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REGISTER OF ATTENDANCEPASTORAL DELEGATES

Bloedel, Paul R.

Mensing, H. David

Natterer, Melvin L.

Schaefer, O. W.*

REGISTER OF LAY DELEGATES

<u>CONGREGATION</u>	<u>DELEGATES</u>	<u>ALTERNATES</u>
Peace Ev. Lutheran Church Tinley Park, Illinois	David T. Mensing Randall D. Styx	James W. Luedtke Gerald Luedtke
St. John's Lutheran Church Lebanon, Oregon	Walter Fischer Glen Frerichs	-----
St. Luke's Lutheran Church Seattle, Washington	Paul Luedtke Stephen Bloedel	-----
St. Stephen's Lutheran Church Wilmot, South Dakota	Carl Palmquist Orville Reyelts	-----

*in an advisory capacity as President of the Seminary and a bonafide pastor and officer of the Conference.

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SERMON PREACHED AT THE OPENING SERVICE

by the Rev. O. W. Schaefer
Tinley Park, Illinois

Psalm 78: 1-7

In Christ Jesus, the Head of the Church, dearly beloved members of our Conference, visitors and friends:

"Lord, we come before Thee now, At Thy feet we humbly bow; Fill our hearts with Thy rich grace, Tune our lips to sing Thy praise!" (Lutheran Hymnal, No. 18.) In these words of the hymn writer we join this morning as by the grace of God we gather here for the 24th annual convention of our Conference. Our heavenly Father has again sustained us during the past year and bestowed upon us richly His spiritual and temporal blessings. With hearts full of gratitude we assemble for inspiration and strength from His Word in order that we might properly consider and act upon the business of the Church before us. To whom else shall we go for guidance, strength and comfort? Who else but our God and Lord can give us the best advice and the most comforting assurances for our work in His kingdom? And how vital this is for our labors in the Church when we consider the tension and strife in the world about us and the socially and religiously confused times in which we live! In these latter days great will be the effort of Satan and the forces of evil to fill us with pessimism concerning our work for Christ and the future, to make us follow the paths of least resistance and slowly to let slide from our grasp the great treasures we still have today through the undeserved mercy of God. While some claim that the Church has outlived its usefulness and will soon be a thing of the past, let us who love the Lord and His pure Word declare by word and deed that as far as we are concerned, we will NOT allow ourselves to be deceived by such remarks, but will carry on in our God-appointed tasks as He gives us grace and zeal not only for the rich benefit of our souls and those of our children, but also, as our convention motto states, "That the generation to come might know!" Let this theme dominate all our sessions this weekend, and may it be a force for good when we return to our respective homes and congregations! Gathered now at the feet of our Savior, let us meditate upon a portion of that psalm from which our convention motto is taken, the 78th Psalm, and consider:

GOD'S URGENT APPEAL: CONTINUE ZEALOUSLY IN THE WORK OF THE CHURCH!

We are to do this:

1. Mindful of the glorious teachings involved in that work, and
2. Mindful of the clear and certain goals we have in that work.

I.

As our text begins, the psalmist first of all bids God's people to pay attention to what he will say. It is something of great importance and pertains to their eternal welfare. He says that he will open his mouth in a parable and utter dark sayings of old, such sayings "as we have heard and known, and our fathers have told us!" v. 1-3. These old sayings with a hidden meaning are nothing but the Word of God with its Law and Gospel, the means by which young and old learn to know of their sin and of their Savior from sin, believe in Him, live a godly life, and someday enter heaven through faith in their Redeemer. These sayings, or Bible teachings, says the psalmist, have come down to us from the fathers, for they are the chief teachers given the responsibility in Ephesians 6 to bring up their children in the nurture and admonition of the Lord, even as was the case in the Old Testament where in Deuteronomy 6 we read, "Thou shalt teach them (my words) diligently unto thy children!" The psalmist also states that faithful parents will not hide them from their children.

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But while the home is the basic school, God has established the Church to assist the work done there through various educational agencies so that young and old might have additional opportunities to grow in grace and in the knowledge of their Lord and Savior. And since this growing and learning is to continue year after year, how wonderful it is when congregations banded together in a Godpleasing fellowship establish a seminary for the sound theological training of future pastors who as faithful shepherds will carry on the work that is the greatest in the world: preaching and teaching God's Word, fully supported by their congregations!

What are some of the truths to be taught and passed on to the generations to come? The psalmist mentions three. First, the praises of the Lord! By nature we do not give God credit for our blessings but prefer to praise ourselves for our successes and avilities while blaming others and even God for our failures. Unless we learn that by our sins we deserve nothing, we cannot understand that every good and perfect gift cometh from above (James 1:17). We need to learn that we are sinners, but that Jesus suffered, died and rose again to save us; and He alone is the source of all our blessings. Then we can and will properly praise Him.

