

PROCEEDINGS  
of the  
SIXTEENTH ANNUAL CONVENTION  
of the  
CONCORDIA LUTHERAN CONFERENCE

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held at  
St. Stephen's Lutheran Church  
Wilmot, South Dakota  
June 17 - 19, 1966

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REGISTER OF ATTENDANCEPASTORAL

Bloedel, P. R.

Cordes, A. J.

Mehlberg, E. L.

Matterer, M. L.

Schaefer, O. W.

Absent and excused: H. David Mensing

REGISTER OF LAY DELEGATES

<u>Congregation</u>	<u>Delegates</u>
Christ Lutheran Church Milwaukee, Wisconsin	Julius Schmitt Elfred Bloedel
Peace Lutheran Church Tinley Park, Illinois	delegates excused
St. Stephen's Lutheran Church Wilmot, South Dakota	Carl Palmquist Henry Reil
St. Luke's Lutheran Church Seattle, Washington	Carl Luedtke Ronald Schlaht
St. John's Lutheran Church Lebanon, Oregon	Walter Fischer delegate excused
St. Paul's Lutheran Church Coos Bay, Oregon	Ted E. Fischer delegate excused

## SERMON DELIVERED AT THE OPENING SERVICE

2.

By the Rev. M. L. Natterer

Psalm 118:28: Thou art my God, and I will praise thee: thou art my God, and I will exalt thee.

Beloved Friends in Christ our dear Savior!

The Psalmist laments in Psalm 107, "Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men." These words are spoken by the Psalmist four times in this Psalm. It is a lamentation which David spoke in his day, and it is a fact which we must deplore today, particularly, in these last evil days of the world. "Oh that men would praise the Lord for His goodness!!" God's goodness is not restricted merely to the believers. Jesus reminds us that the heavenly Father "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45). And pious Asaph speaks of "the prosperity of the wicked" and that "their eyes stand out with fatness: they have more than heart could wish." (Ps. 73) God's goodness is not restricted merely to the material things of this world. In the spiritual sense God has also been good to them. The Apostle Paul tells us that "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them" (2 Cor. 5:19). In Christ, because of His work of redemption as our Substitute, all of their sins have been forgiven and heaven is now open. One would think that ALL men without exception would praise the Lord for such unmerited goodness. But such is not the case, as we well know! Jesus reminds us that in the last days "iniquity shall abound" and "the love of many shall wax cold" (Matt. 24:12). And the Apostle Paul prophesies that "men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, etc." (2 Tim. 3:1ff). Such is the sad state with the unbelieving children of the world. With His goodness God seeks to lead men to repentance (Cp. Rom. 2:1ff), but we find that the vast majority, like the people at the time of the Flood, live and die in their sins. The Christians, and the Christians alone, praise God. Yet, because we are in the world and possess our sinful flesh, we too often forget to praise God as we should. Let us then this morning give heed to these words of the Psalmist:

THOU ART MY GOD, AND I WILL PRAISE THEE!

These words of David, which he penned by the inspiration of the Holy Spirit, express the innermost conviction of his heart. Throughout his life he had experienced the fact that God, the only true God, was his God! In this Psalm we find the phrase occurring again and again, "for His mercy endureth forever". Thus David praises God for His Mercy. While still a young man the Lord had selected David, the son of Jesse, to be the next king over all Israel. Jonathan, Saul's son, was not chosen to be king after his father, but David, a shepherd boy from the village of Bethlehem. That was mercy which God revealed unto David. When it became clear to Saul that David was to be the king, his jealousy knew no bounds. We find that on several occasions Saul attempted to slay David with his own hand. (1 Sam. 18-19) But each time the Lord had mercy and did not allow David to be delivered into the hand of Saul. When David fought against the giant, Goliath, he was not harmed, and the Lord delivered the giant into David's hand. (1 Sam. 17) When David made his home among the enemies, the Philistines, although he was vastly outnumbered, God had mercy upon David, and again no harm came to David. (1 Sam. 27) God's mercy was very evident to David, and so we find David exclaiming, "Thou art my God, and I will praise Thee."

Behold what mercy the Lord revealed unto David when he had been guilty of adultery with Bathsheba and then having her husband, Uriah, murdered! (2 Sam. 11-12)

David knew full well that God had clearly forbidden such sins. But David suc- 3.  
 cumbed to the temptations of his sinful flesh. Now God could have destroyed  
 him right then and there, even as the wrath of the Holy Spirit came down upon Ana-  
 nias and his wife, Sapphira, in the Jerusalem congregation. (Acts 5) But David  
 repented of his sins and cast himself upon God's mercy which assured him through the  
 Prophet Nathan that his sins had been forgiven. Moreover, God had promised David  
 that his "Throne shall be established forever" (2 Sam. 7:16). Not the earthly king-  
 dom of Israel, but rather the spiritual kingdom over which the eternal Son of David,  
 Christ Jesus, would rule. And this is He concerning whom David longingly looks for-  
 ward with great expectation as he cries out in his Psalms, "Oh that the salvation of  
 Israel were come out of Zion!" (53:6).

One more point we wish to note with regard to David. One can not help but mar-  
 vel at the establishment of the kingdom under David and his many heroic and valiant  
 deeds. David's faith was not something superficial. That is very evident. He does  
 not boast of his great might and strength; He gives all glory and praise to the Lord  
 God. In his battle with Goliath, he readily acknowledges that it was the Lord who  
 delivered him into his hand, even as He had done with the bear and lion which had  
 attacked his flock of sheep. And now throughout his Psalms it runs like a continuous  
 refrain, David's hymn of praise to the Lord!

Now David was not the only one to praise God. The Holy Scriptures are replete  
 with examples. After the Lord God had led the children of Israel out of Egypt and  
 safely through the Red Sea, we hear Moses and the Israelites singing their hymn of  
 praise unto the Lord for the gracious deliverance which He wrought. (Exodus 15) We  
 find Mary and Elisabeth praising God for the fulfilment of His promises in granting  
 John the Baptist and the long-awaited Messiah. (Luke 1) When the Lord through Peter  
 and John healed the lame beggar at the gate of the temple, we read that the grateful  
 man praised God. (Acts 3) Yes, we can look where we will in the Holy Scriptures,  
 and we find that the believers praised the Lord!

David's words "Thou art my God, and I will praise Thee: Thou art my God, I will  
 exalt Thee" should also be our words. For we, too, have experienced that the "Lord  
 is very pitiful, and of tender mercy" (James 5:11). By nature we lay in bondage.  
 The prince of darkness held us in his power. Like David and all the children of men,  
 we were conceived and born in sin and iniquity. (Ps. 51:5) And the fruits of our  
 condition by nature were corrupt and evil. For "Who can bring a clean thing out of  
 an unclean? not one" (Job 14:4). Therefore "The wages of sin is death" (Rom. 6:23).  
 And we could not help ourselves. Our everlasting doom was certain, HAD IT NOT BEEN  
 FOR THE LOVE AND MERCY OF GOD. "But God commendeth His Love toward us, in that,  
 while we were yet sinners, Christ died for us" (Rom. 5:8). And now death is abolish-  
 ed, life and immortality have been brought to light through the Gospel. (2 Tim. 1:10)  
 "Son, be of good cheer, thy sins be forgiven thee", is the joyful message which we  
 hear in the Gospel and we can now sing with Paul Gerhardt, "He canceled my offenses,  
 delivered me from death; He is the Lord who cleanses my soul from sin through faith.  
 In Him I can be cheerful, bold, and undaunted ave; in Him I am not fearful of God's  
 great Judgment Day" (Hymn 528, v.5). The contemplation of such undeserved and un-  
 merited mercy constrains us to declare with David, "Thou art my God, and I will  
 praise Thee: Thou art my God, I will exalt Thee!"

The Lord is indeed worthy to be praised. (Ps. 18:3) And as those who have  
 been called out of darkness into His marvelous light (1 Pet. 2:9) our praise for Him  
 is to be clearly evident. It was in the case of David, as we have already heard, and  
 such praise for God should not be lacking with us. Our whole life should be one  
 continuous hymn of praise to the Lord our God as we shall hear in the essay for this  
 convention. We should praise Him "in psalms and hymns and spiritual songs, singing  
 with grace in our hearts to the Lord" (Col. 3:16). This we do together with our  
 fellow-believers in the Divine Service. The Psalmist exhorts, "Let them exalt Him

also in the congregation of the people, and praise Him in the assembly of the 4. elders" (Ps. 107:32). This opportunity to praise the Lord our God together with our fellow-believers should be very precious to us; so precious, that we do not allow the enemies of our souls to keep us from the Divine Service. We are to praise God also within the privacy of our homes as adults and children. In many a home, one wonders if the Christians within are more familiar with the latest worldly so-called musical songs than they are with the psalms and hymns of the Church!

Such praise is not to remain within the confines of the Divine Service and the home, it is to be apparent to others. When the Ark of the Covenant was finally brought back to the city of Jerusalem, King David leaped and danced in praise to the Lord in the presence of his subjects. (2 Sam. 6) David was not ashamed to praise the Lord before others. Nor should we. No matter how gifted and talented we may be, we dare never forget that all honor and praise must go to Him who has granted us such gifts. We must confess, "All that I am, e'en here on earth, all that I hope to be, when Jesus comes and glory dawns I owe it, Lord, to Thee" (Hymn 378). "Therefore we must be on our guard," writes Dr. Luther, "because we cannot do without God's good things while we live on earth, and therefore, we cannot be without name and honor. When men accord us praise and honor, we ought to profit by the example of the Mother of God (Luke 1:46) and at all times arm ourselves with this verse to make the proper reply and to use such honor and praise correctly. We should openly say, or at least think in our heart: O Lord God, Thine is this work that is being praised and celebrated. Thine be the name too. Not I have done it, but Thou, who art able to do all things, and holy is Thy name. We should neither reject this praise and honor as though they were wrong, nor should we despise them as though they were nothing; but we should refuse to accept them as too precious or noble, and we should ascribe them to Him in heaven, to whom they belong". May God grant us His grace that we continue to praise Him throughout every day of our life, in joy and in sorrow, in sickness and in health, until finally He takes us out of this vale of tears into the mansions of heaven where together with the Holy angels and those who have died in the Lord, we shall with glorified lips and tongues praise Him, our gracious God and Savior forevermore! Amen.

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus unto life everlasting. Amen.

## SERMON DELIVERED AT THE SUNDAY SERVICE

5.

By the Rev. A. J. Cordes  
 Empire, Oregon

The text for this message is the 71st Psalm.

Under the gracious guidance of God's Spirit who always operates in the Word, let us, on the basis of our text, observe:

WHY CHRISTIANS PRAISE GOD

I. Praise for God flows from trusting God.

A. The Christian knows that left to himself he could not continue to praise God. David speaks for all serious Christians when he says, IN THEE, O LORD, DO I PUT MY TRUST: LET ME NEVER BE PUT TO CONFUSION.

Since we all are still in the flesh of this life - the sinful flesh which we received from our parents - it would be most foolhardy for us not to realize the power of our flesh. And every Christian who tries to serve his Savior and praise Him with a godly life knows the utter CONFUSION or frustrations his flesh causes while he tries to do what is right and proper. It is the wise Christian who knows: He who hesitates to trust in God is lost in merciless confusion and shame.

Therefore, with David, the Christian is compelled to turn to the Lord and say, DELIVER ME IN THY RIGHTEOUSNESS. This means: Free me according to the faithful promises which you, God, have made to all who trust in You. The Psalmist says, AND CAUSE ME TO ESCAPE: INCLINE THINE EAR UNTO ME, AND SAVE ME. BE THOU MY STRONG HABITATION, WHEREUNTO I MAY CONTINUALLY RESORT.

When trouble comes, when dilemmas frustrate us in our daily living, we naturally want to run away to some hiding place in the mountains or hills away from everyone. When David was young, he could flee into the caves and ravines of Palestine where Saul could not find him. But now that he was old, running away from the enemy was not always possible. As we Christians grow older in this earthly pilgrimage, we also learn that the only real safe hiding place is in God Himself who is already with us at all times. Let us also confidently ask God to be our place of refuge in every trouble so that we also may continually RESORT or go to Him for help.

B. But why should we PUT our TRUST IN the LORD, our Savior? David knew why. He says, THOU HAST GIVEN COMMANDMENT TO SAVE ME: FOR THOU ART MY ROCK AND MY FORTRESS. David was confident that God had chosen him not only to be king of Israel, which kingdom he had ruled for many years, but also that God had decreed in His own mind, according to His own mercy and grace, to SAVE David from the consequences of his sins.

And is not this the trust in God's mercy which you and I should have? As the Scriptures say, "Perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." 1 John 4:18. We ought then to heed the promise of Jesus with the eyes of faith. For our Lord says, "I give unto them (My sheep) eternal life; and they shall never perish, neither shall any man pluck them out of My hand. ... and no man is able to pluck them out of My Father's hand." John 10:27-29.

If nothing can separate us from the love of God which is in Christ Jesus (Rom. 8:39), then what TRUST in God should fill our hearts to the brim! - what a hard time we should have stopping our mouth from praising God!

C. Trusting God as a child and in our teens, when it was easy - was it not 6.  
rewarded well by God? David witnesses to this experience of every adult Christian who has had the privilege of knowing God through Jesus as a child and teenager.

First David says, perhaps in regard to an accomplished revolt of his own son Absalom, DELIVER ME, O MY GOD, OUT OF THE HAND OF THE WICKED, OUT OF THE HAND OF THE UNRIGHTEOUS AND CRUEL MAN.

Then he goes on to say, FOR THOU ART MY HOPE, O LORD GOD: THOU ART MY TRUST FROM MY YOUTH. BY THEE HAVE I BEEN HOLDEN UP FROM THE WOMB: THOU ART HE THAT TOOK ME OUT OF MY MOTHER'S BOWELS: MY PRAISE SHALL BE CONTINUALLY OF THEE. I AM AS A WONDER UNTO MANY: BUT THOU ART MY STRONG REFUGE. LET MY MOUTH BE FILLED WITH THY PRAISE AND WITH THY HONOUR ALL THE DAY.

Think of the days when as a child you wondered if there would be enough clothing and food. Think of the times when as a child you were stricken with sickness. If you were a Christian, remember how you told yourself God would provide according to His power and will? Did you lack anything as a child?

Yea, from the day of our birth, through all those hard years of fears and tears, God did not put us to shame for our trust in Him. He rewarded our trust with blessing upon blessing so that today also we must honestly say with David, LET MY MOUTH BE FILLED WITH THY PRAISE AND WITH THY HONOUR ALL THE DAY.

So why do Christians praise God? We see from our text and from our experience that we Christians praise God because such praise flows from our trust in God's mercies.

There is a second reason why Christians praise God:

## II. Praise for God is a drive in the Christian.

A. This desire in the Christian to praise God is often so strong that it prays for the destruction of enemies who would silence it. David's zeal for God drove him to this wish.

David prays, CAST ME NOT OFF IN THE TIME OF OLD AGE; FORSAKE ME NOT WHEN MY STRENGTH FAILETH. FOR NINE ENEMIES SPEAK AGAINST ME; AND THEY THAT LAY WAIT FOR MY SOUL TAKE COUNSEL TOGETHER, SAYING, GOD HATH FORSAKEN HIM: PERSECUTE AND TAKE HIM: FOR THERE IS NONE TO DELIVER HIM.

O GOD, BE NOT FAR FROM ME: O MY GOD, MAKE HASTE FOR MY HELP. LET THEM BE CONFOUNDED AND CONSUMED THAT ARE ADVERSARIES TO MY SOUL; LET THEM BE COVERED WITH REPROACH AND DISHONOUR THAT SEEK MY HURT.

While we pray for the conversion of our enemies who would silence our tongues so that we could no longer teach the Word to our neighbors, we also must at times when the enemy is more bold, pray that God remove them from our presence so that they do not accomplish their murderous minds.

B. Why did David pray that God consume his enemies? David says, ... HITHERTO HAVE I DECLARED THY WONDROUS WORKS. NOW ALSO WHEN I AM OLD AND GRAYHAIR'D, O GOD, FORSAKE ME NOT; UNTIL I HAVE SHOWN THY STRENGTH UNTO THIS GENERATION, AND THY POWER TO EVERY ONE THAT IS TO COME.

The one and only purpose for which King David lived and wanted to continue to live under the protection of God was that he might praise God's name - by praising

His works, His love, His tender compassion, and faithfulness - to his GENERATION and to EVERY ONE THAT IS TO COME. 7.

How the Spirit of God still speaks to our troubled consciences and our fearful hearts through the mouth of David! Using the occasions of David's troubled life, the Spirit continually comforts and guides us always when we humbly approach God's Word for help in our troubled lives.

And is not our aim also in this life similar to David's? Do we not also long to shew forth the praises of Him who hath called us out of darkness into His marvelous light? How we should pray that God does not let our enemies silence us so that we lose our yearning to reach those in darkness with the graciousness of God in Christ Jesus! May God's Spirit prevent each of us from contributing to the growing silence of the pure Word of the Gospel upon this troubled globe.

