291.60		
Periodical subscriptions	36.00				
Convention expenses	64.19				
Conference stationery	42.08				
Proceedings	44.34				
Miscellaneous	73.15				
Total expenditures	2660.29	3616.91	291.60	0.00	6568.80
Balance, May 31, 1963	\$ 367.59	\$ 47.32	\$ 113.16	\$ 152.40	\$ 585.83
* Paid on loan (Balance owing: \$300.00)		DEFICIT			

Mr. Alfred P. Bloedel, Treasurer

## REPORT OF THE AUDITING COMMITTEE

Having examined the books of our Conference treasurer, Alfred Bloedel, we are happy to report that we have found them to be in good order. The balance in the various funds are such as are reported in the financial report.

Auditing Committee,

Rev. M. L. Natterer

Mr. John Dirksen

Mr. Paul Luedtke

Financial Report of the Concordia Lutheran  
 For Fiscal Year June 1, 1962 - May 31, 1963

41.

Total Cash Receipts for fiscal period .....	\$ 245.50
Total Cash on Hand .....	245.50
Less Total Cash Payments .....	125.89
 Total Cash on Hand May 31, 1963 .....	 \$ 119.61

Subscription Statistics

New Subscriptions .....	15
Renewals .....	73
Transferred subscriptions .....	37
Active subscribers June 1, 1963 .....	116
Complimentary subscriptions .....	9

Respectfully submitted,

Mr. Martin R. Luedtke, Business Manager

REPORT OF THE AUDITING COMMITTEE

The books of the Business Manager of our Concordia Lutheran have been audited by us. We have found them to be accurate and in good order.

The Auditing Committee

Rev. I. L. Matterer  
 Mr. John Dirksen  
 Mr. Paul Luedtke

REPORT OF THE BUDGET COMMITTEE

Missions . . . . .	\$ 2040.00
C. L. Printing . . . . .	1124.00
Travel . . . . .	300.00
Telephone . . . . .	140.00
1963 Proceedings . . . . .	40.00
Periodical Subscriptions . . . . .	36.00
Contingencies . . . . .	50.00
Miscellaneous . . . . .	100.00
Professor's Salary . . . . .	3000.00
Seminary Supplies . . . . .	25.00
 Total . . . . .	 \$ 6855.00

Rev. A. J. Cordes, Chairman

## THE PROPOSED BY-LAW CONSIDERED BY THE CONVENTION

42.

## As By-law no. 5, PARTICULARS REGARDING MEMORIALS

- A. Memorials to be laid before a convention shall be sent to the President and the Vice-president, in writing, no later than two months before the time of convention.
- B. No memorials shall be presented to the convention by individuals themselves or groups within a congregation, but such individuals or groups, desiring to lay memorials before a convention, shall do so through and with their congregation.
- C. The President shall present to the convention all memorials submitted to him unless he is convinced that they digress from either the doctrinal position or the orderly procedure already set forth in the Constitution. His decision regarding the withholding of any memorial, together with his reasons therefor, shall be submitted, as a matter of procedure, to the majority vote of the convention. When contemplating any such withholding of a memorial, the President shall, if possible, first consult the Board of Directors for its advice.

## MEMORIALS CONSIDERED BY THE CONVENTION

## 1. Parochial School Teacher Training

"WHEREAS, by inspiration, Moses commanded, 'And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up,' Deut.6:6-7.

WHEREAS, parents also in the New Testament have been commanded, 'And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord,' Eph. 6:4.

WHEREAS, the elements of religion such as Bible reading and prayers are being considered more and more necessary in the public schools;

WHEREAS, our children even now are being subjected to the temptation of unionism in baccalaureate services and even in Christmas services and also in the matter of school dances;

WHEREAS, our children should learn to interpret history and all the secular subjects in the light of God's clear Word;

WHEREAS, the Concordia Lutheran Conference has not yet set down the processes and program which young people may follow who wish to serve their Savior by teaching children in a parochial school;

BE IT RESOLVED that at this convention a committee be appointed by the chairman of the convention which shall present to our congregations and pastors a program of Parochial Teacher Training which is feasible considering the size of our Conference and finances presently available for such a program."

