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REGISTER OF ATTENDANCEPASTORAL

Bloedel, P. R.
 Mehlberg, E. L.
 Mensing, H. D.
 Natterer, M. L.
 Schaefer, O. W.

Absent and excused: A. J. Cordes

REGISTER OF LAY DELEGATESCongregation

Christ Lutheran Church
 Milwaukee, Wisconsin

Peace Lutheran Church
 Tinley Park, Illinois

St. Stephen's Lutheran Church
 Wilmot, South Dakota

St. Luke's Lutheran Church
 Seattle, Washington

St. John's Lutheran Church
 Lebanon, Oregon

St. Paul's Lutheran Church
 Coos Bay, Oregon

Delegates

Victor Bloedel
 Julius Schmitt

Delegates excused

Howard Wenck
 Delegate excused

Martin Luedtke
 Ronald Schlaht
 Paul Luedtke (alternate)
 Dale Ellis (alternate)

Jerry Fischer
 Ed Engel
 Alvin Greiner (alternate)

Ted D. Fischer
 Delegate excused

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

James 5: 7-11

Beloved Brethren!

"Act in haste and repent in leisure." How often people have experienced the bitter truth of these words! Remember the Israelites? When they arrived at the promised land of Canaan to take possession of it, they first sent out the spies and on the basis of the report of those 10 spies (the other two, Joshua and Caleb excluded) the people refused to enter the Promised Land in spite of God's promise. The Lord therefore punished them by consigning them to wander in the wilderness for 40 years. This they did not like. And so we observe them acting hastily, transgressing the commandment of the Lord, and entering the Land of Promise only to be smitten by the Amalekites and the Canaanites. (See Num.14) Recall the example of Jephthah the Gileadite in the Book of Judges? He made a very rash and hasty oath. He stated that if the Lord would deliver the Ammonites into his hands then when he would return home that which would come forth from the doors of his house would be offered unto the Lord for a burnt offering. When Jephthah returned his daughter came to meet him! (Judges 11) Is it any wonder that we find a number of warnings against being hasty? The wise man says, "Seest thou a man that is hasty in his words? there is more hope of a fool than of him." (Prov. 29:20) And again, "Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame." (Prov. 25:8). "An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed." (Prov. 20:21). Even many of the unbelievers recognize the importance of this. When the townclerk appeased the worshippers of the goddess, Diana, he reminded them, "Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly." (Acts 19:36). Because of our sinful flesh we Christians are often tempted to be hasty and rash instead of cultivating that wonderful virtue of patience. Let us then in this opening service of our Convention give heed to the exhortation -

BE PATIENT, BRETHREN, UNTO THE COMING OF THE LORD!

In the Scriptures God is referred to as the "God of patience" (Rom. 15:5). We can never cease to marvel at His patience! After man had fallen into sin in the Garden of Eden, God would have had every right, right then and there, to cast Adam and Eve into everlasting destruction. For, after all, He had clearly warned them against eating of the fruit of the tree of the knowledge of good and evil. Moreover, He had created them in perfect righteousness and holiness so that there was not even any inclination to sin to be found in them. The fact that they became guilty of disobedience by listening to the voice of the devil was ALL THEIR OWN FAULT! But note the marvelous patience of God! He gives them the promise of the Seed of the Woman, Christ Jesus, who would destroy the power of the devil and deliver men from his bondage and thus open wide the gates of heaven so that whoever believes in Christ as his Savior from sin, death, and hell, would enter into everlasting life. Thus His patience extends over all men. At the time of the great flood when God saw that the "wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" God revealed His great patience to the impenitent by granting them an additional 120 years of grace before He sent that Flood. (Gen. 6). Look at the patience which the Lord exercised with the Israelites and their shameful conduct, their terrible unthankfulness. (Neh. 9:16,17) And now His great patience with men by delaying, as it were, the Last Day because He wants all men to repent: "The Lord is not willing that any should perish, but that all should come to repentance." (2 Pet. 3:9).

The God of patience tells us through the pen of the Apostle James, "Be ³ patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." The Christians, all those who trust in Jesus for their salvation, are to be patient. We are not to complain and murmur because of the trials which descend upon us in this life, for we know that the coming of the Lord draweth nigh. Even as the believers in the time of Christ knew that the Savior, the promised Messiah, was nigh at hand as they beheld His fore-runner, John the Baptist, so also we Christians know, as we observe the fulfilment of the many signs of the last days told us in Holy Writ, that the Day of Judgment is "near, even at the doors." (Matt. 24:33). And the example of the farmer is certainly very appropriate. For if anyone should have patience, it surely would be that man whose living depends upon the soil! The farmer prepares his soil, plants the seed, and then patiently bides his time looking for a plentiful harvest. And he looks for the rain to insure the success of his crop. What patience!

Now can it be less with the Christian? We Christians, too, are to be patient. The Day of the Lord will come, and until that Day our attitude and conduct should be characterized by patience. Our flesh desires to know nothing of patience. Hence we hear the writer to the Hebrews admonish, "For ye have need of patience" (10:36). We are to be patient with ONE ANOTHER! The Apostle James writes, "Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door" (5:9). We are to be patient with our brother's frailties and weaknesses, as the Apostle Paul says, "with all lowliness and meekness, with long-suffering, forbearing one another in love" (Eph. 4:2). And with those who do us wrong, Jesus says, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man shall sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away" (Matt. 5: 38ff.) And so it is to be in the home also. Husbands and wives are to be patient with one another and also with their children. In the Christian congregation we are to be patient in admonishing our brother; the pastors and teachers in the church must be patient in their instruction and teaching. When the Apostle Paul exhorts Timothy to "preach the Word" he also adds, "reprove, rebuke, exhort WITH ALL LONGSUFFERING and doctrine" (2 Tim. 4:2).

Our sinful flesh militates against this Christian virtue of patience. When we see that things do not go the way we would like them to in the home, the church, and the state, then we are apt to become agitated and perturbed, so that in our excitement we forget this Christian virtue of patience, and there is then the danger that we say or do something rash. Hence the Lord warns us, "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God" (Eccl. 5:2). And again, "Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools" (Eccl. 7:9). And one more. "He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly" (Prov. 14:29). These are the things with which you and I and every Christian have to contend! As we are thus tempted, dear friends, to impatience, then let us turn our eyes upon ourselves and begin to count honestly our faults and frailties with which we naturally expect others to be patient; then let us also look to the great patience of our dear heavenly Father, who does not cast us off but whose mercies are new unto us every morning; then let us look unto Jesus our dear Savior and observe His great patience as He seeks the lost sheep, as He so patiently bears with His disciples and with US.

Our text refers to the patience of the Christian in the time of affliction, tribulation and sorrow. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold,

we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." Whatever the cross which we must bear in this life, impatience on our part only makes our suffering worse. It is as we sing in one of our hymns, "What can these anxious cares avail thee, these never-ceasing moans and sighs? What can it help if thou bewail thee o'er each dark moment as it flies? Our cross and trials do but press the heavier for our bitterness." (Hymn 518). When our impatience is revealed in murmuring and complaining, then we act like the Israelites, who showed their dissatisfaction with God's guidance time and again. Then we make it that much more unbearable not merely for ourselves but also for all those who come into contact with us, and we are not letting our light shine before men as we ought!

Look what fine examples we have of patience in the Scriptures! In Hebrews, chapter 11, the writer gives us a list of some of the fine examples of patience. Here the Apostle singles out the example of pious Job which is so familiar to all of us. The great anguish which he had to endure, the terrible personal suffering which was laid upon him, and yet he did not deny his faith in God but cast himself upon God's mercy. And we see how compassionate the Lord is with His own! The prophets and Job experienced it, - and we too! Patience is a fruit of the Spirit, and it is strengthened and tested through tribulation. (Cp. James 1:2-4) "Therefore my hope is in the Lord and not in mine own merit; It rests upon His faithful Word, To them of contrite spirit, That He is merciful and just; This is my comfort and my trust. His help I wait with patience." (Hymn 329) "Be patient therefore, brethren, unto the coming of the Lord!" Amen.

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SERMON PREACHED AT THE SUNDAY SERVICE
by the Rev. E. L. Mehlberg
Milwaukee, Wisconsin

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Text: Psalm 100

In Christ Jesus, dear Conference brethren, friends, fellow redeemed:

Under the gracious blessings of the Lord we have again this year been privileged to meet together in convention assembled to consult with one another in the interest of serving the Lord, for the purpose of advancing the saving cause of the Gospel of Christ at home and abroad.

St. Luke's Congregation had kindly invited us from far and near to partake of its Christian hospitality, to share with it the rare beauty of God's creation in this lovely area, and to provide the quarters we delegates need jointly to take care of the annual business of our Conference. St. Luke's Congregation has also invited us to unite with it in this special worship service where we are given opportunity to confess our God-given unity of faith and to nourish our sin-weary souls by means of the Word and Holy Sacrament.

We thank the pastor and members of St. Luke's Congregation for their brotherly kindness, and we ask the Lord graciously to reward their unselfish labors in our behalf. Yes, for all these loving kindnesses, which the Lord alone has made possible and has showered upon us all, we thank Him, the Giver of all good gifts.

For all His benefits in body and soul, we ask the Lord to give us the necessary grace to serve Him so much the more faithfully and energetically, that to an ever greater degree His name may be glorified by us and His kingdom extended among us! This we would do with gladness! And since the motto chosen for this Convention is: SERVE THE LORD WITH GLADNESS! let us now with the gracious guidance and help of the Holy Ghost meditate on this Word of God, the 100th Psalm, from which this exhortation is taken. The Lord by it would graciously impart to us the ability for the present and future wholeheartedly to respond to this His exhortation:

SERVE THE LORD WITH GLADNESS!

1. In what spirit this should be done;
2. On what basis this should be done.

I.

In what spirit this should be done.