The third reason why Christians praise God is this:

### III. Praise for God is always caused by God Himself.

A. David cannot hold himself back. The new man in him explodes with the words, THY RIGHTEOUSNESS ALSO, O GOD, IS VERY HIGH, WHO HAST DONE GREAT THINGS: O GOD, WHO IS LIKE UNTO THEE? The merciful deliverances from all his enemies was so fixed in David's mind that there was not room for any possibility that God was not good to him every day of his life.

David says, THOU, WHICH HAST SHEWED ME GREAT AND SORE TROUBLES, SHALT QUICKEN ME AGAIN, AND SHALT BRING ME UP AGAIN FROM THE DEPTHS OF THE EARTH. THOU SHALT INCREASE MY GREATNESS, AND COMFORT ME ON EVERY SIDE.

David was absolutely confident that even though he was in the last days of his life he would, after death, be made alive again and be brought before God's throne of grace, where God would reward him graciously for all that he suffered innocently here! David was certain that eternal comfort from all his earthly woes would surround him forever and ever and ever.

B. How did David come to this certainty and comfort?

In the first place, God's TRUTH made David praise God. David says, I WILL ALSO PRAISE THEE WITH THE PSALTERY, EVEN THY TRUTH, O MY GOD: UNTO THEE WILL I SING WITH THE HARP. God's Word is TRUTH. John 17:17.

The Law had taught him that it did no good to try to forget or cover up his sins. God knew them and would charge him for them no matter how hardened he became unless he repented. The Gospel, coming from the mouth of Nathan, comforted him tremendously.

Today, the Word of God is still the only means by which God causes us to praise Him. Is it not according to Jesus' promise? If we continue in His Word, are we not joyfully free from all tyranny of sin, our conscience, and the doctrines of men?

Another way God causes us Christians to praise Him is found in these words: O THOU HOLY ONE OF ISRAEL, MY LIPS SHALL GREATLY REJOICE WHEN I SING UNTO THEE; AND MY SOUL, WHICH THOU HAS REDEEMED.

David knew of the Christ who would pay for all his sins. He knew the Christ who would cleanse his soul with His own blood, making it pure and holy for eternal life. For without question, the HOLY ONE OF ISRAEL is the Christ. Acts 3:14; Mark 1:24.

Thank God! Christ has redeemed us from the power of our flesh, sin, devil and evil angel, and from all the world's might which would destroy us and our soul.

Now, who is really confused in this world? Is it us Christians? Do we have reason to fear? David concludes his Psalm, MY TONGUE ALSO SHALL TALK OF THY RIGHTEOUSNESS ALL THE DAY LONG: FOR THEY ARE CONFOUNDED, FOR THEY ARE BROUGHT UNTO SHAME, THAT SEEK MY HURT. If we also are patient, like David, we will see all those of this world who would prevent us from praising God freely - we will know them to be eternally confused, never again to harm or hurt or frustrate or confuse us. For someday we shall reap eternal life, if we faint not. God grant this for Jesus' sake. Amen.

Cyclopedia, pages 775, 776).

As the Lord was with His own during the time of the Apostles, so also has He been with us during these past years as a Conference of Christian congregations desiring to serve Him alone in carrying out the work which He has laid before us. After days of adversity God also grants us days of peace and rest until the author of all discord again gains entrance. The theme which has been selected for this Convention is indeed most appropriate, therefore, because as a Conference we have every reason to praise and magnify His Holy Name for the grace which He has bestowed upon us in contending for His Holy Word. That fact that we are still united in the faith and that we still contend for that faith which was once delivered unto the saints, is not due to our sagacity and shrewdness, but all is due to the mercy of Him who has called us out of darkness into His marvelous light. With the Psalmist we declare, "Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy, and for Thy truth's sake" (115:1).

Now then, let us direct our attention to the work which lies before us. May we bear in mind that in all of the things upon which we deliberate in the Convention, as well as in our speech and behavior, that God, our Creator, Redeemer, and Sanctifier, is to be praised. To that end, it is the sincere prayer of your president that a rich measure of the Holy Spirit may be granted unto each of us!

Respectfully submitted,

Rev. M. L. Natterer, President

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REPORT OF THE SEMINARY INSTRUCTOR  
To the 1966 Convention

Dear Brethren:

The Lord did not see fit to send any students to the Seminary during this past school year. The instructor therefore concentrated his efforts in serving his congregation full-time, besides maintaining the Seminary library and adding a number of books for its improvement.

To date no inquiries or applications on the part of interested prospective students have been received. We therefore continue to beseech the Lord of the Church to let His good and gracious will be done among us! In His own good time may He supply us with students if it be His will!

The instructor is hopeful that the Conference will find it possible, under the Lord, upon the favorable reaction of Peace Congregation, to adopt the Memorial of Christ Congregation concerning the relocation of the Seminary and the change in professorship. This will in my humble opinion be a definite step forward toward improving the Seminary location and facilities, as well as the quality of the faculty. May the Lord bless this undertaking according to His own good and gracious will!

Respectfully submitted,

Rev. E. L. Mehlberg,

Instructor

THE CHRISTIAN'S ENTIRE LIFE A LIFE OF PRAISE TO GOD

Essay delivered at the Sixteenth Annual Convention of the Concordia Lutheran Conference by Pastor E. L. Mehlberg

Since our Conference has chosen PRAISE as its Convention Motto this year, it certainly is most fitting that the Essay to be delivered here should make that topic the basis of its presentation and discussion. This accounts for the fact that the topic assigned to me is:

THE CHRISTIAN'S ENTIRE LIFE, A LIFE OF PRAISE TO GOD

This gives us opportunity to follow a very natural and practical division of the subject into three parts:

- I. The Early and Preparatory Years of a Christian's Life, a Life of Praise to God;
- II. The Middle and Active Years of a Christian's Life, a Life of Praise to God; and
- III. The Late and Declining Years of a Christian's Life, a Life of Praise to God.

By way of introduction, we note: 1) The meaning and use of the word praise in the Holy Scriptures; 2) The Lord's will concerning a Christian's life of praise to Him; and 3) The Christian's motive in desiring, and his ability to live, a life of praise to God during his entire life.

INTRODUCTION

1.

The word praise, according to Webster's Dictionary, means: 1. To express approbation (of); extol; commend. 2. To glorify, esp. God, by homage; to magnify, esp. in song." This is also the sense in which the word is used in the Holy Scriptures. In fact, everything that a Christian does which flows from faith in Christ Jesus, is some form of praise to God because he thereby gives honor and glory to God according to His Word.

2.

It is, indeed, the will of God that during his entire life a Christian should live a life of praise to God.

In Psalm 150:6, the last verse of the Book of Psalms, we read: "Let every thing that hath breath praise the Lord. Praise ye the Lord." In Psalm 148, for example, all created things are called upon to praise the Lord: "All his angels; sun and moon ... and stars of light; heavens of heavens; dragons, fire, and hail; snow, and vapours; stormy wind; mountain, and all hills, fruitful trees, and all cedars; beasts, and all cattle; creeping things, and flying fowl: kings of the earth, and all people; princes, and all judges of the earth: both young men, and maidens; old men and children: let them praise the name of the Lord. Praise ye the Lord."

The Holy Spirit through the Apostle Paul exhorts all true Christians to praise God in this manner: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him," Col. 3:17. And in another reference, the same Apostle exhorts: "Whether therefore ye eat, or drink, or whatsoever ye

do, do all to the glory of God," 1 Cor. 10:31.

11.

Jesus, our Lord and Savior, taught that all His true followers should live a life of praise to God when He spoke these words in His Sermon on the Mount: "Seek ye first the kingdom of God and his righteousness," Matt. 6:33. And He taught the same in these words: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it," Mark 8:34-35. This same thought is expressed in these words of our Lord's Apostle: "They which live should not henceforth live unto themselves, but unto him which died for them, and rose again," 2 Cor. 5:15.

From these Scriptures it is evident that it is God's will that during his entire life, a Christian should live a life of praise to God.

### 3.

Now let us note why every true Christian earnestly desires to live a life of praise to God, and why he is able also to do so.

The Christian, indeed, earnestly desires to live a life of praise to God. This is true because he is a child of God through faith in Christ. There was a time in his life, before he was converted to God by the Holy Ghost, when he was a child of the devil: he came into the world as such. For he was just like all others born in this world, whom the Apostle Paul describes as being: "dead in trespasses and sins ... children of disobedience," therefore, "by nature the children of wrath," Eph. 2:1ff., and doomed to "damnation," John 5:29, as our Savior solemnly declares. That was the Christian's awful predicament when he was born, before he became a Christian!

But God, who is rich in mercy and in His great love, who "will have all men to be saved, and to come unto the knowledge of the truth," 1 Tim. 2:4, determined to save the Christian already before his creation (Eph. 1:4) and therefore sent him His saving Word and baptismal grace. By means of these, he, a lost and condemned sinner, was quickened, reborn, and made spiritually alive, so that he repented of his sins, believed on the Lord Jesus Christ, and was enabled to live a new life by the power of the Spirit of God (1 John 4:9-13).

Having by the grace of God experienced this spiritual regeneration from a child of the devil into a child of God, the Christian through faith in Jesus now lives a new life in God. He finds that sin is still present in him (Rom. 7:21), corrupting him; for out of his heart, even as a Christian, as our Savior teaches: "proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies," Matt. 15:19; as the Prophet Isaiah also testifies: "We are all as an unclean thing, and all our righteousnesses are as filthy rags," Is. 64:6. But the Christian discovers that by faith in Jesus he can resist these wicked thoughts, so that they do not rule him. He finds that he is able to overcome the evil temptations of the world around about him, and that Satan no more can rule him. None of these any longer have dominion over him (Rom. 6:14). And although in this life he never is able to reach perfection, nevertheless, he earnestly and repentantly strives after greater holiness of life (1 Thess. 4:3), as the Apostle Paul did, who confesses: "Not as though I had attained, either were already perfect: but I follow after," Phil. 3:12.

And when on account of his sinful flesh, the Christian in weakness transgresses against the Lord's Commandments, the Holy Spirit dwelling in him, who has given him a repentant heart, causes him to be grieved for having sinned against God and prompts him to confess his sins and trust in Jesus' cleansing blood for forgiveness (1 John 1:7). There in Jesus' blood the Christian constantly finds peace of heart and mind (Is. 26:3), knowing that through Jesus' blood and righteousness he has been declared

righteous by God, so that he now by faith possesses the righteousness which God demands in order to be saved (Rom. 5:1). 12.

Since the Christian in this way has found peace with God through faith in our Lord Jesus Christ, he loves God because God first so loved him (1 John 4:19) and continues to love him as His redeemed child. Although he has learned from the Holy Scriptures that as God's child he "must through much tribulation enter into the kingdom of God," Acts 14:22, nevertheless he has by God's sanctifying Spirit also learned that all such tribulations are sent him by the heavenly Father as a necessary part of his Christian training in godliness (Heb. 12:6,11). He now has the blessed assurance that "all things work together for good to them that love God," Rom. 8:28. This causes him to be able even to "glory in tribulations," Rom. 5:3, because the love of God is thereby "shed abroad in our hearts by the Holy Ghost which is given unto us," Rom. 5:5. He learns, more and more, to "count it all joy," James 1:2, when God sends him trials because they serve to improve him in his efforts to lead an ever more godly life (1 Pet. 1:3-9; 2 Pet. 1:5-11) to the praise of God.

When doubts assail the Christian concerning his salvation, on account of his sinful flesh and daily failings, he repentantly looks away from his own sinful imperfection to Jesus' Gospel promises that "the gates of hell shall not prevail against" His Church, Matt. 16:18. The Christian then becomes ever more certain that God will preserve him in the true faith to a blessed end because, according to God's own purpose and grace, which was in Christ Jesus, given him and all the elect (2 Tim. 1:9), he has been predestinated to salvation, and therefore he need never fear that God will forsake him (Eph. 1:3-6; Rom. 8:28-30; Acts 13:48). He confidently trusts the Savior's assurance: "Neither shall any man pluck my sheep out of my hand," John 10:28.

Having thus learned to know God by a living faith in Jesus, by means of the sanctifying influence of the Holy Ghost through the Word and the Holy Sacraments, the Christian, though he also in his sinful weakness experiences times when great gloom and sadness threaten to destroy his faith entirely, still with God's help he is able to an ever greater degree to rejoice because he knows that His Lord is always at hand (Phil. 4:4-7). Into His care he therefore entrusts his entire earthly life, being assured that the Lord will direct his paths (Prov. 3:5-6) in such a way that they have a blessed end when he falls asleep in Jesus' wounds, in whose perfect righteousness he will be able to stand before his God when he reaches the heavenly land! His heart rejoices in the sure hope of the resurrection, as he trusts the words of his Savior: "I am the resurrection, and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die," John 11:25-26. Death therefore more and more loses its terror for him because the Holy Spirit assures him that it now has become a gateway to the eternal bliss of heaven where he shall be with his Lord forever (1 Thess. 4:13-18). He therefore has "a desire to depart, and to be with Christ; which is far better," Phil. 1:23.

All these blessed considerations concerning his salvation unite in prompting the Christian throughout his life to resist the wicked inclinations of his evil flesh and to put forth his best efforts to love and please God, who first loved him (Ps. 84:7-12; 119:165). His quickened and renewed heart by a living faith in Jesus desires with gladness and thanksgiving to serve Him all the days of his life. He therefore henceforth endeavors no longer to please himself (Rom. 15:1-7) but to please his Lord as the supreme joy and ambition of his heart, that he may praise God's glorious name all his days! With undying gratitude to the Lord, he earnestly seeks to keep in mind the words of the Lord's Apostle: "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's," 1 Cor. 6:19-20. And from the green pas-

tures of God's Word and the Holy Sacraments he draws the spiritual life he needs. In his earnest endeavors to live his entire life to praise God. He seeks after that blessedness enjoyed by the man "that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper," Ps. 1:1-3.

Having now been introduced to the Christian, who I trust is you and I, and most assuredly is every true believer everywhere, let us now note in a practical way how the Christian's entire life is a life of praise to God. This includes, first of all:

#### THE EARLY AND PREPARATORY YEARS OF A CHRISTIAN'S LIFE, A LIFE OF PRAISE TO GOD.

When the Christian thinks about the early and preparatory years of his life, he should be moved to praise God for them all!

##### 1. His Physical Birth

He should recall to mind that his coming into this world was not the result of an evolutionary process which made him the descendant of a monkey, and ape, a fish, etc. It should fill him with praise to God to be able to trace his ancestry back to human beings, to Adam and Eve, the crown of God's creation, when in those first six, twenty-four hour days He created heaven and earth and all creatures (Gen. 1 and 2). The Christian should further praise God when he notes that, in distinction from all the animals, God endowed him with a superior body, an intelligent mind, and an immortal soul!

Yes, the Christian should realize that he, indeed, received his soul and body with all their members from his parents, but that it was God working in and through them who actually accomplished this (Gen. 30:1-6; Acts 17:25-26), so that his coming into this world was the result of God's eternal plan and the product alone of His almighty creative hand, as Job of old declares: "Thine hands have made me and fashioned me.... Thou hast granted me life and favour, and thy visitation hath preserved my spirit," Job 10:8ff. The Christian's physical beginning, development, and completion was all the result of God's creative counsel, as the Psalmist explains: "Thy substance was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect, and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them," Ps. 139:15-16.

Such solemn and awe-inspiring reflections should cause the Christian to join in with the Psalmist in raising his heart to the Lord and exclaiming: "I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well," Ps. 139:14.

##### 2. His Spiritual Birth.

The Christian, however, should be prompted to even greater praise of the Lord when he reflects on his spiritual birth. If he became a Christian at infancy, he should praise God for having so early in life, through the regenerating washing of baptismal grace (Titus 3:4-7), rescued him from his natural spiritual father, the devil; and for having adopted him into His own family as His redeemed child through the bestowal of faith in Jesus by the power of the Holy Spirit through the Word (John 3:5-6; 1 Pet. 3:21; Gal. 3:26-27).

As he reflects on this miracle of God's love, the Christian also should praise God for the gift of God-fearing parents if God so blessed him, who early brought him, in his helplessness, to the baptismal font, who tenderly cared for his body but were equally concerned about the welfare of his precious soul, and who therefor taught him, as he grew older, to list the sweet name of Jesus, his dear Savior and Good Shepherd, and helped him to fold his little hands in prayer to his heavenly Father.

The Christian should praise God for all these His spiritual blessings which were bestowed upon him during his infancy, for they were all gifts of His unmerited love and kindness through Jesus Christ.

### 3. His Childhood

When the Christian looks back on his childhood, if he was privileged to have a Christian home life, no less should he praise God for his continued growth "in the grace and in the knowledge of our Lord and Savior Jesus Christ," 2 Pet. 3:18. He should thank God for the healthy and perfect body given him, also for its further development, making it possible for him, by and by, to recognize things ever more intelligently, to develop in his thinking, to walk, and talk. The Christian should especially praise God for the blessings which caused him to become more personally conscious of his faith in Jesus; for example, how on his mother's knee he was taught the wonderful stories of Jesus' love from God's Word, the Holy Bible; how his father in the family circle led them in prayers of grace and thanksgiving at meals and taught him also in special family devotions and at other times to know God's Word better and to put all his trust in Jesus, who sends His holy angels so that the wicked foe may have no power over us by night or by day. The Christian also should praise God for the worship services which his parents regularly attended with him at their side. He may recall how he was deeply impressed by the sweet singing of the congregation, the solemn prayers, the pastor's earnest preaching, the baptism of other little children; seeing his parents, together with the other members of the congregation, humbly kneeling at the communion rail at the Lord's Table. He may recall also the collection plate into which he, too, was permitted to place an offering for the work of the Lord. These are all precious experiences which the Christian may recall, through which the Holy Ghost brought him closer to his Savior.