December 2, 1962

ST. PAUL'S LUTHERAN CHURCH  
Empire, Oregon

Mr. Ted D. Fischer, Secretary

Rev. A. J. Cordes

2. An Invitation to Lay Christians who wish to obey Romans 16: 17-18. 43.

"WHEREAS, it is reasonable to assume, according to the account of the 7,000 in Israel who had not 'bowed unto Baal,' 1 Kings 19:18, that there may be individual families in heterodox denominations who wish to obey Romans 16: 17-18 as we, by God's grace, have done;

WHEREAS, we, the Concordia Lutheran Conference, do not at the present time have a procedure to follow when and if by God's grace such families who are too far from a local congregation wish to come into our fellowship and place themselves under the precious blessing of the pure Word of God which we enjoy;

BE IT RESOLVED, that this 1963 convention request the Board of Directors to devise guidelines for the local pastors and congregations who may, God willing, be approached by those seeking the purity of God's Word;

BE IT FURTHER RESOLVED, that this 1963 convention declare that such a procedure be publicized in the CONCORDIA LUTHERAN to our readers from time to time, so that any orthodox layman may know that separation from his former heterodox congregation and church body will not leave him alone in the world;

AND BE IT FURTHER RESOLVED, that these Guidelines be made available, where needed, and that the 1964 convention review them for necessary amendment and for final adoption.

February 4, 1963

ST. PAUL'S LUTHERAN CHURCH  
Empire, Oregon

Mr. Ted D. Fischer, Secretary

Rev. A. J. Cordes, Pastor

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REPORT OF THE COMMITTEE ON REGISTRATION AND EXCUSES

There were 15 delegates in attendance: six pastors and nine laymen.

There were 31 visitors present, with 14 women and teenagers as observers.

The Committee recommends that one lay delegate from Milwaukee and 2 lay delegates from Wilmot be excused full time for valid reasons.

Respectfully submitted,

Rev. A. J. Cordes, Chairman

Mr. E. Bloedel

Mr. P. Hinman

## REPORT OF THE COMMITTEE ON RESOLUTIONS

44.

1. WHEREAS there has been widespread turbulence in this country with regard to racial relations, and  
 WHEREAS in many areas the Negro people are being badly misled into conduct which constitutes additional danger to their immortal souls and which is not in accord with Scriptural principles,  
 THEREFORE BE IT RESOLVED that our Conference do everything it can, under God, to bring the pure Gospel also to the colored races represented in America and elsewhere, asking the Lord's gracious blessings on that phase of our Lord's general mission command, and  
 BE IT FURTHER RESOLVED that we commend Julius Schmitt, c.r.m., for his work thus far in this field and encourage him to continue with the personal mission contacts which he is making among the Negroes of Milwaukee under the auspices of Christ Lutheran Church, imploring the Lord's gracious blessing on him and his efforts, and that we urge all our congregations, in Christian love, to continue keeping their doors open to people of all races.
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2. WHEREAS by God's grace the CONCORDIA LUTHERAN has been faithfully published by the Editorial Committee of our Conference again this past fiscal year, and  
 WHEREAS the number of pages in each issue has been increased from twelve to sixteen without additional cost to the Conference, making it possible to provide substantially more edifying material for its readers,  
 THEREFORE BE IT RESOLVED that the 1963 Convention express its heartfelt gratitude to the Editorial Committee for its consistently faithful labors and for continuing to publish a sixteen-page periodical, and that we pray the Lord of the Church to continue to grant His gracious blessing to this endeavor, to the furtherance of His kingdom among us.
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3. WHEREAS the resolution concerning the acceptance of Christ Congregation's pledge of fifty dollars toward the support of their pastor, who is also instructor in our Seminary, does not conflict with the spirit of the Milwaukee Plan as adopted in 1959, and  
 WHEREAS this congregation's concern for the Scriptural principle regarding the support of the ministry is to be commended, and  
 WHEREAS it is the desire of this congregation to relieve the Conference of some of the financial burden involved in providing their pastor's salary,  
 THEREFORE BE IT RESOLVED that we express our sincere appreciation and gratitude in the Lord to these brethren, and that we recognize our current share of the support of the pastor-instructor to be two-hundred fifty dollars per month.
4. WHEREAS St. Luke's Congregation in Seattle has requested a subsidy of \$170.00 to be used to supplement the \$210.00 which this congregation has determined to set aside for the monthly support of its pastor, and  
 WHEREAS this total amount would make it possible for the pastor to be relieved of his secular work and to devote full time to the office of the ministry, and  
 WHEREAS the purpose of this request is in full harmony with the ordinance of God in 1 Corinthians 9:14 and Galatians 6:6-7,  
 THEREFORE BE IT RESOLVED that this request for subsidy be presented by referendum to the congregations of our Conference for their brotherly consideration and prompt action, and that the total amount determined by this referendum, if less than the requested amount, be used by the Conference as a subsidy for Seattle for the next fiscal year, and