In these last days of sore distress in which God has chosen to permit us to live, there is much which serves to dampen our spirits and discourage us as we go about our various callings in the service of the Lord. As the end of the world approaches, our Savior has forewarned us that His faithful servants are going to experience evil times. It is going to be a season of great falling away from the truth and the Christian faith. Many false prophets will arise and lead many people astray. And because there will be more and more wickedness, the love of most people will turn cold (Matt. 24:4-12). Children will rebel against their parents (Matt. 10:21), and nation will rise up against nation, causing great distress among all the inhabitants of the world. The people will not know which way to turn or what to do any more (Luke 21:25-28) during those distressing and perplexing days! We are more and more experiencing these evils in our present generation. To serve the Lord with gladness under such adverse circumstances may seem utterly impossible. Nevertheless, this exhortation of the Lord's Word stands and will continue to stand to the end of days (Matt. 24:35), urging us to serve the Lord with gladness.

Indeed, our service to the Lord is not to be done in the spirit of heaviness, doubt, and gloom! Listen to the Spirit's urging: "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing."

Accordingly, the Lord wants us and His people of all lands to serve Him with gladness, to come into His presence in the spirit of joy and singing. Even as we did here this morning when to the accompaniment of the organ we made a joyful noise to the Lord, singing with glad hearts: "All praise to God who reigns above!" 6

We should also serve him with gladness in the spirit of childlike trust, for the Holy Spirit says here: "Know ye that the Lord he is God: it is he that hath made us and not we ourselves; we are his people, and the sheep of his pasture."

We will serve the Lord with gladness in the spirit of child-like trust if we keep in mind that we are His children. In the first place, it was He who planned our coming into this world, giving us physical birth through our parents, so that we can rejoice in the wonderful and marvelous bodies and life He has given us as our Father and Creator.

But more than that, it was the Lord who also planned our spiritual birth, so that our precious souls were regenerated by Baptism and the hearing of His saving Word, whereby He gave us repentance unto faith in Christ Jesus, our Savior. This is cause for special gladness: to know that the Lord has made us into His elect people, who are among the privileged sheep of His pasture! The Apostle Peter by the Holy Spirit describes us in these words: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy," 1 Peter 2:9-10. In the spirit of childlike trust, therefore, we should serve the Lord with gladness.

We should also serve Him with gladness in the spirit of thanksgiving and praise, for the Holy Ghost exhorts: "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."

We will serve the Lord with gladness in the spirit of thanksgiving and praise if, as His children and the sheep of His pasture, we keep in mind that we are His redeemed people, who have experienced the redeeming power of His love and also the daily sanctifying influence of His saving grace in our hearts and lives. That should and will give us the spirit of thanksgiving and praise in all our relationships with the Lord: as we serve Him in the home, in school, at work and at play, and in the church. What a privilege to be able to serve Him in all these relationships as His redeemed and blessed children! Yes, it is His will that we serve Him with gladness in the spirit of thanksgiving and praise.

Now, let us note, in the second place:

II.

On what basis this should be done.

The Holy Spirit through the mouth of the psalmist gives us the basis for serving the Lord with gladness in these words. "For the Lord is good, his mercy is everlasting, and his truth endureth to all generations." The basis is the life-giving Gospel, from which alone flows the power to serve the Lord with gladness.

Indeed, "the Lord is good!" He is not a God whose desire is to plague us daily with all manner of evil to destroy us finally in body and soul! On the contrary, He is good to all His creation. He satisfies the desire of every living thing (Psalm 145:15-16), so that it can fulfill its high purpose of glorifying Him and serving His creation. Because the Lord is good, He does not even permit Himself to overlook the welfare of the rebellious unbelievers, as the Savior points out: "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," Matthew 5:45.

But the goodness of the Lord extends much farther than the mere physical. Because the Lord is good, He especially is concerned about the spiritual welfare of His believing children. He directs their lives for them in such a way that "all things work together for good to them," Rom. 8:28. So when we experience days of

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 trials, temptations, and sadness; when it becomes very difficult to serve the Lord with gladness, He cheers our drooping spirits by speaking such words of comfort to us as through His Apostle James: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trial of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing," James 1:2-4. And as the Apostle Paul declares: "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us," Rom. 5:3-5. Indeed, because He is good, we have a solid basis for serving the Lord with gladness!

Another basis is that "His mercy is everlasting." He has pity on us and all mankind. For when we and all men on account of Adam's transgression were hopelessly lying under the curse of sin and death, God did not abandon us to eternal condemnation as He might have done, and as we have deserved! Instead, as the hymn writer sings:

"But God beheld my wretched state
 Before the world's foundation.
 And, mindful of His mercies great,
 He planned my soul's salvation.
 A father's heart He turned to me,
 Sought my redemption fervently:
 He gave His dearest Treasure.

 He spoke to His beloved Son:
 'Tis time to have compassion.
 Then go, bright Jewel of My crown,
 And bring to man salvation;
 From sin and sorrow set him free,
 Slay bitter death for him that he
 May live with Thee forever." (Luth. Hymnal 387)

Yes, His mercy in Christ planned our salvation and His merciful love has found us and has delivered us from the curse and power of sin, devil, death, and hell, granting us forgiveness of sins and a new life in God. And because His mercy is everlasting, He will keep us in His grace from day to day through this life unto life eternal. And this mercy He not only offers you and me but all men everywhere, for "the Lord ... is not willing that any should perish, but that all should come to repentance," 2 Peter 3:9. Surely, this His everlasting mercy is for us another solid basis for serving the Lord with gladness!

Still another basis is presented in these words by the holy writer: "And his truth endureth to all generations."

The Lord has shown Himself to be a God who can be relied upon under all circumstances and at all times. He is truthful in all His many promises and remains ever faithful to perform them all. In speaking about His truthfulness, the Lord tells us by the pen of the prophet Isaiah: "Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate (that is, come short of its corresponding fulfillment): for my mouth it hath commanded, and his Spirit it hath gathered them," Isaiah 34:16.

It is the Lord's goodness, mercy, and truth which has given us His blessed saving Word, whereby alone we and all lost mankind of all generations may learn to know the truth which is able to convert our souls and set us free (John 8:31-32)! And in His faithfulness the Lord assures us that this His means of grace, His Word and Holy Sacraments, shall never be taken away from us nor from our children and children's children. It shall stand to all generations until the end of time as our sure and infallible guide to heaven. For says the Lord: "Heaven and earth shall pass away, but my Word shall not pass away," Matt. 24:35. Truly here we have a solid and all-sufficient foundation and basis that we may serve the Lord with gladness!

Therefore, beloved in Christ, by God's enabling grace, let us follow the
exhortation of our text and make it the motto also of our remaining lives;
"SERVE THE LORD WITH GLADNESS!" Let us do it in the spirit of joy and singing, in
the spirit of childlike trust, and in the spirit of thanksgiving and praise! And
let us seek and obtain the strength we need to serve the Lord with gladness by
constantly holding fast to the living fountain of God's grace, Christ Jesus our
Savior, through whom alone we receive His goodness, mercy and truth, by means of
God's Word and Holy Sacraments.

Then will each of us with gladness also be able to confess with the hymn writer
(Lutheran Hymnal 390):

"And then for work to do for Thee,
Which shall so sweet a service be
That angels well might envy me,
Christ crucified, I come!" Amen.

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

9

Seventeenth Annual Convention of the Concordia Lutheran Conference
June 23 - 25, 1967

Dear Brethren:

Again the Lord has brought us to another Convention of our Concordia Lutheran Conference. For the grace and mercy which He has revealed unto us in the past we laud and praise Him in the words of the Psalmist, "I will extol Thee, my God, O King; and I will bless Thy Name for ever and ever." (Ps. 145:1). We pray that His mercy may continue to be poured out upon us in the years which lie ahead. We appeal to His mercy in the future as in the past because we know that if He were to deal with us according to our works, then we would be forever lost. "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." (Is. 64:6). All of us must confess with David, "Enter not into judgment with Thy servant: for in Thy sight shall no man living be justified." (Ps. 143:2). With the publican in the Temple we must cry, "God be merciful to me a sinner." (Luke 18:13).

The mercy of God in Christ has been and continues to be shown unto us so that we can rejoice and take comfort in the fact that we are the heavenly Father's dear children by faith in Christ Jesus. "And if children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. 8:17). Even the trials and tribulations which we must endure do not subtract in the least from that mercy and love of God, for "we know that all things work together for good to them that love God." (Rom. 8:28). "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:18).

During the past year your president has carried on some correspondence with those outside of our fellowship pertaining to their doctrinal position. The chairman of the Committee on Lutheran Union, Rev. Mehlberg, was kept informed concerning these various contacts and rendered valuable assistance to your president with his advice and suggestions.

Last Fall a letter was received from Dr. Arthur C. Piepkorn, Concordia Seminary, St. Louis, Missouri, who requested certain information concerning our Conference to be used in the revised edition of Prof. Mayer's The Religious Bodies of America. Since Rev. H.D. Mensing was eminently qualified to supply the pertinent information, in the estimation of your president, he was requested to take care of this matter. A copy of his answer is in the presidential files. We greatly appreciate Rev. Mensing's help in this matter.

An item which should be discussed and decided upon is the matter of tax exemption for our Conference. The members of St. Luke's Congregation in Seattle have been experiencing a considerable amount of difficulty in having their contributions declared tax exempt. They requested your president to lend his aid in bringing about some kind of solution. Rev. Bloedel and your president held a meeting with one of the tax officials in Seattle and we were told that we must, as a Conference, make proper application for such tax exemption before we can be given tax exempt status. Our Conference treasurer, Mr. Alfred Bloedel, was apprised of the situation through correspondence. In his response he requested that we consider the following steps: "1) An onerous amount of time and effort is required. Among other specific details, page two of the application requires a 'complete statement of assets and liabilities as of the end of each annual accounting period,' a 'statement of receipts and expenditures for each annual accounting period,' a 'statement describing in detail the nature of each of your activities,' and a 'statement which describes the purposes ... for which your funds are expended.' In addition, a second form must be completed to make application for an employer identification number. Copying costs will be entailed, and expenditure for legal assistance may be necessary before we are finished. 2) Experience with the federal government in similar matters suggests that the eventual completion of the two required applications with all that these involve is only the beginning. A great many more

dealings may result as a direct outcome of initiating these actions. 3) If State of Wisconsin statutes governing dissolution are not acceptable, we will be required to incorporate a proper article regarding dissolution in our constitution and in our articles of incorporation. 4) Is it clearly established that contributions by members of St. Luke's to the Conference are being investigated? ...If it is instead a matter of contributions to the congregation, we know by experience here that this is best taken care of at the local level." In his response your president suggested that the treasurer consult with the proper tax officials in the State of Wisconsin and then that the matter be brought to the attention of this Convention.