The Christian may recall how during those tender years he learned more and more to love God's Word and become better acquainted with it at home, in the church, Sunday School, and Christian Day School which he may have attended. He should recall how the Holy Spirit through these means taught him that he should fear, love, and trust in God above all things; not take God's name in vain but call upon it in every trouble, pray, praise, and give thanks to God for everything; and gladly hear and learn God's Word at home and in the congregation and school from his parents, pastor, and Christian teachers, and by means of his own personal study of the Word. He learned that to hate anyone is murder in God's sight, and that he should always be friendly and wherever possible help and befriend his neighbor. He learned to know that there is a right and wrong use of sex, that marriage is a good divine institution which is intended by God to be lifelong, a bond which must never be broken by a Christian, and that we all should lead a chaste and decent life in all our thoughts, desires, words, and deeds. Stealing, bearing false witness, and coveting our neighbor's possessions, the Christian also learned were forbidden by God; that we are always to put the best construction on the words and actions of our neighbor and help him keep, improve, and protect his property and business. Yes, he learned that no man can keep this holy Law of God perfectly, as God requires; that it condemns us all as lost sinners (James 2:10; Gal. 3:10); and that God in His wrath would cast all transgressors of His Ten Commandments into hellfire, unless they repent of their sins and trust in Jesus for forgiveness. This saving grace had first been given the Christian in Baptism and was now offered and further bestowed upon him by the Word of

God, which indeed showed him his sin and God's wrath, but which especially showed 15. him God's love in Christ, who perfectly fulfilled all righteousness of the Law for us and all sinners, so that by faith in Him we have the righteousness which God accepts and the power to lead a God-pleasing life according to His Word as a natural and necessary fruit of faith.

As a growing child, the Christian may have experienced many a time when his evil flesh made him rebel against God's Word and the authority of those whom God had placed over him in home, church, school, and state. He will recall how in his sinful weakness he daily transgressed God's Holy Commandments. But he should praise God for the Christian discipline of his parents during those critical years; when out of love for him and in glad obedience to God's Word they used the rod on him when it was needed (Prov. 13:24; 19:18; 22:6,15; 29:15), and by the right use of God's Law and Gospel (Eph. 6:4) helped him, so that from a godly heart he learned ever better to submit himself humbly and repentantly to God's Word. What a joyful experience that is when a young Christian becomes more and more conscious of God's indwelling Spirit, who gave him the earnest desire and the strength to become more and more holy in his heart and conduct, making ever greater progress in loving God above all things and his neighbor as himself. How joyfully he then also gives all praise to God as he gains victory after victory over the devil, the world, and his own sinful flesh! What wonderful comfort of heart he receives as through faith in Jesus he obtains forgiveness of sins, life, and the sure hope of salvation! The progress he also made in the growth and development of his body and mind, are reason for further praise to the Lord.

The Christian may recall how with the help of his parents, pastor, and Christian teachers, and with God's gracious blessings also on his own efforts, he reached the age where he had learned the precious, saving truths of the Catechism. How on Confirmation day he was, therefore, ready to confess his faith before the congregation, renewing and confirming the solemn covenant which at his baptism he had made with the Triune God: renouncing the devil, and all his works and all his ways. How in the presence of the congregation and before God, he promised to remain faithful, with God's help, to the true confession of God's Word and to suffer the loss of all things even death, rather than fall away from it. How with joyful heart at the Lord's altar, kneeling, he gave his trembling hand as a pledge of his promise, and received the blessing of God, which he knew would remain with him all his earthly days. He may recall his Confirmation Verse, the special Word of God chosen for him by his pastor, one he never forgot in his life because it proved to be an endless source of divine power and comfort all his days.

The Christian recalls how he became a regular communicant member of the congregation. How with great desire he partook of his first Communion. He may recall how the true body and blood of Jesus, which he received, under, in, and with the bread and wine of the Holy Sacrament, strengthened his faith, increased his love and hope, brought peace to his pardoned soul, and enabled him to serve his Lord and fellow man the more faithfully and joyfully. How he learned to prize as his highest earthly possessions this blessed Supper and his Baptism, the visible seals of God's covenant of grace with him, together with God's entire revealed Word; for thereby Jesus continued to nourish his needy soul and dwell in him with the Father and the Holy Ghost, to the safekeeping of his body and soul unto eternal life!

The Christian should praise God for these and all other rich blessings which the Lord may have showered upon him during his childhood.

#### 4. His Youth.

The youthful Christian, as a teen-ager, finds himself going through a most revolutionary period of life, in which he passes from childhood into adulthood. At

this stage in life he finds himself more and more occupied with thoughts and 16. concerns about the future: what kind of a calling in life he should prepare for. The Christian should remember here, too, that whatever his earthly calling may turn out to be, he should be determined that it must serve to the praise of his wonderful, loving God.

With his parents' and pastor's encouragement the young Christian learns that he should commit his life into the hands of the Lord; that he should ask his heavenly Father for Jesus' sake to direct his life for him by His Holy Spirit according to his Word, to the glory of His name and the extension of His Church. To that end, as a believing and obedient child of God, he wants his life's motto to be the words of Jesus: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," Matt. 6:33. And he also wants to make the same use of the wisdom of Proverbs: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths," Prov. 3:5-6.

In choosing a vocation, the young Christian, therefore, should place the whole matter before the Lord in prayer. He should listen especially to his Christian parents, pastor, and brethren, as they point out to him that whatever he undertakes in life, it should be to glorify God. To this he ought to readily agree. He should, therefore, carefully listen when they point out to him special gifts of ability with which the Lord has endowed him in body, and mind, and spirit. His true Christian advisers should remind him that the highest calling possible for him here on earth is that of being a pastor (1 Tim. 3:1; 5:17; Acts 20:28; Is. 52:7), and if he seems talented in that direction, they should urge him to give it first consideration in his life. If the Christian is a daughter, they should remind her that the highest calling possible for her is that of being a Christian homemaker (Prov. 31:10-31; 1 Tim. 2:9-15; 5:14; Titus 2:4-5). Whether son or daughter, the Christian youth should observe the advice of his parents and teachers when, in the fear of God, he weighs all the considerations involved in choosing some calling in which he can best serve the Lord and his fellow men. Whatever calling he finally is led to choose, under the Lord's guidance, he should apply himself to the full extent in preparing for it (1 Pet. 5:5-7).

During these critical years he should recognize that the devil, the seductive world, and his own sinful flesh, now especially, seek to overthrow his faith in Christ. Sometimes these may get the best of him, and he may weep bitter tears of repentance; yes, when that happens let him cry to God for pardon and renewed strength to win the battle! Let him then never forget that the Savior will never forsake him, and that the Lord will give him the desired help, guidance, and strength to gain the victory (Ps. 50:15; 57:1-2; 119:165; 1 Pet. 5:6-11).

During this time in his life the young Christian generally experiences the desire more and more for the companionship of other teen-agers. Wherever possible he should be careful to choose those as his companions who are of his own faith. During the school year and summer vacation he may meet such who belong to heterodox churches or who are total unbelievers, even scoffers. He should welcome this opportunity to confess his faith in an effort to rescue them from their error and unbelief; for he should not be "ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth," Rom. 1:16. While these latter associations offer him a blessed opportunity to win souls for Christ, they also involve dangers to his soul. In all his youthful contacts he should therefore heed the Scriptural advice of his Christian parents and pastor. He should remember the warning word of his Lord's faithful Apostle: "Be not deceived: evil communications corrupt good manners," 1 Cor. 15:33.

He should conscientiously, like Joseph of old (Gen. 39:7-9), flee youthful

lusts (2 Tim. 2:22). In all he undertakes or plans to undertake, let him first 17. ask himself: Can I do this to the glory of God? that, then, should decide the issue for him. He must rely on God's Word as his unfailing Guide and endless source of strength and comfort in his faithful efforts by a living faith in Jesus to cope with the many problems and battles of his youthful life (Ps. 119:97-106; 1 John 2:14-17). He should stay away from places where he cannot take his Savior with him; for example where excessive drinking is carried on; where the worldly dance is indulged in; where theatrical productions are offered which present immoral or questionable entertainment; and he should shun obscene literature (Eph. 5:1-21), lest Satan poison his mind and destroy his soul. In all his thoughts, words, and actions he should prayerfully endeavor to keep his renewed heart clean and preserve a good conscience before God and men. If his companions turn out to be such who are leading him away from the fellowship of Jesus, he should choose rather to suffer the loss of his earthly friends than to lose his precious Savior (Matt. 16:24).

The young Christian should heed the godly advice of his parents in going out on dates, and he should be careful first to obtain their full approval before taking any one seriously as a possible future mate (Prov. 31:10,30; 1 Cor. 7:36-37; Gen. 24:1-9); for then God's blessings and guidance will be with him in this very important matter. For that reason he should humbly accept the warnings of his parents and pastor against the evils of mixed marriages and the danger of a foolish and frivolous marriage, and he should note how God in His Word testifies against them (Gen. 6:2; Ex. 34:12,16; Deut. 7:3-4; Josh. 23:12-16; Gen. 26:34f.; Judg. 3:5-7; 1 Kings 16:31). He therefore should pray for and seek a truly Christian mate from among his own brethren in the faith. If the Lord leads him otherwise, so that he finds a prospective mate who still does not have the saving truth, he should make use of the opportunity to lead such a one to the Savior and the full truth of His Word. And he should be careful to assure himself that she (or he, as the case may be) is one with him in the faith before he will consider engagement. He should look forward to the day when, under the guidance of the Lord, he will be able to choose a Christian bride, united with him in the faith, provide a happy, Christian home for her; and be the father of children, the Lord willing. He should earnestly ask the Lord to lead him to the one whom He has destined he should have and to give him the gift of diligence and success in all his preparations for the future (Ps. 37:5).

The young Christian should study hard in school and seek to prepare himself in the best possible manner for the settled life ahead, the life which God has planned for him. He may find it a real problem rightly to divide his time between his home, church, and school activities; between his work, sports, and recreation. But here he should recognize that his parents, pastor, and other Christian brethren want to help him, under the blessings of the Lord, to keep his balance, so that also during the time of his schooling he may give the Lord and His Word and his own spiritual needs always first consideration.

With his schooling now successfully completed and graduation behind him, the youthful Christian is ready to undertake life as an adult, as a mature Christian, a responsible citizen of the state, in pursuit of that calling in life for which the Lord has especially fitted him (Prov. 3:5-6; Ps. 32:8; Is. 58:11; Eph. 4:11).

With a heart full of gratitude the Christian should praise the Lord for all the blessings showered upon him during the early and preparatory years of his life. He has experienced the truth of God's Word: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word," Ps. 119:9.

## II.

18.

THE MIDDLE & ACTIVE YEARS OF A CHRISTIAN'S LIFE  
A LIFE OF PRAISE TO GOD.

With the challenge of adult life before him, the Christian, in the fear of God, humbly faces that challenge. He has ordinarily been prepared for it through the various educational relationships in his Christian home, in the church, and in the state. His body, mind, and soul-life have been well developed and have reached their first adult stage of maturity. He yearns now to enter into active life to use and develop further these gifts of God to their full potential and ability. And he should be determined with God's help to continue to live a life of praise to God, according to His Word, in whatever vocation he was led, under the guidance of the Lord, to follow as his life's work and calling.

## 1. His Entrance into Active Adult Life.

The young Christian, whether single or married, should confidently entrust his marital status, as he enters into active adult life, also into the loving hands of the Lord and thereby seek, first and foremost, to live a life of praise to God.

In the case of some Christians, the Lord has planned for them a single life, and He has therefore endowed them with the gift of continence (1 Cor. 7:7). The single life is also an honorable one when it is lived in the fear of God and to His praise. In times of persecutions and oppressions the unmarried Christian is able to devote his abilities and energies to the service of the Lord with greater concentration of purpose than the married; he is concerned about the things of the Lord, how he may please the Lord without the common distractions of married life, as the Apostle sets forth in 1 Cor. 7:7,32-35,40. On the other hand, when the times are not unsettled, when marriage is greatly desired but there are no prospects, in that case the single Christian should not despair but leave that problem in the hands of his dear Savior, who does "all things well," Mark 7:37. He should prayerfully look to the Lord for continued guidance, being assured that "all things work together for good to them that love God," Rom. 8:28. His praise should continue to be directed to the Lord; his life should continue to be Christ-centered, being assured that then "goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever," Ps. 23:6.

In the case of most Christians, however, the Lord has intended that they enter marriage. Ordinarily, marriage is the estate in which the Lord wants His people to live (Gen. 2:18). By this time in the Christian's young life, the Lord has usually led him or her to a future mate: to a wife, as his helpmeet (Gen. 2:18; or to a husband, as her head (Eph. 5:22-23).

Under the blessings and guidance of the Lord, the young Christian will seek to obtain the consent of the parents on both sides before becoming engaged to his sweetheart. Although in the eyes of God they have by their engagement become husband and wife (Matt. 1:19,20,24), still they should not live together as such until the public wedding ceremony has taken place; for common, Christian decency requires this and, in most States, also the Civil Law. The Christian couple ordinarily should desire a church wedding, in order that they may both enter the holy estate of marriage with the assurance of the full blessings of God and of their parents and brethren. They should desire and earnestly strive to that end that their marriage may redound entirely to the praise of God.

The Christian spouses should take their marriage vows seriously, with the full intention, under God, to carry them out during their lives. He promises, as the God-appointed head of his wife, to love and cherish her until death parts them; she

promises, as the God-appointed helpmeet of her husband, to love and obey him 19. until death parts them (Gen. 2:18; 1 Pet. 3:1-7; Eph. 5:22-33; Matt. 19: 6; 1 Cor. 7:12-14). He promises faithfully to provide for his family (1 Tim. 5:8), and she promises faithfully to manage the affairs of her household (Prov. 31:10-31). Let them both confidently look to God alone for the grace to carry out these Christian promises (John 16:23-24; Matt. 6:19-34; Ps. 37:5,23-25; Matt. 7:7-29; Luke 12:15; Eph. 3:13-21), and they will most surely find reason during all the days of their wedded bliss to praise Him for His promised grace (Ps. 23; Phil. 4:4-13)!

As faithful Christians they should regulate their marital relationship according to God's revealed will (Gen. 2:24; 1:28; 1 Cor. 7:2-5; 1 Thess. 4:4; Heb. 13:4; Prov. 5:15-19; Eccl. 9:9). They will then also look to the Lord for the blessing of children if it be His will to grant them the gift of parenthood (Gen. 1:22-28; Ps. 100:3; 113:9; 127:3-5; 128; 1 Tim. 2:15; 5:14). Since God's Word says that "children are an heritage of the Lord: and the fruit of the womb is his reward"; that "happy is the man that hath his cuiver full of them," Ps. 127:3-5; and since the Lord plans and regulates the number of children each Christian couple shall have by Himself granting or withholding fruitfulness (Gen. 17:21; 29:31; 30:1-2,22; 33:5; 16:2; 20:18; Job 1:1-2; 42:12-13; Luke 1:57-58); for that reason they should trustingly and gladly permit God's will to be done with them, knowing, as Dr. C. M. Zorn writes: "(God) now wills that children be born of father and mother in wedlock until the number is reached which He has purposed to create." (Questions on Christian Topics) Since the Lord alone is the Giver and Preserver (Mal. 2:10; Ps. 36:6; 119:73) of all men, and since the Christian couple have by faith in Jesus submitted their entire lives to His loving care (Ps. 31:15; 1 Pet. 5:7), they should leave the divine work of birth control entirely in the Lord's all-wise and almighty hands (Heb. 1:3), refusing to usurp for themselves this exclusive privilege of God in granting or withholding children; for they should not want to follow the fashion of the unbelieving and wicked world (1 John 5:19), which is guided by the false principle that man is the master of his own destiny and therefore responsible only to himself for all his acts (Gen. 1:28; 38:9-10; 1 Tim. 5:14; 2:15). Nor should they permit the covetous world to make them fearful about their ability as Christians to support a large family, should the Lord graciously grant that blessing; for the Lord will provide, His promise stands sure and certain to the end of days (Matt. 6:25-34; Ps. 37:25; 1 Kings 17:8-16; Matt. 28:20). The young married couple, as faithful Christians, will believe, in harmony with the revealed Word of God, that man is not to be classified with the brute beasts of the field, but that he is the crown of God's special creation (Gen. 1 and 2) and therefore the object of His special tender love and eternal care; they will believe, as God's Word teaches, that God alone, as man's Creator, is also the Master of man's destiny (Eccl. 11:5, Job 10:8-12, 18; Ps. 31:15; 37:5; Heb. 1:3; 1 Pet. 5:7; Prov. 20:24; Acts 17:26-27; Eph. 1:11-12; 2:10; Ps. 57:2).