Second of the truths to be passed on is the truth about God's strength! The more this is taught and accepted, the less we will trust in our own strength. We live in an age of power -- power through weapons, aircraft, computers, machines, medical achievements, and the like. All this makes God less relevant for some people. Yet, "with God nothing shall be impossible!" Luke 1:37. He is our "Mighty Fortress," and when we believe that He is able to do exceeding abundantly above all that we ask or think (Ephesians 3:20), then we can and will declare, "God is our Refuge and Strength, a very present Help in trouble!" Psalm 46:1.

The third truth to be passed on is stated thus in our text: We are to show "His wonderful works that He hath done." These works are the deeds of the three persons of God: The Father and His work of creation, so that we and others might know how the world came into being and where man came from; Jesus and His work of redemption, so that all might know how the sinner can be saved, namely, by faith in Him who redeemed the world by His atoning death on the cross; and the Holy Ghost and His work of sanctification, so that young and old might know how man is brought to faith through the power of the Word and is kept in it unto the end.

As we do the work of the Lord today and look to the future, we pass on a heritage left us by our fathers, by concerned people of God who made it their joyful task to see to it that we learned about God's praises, His strength and His wonderful works. We owe a great debt to faithful parents, devoted pastors, consecrated Sunday School teachers, and dedicated seminary professors -- a debt we keep on discharging by passing our heritage of faith on to our children and generations to come. And this is not a matter of choice, but God has so commanded that we carry on an effective program in the Church at home and at large, using the best methods and agencies possible. Let us always remember: The Church of tomorrow is the responsibility of us today, and if we fail in this respect, future generations will have no church of the pure Word and no haven of spiritual safety! But the more zealous our efforts, the brighter will be the outlook, under God, for the Church's future. O let us therefore abound in our church work, knowing that our labor is not in vain in the Lord! I Corinthians 15:58.

II.

To urge us on in this regard God through our text also reminds us of the clear and certain goals we have in our church work. The psalmist mentions three that are truly worth striving for. One is: "That they might set their hope in God!" v. 7a. O what a goal for this age of uncertainty and frustration! The more man boasts of himself, the more insecure and fearful he becomes. One goal of our work for Christ is to help young and old declare: "My hope is built on nothing less Than Jesus' blood and righteousness!" Ours is a lively hope by virtue of the resurrection of

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Christ, and trusting in Him, we know that nothing shall be able to separate us from the love of God which is in Christ Jesus (Romans 8:39).

Another goal which the writer mentions is "that they might not forget the works of God!" v. 7b. O how hard life becomes when we do forget! How often we fail to remember that God has made us, promises to take care of us, and leads us on the only right path to heaven! How easy to forget Jesus' works of healing when we are sick, or His raising of Lazarus and others from the dead when we bury our loved ones! O therefore let us proclaim His wonderful works, for the more we remember them, the more we will trust Him to do His mighty works in us.

The last goal mentioned by the psalmist is "that they might keep His commandments." v. 7c. Young and old in the Church are not only to believe the truth, but also to do it. Out of gratitude to their gracious God they are to lead a godly life, show forth their faith, do what is pleasing to their Savior and avoid what He forbids, confessing Him in word and deed and pressing on to their heavenly destination. On their lips are the words of the hymn writer: "Oh, that my God would grant me grace To know and do His will!" O, if our church work were to slacken or die out, how could all these goals be met? And on that last great Day of reckoning, what would we answer our Lord?

Dear Christians, mindful of the glorious teachings of God's pure Word which are our great spiritual heritage and mindful of the clear and certain goals we have in our labors for Christ, let us thank the Lord for His past blessings upon our churches and our Conference and ask Him for pardon for past failures and neglects, and as we go forward in His name, we can be certain that these blessings will continue if we give thought, time, effort and money to the great task of transmitting our heritage to our children and through them to generations to come. Then some day we can all stand before the throne of the Lamb and say, "Here are we, Lord, and the children whom Thou gavest us!" God grant it, for His dear Son's sake!

Amen.

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SERMON PREACHED AT THE SUNDAY SERVICE

by the Rev. M. L. Natterer
Lebanon, Oregon

Acts 8: 1 - 4

In Christ Jesus, our only Savior, dear Friends!

Properly understood and used, zeal is a very fine thing. Look at the example of Elijah and the wonderful zeal which he revealed in serving the only true God! So also the one who came in the spirit and power of Elijah, John the Baptist (Lk. 1:17), concerning whom Jesus said, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist" (Matthew 11:11). Many examples can be found in Holy Writ of true zeal in serving the Lord. There is, however, a zeal that is to be condemned. It is that ardent and fervent enthusiasm to spread false teachings. Such was the case with the Pharisees at the time of Christ. Jesus told them, "Woe unto you, scribes and Pharisees, hypocrites! For ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more

the child of hell than yourselves" (Matthew 23:15). The Pharisees taught their converts to place their trust and confidence in their own works. And in his Epistle to the Romans the Apostle Paul says of the Israelites, "For I bear them record that they have a zeal of God, but not according to knowledge" (10:2). The zeal was indeed there, but it did not stay within the limits of God's revelation, the Holy Scriptures. Such zeal is readily manifested by ever so many today. Just recently, for example, it was made known that the Jehovah's Witnesses increased their membership by 15%, thus bringing their membership to the million mark. The stubborn zeal for their pernicious teachings and the manner in which it is carried out are highly offensive and condemned by the Lord. "For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth" (2 Tim. 3:6,7). May God ever preserve us from such zeal! Instead, may we ask God to fill our hearts with an ever increasing amount of that zeal and enthusiasm to spread His pure Word according to the measure of our talents and the opportunities which He grants us. Such zeal is becoming ever more evident among the congregations of our little Conference and properly being emphasized at this Convention. But all is not smooth sailing. Difficulties are encountered and often tend to fill us with discouragement and thus dampen our missionary zeal. Let us then direct our attention to the theme:

LET NOT DIFFICULTIES DAMPEN OUR MISSIONARY ZEAL!