We can certainly appreciate the tremendous amount of work which is involved on the part of the treasurer who already has performed a splendid service to our Conference throughout these past years. However, if it is clearly established that the State requires this, then we have no alternative but to comply on the basis of the Fourth Commandment.

As already indicated in the Prospectus issued one month prior to this Convention, the annual essay for this Convention will be replaced by a study and discussion of the "Theses on the Doctrine of the Church and Ministry" led by Rev. Bloedel. Historically, disagreement on these doctrines became apparent between some in the Wisconsin Synod and the Missouri Synod as far back as the early part of the 1900's, since Rev. E. Eckhardt sets forth the conceptions (Auffassung) of both sides in his Reallexikon of 1914. (See Synode, page c815ff.) Down through the years each position has found its advocates and defenders. We are well aware of the fact that eminent and reputable Lutheran scholars from both of the aforementioned Synods have written painstakingly and extensively on these doctrines. The Free Conference in Columbus, Ohio, last year occupied itself with these doctrines and will do so again in its meeting next month at the Fourth Lutheran Free Conference at Schiller Park, Illinois. For every true Lutheran Christian, the question must always be: What saith the Scriptures? In this humble attitude of mind and heart let us apply ourselves with all diligence to a prayerful study and discussion of these matters. And let us ask the Lord of the Church to grant us the enlightenment of His Holy Spirit, Who alone dispels all doubt and confusion. It is He, Who assures us by the pen of the Psalmist, "The entrance of Thy words giveth light; it giveth understanding unto the simple." (Ps. 119:130).

God's Word is our great heritage
And shall be ours forever;
To spread its light from age to age
Shall be our chief endeavor.
Through life it guides our way,
In death it is our stay.
Lord, grant, while worlds endure,
We keep its teachings pure
Throughout all generations.

(Hymn 283)

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

REPORT OF THE COMMITTEE
TO EXAMINE THE ANNUAL REPORT OF THE PRESIDENT

This committee has reviewed the Annual Report of the President at this convention and finds it to be factual, instructive, and edifying. We recommend that the Convention, by its adoption of this report, join us in thanking our President for ably carrying out the duties and functions of his office during the past year, under the gracious blessings of our Lord.

Respectfully submitted, Rev. H. David Hensing, Ted D. Fischer, Howard Wenck

THIS SCRIPTURAL POSITION WE STILL HOLD

(Theses on the Doctrine of the Church and Ministry
for special consideration at this time toward a
God-pleasing union among conservative Lutherans)

Preface: In Scripture, the word "church" (ekkleesia) is used in two different basic religious senses. On the one hand, it is used to designate the one congregation of believers, the invisible Church, the Communion of Saints. On the other hand, the word "church" is used also to designate local congregations.

1. In Scripture, the word "Church," in referring to the Communion of Saints, is used to denote all and only those people who, having been called by the efficacious means of grace, truly believe the Gospel, that is, God's gracious message that, by grace, for the sake of Christ's vicarious atonement, they have, through faith in that Gospel, the forgiveness of sins, everlasting life and salvation. (John 3:16; Acts 2:44-47; 5:14; 13:48; 16:31.) (Compare also: 2 Tim. 2:19; Gal. 3:26; 1 Pet. 2:9; Eph. 2:19-22; 1 Tim. 3:15; 1 Cor. 3:9; 2 Cor. 6:16; 1 Cor. 6:19; Eph. 1:22-23; John 11:52; Matt. 16:18; and note the various terms by which the Church in this sense is designated.)
2. Because the Church (Communion of Saints) consists of all and only true believers, it is invisible to the eyes of men but not so to the sight of God. (Luke 17:20-21; 2 Tim. 2:19; 1 Kings 19:8-18.) Note: The expression "visible side of the invisible Church" is simply an absurdity because the terms are contradictory. The Gospel and Sacraments are called the "marks" of the Church inasmuch as the Church is never found where these means are not in use; yet these means are not a "part of the Church," but only the means by which the Church is created, is preserved, and does the work committed to it. (Is. 55:10ff.; Rom. 10:17; Mk. 16:15-16.)
3. In Scripture, the word "church" is used also to denote local churches in their real or proper sense, as God sees them, and also in an improper sense, as men see them. According to Scripture, local churches, in the proper sense of the term (as God sees them), consist only of the true believers there who are regularly and consistently gathered together in one locality, for executing publicly, in its various functions, the Office of the Keys; and, when hypocrites manifest themselves as such in this congregation of believers, Christ distinctly commands that they should be put out of the congregation since they are not really members of the Church. (1 Cor. 1:2; 5:6-13; Matt. 18:15-17; Rev. 2:9,14-16,18-23; 3:9.) Note, therefore: Local churches (in the sight of God) and the invisible Church (the Holy Christian Church, the Communion of Saints) are not two different kinds of churches but are one, the local churches or congregations (in the proper sense) being a part of the whole. It is for this reason that Scripture designates them Churches--not because of the Christians in them, but because they are the Christians.
4. Scripture also uses the word "church" to designate local congregations as men see them (improper sense), that is, consisting of true believers and possibly hypocrites; even as it uses synonymous expressions such as "the kingdom of God," "the Kingdom of Heaven," etc., to designate the whole body of professing Christians (so-called visible church), among whom are believers and hypocrites. (Matt. 18:17; Acts 20:28; Matt. 13:47-50; 22:2,11,13-14; 25:1-2; Rev. 1-3.) In this sense of the term, Scripture designates local congregations as churches because of the Christians in them.

Essey - 2

5. According to Scripture, it is God's will and ordinance that Christians should establish and maintain local churches, because without them the following Christian obligations cannot be performed:
- a) The regular hearing and learning of God's Word as it is proclaimed by the divinely called ministers who are to feed the flock over which God has placed them. (Acts 20:28; Titus 1:5; Eph. 4:10-12; 1 Pet. 5:2-3; Acts 2:42-47; 14:23.)
 - b) The regular celebration of Holy Communion under the loving and careful watchfulness of the divinely called shepherd. (1 Cor. 11:23-29; 10:17; Acts 20:28.)
 - c) The continuous exercise of the duties of Christian fellowship and love. (1 Cor. 11:33; 1:10; Col. 3:15-16; 1 Cor. 9:7-14; Gal. 6:6-7; Heb. 10:23-25; Eph. 4:3-6; Acts 6:1-6.)
 - d) The careful, evangelical exercise of church discipline as commanded by the Lord in Matt. 18:15-17. (Compare: 1 Cor. 5:13; 2 Cor. 2:6-8,10.)

Note: Therefore the "church" in the local sense is, Scripturally, not any chance gathering of Christians, nor a gathering of varying groups of Christians at different places (e.g., synodical conventions and similar groups representing congregations), nor a mere gathering of Christians without the specific and consistent public function of the Keys, but it is the local Christian congregation, the only divinely ordained external fellowship.

Note also that the "two or three" in Matthew 18:20 do not comprise the whole congregation in Matthew 18:17. While only two or three believers might comprise a local Christian congregation if they are regularly and consistently gathered together for the public administration of the Keys, that is not the reference here in verse 20; for the Savior tells the two or three individuals to "tell it unto the church."

Note also that it is not usually practical for only two or three to "organize themselves" as a separate congregation and call their own pastor, since, among other considerations, they are usually not able to fulfill the normal duties of a congregation. (Compare: Luther's advice, Pastoral Theology, J. H. C. Fritz, p.41, CPH, 1945; p.36, 1932 Edition.)

6. The word "church" (except in the purely secular sense of a nonreligious assembly, Acts 19:32,41) is not used in Scripture to designate anything else than the invisible company of all believers (Communion of Saints) and the local congregations (in the proper and improper sense). Note, therefore: All other uses of the word "church" are of purely human origin and usage, such as the designation of a church-building, a religious denomination, a synod, a conference, a non-Christian cult, etc., by the word "church." A synod is, therefore, not a super-church (that is, supreme over the congregations) or a church at all in Scriptural usage, but rather a humanly devised organization of churches (local congregations), established not by God's ordinance but by the churches themselves acting in their Christian liberty for the purpose of joint or cooperative endeavors. (Compare the Constitution of the Concordia Lutheran Conference, Article III.) Note: Acts 15 does not speak of any organized or permanent church-body, as though it described the "first synod," "first conference," etc.

Essay - 3

7. According to Scripture, the Church consists always and only of people, that is, human beings. (Compare 1 Cor. 3:9; 6:19; 2 Cor. 6:16; and all passages on the Doctrine of the Church.) Since, therefore, the Church cannot exist apart from people, it is contrary to the very concept of the Church in Scripture to speak of the Church as a mere confession written down on paper. "The Evangelical Lutheran Church" is not the Lutheran Confessions comprising the Book of Concord of 1580. It is the people who truly adhere to these confessions.

8. The pastoral office of the local congregation is the only divinely ordained office in the Church. When the Holy Spirit has made the minister an overseer of all the flock, He has made him overseer also of the work of any of the officers whom the congregation may elect, of the various societies in the congregation, and of their officers, of the Sunday School, Day-school, Bible Class, and their teachers, as well as assistant pastors. All other offices in the Church, besides that of pastor, are auxiliary, or offices of help, to the Office of the Ministry. (Acts 20:28; Heb. 13:17; 1 Thess. 5:12-13; Acts 6:1-6.) Especially in view of this high responsibility, pastors are cautioned in Scripture not to lord it over God's heritage (1 Pet. 5:3; 4:10; Acts 6:1-6). There is no difference between pastors and laymen in rank, but in office (Matt. 23:8-10; 1 Tim. 3:1).

