

<u>C O N T E N T S</u>	1.
Conference and Committee Index of Names	2
Sermon at the Opening Service	3
Sermon at the Sunday Service	5
Presidential Report	8
Essay: A True Lutheran Congregation Practices Church Discipline	10
Report of the Tract Committee	18
Financial Reports of the Treasurer: Annuua Report; Planning sheet for 1965-66 Budget; Comparison over Five Year Period	19
Report of the Committee on Lutheran Union	22
Report of the Business Manager of the Concordia Lutheran and Financial Report	24
Report of the Editorial Committee	25
Report of the Committee on Missions	26
Mission Report of St. Luke's Lutheran Church, Seattle, Washington	
Mission Report of Christ Lutheran Church, Milwaukee, Wisconsin	
Analysis of Operating Costs under the Milwaukee Plan (Christ Lutheran)	
Report of the Committee on Theological Education	31
Report of the Seminary Instructor	33
Report of the Sunday School Materials Committee	34
MEMORIALS:      I. Memorial from Peace Ev. Lutheran Church	35
II. Memorial regarding a second Lutheran Free Conference	
III. Memorial regarding the Young People of our congregations	
Minutes of the 15th Annual Convention	37

\*  
\*  
\* \* \* \* \*  
\*  
\*  
\*  
\*  
\*

CONFERENCE AND COMMITTEE INDEX OF NAMES

2.

PASTORAL	CONGREGATION	DELEGATES
Mensing, H. D.	Peace Lutheran Church Tinley Park, Illinois	All delegates excused
Mehlberg, E. L.	Christ Lutheran Church Milwaukee, Wisconsin	Mr. Victor Bloedel Lay delegate excused
Schaefer, O. W.	St. Stephen's Lutheran Church Wilmot, South Dakota	Lay delegate excused
Bloedel, P. R.	St. Luke's Lutheran Church Seattle, Washington	Mr. Paul Luedtke Mr. Martin Luedtke
Natterer, M. L.	St. John's Lutheran Church Lebanon, Oregon	Mr. Francis Williams Mr. Alvin Greiner
Cordes, A. J.	St. Paul's Lutheran Church Empire, Oregon	Mr. Ted. E. Fischer Mr. Rubin Kvalheim

OFFICERS OF THE CONFERENCE  
1965-66

President .....	Rev. M. L. Natterer
Vice-President .....	Rev. O. W. Schaefer
Secretary .....	Rev. A. J. Cordes
Treasurer .....	Mr. E. P. Bloedel
Board Member at Large .....	Mr. W. F. Fischer

CONFERENCE STANDING COMMITTEES  
1965-66

Press Committee .....	Rev. O. W. Schaefer, Rev. A. J. Cordes.
Committee on Lutheran Union .....	Rev. L. W. Schaefer, Rev. E. L. Mehlberg, Rev. A. J. Cordes, and Mr. V. K. Bloedel.
Committee on Missions .....	Rev. E. L. Mehlberg, Mr. Kenneth Ahlman, and Mr. H. Bochmann.
Committee on Theological Education .	Rev. P. R. Bloedel, Rev. H. D. Mensing, Mr. Paul Luedtke, and Mr. David Mensing.
Committee on Sunday-School Materials	Mr. E. P. Bloedel, Rev. P. R. Bloedel, Mr. David Mensing, and Mr. V. K. Bloedel.
Editorial Committee .....	Rev. E. L. Mehlberg, Rev. H. D. Mensing, and Mr. Martin Luedtke.
Essay Committee .....	Rev. M. L. Natterer, and Rev. O. W. Schaefer.

APPOINTED CONVENTION COMMITTEES (1965 Convention)

Committee to Review the President's Annual Report - Appointed by Vice-President.
Auditing Committee - Rev. O. W. Schaefer, and Mr. Rubin Kvalheim.
Budget Committee - Rev. E. L. Mehlberg, Mr. Francis Williams, and Mr. V. Bloedel.
Credentials Committee - Rev. A. J. Cordes, Mr. Ted Fischer, and Mr. Martin Luedtke.
Committee on Nominations and Elections - Rev. P. R. Bloedel, Mr. Paul Luedtke, and Mr. Alvin Greiner.
Registration and Excuse Committee - Rev. O. W. Schaefer, and Mr. Alvin Greiner.
Resolutions Committee - Rev. E. L. Mehlberg, Mr. Victor Bloedel, and Mr. M. Luedtke.

SERMON DELIVERED AT THE OPENING SERVICE  
 BY THE Rev. M. L. Natterer  
 Lebanon, Oregon

3.

Psalm 31:23, "O love the Lord, all ye His saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer."

In Christ Jesus, our blessed Savior and Redeemer, dearly beloved fellow-believers!

Which is the first and great commandment? The Lord Jesus answers, saying, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37). Look closely at these words, Nothing is excluded. The Lord does not want a half-hearted love, a divided love--He wants the love of the whole person. That is His Word: The Savior says, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon" (Matt. 10:37). O how we fall far short of loving the Lord God as we should, as God Himself commands us. For how many of us can unhesitatingly and with firm confidence and trust say with the Psalmist, "Whom have I in heaven but thee? and there is none upon earth that I desire beside Thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever" (Ps. 73: 25,26). Or with David in Psalm 18, "I will love Thee, O Lord, my strength" (v. 1). We are hindered from loving God as we should because of our sinful flesh and the constant temptations from the devil and the world. How necessary it is, dear brethren, that we take to heart the exhortation of the Psalmist -

O LOVE THE LORD, ALL YE HIS SAINTS!

Consider the reasons for this exhortation. David, the one who wrote this Psalm by the inspiration of the Holy Spirit, knew whereof he spoke. Tracing the life of David as recorded in Holy Writ we observe the many trials and tribulations which he had to endure. Because of David's outstanding victories and because of his great popularity Saul, the first King of Israel, was extremely jealous of David and became one of his most bitter enemies. The hatred which Saul had for David did not remain within his heart alone, but also became evident in his actions. On various occasions Saul attempted to take the life of David, so that David was forced to flee. Several times Saul sought to smite David even to the wall with his javelin; but he slipped away out of Saul's presence. On another occasion David was forced to flee during the night because Saul sought his life. (See 1 Sam. 18, 19) Because of Saul's murderous schemes and relentless pursuing after David, David was forced to live in the forests as an outlaw. At such times he was sorely tempted by his sinful flesh to think that God no longer loved him. And even later on after the death of King Saul and David himself became King--there were still many trials through which he had to pass: the rebellion of his very own son, treachery from some of his friends, etc. Such things, of course, weighed heavily upon him. Then there were also the sins of which he had been guilty. That this was the case is very evident from the Psalm from which our text has been selected. Listen! "For my life is spent with grief, and my heart is with sighing: my strength faileth because of mine iniquity, and my bones are consumed. I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance...I am forgotten as a dead man out of mind: I am like a broken vessel. For I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life...For I said in my haste. I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee" (v. 10ff). Throughout the many trials which David endured, he recalls how God listened to his earnest petitions and held His loving hand over him. After he had fallen into sin and repented, the Prophet Nathan told him, "The Lord also hath put away thy sin; thou shalt not die" (2 Sam. 12:13). As David contemplates the undeserving love which he has experienced from the Lord God he exclaims in Psalm 18, "I will love Thee, O Lord, my Strength" (v. 1)

We, too, are urged to love the Lord. For David says, "O love the Lord, all ye His SAINTS." The word "saints" is used at least 19 times in the Psalms alone. It is also used in the New Testament in many passages. (See Eph. 1:1; Acts 9:32) The Scriptural meaning is obviously a believer. For of whom else could the Psalmist write when he declares, "Precious in the sight of the Lord is the death of His SAINTS" (Ps. 116:15). And in the New Testament the Apostle Paul in writing to the members of the different Christian congregations refers to them as "saints". (1 Cor. 14:33) And in the Book of Revelation the "saints" are described as those who have washed their robes white in the blood of the Lamb, the Lord Jesus Christ. The saints, the believers, are constantly to remind themselves of the love of God which prompted Him to send Jesus so that we might be delivered from sin, death, and hell. "In this was manifested the love of God towards us, because that God sent His only begotten Son into the world, that we might live through Him" (1 John 4:9). Our deliverance is also very beautifully described in the Epistle to the Hebrews. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (2:14, 15). And let us note well, dear Christians, that we did not first love God, but rather that He first loved us! The Apostle John tells us this in unmistakable words, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins...We love Him, because He first loved us" (1 John 4:10, 19). "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God COMMENDETH HIS LOVE TOWARD US, in that, WHILE WE WERE YET SINNERS, CHRIST DIED FOR US. Much more then, being now justified by His blood, we shall be saved from wrath thru Him" (Rom. 5:6-10). What love the Lord bestows upon us. He, the almighty God, has led us to a saving knowledge of Jesus our dear Savior so that we trust and believe, rejoice and take comfort in Him!

How often our sinful flesh tries to tempt us into believing that God does not love us. The devil assails us with this thought especially when we must endure affliction, persecution, and all manner of adversity. The prophets of old were no exception to this temptation. When the Prophet Elijah was being persecuted and that evil queen, Jezebel, sought his life, we find that great Prophet of the Lord sitting under the Juniper tree discouraged and tired, asking the Lord to take him home. (1 Kings 19:4) We see the Prophet Jeremiah going even farther, as it were, he cursed the day of his birth. Jeremiah, the faithful Prophet of the Lord, was persecuted because the people did not want to hear the truth. He was humiliated and degraded. We hear him declare, "Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed...Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?" (Jer. 20:14-18) In a similar manner we hear Job do likewise as he experiences that terrible agony. (Job 3:1ff) Let us not think that we are alone when we have such evil thoughts. The Apostle Peter reminds the Christians that "the same afflictions are accomplished in your brethren that are in the world" (1 Pet. 5: 9).

At such times the devil whispers: If God really loves you why does He permit such tribulations? Let us not heed the sly thoughts which the enemies of our souls attempt to instill into our minds. God's Word instructs us that the cross does not manifest God's wrath against us, but rather reveals God's LOVE TOWARD us; it makes us as God's children. Scripture assures us that "whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth" (Heb. 12:6-10), and that "when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (1 Cor. 11:32). The crosses which we bear, dear Christians, should help us to be heavenly-minded instead of earthly-minded. Thus they are actually tokens of God's love for us, although they are indeed bitterly resented by our flesh.

Therefore the Psalmist exhorts us, "O love the Lord, all ye His saints." 5. Loving the Lord means that we willingly follow and obey His Word. Jesus says, "If a man love Me, he will keep My words...he that loveth Me not keepeth not My sayings" (John 14:23,24). And if we truly love the Lord and His Word, then we shall also love one another. The Apostle John declares, "And this commandment have we from Him, that he who loveth God loveth his brother also" (1 John 4:21). May the Lord grant us an ever clearer understanding of His love toward us, so that we, in turn, may strive to increase in our love to Him and to one another! Amen.

\*\*\*\*\*

SERMON PREACHED AT THE SUNDAY SERVICE  
by the Rev. P. R. Bloedel  
Seattle, Washington

Text: "We love Him because He first loved us!" (1 John 4:19)

Dear Fellowbelievers in Christ!

Love is the theme or motto of our Concordia Lutheran Conference Convention here at Lebanon, Oregon. It is a wonderful motto when we consider the nature of our gathering. We are Christian people, representatives of five different congregations, perfectly joined together in the Holy Ghost, knit with the bond of unity and fellowship to perform jointly the work of our Lord. Now our deliberations in our Convention sessions, in our committees, the hospitality of this congregation and the reception of this hospitality should have been and should be such that were an unbeliever to look in upon us, he would have to exclaim: "Behold, how these people love one another!" It is a love not to be found among the unbelieving people of this world!

The little text before us which is found in the Epistle Lesson for this Sunday places in our hands as it were the KEY to the love which is found in the heart of every true Christian and may every one of us, by God's grace, use this KEY to open, to look into, to lay bare and to search his heart, as we prepare to attend our Savior's Feast of Love in the Holy Sacrament and also as we continue and conclude, under God, the business of our Convention this afternoon. To this end we will consider as our theme the very words of our text--

"WE LOVE HIM BECAUSE HE FIRST LOVED US!"

We shall see simply: 1) How the Lord God first loved us, and  
2) How we as true Christians, should love Him in return.

When speaking of love one might rightly go into a lengthy dissertation on the love of God which is manifested in all creation and in the world about us: How He has made our bodies fearfully and wonderfully; endowed each of us with a rational and immortal soul; placed the other creatures of this earth at our disposal; makes His sun to give light, His clouds to bring forth rain and His earth to produce her increase in her season for our benefit; provides us with everything we need for the support of our bodies and lives; gives us O so many things over and above what we need which are merely for our own pleasure and enjoyment. If this, however, is all the further we go in this matter of God's love we fall far short of the mark, for even the heathen can recognize the goodness and love of God in His earthly blessings. This is one of the things which may be known of God by nature.

But as man, by nature, does not know WHO the true God is, but simply that there is A God and that the Triune God, Father, Son, and Holy Ghost, must be revealed to him from the Scriptures,--so also man, by nature, may know something of God's love

but there is one thing that natural man does not know about God's love and 6.  
that is WHY God is so loving as to give mankind so many earthly blessings!  
But the Christian knows from the pages of Scripture that this external manifestation  
of God's love in the world about us would not even exist were it not for the love  
wherewith God first loved us even before the foundation of this world was laid,--  
that love which God had for us and for all mankind in eternity, in and through His  
only begotten Son, our Savior and Redeemer.

The non-Christian, on the basis of his natural knowledge and understanding,  
looks upon God's love as something which God owes him and that he earns God's love  
much as a helpful child earns the love of his parents or a faithful employee earns  
the love of his employer. The Christian, however, knows from Scripture that God re-  
quires mankind to be perfect and that everything short of perfection is sin and  
rebellion against God. The Christian knows from Scripture that there is not a just  
man upon earth that doeth good and sinneth not, that the heart of man is deceitful  
and desperately wicked, that in his flesh dwelleth no good thing, that as man is  
born into this world there is no good in him from the sole of his foot to the top of  
his head, that all people are conceived and born in sin, that in mankind there is  
absolutely no righteousness which avails before God and for which man can demand or  
even expect remuneration from God. Only when this teaching of the Bible regarding  
the wretched condition of all people by nature is well understood, does the unfa-  
athomable love of God in and through His only begotten Son stand out boldly in all  
its pristine beauty and perfection.

How then did the Lord God first love us? In eternity the Father determined not  
to destroy rebellious mankind from the face of the earth, but He devised a plan for  
man's eternal salvation. It is His kind and loving will that all people be saved  
and come to the knowledge of the Truth. Therefore "when the fulness of the time was  
come God sent forth His Son" (Gal. 4:4).