## 2. His Regular Work and Calling.

Before the Christian settles down in his chosen calling and establishes his home, he should first assure himself that the spiritual needs of his family will be well taken care of in harmony with the Lord's will (Matt. 6:33).

If his calling is that of a pastor, he finds this a less difficult matter; for he is able to spend all of his time in the special work of the Lord's ministry. As a pastor, the Christian should faithfully live according to God's Word (1 Tim. 3:1-5; Titus 1:5-9). In his life he will then endeavor to follow the example of his Lord Jesus, "Who came not to be ministered unto, but to minister and give his life a ransom for many," Matt. 20:28. He should therefore be ready to go wherever the Lord sends him. He should follow the example of the great Apostle Paul, who unselfishly and joyfully lived among his countrymen and sought to make disciples of all men by directing their hearts alone to Christ their Savior and His Word (1 Cor. 1:23-25; 2:1-5; 9:19-23). To accomplish this end, like Paul, the faithful Christian pastor

will "gladly spend and be spent," 2 Cor. 12:15, for all men but especially for 20. the dear blood-bought members of his own flock (Acts 20:28), and for his brethren in the faith (Eph. 4:1-6), pastors and laymen, as the Lord grants opportunity and success (1 Cor. 9:19-27; Phil. 1:20-30; 3:7-21; 4:1-13; 2 Tim. 4:1-8).

If the Christian is a layman, there is the ever-present temptation of giving his earthly job and income priority over everything else, settling down where his income is likely to be the most lucrative, the conditions of living most attractive; and then first looking around for a church to take care of his spiritual needs. The Christian in faithfulness to his Lord (Matt. 6:33; Heb. 10:23-25), first should ordinarily assure himself of the availability of a church of his own faith; having attended to that, he then should seek employment at that place or near by and establish his business there. In order to do this, he may find it necessary to get along on a smaller income and deprive himself, and his family if he is married, of a number of conveniences which other locations would offer. The Christian should gladly make any earthly sacrifice to assure himself, and his dear family if he is married, of the important spiritual care of a pastor and church where he and his own are able regularly to attend church services and send his children to Sunday School and to a Christian Day School if possible; where they together, as a family, may join all the brethren of the congregation in maintaining, promoting, and extending God's kingdom at home and abroad by their prayers, personal service, and financial support (Matt. 28:19-20; 18:15-20; Heb. 10:23-25; 1 Cor. 9:14).

Having to the best of his ability, under God's gracious guidance, taken care of these important needs, and those of his family if he is married, he will establish his home there and should apply himself faithfully to his chosen calling or job. Here again he should follow the same principles of life that, whatever he does in word and deed, he earnestly endeavors to perform it to the glory of God and to the welfare of his fellow man, looking alone to the Lord for whatever measure of earthly success He may have in store for him (Gen. 3:17-19; 32:10; Deut. 8:17-18; Eccl. 9:11; Ps. 118:8; 127:1-2; 147:10-15; 1 Cor. 15:10).

In his earthly calling or job the Christian should respect his employer and seek to carry out his instructions sincerely and honestly as given by the Lord Himself. Also in his earthly calling he should remember that, first and foremost, he is the servant of Christ, doing the will of God from the heart (Eph. 6:5-8).

If the Lord has made him an employer, the Christian should treat his employees as fellow human beings, whom he loves and to whom he gives a livable wage. He should treat them in a friendly manner and win their respect by his upright, Christian qualities of character; and he should always keep in mind that, also as an employer, his Master is in heaven, who doesn't prefer one to another (Eph. 6:9).

The Christian wife and mother should take up her household vocation with Christian cheerfulness and resignation, knowing that the most lowly task she may find necessary to perform is a golden work in the eyes of her Savior whom she should consciously serve in all she does. When the burden of her calling with the children and other household responsibilities seems to tax her to the breaking point, she should humbly remember the transgression of Eve, who originally was the cause of all the sin, grief, and trials which she experiences in her role as wife and mother. With a repentant heart she should turn to her Savior and in His Word obtain from Him forgiveness, comfort, and strength to bravely and joyfully face up to the burdens of the day. She will then experience with grateful heart that as her day is, so her strength is (Deut. 33:25; 1 Cor. 10:13), under the Lord's blessings. And when her husband comes home after the day's work, they may then also take time out in the evening to join their voices in praise and thanksgiving to the Lord for all His blessings, giving expression to an attitude of heart which they earnestly and daily seek to maintain (Col. 3:15-17)!

## 3. His Life as a Citizen of the State.

21.

As an upright and responsible citizen of the state, the Christian will find it necessary to keep close contact with the social, economic, and political fortunes and needs of his own community and nation, as well as those of the world. In this area, too, he will earnestly strive to live his life to the praise of God.

If he is a pastor, he should not enter actively into the political, social, and economic affairs of his land because this would interfere with his ministry of the Word as a preacher of the Gospel (2 Tim. 2:4; 4:1-5). He should recognize his calling to be that of preparing men for heaven not to make this world a better place to live in by improving social conditions. As a by-product of his Gospel-preaching social conditions are, indeed, improved, and he will rejoice in this. He will do all he can as a citizen to improve the living standards of society, but as a minister of the Gospel he will stick to his far more important work of saving souls for eternity. As the servant of the Lord he should give his undivided attention night and day to this his Lord's ministry, endeavoring to prepare sinners for citizenship in heaven, which is the supremely important need of all men here on earth (1 Tim. 2:1-6). Then his life will be a life of praise to God.

If he is a layman, the Christian will find it necessary, depending on circumstances, to involve himself more or less actively in politics. If it is necessary, and if he has the gifts, he may willingly accept a public office; yes, he may feel prompted and persuaded to serve in the highest political offices of the land, if the Lord so directs the affairs of his life. He should not, however, engage in questionable or "dirty" politics. For in all his activities as a citizen he should not permit his own selfish, fleshly interests to rule him but alone the Spirit of God; so that he can serve to the glory of God and to the welfare of his fellow countrymen. In order to do this properly he should be careful also to observe the Scriptural principle of the separation of Church and State in all his activities (Matt. 22:21). He therefore willingly and honestly endeavors to pay all his tax obligations. He willingly also answers the call to arms when his government finds it necessary to wage just wars (Luke 3:14; Rom. 13:4). At the same time the Christian should look to the Lord for all blessings, whatever the outcome may be, according to His good and gracious will (Ps. 33:16-22; 118:8-9; 127:1-2; 147:10-15). He should always be loyal to his government, uphold the Constitution of the land, and use his voting privileges to that end (Rom. 13:1-7).

The Christian and his family will earnestly endeavor to be models of good citizenship. They will therefore cheerfully obey the laws of the land. They will not join in rioting and civil disobedience. They will respect and support all those in authority and humbly submit themselves even though the laws be harsh, with the one exception that when the government demands anything of them whereby they are compelled to transgress against the Lord and His Word, in that case they "obey God rather than men," Acts 5:29. They will endeavor never to forget that their real and permanent citizenship is in heaven (Heb. 11:13-16). They will seek to keep in mind, too, that the greatest help they can give their country and all the nations of the world is the preaching and teaching of the Gospel and their Christian prayers (1 Tim. 2:1-4; James 5:16-18), whereby they are able, under God's blessings, to further the welfare of all men in body and soul: "That we may lead a quiet and peaceable life in all godliness and honesty," 1 Tim. 2:2. The Christian praises God for the good government under which He permits him to live here on earth.

## 4. His Life in the Church.

The Christian's activity, his brotherly interest and participation, in the work of his church will reflect his deep concern about maintaining, first and foremost, his heavenly citizenship (Col. 3:1-4; 2 Pet. 1:2-11) for himself, his family, his

brethren in the faith, and for his fellow men everywhere.

22.

The firstfruits of the income of his earthly calling the Christian and his wife should endeavor mutually to agree to set aside weekly as a willing and grateful thank-offering for the work of the Lord (1 Cor. 16:2; Prov. 3:9-10; Mal. 3:10). They should strive to be cheerful givers because the Lord assures them that "he which soweth bountifully shall reap also bountifully," 2 Cor. 9:6-11 (Luke 6:38; 21:1-4). With hearts full of gratitude and praise to the Lord for His free gift of salvation, they should keep in mind the words of the Lord Jesus: "It is more blessed to give than to receive," Acts 20:35.

The Christian should actively and faithfully support the work of the church at home and abroad. Since this is the most important work possible in this life, he should freely give of his money, time, and personal talents in the service of the Lord in the congregation and in the wider fellowship of the church-body to which he belongs (Rom. 12:1-11).

He should listen to the called pastor of his congregation with sincere respect, knowing that he is the Lord's own personal ambassador (2 Cor. 5:20). The Christian should give his pastor "double honor" because it is God's will (1 Tim. 5:17); for he, as pastor, fills the most blessed and highest office possible among men here on earth. The Christian should gladly recognize this and seek by his godly attitude toward his pastor to show it by submitting himself at all times to the Lord's Word which his pastor preaches and teaches and in caring for his pastor's bodily needs (1 Cor. 9:14).

The Christian should regularly attend the voters' meetings of the congregation, in order that the Lord's work may be carried out according to His will (1 Cor. 14:12, 34-35; Matt. 18:15-20; 28:18-20; 1 Tim. 2:11-12; Heb. 10:23-25). He should willingly serve in whatever office the congregation has duly elected to place him (1 Cor. 12:7, 1 Tim. 3:8-13). In all matters of doctrine and practice the Christian should humbly submit to God's Word and firmly abide by it, deviating in no way from it (Deut. 12:32; Prov. 30:5-6; 2 Tim. 3:15-17; John 8:31-32; Is. 8:20; Matt. 7:15-21; Rom. 16:17-18), regardless of the consequences, giving all praise to God. On the other hand, in all such matters which God has left to the Christian's free choice and personal judgment, in adiaphora (things or acts which are neither commanded nor forbidden in God's Word), the Christian should not insist on having his own personal opinion followed; he should not quarrel and bicker but cheerfully follow the will of the majority, not abusing his liberty in the Gospel (Gal. 5:13-15), in order that he may serve his brethren in love, keep peace in the church (Rom. 12:16-21; 1 Cor. 14:40), and thereby glorify the name of the Lord. He should gladly, out of love for his Savior, offer his services wherever these can be used in the congregation. He should regularly attend the Bible classes offered by the congregation, ever seeking to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ," 2 Pet. 3:18.

The Christian, besides being active in his own congregation, should also be prompted by the love of the Savior to show a willing spirit in serving the church at large (Gal. 6:10). He should gladly serve his congregation as a delegate to the church conventions, also at the sacrifice of his own convenience and money, where necessary and possible, under the Lord. He should offer his time and talents also in behalf of the church at large by serving wherever he is needed and whenever it is possible. He should encourage his brethren in the congregation to host a convention whenever the need is there. He should also help the congregation to prepare for such an occasion. And his wife should be equally willing to share her talents and time in the work of the convention and for the preparation and serving of whatever meals may be involved, etc., helping provide also the necessary lodging for the visiting brethren. She, too, should be most willing to serve with her husband because

of the Lord's promise: "He that receiveth a prophet in the name of a prophet 23, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward," Matt. 10:41; "Verily, verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," Matt. 25:40. The Christian by such conduct lives to the praise of God.

#### 5. His Life in the Home.

In his home-life the Christian should endeavor in all things to be guided by God's Spirit, according to the Holy Scriptures. He should, and with God's help he will, love his wife as his God-given helpmeet, comfort her, honor and keep her, in sickness and in health, and, forsaking all others, keep himself only unto her so long as they both shall live. She should, and with God's help, she will, love her husband as her God-given head, honor and obey him, and keep him, in sickness and in health, and, forsaking all others, keep herself only unto him as long as they both shall live (Eph. 5:22-33).

Together they should strive to bring up their children "in the nurture and admonition of the Lord," Eph. 6:4. They dearly love their children, but they should earnestly endeavor not to pamper them. They should keep a faithful and prayerful watch over them during the tender years of their infancy, early childhood, and teenage years, in the fear of God (Deut. 11:18-20). By precept and example let them teach their children to live their lives to the praise of God Ps. 78:5-6, looking to the Lord alone for success in this great undertaking. To this end they should make diligent and prayerful use of the means which God has placed at their disposal: the Gospel of God's love through Jesus, our Savior, plus the loving use of the Law and the rod. These will serve to train their children up in the Lord and prepare them for useful service in His kingdom, making them good citizens of the state and assuring them of their citizenship in heaven, to His praise.

When the Lord visits the Christian's home with sickness, his first thought and endeavor should not be to get rid of it, in order to be freed from its inconvenience and danger to life, but should lead the members of his family first to bring the matter to their heavenly Father in prayer. They should acknowledge His chastening hand and repentantly ask Him to help them accept whatever He sends, with humble submission to His will, that He may carry out His saving purposes in their lives through such afflictions (Heb. 12:5-11). If the visitation of the Lord is especially severe and serious, the Christian should remember to call the pastor to bring comfort and deliverance to them by means of God's Word and Christian prayer (James 5:14-15). Of course the faithful Christian should also make prayerful and immediate use of such God-approved means as medicine and doctors, whereby God may choose to restore health in his own good time, and if it be His will. All the afflictions and tribulations of this life, the Christian, together with the members of his dear family, should bear in the same humble, willing spirit. They then will all learn more and more to glory in their God-sent tribulations because of the wonderful blessings of the Spirit which such trials bring with them for their sanctification and salvation, according to the promise of the Word of God (Rom. 5:1-5; 8:28; Heb. 12:5-11; James 1:2-4; Ps. 119: 67, 71).

The Christian's home life will also be a happy one so long as Christ is recognized by all as the Head of the house, the loving Savior and Keeper of all members of the family, according to His Word. For Jesus alone brings them the true spiritual comforts and joys which nothing can take away from them (Rom. 8:31-39). Their sorrows are then always turned into gladness by the gracious Lord (John 16:20; Ps. 1:23; 30:5, 11-12; 37). All the members of the family should endeavor to work together in the name of the Lord. They should play together in His name. In His name they will then often be prompted to join their voices in singing hymns of petition,

praise, and thanksgiving for all His rich blessings in body and soul (Col. 3: 24, 16). They should find more and more that the most precious time they can spend together as a family here on earth is when they attend the worship services at church and during the week when they gather about God's Word in their daily family devotions, morning, noon, and at night as the case may be. For God's Word then will more and more also become for them their greatest and most delightful treasure, their unfailing strength, their abiding joy, and their sure salvation (Ps. 19:7-11; 122:1; Luke 10:42). For that reason Jesus will continue to be with them and richly bless them (Matt. 18:20; John 8:31-32; 10:27-29).

On the other hand, the Christian should not idolize his family. He should not love his wife (or she her husband), son, and daughter more than the Lord (Matt. 10: 37). And if, under His wise and gracious dispensations, the Lord will permit the Christian's wife and children wickedly to oppose him as husband and father because of his faithfulness to Christ and His Word, he should not surrender his peace with God in order to preserve a false and evil peace with his rebellious family. If they then forsake him (Matt. 10:34-35), he should, as a faithful Christian will, place the whole matter humbly and repentantly (Micah 6:8; Is. 66:2) in the loving hands of his heavenly Father (Ps. 50:15), who for Jesus' sake will never forsake him but through tribulations will draw him ever more closely to Himself into His blessed fellowship and service (Luke 18:29-30; Matt. 10:38-39; 11:28-30). In the meantime he will endeavor to do all he can, under God, to reconcile his estranged family to himself again (Matt. 19:6; 1 Cor. 7:10-15, 39; Matt. 5:43-45; Rom. 12:17-21; 1 Pet. 3:8-17). If the Christian wife has an unbelieving husband, she will not, as a faithful Christian, on that account desert him (1 Cor. 7:13). If he chooses to live with her as his wife, she will seek by a meek, chaste, quiet, and obedient spirit to win him for Christ (1 Pet. 3:1-6). The Christian should praise the Lord for granting him a good, Christian wife, godly children, and a happy home, if God has granted him these blessings. If He has not done so, the Christian should thank God in all things nevertheless, because His loving kindness in Christ will never forsake him.

For the rich blessings received of the Lord during the middle and active years of his life, the Christian should raise heart and hands to God in praise, being aware of the fact that they all are undeserved gifts of His love (Gen. 32:10).

### PART THREE

#### THE LATE AND DECLINING YEARS OF A CHRISTIAN'S LIFE A LIFE OF PRAISE TO GOD

These are the years in the Christian's life when the bloom and vigor of his youth has passed away, and when the productiveness of his body and physical efforts especially, in many ways, more and more decline. During this closing period of his life the Christian should continue to an ever greater degree to live his life to the praise of God (Ps. 90; 2 Pet. 1:5-11; 3:10-18).

##### 1. His Retirement.

Retirement from his regular occupation usually takes place at this time. For some this period of life comes earlier, for others it comes later. It is for this reason that the holy writer in Ecclesiastes exhorts: "Remember, now, thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them," Eccl. 12:1; Cf. vv. 2-7.