9. Antithesis: Since it is a clear teaching of Holy Scripture that the Holy Spirit operates in the hearts of men only and alone through the means of grace (the Word and Sacraments), we hold that, when it is said, "It is the Holy Spirit who through the gift of their common faith leads the believers to establish the adequate and wholesome forms which fit every circumstance, situation, and need"; such statement indicates a trend away from this clear doctrine of Holy Scripture toward the unscriptural position of "Enthusiasts" (namely, religious teachers who claim that their Christian spirit does not need the Word of God, who construct doctrine from their own thoughts, and then explain Scripture accordingly. - See Pieper, Christian Dogmatics, I, p. 147). The Holy Spirit works through the Word, not through the common faith of believers. Is. 8:20; Jer. 23:16; John 6:63; 8:31-32; 14:26; Rom. 10:17; 2 Cor. 10:5. (See the article "The Church and Ministry," Northwestern Lutheran, April 8, 1962, page 104.)

10. The Scriptural position we have here set forth was held also by our Lutheran fathers, to wit:

Luther, (1483 - 1546): Luther remarks with reference to Titus 1:5, "Every one who believes that the Spirit of Christ here speaks and decrees through Paul must surely realize that it is a divine institution and ordinance that in every city there should be many bishops or at least one." (St. Louis Edition, XIX, 1093.)

"The office of preaching the Gospel is the highest of all, for it is the true apostolic office which lays the foundation for all other offices, which should all be built on it, such as the offices of the teachers, the prophets, the administrators, those who have the gifts of tongues and healing, as St. Paul enumerates them, 1 Cor. 12:8f." (St. Louis Edition, X, 1592.)

Book of Concord, 1580: "Likewise Christ gives supreme and final jurisdiction to the Church, when He says: 'Tell it unto the Church.'" (Smalcaid Articles, Triglotta, page 511.)

"In our Confession and the Apology we have in general recounted what we have had to say concerning ecclesiastical power. For the Gospel assigns to those who preside over churches the command to teach the

Gospel, to remit sins, to administer the Sacraments, and besides jurisdiction, namely, the command to excommunicate those whose crimes are known, and again to absolve those who repent.

"And by the confession of all, even of the adversaries, it is clear that this power by divine right is common to all who preside over churches, whether they are called pastors, or elders, or bishops. And accordingly Jerome openly teaches in the apostolic letters that all who preside over churches are both bishops and elders, and cites from Titus 1, 5f.: 'For this cause left I thee in Crete, that thou shouldst ordain elders in every city.'" (Trigl., page 521.)

"For the ministry is the highest office in the church. ...in our churches all the sermons are occupied with such topics as these: of repentance; of the fear of God; of faith in Christ, of the righteousness of faith, of the consolation of consciences by faith...." (Trigl., page 327.)

Proceedings of the Synodical Conference, 1873: "I. The public ministry is not a human, but a divine arrangement (1 Cor. 12:28-30) and indeed, an ordering for the edification of the body of Christ or the Church for all time until the Last Day (Eph. 4:11-13); it is therefore God's will that every Christian make use of this public ministry (1 Cor. 16:15-16; 1 Thess. 5:12-13), as indeed the Third Commandment enjoins." (page 20.) To Thesis I: "The word 'ministry' (Predigtamt) is here taken in the narrower sense and thus as synonymous with 'pastoral office' (Pfaaramt)." (page 24.)

Dr. C. F. W. Walther, (1811 - 1877; first President of the Missouri Synod and of the Synodical Conference):

"The ministry of preaching is conferred by God through the congregation, as holder of all church power, or of the keys, and by its call, as prescribed by God." (Walther and the Church, page 74.)

"All the rights which an Evangelical Lutheran local congregation possesses are included in the keys of the kingdom of heaven, which the Lord has originally and immediately given to His entire Church, and in such manner that they belong to each congregation, the smallest as well as the largest, in like measure, Matt. 18:17-20 ('Tell it unto the church.... Whatsoever ye shall loose on earth shall be loosed in heaven'); Matt. 16:19; John 20:22,23." "Nor does the local church derive its authority and rights from the Church at large. It is not dependent on any super-church, any larger church-body, any other congregation. The congregation of God of every place and every time is a sovereign body." (Walther and the Church, page 90.)

Dr. A. L. Graebner, (1849 - 1904; Professor, Wisconsin Synod and Missouri Synod): "The ministerial office is conferred upon its incumbents by God, by the Holy Spirit, by Christ, the Head and Archbishop of His Church, through the congregations, which, by the call extended through them, delegate or transfer upon the men thus called the public exercise of those functions of the priesthood of all believers which, by virtue of such call, the ministers of Christ and of the Church perform in the name of the congregation and of Christ, who mediately called them through the congregation." (Doctrinal Theology, Dr. A. L. Graebner, page 213.)

Dr. Adolf Hoenecke, (1835 - 1908; Professor, Wisconsin Synod):

"The congregation as church has from God originally and in itself the right and the duty to call. Therefore the mediate calling through the congregation is in the fullest sense a divine calling. The final basis of this is that God has given the church the power of the keys and the mandate to call. In the prime sense both of these lie, self-evidently, only with the Church in the strict sense, for only believers are the royal priesthood and possess all gifts, while unbelievers have nothing, neither gifts nor rights. However, as a specific visible congregation, which includes the ungodly who are not yet revealed and excluded, is yet and is rightly named a church, so the exercise of the power, which is given only to the believers, belongs to it. This Matthew 18,17 teaches. Here the power of the keys is given to the specific visible congregation, for when 'Tell it to the church' is enjoined, I am not directed to the invisible Church." (Ev.-Luth. Dogmatik, Vol. IV, page 186.)

Dr. Ulrik Vilhelm Koren, (1826 - 1910; President, Norwegian Synod):

"And thus it is still wherever there are souls that have received 'the same precious faith' 'which was once delivered unto the saints.' They must and they will join together and precisely about the word and sacraments. How do they do this? By establishing the office of the word in their midst and calling a minister of the word.

"But could they not dispense with that? If the Christians are a people of 'kings and priests' and have the spiritual priesthood, why should it then be necessary to establish the preaching office and call pastors? Is it not, at least, a matter of liberty which they can arrange for themselves as they please? No, it is not a human ordinance. God wants it to be so." (Passages cited: 1 Cor. 12:27ff.; Acts 20:28; Eph. 4:11ff.; Matt. 9:38.) (Taken from: "Faith of Our Fathers," Evangelical Lutheran Synod Centennial Volume.)

Dr. F. Pieper, (1852 - 1931; Professor, Missouri Synod):

"We maintain that the formation of Christian congregations, and membership in them, is not a human but a divine mandate. On the other hand, the union of congregations into larger church bodies, such as conferences, synods, etc., has not been ordained by God. The command 'Tell it unto the church,' according to the context pertains to the local church, or congregation, and it must be restricted to the local church." (Dogmatics Vol. III, page 421.)

Brief Statement, 1932: "By the public ministry we mean the office by which the Word of God is preached and the sacraments are administered by order and in the name of a Christian congregation. Concerning this office we teach that it is a divine ordinance; that is, the Christians of a certain locality must apply the means of grace not only privately and within the circle of their families nor merely in their common intercourse with fellow-Christians, John 5,39; Eph. 6,4; Col. 3,16, but they are also required, by the divine order, to make provision that the Word of God be publicly preached in their midst, and the Sacraments administered according to the institution of Christ, by persons qualified for such work, whose qualifications and official functions are exactly defined in Scripture, Titus 1,5; Acts 14,23; 20,28; 2 Tim. 2,2." (Paragraph 31; see also par. 27, Local Churches.)

CONCORDIA LUTHERAN CONFERENCE
(Ratified by the member congregations)

- 1968 -

REPORT OF THE SUNDAY-SCHOOL MATERIALS COMMITTEE

16

At the time of the 1966 Convention, the first three quarters of the newly-printed Sunday-School leaflets, Series I, had been distributed. During the year just passed, by the Lord's rich grace, Series I was completed, as well as the first three quarters of Series II. The Bible stories contained in these leaflets were again, prior to printing, carefully examined and revised. Accompanying mimeographed home-work sheets and upper-grade Memory Treasury sheets were also again distributed to the congregations as requested.

In order to cover the costs involved in this project this past year, the congregations contributed \$370.00, and \$200.00 was transferred from the Conference General Fund as authorized. The total moneys paid out (\$1138.42) covered all bills with the exception of an amount still owing the Print Shop of \$56.22.

Printing costs for the final quarter of Series II now under preparation (12 leaflets @ \$21.50) will total \$258.00. If sufficient Series I leaflets remain on hand from the initial printing, there should be no additional printing costs during the present fiscal year other than the amount noted earlier still owing for printing. Expenses may then be projected for the year as follows:

Printing--Series II, Qtr. 4	\$ 325.00
Mimeo and mailing costs	<u>85.00</u>
Total	\$ 410.00
Projected contributions	\$ 370.00

Since no moneys remain in the Sunday-School Fund, and since the projected costs exceed expected contributions, it is recommended that the present amount owing the Print Shop (\$56.22) be paid this month out of the General Fund.

May the Lord graciously continue to bless these efforts to spread His Word.

FOR THE COMMITTEE,
Elfred Bloedel, Chm.

MEMBERS:

The Rev. P. R. Bloedel
David T. Mensing
Victor K. Bloedel

5-31-67

REPORT OF THE CONSTITUTION COMMITTEE
To the 1967 Convention

Dear Brethren:

Your committee has examined the revised constitution of St. Luke's Lutheran Church. It has found the constitution to be in good Christian order and nothing in it is contrary to God's word.

Respectfully submitted,
Rev. E. L. Mehlberg, Chairman
Mr. Alvin Greiner

REPORT OF THE EDITORIAL COMMITTEE

17

Dear Brethren:

Under the gracious blessings of the Lord your Committee has been enabled to continue publication of The Concordia Lutheran during the past year. Because of the great distance involved, the members of the Committee did not get together personally but kept in touch with one another by means of correspondence and the telephone. Especially did your Editor and the Assistant Editor consult with each other in this manner in the interest of our Conference periodical.