We must remember that these difficulties are really nothing new. This is obvious from our text. "And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison."

Our text presents to us the great Apostle Paul before his conversion (Acts 9). The Christian congregation which had been founded on the Day of Pentecost in the city of Jerusalem was being vehemently persecuted; principally, by the Apostle Paul who seems to have been the instigator. Saul actually thought that he was doing God a service in persecuting the Christians. He hated the Christians and made use of every means at his disposal to get rid of them. After his conversion Saul became a Paul. Quite often the Apostle Paul regretfully refers to the time when he persecuted the Christians. Before King Agrippa he stated, "Verily I thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities" (Acts 26:9-11).

As a wild boar roots up a lovely garden, so Saul "made havoc of the Church". This flourishing Christian congregation in Jerusalem experienced manifold difficulties. Even Stephen, one of the seven deacons, who had been chosen by the congregation, was put to death with the consent of Saul. For in the chapter preceding our text we are told that Stephen was brought before the Sanhedrin, the Supreme Court of seventy judges, and false witnesses swore to lies against him. Stephen then gave a marvelous confession of Christ. And "when they heard these things, they were cut to the heart, and they gnashed on him with their teeth...and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul" (Acts 7:54-58).

But, my dear friends, we can even go back farther than this example in the Scriptures and see that difficulties are not something new when we confess the Word of God. Remember what difficulties were experienced by Elijah! Because he preached the Word, possessing great zeal for the Lord, he was opposed, yea, his very life was

often in danger. After the false prophets of Baal had been put to shame and death, the evil Queen Jezebel swore with an oath to her gods that Elijah would also be put to death (1 Kings 19). Remember what bitter difficulties were experienced by the apostles, even by Paul after his conversion! And what difficulties were experienced by the Lord Jesus, who came not to destroy but to save. And down through the years we see time and again that the faithful confessors of God's Word experienced numerous difficulties. Yes, these difficulties are nothing new!!

Moreover, the Lord Jesus has even forewarned us about these difficulties (Matthew 10:16-38). But why must we encounter such difficulties in preaching the Word? Does the fault lie in the Word? Indeed not! The fault rests with men! They do not like to have their sins revealed and exposed in the clear light of God's Word. They do not like to be told that they cannot earn their own way into heaven, but that they must go by way of Christ's blood and righteousness. The Apostle confesses, "We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness" (1 Cor. 1:23).

We, too, dear friends, are not exempt from the difficulties which are bound to come as our missionary zeal continues to increase, "that the generation to come might know...that they might set their hope in God" (Psalm 78:6,7). Our difficulties have already been numerous. Not only have we experienced from those outside of our camp such difficulties, but there have even been internal difficulties which have caused us much grief. We cannot boast of a large membership; our growth has been very slow; we cannot refer to any foreign mission stations which have been established by us in other lands; many are vigorously opposed to us because we are "too strict" in their estimation; others deride us and make fun of us. These are merely a few of the manifold difficulties which we experience because our zeal is with knowledge; we proclaim the Word of God in all its truth and purity.

Let this not dampen our missionary zeal, as individual congregations, and as congregations voluntarily joined in a Conference for the joint extension of the Kingdom of God through cooperative mission work (Article III, 4, Concordia Lutheran Conference Constitution). We should remind ourselves of the whole host of believers who have experienced far greater difficulties than we. The words of Dr. Luther are very pertinent: "No power, might, or protection which can comfort, or upon which one can rely, may be sought in the world. Wholly in God, and in God alone, must help be sought. Every Christian should be intent in that whereunto God has called and appointed him, serving God faithfully and doing that which is commanded him. Christians have regard for God's Word and believe that God cares for them. They commend all things to Him and at His Word go on with courage. They have learned that they should not rely upon their own wisdom and upon human help. Since I had not begun this work (the Reformation) of myself, being driven and led thereto by reason of my office, I must continue. I commended the cause to God and let Him bear the burden of care, both as to the result of the work and as to my own fate. Thus I advanced the cause more than I had ever dared to think or hope."