The eternal Son of God who is true God, co-equal with the Father in glory and  
majesty and in all the attributes of the Godhead, carried out God's plan of love and  
became a true man that out of pure love He might do for men what man could not pos-  
sibly do for Himself. As a true man, in our place, as our Substitute, Jesus did no  
sin, neither was any guile found in His mouth--but He lived a life of perfect holi-  
ness and because He was also true God His righteousness was sufficient for all  
people. Thus it was written by the Prophet, "This is His Name whereby He shall be  
called, THE LORD OUR RIGHTEOUSNESS" (Jer. 23:6). But MORE than this: Out of pure  
love this sinless Son of God was made to be sin for us and thus took upon Himself  
the guilt of all the sins of all mankind. And because He took upon Himself man's  
guilt, again out of pure love, He bore in His own body the eternal punishment which  
all people deserve by their sins. This is love divine, all love excelling! This is  
love at which human reason falters, which surpasses our human knowledge and under-  
standing, which transcends all human thought!

And because man, by nature, cannot by his own reason or strength accept this  
priceless gift of God's love, the Holy Ghost who also is true God, co-equal with the  
Father and the Son, also out of pure love, works saving faith in the hearts of men  
through the Gospel of Christ and Him Crucified so that we are enabled to believe in  
Jesus as our own personal Savior and trust only in Him for our salvation, receive  
lasting comfort from the forgiveness of all our sins, rejoice in the blessings of  
our Lord as He rules and governs the world for our benefit, and recognize the love  
of God in the most common events of our lives and even in the most bitter of trials  
and tribulations.

This, then, is how the Lord our God has loved us so that our eternal salvation  
is not the least a work of our own but from beginning to end the blessed work of  
God's love. And if we find in our hearts that by faith we accept the love of our

God in Christ Jesus, then we will also find there the God-given desire to love Him in return! 7.

## II.

"He first loved us", and because of this, our text tells us that "we love Him". "We love Him because He first loved us!" How then do we love God in return for His love?

What would you think of an able bodied man who time and again professes to love his wife and family but does not endeavor to support them or carry out his duties as husband and father? Or what would you think of a wife who professes to love her husband and children but does not strive to make a pleasant home for her family and refuses to carry out her duties as wife and mother? Or what would you think of a child who frequently tells his father and mother how much he loves them but refuses to give them proper honor and respect and neglects to serve and obey them? So also it is with the person who professes to be a Christian and is often heard saying: "O how I love Jesus!" but who does not serve the Lord with gladness and who does not earnestly endeavor to put the Lord first in his life and conduct! Where there is saving faith in Jesus, there is also love; and where there is love there is also a cheerful and glad serving and obeying ELSE THERE IS NEITHER LOVE NOR FAITH!

The Ten Commandments and all passages of Scripture which tell us how we are to be, etc....teach us Christians exactly how we should return the love of the Lord our God both in relationship to the Lord and in our relationship to our neighbor. Certainly we can never reach perfection in returning the love of God here in this world, but such perfection must always be our goal. Every true Christian therefore inasmuch as he is a true believing child of God, will have the earnest desire to be as God wants him to be, to do what God wants him to do, and to avoid what God forbids. And when on account of his sinful flesh he falls--he will not lightly dismiss his sin but reprove himself sharply and exclaim with the Apostle Paul: "O wretched man that I am!" (Rom. 7:24) and with a truly penitent heart he will turn to the Savior for forgiveness, comfort, and peace. But if a Christian has no earnest desire cheerfully and gladly to follow the Word of God in his life but takes the attitude that he will follow God's Word as long as it does not interfere with what he wants to do--such a heart has become estranged from the Lord and that person is in danger of falling from grace and making shipwreck of his faith.

It is clear that, if the love of God in Christ Jesus dwells in our hearts and if we in turn, by God's grace, love our Savior then we will want the Lord to lead us and we will search the Scriptures ever more diligently that we may see His guiding hand more perfectly. And then how richly the blessings of the Lord will flow through us in our Conference, in our individual congregations, in our mission endeavors to reach the unchurched, and in our personal lives. Brotherly love will be there, unity and one-mindedness will be there, enthusiasm for the work of the Lord will be there and every individual will pray: "Take Thou my hands and lead me O'er life's rough way, With heav'nly manna feed me From day to day. Alone, my foot-steps falter, Or straggle wide; Lord, who my life canst alter, Be Thou my Guide."

O dear Christians, may we love Him in every sense of the word, because He first loved us! Amen.

P R E S I D E N T I A L   R E P O R T

8.

Fifteenth Annual Convention of the Concordia Lutheran Conference  
Lebanon, Oregon  
June 17 - 20, 1965

We can never cease to marvel at the works of God. They are pure miracles! We observe that within the realm of nature. The creation of the world out of nothing, the preservation of all created things, the ruling of the world--all this constrains us to confess: "O Lord, how great are Thy works!" (Ps. 92:5)

In the Kingdom of Grace we observe that God is indeed the almighty God. Actually, the miracles of God are greater in this Kingdom than in the realm of nature. By nature we who are spiritually dead, bitter enemies of God, have had our hearts regenerated by God the Holy Spirit through the precious Gospel message which tells us that Christ has died for all and the heavenly Father has already in Christ forgiven us all of our sins. And He who has forgiven us all of our sins and given us a new heart, will also lead us through this world of temptation and sorrow into our heavenly Home. Such truths far transcend man's puny reason. The work of justification and sanctification, the relationship of which was so ably presented in an essay at our last Convention, fills our hearts with thankfulness and our lips with praise to the Giver of all good gifts. With the Apostle Paul we can declare, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1:15).

We know the means which God the Holy Spirit uses to transform the heart of sinful man. He does not gather His Church together through His absolute power, not through force, but through the Gospel which tenderly invites sinners to partake of the blessings of salvation. By nature man looks upon this Gospel as utter foolishness, but look at the power of this Gospel! The Apostle says that it is the power of God. (Rom. 1:16) On the Day of Pentecost when the Apostle Peter preached this message unto the people we are told, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41). This was the power of the Gospel. In the Book of Acts the growth of the Church is often described with the words, "added to the Church" (Acts 2:47; 5:14; 11:24). It was God the Holy Spirit who did this through the Gospel proclaimed by the believers.

As we today pray for the growth and success of the Church we must not think and act as though we needed more than the Means of Grace through which the Holy Spirit works upon the hearts of men. It is not the imposing church edifice, large numbers, active organizations within the congregation, but the Gospel of our Lord Jesus Christ which changes the sin-laden heart of man. Thus the Apostle Peter reminds the Christians, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever" (1 Pet. 1:23).

Brethren, this precious message is to be proclaimed faithfully. Let us, therefore, prove ourselves faithful builders of God's Temple in spite of the many obstacles which stand in the way. We are surely aware of the fact that these hindrances are manifold. We see, first of all, our own inability. We are miserable sinners laden with many infirmities and weaknesses. If that great Apostle Paul had to declare, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4:7), then how much more we must marvel at God's power and wisdom, especially, as we recognize our own frailties. The devil also seeks to hinder and destroy the preaching of the Gospel. Particularly in these last evil days of the world, Satan is manifesting great wrath because he knows that the end of all things is at hand and he has only his allotted "little season". (Cp. Rev. 20:3) Satan is manifesting great wrath because he against the Word of

Satan seeks to sow the seed of indifferentism against the Word of God through- 9.  
out the members of the Church. Ah, who can begin to enumerate the many ways  
in which Satan seeks to attack the city of our God! Is it not a miracle that in spite  
of our weaknesses and the bitter assaults of the devil that God's work remains?

We know that we have God's promise that His Word will not be preached in vain,  
but accomplish the purpose for which it has been sent. This means that the preach-  
ing of the Word will be a savor unto life for those who repent of their sins and  
cast themselves upon the mercy of God revealed in Christ the Savior from sin, death  
and hell; and, it will be a savor unto death for those who reject the Word in stub-  
born unbelief. Hence the success of our labors is in the hands of God. We are to  
concern ourselves with the command of the Lord of the Church, "Go ye into all the  
world, and preach the Gospel to every creature" (Mark 16:15). This we are to do ac-  
cording to the ability that God has given us and within the limitations which He  
Himself sets forth in His Word. This is one of the objects of our Conference!  
"Joint extension of the Kingdom of God through cooperative mission work of our con-  
gregations. (Matt. 28:19-20; Mark 16:15-16; Luke 24:47; Acts 1:8)" See Article III,  
par. 4 of our Constitution.

But our Conference is small. To be small in numbers is nothing of which to be  
ashamed as long as our smallness is due to our adherence to God's Word and we seek  
not our own glorification but to magnify the Lord to whom alone be all honor and  
glory and praise. It is He who works in us both to will and to do of His good  
pleasure. And He is able to do exceeding abundantly above all that we ask or think,  
according to the power that worketh in us. The Lord neither chose the Israelites  
because they were more in number than any people, nor were the enemies smitten be-  
cause of Israel's might. It was the LORD GOD who delivered the enemies into the  
hands of the Israelites. The Midianites and the Amalekites were defeated not by the  
ten thousand but by the three hundred Israelites. (See Judges 7) And so we in our  
Conference should realize that "all depends on our possessing God's abundant grace  
and blessing." (Hymn 425) "Not by might, nor by power, but by My Spirit, saith the  
Lord of hosts" (Zech. 4:6).

There are three (3) memorials which have been submitted by our congregations  
for the consideration and action of our Convention. One memorial, in particular,  
contains certain suggestions, which if adopted, would necessitate amending the Con-  
stitution of our Conference. Article XII of our Constitution provides for such  
amendments when it states, "...All proposed changes and amendments must be submitted  
in writing to the Conference assembled in convention, and each proposed change shall  
be voted on separately. A two-thirds majority of all votes cast shall be necessary  
for adoption. Such changes and amendments shall be in effect when ratified by two-  
thirds of the member-congregations." May God the Holy Spirit lead us so that we may  
do those things which will serve the best interests of His Kingdom!

Now, brethren, let us do the work which is laid before us according to the  
ability which God has granted us, praying "that the God of our Lord Jesus Christ,  
the Father of glory, may give unto us the spirit of wisdom and revelation in the  
knowledge of Him: the eyes of our understanding being enlightened; that we may know  
what is the hope of His calling, and what the riches of the glory of His inheritance  
in the saints, and what is the exceeding greatness of His power to usward who be-  
lieve, according to the working of His mighty power, which He wrought in Christ"  
(Eph. 1:17ff.).

Respectfully submitted,  
Rev. M. L. Natterer, President

#### COMMITTEE REPORT ON THE PRESIDENT'S ANNUAL REPORT

The committee has reviewed the Report of the President and regards it as being  
factual and edifying. We thank our President for ably carrying out the duties  
and functions of his office during the past year.

Respectfully submitted, Rev. P. R. Bloedel, Mr. Paul Luedtke, Mr. T. Fischer

## A TRUE LUTHERAN CONGREGATION PRACTICES CHURCH DISCIPLINE

10.

Essay by Rev. O. W. Schaefer  
Wilmot, South Dakota

One of the most important characteristics of a true Lutheran congregation is that it exercises church discipline. Every sincere Christian knows that the devil, the world, and our flesh seek daily to lead us into sin, offense, despair, and unbelief. If this were allowed to continue unchecked, evils would mount, and the Church would soon founder and go to ruin. Hence discipline is a vital factor in the life and work of a true Lutheran congregation. While it does not constitute the essence of a Christian congregation, it serves to improve its spiritual condition.

We speak of church discipline in the wider and narrower sense. In the wider sense it means all preaching of the Word with its admonition, warning, rebuking, threats, and correction, 2 Tim. 3:16, whether done by the pastor in accord with the duties of his office, or by an individual Christian in his daily contacts with others.

In the narrower sense it means the dealing carried on in a local congregation with a member according to the Word of God, with reference to a particular sin, for the purpose of leading that member to repentance, or if this fails, of excommunicating him from its fellowship. It is the order by which the local congregation testifies that a manifest and impenitent sinner no longer stands in fellowship with the Church of Christ. 2 Cor. 6:14.

It is this latter sense which is the subject of this essay. The essay is not intended to be an exhaustive treatment, but will endeavor to bring out the salient points of the Bible teaching on church discipline. This will be done under three major headings:

- I. God commands the local congregation to practice it;
- II. It is to be practiced with regard to the faith and life of the member;
- III. It is to be administered in an evangelical manner.

## I.

Our first consideration is that God commands the local congregation to practice church discipline. This portion of the essay is divided into five parts:

- A. The divine command.
- B. Who is to practice it?
- C. Upon whom is it to be exercised:
- D. Its purpose.
- E. Its procedure.

A. Church discipline is not a man-made arrangement or human ordinance, but is based on a command from God, directed to the local congregation. The actual seat of doctrine (sedes doctrinae) is Matt. 18: 15-17: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." In addition, the following passages bear upon the subject of discipline:

Rev. 2:2: The congregation at Ephesus is praised that it did not allow evil ones in its fellowship.

Ref. 2:14.15.20: The congregation at Pergamos is reprimanded because it did not exercise discipline on false teachers and such as lead ungodly lives,

1 Tim. 1:20: Paul's excluding two men from the visible kingdom of Christ was done in the name of the congregation. 11.

1 Tim. 5:20: in the case of public offense discipline is to be exercised before all.

1 Cor. 5:1-13: Paul rebukes the neglect of discipline and emphasizes its importance.

Besides these, such passages as Rom. 16:17, 2 Cor. 2:6, 2 Thess. 3:6.14.15, and 2 John 10.11 also pertain to discipline.

#### B. Who is to practice it:

The Lord says, "Tell it unto the church!" Matt. 18:17. The local congregation is to practice church discipline, not the pastor alone or the officers. When we state under the Office of the Keys that "the called ministers of Christ...exclude manifest and impenitent sinners from the Christian congregation," this has reference to the carrying out of the action of the congregation by the pastor in the name of Christ and in the name of the congregation.

Neither shall a Synod or a Conference exercise church discipline. There is a great difference between discipline in a Synod and in a congregation. The former is a man-made organization, the latter a divine institution. Acts 20:28. Titus 1:5. Joining a Synod is not commanded by God, but when an individual member or an affiliated congregation refuses to abide by its rules and regulations as long as these are in accord with Holy Writ, it must be excluded from that body, but this is not excommunication.

Of course, church bodies are to see to it that discipline is exercised in their midst, but it is to be carried out alone by the individual congregations, else a right which belongs only to them will be abused. God has His reason for this arrangement:--It is for the salvation of the offender, it is an act of love BY ALL to win him back. Thereby each member of the congregation learns how to act toward the offending person both before and after excommunication, should this be the conclusion of the case.

#### C. Upon whom is church discipline to be exercised?

On that member of the congregation that has offended. This includes not only formally accepted voting members, but all who are in altar--and prayer fellowship with one another in that congregation. This includes pastor, teacher, men and women, young and old. These who are not yet confirmed are under the supervision of their parents or guardians. Eph. 6:4. All others are subject alike to church discipline regardless of age, position in the church, or social standing. (The prophet Nathan reproved king David.)

We all, of course, deserve to be in discipline constantly because we daily sin much. But here are not meant those sins of weakness occurring every day in the life of the believer because of his sinful nature. These are called venial sins and do not forfeit the indwelling of the Holy Spirit. But here are meant mortal sins, through which the Holy Ghost is expelled and faith and grace are lost.