While the Christian more and more must withdraw from his former active life on account of the increasing feebleness of his health, still the vigor of his mind usually continues to serve him well, often even to his final, parting breath at a

ripe old age. The Christian during these years, therefore, usually continues 25 to enjoy the rare privilege of a storehouse of mature experience and Christian understanding which only age can possibly bring with it, under the blessings of the Lord, especially if by God's grace it has been his privilege to serve his Lord from his youth on. The Christian should not permit these well-seasoned resources of mind and soul to lie unused and stagnate (1 Pet. 4:7-11). During these years when he is less active in body, he should continue therefore to forge ahead in his activities of mind and soul.

#### 2. His Life as a Citizen of the State.

As a citizen of the state, the aging Christian should continue to use his good judgment in the way he votes. There are many secular offices which highly value the voice of experience; the Christian should gladly give his services wherever these are needed and he is able.

#### 3. His Life in the Church.

If the Christian is a pastor, his congregation and the church-body with which he is affiliated especially reap the harvest of his store of mature Christian counsel and experience. All Christians should praise the Lord that He has so wisely and graciously ordained it in His Church that this most important office of pastor can frequently continue to be ably filled or assisted by consecrated ministers to the end of their lives, so that the entire Church can profit by their Christian maturity. The Christian pastor should rejoice with all his heart that the Lord makes this all possible (Ps. 27:4), and he should praise God for His loving kindness to his blessed end.

If the Christian is a layman, he should out of love for his Savior continue in a similar way to offer and use his mature Christian counsel in the interest of his congregation and the church at large. He and his consecrated wife should continue to attend the worship services whenever health and circumstances permit, be regular guests also at the Lord's Table, offer their help in the congregation wherever it is needed, and continue to attend the Bible classes which are offered by the congregation whenever possible. They should take such an active interest in all these matters because they love the Lord and His priceless Word, and it is through God's Word alone that they obtain the grace they need to continue to live to His praise and to grow further in grace and knowledge of their Lord and Savior (2 Pet. 3:18). They should remember also that by their godly example they can provide great encouragement to the dear brethren in the congregation to serve the Lord with greater zeal and, in the community in general, to help bring others to the Lord (Matt. 5:17). The Christian should continue to offer his services in serving the church at large as a delegate to conventions or in some official capacity, wherever this is possible and his talents can be further used to the glory of God and the extension of the Lord's kingdom. He should praise God for granting him the privilege of being able to serve him in this way to his blessed end.

#### 4. His Life in the Home.

In the home the Christian in his declining years should continue to be as active in body as his health will allow. With his vast store of Christian experience and spiritual maturity, he should remember with gratitude to the Lord that he can, under God's blessings, be of great help in guiding the affairs of his sons and daughters as they go out into life, establishing their own homes and following their particular vocations. With Christian tact and loving concern for the welfare of their bodies and souls he should prayerfully endeavor kindly to assist them along the thorny pathway of life. What a blessing he can be to them to the praise of God!

The Christian and his wife should rejoice to see the godly fruits which 26. appear in the lives of their children as the result of having brought them up "in the nurture and admonition of the Lord," Eph. 6:4 (Prov. 22:6; Ps. 78:1-7). They should give all praise to God for this His blessing, ever remembering that without the Savior's help, they can do nothing good before the Lord (John 15:5). Without intruding themselves into the lives of their children's families, they should earnestly strive to be a constant, powerful, Christian, stabilizing influence upon their children's lives and the lives of their grandchildren. They can lovingly assist them in weathering many a storm in their young lives and help guide them around many a pitfall which might otherwise prove disastrous because of their children's and grandchildren's lack of Christian experience and knowledge. When, for example, a marriage may be getting shaky and may be heading for a breakup, their earnest prayers to the Lord for His help, and their Christian advice, admonitions and encouragements, lovingly and impartially given to both sides without fear or favor, may preserve it (Matt. 19:6; 1 Cor. 7:10-11), under the gracious blessings of the Lord.

As the Christian advances in age and feebleness, should he suffer the loss of his dear Christian spouse, the assurance that she (or he, as the case may be) at last is home with her Savior, rescued forever from all sin and sorrow, should fill his saddened heart with great joy and praise to the Lord, who keeps all his promises (Is. 46:4; Ps. 37:37).

If the Christian during his lifetime has come into possession of riches, he should not credit this at all to his own industry and ability but alone to God's gracious blessings (Deut. 8:17-18; 1 Sam. 2:7; Matt. 6:33). It should rejoice his heart and fill him with praise to note how the Lord carried out His promise during his life, granting him the grace to endeavor with humbleness of heart to honor the Lord with his substance and with the first fruits of all his increase; and then to see in his old age how God had, according to His promise, filled his barns also with plenty (Prov. 5:9-10; Pa. 3:10; Eccl. 11:1; Mark 12:43-44; Ga. 6:6; 2 Cor. 9:6-11).

Whatever earthly wealth he still has, as the end approaches, he should continue to look upon as God's own possession (Luke 19:13; 1 Pet. 4:10-11), which he is merely holding in trust for Him. As a good steward, therefore, he should not in his last will and testament thoughtlessly bequeath it all to his children, regardless of whether they need it or not, and thereby possibly even encourage them to laziness and a life of sinful pleasure and ease (Gen. 3:19; 2 Thess. 3:10-12); but he should be careful, without partiality, to give where there is real need among his children (1 Tim. 5:8), and the balance of his possessions he should then feel free to will to the direct work of the Lord at home and abroad, for the extension of the Lord's Church and Christian benevolences. He should be encouraged to do this when he remembers how the poor widow, in her great love for her Savior and His work, gave all she had, doing this also with the evident approval of the Lord (Luke 21:1-4). His God-fearing children should all note this wise and faithful stewardship of their pious and aged father, and they should heartily approve of his decisions in these matters; and they should ask the Lord to give them all the grace likewise to follow in their father's footsteps, as faithful followers of the Lord (Gen. 18:19; Ps. 103:17).

As the time of his departure draws nearer, the aged Christian should with praise to God make use of the blessed opportunity, if this is possible, to tell his dear children and grandchildren: "I have a desire to depart, and to be with Christ; which is far better," Phil. 1:23. Meanwhile, he should never grow weary of reminding his children and grandchildren of the boundless love of God in Christ Jesus, our Savior, for them and for all men. With loving persuasion he should keep on urging them to live their lives alone to the praise of Jesus' name. His Bible, Prayer Book, Hymnal, and church periodicals and devotional materials should be the foremost of his constant daily companions beside his chair and bed. He should seek more and more to

experience the blessedness of meditating on the Lord's Word day and night (Ps.1) 27. In sweet fellowship with the Lord, his heart will then more and more be filled with joyful anticipation for the day of his departure. In the meantime he should wisely use his time in serving his family and church and state wherever he can. He especially should make use of the opportunity, if the Lord may graciously grant it, to spend his leisure time earnestly praying for the welfare in body and soul of his dear children and grandchildren, for all the beloved members of the congregation, for the sister congregations and the Church in general, and for all men and nations everywhere (1 Tim. 2:1-6; James 5:16b). He should continue confidently to commit his own body and soul into the hands of his Savior by day and by night (Ps. 31:5), so that he is ready at a moment's notice to be called home.

#### 5. His Blessed Departure to His Heavenly Home.

When it appears that his dear Lord is about to summon him home, and the Lord grants him time and opportunity, the Christian should gather his dear children about him and bid them all farewell in the name of Jesus, committing them all into the Savior's loving care, urging them to be faithful unto death that Jesus may also give them the crown of life (Rev. 2:10). If time is yet granted him by the gracious Lord, namely, that his pastor can be at hand to give him the Holy Sacrament of the Lord's Supper to strengthen and comfort him during this last step of his earthly pilgrimage (Heb. 11:16), he may desire to make use of this blessing also. He should rejoice to confess before them all: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love his appearing," 2 Tim. 4:6-8.

If God grants further time and opportunity, the aged Christian should rejoice to be able yet in the closing devotion fervently to join with them all in the Lord's Prayer. And as the Pastor closes with the Benediction, how blessed is the Christian as he yields himself peacefully into the arms of his Savior. With joy and gratitude to the Lord for a past life so full of God's gracious blessings and for a future life which now invitingly beckons to him with its eternal bliss, filling his heart with praise to His gracious Lord, well may his soul triumphantly exult:

"Praise God, from whom all blessings flow;  
Praise Him, all creatures here below;  
Praise Him above, ye heav'nly host:  
Praise Father, Son, and Holy Ghost."

Indeed, the Lord does not permit all His dear children to experience such a peaceful departure in their old age, but without exception they all have a blessed departure. Some of His people He takes early in life, and some in the prime and vigor of life; others in a ripe old age, fully conscious of their blessed end, and still others too feeble to experience consciously their departure from their dear ones left behind. Some the Lord calls home suddenly, and others only after a lingering illness. Some in poverty, and others in plenty. Nevertheless, regardless of what their earthly circumstances may be, in His loving kindness, He grants all of them by a living faith in Jesus through the merits of His blood the full assurance that all their sins are forgiven, that through faith in Jesus they have the righteousness they need to obtain the gift of eternal life in heaven. Therefore, whenever He calls them, if they abide in Jesus, He takes them home to Him into eternal bliss!

## CONCLUSION

A living faith in Jesus our Savior, wrought by the Holy Ghost, the gift of the heavenly Father's love, bestowed and preserved by means of the Word of God alone; a faith which works by love, being prompted alone by gratitude to the Lord for the priceless gift of salvation; from these, as a blessed fruit of heaven, springs

THE CHRISTIAN'S LIFE, A LIFE OF PRAISE TO GOD!

May this same grace also be ours! And it is ours, freely offered and given to us and to all men in the Gospel and received by us through faith in Jesus, the Savior of the world! Therefore let us, too, join the Psalmist in love and gratitude to the Lord:

"O praise the Lord, all ye nations  
praise him, all ye people.  
For his merciful kindness is great toward us:  
and the truth of the Lord endureth for ever.  
Praise ye the Lord." Psalm 117. Amen.

ALONE TO GOD THE GLORY!

## REPORT OF THE TRACT COMMITTEE

29.

This report covers the period from early November, 1965, to the present date because your present chairman was appointed by President Natterer at that time after Pastor Cordes had resigned this position because of congregational responsibilities. At the same time a member of your chairman's congregation was appointed to serve as business manager. His name is Mr. Howard Wenck, Corona, S. D.

Your chairman and the members of the Review Committee were able to meet together in connection with another meeting held in Milwaukee on April 12-13, 1966. At that time the matter of tracts which had been assigned and are not completed as yet was discussed. It was decided to remind those designated to write tracts to finish them as soon as possible in order that the printer might proceed with his work.

The following tracts had been previously assigned:

"Engagement and Marriage" or "Christian Marriage" - Rev. Natterer  
 Tract for the sick - Rev. Mensing  
 "Religious Unionism" - Rev. Nehlberg  
 "Antichrist" - Rev. Bloedel

The following have also been asked to write tracts, but the topics had not been properly assigned: Evolution - David Mensing The Dance - Rev. Schaefer  
 Candidate Schmitt was also approached concerning the writing of a tract.

At the Milwaukee meeting of the Tract Committee it was further decided to place an advertising flyer concerning available tracts in the MAY issue of the Concordia Lutheran and in other issues from time to time. We encourage our congregations to check whether they are in need of any tracts and if so, to order them as soon as possible.

The financial report of the business manager is as follows:

Transfer of funds by Mr. Aug. Luft .....	\$ 115.69
Less postage on shipment to Mr. H. Wenck.	4.85
Balance on hand, June 1, 1966	\$ 110.84

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

Howard Wenck, Business Manager

May our pastors consider placing our tracts in local Christian bookstores and thus assisting the Committee in bringing the pure Word of God and the teachings of our Conference before the public!

The prayers of all our Conference members are earnestly besought that God might continue to use our humble efforts and bless the work of our Tract Committee to His glory and to the welfare of many souls!

Respectfully submitted,

Rev. O. W. Schaefer, Chairman  
 Rev. E. L. Nehlberg  
 Rev. H. D. Mensing

## CONCORDIA LUTHERAN CONFERENCE

## Annual Financial Summary: June 1965 through May 1966

	GENERAL FUND	SEMINARY FUND	SUNDAY SCHOOL	EQUAL- IZATION	TOTAL
Cash on hand, June 1, 1965	\$ 129.69	\$ 42.54	\$ 654.48	\$ 0.00	\$ 826.71
RECEIPTS FOR THE YEAR:					
Christ, Milwaukee	963.00		60.00	20.00	1043.00
Peace, Tinley Park	430.26	249.26	90.00	19.80	789.32
St. John's, Lebanon	600.00	240.00	60.00	25.00	925.00
St. Luke's, Seattle				20.75	20.75
St. Paul's, Empire	464.84	240.16	76.00	28.79	809.79
St. Stephen's, Wilmot	1228.06	757.59	71.50	47.50	2104.65
1965 Convention Service	29.30				29.30
Proceedings; Sunday-School	1.00		63.46		64.46
Total receipts	\$ 3716.46	\$ 1487.01	\$ 420.96	\$ 161.84	\$ 5786.27
Total cash available	\$ 3846.15	\$ 1529.55	\$ 1075.44	\$ 161.84	\$ 6612.98
-----					
EXPENDITURES FOR THE YEAR:					
Concordia Lutheran	778.90				
Subsidy: St. Luke's	2040.00				
Professor's salary		1300.00			
Travel	49.00				
Telephone	146.13				
Seminary supplies		12.99			
Sunday-School expenses			747.48		
Periodical subscriptions	18.00				
1965 Proceedings	35.11				
Secretary's expenses	17.91				
Treasurer's expenses	37.60				
Free Conference representation	49.54				
Equalization disbursement				161.84	
Miscellaneous	21.85				
Total expenditures	\$ 3194.04	\$ 1312.99	\$ 747.48	\$ 161.84	\$ 5416.35
Cash balance, May 31, 1966	\$ 652.11	\$ 216.56	\$ 327.96	\$ 0.00	\$ 1196.63
Transfer from General Fund to Sunday School Fund as authorized:				\$ 200.00	
ADJUSTED CASH BALANCE, END OF FISCAL YEAR May 31, 1966	\$ 452.11	\$ 216.56	\$ 527.96	\$ 0.00	\$ 1196.63

## CONCORDIA LUTHERAN CONFERENCE

51.

## Comparison of 1965-66 Budget with Actual Expenditures

## Planning Sheet for 1966-67 Budget

<u>GENERAL FUND</u>	1965-66 Budget	1965-66 Actual Expenditures	1965-66 Receipts	Budget Planning 1966-67
Subsidy: St. Luke's	\$ 2040.00	\$ 2040.00		\$ <u>3420.00</u>
Concordia Lutheran	780.00	778.90		<u>780.00</u>
Travel	350.00	49.00		<u>150.00</u>
Telephone	150.00	146.13		<u>150.00</u>
Proceedings	60.00	35.11		<u>50.00</u>
Periodical subscriptions	15.00	18.00		<u>25.00</u>
Tract program	100.00	0.00		<u>150.00</u>
Sunday-School materials	150.00	200.00		<u>200.00</u>
Contingencies	50.00	* 49.54		<u>50.00</u>
Miscellaneous	150.00	77.36		<u>150.00</u>
Free Conference				<u>75.00</u>
Printing of Constitution				<u>100.00</u>
Totals	\$ 3845.00	\$ 3394.04	\$ 3716.46	\$ <u>5300.00</u>
<u>SEMINARY FUND</u>				
Salary	1200.00	1300.00		<u>650.00</u>
Supplies	40.00	12.99		<u>25.00</u>
Totals	\$ 1240.00	\$ 1312.99	\$ 1487.01	\$ <u>675.00</u>
TOTALS, BOTH FUNDS	\$ 5085.00	\$ 4707.03	\$ 5203.47	\$ <u>5975.00</u>

\*Free Conference expenses

\*\*Subject to Referendum

Budget Figures were Carried

CONCORDIA LUTHERAN CONFERENCE  
Contributions and Expenditures, Six-Year Period

32.

		GENERAL	SEMINARY	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
	65-66	963.00		963.00
Peace, Tinley Park, Illinois	60-61	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
	65-66	430.26	249.26	679.52
St. John's, Lebanon, Oregon	60-61	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
	65-66	600.00	240.00	840.00
St. Luke's, Seattle, Washington	60-61	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	60-61	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
	65-66	464.84	240.16	705.00
St. Stephen's, Wilmot, South Dakota	60-61	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
	65-66	1228.06	757.59	1985.65

GENERAL FUND			SEMINARY FUND		BOTH FUNDS	
TOTALS:	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
62-63	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
65-66	3686.16	3394.04**	1487.01	1312.99	5173.17	4707.03

\*loan payments

\*\*includes \$200 transfer to Sunday School Fund

## REPORT OF THE COMMITTEE ON LUTHERAN UNION

53.

Dear Brethren:

During the past year the members of your Union Committee kept in touch with one another by correspondence and phone calls and were also privileged to hold one formal meeting in Milwaukee, Wis., on April 12-13, 1966, with just one member absent because of distance.