Let no one think that the difficulties will cease in this life! On the contrary they will increase in the last evil days of the world. And such opposition will come not merely from one nation, but, as Jesus says, "Ye shall be hated of all nations for My Name's sake" (Matthew 24:9). Then the Lord goes on to describe the sad conditions existing in the world prior to His final return. "Many false prophets shall arise, and shall deceive many...the love of many shall wax cold...For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elects' sake those days shall be shortened" (Matthew 24:11,12, 21,22). And the Apostle Paul in his Epistle to Timothy speaks of these last days when he writes, "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors,

heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof" (2 Timothy 3:1ff.). These great difficulties and tribulations should not surprise and shock us! We have the plain words of Jesus reminding us of these difficulties. Having referred to them the Lord then states, "Behold, I have told you before" (Matthew 24:25). But these words are given us not to fill us with discouragement and pessimism, but rather to encourage us to be faithful in spreading the Word, lifting up our heads with joy, for our redemption draws nigh (Luke 21:28). "And," says Jesus, "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14).

Ah, what glorious and precious tidings we have to tell! "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them" (2 Corinthians 5:19). Man's sin had separated him and God (Isaiah 59:2). And the "wages of sin is death" (Romans 6:23). That is the death-sentence of us all. "For there is no difference; for all have sinned, and come short of the glory of God" (Romans 3:23). But behold the boundless love of God, a love surpassing all understanding. God made His own Son to be the Substitute of all mankind, and the Son willingly and cheerfully became the Substitute. And because He is the Son of God, He was able to render full and complete obedience to the Law. He was also able to bear the wrath of God and the punishment which man ought to have suffered. "By His blood He has obtained eternal redemption for us" (Hebrews 9:12). God is reconciled to the world, the whole world! There is no necessity for anyone to perish. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). For "the blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John 1:7). O how can we allow any difficulties to dampen our zeal to publish these glad tidings as far and wide as possible! For the Gospel, the Gospel alone, can save men. "It is the power of God unto salvation to everyone that believeth" (Romans 1:16).

Our missionary zeal will not be dampened if we keep in mind that the difficulties which we encounter in preaching the Word must somehow serve God's purpose. How Saul must have rejoiced when he saw Christian men and women persecuted; with what great satisfaction he must have committed them to prison! His one desire was to get rid of the Christians. Having scattered the church at Jerusalem, Saul sought more world to conquer. "Breathing out threatenings and slaughter" against the disciples of Jesus, he asked the high priest for letters to Damascus, about 150 miles away, for warrants to arrest Christians and bring them to Jerusalem to be punished. But in all this, we see that things did not work out the way Paul wanted but the way God wanted. The Word of God was spread even though opposition was severe. For we are told in our text, "Therefore they that were scattered abroad went everywhere preaching the Word." The sparks which were scattered ignited fires elsewhere. Thus even the vehement opposition of Saul had to serve the Lord's purpose. Much later, when the Apostle Paul and Silas were cast into prison, we find that their difficulty, too, served God's purpose -- the conversion of the Philippian jailer (Acts 16).

It is true that at the time we often do not see how such difficulties could possibly serve God's purpose. This is the case because we judge not according to the Word of God but according to our sinful flesh which does not like to experience any difficulty at all. And since our difficulties serve God's purpose, that means, that they are also for our welfare. "For we know that ALL things work together for good to them that love God" (Romans 8:28). Today we are surely experiencing the truth of these words! For we have before us today the first graduate of our Seminary since its relocation here in Tinley Park. All of us are well aware of the difficulties encountered during these last years, but God has found a way so that in spite of many difficulties, He has brought our graduate to this present hour prepared to enter the harvest field. Hence away with all discouragement and despondency! The Word which we preach is God's Word, and it will accomplish the purpose whereunto He hath sent it (Is. 55:10). May God the Holy Spirit inflame our hearts with true missionary zeal, a zeal which will not be dampened by difficulties and obstacles!

Amen.

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PRESIDENTIAL REPORT

to the 1975 Convention

Dear Brethren in the Lord:

"All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee." Psalm 145:10. With these words of the psalmist we declare our gratitude to God for His many blessings to us during the past year as a Conference of congregations and as individual Christians. In times that see morality on the wane, lawlessness on the increase, and doctrinal error by no means diminishing, our Conference, under the sustaining hand of God and under the wholesome influence of His pure Word and Sacraments, has continued to walk in the old paths and has let its light shine that others may be led to glorify the Father in heaven. We again praise God alone for any increase in our midst, always mindful of the fact that in God's sight the important thing is not size, but faithfulness to the Scriptures in their truth and purity. May God help us to abide by the principles of His Word, teaching and spreading them "that the generation to come might know!" Psalm 78:6. This last phrase is the significant theme of our convention this year.

Now to a brief summary of activities during the past year. Your President was again most busy with Seminary teaching and with various local church responsibilities. In whatever area of my official duties I have failed, I ask the Lord, for His sake, to pardon me; and I ask you, my fellow workers in the Lord, to do the same.

The first official act which I carried out as your President was sending out the REFERENDUM concerning the amending of Article IX, 1 of our Constitution so as to establish the Finance Committee of our Conference as a permanent Standing Committee. This was done on September 10, 1974. Each congregation was to vote on approval or disapproval of the Amendment, and if ratified by two-thirds of the member congregations, it would be in effect. Within five weeks all responses had been received. I submitted the results to our congregations in a letter dated November 5, 1974, indicating that all our congregations approved the Amendment, and with this unanimous vote the Finance Committee became a permanent Standing Committee, and the Constitution was amended according to the proposal submitted.