Every sin is a transgression of God's holy Law. 1 John 3:4. One must be able to prove what commandment has been broken before rebuke is administered. There are some matters too small for discipline, as a bad mannerism or a quick temper, occurring out of weakness and still clinging to the Christian. Here brotherly admonition is in place, but it is not a case for church discipline. If the rebuke is heeded, there need be no demand for apology, even as parents do not always demand apology from their children who have done wrong as long as they are aware of their sin and repent of it.

Matthew 18 deals with sin against divine laws and ordinances, with mortal sins and errors pertaining to articles of faith affecting the soul's salvation. In 1 Cor. 5:11 the apostle Paul shows what public sins are worthy of excommunication, if no repentance takes place: adultery, idolatry, drunkenness, extortion, etc. Cf. Gal. 5:19-21. These sins harm the entire congregation and offend especially weak Christians and the youth in the Church, who, in the absence of discipline, can easily fall into thinking, "It does not harm to do this or that wrong, since no one takes it seriously, and I can still stay a member of this congregation!" God preserve us from such a tragedy!

As to other weaknesses or emotional outbursts or deeds done out of ignorance, these are to be regarded as lesser offenses. To produce betterment in these instances one does not resort to church discipline or excommunication. A mild, fatherly rebuke will usually suffice, not embittering or producing embarrassment, but bringing the individual to the knowledge of his wrong so that he rejoices in penitence. Cf. Gal. 6:1.

#### D. The purpose of church discipline.

Its purpose is to win the erring brother and bring him to repentance so that he humbles himself before God and is willing to ask the congregation for forgiveness, Cf. 2 Cor. 13:10; 10:8; 1 Cor. 5:5. These passages speak of discipline as the power of edification and not destruction. Hence away with all pride and haughtiness! Instead, an earnestness and spirit of Christian love are to be revealed to win the sinner, even as Christ sought the lost and erring.

If repentance does not materialize, then the purpose of discipline is to purge out the evil leaven, to guard the congregation from further harm. This action should bring the offender to his senses. When excommunicated, he is cut off from the body of Christ and cast aside as rotten wood so that he might yet realize his wrong, repent, and be saved. 1 Cor. 5:5 ("that the spirit may be saved").

#### E. The procedure.

Christ's established order is given in Matt. 18:15-17 and should be carefully observed. Three steps are to be followed:

1) "Go and tell him his fault between thee and him alone!" When a brother has trespassed against you, go and admonish him in private! Do not tell others; speak kindly to him about his wrong with a view to bringing him to repentance! If he repents, forgive and forget! The case is closed.

2) If the result is not favorable, the second step follows: "Take with thee one or two more!" Take witnesses along. Choose such persons as are agreeable to the offender, in whom he has confidence, who will have a good influence on him as individuals qualified for this serious task. If repentance is achieved, the case is concluded at this point.

3) If these two steps did not solve the problem, the third step follows: "Tell it unto the church!" The matter is now brought to the church, that is, the local congregation, and more particularly, the pastor and the voting assembly, who seek to win the erring member. If this is not accomplished, then he must be excluded from the congregation as a "heathen man and a publican." The vote of excommunication must be unanimous.

Note well that while there are three grades of admonition, the Lord does not say that we should be satisfied to admonish only three times. We may do so oftener. Matt. 18:15; Matt. 18:21-22; Luke 17:3-4.

In this connection many advocate a spirit of gentleness and charitable- 13.  
ness and refer to Jesus' words in Matt. 13:28-30, especially His words, "let both (wheat and tares) grow together until the harvest." The full reference reads: "He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them." Concerning this Luther writes, "This Gospel does not deprive the Church of her right to excommunicate evildoers, for the Lord speaks here of rooting out by force, with the sword. The Church, however, and the office of the ministry, do not wield the sword, but what they do is done through the Word alone. ...It is not the province of the Church to visit capital punishment upon offenders. Her office is to exclude the impenitent that they may be brought to a knowledge of their sin and be converted, and also that they may be an example, warning them to be cautious and to guard against sin." Sermons on the Gospels, Vol. I, pp. 276-277.

The Lord says through Paul, "Put away from among yourselves that wicked person." 1 Cor. 5:13. This does not mean, Wait till the offender leaves of his own accord, but take the matter in hand and use the power and right which Christ gave to His Church!! Such action and the final resolution, carried out by the pastor in the name of Christ and of the congregation, we confess, "Is as valid and certain in heaven also, as if Christ, our dear Lord, dealt with us Himself." Office of the Keys, part 3.

In closing this portion of the essay, hear the clear confession concerning excommunication which our Lutheran Church gives in the Smalcald Articles, "The true Christian excommunication consists in this that manifest and obstinate sinners are not admitted to the Sacrament and other communion of the Church until they amend their lives and avoid sin." S.A. Part III, Art. IX.

## II,

Our second consideration is that church discipline is to be practiced with regard to the faith and life of the member.

### A. With respect to faith.

Can anything be more important to the believer than faith in God's Word? Luther says, The doctrine is not ours, but God's. It is a jewel and treasure which He has entrusted to us. That there be discipline regarding faith is in accord with the Word of God. Matt. 7:15. Rom. 17:17. 2 John 10:11, Titus 3:10. 1 Tim. 6:3-5. These passages are directed to Christians in general and to congregations, not just to pastors, officers, and church leaders.

If nothing were done to stem false doctrine, the Church would suffer greatly, for error is a leaven, Matt. 16:6, a poison, the tooth of the wolf (Satan) that tears the Church asunder. The devil is constantly seeking to falsify truth and cause a different Gospel to be preached so as to rob God of His honor, lead Christians from the true Word, and bring them into misbelief. A strong companion for Satan in this respect is human reason, for according to man and his reason doctrine is foolishness to him, he is opposed to spiritual matters, and is proud and haughty before God and His truth.

Reason is not pleased with God's Law, for one thing. Man balks at its spiritual-sharpness and strict demands of holiness and righteousness. The judgment of the Law which takes all honor from man is a cause for this rebellion against it. Reason is also opposed to the Gospel and individual articles of faith. 1 Cor. 1:18-23. The Word of the Cross is foolishness to human reason. Some reject it openly; others seek to make the Word palatable, and adapt teachings till they suit reason, and so error flourishes.

Church history bears out how the devil and reason react to this or that doctrine, and then controversies developed. These bold enemies are still busy leading many into error. Both from within and without the congregation Satan seeks to stir unrest and rob Christians of true doctrine. 14.

Especially those who preach and teach in the Church have, because of their office, the solemn duty to uphold, defend, and spread the true Word of God. "The priest's lips should keep knowledge." Mal. 2:7. These servants of Christ are to be watchful and forestall error. They are to be workers and warriors. But sad to say, many are false leaders, deceivers, not living in humility and obedience to the Word, not taking their reason captive, not defending the truth. Through pride many become Satan's prey and are misled to accept and propound something different, something more popular, but definitely false.

Not only shall pastors watch out for pure doctrine, but also every member of a Christian congregation is to see to it that he believes correctly, confesses rightly, all on the basis of the Word of God, but also watches for error and rebukes and shuns it when it appears.

A congregation should not be filled with doubt concerning its pastor, as though he might preach falsely to it. Rather, strong confidence is in place that he will, by God's grace, keep his ordination vow and proclaim the truth in accordance with Holy Writ. Nevertheless, the members are to be alert, not lulled into false security, being constantly on guard in the event error arises in their midst. To that end each member should study his Bible well, review the Catechism regularly, and search and meditate on the Symbolical Books of the Lutheran Church.

Here a warning is in place. Christians should not close an eye to false doctrine out of sympathy or pity. Personalities and friendships must always recede before the defense of the truth. Fleshly considerations and earthly advantages have no place in the God-pleasing method of dealing with error. Has it not happened that Christians have shown a faulty forbearance in the case of false doctrine, as e.g., toward Synodical officials and Seminary professors who have referred to their great learning and high position in the church as a reason for proceeding cautiously and not being too strict with them? Such an attitude betrays a spirit of pride that is an abomination in the sight of God.

Should a pastor be guilty of false doctrine and this fact be noted by one member, that person is bound by Matthew 18 to confer with the pastor on the matter in question. If the error is repented of, the case is closed, and nothing more need be said. But if no God-pleasing solution is reached, then others enter the case, such as neighboring pastors and Synodical officials. If their discussion with the pastor fails to produce results, then the congregation must take up the case, for its duty to watch over doctrine and to dismiss the pastor, when this is required by Scripture, supersedes that of the Synod.

If a member of the congregation promotes false teaching, seeks adherents, and works toward division within the congregation, he must be dealt with according to Matthew 18 so that God's truth prevails and the leaven of error is removed.

#### B. With respect to life.

The purity of Christian life is second only to doctrinal purity. To exercise discipline in this respect is also commanded by God.

It is His will that we be holy, Lev. 19:2. There is a double obedience demanded of the believer: obedience of faith, that is, acceptance and perseverance in true doctrine, and obedience of life, that is, the will and zeal to lead a life according

to the commandments of God. The Law must be our rule and guide. "Thy Word 15.  
is a lamp unto my feet and a light unto my path." Ps. 119:105.

The life of the believer remains imperfect because of his frailties. A Christian should discipline himself and his fellow-believers in brotherly love, but if sins occur that give grave offense, where a distinct fall has occurred, there church discipline is in order, for if this did not take place, weeds would grow, leaven would spread, and offenses would increase. Soon no one in such a congregation where discipline is lacking would desire the revelation and rebuke of the Law nor seek to taste the sweetness of the Gospel. Also where sins are public with respect to life the congregation must do its duty as a deed of love to the offender. Especially shall pastors, teachers, and officers of the congregation be on guard against offense lest others follow and fall from grace.

Discipline pertaining to Christian life centers on the Ten Commandments and is to be exercised on such as transgress the respective law of God and are impenitent, as, for example, against the 1st commandment--such as speak of unbelief in their lives or show it with deeds; 2nd, blasphemers, such as curse, swear, use witchcraft, lie and deceive by God's name; 3rd, despisers of God's Word and the Sacraments; 4th, disobedient children and neglectful parents, rioters and all who disobey government and law; 5th, murderers, such as hate, hurt, and harm, as have an unforgiving spirit; 6th, fornicators and all who engage in acts that militate against God's principles of morality and temperance; 7th, robbers, thieves, those guilty of fraud etc.; 8th, such as commit sins of the tongue; and 9th and 10th, all who are guilty of covetousness.

Thus a true Lutheran congregation will practice church discipline with regard to the faith and the life of the member.

### III.

Our third and final consideration is that church discipline is to be administered in an evangelical manner.

Let us note first what the opposite would be, namely, a legalistic manner.

The Law is harsh and strict. It threatens, rebukes, knows no compassion, puts down its demands, and offers no power to fulfil them. Rom. 4:15. The legalistic manner of discipline develops from the Law and would be proper if the Church were to be ruled by the Law. But Christ and His Gospel are to rule. His kingdom is one of grace and requires that the mercy and goodness of Jesus be employed. Therefore discipline dare not be administered in a legalistic way. Here is where many congregations have failed, believing that the Law is in place and regarding discipline as a church punishment. Especially in the Middle Ages the Church felt that it was a judge and could dispense penalties on the guilty sinners, even though they were penitent. This was following the Law; this was darkness when the Church did not walk in the light of the Gospel.

The legalistic manner of discipline observes the outward form of discipline very severely and strictly, admonishes in each step only once, and proceeds quickly to the end of the process so that the sinner can hardly bethink himself. It makes no distinction between sins of weakness and mortal sins, does not put the best construction on everything, and uses only the Law for the purpose of getting rid of the offender and preserving the good reputation of the congregation. God preserve us from such tactics.

To proceed in an evangelical manner is to keep in mind the actual purpose of church discipline: the honor of God and the welfare of the soul! It is true, the Law plays its part in this procedure. Paul informed the Corinthian congregation

that the Law must be used, but in an evangelical manner. It remains law, yet 16. is not used to harass and torment, but to rescue, not to press one further into the dust, but to arouse one to a right knowledge of his sin and bring him to repentance. This must be accomplished first, else the sinner cannot grasp the grace of the Gospel and be rescued. The Law must be used in much the same manner as a doctor uses a knife to cut as deeply as necessary, all for the purpose of helping and healing the patient. Spiritual help comes from the Gospel so that the offender desires grace and seeks to leave off sinning and begin anew.

To exercise discipline in an evangelical manner means to live according to the Gospel. There the love of Jesus is poured out, there the Christian recognizes Jesus' grace and love, and this produces love to the neighbor, also to the offending neighbor. The believer hates sin, but not the sinner. He desires to rescue him and shows love and patience. But as a sinful person he knows that he has no reason to be proud and exalt himself like the Pharisee. How the Lord rebuked the self-righteous in His day! He, best of all, could distinguish between hardhearted sinners and those who did wrong out of ignorance and weakness. Those who are ruled by the Gospel can rebuke better than persons of a legalistic bent, for the Gospel attitude, the evangelical manner, excluded laxity and false love which overlook and excuse sin. Longsuffering according to the Gospel does not precipitate, but will repeat steps of discipline and even in cases of public sins hold private discussion first. Walther writes that love, Christian charity, is the highest Law. If it demands a private talk with a public offender, a grave injustice would be done to proceed against him publicly. (Pastorale, 326.)

The best example in evangelical discipline is our Lord and Savior. Note well the Lord's reply in Luke 9:56 to James and John, who sought to bring fire upon the Samaritan village that did not receive Christ. He said, "The Son of Man is not come to destroy men's lives, but to save them." The disciples had the call to preach the Gospel and to deal patiently with sinners. Thus Jesus dealt with the sinner--harshly with the obstinate, but meekly and sweetly with the saddened and depressed. Although Peter denied the Lord three times and repented of his wrong, Jesus did not bring him into the dust before restoring him to the apostleship. He asked him three times, "Lovest thou Me?" and then told him to feed His sheep and lambs. To the fallen woman Jesus said, "Neither do I condemn thee! Go, and sin no more!" John 8:11. So also a spirit of heartfelt love must prevail in the exercise of church discipline.

As to the conduct to be shown toward the excommunicated person, Walther writes that Christians should be careful not to give the impression that they are making light of such a serious matter or that they are partakers of other men's sins. Any association that excludes such a wrong impression is permitted. (Pastorale, 350.)

Evangelical discipline also shows itself in receiving the penitent member again. In this respect the Corinthian congregation sets a fine example, 2 Cor. 7:7,8. But this is not an easy task, especially when insults are hurled at the congregation that has dealt with the offender, even as the Lord was called a "friend of publicans and sinners." Luke 7:34. Some have felt that the return of a penitent member should not be made too easy, and they press for a painful form of apology. But did Jesus make the return of a penitent sinner difficult? The Prodigal Son is welcomed with open arms. Where public offense occurred and penitence followed, public apology must be made, whether in person or in writing, whether by the pastor before the congregation or before the voting assembly or council. Each case is to be dealt with separately. This takes patience and instruction. True Christians must always demonstrate their hatred of a sin, their zeal in battle against evil, and their fervent love and desire to win back the erring.