- BE IT FURTHER RESOLVED that, as additional funds are needed for the continued 45. operation of our Seminary, also this need be presented in the referendum to our congregations for their consideration and appropriate action, and
- BE IT FURTHER RESOLVED that forms be supplied by the treasurer to be sent to the congregations of our Conference in conjunction with this referendum in order to provide them with the full financial picture, to help them facilitate their decision in this matter, and to provide a convenient method of financial tabulation for our treasurer.

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5. WHEREAS it was requested in a memorial from St. Paul's Congregation of Emvire, Oregon, that at this convention a committee be appointed by the chairman of the convention which shall present to our congregations and pastors a program of Parochial Teacher Training which is feasible considering the size of our Conference and finances presently available for such a program, and
- WHEREAS our Conference in convention assembled recognizes the importance of a thorough Christian education for children and, specifically, the importance of a properly organized and maintained parochial school system, and
- WHEREAS our Conference is at present greatly limited in its financial ability, THEREFORE BE IT RESOLVED that the Committee on Theological Education be requested to study the possibilities of having parochial school teacher training available to us in connection with our Seminary and in conjunction with the Board of Directors and that this committee also work out practicable suggestions to present to our 1964 convention, and
- BE IT FURTHER RESOLVED that this Committee consider submitting for publication in the CONCORDIA LUTHERAN articles for high school students, encouraging them to consider secular training in an accredited normal school with a view toward subsequent Christian training preparatory to teaching in future parochial schools in our Conference.
6. WHEREAS in Scripture we are commanded not only to abstain from religious work and worship with those who profess and practice that which is contrary to the Scriptures (Rom. 16:17), but we are also warned against avoiding, for fleshly reasons, those who share our Christian faith and convictions (1 Cor. 1:10-13), and
- WHEREAS we are obligated to search for those who are like-minded and to do all that we can to find those with whom we are in agreement in all points of Scripture doctrine and practice that we might mutually exercise that God-given unity of the Spirit by the joint performance of those things which glorify and extend the Savior's Kingdom among us and in the world, and
- WHEREAS our Conference feels that a Bible-based free conference with conservative Lutheran pastors will be a significant step forward toward the achievement of such God-pleasing unity,
- THEREFORE BE IT RESOLVED that we extend our heartfelt thanks to the Lebanon Congregation, Pastors M. L. Natterer and P. R. Bleedel for the printing and mailing of the Guidelines, invitations, and publicity for this conference.

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7. WHEREAS Mrs. Martin Luedtke of St. Luke's Lutheran Church, Seattle offered her services of typing and duplicating materials for the Conference in this convention assembled, and
- WHEREAS her services were utilized by committees and individuals of our Conference, THEREFORE BE IT RESOLVED that we thank Mrs. Luedtke for her generosity in making this service available and, thereby, helping to facilitate Conference business.

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8. WHEREAS St. John's Lutheran Church of Lebanon has shown itself to be a most gracious host to our convention, and 46.  
 WHEREAS the members of this congregation have contributed abundantly of their time labor, and money, and have demonstrated genuine Christian hospitality in making the stay of the delegates and visitors to this convention a pleasant and enjoyable experience, and  
 WHEREAS St. Luke's Congregation of Seattle and St. Paul's Congregation of Empire have also rendered financial assistance and brotherly cooperation to their sister congregation in Lebanon,  
 THEREFORE BE IT RESOLVED that we express our gratitude to the pastors and members of these congregations for all that they have done to make our convention a success and to contribute to our spiritual edification and our physical comfort.

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9. WHEREAS Mr. Julius Schmitt, c.r.m., together with members of Christ Congregation, Milwaukee, provided our Conference with fine mimeographed copies of our Proceedings of the Twelfth Annual Convention of our Conference, and  
 WHEREAS this work requires hours of painstaking labor,  
 THEREFORE BE IT RESOLVED that we heartily thank Mr. Schmitt and the members of Christ Congregation for their work and beseech the Lord to bless them richly for their labor of love in our behalf.