The next official act was sending a letter to all our congregations on April 8, 1975, informing them that on April 1st of this year Mr. Julius A. Schmitt resigned from the office of the Holy Ministry and as pastor of St. Stephen's Lutheran Church in Wilmot, South Dakota. The reason for his resignation was that he felt inadequate to handle this solemn office and to cope with the particular burdens connected therewith. The congregation accepted his resignation and unanimously granted him a peaceful release. Upon the request of the Wilmot congregation your President and the Vice President made arrangements for the spiritual care of our fellow brethren until such time as a divine call is extended and accepted. Mr. Schmitt and his wife have moved to Seattle and have joined our sister congregation, St. Luke's. May the Lord continue to guide them and to bless their faithful labors as lay members of that church! Toward the end of May St. Stephen's Lutheran Church in Wilmot extended a divine call to Mr. James W. Luedtke of Park Forest, Illinois, our Seminary graduate, to become its next pastor. As of this writing, no decision has been reached in this regard. May our heavenly Father guide Mr. Luedtke in his prayerful deliberations! And may He who is the Head of the Church keep all our Conference members in His gracious care

In looking back over the past year I express my deep gratitude to all who remembered me in their prayers, and I deeply appreciate all Christian counsel given me in the performance of my duties, especially that valuable assistance offered me by the Vice President. My thanks also to all officers and committees for their faithful labors during the past year. The details of their activities will be given in reports to this convention. Let us listen to them most attentively and then act wisely upon any recommendations they offer! Most commendable has been the work done by our

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Finance Committee, keeping us informed on the financial progress of our Conference. I am also grateful to the Lord for the generous support of our treasury by our Conference members. May our Father in heaven continue to bless our gifts brought in His name and make us even better stewards in the future!

The essay to be heard during this convention will be presented by Pastor Natterer on the topic, "A Timely Study of the Fourth Object of our Conference -- Joint Extension of the Kingdom of God." Let us give diligent attention to this important presentation and take active part in the discussion so that all of us may be duly instructed and edified by its Scriptural content!

To date no memorials have been submitted to the Praesidium for consideration at this convention. Besides recommendations from committees and the Board of Directors, the delegates are also to consider Guidelines for the Professors' Retirement Fund. Not the least of convention business will be the study of and appropriate action on the Budget of the Conference for 1975-76. Page 4 of the PROSPECTUS gives the details of the proposed budget for the new fiscal year. Every delegate should be well informed on this.

For all our failings, neglects and shortcomings of the past year we humbly beseech our God, for Jesus' sake, to forgive us and to fill us with a rich measure of His Holy Spirit to become more zealous workers for the truth and to labor untiringly for the kingdom of Christ, fortified and assured by the promise given us through the mouth of the apostle, "Ye know that your labor is not in vain in the Lord!" I Corinthians 15:58.

As we now launch forth on the work of this our 24th convention, hearing reports and considering and voting on many issues, may God bless our deliberations and decisions so that they will be to His glory and to the welfare of His kingdom! Brethren, "stand fast in the Lord" and "declare His glory!" Phil. 4:1; I Chr. 16:24. We close this report with the beautiful prayer of Dr. Walther: "Lord God, heavenly Father, we beseech Thee that... we may be of one heart and one mind! And let all that we do in such oneness of heart be pleasing unto Thee for Christ's sake, and bestow Thy blessing upon it, so that it may redound to Thy glory and the furtherance of Thy kingdom of grace here on earth. To that end bless (us) for the sake of Thy holy name. Amen."

Respectfully submitted,

O. W. Schaefer, President

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

The Committee to examine the Report of the President has found this report to be accurate and edifying. It is our recommendation that the Conference adopt this report with thanks to President Schaefer for his faithful work during the past year and encourage him in his continued work for our Conference during the coming year.

Respectfully submitted,

Pastor Paul R. Bloedel

Mr. Walter Fischer

Mr. Carl G. Palmquist

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A TIMELY STUDY OF THE FOURTH OBJECT OF OUR CONFERENCE --
JOINT EXTENSION OF THE KINGDOM OF GOD

(Essay by the Rev. M. L. Natterer, Lebanon, Oregon)