The inexperience of your Editor was greatly aided by the most willing and capable advice and help of Pastor Mehlberg, the Assistant Editor. Adding to the joy of Editorial work was the excellent cooperation of those brethren who supplied edifying articles for our readers; the very commendable work of our Printer, Pastor Bloedel, whose task was by no means an easy one; the fine work of our Business Manager, Mr. Martin Luedtke; the loyal assistance of those members of St. Luke's Congregation who aided in mailing out our periodical; and last, but by no means least, the prayers and contributions of individual members of our Conference without whose support our efforts would be in vain. All this we gratefully acknowledge and praise our heavenly Father for His rich blessings during the past year.

We realize all too well that there is considerable room for improvement in our periodical, and to that end we request that the brethren here offer whatever constructive criticisms and helpful suggestions they may have, so that the newly-elected Editorial Committee may make use of them. To better the quality of The Concordia Lutheran there should be a greater variety of Christian articles, perhaps the occasional inclusion of pictures, as well as better and increased participation by our pastors and laymen in contributing edifying material. We hope that our humble efforts in endeavoring to maintain an interesting and inspirational level for our periodical have been realized at least in part.

We note that the Memorial from Peace Congregation will also give us further opportunity to discuss and possibly resolve upon an important phase of the work of publishing The Concordia Lutheran.

May the Lord of the Church continue to bless this publishing endeavor of our Conference and by means of our convention deliberations direct it in the way He would have it proceed in the future! May this significant project ever serve to glorify His name and benefit immortal souls!

Respectfully submitted,

Rev. O.W. Schaefer, Editor
Rev. E.L. Mehlberg, Assistant Editor
Mr. Martin Luedtke, Business Manager

THE CONCORDIA LUTHERAN

Report of the Business Manager for Fiscal Year from June 1, 1966 to May 31, 1967

Cash on Hand June 1, 1966		\$ 231.97
Receipts from Subscriptions	\$ 136.00	
Total Cash on Hand for Fiscal Year		367.97
Cash Payments for Fiscal Year	\$ 115.68	
Cash on Hand May 31, 1967		<u>\$ 252.29</u>

The following subscriptions were received:

New subscribers	(12)	\$ 24.00
1 year renewals	(39)	78.00
2 year renewals	(6)	24.00
1 year gift renewals	(5)	<u>10.00</u>
TOTALS	62	\$136.00

As of the end of the fiscal year there were sixty-four (64) active subscribers. During the year expired subscriptions exceeded renewals by thirty-one (31). Three of these have been renewed since June 1, 1967.

Respectfully submitted,
Martin R. Luedtke, Business Manager

AUDITING REPORT
OF

The Concordia Lutheran and The Tract Committee

We have examined the books of the Business Manager of the Concordia Lutheran and of the Treasurer of the Tract Committee and have found them to be in good order.

Respectfully submitted,

Rev. O.W. Schaefer, Chairman
Ted. D. Fischer
Howard Wenck

REPORT OF THE SEMINARY INSTRUCTOR
To the 1967 Convention

Dear Brethren:

Under the wise dispensations of God, our Seminary during the past year was again without students.

The instructor therefore used his time in the interest of serving his parish full time.

To date there have been no inquiries received regarding any possible enrollment for the coming school year.

We earnestly pray the Lord graciously to use us and guide us members of the Conference that His church and ministry may be upheld and preserved by us during all our days and for the future generations to come, in full accord with His Word and Will!

Respectfully submitted,

Rev. E.L. Mehlberg, Instructor

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REPORT OF THE COMMITTEE ON PUBLISHING HOUSE

19

To the 1967 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.

Our Committee recently lost one of its members when Mr. Elfred Bloedel severed his membership with Christ Congregation, having declared himself to be in disagreement with the doctrinal position of the Concordia Lutheran Conference.

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: The 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 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,

Rev. E.L. Mehlberg, Chairman

Rev. P.R. Bloedel

REPORT OF THE TRACT COMMITTEE

Dear Brethren,

No new tracts had been processed and made available during the past year--the available time in the print shop being taken up chiefly with the printing of The Concordia Lutheran and the Sunday School, series II, Primary Leaflets.

It is hoped that, under God's gracious guidance, we may have offset plates made of the tracts which we have produced in the past so that repeat orders may be conveniently and readily filled.

Suggestions for future tracts are always welcomed for consideration by the committee. New tracts will be processed and made available as soon as the necessary funds make this possible.

A Report of the Business Manager of the Tract Committee is herewith appended.

Respectfully submitted,

Rev. P.R. Bloedel, Chairman

Martin R. Luedtke, Business Manager

CONCORDIA LUTHERAN CONFERENCE PUBLICATIONS

Report of the Committee Treasurer for the Fiscal Year
June 1, 1966 to May 31, 1967

Cash on Hand June 1, 1966 (Received from Mr. Howard Wenck)	\$ 111.34
Receipts for the fiscal year	<u>11.71</u>
Total Cash on Hand for fiscal year	\$ 123.05
Less Cash Payments for fiscal year	<u>3.31</u>
Cash on Hand May 31, 1967	\$ 119.74

Respectfully submitted,

Martin R. Luedtke, Treasurer of Committee

REPORT OF THE COMMITTEE ON THEOLOGICAL EDUCATION

20

Dear Brethren:

During the past year your Committee held no formal meetings. The great distance separating those in its membership made this impossible, and the fact that there were no students enrolled in our Seminary during the past twelve months made such meetings unnecessary. Our instructor therefore gave himself to full-time congregational work, while maintaining the Seminary library and equipment. As always, a personal report of the instructor will be presented to the delegates.

We regret to report that there have been NO enrollment requests to date. This is a deplorable situation, one that requires deep soul-searching on the part of every member in our fellowship. Each father and mother in our Conference with eligible sons should seriously discuss this matter with them and encourage them to dedicate their lives to the work of the Lord among us and among our children after us. All the members of our congregations should be vitally concerned about our providing for a future ministry and stand behind those who might be urged to prepare for this work with their fervent prayers and with practical means.

The years roll by, our pastors grow older, and time begins to take its toll as health and stamina are affected. The Lord can take one or more of His servants home at any time. What then about our ministry? Shall we with an air of indifference say, "Let's face those problems when they arise"? Or shall we earnestly resolve to do everything possible to encourage young men to study for the Lutheran ministry in our midst? What better way for us and for them to "serve the Lord with gladness"! Psalm 100:2.

In these critical times of doctrinal confusion and moral and spiritual upheaval may the Lord of the Church continue to hold His protecting arms over our Seminary and its instructor! If it be His will, may He move the hearts of young men in our fellowship to offer themselves for training as His ambassadors, who will in the future bring the "One Thing Needful" to immortal souls! To that end we pray:

Preserve this ministry
While harvest-days are keeping;
And since the fields are white
And hands are few for reaping,
Send workers forth, O Lord,
The sheaves to gather in
That not a soul be lost
Which Thou art come to win!

Respectfully submitted,

Rev. O.W. Schaefer, Chairman
Rev. H.D. Mensing
Mr. J. A. Schmitt
Mr. T. E. Fischer

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REPORT OF THE COMMITTEE ON LUTHERAN UNION
To the 1967 Convention

21

Dear Brethren:

The members of the Union Committee kept in contact with each other by correspondence where this was necessary.

In accord with the Conference resolution last year, arrangements were made for the unofficial representation of one pastor and one layman for attendance at the Third Lutheran Free Conference held at Columbus, Ohio, July 12-14. The committee chairman and Mr. Victor Bloedel, a member of the committee, attended. The official report on the work of that conference was presented by your chairman in the September 1966 issue of the Concordia Lutheran. There will be a separate resolution presented to the Convention at the end of this report regarding our possible, unofficial representation at the Fourth Lutheran Free Conference, which is scheduled to take place in the Chicago area, July 18-20.

As was indicated in his report on the Lutheran Free Conference at Columbus, your chairman secured copies of the book of essays presented there and sent a copy to each pastor of our Conference. In harmony with the resolution of last year's Convention, he also purchased copies of the books of essays presented at the two previous free conferences, providing a complete up-to-date set for the Seminary Library, for the official files of the President and the Committee on Lutheran Union.

Your chairman contacted the Rev. W. Werling of Shawano, Wisconsin, by letter, after noting in the Lutheran News that he and his congregation had severed with the Missouri Synod. Pastor Werling did not respond favorably to our inquiries but joined the Evangelical Lutheran Synod. His congregation, however, has remained independent.

Your chairman also took up where the previous chairman left off in corresponding with the Minnesota independent pastors, Otten, Alsbury, and Boyer. On August 25th your chairman addressed a letter to Rev. Paul M. Otten, requesting a possible meeting with the three Minnesota independent pastors. In his friendly reply he indicated interest but stated that a proposed trip to the West Coast made such a meeting impossible for some months to come. In response, your chairman suggested that he might include in his itinerary out West, if possible, a visit with Pres. Natterer and Pastor Cordes, members of the committee. The meeting did materialize, under the Lord's blessings. Our three West Coast pastors, plus four laymen from St. John's Congregation, had a meeting with pastors Alsbury and Otten at Lebanon. In a letter to your chairman, November 21, Pres. Natterer reported that they especially centered their discussion on the topic "A LIFE OF HOLINESS REQUIRED," based on a part of a sermon by Walther, in tract form, taken from the translation as it appeared in the January issue of the CL, 1964, Walking in the Old Paths. President Natterer reported that at that meeting the Minnesota pastors were requested in the future to "set down their position in writing and then submit the same to us so that we could study it. They agreed and we parted in a very friendly and cordial manner." Your chairman has received no further information on what happened since then in this matter.