In the 4th century abuses developed with regard to the reinstatement of penitent members in the congregation whereby they had to observe the following four stages: weeping—a form of beseeching for reception; listening—hearing God's Word from a certain place in the church building; kneeling during prayers; and standing during the service and celebration of the Lord's Supper. Then the penitent person confessed his guilt before the congregation and received absolution. The stages described lasted from 2 to 7 weeks, and several cases on record took 2 years and longer before they were concluded. How could true Christian joy have prevailed in such instances? It is not surprising to learn that many did not seek reinstatement because of such unscriptural demands and abuses. God forbid that anything but an evangelical discipline be exercised among us! 17.

In summary, it is characteristic of a true Lutheran congregation that it exercises church discipline as God has commanded in matters of faith and life of its members in an evangelical manner. Let there be no laxity or neglect in this respect, but let us be encouraged in this vital work of the Church by the solemn words of hymn 331:

Yea, as I live, Jehovah saith,  
I would not have the sinner's death,  
But that he turn from error's ways,  
Repent and live through endless days.

All those whose sins ye thus remit  
I truly pardon and acquit,  
And those whose sins ye do retain  
Condemned and guilty shall remain.

What ye shall bind, that bound shall be;  
What ye shall loose, that shall be free;  
Unto My Church the keys are giv'n  
To ope and close the gates of heaven!

SOLI DEO GLORIA!

## REPORT OF THE TRACT COMMITTEE

18.

During the sessions of the last convention and at the January 6, 7, 1965 Board Meeting, the brethren were again encouraged and reminded to submit their tracts for 43fi32. However, no new tracts have been received for editing by the Tract Committee. In previous meetings of the former Review Committee, these tracts had been assigned:

"Engagement and Marriage" or "Christian Marriage"	Rev. Natterer	Oct. 29, 1963
Tract for the sick	Rev. Mensing	Oct. 29, 1936
"Religious Unionism"	Rev. Mehlberg	April 1, 1964
"Antichrist"	Rev. Bloedel	April 20, 1964

Also at the last convention, the following were asked by the Tract Committee to write tracts for the following subjects:

Evolution.....David Mensing; and The Dance.....Rev. Schaefer

Candidate Schmitt was also approached concerning the writing of a tract. The last two subjects have not been discussed with the present Tract Committee, so they have not been properly assigned.

November 4, 1964, an order blank was drawn up by the chairman, sent to the Committee members for revision and correction, and sent to all pastors of the Conference.

The financial report of the Business Manager for June 1, 1964 to May 31, 1965:

Tracts sold by Mr. Luedtke between June 1, 1964 and Sept. 13, 1964:	\$5.75
Transfer of funds to Mr. Luft	.30
Transfer of funds to Mr. Luft	\$ 101.93
Tracts sold by Mr. Luedtke since transfer	5.85
Tracts sold by Mr. Luft	8.90
	<u>116.68</u>
Less Postage	.99
Cash balance 6/1/65	\$ 115.69

Estimated inventory of tracts on hand:

The Bible and Your Salvation	200
Christian Giving and the Bible	750
Religion in the Public School	650
Do You Really Believe the Bible is God's Word	550
Walther and Church Membership	500
Our Curse Removed	50

August Luft, Business Manager

Respectfully submitted,

Rev. A. J. Cordes, Chairman

Rev. E. L. Mehlberg

Rev. H. D. Mensing

C O N C O R D I A L U T H E R A N C O N F E R E N C E					19.
Annual Financial Summary: June, 1964, through May 1965					
	GENERAL FUND	SEMINARY FUND	SUNDAY SCHOOL	EQUAL- IZATION	TOTAL
Cash on hand June 1, 1964	\$ 344.72	\$ 298.38	\$ 302.98	\$ 0.00	\$ 946.08
<u>RECEIPTS FOR THE YEAR:</u>					
Christ, Milwaukee	710.00		60.00	33.00	803.00
Peace, Tinley Park	570.50	318.62	110.00	28.00	1027.12
St. John's, Lebanon	652.45	227.00	60.00		939.45
St. Luke's, Seattle	73.95			11.00	84.95
St. Paul's, Empire	531.71	362.69	77.00	38.53	1009.93
St. Stephen's, Wilmot	1201.97	1269.64	78.00	34.13	2583.74
Convention Service	33.26				33.26
Proceedings; Sunday School	1.00		105.42		106.42
Total Receipts	3774.84	2177.95	490.42	144.66	6587.87
Total cash available	\$ 4119.56	\$ 2476.33	\$ 793.40	\$ 144.66	\$ 7533.95
<u>EXPENDITURES FOR THE YEAR:</u>					
Concordia Lutheran	1185.60				
Subsidy: St. Luke's	2040.00				
Professor's salary		2400.00			
Travel	311.20				
Seminary supplies		33.79			
Sunday-School expenses			138.92		
Periodical subscriptions	15.25				
Proceedings	58.88				
Equalization disbursement				144.66	
Free Conference expenses	48.70				
Essay printing	67.60				
Miscellaneous	75.69				
Telephone	186.95				
Total Expenditures	3989.87	2433.79	138.92	144.66	6707.24
BALANCE, May 31, 1965	\$ 129.69	\$ 42.54	\$ 654.48	\$ 0.00	\$ 826.71

Mr. Elfred P. Bloedel, Treasurer

REPORT OF THE AUDITING COMMITTEE

Having examined the books of our Conference Treasurer, Mr. E. Bloedel, the Auditing Committee is pleased to report that we have found them in good order. The balance in the various funds are such as are reported in the Treasurer's report. We thank Mr. Martin Luedtke for his able assistance in this audit.

Auditing Committee,

Rev. O. W. Schaefer

Mr. Ruben Kvalheim

## CONCORDIA LUTHERAN CONFERENCE

## Comparison of 1964-65 Budget with Actual Expenditures

## Planning Sheet for 1965-66 Budget

GENERAL FUND	1964 - 65 Budget	1964 - 65 Actual Expenditures	1964 - 65 Receipts	Planning 1965 - 66 Budget
Subsidy: St. Luke's	\$ 2040.00	\$ 2040.00		<u>\$ 2040.00</u>
Concordia Lutheran	1124.00	1185.60		<u>780.00</u>
Travel	350.00	311.20		<u>350.00</u>
Telephone	140.00	186.95		<u>150.00</u>
Proceedings	50.00	58.88		<u>60.00</u>
Periodical subscriptions	40.00	15.25		<u>15.00</u>
Tract program	200.00	0.00		<u>100.00</u>
Sunday-School materials	150.00	0.00		<u>150.00</u>
Contingencies	50.00	48.70*		<u>50.00</u>
Miscellaneous	100.00	143.29		<u>150.00</u>
<hr/>				
Totals	\$ 4274.00	\$ 3989.87	\$ 3774.84	<u>\$ 3845.00</u>
SEMINARY FUND				
Salary	2400.00	2400.00		<u>\$ 1200.00</u>
Supplies	40.00	33.79	\$ 2177.95	<u>40.00</u>
Totals	\$ 2440.00	\$ 2433.79	\$ 2177.95	<u>\$ 1240.00</u>
TOTALS, BOTH FUNDS	\$ 6714.00	\$ 6423.66	\$ 5952.79	<u>\$ 5085.00</u>

\*Free Conference expenses

## CONCORDIA LUTHERAN CONFERENCE

21.

## Comparison of Contributions Over Five-Year Period

		GENERAL FUND		SEMINARY FUND		TOTAL	
Christ, Milwaukee, Wisconsin	1960-61	\$ 120.00	\$ 160.00*	\$ 280.00			
	61-62	120.00	250.00*	370.00			
	62-63	186.00	300.00*	486.00			
	63-64	543.00	300.00*	843.00			
	64-65	710.00		710.00			
Peace, Tinley Park, Illinois	1960-61	373.00	262.04	635.04			
	61-62	221.90	201.85	423.75			
	62-63	492.00	300.70	792.70			
	63-64	629.41	426.30	1055.71			
	64-65	570.50	318.62	889.12			
St. John's, Lebanon, Oregon	1960-61	340.00	123.82	463.82			
	61-62	163.17	296.50	459.67			
	62-63	344.15	346.00	690.15			
	63-64	487.53	339.50	827.03			
	64-65	652.45	227.00	879.45			
St. Luke's, Seattle, Washington	1960-61	369.35	395.94	765.29			
	61-62	349.59	369.41	719.00			
	62-63	449.41	405.00	854.41			
	63-64	65.85	35.10	100.95			
	64-65	83.95		83.95			
St. Paul's, Empire, Oregon	1960-61	570.05	307.13	877.18			
	61-62	245.51	716.17	961.68			
	62-63	358.75	744.32	1103.07			
	63-64	490.82	758.73	1249.55			
	64-65	531.71	362.69	894.40			
St. Stephen's, Wilmot, South Dakota	1960-61	1260.00	906.50	2166.50			
	61-62	406.99	1344.36	1751.35			
	62-63	681.92	1262.40	1944.32			
	63-64	1170.30	1530.82	2701.12			
	64-65	1201.97	1269.64	2471.61			
TOTALS	GENERAL FUND		SEMINARY FUND		BOTH FUNDS		
	Received	Expended	Received	Expended	Received	Expended	
1960-61	\$ 3032.40	\$ 3768.17	2155.43	\$ 3067.77	\$ 5187.83	\$ 6835.94	
61-62	1507.16	1832.79	3178.29	3651.79	4685.45	5484.58	
63-63	2512.23	2660.29	3358.42	3616.91	5870.65	6277.20	
63-64	3386.91	3484.39	3390.45	3057.25	6777.36	6541.64	
64-65	3750.58	3989.87	2177.95	2433.79	5928.53	6423.66	

\*loay payments

## REPORT OF THE COMMITTEE ON LUTHERAN UNION

22.

Dear Brethren:

Your Committee has had no formal meetings during the past year because of distance, but the members have kept in touch with one another through correspondence.

Since the 1964 convention the following events have transpired which came under the supervision of your Union Committee:

1) Upon the resolution of last year's convention and at the request of your chairman Pastor E. L. Mehlberg and Mr. Victor Bloedel of Milwaukee attended the Lutheran Free Conference at Waterloo, Iowa, July 7-9, 1964. A report of this meeting appeared in the Sept. 1964 issue of the Concordia Lutheran. Pastor Mehlberg gave a report also to the Board at its January, 1965, meeting held at Lebanon, Oregon. A recommendation will follow later in this report concerning a Second Lutheran Free Conference to be held this summer.

2) In the August, 1964, issue of the C.L. an article appeared by Pastor Mehlberg concerning the formation of the Lutheran Churches of the Reformation. It stated that since this group left the Missouri Synod for reasons similar to ours, an overture on their part for a meeting toward the establishment of Godpleasing union would be welcome. To date no such overture has been received. Your Committee, however, has a recommendation to offer in this respect at the close of this report.

3) On Sept. 8, 1964, Pastor Mehlberg, as the outgoing chairman of the Union Committee, addressed a letter to Pastor W. McLaughlin and those in fellowship with him in answer to their letters of May 12 and July 14, 1964. It expressed regret over their refusal to meet with us and stated firmly, yet evangelically, the basis on which we would meet with them. No reply has been received from them, and it is evident that they have closed the door to our attempts in a Godpleasing way to settle the controversy that resulted in the split of the Orthodox Lutheran Conference.

4) In September, 1964, President Natterer and your chairman sent letters to a Mr. Wm. C. Morgan of Pittsboro, N. Car., who had requested information concerning our group. Various materials were sent to acquaint him with our church body and its objectives. There was no further response from him.

5) At the suggestion of our President and with the approval of your chairman Pastor H. D. Mensing was asked to contact a group of Lutherans in Freeport, Ill., who left the Missouri Synod for doctrinal reasons and formed an independent group. In early November of last year contact was made by phone and by letter, and materials were also sent to acquaint this congregation with our church body. There has been no further word from them to date.

6) At the suggestion of our President and with the approval of your chairman Pastor Mehlberg was asked to make contact with Pastor N. M. Hasz, of Marshfield, Wis., who with one of his two congregations left the Missouri Synod for doctrinal reasons on June 28, 1964, and action which was reaffirmed on Oct. 11, 1964. After contacts by phone and by letter Pastor Mehlberg had a pleasant meeting with Rev. Hasz on Dec. 1, 1964. Materials concerning our group were studied, and while Pastor Hasz indicated that he did not agree with our position on the nature of a state of confession, as given in the 1957 Proceedings, he expressed willingness to study the matter further. There have been no further developments to date.

Your chairman herewith commends those pastors who so willingly took the time to make contacts, either personally or otherwise, with other Lutherans, individuals or groups, who have taken the same step of separation as we did. We leave the outcome in the hands of our gracious God, the Head of the Church, and ask Him to bless our testimony to the honor of His name and the welfare of immortal souls.

At the 1964 convention it was reported that Pastors Mensing and Mehlberg 23. were in the process of studying the confessional statements of the Church of the Lutheran Confession. At its January 1965, meeting the Board of Directors was informed that this study was being continued, and as soon as the report is ready, it will be presented to the pastors for discussion.

The 1964 convention authorized your Committee to prepare a brief digest of the evidence in the split of the old OLC and to make this available to every pastor in our Conference. Since your chairman had only a limited amount of material concerning this matter in his personal files, it was suggested that he consult fellow pastors who were closely involved with the controversy. This has been done, advice has been given, and work on this digest will begin shortly. As soon as it is ready, it will be sent to all our pastors.

At the January, 1965, Board meeting it was reported that the ALC publication the Lutheran Standard, in its Dec. 15, 1964, issue, contained a reference to our Conference. The Board suggested that your Committee study the article for the purpose of answering it, if necessary. After much correspondence with the Augsburg Publishing House your chairman secured a copy of the issue in question. Noting that there were several inaccuracies and faulty judgment in the article, your Committee proceeded to draw up a factual response, and this was mailed to the editor of that periodical on April 28, 1965. Whether this reply appeared in print is not known to your chairman at present.

While your Committee has not had a chance to study this material, we are ready at this time to offer the following recommendation:

We recommend that our Conference, through the Committee on Lutheran Union, arrange for a meeting with the Lutheran Churches of the Reformation as soon as the latter's confessional statements and Constitution have been studied by our Union Committee--said meeting to be held solely for the purpose of planning an agenda for possible future meetings with this group with a view toward establishing a God-pleasing fellowship based on full agreement in God's Word.

We now present the recommendation referred to at the beginning of this report:

We recommend that our Conference, either by direct appointment or through the chairman of the Committee on Lutheran Union, arrange for the unofficial attendance of one pastor and one layman at the second Lutheran Free Conference to be held at Cedar Rapids, Iowa, July 13-15, 1965, for the limited purpose of observation and Christian testimony; that all expenses involved (traveling, lodging, and registration fee) be paid by the Conference treasury; and that these individuals submit a report to the Committee on Lutheran Union.

In conclusion, may each of us in our daily prayers ask the Lord to show us the opportunities to testify to His name and to help us, personally and as a Conference, "to be ready always to give an answer to every man that asketh you a reason for the hope that is in you with meekness and fear." 1 Pet. 3:15. Let us do all we can, both as pastors and lay people, to make others aware of our existence as a Conference and of our Scriptural position in doctrine and practice! As God has mercifully granted us that precious unity based alone on His pure Word, so may we seek by every proper means to draw other Christians into our fellowship in the true unity of the Spirit! To that end we pray that all our Union efforts may be to His glory and to the welfare of His kingdom!