The name which we have selected for our Conference is indeed a most appropriate and fitting name -- CONCORDIA. The Book of Concord, or Concordia, contains the confessional writings of the Lutheran Church, her Symbolical Books.¹ Concordia means unity. We cheerfully and willingly confess our loyalty to the Book of Concord not in so far as (quatenus) but because (quia) the doctrines therein have been taken from God's Word. Thus, by God's grace, we stand united, as Lutheran Christians, in a time of confusion and turmoil, "perfectly joined together in the same mind and in the same judgment" (I Corinthians 1:10). May God, in His infinite mercy, grant that we may always remain so! To the essayist's best knowledge there is not any other church organization which bears the name "Concordia Lutheran Conference". There have been in the past. In 1882 a Concordia Synod of Pennsylvania was organized by fourteen pastors, six lay delegates and one teacher, but joined the Missouri Synod in 1888. In 1865 a Concordia Synod of Virginia was founded by former members of the Tennessee Synod and later in 1920 merged into the Eastern District of the Joint Synod of Ohio. Then about 1862 the Concordia Synod of the West was formed, but it seems to have had a short existence.² If we are to remain worthy of the name Concordia, then we must not only continue unswerving allegiance to the confessions of our dear Lutheran Church by denouncing those teachings which are in opposition to our confessions, but we must also spread its pure teaching throughout the world and seek to adorn it with a godly life. This is one of the objects for which our Conference exists, as stated under Article III, 4, of our Conference Constitution:

"JOINT EXTENSION OF THE KINGDOM OF GOD THROUGH COOPERATIVE MISSION WORK
OF OUR CONGREGATIONS. (Matt. 28:19-20; Mark 16:15-16; Luke 24:47; Acts 1:8)"

This object of our Conference is based upon Scripture. The Lord Jesus states in His Missionary Commission to the Church, "Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen" (Matt. 28:19-20). Surely we are all aware how the Gospels supplement each other, and how for this reason it is very seldom that all four of the Evangelists record the same thing. All, indeed, speak of the Savior's suffering in the garden, of His trial and crucifixion, of His death, burial and resurrection; but we have no fourfold record of His birth, His baptism, His temptation or His ascension. Not a single discourse, parable or prayer of Jesus is recorded by all four Evangelists,³ but we do find the Great Missionary Commission to the Church given by all four Evangelists: Matthew 28:18-20; Mark 16:15-16; Luke 24:46-47; John 20:21-23.

We may even speak of a fifth record of the Commission. In Acts chapter one we read, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (v. 8). These were the last words spoken by the Lord to His disciples before His ascension into heaven. Surely, we have here a most significant fact, one that we dare not lightly pass over. And we might even speak of a sixth record of the Great Commission as found in Acts 26:16-18. Saul was told to go to Damascus that he might be taught and baptized by Ananias, but no one was sent to him to tell him what he was to do in the power of the Holy Spirit with whom he was to be filled; neither was he directed to the college of apostles at Jerusalem to receive his orders. These orders were given him, not by man, but by the Lord Himself. Though this commission was given to Paul independently, it was identical in content with that given to the eleven disciples. The fact that the ascended Lord appears in person to the former persecutor of the Gospel to give him his orders with His own lips is worthy of deep consideration.

Now why should we find these six records of the Great Missionary Commission to the Church in the Bible? Why these six records of the Lord's command to carry the light of the Gospel into all the world? Is it an accident or just a mere coincidence? We know it is not; we know that the Holy Spirit has a great purpose in view when He has this done. The Lord wants His Church to realize till the end of days the importance of missions. As someone aptly said, the Great Commission is the charter of the Church; and if she would not forfeit her charter, she must comply with the conditions of this charter, she must comply at all time and in all places. As set forth in this charter, the Church has this duty: To preach the Gospel of Christ to the world. According to her charter the Church is to be one great missionary society, of which every individual Christian is to be a member; and her task is to be that of bearing the torch of the Gospel, to dispel the spiritual darkness that covers the earth. The Church is to continue steadfastly in the doctrine of the apostles, providing needful instruction, admonition, warning, reproof and comfort for her whole membership; she is to continue faithfully in fellowship, in breaking of bread and in prayers (Acts 2:42), that she may fulfill her great mission of bringing souls to Christ the Savior. This is her real mission, and all else that the Church does is to serve that this one great purpose may be fulfilled.

The Church has been compared to a life-saving station. We are aware that such life-saving stations are there for the express purpose of helping those who are shipwrecked or otherwise in peril at sea. Of course, to do their duty the life-saving crew must keep their bodies in good physical condition by proper exercise and in general by observing the commonsense laws of health. By the same token, they must also keep their boats and all other apparatus in the best possible condition. Should the members of the life-saving crew neglect these things, the purpose for which they exist and the enormous expense involved would be so much money down the drain. After all, the real purpose of the life-saving station is not that its crew may keep themselves and their apparatus in good condition, but that they save lives!

The Church has been compared to an army. The purpose and mission of an army is to fight. The army may have its drill-ground, its target practice, its parades and hikes, its barracks and its drills; but the army does not exist for these things. The only purpose for which it has been called into being is to fight when the country wants it to fight. Were an army to refuse to fight when ordered to do so by its government, were it to say that it would remain in its barracks and drill in camp, such an army would be nothing more than a waste of funds and effort.