On October 13th, the former chairman of the Committee on Lutheran Union informed your chairman that Pastor MacKenzie of the Lutheran Churches of the Reformation had finally answered our official overture of April 1965, for a meeting with representatives of their church body. Under date of October 5th, Pastor MacKenzie reported the following: "Our council at its last meeting (Sept. 24 and 25) in Battle Creek, Mich. instructed us to inform you that currently we cannot meet with you because we are engaged with the Wisconsin Synod and cannot arrange any other meetings until we have reached some definite conclusions here with them. Our men travel from different parts of the country and do find it quite time consuming. When our schedule clears, I shall get in touch with you about the possibility of holding meetings with your group, relative to doctrinal agreement." We have heard nothing from them since that date.

At President Natterer's suggestion, your chairman wrote to the Rev. John Strand, a former member of The American Lutheran Church, who had severed for doctrinal reasons and had joined a newly-formed conference, designated as the ALFC. Pastor Strand did not respond to your chairman's inquiry efforts.

UNION REPORT

22

Your chairman was sent some materials by Pres. Natterer, which he had on hand as the result of some official correspondence with Pres. Naumann of the WELS. At our President's suggestion, your chairman mimeographed these materials and sent copies to each of our pastors. The subject matter deals with the doctrines of the Church and Ministry and related questions, stemming from the WELS's official Theses on the Church and Ministry, as they appear in the 1962 issue of the Northwestern Lutheran. In this same communication to the pastors, your chairman also sent each a copy of the WELS's most recent official confession, THIS WE BELIEVE. Your chairman also sent each pastor a detailed mimeographed outline of an orthodox treatment of the doctrine of the Church and Ministry, THE CHURCH, CONGREGATION, AND THE MINISTERIAL OFFICE by Dr. P.E. Kretzman, written during his professorship at Concordia Seminary, St. Louis. Included with this material, your chairman also, for their information, sent our pastors a mimeographed translation of Prof. Koehler's statement on the differences in the doctrine of the church and ministry between the Wauwatosa faculty (1917) and Dr. Walther.

Most recently your chairman received a letter of inquiry concerning our Conference from a Mr. Vernon S. Martin of Wetumpka, Alabama, who at the same time also subscribed to the Concordia Lutheran. He did not respond to your chairman's further efforts to correspond with him.

We now present the recommendation referred to in the early portion 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 Fourth Lutheran Free Conference to be held in Chicago, Illinois, July 18-20, 1967, 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.

Our Committee concludes its report with the well-expressed thoughts of your previous chairman, which bears repetition: "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 Peter 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. E.L. Mehlberg, chairman

Rev. A.J. Cordes

Mr. Victor Bloedel

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REPORT OF THE COMMITTEE ON MISSIONS
To the 1967 Convention

Dear Brethren:

Your Committee did not find it necessary to meet formally during this past year to transact its business.

Lack of funds has continued to make it impossible for the Conference to make use of our one available candidate for the holy ministry (c.r.m.), Mr. Julius Schmitt. We therefore continue to beseech the Lord of the Church to direct the affairs of our Conference that His will may be done in this matter. Mr. Schmitt is presently a member of Christ Lutheran Church.

St. Luke's Congregation, Seattle, Washington, again this year requests our Committee to "advise the Concordia Lutheran Conference . . . that the congregation will require two hundred and eighty five dollars (\$285.00) per month in addition to what the congregation is paying at the present time." In other words, the subsidy needs of St. Luke's remain the same as that which was reported at the last annual convention. The amount pledged by means of the referendum last year, \$157.00, fell short of St. Luke's needs by \$128.00 per month. This made it necessary for the Pastor to continue his secular work during the past year. We herewith present St. Luke's above reported needs for your brotherly consideration and action, with the prayer that the Lord may graciously direct and bless.

We have taken note of the fact that Peace Congregation's memorial, point 4, proposes "that the conference set a maximum or ceiling of the figure currently budgeted for subsidy of member congregations." We ask the Lord graciously to guide our Conference to take the action in this matter which will best serve His Church among us.

Our Committee recently lost one of its members when Mr. Kenneth Ahlman severed his membership with Christ Congregation, having declared himself to be in disagreement with doctrinal position of the Concordia Lutheran Conference.

As we face the future, we ask the Lord of the Church graciously to keep us in the possession of the full truth of His Word in doctrine and practice, and to enable us to make faithful use of the gifts He has given us, that we may be able to discharge the full responsibilities of the stewardship in which He has placed us as members of the individual congregations of the Conference. We continue to pray that He would come to our aid, so that we may be able to meet all the needs of our Conference in bringing the Gospel to all men, Matthew 28:18-20. To that end we ask Him to give us the necessary resources, financial and otherwise, and the willingness also to share them together in the work of His Church, according to His good and gracious will.

In conclusion, we pray that the name of our Heavenly Father may continue to be hallowed among us, His Kingdom come, and His will be done on earth as it is in heaven, to His glory and the extension of His Church everywhere! Amen.

Respectfully submitted,

Rev. L.L. Mehlberg, Chairman

Henry Bochman

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

ANNUAL FINANCIAL SUMMARY

June 1, 1966 through May 31, 1967

	GENERAL FUND	SEMINARY FUND	SUNDAY- SCHOOL	EQUALI- ZATION	TOTAL
Cash on hand, June 1, 1966	\$ 452.11	\$ 216.56	\$ 527.96	\$ 0.00	\$ 1196.63
RECEIPTS FOR THE YEAR:					
Christ, Milwaukee	1044.00		85.00	27.50	1156.50
Peace, Tinley Park	132.15	85.60	60.00	13.00	290.75
St. John's, Lebanon	370.00	85.00	55.00		510.00
St. Luke's, Seattle			20.00	10.00	30.00
St. Paul's, Coos Bay	205.40	144.60	72.00	42.08	464.08
St. Stephen's, Wilmot	1318.87	319.50	78.00	44.75	1761.12
Convention offering	57.88				57.88
Sunday School materials			40.50		40.50
Total receipts	3128.30	634.70	410.50	137.33	4310.83
authorized transfer of funds	-200.00		+200.00		
Total cash available	\$3380.41	\$ 851.26	\$1138.46	\$ 137.33	\$ 5507.46
EXPENDITURES FOR THE YEAR:					
Subsidy: St. Luke's	1936.00				
Professor's salary		650.00			
Equalization disbursement				137.33	
Concordia Lutheran printing	776.29				
Telephone	193.28				
Seminary library		7.75			
Sunday School materials			1138.42		
Periodical subscriptions	25.50				
Proceedings	55.74				
Free Conference	94.22				
Sec'y and treasurer expenses	48.23				
Travel	10.00				
Miscellaneous	5.33				
Total expenditures	3144.59	657.75	1138.42	137.33	5078.09
CASH BALANCE, May 31, 1967	\$ 235.82	\$ 193.51	\$ 0.04	\$ 0.00	\$ 429.37

Elfred Bloedel, Treasurer

REPORT OF THE AUDITING COMMITTEE

Having examined the books of our Conference Treasurer, Mr. Elfred Bloedel, the Auditing Committee is pleased to report that we have found them in good order. The balance in the various funds are such as are reported in the Treasurer's Report and are verified by a reconciliation of the bank statement and reported balances.

Respectfully submitted,

Rev. O.w. Schaefer, chairman
Howard Wenck
Ted D. Fischer

MEMORIAL OF PEACE EV. LUTHERAN CHURCH TO THE CONCORDIA LUTHERAN CONFERENCE
IN CONVENTION ASSEMBLED AT SEATTLE, WASHINGTON, 1967

WHEREAS our congregation, in keeping with its memorial to the 1965 convention, has substantially curtailed its conference contributions in deference to pressing local needs, this having been declared also by that convention to be a God-pleasing action, and

WHEREAS as a result of this curtailment, our congregation has been enabled, under God, to increase its pastor's salary somewhat this present fiscal year, keeping in mind its duty toward the local ministry according to I Cor. 9:14 and related passages of Scripture, and

WHEREAS this curtailment of conference contributions on our part has affected the financial outlook of the conference this year and will also at least in the year to come, this fact being evident from conference financial statements, and

WHEREAS our congregation has earnestly pleaded with the conference in past memorials to be more practical in its stewardship by reducing unnecessary expenditures and to operate with the means that they have and not with the means which they have not, II Cor. 8:12, even though the willingness of our brethren is always apparent in their deliberations, and

WHEREAS several of our proposals to the conference for reducing expenditures have in the past not been adopted; therefore

BE IT RESOLVED that our congregation lay before the convention the following recommendations for their earnest and prayerful consideration and that we strongly urge their adoption:

1. That the Concordia Lutheran be published on a quarterly rather than on a monthly basis for the purpose of reducing printing and mailing costs; of giving our pastoral contributors, several of whom are still necessarily burdened down with some secular work, more time to prepare articles and features and thus to share more equally in this effort; and to improve the quality as well as the size of each issue.
2. That the conference hold biennial rather than annual conventions in order to reduce the travel costs of member congregations, which costs are sizeable in relation to essential local needs.
3. That the conference set a maximum or ceiling of the figure currently budgeted for subsidy of member congregations, since, as we have pointed out many times in the past that other sister congregations who are unable fully to support their own pastors are in this endeavor asked to contribute to the salary of shepherds other than their own. God's Word is clear as to where the first duty of a christian congregation lies in this regard, and it would be an unorthodox practice of our conference to continue soliciting large amounts of subsidy funds under the conditions that prevail among our membership.

It is our sincere intention and our constant hope and prayer that it may not be long before the Lord of the Church by His grace makes it possible for us to meet our local obligations adequately and then to commence again increasing our financial contributions for the support of the work of our conference.

Adopted, April 30, 1967

Signed: Lloyd D. Martin, Elder

Respectfully and fraternally,
PEACE EV. LUTHERAN CHURCH, Tinley Park

H. Daniel Mensing, Secretary

Board Recommendation #1:

The Board recommends that the Tract Committee and the Committee for Sunday School materials, which also contribute educational materials to the Conference, be under the supervision of the Editorial Committee as sub-committees and that from henceforth we continue according to our original procedure to have these special committees appointed annually by the President according to need and to fill vacancies. (NOTE: It is understood by this resolution that the Guidelines of the Tract Committee on this point are changed.)