Respectfully submitted,

Rev. O. W. Schaefer, Chairman  
 Rev. A. J. Cordes  
 Rev. E. L. Nehlberg  
 Mr. Victor Bloedel

## REPORT OF THE CONCORDIA LUTHERAN BUSINESS MANAGER

24.

During the year past the Lord has again enabled us to publish our periodical. We thank Him for the Grace to carry out this work. For another year we have somehow failed to stimulate sufficient interest to stop the steady decline in active subscribers as the following statistics show:

	1963-64	1964-65
New subscriptions	13	12
Renewals	68	53
Gift subscriptions (new and renewals)	?	4
Totals	81	69

The active subscribers at the end of the year numbered: 76

Exchange arrangements were made with the following:

Lutheran News (we send them one copy in exchange for two)  
 Hope magazine  
 Lutheran Spokesman (exchange of two copies for two copies)  
 Bible Science News Letter

In addition to the above additional complementary copies were sent to Pastors whose names were selected from the Lutheran Annual by the Editorial Committee. The total monthly average mailed bulk rate was 261 copies. As in previous years bundles of each issue were sent to each Conference Pastor to be used for reaching out to the unchurched and others.

We wish to take this opportunity to thank all who have by their generous assistance made the fulfilling of the office of Business Manager an easier and pleasant job.

Again we ask the support of all Conference members by their prayers, by reading the contents of The Concordia Lutheran and by being active subscribers.

Respectfully submitted,

Martin R. Luedtke, Business Manager

## FINANCIAL REPORT OF THE CONCORDIA LUTHERAN

Fiscal Year June 1, 1964 to May 31, 1965

CASH ON HAND June 1, 1964		\$ 119.28
CASH RECEIPTS		
66 subscriptions (1 year)	\$ 132.00	
2 subscriptions (2 years)	8.00	
1 subscription (5 years)	10.00	
Received for 1964 C.L.C. Proceedings	1.00	
Total Cash Receipts	\$ 151.00	
Total Cash on Hand		\$ 270.28
CASH PAYMENTS		
Bank Charges	\$ .40	
Remitted to the C.L.C. for proceedings	1.00	
Lutheran Annual	1.00	
Mailing Labels	7.10	
Mailing Permit	30.00	
Stamps and Postage	63.75	
Total Cash Payments	\$ 103.25	
CASH ON HAND May 31, 1965		\$ 167.03

Respectfully submitted;

Martin R. Luedtke, Business Manager

## REPORT OF THE EDITORIAL COMMITTEE

25.

Dear Brethren:

Under the gracious blessings of the Lord your committee was able to continue the publication of the Concordia Lutheran during the past year. Your Editor and the Assistant Editor held a number of committee meetings in Tinley Park and Milwaukee in our efforts to carry out this work in the most responsible manner possible. Our Business Manager, unfortunately, was unable to meet with us on account of the great distance involved. We, therefore, made use of correspondence where necessary. Some telephone calls were also made in the interest of our work.

The inexperience of your Editors in this field did not prove too great an obstacle because we needed but follow the tried and tested policies of our efficient predecessors, who had accomplished the much more difficult task of pioneering this project and putting it on a well established basis. We hope that our efforts in trying to keep the Concordia Lutheran the high quality periodical it has been thru the years, was realized at least to some acceptable degree.

What measure of success we did have, we gratefully attribute, first of all, to: the Lord's blessings; secondly, our brethren who contributed so faithfully and well, making it possible to present reading material of real Christian worth and interest for our readers: thirdly, Pastor Bloedel, our Printer, who did such an excellent piece of work in performing the difficult task of printing the Concordia Lutheran; fourthly, the Business Manager, Mr. Martin Luedtke, and those members of St. Luke's Congregation who helped him in the time-consuming task of getting the Concordia Lutheran out into the mail; and finally, the individual members of the Conference who with their financial contributions and especially their prayers supported us in this work. We gratefully acknowledge them all. And I would yet add that my work as Editor was especially lightened and made easy by the willing and most capable help of Pastor Mensing, the Assistant Editor.

Now may the Lord graciously grant His blessings on the deliberations of our Convention and direct us all in the way He would have us go forward, in order that by means of this important project of our Conference, also in the future, His glorious and saving name may continue to be hallowed among us, His kingdom come, and His will be done on earth as it is done in heaven! Amen.

Respectfully submitted,

Rev. E. L. Mehlberg, Editor

Rev. H. D. Mensing, Assistant Editor

Mr. Martin Luedtke, Business Manager

## REPORT OF THE COMMITTEE ON MISSIONS

26.

Dear Brethren:

Your Committee is happy to report that under the gracious blessings of the Lord, the Conference was able to meet its subsidy commitments to St. Luke's Congregation, Seattle, during this past year. And with this financial assistance St. Luke's pastor was able, to a greater degree, to occupy himself with the work of his ministry. St. Luke's looks forward to the time when, under the Lord's blessings, its pastor will be able entirely unencumbered of secular work apply himself full-time to shepherding the flock over which the Holy Ghost has placed him (1 Cor. 9:14; Acts 20:28).

Your committee chairman had some correspondence with St. Luke's Congregation regarding its financial needs for the coming year. The congregation informed me that it will need two hundred eighty-five dollars (\$285.00) per month, in addition to the amount which it has resolved to pay its pastor, if he is to be able to devote his full time to the work of the ministry in the congregation. The congregation further informed me that it was not requesting a subsidy of \$285.00, but merely presenting a picture of its financial needs, in order that the Conference brethren might be made aware of this need through the Committee on Missions and take whatever action they consider appropriate and feasible at this time. The congregation is providing the pastor with a salary of approximately \$231.00 per month. That amount, plus \$285.00 from the Conference, which totals \$516.00, would provide St. Luke's pastor with a sufficient monthly income to permit him to devote his full time to the work of the ministry in his congregation.

Since it is the Lord's will that "they which preach the Gospel should live of the Gospel," 1 Cor. 9:14; and since the Conference upholds this Christian principle and desires to put it into practice to the best of its ability, under the Lord, your committee recommends that the Convention carefully appraise the ability of the Conference whether it is able, under the Lord, to provide St. Luke's Congregation with a subsidy in the amount of \$285.00; and, if so, to grant that subsidy, in order that its pastor may be enabled to devote his full time to the work of the ministry.

Naturally, the question arises: If the need of St. Luke's will require an additional sum of \$115.00 of Conference funds per month, how can we meet this urgent need of our Conference? First, of course, we need to look to the Savior, the Lord and Head of the Church, and ask Him to give us the needed funds and guide us in our Christian efforts to disperse them as good stewards of His household. Next we need to carefully reassess our giving potential for the coming year, in order to find out what we are able, under the Lord, to do. In making further conscientious assessment of the Conference's ability, your committee also suggests that the Convention give very serious attention to the possibility of reducing other less essential Conference budget items, at least for the present, in the interest of channeling such funds into the more important work of the Church.

It is the same problem of lack of funds which continues to make it impossible for the Conference to make use of our student candidate, Mr. Julius Schmitt, in opening a possible new mission. The Conference will also want to keep that need in mind, and endeavor just as soon as possible, under the Lord, to place him into the direct work of the Church as pastor and missionary, providing him also with an adequate salary, according to the Lord's will (1 Cor. 9:14); may our Savior graciously bless our prayers and efforts, also in this matter, according to His good and gracious will (Matt. 9:37-38)!

Committee on Missions, continued

27.

In conclusion, we pray the Lord to grant all of us Conference members the grace to be good stewards over the possessions which He has graciously entrusted into our care and to grant us the ability and willingness to provide for all needs--the necessary funds and consecrated workers--in His great mission field at home and abroad where He Himself has commanded us to carry on His saving work: "Go ye into all the world and preach the Gospel to every creature," Mark 16:15. May He accomplish this through us, making us His willing and consecrated servants, that His name may be hallowed, His kingdom come, and His will be done among us here and everywhere! Amen.

Reports from St. Luke's of Seattle and Christ Congregation of Milwaukee, both being subsidized congregations, are included with this report as attachments.

Respectfully submitted,

THE COMMITTEE ON MISSIONS

Rev. E. L. Nehlberg, Chairman

Mr. Kenneth Ahlmann

Mr. H Bochmann

\* \* \* \* \*

The Rev. E. L. Nehlberg, Chairman  
The Committee on Missions  
7331 West Ruby Avenue  
Milwaukee, Wisconsin 53218

MISSION REPORT

Dear Brother Nehlberg:

Once again the pastor and members of St. Luke's Lutheran Church, Seattle, Washington, must look back over the past twelve months with hearts filled with thanks and praise to the Lord for His bountiful blessings bestowed upon us as individuals and as a Christian congregation. We have had the pure teachings of God's Word publicly preached from our pulpit every Sunday except when we were privileged to enjoy a joint Mission Festival with our sister congregations at Lebanon, Oregon. We also had special services on Thanksgiving Day, Christmas Eve, Christmas Day, New Year's Day, and during the Lenten Season. Adult Bible Class and three Sunday School classes were held on Sunday mornings from 9:15 to 10:25. We were privileged to receive the Lord Supper on the first Sunday of every month and our children of confirmation age have been meeting twice each week with the pastor to receive a thorough instruction in the doctrines of the Bible and in Bible History. There are 3 children in our present confirmation class who will be confirmed, God willing, later on this year or early in 1966. We have had the privilege of receiving private instruction, consolation, and admonition from the Word of God through our pastor whenever needed and especially during our private announcements for the Lord's Supper. Our Sunday School teachers have a class with the pastor bi-weekly during which the Sunday School lessons for the following Sundays are reviewed and a special topic is discussed. During the past year the Lord has also helped us to be a salt and a light to the unchurched and, although our efforts to reach out to the unchurched could be greatly improved, yet, the Lord has blessed what efforts we have put forth so that unchurched people have been coming to our services and to private adult instruction classes. These are the things, together with a spirit of true Christian unity and

fellowship, in which we particularly rejoice and for which we are grateful to our Savior who has made it possible for us to establish and to maintain the office of the Christian ministry in our midst and has moved the hearts of the members of our sister congregations to render financial assistance to such an extent so that our pastor has been able to do his work more thoroughly and efficiently. 28.

Since last June we have had 13 adults in private instruction classes: Two of these have subsequently died, one has discontinued her connections with our church, one continues to come to church but has not continued her instructions since Christmas, and one has been received as a guest communicant from a sister congregation but has desired to take a thorough review course in the catechism. Of the 7 remaining adults who are presently receiving private instruction, four, having finished the Catechism, have expressed the desire to become communicant members and are presently reviewing the doctrines of Scripture prior to their being examined before the congregation and, if God be willing, received into membership. One of these, a young man, has expressed his desire to become a voting member of our congregation. All praise and glory to God alone for these visible fruits bestowed upon our humble efforts to bring the pure teachings of His Word to others.

As far as the physical needs of our congregation are concerned, the pastor is still living in his own home which he is purchasing at the rate of \$101.40 per month. The congregation is providing the pastor with a salary of approximately \$231.00 per month, this amount having been supplemented during the past 12 months by the Conference subsidy of \$170.00. Through unsolicited printing jobs the Lord enabled the pastor to meet financial obligations for which his total salary was inadequate. The secretary of the congregation has informed the Committee on Missions as to the financial needs of the congregation which are necessary to remove the pastor from dependence on any secular work.

The congregation is constantly on the outlook for adequate property but no suitable property has as yet become available. We have at present \$1,112.00 in our building fund.

And now, may our blessed Lord and Savior who has taught us to pray that His name be hallowed, that His Kingdom come, and that His Will be done, grant us His abundant grace in all things that His Lord may be taught among us in its truth and purity, that we may earnestly conduct our lives according to His Word, that His Kingdom may be extended to others, that what He wants us to do may be carried out and that whatever He wants us to suffer patiently according to His good pleasure may be met with cheerfulness and Christian resignation. Amen.

Fraternally, in the name of Jesus,

Dale E. Eller, Chairman  
Paul F. Luedtke, Trustee  
Martin R. Luedtke, Elder  
Rev. P. R. Bloedel, Pastor

#### MISSION REPORT FROM CHRIST LUTHERAN CHURCH

Dear Brethren:

Under the gracious blessings of our Savior, the Lord and the Head of the Church, our congregation has continued to enjoy the priceless treasures of the Means of Grace, the Word of God and the Holy Sacraments of Baptism and the Lord's Supper, together with the services of a full-time pastor.

We again raise grateful hearts to the Lord for these undeserved and rich blessings! And we again sincerely thank the sister congregations of the Conference for

their financial assistance during this past year in making this possible, under the Lord, through the special arrangement of the Milwaukee Seminary Plan where by our pastor also serves the Conference as its Seminary Instructor. 29.

As a congregation we cannot emphasize too much the great blessing of having the services of a full-time pastor. As we all know, this is the Lord's will for each Christian congregation, and for that reason we Conference members want to do all we can, under the Lord, to make it possible for all of our pastors to serve their flocks full-time. In view of the fact that two of our congregations do not have the full-time service of their pastors on account of lack of funds, making it necessary for the pastors to earn part of their living by means of an extra job, we request the Convention, therefore, to give serious thought to the possibility of cutting back those Conference budget needs which are of less importance in the work of the Lord and channeling such funds into this more essential work of the Church.

While there were no students attending the Seminary this past year, and there are no visible prospects as yet for this coming year, we earnestly urge the brethren not to abandon the Seminary project, but to keep it in readiness from year to year, as the Lord may grant the grace, in order that we may not neglect our responsibility before the Lord to work toward the adequate provision for a future ministry. The public ministry is not a human, but a divine institution: Titus 1:5; Acts 14:23; 20:17,28. Dr. F. Pieper in his Dogmatics, Vol. III, page 444, declares: "We therefore assert that it is not left to Christians whether or not they would establish and support the public ministry among themselves, but that it is their duty according to God's order. Walther expresses it thus: 'The ministry of preaching is not an arbitrary office, but its character is such that the Church has been commanded to establish it and is ordinarily bound to it till the end of days.' ... The ministry is despised ... when Christians are slow to erect and maintain schools for the training of men for public service in the Church."

If the Conference can improve the present Seminary Plan under which we have been operating, by a possible change of instructor and congregational location, we will gladly support such progress. On the other hand, if the Conference does not consider such a change feasible at this time, we will continue to support the present arrangement to the best of our ability, as the Lord grants the grace. And, as we have in the past, we then also continue in our endeavors, under the Lord, to assume a more proportionate share of our pastor's salary for the new Conference fiscal year. We especially feel this to be our responsibility in the light of his continued restricted services as Seminary Instructor, since the dearth of students, under the Lord, continues. His salary as pastor-instructor was \$300 per month this past year. Of this our congregation paid 100 and the Conference 200. Under the Lord's blessings, we are now able to increase our share of his salary to 200 per month, reducing the Conference share of the present monthly salary to 100 per month. This would permit the Conference to use a greater share of its funds for aiding other needy sister congregations. We expect to maintain our present General Fund contribution of \$60 per month.