In like manner the Church would be of little value should she concentrate her whole attention upon herself and lose sight of her real mission as an institution founded to save the world for Christ, that of an army that has been organized to conquer the world for Christ, the Lord. We have church-buildings, and in our churches pews, altars, pulpits and organs; we have a Seminary with students and professors, we have pastors and congregations. But, in the final analysis, what is all this for? What is the purpose of it all? Is it only for the edification of the local congregation? No, indeed, the Church and every local congregation exists as Christ's army of conquest, or a part of it. When we look at the Church, there we see the Great Missionary Commission being put into action. And every convert, when he joins the Church, should realize that he is joining a missionary society; he should look upon himself as a new recruit for the army of Christ, enlisted to help the Captain of his salvation. A church that loses sight of this its true mission and selfishly lives only for itself -- that church has no right to call itself by Christ's holy Name!

Not only do we have those fine Scripture texts referred to in the fourth object under Article III of our Conference Constitution, but we also know that there are literally scores of other passages and examples from Holy Writ which plainly show this real mission of the Church. The Lord Jesus had told His disciples, "What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops... Whosoever therefore shall confess Me before men, him will I confess also before my Father which is in heaven" (Matthew 10:26ff). The disciples

showed that they understood the words of Jesus by speaking His Word not only among the Jews but also among the Gentiles. The preaching of the Gospel of the crucified and risen Savior had produced the large congregation of believers at Jerusalem. There are indications throughout the early history of the Church that many of the Jews who were present in Jerusalem at Pentecost promptly became missionaries among their own people, thereby bringing the Gospel into every part of the Roman Empire. After the death of Stephen a general persecution set in which caused most of the members of the congregation to leave the city as we are told in Acts, "Saul made havock of the church, entering into every house, and haling men and women committed them to prison. Therefore they that were scattered abroad went everywhere preaching the Word"(Acts 8:3-4). In this way congregations were started in the western part of Judaea, in Lydda, in Joppa and elsewhere. In Samaria also the Word of God was first spread by members of the congregation at Jerusalem. Still later we find that some of these people, who originally hailed from northern Africa, went northward into Syria, establishing the Gospel at Antioch and at other points. About this time the congregation at Rome was founded in a similar manner. By the middle of the first century the Gospel had been spread throughout Palestine, Syria, parts of Asia Minor, of Italy, and on the island of Cyprus. Then comes the time of the Apostle Paul and his missionary journeys.⁴ The grace which they had experienced through the blessed tidings of Jesus constrained them to bring this news also to others.

But what about Him who had given the Great Missionary Commission? The Lord Jesus, of course, is the perfect example! Not only did He come into this world to lay down His life a sufficient ransom for the sins of all mankind and thus to deliver us from sin, death and hell, but He also spoke the words of life to countless numbers, both publicly and privately. Observe Him speaking to the five thousand "teaching them many things" (Mark 6) and conversing with the woman of Samaria at Jacob's well (John 4). Yes, the Savior sought the salvation of man's soul! In the ninth chapter of Matthew we are told how Jesus went about all the cities and villages preaching the Gospel of salvation. He made some eight circuits of Galilee. He visited Samaria, Judea and Perea each more than once, thereby showing His great love for souls.

The Great Commission which Christ gave His disciples before His ascension is also given to us; the obligation therein expressed is also laid upon us Christians of to-day, since it was clearly intended by the Founder of the Church that each Christian of all times should regard himself personally addressed. To obey this Great Commission is not optional, but obligatory. Remember one of Dr. C. F. W. Walther's favorite texts? "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light" (I Peter 2:9). Dr. Walther stated that in our relationship with people this thought should always be uppermost in our hearts: "Was kann ich tun für die Seele dieses Mannes?" ("What can I do for the soul of this man?")⁵

Actually, Dr. Walther was simply echoing the language of Martin Luther, who wrote: "The noblest and greatest work and the most important service we can perform for God on earth is bringing other people, and especially those who are entrusted to us, to the knowledge of God by the holy Gospel."⁶

Being constrained by the love of Christ we should be humble, yet, courageous and faithful workers in fulfilling this obligation. John the Baptist was a fine example of a good missionary worker. In the first chapter of the Gospel of John we are told that John the Baptist had been sent by God to bear witness of that Light, the Lord Jesus. The Jews had sent priests and Levites from Jerusalem to ask him, "Who art thou?" John answered, "I am not the Christ." And when asked if he were not Elijah or that prophet, he answered plainly, "I am not." And in answer to their question, "What sayest thou of thyself?" he said, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord!' ...He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." What humility on John's part!

Would to God that we would always be such humble mission workers! For how often when we speak to others about the Lord Jesus there is that secret thought lurking back in our minds that those to whom we speak would regard us as fine Christians and thus sing OUR praises, as it were! It is said that someone once painted a picture of Christ. In a corner of the picture was a small boat. The artist noted that people were always looking at the boat instead of Christ, so he took his brush and removed the boat because he wanted people to see only Jesus. We must lay aside all personal honor and glory. Our desire should be to seek Christ's honor, not our own, "that your faith should not stand in the wisdom of men, but in the power of God." (I Corinthians 2:5).

While John the Baptist was a humble confessor of Christ, it does not mean that he was fearful and timid. On the contrary, when he was asked, "Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?" John answered them saying, "I baptize with water: but there standeth one among you, whom ye know not." Such a confession was indeed a bold and courageous one considering that this delegation consisted of priests and Levites sent by the members of the Sanhedrin themselves.