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10. WHEREAS the laymen's representation at this convention was particularly gratifying and  
 WHEREAS the layman's responsibility and cooperation in the work of our Conference is carefully outlined in our Constitution as vitally necessary to the performance of the Lord's will and the furtherance of His Kingdom among us.  
 THEREFORE BE IT RESOLVED that we recognize this increased delegate attendance over our last year's convention with all praise and glory to Jesus, our Savior, the Lord and Head of the Church, and  
 BE IT FURTHER RESOLVED that we look forward to even more complete representation at our next annual convention so that the work of the Lord be not hindered among us, but that His good and gracious will may be carried out through us in an ever-increasing measure.

"Praise to the Lord, who doth prosper thy work and defend thee, Who from the heavens the streams of His mercy doth send thee. Ponder anew What the Almighty can do, Who with His love doth befriend thee! Amen."

Respectfully submitted,

Rev. P. R. Bloedel

Mr. David T. Mensing

Mr. Wm. Peters

MINUTES OF THE THIRTEENTH ANNUAL CONVENTION  
 Concordia Lutheran Conference  
 Held at St. John's Lutheran Church  
 Lebanon, Oregon June 21-23, 1963

47.

The Thirteenth Annual Convention of the Concordia Lutheran Conference began on Friday, June 21, 1963, at 9:30 a.m. with a divine service in which President Mensing preached on 1 Peter 1:13-19. Pastor N. L. Natterer served as liturgist. The offering was received for the General Fund of the Conference treasury.

President Mensing officially opened the first session of the convention at 11:15 a.m. He presented first the agenda, and it was adopted.

Pastor A. J. Cordes presented a brief report of the Excuse Committee which showed that 15 delegates and 11 visitors were registered so far.

The Credentials Committee, Pastor Schaefer reporting, presented its report which showed that pastors and lay delegates were present from the following member-congregations: Peace, Tinley Park, Ill.; St. Luke's, Seattle, Washington; St. Paul's, Empire, Oregon; and St. John's, Lebanon, Oregon. The following member-congregation was represented by pastor and one lay delegate: Christ, Milwaukee, Wisconsin. The following member-congregation was represented by pastor only: St. Stephen's, Wilmot, S. D. The motion was carried that these pastors and lay delegates be officially seated at this convention.

President Mensing then read his Annual Report. The motion was carried to accept this report subject to the report of the Review Committee and to express sincere thanks to our President for his faithful labors during the past year. The Vice-president then appointed the following to serve as a Committee to review the Annual Report of the President: Pastor A. J. Cordes, Mr. T. Fischer, and Mr. Wm. Peters.

The brief report of the Press Committee was accepted which indicated that through the local pastor publicity was being given concerning our convention in two local newspapers: The Albany Democrat-Herald and the Lebanon Express.

The noon hour followed.

FRIDAY AFTERNOON SESSION - JUNE 21, 1963

This session began at 1:15 p.m. with the singing of hymn 17, the reading of 1 Chronicles 16: 7-36, a prayer by Pastor Paul Bloedel, and hymn 28.

Pastor E. L. Mehlberg then began the reading of his essay (originally written by Dr. F. Pieper) entitled "The Doctrine of Church Government." He completed the section on "The Church." Discussion followed on this portion.

Proposed By-law no. 5 on "Particulars Regarding Memorials" was then read together with the recommendation of the Board that the last paragraph be omitted. After discussion the motion was carried to accept the Board's recommendation and adopt this By-law to read as follows:

PARTICULARS REGARDING MEMORIALS

- A. Memorials to be laid before a convention shall be sent to the President and the Vice-president, in writing, no later than two months before the time of convention.
- B. No memorials shall be presented to the convention by individuals themselves or groups within a congregation, but such individuals or groups, desiring to lay memorials before a convention, shall do so through and with their congregation.

The Board recommendation on the re-wording of paragraph VII of the Mission Guidelines was read and discussed next. The motion was carried to accept the recommendation of the Board with the amendment that the word "missionaries" be changed to "pastors of subsidized congregations." The paragraph now reads as follows:

"Scriptural Guidelines for Salary.

The Scriptural basis of salary for pastors of subsidized congregations is, of course, the same as for any other pastors, namely:

- 1) faithful service, Luke 10:7.
- 2) personal and family needs, including prevailing cost of living, 1 Timothy 5:8.
- 3) average living conditions of the members served. Gal. 6:6-7."