The earnest desire to grow in grace and share our faith also continues to characterize all of the members of our congregation, who have made these necessary Christian virtues the blessed objective of their lives, in accordance with the will of our Savior, John 8:31-32; 1 Pet. 3:18; Matt. 28:18-20. It is, therefore, our sincere endeavor to maintain the best Christian educational facilities possible, as the Lord directs and blesses us. We provide Sunday School throughout the year. We regularly have Bible Study for our adults each Sunday and also on one other evening during the week, both of which are very well attended. Besides his regular Saturday Confirmation Class for the children of our congregation, our pastor presently is holding special adult Confirmation instruction classes for seven prospective members, four of which are colored people. Our pastor's work with the negroes has included extensive institutional work here in Milwaukee, as well as in Green Bay and Waupun. To help defray such traveling costs we have added a monthly car allowance of 10. Our congregation is

continuing also in its canvass endeavors to seek out the unchurched.

30.

We praise the Lord for this saving opportunity to grow in grace and share our precious faith with others, and we pray that He would grant all of the congregations of the Conference a great harvest of souls, to the glory of His saving name!

A number of necessary improvements were again made during this past year, including the following: ceramic tile and linen closet in the bathroom, new electrical service mast, two hand rails at the steps of the entrance walk, bookshelves for the Seminary room, new water heater, and a missal stand and ciborium. The congregation also installed cedar siding on the gable ends of the building, greatly improving its appearance and its ability to withstand the ravages of the weather. Our building, which serves as a church, parsonage, and seminary, continues to provide adequate facilities for our present needs. Meanwhile, under the blessings of the Lord, we do look forward to possible future growth and the need to build a more churchlike structure to better serve our congregational needs. To that end we began a building fund this past year, with the earnest prayer that the Lord would graciously bless our future mission endeavors and add many more souls to our flock, of His Elect, to the glory of His Name and to the extension of His Church here on earth!

We continue to look to the Lord for mercy and grace to serve Him with glad and willing hearts all the days of our lives, in the full truth of His saving Word. We continue also to cherish the precious fellowship of faith which we enjoy with great spiritual benefits as members of this Conference, upon which we earnestly invoke the richest blessings of the Lord!

Respectfully submitted,

Christ Lutheran Church

E. L. Lehlberg, Pastor

ANALYSIS OF OPERATING COSTS UNDER THE MILWAUKEE PLAN  
Christ Lutheran Church  
5/31/64 - 6/1/65

Building and Grounds Maintenance	348.60
Building and Grounds Improvements	87.45
Retirement of Street Improvement Costs	1302.00
Conference General Fund	710.00
Conference Equalization Fund	33.00
Retirement of 1st and 2nd Mortgages including interest & Ins.	1315.00
Liability Insurance	12.90
Pastor's Salary	1200.00
Pastor's Car Allowance	50.00
Utilities:	
Gas	209.33
Electricity	98.60
Water	37.16
Telephone	100.02
<u>445.11</u>	
Total obligation met during past fiscal period	<u>5564.95</u>

Present liabilities:

1st mortgage	10,006.06
2nd mortgage	786.88

Victor Bloedel  
Financial Secretary

## REPORT OF THE COMMITTEE ON THEOLOGICAL EDUCATION

31

Dear Brethren in the Lord,

"Remember them which have the rule over you, who have spoken unto you the Word of God: whose faith follow, considering the end of their conversation." Heb. 13:7.

In the Spring of 1839 about 500 German immigrants settled on a tract of land in Perry County, Missouri, about 100 miles south of St. Louis. 5 pastors and 3 candidates for the ministry were among them. The immigrants organized 5 parishes--each served by one of the pastors. The people faced poverty and sickness, together with the difficult task of building homes in a wilderness and establishing a settlement in a strange land. Many of the people died from a fever epidemic due to their being unaccustomed to the hot Missouri climate, the lack of proper shelter, and the need for sanitary facilities. One pastor wrote that the "settlement was one large hospital, and even the most necessary care for the patients was wanting."

In June of 1839, a St. Louis paper reported: "News of a deplorable character is reaching us from the 'Old-Lutheran' settlement in Perry County. The greater part of the immigrants is still without shelter; 150 people are huddled together in a shed which is no protection against storm or rain. Their property is soaked through with moisture, and they themselves frequently have no change of dry clothes for days in succession. Diseases are making their appearance, and some of the patients are believed to be past recovery....They tried to put up log houses, but they lacked draught animals to haul the logs. They tried to pull the logs by manpower, but gave up the attempt without building a single house. Then, at this season of the year, they tried to clear the forest. On account of the heat and humidity those who made the attempt were prostrated. Only eighty acres of land are under cultivation. Money is becoming scarce; how shall these unfortunate ones be fed? There is much despondency on every hand."\* Later in June of 1839, the same newspaper reported: "Of the 500 persons some are dwelling in farmhouses, by far the greater number in tents or in open sheds or under shelters made of branches and foliage. The families live on rations mostly limited to rice and bacon. Some of the men as are able to work try to clear the ground and build fences, but succeed rather poorly because there is no experienced direction and they lack draught animals. There is general dejection and they are prostrated by the combined influence of the unaccustomed labor, the strange climate, the scantiness of food, poor shelter, humid weather, etc."

Many of the people became disheartened and returned to Germany. Many doubted whether the blessing of God actually rested upon them and began to reason that God was displeased with them for leaving their Fatherland and the State Church of Germany. Some refused to attend divine services. One pastor resigned from his office. The pastor who was the leader of the colony had been found guilty of a gross sin which worked spiritual confusion and bewilderment among the colonists.

These were the troublesome times which were faced by our spiritual fore-fathers here in the United States. Are the problems which our little Conference faces today more grave and more critical than these?

In August of 1839, only a few months after the German immigrants began their settlement in Perry County, an announcement appeared in a St. Louis paper to the effect that the Lutherans in the Perry County settlement were intending to establish an institution equivalent to what we would call today a Junior High School, Senior High School, Junior College, and Seminary, and that classes would begin in the Fall of that very year. How amazing this news must have been to the people of St. Louis--that the very people of whom they had just recently read as being in poverty and in most miserable circumstances are now opening an institution of higher learning! Yes, our spiritual fore-fathers "considered it their duty," as Dr. Walther writes, "not to

\*quotations from "The Story of C.F.W. Walther," by Polack, pages 45, 46.

leave the founding of institutions for the training and education of faithful teachers and ministers slothfully and carelessly to the future." These devoted men were vitally concerned about preserving for themselves and for their children and for their children's children after them a priceless heritage—the pure teaching and preaching of God's Word. 32.

What about us? Do we as a Conference actually face more insurmountable difficulties and hardships than did the German settlers in Missouri? Should there be any question at all about our providing for a future ministry? Certainly, up to now we have been contributing financially to the support of a truly Lutheran Seminary in Milwaukee, Wisconsin. Many of us also have been remembering our Seminary and its instructor in our prayers before the throne of God's mercy and grace. But, sad to say, yes, deplorably sad it is that we have had no young men who have indicated a desire to attend our Seminary and to carry on the work of the Lord among us and among our children after us. It is almost an unbelievable situation! The motto of our convention here in Lebanon is "LOVE"—does our love not also extend in this direction? Where then are the Hannas who will dedicate their boys to the Lord's work and continue to encourage them in that direction? Where are the fathers who will urge their young sons earnestly to consider being pastors who will keep the pure teachings of God's Word alive among us? And how are the members of our congregations generally standing behind and encouraging spiritually and with practical measures the young men who might be urged to prepare for this work?

But someone might say: "Let's be practical and consider the circumstances of our Conference and also bear in mind the fact that we have one candidate already who has no congregation!" We simply must answer that the immigrants in Perry County considered the matter to be very practical in spite of their circumstances and in spite of the fact that they already had 3 candidates for the ministry who had no congregations. Certainly times are different now than they were then but the practical needs are the same. Think for a moment what may and will indeed happen if no boys or young men are inclined to study for a truly Lutheran ministry. Our present pastors are growing older with each passing year and for a young High School graduate to study for the ministry will require, under most circumstances, 7 years of training. As yet we have none who have stepped forward and said: "Here am I, send me, send me?"—and the years roll on! May we fervently pray to the Lord to keep us from being indifferent in this matter, lest He visit us and our children with a famine of His Word.

With regard to a training program for future parochial school teachers, it is our proposal to the Conference in convention assembled to encourage all of those young people who are interested in becoming school teachers earnestly to consider supplementing their required normal school training with sufficient training in the field of religious education and that such a curriculum be offered through our Seminary facilities.

The counseling of prospective candidates for the ministry or prospective teacher candidates for parochial schools regarding their choice of subjects in secular institutions should also be readily available, either through the Committee on Theological Education or through our Seminary instructor. Guidelines for young people so inclined should be made available as soon as possible and sent to them upon request.

Now, may the Lord of the Church bless our efforts to go forward in this important work of maintaining a future ministry and by our earnest efforts in this regard may we prove that we indeed love Him who first loved us. Amen.

Respectfully submitted,

Rev. P. R. Bloedel, Chairman  
 Rev. H. David Mensing  
 Mr. Paul Luedtke  
 Mr. David T. Mensing

## REPORT OF THE SEMINARY INSTRUCTOR

33.

Dear Brethren:

As you all know, the Lord has during these past several years not directed any students to our Seminary. And, as of this moment, we have no prospective students for the coming year.

There was, therefore, no Seminary instructional activity on the part of the instructor. In the early part of this year, I did regularly occupy myself in several branches of the Seminary Course of Study, in order to continue my self-improvement program. Later on in the year this, however, had to be abandoned because more pressing and urgent work in the area of my pastoral duties in the congregation. During the course of the year several books were purchased for the Seminary library.

Since our candidate for the ministry, CRM. Mr. Julius Schmitt, has continued his residence in Milwaukee as a member of Christ Lutheran Church, he has in the past rendered valuable service in the work of the Lord in our midst by preaching as often as he is able, by regularly assisting the Pastor in the Communion services and the other services on occasion, by serving as instructor for one of the Bible classes, and by participating actively in the canvass program of the congregation, besides being an active voter in the congregation. His Seminary training is thus being put to good use in the work of the Lord and this additional experience will enable him the better to serve a pastorate later on when and if the Lord so directs and blesses, according to His good and gracious will.

As Christ Congregation has indicated in its Mission Report, I believe that our Conference should continue to keep in operation its Seminary Plan, in order that the Conference is ready at any time to undertake the continued work of training prospective men for the Christian ministry, whenever the Lord may see fit to direct such to us. I believe that this is necessary because it is God's will that we Christians make adequate provision for the training of a future ministry, as the Conference has also repeatedly and officially declared. The public ministry is not a human, but a divine institution: Titus 1:5; Acts 14:23; 20:17,28. Dr. F. Pieper in his Dogmatics, Vol. III, page 444, declares "We therefore assert that it is not left to Christians whether or not they would establish and support the public ministry among themselves, but that it is their duty according to God's order. Walther expresses it thus: 'The ministry of preaching is not an arbitrary office, but its character is such that the church has been commanded to establish it and is ordinarily bound to it till the end of days.'... The ministry is desposed...when Christians are slow to erect and maintain schools for the training of men for public service in the Church."

Under the blessings of the Lord we do have a Seminary; let us, therefore, continue to maintain it, as God grants us the grace. If the Conference is able to improve the Seminary by changing its instructor and congregational location, I would heartily be in favor of such progress. If, however, the Conference continues to find the present temporary Seminary arrangement acceptable, I will continue to do all I can, under the Lord, to support that God pleasing endeavor. And I know that Christ Congregation will continue also to give its full cooperation and Christian support to this worthy cause, as the Lord grants ability.

As I pointed out to all our congregations last year in the course of my Seminary Visitation meetings, if we are to conduct ourselves in a God-pleasing manner in this endeavor, let us heed the Word of our Savior who informs us: "The harvest truly is plenteous, but the labourers are few!" Matt. 9:37. Let us all give encouragement and active support to such gifted young sons in our membership who, under the Lord's gracious guidance, may desire to become laborers in the Lord's vineyard. To accomplish that blessed end according to the Lord's will, let us humbly continue to follow our Savior's gracious directive, Matt. 9:38: "Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest!"

In closing this report, it would, therefore, seem appropriate if we right now do what our Savior here directs in behalf of this His work. Let us then bow our heads in humble and believing prayer: Lord Jesus, Thou Savior and Head of Thy Church, send Thy gracious blessings upon us all, so that this important work which Thou hast commanded us to perform in Thy vineyard may be carried out. We willingly and gladly undertake it in Thy name alone. Now let it be done according to Thy Will, to Thy glory, and to the furtherance of Thy Church here on earth! Amen. 34.

Respectfully submitted,

Rev. E. L. Nehlberg, Instructor

#### REPORT OF THE SUNDAY SCHOOL MATERIALS COMMITTEE

Under our Lord's gracious blessing, Sunday School leaflets, memory work sheets, and homework sheets were again supplied in mimeographed form to the boys and girls of our Conference during the past Conference year. The second use of Series II material in its temporary format will be completed by the end of Aug. of this calendar year.

Printing of the Sunday School leaflets was authorized by the 1964 Convention in Tinley Park. Work has begun on this project during the year, involving careful review of the content for accuracy and readability and of the illustrations for style and appropriateness. Original plans for the use of one  $8\frac{1}{2} \times 5\frac{1}{2}$  sheet have now been changed to an  $8\frac{1}{2} \times 11$  folded sheet. Samples of the format now being considered by the Committee are available for your suggestions and comments. Leaflets for the first quarter of Series I should, by God's grace, be ready for the first Sunday in September.

The continued use and support of our Conference Sunday School materials are recognized and appreciated. The \$650 balance in the Sunday School Fund will cover the bulk of the printing of the Series I leaflets. However, some additional support from the General Fund may be required. For this reason, it is recommended that the \$150 placed in the last year's budget for this purpose but not expended be made available again during the new fiscal year. It will not be utilized unless very necessary. Any increased direct support for the Sunday School Fund by our congregations will help reduce the possibility of that need.

Unusually abundant blessings of the Lord have carried this important work of our Conference to its present stage. The prayers of all our brethren for God's continued guidance and help are needed for the work still remaining in the months ahead. Certainly, the spiritual well-being of all the children in our congregations is the proper concern of us all. Our prayer may well be:

Gracious Savior, gentle Shepherd, Children all are dear to Thee;  
Gathered with Thine arms and carried In Thy bosom may they be;  
Sweetly, fondly, safely, tended, From all want and danger free.

Let Thy holy Word instruct them; Fill their minds with heavenly light;  
Let Thy powerful grace constrain them To approve whate'er is right;  
Let them feel Thy yoke is easy, Let them prove Thy burden light.

Elfred Bloedel, Chairman

Rev. Paul Bloedel

David T. Mensing

Victor Bloedel

## I. MEMORIAL FROM PEACE EV. LUTHERAN CHURCH

35.