Board Recommendation #2:

The CLC in the past has been blessed with the capable services and excellent quality of work in the materials which our printer has been providing for our Conference congregations, such as the CL, Sunday School materials, tracts, and official stationery. Realizing that this service in the past has not been adequately remunerated, which is however required by Scripture, Jeremiah 22:13; Hebrews 6:10, the Board therefore recommends:

1. That the Conference proceed in a more realistic approach by providing our printer with adequate remuneration for his services to our congregations, which in turn would greatly reduce and hopefully altogether remove the need for secular work.
2. Our Conference in past years has granted a mission subsidy to St. Luke's congregation to its pastor for this same godly purpose, namely, in the attempt to relieve him of secular duties so that his time and talents could more effectively be used in the work of God's kingdom to which he has been called, but our congregations have been confronted in this project by a conflict between the adequate support of the ministry in their own midst and in the support of a shepherd other than their own, when it is unquestionably God's will that their first obligation is toward their own pastor and their own congregational needs, I Corinthians 9:14; Galatians 6:6-7. Therefore, we recommend that the former procedure be replaced by this proposed plan of a subsidy for the sacred printing furnished by the pastor of St. Luke's congregation.
3. Since also a memorial has been presented to our convention pertinent to the matter of a subsidy and this Scriptural obligation and conflict, your Board is of the opinion that the Christian concern expressed in this memorial could greatly and perhaps entirely be resolved and satisfied by such substitution, and we would by such substitution and an entirely different approach to the matter be clearly following the afore-mentioned passages of Holy Scripture in our attempts to give brotherly assistance to St. Luke's congregation and its pastor, Romans 12:13. Therefore, your Board recommends that for the current Conference year, instead of the usual mission subsidy, the Conference by referendum to the congregations arrange for a subsidy, over and above the printer's outlay for materials, for the sacred printing done in behalf of the congregations of our Conference to be supplied to the pastor of St. Luke's congregation, officially requesting him to take care of this important printing work for us with the consent of the congregation to which he is called as pastor. And since it is self-evident that all members of our congregations should be faithful readers of our Conference periodical for their own growth in grace and for their information about the mutual work of the Lord in which they are engaged through their membership in the Conference, we therefore also recommend that if this resolution is adopted, in order that the blessings of this sacred printing come into every home, a copy of each issue of the C.L. during the coming year be made available without charge for every family in the Conference. In the meantime the current subsidy for St. Luke's Congregation shall continue until the President reports to our congregations on the result of the referendum.

BOARD RECOMMENDATIONS

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The Board recommends that the Tract Committee and the Committee for Sunday School materials, which also contribute educational materials to the Conference, be under the supervision of the Editorial Committee as sub-committees and that from henceforth we continue according to our original procedure to have these special committees appointed annually by the President according to need and to fill vacancies. (NOTE: It is understood by this resolution that the Guidelines of the Tract Committee on this point are changed.)

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MINUTES OF THE SEVENTEENTH ANNUAL CONVENTION
 Concordia Lutheran Conference
 Held at St. Luke's Lutheran Church
 Seattle, Washington, June 23-25, 1967

The Seventeenth Annual Convention began on Friday, June 23, 1967, at 9:30 a.m. with a divine service in which President Natterer preached on James 5:7-11. Pastor Paul Bloedel, 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 11:25 a. m. He presented first the agenda. The motion was carried to have a preliminary report of the recommendations of the Board following the recess on Saturday morning. The motion was then carried to adopt the agenda.

The Credentials Committee and the Registration and Excuse Committee had no time to meet as yet and planned to give their reports immediately after the lunch hour.

President Natterer then gave his Annual Report. The motion was carried to accept this report subject to the report of the Review Committee. Vice-president Mehlberg then appointed Pastor Mensing, Mr. Howard Wenck, and Mr. Ted D. Fischer to review the Presidential report.

The motion was carried to strike the report of the Press Committee because the host pastor was unable to meet with this committee and because the local congregation was not accustomed to publicizing its services in the Seattle newspaper.

Pastor Bloedel requested that a committee be appointed to study and approve the revised Constitution of St. Luke's Congregation. Pastor Mehlberg and Mr. Alvin Greiner were appointed to this committee.

The motion was carried to accept the suggestion of the President to allow the next 30 minutes for committee work.

The noon hour followed.

FRIDAY AFTERNOON SESSION - June 23, 1967

This session began at 1:40 p.m. with a devotion led by Pastor Bloedel. Hymn 44 was sung, and I Peter 4:1-11 and a prayer were read.

The report of the Credentials Committee was given by Pastor Mensing. It showed that 5 pastors and 8 lay delegates were present, representing a total of 16 votes. The motion was carried that they be officially seated at this convention.

The preliminary report of the Registration and Excuse Committee was given by Pastor Mensing. It showed that 5 pastors, 8 lay delegates, and 30 visitors were in attendance. The motion was carried to excuse the following full-time from the convention sessions: two lay delegates from Peace, Tinley Park; one lay delegate from St. Stephen's, Wilmot; the pastor and one lay delegate from St. Paul's, Coos Bay. The motion was carried to accept the entire report.

Pastor Bloedel led the study and discussion of the "Theses on the Doctrine of the Church and Ministry." This took the place of the traditional convention essay. He first read the Theses through without comment, and then each paragraph was studied and discussed thoroughly together with the pertinent passages.

A recess followed.

After this the election of officers took place.

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

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

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The following were nominated for SECRETARY: O.W. Schaefer and H.D. Mensing.
Elected: O.W. Schaefer.

The following were nominated for TREASURER: Mr. Walter Fischer, Mr. Victor Bloedel. Elected: Mr. Victor Bloedel.

The following were nominated for BOARD MEMBER-AT-LARGE from the Far West: Mr. W. Fischer, Mr. T.E. Fischer, and Mr. A. Greiner. Elected: Mr. W. Fischer.

The following were nominated for BOARD MEMBER-AT-LARGE from the Middle West: Mr. V. Bloedel, Mr. H. Wenck, Mr. R. Delair, Mr. Daniel Mensing, and Mr. J. Schmitt. Elected: Mr. H. Wenck.

The Election Committee recessed to prepare nomination slates for committees.

The Report of the Treasurer was given by Mr. Victor Bloedel. The motion was carried to accept this report subject to audit.

The Report of the Editorial Committee was given by the editor, Pastor Schaefer. The Business Manager of the Concordia Lutheran was to give his report later in the convention. The motion was carried to table acceptance of the entire report of the Editorial Committee until the business manager's report had been heard.

The elections continued at this point.

The following were nominated for LAY MEMBER of the Committee on Lutheran Union: Mr. V. Bloedel, Mr. T.E. Fischer, and Mr. J. Schmitt. Elected: Mr. J. Schmitt.

The following slates were presented for the COMMITTEE ON MISSIONS:

<u>A</u>	<u>B</u>
Rev. E.L. Mehlberg	Rev. H.D. Mensing
Mr. J. Schmitt	Mr. J. Schmitt
Mr. H. Bochman	Mr. R. Delair

Slate B was elected.

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

<u>A</u>	<u>B</u>
Rev. O.W. Schaefer	Rev. H.D. Mensing
Rev. H.D. mensing	Rev. P.R. Bloedel
Mr. J. Schmitt	Mr. M. Luedtke
Mr. T.E. Fischer	Mr. David Mensing

Slate B was elected.

The Nominating Committee moved that the Committee on Sunday School Materials be retained with the present incumbents, except Mr. E. Bloedel, and that Pastor Paul Bloedel be recognized as chairman of the committee. The motion was carried.

The following slates were presented for the EDITORIAL COMMITTEE:

<u>A</u>	<u>B</u>
Rev. O.W. Schaefer	Rev. P. R. Bloedel
Rev. E.L. Mehlberg	Rev. M. L. Natterer
Mr. M. Luedtke	Mr. M. Luedtke

Slate B was elected.

The motion was carried to make all the elections unanimous and to thank the Nominating Committee for its efficient work.

Adjournment at 5:45 p.m.

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SATURDAY MORNING SESSION - June 24, 1967

This session began at 9:15 a.m. with a devotion led by Pastor Mensing. Hymn 296 was sung, and I Samuel 3 and a prayer were read.

The report of the business manager of the C.L. was given by Mr. Martin Luedtke. The motion was carried to take the motion tabled on Friday with reference to the report of the Editorial Committee from the table. The motion was then carried to accept the entire report of the Editorial Committee.

The minutes of the Friday sessions were read and adopted.

The study and discussion of the "Theses on the Doctrine of the Church and Ministry" was continued with Pastor Bloedel leading.

Recess followed.

After this the preliminary report of the Recommendations of the Board of Directors was given. The motion was carried to adopt the first recommendation of the Board after making some revision and adding a clarification. It reads as follows:

"The Board recommends that the Tract Committee and the Committee for Sunday School materials, which also contribute educational materials to the Conference, be under the supervision of the Editorial Committee as sub-committees and that from henceforth we continue according to our original procedure to have these special committees appointed annually by the President according to need and to fill vacancies. (Note: It is understood by this resolution that the Guidelines of the Tract Committee on this point are changed.)"

The report of the Tract Committee was given by Pastor Bloedel. The motion was carried to accept it.

The report of the Auditing Committee was given by Mr. Howard Wenck. It found all financial books in good order. The motion was carried to accept this report.

The noon hour followed.

SATURDAY AFTERNOON SESSION - June 24, 1967

This session began with a devotion led by Pastor Mehlberg. Hymn 264 was sung, and Rev. 7:9ff, and a prayer were read.

The second Recommendation of the Board was read and discussed at length. It proposed a new plan of subsidy for St. Luke's Congregation, namely, subsidy for the sacred printing furnished to the Conference by the pastor of St. Luke's. (This recommendation in detail will be found elsewhere in the Proceedings.)

A brief recess followed.