A brief recess followed.

The motion was carried that because of certain local circumstances the Saturday afternoon session be adjourned at 4:15 p.m. with supper scheduled for 4:30 p.m. and that another session be held from 5:30 - 6:30 p.m.

The Nominating Committee now prepared ballots for election.

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

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

The following were nominated for SECRETARY; O. W. Schaefer and M. L. Natterer. Elected: O. W. Schaefer.

The following were nominated for TREASURER: E. Bloedel, Walter Fischer and John Dirksen. Elected: E. Bloedel.

The following were nominated for BOARD-MEMBER-AT-LARGE: Lloyd Martin, Walter Fischer, and Paul Luedtke, Elected: Lloyd Martin of Tinley Park, Illinois.

At this point President Mensing spoke a few words with regard to his re-election. He stated that he feels his own littleness and his need to ask divine pardon for all his sins. But he also pointed out that he is aware of God's promise to make us able to serve Him, and so he accepts the re-election and pledges in Jesus' name to be our servant and brother for the Lord's sake.

Mr. E. Bloedel gave the report of the Treasurer. He commended the congregations for their cooperation and fine performance in Conference giving in the past. This affords every reason to praise God and is an incentive for future efforts in the Lord's work. The report of the Treasurer was divided into four parts:

- 1) contributions for the fiscal year
- 2) a comparison of giving during the past three years
- 3) expected and actual average monthly contributions
- 4) budget and actual expenses; planning sheet for new budget.

The motion was carried to accept this report subject to audit with appreciation for the fine additional work which our treasurer goes to in order to make these reports interesting and stimulating.

The following slates were presented for the COMMITTEE ON MISSIONS:

Slate I	Slate II
Rev. E. L. Nehlberg	Rev. A. J. Cordes
Mr. K. Ahlmann	Mr. Henry Fischer
Mr. Henry Bochmann	Mr. Alvin Greiner
Elected: Slate II.	

The following were nominated for LAY MEMBER on the COMMITTEE ON LUTHERAN UNION: Victor Bloedel and David Mensing. Elected: V. Bloedel.

The following slates were presented for the COMMITTEE ON THEOLOGICAL EDUCATION:

Slate I	Slate II	Slate III
Rev. M. L. Natterer	Rev. P. Bloedel	Rev. O. W. Schaefer
Rev. O. W. Schaefer	Rev. A. J. Cordes	Rev. M. L. Natterer
Mr. Elmer Frerichs	Mr. Walter Fischer	Mr. Elmer Frerichs
Mr. David Mensing	Mr. Henry Reil	Mr. David Mensing

Elected: Slate III.

The motion was carried that we recognize the Committee on Sunday School materials as an appointed committee according to Article IX of our Constitution. The President then appointed the same Committee to serve for the coming year: Mr. E. Bloedel, Rev. Paul Bloedel, Mr. David Mensing, and Mr. Victor Bloedel.

The following slates were presented for the EDITORIAL COMMITTEE:

Slate I	Slate II
Rev. M. L. Natterer	Rev. H. D. Mensing
Rev. P. Bloedel	Rev. E. L. Mehlberg
Mr. Martin Luedtke	Mr. Martin Luedtke

Elected: Slate I.

The motion was carried to make the elections unanimous, and the Nominating Committee was thanked for its efficient work at this convention.

The motion was carried to have an evening session from 6:30 to 7:30 p.m.

The supper hour followed.

#### FRIDAY EVENING SESSION - JUNE 21, 1963

This session began at 6:45 p.m.

Mr. Alfred Bloedel presented to the convention an Analysis of the Operating Costs of Christ Lutheran Church under the Milwaukee Seminary Plan. The motion was carried to accept this report with appreciation for his thoughtfulness in drawing up and presenting it to the delegates.

Pastor E. L. Mehlberg then read the report of the Committee on Lutheran Union. Discussion followed. The motion was carried to accept this report with thanks.

The report of the Editorial Committee was read by Pastor Natterer. The motion was carried to accept this report with thanks to the Committee for its fine work in the past. The report of the Business Manager of the Concordia Lutheran was read by Mr. Martin Luedtke. In this connection the matter of the 4% sales tax in Washington, as it affects the printing cost of the C. L., was discussed. The motion was carried to accept this report with gratefulness. There was some discussion of the C. L. subsidy in light of the fact that the printing of a 16 page issue has continued throughout the year. Then the motion was carried to lay before the Resolutions Committee the matter of possibly increasing the subsidy of the Concordia Lutheran because of the fact that the Editorial Committee is maintaining a 16 page issue.