Whereas our Congregation has in the past years contributed to the best of its ability both to the support of the Conference endeavors and its own local budget; and  
 Whereas it has become increasingly clear that our Congregation has not been able to do its full duty in the support of its own local ministry because of its support of the Conference endeavors; and

Whereas our Congregation's Scriptural duty to give precedence to the support of its own ministry has been discussed at length in its own midst and specially emphasized by the Conference in resolutions adopted by the conventions of 1958 and 1962; and

Whereas our pastor still finds it necessary, for his own and his family's support, to shoulder a nearly full secular work-load which, in his own best Christian judgment, approved also by the Congregation, does not permit him to make full proof of his local ministry to which he is called of God; and

Whereas our Congregation therefore finds it necessary to curtail regular conference financial support for the coming fiscal year at least, in order to rectify these conditions and to continue its work more fully in accordance with the ordinance of God; therefore be it

Resolved that we recommend to the Concordia Lutheran Conference in convention assembled at Lebanon, Oregon, in the month of June, 1965, that it seriously consider our Scripturally required action in this regard when composing its 1965-66 budget, so that the expenditures anticipated for conference work are maintained at a level commensurate with the ability of the member congregations to contribute to its treasury after their own local duties in the Lord have been adequately fulfilled.

To this end we suggest especially that the Conference consider reducing the number of Concordia Lutheran issues published each year and also reducing the number of conventions and other meetings held, as both of these items require an unusually large outlay of funds for a group of our size numbering in total only about 200 communicantsmembers.

April 25, 1965

Respectfully and fraternally submitted by  
 the unanimous resolution of PEACE EV.  
 LUTHER N CHURCH, TIMBLEY PARK, ILLINOIS

H. Daniel Mensing, Secretary

Henry J. Bockmann, Elder

II. MEMORIAL REGARDING A SECOND LUTHERAN FREE CONFERENCE

Whereas our Conference sponsored the attendance of (1) pastor and (1) layman to the first Lutheran Free Conference which was held at Waterloo, Iowa, July 7-9, 1964  
 Whereas a second Lutheran Free Conference will be held in Cedar Rapids, Iowa on July 13-15, 1965 and

Whereas it is one of the purposes of our Conference to seek out those who truly share our Scriptural position in Doctrine and Practice, and

Whereas the subject to be considered at this second Free Conference is the chief doctrine of the Christian Religion, which during recent years has been grossly perverted among the major Lutheran bodies in our nation,

Therefore be it resolved that we request the Board of Directors to delegate one pastor and one layman from our Conference to attend the second Lutheran Free Conference at Cedar Rapids, Iowa on July 13-15, 1965 in an unofficial capacity and that their traveling expenses be paid from the Conference Treasury

April 11, 1965

Respectfully submitted by ST. LUKE'S LUTHER N CHURCH, Seattle Washington  
 Dale E. Ellis, Chairman  
 Martin R. Luedtke, Secretary  
 Rev. P. R. Bloedel, Pastor

## III. MEMORIAL REGARDING THE YOUNG PEOPLE OF OUR CONGREGATIONS

WHEREAS: The young people of our congregations should be of special concern to our Conference, and

WHEREAS: Many young people have educational, vocational or professional interests which may necessitate their leaving their home communities and congregations for extended periods of time, or permanently, and

WHEREAS: The Lord has richly blessed our Conference with congregations which are located in such areas where a great variety of educational or employment opportunities are available, and

WHEREAS: The Lord requires of us to "seek first the Kingdom of God" above every earthly consideration (Matt. 6:33) and "not to forsake the assembling of ourselves together" with fellow believers (Heb. 10:25)

THEREFORE BE IT RESOLVED: That we sincerely urge our young people to follow their educational, vocational or professional pursuits in areas where the services of our Conference congregations are accessible and that we help them to realize the great spiritual dangers involved when the Lord and His Word are not given primary consideration in all their endeavors.

April 11, 1965

Respectfully submitted,

ST. LUKE'S LUTHERAN CHURCH  
Seattle, Washington

Dale E. Ellis, Chairman

Martin R. Luedtke, Secretary

Rev. P. R. Bloedel, Pastor

Minutes of the Fifteenth Annual Convention  
 Concordia Lutheran Conference  
 Held at St. John's Lutheran Church  
 Lebanon, Oregon June 18-20, 1965

37.

The Fifteenth Annual Convention of the Concordia Lutheran Conference began on Friday morning June 18, 1965, at 9:30 a.m. with a divine service in which President Natterer preached on Ps. 31:23. Pastor Schaefer served as liturgist. The offering was received for the General Fund of the Conference Treasury.

President Natterer officially opened the first session of the convention at 10:45 a.m. He presented the agenda, and the committee changes due to absences of delegates which was accepted as corrected.

The Preliminary Report of the Committee on Registration and Excuses

5 Pastors; 7 lay delegates, and 18 visitors were present.

It was moved and seconded that the following be excused full time: Pastor and delegates from Peace, Tinley Park, Illinois; one delegate from Christ, Milwaukee, Wis.; two delegates from St. Stephen's, Wilmot, South Dakota. Carried.

The Report of the Credentials Committee

According to the by-laws of the Conference for all convention business, 3 votes will be received from St. Luke's, Seattle, Washington, 3 from Christ Lutheran, Milwaukee, Wisconsin, 3 from St. Paul's, Coos Bay, Oregon, 3 from St. John's in Lebanon, Oregon, 2 from St. Stephen's, Wilmot, South Dakota, a total of 14 votes.

The Annual Report of the President

President Natterer then gave his report which was accepted by the convention by motion, pending the report of the Review Committee. Vice-president Schaefer then appointed Pastor Bloedel, Mr. Paul Luedtke, and Mr. Ted Fischer as the Review Committee.

The Press Committee Report

Pastor Schaefer reported that the local pastor, Pastor Natterer, had placed an article in the local daily paper, covering Linn county, announcing to the community, through the Albany Democrat Herald, the Convention of the Conference.

The Convention adjourned at 11:25 a.m. with announcements so that committees could meet before lunch.

Afternoon Sessions Friday June 18th

This session began at 1:15 p.m. with devotions led by Pastor Paul Bloedel: Hymn 477 "Lord Jesus, Thou the Church's Head," John 15:1-17, Hymn 464 "Blest be the Tie That Binds", and the Blessing.

The Essay: First Presentation

"A True Lutheran Congregation Practices Church Discipline"

Rev. Schaefer, the essayist, gave some preliminary comments on the background of the material which was a major source for his essay. In 1875, Dr. Walther began delivering a number of theses (28) on the qualities of a true congregation delivered to the Wisconsin District of the Missouri Synod. About half were later given to other pastors who delivered them at conventions from 1886 on. This essay is mainly on Theses 14 on "Church Discipline." The introduction and part I "God commands the local congregation to practice it" were presented in this session.

It was moved and seconded that paragraph 3 of page 1 be revised as follows:

"In the narrower sense, it means the dealing carried on in a local congregation

with a member according to the word of God, with reference to a particular sin",

that the words "after the first and second admonitions have been given" be struck.

This motion was tabled until after the essay has been delivered.

The essayist concluded with sub-part C of part I. These sub-parts are: A. Who is 38. Divine Command, B. Who is to practice it? C. Upon whom is it to be exercised?

The Tract Committee Report

The report was presented and accepted for the 1965 Proceedings subject to consideration by Rev. Mensing, a committee member who was absent. Rev. Bloedel was asked to give a report on the printing of the essay of the last convention, "The Scriptural Relation Between Justification and Sanctification". He reported that the Board authorized the printing of 500 copies for our congregations, 100 for each congregation, and that each congregation was encouraged to pay to the Conference Treasurer \$12.50.

The convention adjourned for recess at 3:00 p.m. and reconvened at 3:15 p.m.

The Election of Officers and Committees

Rev. Bloedel first reviewed the By-Laws concerning elections. Nomination by ballot for president was opened to the convention.

Nominated for President: Pastors O. W. Schaefer, M. L. Natterer  
Elected: Rev. M. L. Natterer

Nominated for Vice-president: Pastors E. L. Lehlberg, O. W. Schaefer, A. J. Cordes  
Elected: Rev. O. W. Schaefer

Nominated for Secretary: Pastors E. L. Lehlberg, A. J. Cordes  
Elected: Rev. A. J. Cordes

Nominated for Treasurer: Mr. E. Bloedel, Mr. V. Bloedel, Mr. W. Fischer  
Elected: Mr. E. Bloedel

Nominated for Board Member-at-Large: Mr. V. Bloedel, Mr. A. Greiner, Mr. W. Fischer  
Elected: Mr. Walter Fischer

The Report of the Treasurer

For the treasurer, Mr. E. P. Bloedel, Mr. Victor Bloedel presented the following statistical report for the year June 1, 1964 to May 31, 1965: financial report for May, 1965, the Annual Report, Planning sheet for 1965-1966 Budget, and Comparison of Contribution over Five-year Period. It was moved and seconded to accept the report subject to audit. Carried.

The nominating committee presented the slate for the lay member of the Committee on Lutheran Union.

1. Mr. V. K. Bloedel
2. Mr. T. E. Fischer

It was moved and seconded to close nominations. Carried.

Elected: Mr. V. K. Bloedel

The Nomination Committee's suggested slates for the Mission Committee were:

Slate I (Incumbent): Rev. E. L. Lehlberg, Mr. Kenneth Ahlman, Mr. H. Bochman.

Slate II: Rev. H. D. Mensing, Mr. H. Bochman, Mr. David Mensing.

It was moved and seconded to close nominations. Carried

Slate I was elected.

For the Committee on Theological Education, the following were presented:

Slate I (incumbent): Rev. P. R. Bloedel, Rev. H. D. Mensing, Mr. Paul Luedtke, Mr. David Mensing.

Slate II: Rev. H. D. Mensing, Rev. P. R. Bloedel, Mr. Dale Ellis, Mr. David Mensing.

It was moved and seconded to close the nominations. Carried

Slate I was elected.

The Nominating Committee moved to retain the Committee on Sunday School Materials since the present committee members had not completed their work. Seconded and carried.

The Editorial Committee was nominated as follows by the nominating committee: 39.  
 Slate I (incumbent): Rev. E. L. Iehlberg, Rev. H. D. Mensing, Mr. M. Luedtke.  
 Slate II: Rev. P. R. Bloedel, Rev. E. L. Iehlberg, Mr. Paul Luedtke.  
 It was moved and seconded to close nominations.  
 It was moved and seconded, because of a tie, to reopen nominations. Carried  
 Slate III: Rev. E. L. Iehlberg, Rev. P. R. Bloedel, Mr. Paul Luedtke.  
 It was moved and seconded to close nominations. Carried.  
 Slate I was reelected.

It was moved and seconded to make the elections for the elected slates unanimous and to thank the Committee on Nominations for its service. Carried.

#### The Report of the Committee on Lutheran Union

Rev. O. W. Schaefer, the chairman, gave his report. It was moved and seconded to accept the report with thanks. Carried.

It was moved and seconded that the Committee on Lutheran Union inform the President of the Church of the Lutheran Confession that we are still in the process of studying their confessional statements of the Church and Ministry and Church Fellowship, and that we are still interested in meeting with them with a view toward establishing a God-pleasing fellowship based on full agreement in God's Word. Carried.

It was moved and seconded to turn the recommendations of the Committee over to the Resolutions Committee. Carried.

It was moved and seconded to print the article published in the December 15, 1964 issue of the Lutheran Standard concerning the Concordia Lutheran Conference in one of our next issues of the Concordia Lutheran together with our reply to the Lutheran Standard. The motion was made and seconded to table this motion until we reconvene.

The motion was made and seconded to adjourn at 5:30 p.m. and to meet at 7:00 p.m. to finish the report of the Committee on Lutheran Union and to hear the Editorial Committee's report.

#### Evening Session on Friday, June 18th

Discussion on the tabled motion above was reopened. The tabled motion above on placing the Lutheran Standard article and our response to it in our Concordia Lutheran was reopened for discussion and carried.

#### The Report of the Editorial Committee

Rev. E. L. Iehlberg presented his report and Mr. Martin Luedtke's, business manager's financial and subscription report. It was moved and seconded to receive the reports with thanks, with the financial report subject to audit. Carried. There was considerable discussion on the subscription report as to how to increase the subscriber list.

The evening session adjourned with Hymn 554, "Now Rest Beneath Night's Shadow", The Lord's Prayer, and the Benediction, led by Vice-president Schaefer.

#### Morning Sessions Saturday June 19th

The convention reconvened at 9:00 a.m. with the singing of Hymn 397, "O Love, Who Madest Me to Wear", 1 John 4:7-21, Hymn 498, "Rise Thou Light of Gentile Nations", and the Benediction led by Pastor A. J. Cordes.

The Minutes of the previous day were accepted as read.

#### The Essay: Second Presentation

"True Lutheran Congregation Practices Church Discipline"

The essayist, Rev. Schaefer, continued with D. "The purpose of church discipline" under Part I. "God commands the local congregation to practice it (church discipline). The purpose of church discipline was further emphasized by the Convention as an act of love toward the erring member(s) as well as toward the congregation. E. "The procedure" was then presented. It was emphasized that the words "if he hear thee" Matt. 18:15, indicate that we are to continue admonishing in each step as long as there is

progress and not stubbornness. The apparent contradiction between the command- 49.  
ment "Judge not" and church discipline was discussed, it being pointed out that uncharitable judging is forbidden but Scriptural judging is commanded. This session concluded with Part I.

It was announced that Mr. Edwin Engel, an alternate delegate from St. John's congregation is now taking the place of Mr. Francis Williams.

The Report of the Auditing Committee

Mr. Ruben Kvalheim, a member of this committee reported:

"Having examined the books of our Conference Treasurer, Mr. E. Bloedel, the Auditing Committee is pleased to report that we have found them in good order. The balance in the various funds are such as are reported in the Treasurer's report." We thank Mr. Martin Luedtke for his able assistance in this audit.

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

Rev. O. W. Schaefer  
Mr. Ruben Kvalheim

The Auditing Committee moved that the President appoint two men of the West Coast to audit the financial books of the Business Manager of the Tract Committee. Seconded. Carried.

The Auditing Committee's report was accepted with thanks. Moved, seconded, and carried.

The Report of the Committee on Missions

Rev. E. L. Nehlberg, the Mission Chairman, presented his report, the mission report of St. Luke's of Seattle, Washington and the mission report from Christ Lutheran Church.

Recess began at 11:00 a.m. The Convention reconvened at 11:15 a.m.

Discussion was held on the report of Christ Lutheran Church, and the Conference as far as who is to increase the pastor-instructor salary.

It was moved, seconded, and carried to accept the report of the Mission Committee.

Rev. P. R. Bloedel, pastor of St. Luke's of Seattle, Washington was then given the floor to answer any questions of the convention concerning his report read by the Mission Committee Chairman. With his delegates, he answered questions concerning obtaining congregation-owned property. The congregation continues to look for homes and continues to consider building a home for the pastor. The congregation was encouraged to look patiently for suitable property.

The salary requirement of \$516.00 per month mentioned in the "Report of the Committee on Missions," to put St. Luke's pastor into full time ministry was reviewed.