Since the 1965 convention the following events have transpired which came under the supervision of your Committee:

1) Upon the resolution of last year's convention Pastor E. L. Nehlberg and Mr. Julius Schmitt of Milwaukee attended the Second Lutheran Free Conference held at Cedar Rapids, Iowa, July 13-15, 1965. A report of this meeting appeared in the Oct. 1965, issue of the Concordia Lutheran. A recommendation will follow later in this report concerning a Third Lutheran Free Conference to be held this summer.

2) Upon the resolution of last year's convention your chairman informed 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 the Ministry and Church Fellowship and are still interested in meeting with them with a view toward establishing a God-pleasing fellowship based on full agreement in God's Word. President Paul Albrecht replied by asking the Lord's blessing upon our study and upon any meetings that may materialize in the future.

3) In August, 1965, your Committee made contact with the Protestant Conference, a group that left the Wisconsin Synod over 35 years ago, by writing to the editor of its periodical FAITH-LIFE, Pastor Paul Hensel of Janitowoc, Wisconsin. This magazine is now being sent to your chairman regularly. No further decision has been made concerning this group because of the voluminous material which would have to be studied concerning its controversy with the Wisconsin Synod.

4) With reference to the Lutheran Churches of the Reformation, your chairman, having obtained sufficient copies of their Constitution and By-laws, sent a letter in November of last year to our Committee members and our pastors, asking them to study this material and to give their comments, criticisms, and suggestions. In February, 1966, a composite report of these was mailed to the Committee and our pastors for further evaluation.

Because it was felt that a personal meeting of the Committee would be beneficial, arrangements were made for a formal session in Milwaukee, Wis., on April 12-13, 1966. One member was absent because of distance. Pastor H. D. Mensing was asked to sit in on the sessions and give his counsel and suggestions. After thoroughly reviewing all the responses of the brethren and discussing the correct Scriptural approach to the LCR, a letter was drawn up for their Commission on Doctrine and Practice. The letter emphasized that we hold that priority must be given to the matter of the old OLC controversy in any discussions between our two groups. This letter has as yet not been acknowledged nor has there been a reply to it. Consequently your Committee has no recommendation to offer at this time with reference to this group, but it welcomes any and all suggestions and counsel from the brethren.

5) At the suggestion of our President your chairman wrote a letter in November of last year to Pastor Roy B. Faulstick of Wayland, Mich., who with 2/3 of his congregation left the Mo. Synod for doctrinal reasons similar to ours. The letter commended this action and pointed out our readiness to meet with those who share our Scriptural position in doctrine and practice. Pastor Faulstick by way of reply sent printed materials which he had authored, asked questions concerning our group, and in a later letter indicated that he could not consider joining our group because "it would be difficult for me to go along with your practice with regard to men who have not yet left the Missouri Synod or possibly some other group with which we may not agree." Your chairman replied by giving him our position on confessional and church fellowship and a true state of confession. There has been no further word from him since.

6) Early in December, 1965, a Pastor John Knight of Opelika, Alabama, requested information concerning our group and its Seminary and asked for a copy of our periodical. The material was sent, but no more has been heard from Pastor Knight. 34.

7) In December of last year your chairman received a letter from Mr. and Mrs. Oscar E. von Rohr Jr. of Spokane, Wash., who were in the process of leaving their Missouri Synod congregation and desired information concerning a church of our Conference in their area. Your chairman referred them to Pastor Paul Bloedel of Seattle as the nearest contact with our group for further counsel and guidance. In a second letter to your chairman this couple offered to give our Conference a lot in Spokane if a church were erected there. This matter was referred to our Committee on Missions, and Pastor Pehlberg, chairman, consulting with Pastor Bloedel, found that mission prospects in Spokane were not favorable. Then the von Rohrs indicated the possibility of their moving to Seattle, and as to what has transpired since then, Pastor Bloedel can undoubtedly inform us.

8) In January, 1966, your chairman sent letters to Pastor Ralph Boyer of Hinckley, Minn., and Rev. Donald Alsbury of Finlayson, Minn., commending them for leaving the Missouri Synod with their congregations for doctrinal reasons similar to ours. Both men responded by indicating their willingness to meet with representatives of our church body whenever this could be arranged. They also pointed out that together with Rev. Paul Otten of Hill City, Minn., who also left the Mo. Synod and with whom they are in fellowship, they are in publishing the magazine HOPE. To date it has been impossible to arrange to meet with these men, but invitations were sent to them to come to Wilmot during convention time so that we might become mutually acquainted.

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 Third Lutheran Free Conference to be held in Columbus, Ohio, July 12-14, 1966, for the limited purpose of observation and Christian testimony; that all expenses involved (travel, lodging, and registration fee) be paid by the Conference treasury, and that these individuals submit a report to the C.L.U.

In conclusion, since the Lord of the Church urges us "to be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear," 1 Pet. 3:15, let us as pastors and lay people use every opportunity to make others aware of our existence as a Conference and of our Scriptural position in doctrine and practice! May we seek by every proper means to draw other Christians into our fellowship in the true unity of the Spirit! God bless all our Union endeavors to the glory of His name and to the welfare of His kingdom!

Respectfully submitted,

Rev. O. M. Schaefer, Chairman

Rev. A. J. Cordes

Rev. E. L. Pehlberg

Mr. Victor Bloedel

REPORT OF THE EDITORIAL COMMITTEE  
To the 1966 Convention

35.

Dear Brethren:

Under the gracious blessings of the Lord, our Conference periodical, The Concordia Lutheran, has continued to come into our homes through the past year, and its Christian testimony has also been read and felt in the homes of a selection of pastors of the Missouri Synod, to whom it was sent on a complimentary basis.

We thank the Lord for this His continued blessing in our Conference! We realize that there is much room for improvement, especially in the range of material offered, in pastoral and laymen participation as contributors, and in the time of the month each issue reaches our people. To that end may we all prayerfully and actively offer our wholehearted cooperation! And may the Lord graciously add His blessings thereto!

We earnestly ask the Lord to bless this endeavor of our Conference during the coming year.

Respectfully submitted,

Rev. E. L. Lehlberg, Chairman & Editor

Rev. H. David Mensing, Asst. Editor

Mr. Martin Luedtke, Bus. Manager

FINANCIAL REPORT OF THE CONCORDIA LUTHERAN  
Fiscal Year June 1, 1965 to May 31, 1966

CASH ON HAND June 1, 1965		\$ 167.03
CASH RECEIPTS		
6 New subscriptions (1 year)	12.00	
47 1 year renewals	94.00	
6 2 year renewals	24.00	
1 5 year renewal	10.00	
6 New gift subscriptions	12.00	
6 Gift renewals (1 year)	12.00	
1 2 year gift renewal	4.00	
Received for C.L. Proceedings	1.00	
Total Cash Receipts	\$ 169.00	
Total Cash on Hand		\$ 336.03
CASH PAYMENTS		
Stamps and Postage	73.06	
Mailing Permit	30.00	
Forward to C.L.C. Secretary for C.L. Proceedings	1.00	
Total Cash Payments		\$ 104.06
CASH ON HAND May 31, 1966		\$ 231.97

Respectfully submitted,

Martin R. Luedtke, Business Manager

REPORT OF THE COMMITTEE ON MISSIONS  
To the 1966 Convention

36.

Dear Brethren:

Your Committee did not find it necessary to hold any meetings during the past year. Where counsel was needed, we did this on a personal basis.

A mission opportunity was placed before us by Pastor Schaefer, who had received a request for information and help from a married couple in Spokane, Washington, which had separated from the Mo. Synod on the basis of Rom. 16:17. Pastor Bloedel was contacted by the committee Chairman. He was requested to contact the couple personally with the view of obtaining information and surveying the Spokane field for its mission potentials. There proved to be no prospects for establishing a possible mission there. The couple has now been received as guest communicants of St. Luke's of Seattle.

Under His gracious blessings, the Lord has again during this past fiscal year made it possible for our Conference to carry out its promised commitment to St. Luke's Congregation of a monthly subsidy of \$170 toward its pastor's salary. We thank the Lord for having granted this blessing. We recall, however, that the congregation needed a subsidy of \$285 per month from the Conference, in order to provide an adequate salary for its pastor. The monthly subsidy of \$170 which the Conference by referendum pledged was, accordingly, \$115 per month short of the needed amount. For this reason St. Luke's pastor had to continue his secular work during the past fiscal year. We are sad that this had to be. May it not be said of any of us that we, who have the full truth of God's Word, are more concerned about our own personal convenience and earthly interests than we are about the work of the Lord and the urgent need of our dear brethren! Let each of us search our heart and life, and wherever we find ourselves neglecting the work of the Lord, let us repent of it, and by a sincere faith in Jesus seek first the kingdom of God and His righteousness, so that He can bless us with all we need also for our own personal and home needs, according to His exhortation and promise (Matt. 6:33). May we be encouraged to know that if out of love for our Savior, who has redeemed us by His precious blood, we give generously for the support of His saving Word and ministry, we shall also obtain greater blessings, as the Apostle tells us: "But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things may abound to every good work: (As it is written, he hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness; being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God," 2 Cor. 9:6-11. And, we also know that it is clearly God's will that pastors be supported full time, as the same Apostle also teaches: "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel," 1 Cor. 9:14. In faithfulness to the Lord's Word, each congregation should see to it that their pastor is able to live about on the same plane as the members themselves, as our Conference has also indicated when it adopted the Mission Guidelines in 1962, setting forth three points concerning the Scriptural basis of the salary for missionaries, which is the same as for any other pastors, namely: "1) faithful service, Luke 10:7. 2) personal and family needs, including prevailing cost of living, 1 Tim. 5:8. 3) average living conditions of the members served, Gal. 6:6-7." May the Lord help us all to strive for that goal, and may His gracious blessings rest upon our Christian efforts to attain it!

May we also keep these divine truths in mind, dear Brethren, as we at this Convention plan for the fiscal year ahead, and may the Holy Spirit prompt us to do our

very utmost to fill the needs of our Conference in the mission work of our congregations! 37.

One such urgent need again is St. Luke's subsidy for pastor's salary. Again this year the congregation will need \$285, in addition to the amount which the congregation provides for its pastor, to permit him to devote his full time to the work of the ministry. Your Committee, at the official request of St. Luke's Congregation, herewith lays this need before you and asks the Conference brethren, by God's grace, to do all that they can to assist St. Luke's in this important matter with their prayers and financial help.

In this same connection, let us remember that Peace Congregation likewise, is still unable to support its pastor full time. For that reason the pastor there, too, has had to continue doing secular work. May we keep this need also prayerfully in mind as we do our work at this Convention. For, to the extent that our present pastors have to spend time earning a living for themselves and their families, to that extent they are hindered also from bringing the sweet message of the Gospel to the lost and straying in their communities; besides this, their own study of God's Word, their preaching and teaching, and pastoral care are also affected in a detrimental way. May the Lord have mercy upon us and graciously hear our cries to Him for help in these times of need, according to His good and gracious will!

We note with gratitude to the Lord that St. Paul's, St. John's, and St. Stephen's have been able to continue to support their own pastors full time, besides giving financial assistance to the general work of the Conference. May they continue to experience the Lord's blessings! May He grant them and us all, according to His good and gracious will, much growth in grace and in the knowledge of our Lord and Savior Jesus Christ; growth also as the result of gathering in lost souls from without, and growth in the ability and the grace of giving for local and Conference purposes, that the message of salvation may reach an ever increasing circle of hearers, to the glory of God and to the extension of His Church!

We rejoice also in noting that Christ Congregation is able, with the beginning of this fiscal year, to support its own pastor. May the Lord graciously bless its efforts to do His saving will as a congregation and as a member of our Conference!

Because of continued lack of funds, our candidate for the holy ministry (c.r.m.) Mr. Julius Schmitt, has not been called by the congregations of our Conference to do mission work. He is presently a voting member of Christ Congregation and is engaged in secular work in Milwaukee. May the Lord graciously bless, that Mr. Schmitt may be called into the direct work of the Church, according to the Lord's will!

In conclusion, we again 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. The general plan according to which this is to be carried out, the Savior indicates in these words: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," Acts 1:8. Thereby also setting forth the plan we should follow: our local work at home being of first importance, but that we at the same time should never lose sight of the fact that the whole world is our field. May He graciously also 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!

Respectfully submitted,  
Rev. E. L. Nehlberg, Chairman  
Mr. Kenneth Ahlmann  
Mr. Henry Bochmann

## REPORT OF THE SUNDAY SCHOOL MATERIALS COMMITTEE

38.

## To the 1966 Convention

The printing of our newly-developed Sunday School leaflets was authorized by the 1964 Convention. By the time of last year's Convention, planning had progressed sufficiently so that samples of the printed leaflets could be examined. Under the Lord's blessing, it was possible to carry out our expectations to begin distribution of the new leaflets last September. Each of the first three quarters Series I leaflets have been printed and were distributed by the close of the 1965-66 Conference year.

The leaflets, in 8½ x 11 folder style, include an appropriate outline picture, a simplified version of the Bible story improved over the mimeographed format by a final review and edit, and correlated memory material for grades K-5. All memory Bible texts are completely printed out for all grades in the leaflet and in the revised upper-grade memory sheet.

All our congregations continue to make use of the leaflets, memory sheets, and homework material. Financial support has also been continued on a regular basis. The attached cost projection sheet demonstrates that the completion of our printing project through Series II by the end of August 1967 is quite within reason. The report shows that, in order to accomplish this, we have need of the \$200 transferred to the Sunday School Fund near the close of the past fiscal year and will require a similar budgeted amount in the General Fund for this purpose during this present year.

The committee recommends that this Convention

1. Approve the \$200 transfer to the Sunday School Fund carried out last April;
2. Earmark a similar amount for Sunday School materials in the General Fund budget for the 1966-67 fiscal year; and
3. Recognize with thankful hearts the abundant blessings of the Lord on this work to the present and beseech Him for His continued grace that progress in this project may continue, to His glory alone and the spiritual well-being of our boys and girls.

Elfred Bloedel, chairman

Rev. Paul Bloedel

David T. Nensing

Victor Bloedel

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 39.

C O S T   P R O J E C T I O N

for

P R I N T I N G   O F   S U N D A Y - S C H O O L   L E A F L E T S   --   S E R I E S   I   A N D   I I

Printing costs per leaflet, tax included (500 copies each)	\$ 18.24	
Total number of separate leaflets for two years, Series I and II	x 96	
 Total printing costs		 \$ 1751.00
Approximate monthly costs for duplication of homework sheets and memory sheets plus mailing expenses	7.00	
Expected total duplicating and mailing costs for two years		* 168.00
		<hr/>
TOTAL ANTICIPATED COSTS		\$ 1919.00
Expenses covered, 1965-66 fiscal year Series I, 3 quarters	\$ 720.00	
Sunday-School Fund balance, end of 1965- 66 fiscal year, including transfer from General Fund	528.00	
Estimated contributions to Sunday School Fund expected June, 1966, through August, 1967	375.00	
Total of three income items above		- 1623.00
		<hr/>
BALANCE NEEDED BY AUGUST 31, 1967		\$ 296.00

RECOMMENDATION:

Include in General Fund budget 1966-67	\$ 200.00	
Cover by contributions to the Sunday School Fund, June 1 to August 31 1967	96.00	

## MEMORIAL

40.

WHEREAS, the Conference since 1959, under the Milwaukee Seminary Plan, has given our congregation financial assistance by means of salary paid to our pastor-professor, thereby enabling us to reap great spiritual benefits from this arrangement; and

WHEREAS, under the rich blessings of the Lord, and with deep gratitude to Him for the same, our congregation has also during this time been able to assume an ever greater portion of our joint salary responsibilities; and

WHEREAS, our congregation will be in a position to become self-supporting, the Lord willing, beginning with this coming fiscal year; and

WHEREAS, it would seem highly desirable for some other congregation in our Conference now to share in the spiritual and financial benefits which maintaining the Seminary brings with it as a necessary Conference project; and

WHEREAS, Peace Ev. Lutheran Church, Tinley Park, Illinois, is unable to support its pastor full-time (1 Cor. 9: 14), making it necessary for him to be engaged in part-time, secular work; and

WHEREAS, the pastor of Peace Congregation is eminently qualified to serve as the professor of the Seminary; and

WHEREAS, Peace Congregation has adequate facilities available to provide the needed quarters for the Seminary,

## THEREFORE BE IT RESOLVED

- 1) that the Conference accept the expression of gratitude of Christ Lutheran Church for the relationship which it has been enjoying during the past years in maintaining the Seminary;
- 2) that the Conference, upon the favorable response by Peace Congregation to this Memorial, arrange through its Committee on Theological Education to relocate the Seminary at Peace Congregation and engage its pastor, The Rev. H. David Mensing, to serve as professor of the Seminary;
- 3) that the salary of \$100 per month, which the Conference provided the Seminary professor during the past fiscal year, be continued;
- 4) that the Committee on Theological Education, in conjunction with Peace Congregation, resolve any other details requiring attention in carrying out the Seminary relocation, operation, and maintenance; and
- 5) that the Conference beseech the Lord of the Church graciously to bless this new Seminary arrangement and to endow our new professor with the full measure of His grace and gifts for this important work in our midst, that the ministerial training of young men whom the Lord may graciously provide may be faithfully carried forward according to His will (Matt, 24: 14; 28: 18-20; Eph. 4: 7-16; Titus 1: 5; Acts 14:23 20: 28; 1 Tim. 3: 1), to the praise of His name, and to the extension of His Church here on earth!