Adjournment followed at 8:45 p.m.

#### SATURDAY MORNING SESSION - JUNE 22, 1963

This session began at 9 a.m. with the singing of hymn 360 and the reading of Isaiah 61 and a prayer by Pastor Natterer.

The minutes of the Friday session were read and adopted.

Pastor Mehlberg continued the reading of the essay and covered the portion entitled "Hyman Systems vs. Divine Government." Discussion followed.

The report of the Auditing Committee was given by Mr. Paul Luedtke. It found the records of the Treasurer and of the Business Manager of the C. L. in good order. The motion was carried to accept this report.

The report of the Committee on Missions was given by Pastor Mehlberg.

A brief recess followed.

Pastor Bloedel then gave an interest report concerning his congregation in Seattle and mission work in that area. He spoke on the matter of services, instruction classes, Sunday School, and voters' meetings. He pointed out that an evangelism program has been started, that the harvest is plenteous, but the laborers few and aware of their shortcomings, and that of all the people contacted 1/3 were unchurched. He urged all to pray for mission work, to render personal service, and to give financial help as the Lord has prospered us.

Discussion now centered on the report of the Committee on Missions with special attention to the matter of the Seattle subsidy, since St. Luke's congregation is requesting Conference help in the amount of \$170.00 per month for the coming fiscal year. In the discussion it was clear that there was a willingness on the part of the delegates to aid in this matter. As to the possibility of an amalgamation of the three West Coast congregations, only one congregation indicated that it had ever discussed this matter, but felt that it might be necessary for consideration in years to come.

The noon hour followed.

#### SATURDAY AFTERNOON SESSION - JUNE 22, 1963

This session began with a devotion led by Pastor A. J. Cordes.

Discussion continued on the matter of the Seattle subsidy. The motion was carried that the explanation of St. Luke's request for financial help be entered into the report of the Committee on Missions, namely, that this congregation plans to contribute toward its pastor's salary \$210 per month and requests an additional \$170 per month from the Conference for a total salary figure of \$380 per month. The motion was carried to accept with thanks the report of the Committee on Missions as corrected together with the interest report of Pastor Bloedel.

The report of the Committee on Theological Education was read by Pastor Natterer. Pastor Mehlberg then gave the report of the Seminary instructor. The motion was carried to accept both reports with appreciation and gratitude.

The motion was carried to accept the proposal of Christ Lutheran Church, Milwaukee, with reference to the Seminary, with thanks to the Lord for granting the members of that congregation such progress. This church will from now on pay \$50.00 per month toward Pastor Mehlberg's salary, thus reducing the amount of salary to be raised by the Conference to \$250 per month.

A brief recess followed.

The motion was carried that the Milwaukee Plan be turned over to the Resolutions Committee for re-study to determine whether a revision is necessary in light of the action just taken by this convention.

Mr. E. Bloedel presented An Analysis of Contemplated Monthly Budget Needs for 1963-64 on both the Seminary and General Funds. The motion was carried that the Resolutions Committee draw up a resolution concerning a referendum among our congregations regarding the Seattle subsidy request and the Seminary.

The report of the Committee on Sunday School materials was read by Mr. E. Bloedel. The motion was carried to accept this report with thanks to the Committee for its very efficient work in the past. The motion was carried to adopt the recommendation of the Committee to continue using our Sunday School materials in their present mimeographed form for another two years. As to the distributing of our Sunday School materials outside of our Conference, as advertised through the Concordia Lutheran, the motion was carried that we make them available to anyone and everyone and advertise this fact and that the matter of prices, the handling of such moneys, possible copyrighting, and other business problems be left in the hands of the Committee.

Memorial no. 1 on "Parochial School Teacher Training," submitted by St. Paul's Lutheran Church, Empire, Oregon, was read by Pastor Cordes.

The supper hour followed.

SATURDAY EVENING SESSION - JUNE 22, 1963

51.

This session began at 5:40 p.m.

The motion was carried to refer Memorial no. 1 to the Resolutions Committee for a resolution as to its disposition.