This session adjourned at 12:20 p.m. to reconvene at 1:30 p.m.

Afternoon Session on Saturday, June 19th

The session began at 1:30 p.m. with the following devotion led by Rev. Nehlberg: Hymn 529, "Lord, Thee I love With All My Heart", prayer, and 1 John 3:10-24, and the Benediction.

The Report of the Committee on Theological Education

Rev. P. R. Bloedel, chairman, presented his Committee's report. It was moved to accept the report. Seconded. This motion was tabled to after the reading of the "Report of the Seminary Instructor".

The Report of the Seminary Instructor

Rev. E. L. Nehlberg, the seminary instructor, read his report.

Rev. Bloedel was then asked to lead the discussion on theological education in the Conference. The training of Parochial School Teachers was discussed in relation to the present Milwaukee Plan. It was moved to recommit the matter of planning to train parochial school teachers to the Committee for the next convention. Seconded, Carried. The proper encouraging of young men to prepare for the ministry was discussed so that the Lord's will can be done in them.

It was moved to remove the above tabled motion from the table. Seconded, Carried. 41.

It was moved to add to the motion above to accept with the Report of the Committee on Theological Education, the Report of the Seminary Instructor. Seconded. Carried.

It was moved to accept both reports. Seconded. Carried.

The meeting was adjourned at 2:55 p.m. for ten minutes.

The Convention reconvened to hear:

The Report of the Committee on Sunday School Materials

Rev. Paul Bloedel delivered the report for the chairman, Mr. E. P. Bloedel, who was absent. Rev. Bloedel then handed out two printed samples of the Sunday School material for the lower grade level, relating the professional process used to arrive at the finished product. The total cost of this series, @ \$17.50 for 500 copies, would be \$410.00. It was moved and seconded to accept the report with thanks. Carried.

The Memorial of Peace Evangelical Lutheran Church

The memorial of Peace Evangelical Lutheran Church of Tinley Park, Illinois concerning the frequency of conference meetings and the number of Concordia Lutheran issues was read to the Convention. On the basis of the memorial, discussion centered around the number of conventions and meetings as they relate to the financial cost and abilities of the congregations. All congregations through their lay-delegates and pastors expressed themselves on their congregation's possible abilities to contribute to the new fiscal year's budget.

It was moved that the memorial of Peace Lutheran Church be considered by the Budget Committee in regard to the subsidy and Seminary Fund, and also the Concordia Lutheran Fund. Seconded. Carried.

It was moved that this problem of the convention and board meetings of this next year be referred to the Committee on Resolutions. Seconded. Carried.

The Memorial Regarding a Second Lutheran Free Conference

The resolution was read. It was moved to let the Committee on Resolutions take care of this resolution. Seconded. Carried.

The Preliminary Report of the Budget Committee

The Committee surveyed the possible total of the next fiscal budget to be about \$5240.00

The meeting adjourned at 5:30 p.m. with the Blessing.

Sunday Morning Service, June 20th

In the convention communion service at 10:00 a.m., Pastor P. R. Bloedel of Seattle, Washington delivered the message on the text, "We love Him, because He first loved us." 1 John 4:19. The host pastor served as liturgist. The offering was used to defray the local congregation's convention expenses.

Sunday Afternoon Session, June 20th

The session began at 1:45 with the following devotion led by Pastor Schaefer: the hymn "Wait, My Soul, and Tarry," 1 John 5:1-11, prayer, the hymn, "Take Thou My Hands and Lead Me," and the Benediction.

The minutes of Saturday, June 19th were read and accepted as read. Carried.

It was announced by the chairman of the Credentials Committee that Mr. Francis Williams has been seated as one of the delegates in place of Mr. Edwin Engel, who was the alternate for Saturday.

The Essay: Third Presentation

It was moved and seconded that the essayist complete the reading of the essay on Church Discipline before other discussion. Carried.

This session began with the reading of part II. "(Church Discipline) is to be practiced with regard to the faith and life of the member" and continued to the end of part III., "It (Church Discipline) is to be administered in an evangelical manner."

It was moved, seconded, and carried to remove from the table the tabled motion made in the "First Presentation." The motion correcting the third paragraph of page one presented in the "First Presentation" was carried. 42.

It was moved and seconded to adopt the essay as it was revised and presented and to thank the essayist for delivering his essay to the convention. Carried.

Committee Report on the President's Annual Report

It was moved to accept the following report:

The committee has reviewed the Report of the President and regards it as being factual and edifying. We thank our President for ably carrying out the duties and functions of his office during the past year.

Respectfully submitted,  
Rev. P. R. Bloedel  
Mr. Paul F. Luedtke  
Mr. T. E. Fischer

The Memorial Regarding the Young People of Our Congregations

The memorial was read and opened for discussion. Rev. Bloedel, whose congregation presented the memorial, was asked to comment on the motion. The memorial was accepted as read. Carried.

The convention was adjourned at 2:55 and reconvened again at 3:25.

The Report Concerning the Conference Publishing House

Rev. P. R. Bloedel, for Rev. Nehlberg who is the chairman, read the following report:

Dear Brethren:

With regard to the proposal for a future Publishing House, which was adopted last year, your committee recommends:

1. That the Conference delay any further action on this project until the financial ability of the Conference warrants it. We believe that the obligation of providing for a full-time ministry in all our congregations and the placement of our ministerial candidate, Mr. Julius Schmitt, into a mission field should be given first place in our endeavors, and after these more urgent needs are satisfied, under the Lord, that we then give further study and consideration to the possible establishment of a Conference Publishing House.

2. That we all earnestly beseech the Lord to bless our Conference in its endeavors, according to His will, to publish His Gospel by means of the preached Word and the press.

Respectfully submitted,  
Rev. E. L. Nehlberg, Chairman  
Rev. P. R. Bloedel  
Mr. E. Bloedel

The progress report was accepted as read. Carried.

It was moved that this committee continue to function according to the proposal of the 1964 Proceedings, pages 51, 52. Seconded. Carried.

The Report of the Committee on Registration and Excuses

Rev. O. W. Schaefer reported that 5 pastors, 7 lay-delegates, 2 alternate delegates, and 42 visitors were in attendance.

The minutes of Sunday's sessions were accepted to this point of the minutes.

The Resolution Committee Report

The resolutions were presented as follows:

RESOLUTION 1:

43.

WHEREAS the Memorial from Peace Evangelical Lutheran Church indicates a curtailment by them of regular financial support to the Conference for the coming year, and;

WHEREAS this curtailment of their regular financial support was made necessary, in order to make it possible for the congregation to concentrate greater financial effort toward the God-pleasing end (1 Cor. 9:14) of providing an adequate salary for their pastor, so that he is able as soon as possible to be supported by it without the further need of his secular job, and;

WHEREAS we recognize the need of Peace congregation to curtail its regular financial support of our Conference, and ask the Lord to bless their further Christian efforts to support their pastor with an adequate salary, and;

WHEREAS the Conference has been subsidizing St. Luke's congregation in an effort to help that congregation adequately support its pastor, and desires to continue this work of love, and;

WHEREAS St. Luke's congregation has informed our Conference that for the coming fiscal year it will need subsidy in the amount of \$3420.00 in order to relieve its pastor of all secular work, and;

WHEREAS our Conference, therefore, is not able financially, on the basis of our past operating budget, to supply the full amount of St. Luke's subsidy needs, and;

WHEREAS the Conference desires to exercise the best possible stewardship and provide the subsidy needed for St. Luke's congregation;

A. THEREFORE be it resolved that the Conference reduce or eliminate those expenditures which will not unduly impair the effective work of the Conference.

CARRIED.

B. BE IT FURTHER RESOLVED that we amend Art. X, par. 2 of the Constitution of the Concordia Lutheran Conference by substituting "once" for "twice" in line one, and by deleting the words "between the time of conventions."

CARRIED. (This resolve must be voted on by each congregation also.)

C. BE IT FURTHER RESOLVED that we amend the Constitution, Art. X, par. 1, by changing the word "annually" to "triennially," that is, every three years.

THIS RESOLVE WAS LOST.

D. BE IT FURTHER RESOLVED that the recommendation of the Committee on Missions regarding the St. Luke's subsidy be presented by a referendum to the congregations of our Conference. If the total amount determined by this referendum is less than the recommended amount ( 285.00 per month), let this be used by the Conference as the subsidy for St. Luke's for the coming year; or if the referendum is oversubscribed let this surplus be retained in the General Fund of the Conference.\* Forms similar to those used in the previous referendum shall be employed to help our congregations facilitate their decision in this matter and provide our treasurer with a convenient method of financial tabulation.

CARRIED. \*The "oversubscribed" possibility was a carried amendment to this resolve.

The convention adjourned for supper at 5:30 and reconvened at 6:40.

RESOLUTION 2:

WHEREAS the printing of the agenda for this convention was provided at no charge by Pastor Paul Bloedel, and;

WHEREAS the excellent manner in which it was composed greatly aided us in the orderly consideration of the convention business;

THEREFORE BE IT RESOLVED that we thank Rev. Bloedel and those of his congregation who assisted him in this brotherly work.

CARRIED.

RESOLUTION 3:

WHEREAS Mr. Julius Schmitt has prepared the stencils for the 1964 Convention Proceedings, and;

WHEREAS Pastor A. J. Cordes and members of his congregation mimeographed 44.  
and assembled them;

THEREFORE BE IT RESOLVED that we heartily thank these brethren for this labor in our behalf. CARRIED.

RESOLUTION 4:

WHEREAS a Memorial of St. Luke's congregation, Seattle, Washington and the recommendation of the Committee on Lutheran Union request unofficial attendance at the Second Lutheran Free Conference to be held at Cedar Rapids, Iowa, on July 13-15;

WHEREAS it is one of the purposes of our Conference to seek out those who truly share our Scriptural position in doctrine and practice, and;

WHEREAS the subject to be considered at this Second Lutheran Free Conference is the chief doctrine of the Christian religion, "Justification: God and Sinners Reconciled," which during recent years has been grossly perverted among the Lutheran bodies in our nation;

THEREFORE BE IT RESOLVED that the Concordia Lutheran Conference, in convention assembled, through the Chairman of the Committee on Lutheran Union arrange for the unofficial attendance of one pastor and one layman at the Second Lutheran Free Conference, for the limited purpose of observation and Christian testimony; that all expenses (traveling, lodging, and registration fee) be paid by the Conference Treasury; and that these individuals submit a report to the Committee on Lutheran Union.

CARRIED.

RESOLUTION 5:

BE IT RESOLVED THAT in the coming year the Conference request Pastor Bloedel to continue, if possible, under the Lord, to operate the Print Shop in its service to the Conference in the areas approved by the 1964 Convention such as: Concordia Lutheran printing, Sunday School materials, and tracts.

CARRIED:

RESOLUTION 6:

BE IT RESOLVED that the Conference recognize, with thanks to the Lord, the increase of Christ congregation's share of the salary of their pastor, who is also our Conference seminary instructor. We are grateful to this congregation for continuing to make it possible for us to maintain a truly Lutheran seminary under the Milwaukee Plan. CARRIED.

RESOLUTION 7:

WHEREAS St. John's Lutheran Church, Lebanon, Oregon has so graciously provided all the comforts of home to the delegates and visitors to this convention, and;

WHEREAS this convention has experienced the "love of the brethren" while conducting its affairs in the beautiful city of Lebanon;

THEREFORE BE IT RESOLVED that we thank Pastor Matterer and his congregation for all they have done by the grace of God to make our convention a success.

RESOLUTION 8:

WHEREAS THE officers and standing committees have served our Conference in the Lord for the past year, and;

WHEREAS these officers and committees have been reelected to serve for another year;

THEREFORE BE IT RESOLVED that we express our sincere thanks for all that these officers and committee members have accomplished during the past year, and;

BE IT FURTHER RESOLVED that we earnestly pray the Lord to continue to bless these officers and committee members in the coming year. CARRIED.

The evening session recessed for fifteen minutes.

The Budget Committee Report

The Budget Committee suggested the following budget:

	General Fund		45.
Subsidy: St. Luke's	\$ 2040	Periodical subscriptions	15
Concordia Lutheran	780	Tract Program	100
Travel	350	Sunday-School materials	150
Telephone	150	Contingencies	50
Proceedings	60	Miscellaneous	150
	Total \$3845		
	Seminary Fund		
Salary of instructor	\$ 1200	Supplies	\$ 40
	GRAND TOTAL \$5085		

The Resolution Committee continued:

RESOLUTION 9:

WHEREAS Mrs. M. R. Luedtke and Mrs. M. L. Natterer have assisted the convention by typing the minutes of the Pastoral Conference, Board meeting, and Convention for the secretary, and;

WHEREAS this effort on their part will expedite the conveyance of the business transacted at the convention to the member congregations;

THEREFORE BE IT RESOLVED that we commend Mrs. Luedtke and Mrs. Natterer for their help and extend our thanks to them.

CARRIED.

It was moved to put the matter of the 1965 Proceedings into the hands of the Praesidium.

CARRIED.

RESOLUTION 10:

BE IT RESOLVED that the convention regretted not having the presence of the pastor and delegates of Peace Ev. Lutheran Church of Tinley Park at the convention. Their brotherly assistance and counsel were sorely missed and we sincerely hope that, under the Lord, they will be with us again.

CARRIED.

It being 8:45 p.m. the motion was made to adjourn the convention.

CARRIED.

Rev. Schaefer led the closing devotion: Hymn 412, "May We Thy Precepts Lord Fulfill," a special closing prayer, and the Benediction.

Respectfully submitted,

Rev. A. J. Cordes, Secretary

\*\* \* \*\*

SOLI DEO GLORIA!

\*  
\*  
\* \* \* \* \*  
\*  
\*  
\*  
\*  
\*

## WAIT, MY SOUL, AND TARRY

1.

Wait, my soul and tarry,  
Tarry with God!  
He will help thee carry  
Ev'ry grievous load.  
Why fret or fear  
When the morn is near?  
With the passing winter,  
Spring will re-appear  
When storms distress thee,  
In ev'ry ill,  
God will surely bless thee,  
My soul, be still!

2.

Wait, my soul, and tarry,  
Tarry with God!  
He will help thee carry  
Ev'ry grievous load.  
When all things fail,  
God will still prevail;  
He can safely lead thee  
Through the darkest vale.  
Lord God eternal,  
Lead to the goal!  
Christ, forever faithful,  
Save Thou my soul!

## TAKE THOU MY HANDS AND LEAD ME

1.

Take Thou my hands and lead me  
O'er life's rough way,  
With heav'nly manna feed me  
From day to day.  
Alone, my foot-steps falter  
Or straggle wide;  
Lord, who my life canst alter  
Be Thou my Guide.

2.

Take Thou my heart and hide it,  
In folds of grace,  
Though weal or woe betide me,  
To know Thy face.  
Draw, Lord, of Thy good pleasure,  
Thy child to Thee.  
And grant me faith's full measure,  
Though naught I see.

Note: These hymns were sung by the convention in the Sunday afternoon devotion.

\*  
\*  
\* \* \* \* \*  
\*  
\*  
\*  
\*  
\*