Respectfully submitted,

Christ Lutheran Church

April 18, 1966

K. A. Ahlmann, Secretary

E. L. Nehlberg, Pastor

(AN UNPRINTED MEMORIAL)

41.

REPLY TO THE MEMORIAL OF CHRIST LUTHERAN CHURCH, MILWAUKEE

After having studied carefully and prayerfully the memorial of Christ Lutheran Church to the 1966 Convention of the Concordia Lutheran Conference, which came to our attention in the Prospectus entirely by surprise, since we had no previous knowledge of it at all, Peace Congregation lays before the Convention this unanimous opinion of its Voters' Assembly, in order to make its position on this proposal clear to our Conference brethren.

- 1) It seems clear to us, from the wording of the memorial, that the present seminary arrangement is not working a hardship of any kind upon the Milwaukee Congregation, but, on the contrary, that it brings with it "spiritual and financial benefits" for the congregation that hosts it.
- 2) It is also clear that, although Peace Congregation does indeed have adequate physical facilities to host the seminary, no constructive purpose will be served for the seminary itself or even for the Conference in general to relocate it at this time. Rather it would constitute a seemingly unnecessary waste of funds and of time, besides needlessly confusing the general public and giving the impression of instability on the part of the Conference and of its institution. We substantiate this statement with the following points:
  - a) Since 1959, the Conference has provided a subsidy-salary to the present professor and has continued it, in spite of the fact that for several years now no student has been enrolled for full time study. This continuation was authorized partially as a mission subsidy, but chiefly to permit the present professor to continue his own study and preparation for quality instruction. To change professors at this point would, in a purely business sense, set at naught the long-term investment of the Conference in the preparation of the present instructor and would thus constitute poor Christian stewardship.
  - b) In a lesser degree, the amount of money invested in the printing of catalogs and bulletins for the seminary, on which the Milwaukee location is stated would be lost.
  - c) For the past seven years, the Milwaukee location of the seminary has been advertised to the members of the Conference as well as to the general public. To change the location at this point, without any definite advantage to the Conference, would, we feel, give the undesirable impression of instability to the community at large.
  - d) While it is clear that the Lord has given certain gifts to the pastor in Milwaukee and also certain gifts to the pastor in Tinley Park, the gifts of both these brethren being desirable in an instructor, we feel that no good purpose would be served simply to transfer the professorship from one to the other, since gains in certain areas would thus be made only to the loss of other valuable talents. No net gain would be accomplished in that event. Were the Conference able to support a seminary program with two instructors, the combined talents of the brethren concerned would definitely be advantageous to the program; however, this type of arrangement also seems not feasible at the present time.
- 3) Although it appears to be common knowledge in the Conference that Peace Congregation is at present laboring under trying financial circumstances, it must also be clear that this congregation has not requested any assistance in the form of Con-

ference subsidy and at present does not intend to do so. In spite of the 42. fact that this is purely a congregational matter, we wish to make it known to our Conference brethren that it is not simply a lack of ability on the part of our membership to support the Holy Ministry in our midst, but rather that a problem exists in the spiritual condition of part of the membership, so that the willingness to give is lacking, not the ability to give. The congregation feels that it would be definitely unwise to accept financial subsidy of any kind at the present, since the presence of this extra money would tend to relieve some of the financial tension and at the same time lull the membership into a false security, which would only tend to strengthen our neglectful brethren in their sins of omission. For this reason, we would urgently request the Conference not to consider any action which would now subsidize our congregation to any degree whatever, but rather to permit us, under the gracious guidance of God's Holy Spirit, to seek a lasting solution to our problem here by gaining our weak brethren from their error. We trust that the Conference will honor this God-pleasing request.

- 4) In order that the Conference seminary may not simply become a project of Christ Lutheran Church but may continue to be a project of the entire Conference, evidenced by the continued supervision and financial support of the part of the Conference, we urgently request that the Conference continue paying the salary of one-hundred dollars per month to the present seminary instructor, in addition to what his congregation gives him as pastoral salary. It is inconceivable to us that the Conference would even consider having a seminary professor to do its work without paying him for his services, in the light of God's Word, Jeremiah 22:13, which says: "Woe unto him...that useth his neighbor's service without wages and giveth him not for his work." Incidentally, we of this congregation are also applying this Word of God to ourselves regarding the support of our pastor.

May the dear Lord and Savior of His church grant our brethren assembled at this convention grace and strength, in this and all its other business, to do His will, for the continued welfare of His church on earth and to His glory alone.

With cordial fraternal greetings,

Unanimously adopted,  
June 5, 1966

PEACE EV. LUTHERAN CHURCH

H. Daniel Mensing, Secretary

Henry J. Bochmann, Elder

MEMORIAL CONCERNING A SEMINARY INSTRUCTOR  
IN THE FISCAL YEAR 1966 - 1967

43.

(As adopted and presented to the Concordia Lutheran Conference by St. Paul's Lutheran Church of Coos Bay, Oregon.)

Whereas, there has not been a student in our seminary for the last two years and only two students since its organization;

Whereas, there are no young men ready to enter the seminary in this next year as far as we know;

Whereas, young men are expected to have considerable higher education before applying for admission to the seminary;

Whereas, all present pastors in the Conference can be kept adequately busy by being a shepherd to their present flocks and by doing endless mission work;

Whereas, any congregation who truly wishes to have the full time ministry and cannot support it alone may apply to our congregations through the mission chairman for assistance or may go directly to the local congregations through their pastors for assistance;

Whereas, there is no command in Scripture that a church body must have a seminary even when there are no students seeking its assistance;

BE IT RESOLVED, that we Christians do not let ourselves feel that we err when we do not have a seminary which has no students requesting its services;

Be it further resolved, that for this year no called pastor be burdened with preparation for seminary instruction;

Be it further resolved, that a pastor and congregation be asked to accept the seminary property and be ready to open the seminary when students are available, and that when such seminary is reopened he be paid as close to \$100.00 per month as the Conference treasury can stand (according to the decision of the Board);

Be it further resolved, that seminary catalogs be distributed freely among all congregations in fellowship and membership with the Conference;

Be it further resolved, that our pastors and parents consider well the world's need for faithful pastors and regularly and faithfully remind the children, especially the gifted, that he who desires the office of a bishop desires a good thing, 1 Timothy 3: 1.

Respectfully submitted by vote June 6, 1966,

A. J. Cordes, Pastor

John R. Dirksen, Elder

Ruben Kvalheim, Elder

Ted. D. Fischer, Elder

## REPORT OF THE COMMITTEE ON PUBLISHING HOUSE

To the 1966 Convention

Dear Brethren:

There has been no further progress in this phase of our Conference endeavors. Lack of funds continues to be one of the chief reasons why we are not able to put into operation the plan which was proposed and adopted by the Conference in 1964.

The committee recommends that Pastor Bloedel continue 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; and that our congregations be encouraged to beseech the Lord to bless our continued prayerful efforts towards the eventual establishment of our own publishing house and to that end help build our Conference General Fund.

May the Lord of the Church graciously bless this undertaking!

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

Minutes of the Sixteenth Annual Convention  
 Concordia Lutheran Conference  
 Held at St. Stephen's Lutheran Church  
 Wilmot, South Dakota, June 17-19, 1966

45:

Friday Morning, June 17, 1966

The Sixteenth Annual Convention began Friday morning at 9:30 with divine services in which President Natterer preached on Psalm 118: 28. His theme was "Thou Art My God, And I Will Praise Thee!" Pastor Schaefer, the host pastor, 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 11:00 A. M. He presented the agenda and the committee changes, caused by the absence of delegates, which changes were accepted as corrected.

The Preliminary Report of the Committee on Registration and Excuses

5 Pastors

8 lay delegates

27 visitors were present for the opening service and sessions.

The report was accepted.

It was moved that Pastor Mensing and delegates of Tinley Park, Illinois congregation be excused full time from the convention sessions as they had requested. Seconded. Carried.

The Annual Report of the President

President Natterer then gave his annual report which was accepted by the convention by a motion, pending the report of the Review Committee. Seconded. Carried.

The report encouraged the Conference to remain faithful to the Word in spite of the small size of the Conference and the temptations to become indifferent to the full truth, reminding us that God's Word and the Spirit are powerful in any sized group which holds steadfastly to His Word. Vice-president Schaefer then appointed Pastor Bloedel, Ronald Schlaht, and Julius Schmitt to review the presidential report.

The Press Committee Report

Pastor Schaefer reported on articles he had placed into the local papers. The report was accepted with thanks. Seconded. Carried.

The Session adjourned for lunch.

Friday Afternoon Session, 1:15 P. M.

The opening devotion was the singing of hymn 22, "Lord, When We Bend Before Thy Throne," Psalm 118, and prayer.

Pastor Mehlberg began the delivering of his essay entitled "The Christian's Entire Life, a Life of Praise to God." In the introduction he presented the meaning and use of the word "praise" in the Holy Scripture, the Lord's will concerning a life of praise to Him, and the Christian's motive in desiring, and his ability to live, a life of praise to God during his entire life.

Part I was "The Early and Preparatory Years of a Christian's Life, A Life of Praise to God." The Christian praises God for his physical and spiritual birth, for the many blessed privileges he enjoyed as a child and young person to begin his development into a mature adult Christian.

Minutes of the Sixteenth Annual Convention cont.

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The Tract Committee Report

The report spoke of those tract topics which had been assigned and those tracts still available to the Conference. The report was accepted with thanks.

The question was asked whether or not other tracts had been received by the review committee. The motion was made to accept the report of the committee with an encouragement to those assigned tracts to complete their tracts as soon as possible. Seconded. Carried.

The Report of the Credential's Committee

There will be a total number of 15 votes expected. The single delegates from St. Paul's and St. John's will each have two votes in the elections.

The Report of the Treasurer

The treasurer reported on the 1965-66 receipts and disbursements of the Conference, a review of six years of congregational support of the Conference, and a form to assist the Budget Committee in doing its work. The report was accepted with thanks. Seconded. Carried.

Ballots for nomination of president were distributed.

The session adjourned for recess at 3:00 P. M. and reconvened at 3:40 P. M.

The Election of Officers

Pastors M. L. Natterer and O. W. Schaefer were nominated for the presidency. Pastor Schaefer received 3 votes; Pastor Natterer, 12.

A motion was made to revote on the slate of nominations for president because of lack of stated information on the length of time the present Vice-president had been in office. Seconded. Carried.

Pastor Schaefer received 7 votes; Pastor Natterer, 8.  
Pastor M. L. Natterer is the President.

Pastors H. D. Mensing, E. L. Mehlberg, and P. R. Bloedel were nominated for the vice-presidency.

<u>First Ballot</u>	<u>Second Ballot</u>	<u>Third Ballot</u>
H. D. Mensing	H. D. Mensing	H. D. Mensing
E. L. Mehlberg	E. L. Mehlberg	
P. R. Bloedel	P. R. Bloedel	P. R. Bloedel

Pastor H. David Mensing is the Vice-president. (Note: See Saturday morning minutes.)

Pastors O. W. Schaefer, A. J. Cordes, E. L. Mehlberg, and P. R. Bloedel were nominated for the office of secretary. Pastor Schaefer received 6 votes, Pastor Cordes received 8 votes, Pastor Mehlberg received 0 votes, and Pastor Bloedel, 1.  
Pastor A. J. Cordes is the Secretary.

Nominated for Treasurer: E. P. Bloedel (10 votes), T. E. Fischer (1 vote) and W. F. Fischer (4 votes).  
Mr. E. P. Bloedel is the Treasurer.

Nominated for Board Member-at-large: P. F. Luedtke (5 votes), W. F. Fischer (9 votes), and T. E. Fischer (1 vote).  
Mr. W. F. Fischer is the Board Member-at-large.

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The Committee on Nominations and Elections recessed to prepare nomination slates for committees.

The Report of the Committee on Lutheran Union

The committee chairman read his report concerning its activity during this last year. The report was received with special thanks. Seconded. Carried.

The Election of Committees

The Election of the Committee on Lutheran Union

The constitution declares Pastors H. D. Mensing, A. J. Cordes, and E. L. Mehlberg as members of this committee, because of the elected offices they hold. (Note: See Saturday morning minutes on change of vice-presidency from Pastor H. D. Mensing to Pastor E. L. Mehlberg.)

Laymen being nominated by the nominations committee were V. K. Bloedel and P. F. Luedtke. Mr. Bloedel received 10 votes and Mr. Luedtke 5 votes.  
Mr. V. K. Bloedel is the layman of the Committee on Lutheran Union.

The Report of the Editorial Committee

The editor reported on the participation and circulation of the Concordia Lutheran. His report and that of the business manager were received with thanks. Seconded. Carried.

The Election of The Committee on Missions

The nominations committee presented slate A and B for committee on Missions. Slate C was nominated from the floor.

Slate A	Slate B	Slate C
Pastor E. L. Mehlberg	Pastor H. D. Mensing	Pastor O. W. Schaefer
K. Ahlmann	C. Palmquist	C. Palmquist
H. Bochman	R. DeLair	P. F. Luedtke

The Committee on Missions is Pastor E. L. Mehlberg, Mr. K. Ahlman, and Mr. H. Bochman.

The Election of the Committee on Theological Education

The nominating committee nominated:

Slate A	Slate B
Pastor P. R. Bloedel	Pastor O. W. Schaefer
Pastor H. D. Mensing	Pastor H. D. Mensing
P. F. Luedtke	J. A. Schmitt
David Mensing	T. E. Fischer

Slate B comprises the Committee on Theological Education.

The Election of The Committee on Sunday School Material

The nominating committee moved that since the work was incomplete the present men, Pastor P. R. Bloedel, Mr. Alfred Bloedel, Mr. David Mensing, and Mr. V. K. Bloedel be retained. The motion was seconded. Carried.

The Election of The Editorial Committee

The nominating committee nominated slate A and B. Slate C was nominated from the floor.

Slate A	Slate B	Slate C
Pastor E. L. Mehlberg	Pastor E. L. Mehlberg	Pastor O. W. Schaefer
Pastor H. D. Mensing	Pastor O. W. Schaefer	Pastor E. L. Mehlberg
M. R. Luedtke	M. R. Luedtke	M. R. Luedtke

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The Editorial Committee is:

Pastor O. W. Schaefer, Editor

Pastor E. L. Mehlberg, Assistant Editor

Mr. M. R. Luedtke, Business Manager for the Concordia Lutheran

It was moved to make the slates unanimous and thank the nominating committee for its efficient work. Seconded. Carried.

#### The Report of the Review Committee of the President's Report

The Committee has reviewed the report of the president and regards it as being factual and edifying. We gratefully 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. Ronald Schlaht, and Mr. Julius Schmitt.

The editor of the Concordia Lutheran announced that he will give to each pastor a list of subscribers in his own area.

The sessions recessed at 5:30 P. M. to reconvene on Saturday morning at 9:00 A. M.

#### Saturday Morning, June 18, 1966

The sessions resumed at 9:10 A. M. with devotion lead by Pastor P. R. Bloedel: Hymn 15 "From All That Dwell Below The Skies", Psalm 103, prayer, and Hymn 27 "Oh Bless The Lord My Soul!"

The minutes taken Friday June 17, 1966 were accepted. Seconded. Carried.

The president reported on a telephone call made to Pastor H. David Mensing, who was elected as Vice-president. He reported that Pastor Mensing expressed his appreciation of the confidence which the brethren have in him, that he was willing to serve, and that because of his present circumstances it would be inadvisable and impractical to elect him to the office of the Vice-president.

The motion was made to reopen the nominations on the Vice-presidency. Seconded. Carried.

Pastor P. R. Bloedel and Pastor E. L. Mehlberg were nominated. Pastor E. L. Mehlberg is the Vice-president.

#### The Second Presentation of the Essay

Part II "The Middle and Active Years of a Christian's Life, a Life of Praise to God." Pastor Mehlberg spoke of "his entrance into active adult life, his regular work and calling, his life as a citizen of the state.

The convention was recessed for ten minutes.

#### The Report of The Auditing Committee

"Having examined the books of our Conference treasurer, Mr. Alfred Bloedel, the Auditing Committee is pleased to report that we have found them in good order. The balances in the various funds are such as are reported in the Treasurer's report and are verified by a reconciliation of the Bank statement and reported balances." Respectfully submitted, Rev. O. W. Schaefer, Chairman, T. E. Fischer, Carl G. Palmquist. This report was accepted by a motion. Seconded. Carried.

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The Report of The Committee on Missions

The chairman reported on the continued need of St. Luke's Lutheran Church for a subsidy of \$285.00 per month to be added to the salary provided by the congregation. He reported that the pastor of Peace Lutheran was still required to work. He encouraged the Conference to pray also for the day when Candidate Schmitt will be put into full time mission work. The report was received with thanks. Seconded. Carried.