Memorial no. 2 on "An Invitation to Lay Christians who wish to obey Romans 16:17-18," submitted by St. Paul's Lutheran Church, Empire, Oregon, was read by Pastor Cordes. (Both memorials from this congregation will be found elsewhere in the Proceedings.) After making a revision and an addition, the convention passes the motion to adopt Memorial no. 2 as amended.

The Tract Program Proposal as prepared and revised by the West Coast Pastors' Conference was read by Pastor Cordes. Several sample tracts were distributed to the delegates and studied. The motion was carried at this point to extend this session to 7 p.m. The motion was carried to adopt the Tract Program Proposal with the amendment to section III to read as follows: "C. The Tract Committee Treasurer shall be the Business Manager of the Concordia Lutheran." President Mensing then appointed Pastor A. J. Cordes as Tract Chairman and wished him God's richest blessings. Pastor Cordes asked for the prayers of all upon this important work in our Conference.

The initial report of the Budget Committee was given at this time. The proposed budget for 1963-64 totals \$6,855.00. The motion was carried to accept this preliminary report. The motion was also carried that the Conference take on the payment of the 4% sales tax in Washington required in the printing cost of the Concordia Lutheran.

Adjournment at 7 p.m. with the singing of the Common Doxology.

SUNDAY MORNING - JUNE 23, 1963

In the convention communion service at 10 a.m. Pastor O. W. Schaefer of Wilmot, South Dakota, preached the sermon on 1 John 4:1-10. The host pastor served as liturgist. The offering was used to help defray the local congregation's convention expenses.

SUNDAY AFTERNOON SESSION - JUNE 23, 1963

This session began at 2 p.m. with the singing of hymn 262 and the reading of Ps. 46 and a prayer by Pastor Mehlberg.

The minutes of the Saturday sessions were read and accepted.

Pastor Mehlberg completed the reading of the essay with the third portion entitled "Government of the Word alone in Practice." Discussion followed. The motion was carried to accept this essay with thanks to the essayist for bringing it to the attention of the Conference.

The report of the Committee to review the President's Annual Report was given by Pastor Cordes. It found the Report to be factual, edifying, and instructive, and it also expressed thanks to God for granting our President health and the ability faithfully to carry out his work and extended gratitude to him for all that he has done, by God's grace, on behalf of our Conference. This report was adopted.

A brief recess followed.

The Committee on Resolutions presented ten resolutions at this time. (They are given in detail on other pages of the Proceedings.)

The first resolution encouraged the Conference to do all it can, under God, to bring the pure Gospel also to the colored races in America and elsewhere, commended Candidate Julius Schmitt for his work in this field thus far and urged him to continue making personal mission contacts among the Negroes in Milwaukee under the auspices of Christ Lutheran Church, and urged all our congregations in Christian love to continue keeping their doors open to people of all races. This was adopted.

The second resolution gratefully commended the Editorial Committee 52. for its faithful labors and for continuing to publish a 16-page issue. This was adopted.

The third resolution expressed gratitude to the Lord that Christ Lutheran Church, Milwaukee, has pledged \$50 a month toward the support of its pastor, thus leaving the Conference's share of the support of the pastor-instructor at \$250 per month. This was adopted.

The fourth resolution concerning a referendum among our congregations on the Seattle subsidy request and Seminary needs was recommitted to the Committee for partial rewording and additions.

The fifth resolution referred the memorial from St. Paul's Empire, Oregon, on Parochial School Teacher Training to the Committee on Theological Education for study, suggestions, and a detailed report to the 1964 convention. This was adopted.

The sixth resolution extended thanks to the Lebanon congregation, to Pastors Natterer and Bloedel for their fine work in connection with the Free Conference and publicity for the same. This was adopted.

The seventh resolution thanked Mrs. Martin Luedtke of Seattle for her generous services of typing and duplicating at this convention. This was adopted.

The eighth resolution expressing gratitude to the host congregation and its pastor was re-committed to the Committee for partial rewording and additions.

The ninth resolution thanked Mr. Julius Schmitt and the members of the Milwaukee congregation for their diligent work in preparing and mimeographing copies of the 1962 Proceedings. This was adopted.

The tenth resolution expressed gratitude for the increased delegate attendance this year and looked forward to an even more complete representation at the next convention. This was adopted.