Discussion continued on the above recommendation. It was then moved to adopt this second recommendation of the Board, and in the event of a veto by St. Luke's Congregation or by any member congregation as a sovereign congregation, the Conference proceed with a subsidy referendum along the lines of former years. This motion was carried with one NO vote. The following sentence was added to this recommendation: "In the meantime the current subsidy for St. Luke's Congregation shall continue until the President reports to our congregations on the result of the referendum." It was suggested that both recommendations of the Board, now adopted by the convention, be mimeographed and given to all delegates to take home with them.

The report of the Committee on Missions was given by Pastor Mehlberg. The motion was carried to adopt it.

The report of the Committee on Lutheran Union was given by Pastor Mehlberg. The motion was carried to adopt it, including the recommendation that the Conference arrange for the unofficial attendance of one pastor and one layman at the Fourth Lutheran Free Conference to be held in Chicago on July 18 - 20, 1967.

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The report of the Committee on Theological Education was given by Pastor Schaefer. The motion was carried to adopt it.

The report of the Seminary instructor was given by Pastor Mehlberg. The motion was carried to adopt it.

The preliminary report of the Budget Committee was given by Mr. Victor Bloedel. The motion was carried to accept it.

The report of the Publishing House Committee was given by Pastor Mehlberg. The motion was carried to accept it.

The committee appointed to study the revision of the Constitution of St. Luke's Congregation reported that it found everything in good order and nothing contrary to Scripture. The motion was carried to adopt this report.

The report of the Committee to review the Presidential Report was given by Pastor Mensing. It found the report factual and edifying and commended the President for his faithful labors during the past year. The motion was carried to adopt this report.

Adjournment followed at 5:25 p.m.

SUNDAY MORNING - June 25, 1967

In the convention communion service at 10 a.m. Pastor E.L. Mehlberg preached the sermon on Psalm 100. The host pastor served as liturgist. The offering was used to help defray the convention expenses of the local congregation.

SUNDAY AFTERNOON SESSION - June 25, 1967

This session began at 1:30 p.m. with a devotion led by Pastor Schaefer. Hymn 477 was sung, and Psalm 48 and a prayer were read.

At this time the newly-elected President, Pastor Mehlberg, took the chair. He stated that he did not feel qualified for this office and that he had prayed that the Lord would direct the election according to His will. He said that he recognizes the result of the election as God's will and will serve as President to the best of his ability. He thanked the delegates for their confidence in him and requested all to remember both him and all our officers and committees in their prayers.

The minutes of the Saturday sessions were read and adopted.

Pastor Bloedel continued leading the study and discussion of the "Theses on the Doctrine of the Church and Ministry."

Recess followed.

After this the discussion resumed.

The supper hour followed.

SUNDAY EVENING SESSION - June 25, 1967

This session began at 6:45 p.m. with the continuation of the discussion of the "Theses."

It was moved to adopt Theses 1 - 10 under the title: "This Scriptural Position We Still Hold (Theses on the Doctrine of the Church and Ministry for Special Consideration at this time toward a God-pleasing Union among Conservative Lutherans)," the Theses subject to ratification by our congregations, and after ratification they are to be printed in the Concordia Lutheran and also put into tract form. This motion was carried unanimously.

The final report of the Budget Committee was given by Mr. Victor Bloedel. Two budget plans, A and B, were presented. The motion was carried that the Conference approve budget plan A if Board Recommendation #2 (the new subsidy proposal) is accepted and approve budget plan B if it is not accepted and that then the former

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plan of subsidy be followed.

The budget plans are as follows:

<u>GENERAL FUND</u>	<u>Plan A</u>	<u>Plan B</u>
Subsidy: St. Luke's		‡ 3420
Concordia Lutheran		780
Telephone	‡ 150	150
Travel	100	100
Proceedings	50	50
Subscriptions	25	25
Contingencies	50	50
Miscellaneous	50	50
Free Conference	50	50
Printer's salary	3420	
Printer's materials	700	
Sunday School materials		410
 <u>SEMINARY FUND</u>		
Instructor's salary	600	600
Supplies	25	25
<u>Total:</u>	‡ 5220	‡ 5810

The Committee on Resolutions presented seven resolutions:

The first resolution encouraged the Committee on Lutheran Union to go forward in preparing for a meeting with the Board of Doctrine of the Church of the Lutheran Confession in acceptance of their invitation of 1963. This was adopted.

The second resolution pertained to The Concordia Lutheran. This was adopted.

The third resolution pertained to the pastor of St. Paul's, Coos Bay, who was not able to be present at the convention. This was adopted.

The fourth resolution dealt with the officers and committees of the Conference. This was adopted.

The fifth resolution thanked Christ Congregation, Milwaukee, for preparing the 1966 Proceedings. This was adopted.

The sixth resolution thanked those who assisted with typing and mimeographing during the convention. This was adopted.

The seventh resolution thanked the host pastor and the members of his congregation for their generous hospitality and Christian fellowship. This was adopted.

The Memorial presented to the convention by Peace, Tinley Park, was discussed next. Pastor Mensing stated that the delegates, by their action on the new subsidy plan, have satisfied the spirit of this Memorial at this convention as best they could, and the mutual understanding of this fact is hereby recognized.

The motion was carried that the Conference recognize the remarks of Pastor Mensing regarding the satisfaction of the spirit of the Memorial presented and declare that it has been taken care of satisfactorily, except that special consideration shall still be given to the matter of biennial conventions and the quarterly publication of The Concordia Lutheran.

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It was moved and seconded to adopt the proposal in the memorial of Peace, Tinley Park, for biennial conventions to reduce the travel costs of member congregations. The following substitute motion was then presented:

Whereas we highly cherish the seven objectives of our Conference as set forth in Article III of our Constitution, and

Whereas many members of our congregations who are asked to serve as delegates looked forward with anticipation to take their vacations at the time of our conventions, thus adding their personal vacation funds to help alleviate travel expenses, and

Whereas the Board of Directors is constituted for annual meetings, and

Whereas there would also have to be certain changes made in Art. VIII, X, and XI of the Constitution regarding tenure of office,

Therefore be it resolved, that we continue to hold an annual Conference Convention.

The substitute motion was carried.

With regard to The Concordia Lutheran, the motion was carried that it be published quarterly, about a 24 page issue, for the purpose of reducing printing and mailing costs; of giving our pastoral contributors, several of whom are still necessarily burdened down with some secular work, more time to prepare articles and features and thus to share more equally in this effort; and to improve the quality as well as the size of each issue.

The final report of the Committee on Registration and Excuses showed that 5 pastors, 8 lay delegates, 4 alternates, and 48 visitors attended the convention. There were 63 persons at the opening service with the offering amounting to \$60.46. 81 persons attended the Sunday service, and the offering totaled \$216.63.

The motion was carried that the time of our conventions be referred to our congregations in light of the conflict of school closings in the Midwest and on the West Coast.

Invitations for the next convention are to be referred to the President, and our congregations are encouraged to give this matter serious and prayerful consideration.

The minutes of the Sunday sessions were not read since they will be reviewed by the Praesidium as usual.

St. Luke's Congregation through its pastor offered to take care of printing the 1967 Proceedings. The motion was carried to accept this offer with thanks.

With all the business items attended to, the 1967 convention came to a close with the reading of Psalm 46 and a prayer by President Mehlberg and by singing the Common Doxology.

Adjournment followed at 9:30 p.m.

Respectfully submitted,

Rev. O.W.Schaefer, Secretary

RESOLUTIONS ADOPTED AT THE CONVENTION

Resolution 1:

WHEREAS, our Pastoral Conference in accordance with a resolution of the 1964 Convention, has now completed its study of the doctrine of the Church and Ministry, as held by the Church of the Lutheran Confession; and

WHEREAS, we have in convention assembled set forth in concise form the position which we have always held and still hold by the grace of God and on the basis of Holy Scripture, namely, the document entitled THIS SCRIPTURAL

RESOLUTIONS continued.

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POSITION WE STILL HOLD; and

WHEREAS, we have in convention assembled adopted these Theses which together with this resolution shall first be ratified by our congregations of the Concordia Lutheran Conference; therefore be it

RESOLVED, That we encourage our Committee on Lutheran Union to go forward in preparing for a meeting with the Board of Doctrine of the Church of the Lutheran Confession in acceptance of their invitation of 1963, which reads in part as follows: "It goes without saying that our Board of Doctrine will be glad to sit down with representatives of your church body for doctrinal discussions aimed at agreement and mutual recognition. May I suggest, as agenda, consideration of our 'Concerning Church Fellowship', 'Concerning Church and Ministry' as well as any document that you may desire to submit? You are herewith invited to be our guests at ILC at Eau Claire during the proposed discussions. We would, however, be equally happy to meet with you at any other place that you may want to suggest. . . . If you find anything which you feel is unscriptural in our position, we would be most happy to hear from you. . . . It is my sincere prayer that under the guidance of the Holy Spirit such discussions would bear good fruit."

Resolution 2:

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.

Resolution 3:

WHEREAS, The convention assembled regretted not having the presence of the pastor of St. Paul's Lutheran Church, and

WHEREAS, his brotherly assistance and counsel were sorely missed; therefore be it

RESOLVED, that we remember the pastor of St. Paul's Congregation in our prayers, that the Lord may graciously make it possible for him again to be represented at our next convention, if it be His will.

Resolution 4:

WHEREAS, the officers, standing committees, and appointed committees have faithfully and efficiently, in the Lord, served our Conference for the past 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 our officers and committee members during the coming year.

Resolution 5:

WHEREAS, Christ Congregation assumed the responsibility of preparing the stencils for the 1966 convention Proceedings, of mimeographing and assembling

Resolutions continued

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them; therefore be it

RESOLVED, That we heartily thank these brethren for this labor in our behalf.

Resolution 6:

WHEREAS, several members of our Conference have assisted the convention with typing and mimeographing; and

WHEREAS, this effort on their part greatly facilitated the transaction of convention business; therefore be it

RESOLVED, That we commend these members for their labors and extend our thanks to them.

Resolution 7:

WHEREAS, St. Luke's Congregation of Seattle, Washington, has shown itself to be a most gracious host to the 1967 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.

SOLI DEC GLORIA!