The Report of the Subsidized Congregation in Seattle

Pastor Bloedel reported that the blessings of the Lord upon the work of the pastor was above the merits deserved. A mission chairman has been appointed to keep a perpetual canvass going with the help of the members of the congregation. The growth in numbers was also a special gracious blessing of the Lord. St. Luke's and its pastor acknowledged and accepted God's pardon for the sin of sending and accepting the call without full time support.

The amount of request of \$285 per month was arrived at by taking an average of the members salaries freely mentioned by them. The present salary received by the pastor from St. Luke's is \$3,168. The pastor is at the present time making payments on a house.

The Von Rohr family who are guest communicants of St. Luke's was also reported on. The report was received with thanks. Seconded. Carried.

The convention adjourned at 11:50 A. M. to reconvene at 1:15 P. M.

Saturday Afternoon, June 18, 1966

Pastor Schaefer opened the sessions with a devotion: Hymn 34, "My Soul, Now Bless Thy Maker!", Psalm 66, and prayer.

The Report of The Committee On Sunday School Material

The chairman of the committee reported on the use of the Sunday School material and the financing of it. \$200.00 is required for this fiscal year also. Resolutions were suggested to the Convention to approve these finances and to thank the Lord for His abundant blessings on this work. The chairman Mr. E. Bloedel encouraged suggested changes to be mailed to him soon for Series II and also for Series I if there are any.

The work and report was commended and accepted with thanks, together with the specific accepting of the three recommendations listed by the chairman of the committee. Seconded. Carried.

The Committee recommendations:

1. approve the \$200 transfer to the Sunday School fund carried out last April;
2. earmark a similar amount for Sunday School materials in the General Fund budget for the 1966-67 fiscal year; and
3. recognize with thankful hearts the abundant blessings of the Lord on this work to the present and beseech Him for His continued grace that progress in this project may continue, to His glory alone and the spiritual well-being of our boys and girls. Alfred Bloedel, chairman, Rev. Paul Bloedel,  
David T. Mensing, Victor Bloedel

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The Report of the Committee on Theological Education

"Your Committee on Theological Education was unable and had no cause to meet during the past 12 months." Respectfully submitted, P. R. Bloedel, Chairman.

The report was accepted with thanks. Seconded. Carried.

A resolution was presented concerning the future of the seminary and its instructor. Seconded.

It was moved to table the presentation of this resolution concerning the seminary and its instructor. Seconded. Carried.

The Report of the Seminary Instructor

The instructor stated that because no students attended the seminary this last year, he had given full time to the congregational work. It was his prayer and hope that students would be provided by the Lord and also that Peace Lutheran and its pastor might see their way clear to permit the seminary to be relocated there.

The report was accepted with thanks. Seconded. Carried.

Memorials on the Seminary and the Instructor

The printed memorial of Christ Lutheran Church was read.

The unwritten memorials of Peace Ev. Lutheran Church and St. Paul's Lutheran Church were read.

It was moved and seconded to remove the previously tabled resolution personally made by the chairman of the Committee on Theological Education.

The resolution was read.

Considerable discussion was given to the amount to pay the Instructor should the seminary be kept open.

The convention recessed at 3:00 P. M. to reconvene in ten minutes.

The tabled resolution was reread for possible action on the two unprinted and printed memorials. The resolution is as follows:

- WHEREAS, a true Christian seminary is certainly necessary in planning for a future ministry;
- WHEREAS, the situation regarding a sufficient number of pastors for our congregation may change at any time;
- WHEREAS, the maintainance of a seminary provides the opportunity to encourage young men to pursue theological training in the pure teachings of God's Word; and
- WHEREAS, the maintainance of a seminary makes it possible to have the benefit of having one of our pastors always prepared to teach the courses set forth in our curriculum; and
- WHEREAS, the continuance of our seminary, under the Milwaukee plan, does not involve a prohibitive outlay of funds: be it therefore
- RESOLVED, that we praise the Lord for having made the possibility of maintaining a seminary a reality among us during the past years and that under God's gracious guidance we continue to provide, in this way, for the training of a future ministry.
- Carried.

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There was discussion concerning the amount of salary to be given the instructor. The delegates and pastor of Christ Lutheran Church were excused to discuss the matter privately.

Preliminary Report of the Budget Committee

General Fund	
Subsidy: St. Luke's	\$
Concordia Lutheran	<u>780</u>
Travel	<u>150</u>
Telephone	<u>150</u>
Proceedings	<u>50</u>
Periodical subscriptions	<u>25</u>
Tract Program	<u>150</u>
Sunday School Materials	<u>200</u>
Contingencies	<u>50</u>
Miscellaneous	<u>150</u>
Free Conference	<u>75</u>
Printing of Constitution	<u>100</u>
Total	<u>1,880</u>
Seminary Fund	
Salary	
Supplies	<u>25</u>

Report of Delegates and Pastor of Christ Lutheran

The convention heard the expression from the delegates of Milwaukee, indicating the wish to continue the Seminary arrangement that it has with our Conference and they expressed the desire of the congregation to reduce the Conference financial responsibility to \$50.00 per month.

It was moved that the convention respond favorably to this expression and authorize a salary of \$50.00 per month to be paid to the Conference instructor, who is also the pastor of Christ Lutheran Church of Milwaukee. Seconded. Carried.

The Report of the Publishing House Committee

The committee recommended that Pastor Bloedel continue the Print Shop in the service of the Conference and that it was not possible to progress at present toward a Conference Print Shop. The motion was made to accept the report. Seconded. Carried.

It was moved that "Pastor Bloedel continue 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; and that our congregations be encouraged to beseech the Lord to bless our continued prayerful efforts toward the eventual establishment of our own publishing house and to that end help build our Conference General Fund." Seconded. Carried.

The Essay Continued

Under the second part "The Middle and Active Years of a Christian's Life, a Life of Praise to God," the essayist spoke of "his life in the church and his life in the home."

After announcements the Convention adjourned at 4:30 P. M. with the Lord's Prayer and the Benediction, to reconvene at 1:30 P. M. on Sunday Afternoon.

The Sunday service will begin at 10:00 A. M. and communion announcements would be taken between 6:30 and 7:30 P. M. by the host pastor Saturday evening.

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Sunday Morning, June 19, 1966

The guest speaker for the 10:00 A. M. Sunday morning Communion Service was Pastor A. J. Cordes of St. Paul's Lutheran Church, Coos Bay, Oregon. His text was Psalm 71 and his theme, "Why Christians Praise God." The message showed how the Psalm reminds Christians that, "Praise for God flows from trusting God, praise for God is a drive in the Christian, and praise for God is always caused by God Himself."

Sunday Afternoon, June 19, 1966

The opening devotion at 1:30 P. M., led by Pastor E. L. Mehlberg, was the singing of Hymn 35, "Songs of Praise the Angels Sang," Psalm 48, and prayer.

Saturday's minutes (June 18, 1966) were accepted by a motion as clarified by the convention. Seconded. Carried.

#### The Final Presentation of the Essay

The third part of the essay was, "The Late and Declining Years of a Christian's Life, a Life of Praise to God", dealing with "his retirement, his life as a citizen of the state, his life in the church, his life in the home, and his blessed departure to his heavenly home." The conclusion contained a brief summary and application.

It was moved to accept this edifying essay with our sincere thanks and have it printed in our Concordia Lutheran. Seconded. Carried.

The motion was made to include in the above motion an amendment to have the essay reviewed by a review committee. Seconded. Carried.

The motion as amended was carried. Namely: The edifying essay was accepted with sincere thanks, it is to be subject to review by the president, and be published in the Concordia Lutheran.

#### The Report of the Resolution's Committee

The chairman moved that the following resolutions be adopted:

Resolution 1, thanking Pastor P. R. Bloedel for his work as Conference Printer, was seconded, carried.

Resolution 2, concerning articles in the Concordia Lutheran was accepted.

Resolution 3, concerning the work of the Editorial Committee was accepted.

The convention recessed at 3:00 P. M. for ten minutes.

Resolution 4, concerning subsidy for St. Luke's of Seattle was seconded, carried.

Resolution 5, concerning typing of stencils and mimeographing of Proceedings and Agenda was carried.

Resolution 6, concerning unofficial representation at the Third Lutheran Free Conference was carried.

Pastor Mehlberg, who attended the last two Free Conferences gave a brief summary of the history and future of the Free Conferences. He pointed out the opportunities to witness and the dangers involved in such Free Conferences. The report was gratefully accepted with thanks. Carried.

It was moved that the essays of the Lutheran Free Conferences be filed with the president, chairman of the Committee on Lutheran Union, and the library of the seminary. Carried.

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Resolution 7, concerning an additional Board-member-at-large was presented. A substitute motion was presented, seconded, and adopted.

Resolutions 8, 9, 10, 11, and 12 were adopted as read.

It was moved to thank the Resolution's Committee for their diligent and painstaking work. Seconded. Carried.

#### An Additional Report of the Chairman of the Sunday School Committee

The chairman reported that for \$4.17 per issue an additional 500 copies of leaflets could be printed.

It was moved to print 500 additional copies of Series II of the Sunday School leaflets at an additional cost of \$4.17 per issue. Seconded. Carried.

#### The Budget Committee's Report

It was moved to accept the Budget as presented.

Pastor P. R. Bloodel was appointed by the president as chairman of the Tract Committee with Mr. Martin Luedtke as business manager.

Because little business other than cost of mailing all the stock of tracts to Pastor Schaefer was effected, the president was permitted to refrain from assigning an auditing committee to review the books of the business manager of the Tract Committee.

#### The Final Report of the Committee on Registration and Expenses

5 pastors, 8 lay delegates, 63 visitors were present. It was moved to excuse the pastor and lay delegates of Peace Ev. Lutheran, one lay delegate each of St. Paul's of Coos Bay and St. John's of Lebanon, Oregon. Seconded. Carried. The report was submitted by Rev. O. W. Schaefer, E. Bloodel, Henry Reil.

It was moved to accept the invitation of St. Luke's of Seattle to host the 17th Annual Convention, June 16, 17, and 18, 1967 in Seattle Washington. They "are prepared to provide lodging and meals for all pastoral and lay delegates. ... (and) will endeavor to provide accommodations for others, but because ... facilities are limited, all others should be prepared to provide their own lodging." The June 5, 1966 letter of St. Luke's was signed by Dale E. Ellis, chairman; Martin R. Luedtke, elder; Paul F. Luedtke, trustee; and Rev. P. R. Bloodel, pastor. Seconded. Carried.

It was moved that the Tract Chairman draw up the necessary guidelines with the view that the Tract Committee become a standing committee, that he present such guidelines at next year's Board of Director's meeting, and that the Board of Directors present suggestions to the next convention. Seconded. Carried.

It was moved that the chairman of the Sunday School committee draw up the necessary guidelines with the view that the Sunday School Committee become a standing committee, and that he present such guidelines at next year's Board of Director's meeting, and that the Board present suggestions to the next convention. Seconded. Carried.

It was moved to dispense with the reading of Sunday afternoon's minutes since they would be reviewed by the presidium anyway. Seconded. Carried.

It was moved to adjourn. Seconded. Carried.

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President Natterer adjourned the convention at 5:45 P. M. with prayer, the singing of Hymn 36, "Now Thank We All Our God."

Respectfully submitted, A. J. Cordes

RESOLUTIONS ADOPTED AT THE CONVENTION

RESOLUTION 1: The Conference Printing Work of Pastor Bloedel

WHEREAS, Pastor Bloedel has again diligently and faithfully served the Conference in providing the necessary printing services during the past year; therefore be it

RESOLVED, That the Concordia Lutheran Conference extend its appreciation for his labors in our behalf; and be it further

RESOLVED, That in the coming year the Conference request him to continue, if possible, under the Lord, to operate the print shop in its service to the Conference; and be it further

RESOLVED, That we ask the Lord graciously to bless his efforts during the coming year. CARRIED.

RESOLUTION 2: Articles for the Concordia Lutheran

WHEREAS, the Conference readers of The Concordia Lutheran have enjoyed the edifying contributions which were written by various pastors of our Conference; and

WHEREAS, contributions by others of our pastors have not regularly appeared in The Concordia Lutheran; therefore be it

RESOLVED, That the Convention express its heartfelt gratitude for the edifying articles that have appeared, and be it further

RESOLVED, That we encourage all our pastors and also laymen to share their talents with our readers through the pages of The Concordia Lutheran.

CARRIED.

RESOLUTION 3: The Work of the Editorial Committee

WHEREAS, By God's grace, The Concordia Lutheran has been faithfully published by the Editorial Committee on our Conference again this past fiscal year; therefore be it

RESOLVED, That the 1966 Convention express its heartfelt gratitude to the Editorial Committee for its consistently faithful labors, and that we pray the Lord of the Church to continue to grant His gracious blessing to this endeavor, to the furtherance of His Kingdom among us. CARRIED.

RESOLUTION 4: The Subsidy for St. Luke's of Seattle

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; therefore be it

RESOLVED, That St. Luke's subsidy needs 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 over-subscribed 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.

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RESOLUTION 5: The Stenciling and Mimeographing of Proceedings and Agenda  
 WHEREAS, Mr. Julius Schmitt prepared the stencils for the 1965 Convention Proceedings and the 1966 Agenda; and  
 WHEREAS, Pastor A. J. Cordes and members of his congregation mimeographed and assembled them; there be it  
 RESOLVED, That we heartily thank these brethren for this labor in our behalf.

RESOLUTION 6: The Unofficial Representation at The Third Lutheran Free Conference  
 WHEREAS, The recommendation of the Committee on Lutheran Union requests unofficial attendance at the Third Lutheran Free Conference to be held at Columbus, Ohio, on July 12 to 14; 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 Third Lutheran Free Conference, is "The Holy Christian Church and True Ecumenicity," 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 Third 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 7: An Additional Lay-Member-at-Large

WHEREAS, our Constitution provides for only two lay representatives on our Board of Directors;  
 WHEREAS, the location of the meetings of the board together with work obligations of elected lay board members does not always permit attendance of both; and  
 WHEREAS, lay participation in the work of our Conference is both valued and desired, therefore be it  
 RESOLVED, That the lay representation on our Board of Directors be increased by amending Article VIII, Section 5A, to read "... together with two lay-members-at-large"; and be it further  
 RESOLVED, That the two laymen elected to the board be chosen from different geographic regions of our Conference; and be it further  
 RESOLVED, That the recommended constitutional change be presented by our president to our congregations for ratification; and be it further  
 RESOLVED, That, if the change is approved by the necessary 2/3 of our congregations, our president be authorized to appoint a second lay-member-at-large to the board for the balance of this current conference year.

CARRIED

RESOLUTION 8: The Absence of Pastor and Lay Delegates

WHEREAS, the Convention assembled regretted not having the presence of the pastor and delegates of Peace Lutheran Church; and  
 WHEREAS, their brotherly assistance and counsel were sorely missed; be it therefore  
 RESOLVED, That we remember Peace Congregation in our prayers, that the Lord may graciously bless these brethren in their Christian efforts to solve their problems and make it possible for them again to be represented at our next Convention, if it be His will.

CARRIED

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RESOLUTION 9: The Conference Officers and Committee Members

WHEREAS, the officers and standing committees have served our Conference in the Lord for the past year, and  
WHEREAS, some of these officers and standing committees, under the Lord's guidance, have been reelected to serve in His kingdom another year; therefore be it  
RESOLVED, That we express our sincere gratitude for all that these brethren have accomplished in their Christian service to our Conference during the past year; and be it further  
RESOLVED, That we earnestly beseech the Lord to continue to shower His blessings in rich abundance upon all the duly elected officers and committee members during the coming year.

CARRIED.

RESOLUTION 10: The Conference Gavel

WHEREAS, James Luedtke, Seattle, Washington, son of Martin Luedtke, has kindly made and donated to our Conference the beautiful gavel which our president was privileged to use during this Convention; therefore be it  
RESOLVED, That we thank James for his labor of love.

CARRIED.

RESOLUTION 11: The Typists

WHEREAS, Mrs. A. J. Cordes and Mrs. E. L. Mehlberg have assisted the convention by typing minutes of the Pastoral Conference, Board Meeting, and Convention, for the Conference Secretary; and  
WHEREAS, this effort on their part will expedite the conveyance of the business transacted at the 1966 Convention to the member congregations; therefore be it  
RESOLVED, That we commend Mrs. Cordes and Mrs. Mehlberg for their labors, and extend our thanks to them.

CARRIED.

RESOLUTION 12: The Host Congregation

WHEREAS, St. Stephen's Congregation at Wilmot, South Dakota, has shown itself to be a most gracious host to the 1966 Convention of the Concordia Lutheran Conference; and  
WHEREAS, we were privileged to enjoy not only nourishment for our bodies but especially received in rich abundance the Bread of Life as nourishment for our souls; therefore be it  
RESOLVED, That the Concordia Lutheran Conference express its wholehearted gratitude to the pastor and members of this congregation for their most liberal hospitality and Christian fellowship, which contributed to the success of the Convention, our spiritual edification, and our physical comfort.

CARRIED.