The final report of the Budget Committee was presented:

Missions . . . . .	\$2040
C. L. Printing . . . . .	1124
Travel . . . . .	300
Telephone . . . . .	140
1963 Proceedings . . . . .	40
Periodical subscriptions . . . . .	36
Contingencies . . . . .	50
Miscellaneous . . . . .	100
Professor's salary . . . . .	3000
Seminary supplies . . . . .	25
Total	<u>\$6855</u>

The motion was carried to adopt this budget with the pertinent figures (for Missions and Seminary items) subject to referendum. The motion was carried to thank the Budget Committee for its special labors.

Upon recommendation of the Board of Directors the convention went on 53. record as recognizing the need for a publishing House controlled and supervised by the Conference, and it directed the Board during the coming year to work out a detailed organizational set-up to be presented to the 1964 convention.

Upon recommendation of the Board of Directors the motion was carried to adopt the following Scriptural principle regarding the playing of instrumental music with various religious implications in the public schools:

"Instrumental music, religious or secular, rendered to accompany or foster any unionistic or other false worship, as also the joint instrumental rendition of music, with people of differing faiths, with any express religious purpose, is a form of religious unionism, the unequal yoke which God's Word forbids, Rom. 16:17. 2 Cor. 6:14ff.

The joint rendition by people of differing faiths of musical selections having a religious title or being usually connected with religious words, but being played only for the sake of the musical tune or harmony involved and having no express religious purpose, is not religious unionism, but an equal yoke among musicians, which is not forbidden to the Christian. Gal. 5:1.

There are many cases of casuistry, namely, cases in which the clear principle of Scripture involved is difficult to apply. All such cases should be decided by Christians faced with them on the basis of the above **which** Scripture makes between equal and unequal yokes, not on the basis of our personal feelings or preferences. John 8:31-32."

Pastor Cordes at this time spoke briefly on the tracts available at this convention and asked those present to take along as many as each individual could use personally.

A brief recess followed.

The Resolutions Committee then presented Resolution no. 4 in its revised form. It authorized the Seattle subsidy request and the Seminary to be presented to our congregations by means of a referendum and directed the Treasurer to supply forms to each congregation to facilitate its decision in this matter. This was adopted.

Resolution no. 8 in its revised form was presented next. It thanked the pastors and members of the West Coast congregations for all they did to make the convention a success and to contribute to the spiritual edification and physical comfort of the delegates. This was adopted.

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

The Treasurer offered a resolution concerning the interim period while the referendum is being handled. It read as follows:

"Since some time must of necessity elapse before our congregations can act on the Seattle subsidy increase referendum, and since the \$90.10 subsidy granted the Seattle congregation during the last fiscal year expires this month, THEREFORE BE IT RESOLVED:

1. That our congregations be urged to act on the referendum as early as possible; and
2. That we acquiesce in the desire of St. Luke's congregation to use its monthly Conference contributions of \$68.00 for the support of its pastor, and
3. That we authorize our treasurer to continue the monthly subsidy payment of \$90.10 during the interim period until our President authorizes a new figure on the basis of the referendum responses."

This was adopted.

The motion was carried that the Secretary furnish the congregations with the Convention Minutes and the Resolutions in full as soon as possible. 54.

The motion was carried to refer the matter of the printing of this year's Proceedings to the Praesidium (President and Vice-president).

The report of the Committee on Registration and Excuses was given by Pastor Cordes. It recommended that one lay delegate from Milwaukee and two lay delegates from Wilmot be excused full-time and that all our congregations be reminded of their duty to be fully represented at our annual conventions. There were 15 delegates and 31 visitors present, with 14 women and teenagers as observers. The motion was carried to accept the entire report.

All congregations were reminded that Equalization Fund moneys together with the report of convention expenses are to be submitted to the Treasurer as soon as possible.

With reference to the time and place of the 1964 convention, Mr. David Mensing of Tinley Park, Illinois, expressed the hope that his congregation might invite the Conference through the Board to hold its next convention in Tinley Park. The motion was carried to accept this expression with thanks and with the prayer that it might materialize, final disposition of the matter being left in the hands of the Board. It was suggested that as soon as the convention dates have been determined, the congregations be informed thereof at once.

The motion was carried to dispense with the reading of the Minutes because all delegates were present at this session and to authorize the President to approve them before they are officially printed.

With all the business items attended to, the 1963 convention came to a close with the singing of hymn 39 and a closing prayer by President Mensing.

Adjournment followed at 6:30 p.m.

Respectfully submitted,

Rev. O. W. Schaefer, Secretary

SOLI DEO GLORIA!