We also should be courageous and fearless in our missionwork. Oh, it is easy enough to confess Christ when there is no enmity, when we are among those who confess the same faith as we. But what about in our personal and private lives? Do we then seek to confess His as our Lord and Savior? Or are we then shy and timid simply because we do not want to experience the stinging sarcasm and ridicule from those who are the enemies of the cross of Christ? How often we must penitently and sorrowfully confess with the Apostle Paul, "The good that I would, I do not: but the evil which I would not, that I do" (Romans 7:19). Must we not apply these words also to ourselves in the area of missions?!

Not only has the Lord laid this Great Missionary Commission upon us and obligated each and every one of us to be humble, courageous and fearless mission workers, but He has also given us the means or equipment to carry out this command. When kings set out in ancient times to conquer the world, they equipped their soldiers with arms and military supplies. Our Lord has equipped us with only one thing to win the world for the Lord Jesus: The Gospel. The command is, "Preach the Gospel to every creature" (Mark 16:15). Preaching the Gospel of the crucified and risen Savior and administering His Sacraments is the great business of the Church!

Why did Christ command His believers to preach the Gospel and administer the Sacraments? First of all, because of every man's natural condition and his great need. What is really wrong with man as he is by nature? That there is something radically wrong with man is surely not denied by any normal thinking individual. The disagreement only arises among men when they come to what Scripture says is wrong with man. We know the Scriptural account. Adam, the crown of Jehovah's visible creatures, voluntarily transgressed the plain command of God, thereby losing the image of God, becoming spiritually dead, subject to temporal death and God's eternal wrath. Only Adam and Eve? No, indeed, but as we have all learned from our Bible their children and their children's children through all generations, the millions and millions who have been, and who today are breathing and eating and working and sleeping upon the earth, all without exception are not only guilty by imputation, but all have fallen heir to Adam's corrupt nature, all are "flesh born of the flesh" (John 3:6), and all must confess with the psalmist, "Behold I was shapen in iniquity, and in sin did my mother conceive me" (Psalm 51:5). Thus all men are by nature without true fear, love and trust in God, without righteousness, inclined only to evil and are spiritually blind, dead and enemies of God.⁷ They are "slaves sold under sin" (Romans 7:14), "without hope", "without God in the world" (Ephesians 2:12), and being separated from God (Isaiah 59:2), they are under the just wrath of God (Ephesians 2:3), doomed to death and eternal torments. What terrible truths! What a gloomy picture of the human race! "All have sinned and come short of the glory of God" (Romans 3:23). These passages apply not only to the uncivilized savages but also to the cultured

and learned, the rich and the poor, male and female, the aged and the infants -- ALL are by nature without hope, dead in trespasses and sins!

But is this doctrine really true? The old Serpent, the one who first deceived Eve in the Garden with his "Yea, hath God said?" (Genesis 3:1) is still prompting men to question the truthfulness of this clearly taught doctrine of Holy Writ. Surely we are all aware of the fact that this doctrine of man's total and universal depravity is ridiculed and sneered at by the so-called intellectuals of our day who lay claim to greater enlightenment. Even within external Christendom this Scriptural doctrine is modified and "watered-down" by many supposedly Christian leaders and even by some Lutheran theologians. But we dare not forget that if this doctrine of Holy Writ is not true, then it is self-understood that none of the others are true; for they are all inseparably connected with it and presuppose it.

How is man, dead in trespasses and sins, to be quickened into spiritual life? Being dead, he surely cannot help himself to life. Being in darkness, he cannot himself kindle light in his soul. God, who is omnipotent, alone can quicken the sinner. But does He will to do it? He assures us with an oath that He does not will the death of the sinner (Ezekiel 33:11); "God will have all men to be saved, and to come unto the knowledge of the truth" (I Timothy 2:4); "the Lord is not willing that any should perish, but that all should come to repentance" (I Peter 3:9). God has not only redeemed mankind, but He has also made arrangement to call them to a knowledge of this redemption. The Thessalonian Christians, Paul says, "God called by our Gospel" (II Thessalonians 2:14). And Peter tells the Christians of Pontus, Galatia, Cappadocia, Asia, and Bithynia that they were "born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever...And this is the Word which by the Gospel is preached unto you" (I Peter 1:23,25). It is the Gospel which works in man the new birth. To the unconverted Nicodemus the Savior Himself says, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God" (John 3:5). Again Jesus says, "The words which I speak to you, they are spirit and they are life" (John 6:63). And finally, the Apostle Paul writes, "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to everyone that believeth" (Romans 1:16).

This Gospel, since it alone is God's way to salvation, has His promise that "as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my Word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:10-11).

Only faith in Jesus brings salvation. Only faith in Him delivers from Satan and eternal death. This is the message of the Gospel. The great objective of all mission work is beautifully set forth in the words of the Apostle Paul before Agrippa when he speaks about his conversion and quotes the Lord Jesus, who said to him while a light from heaven shone round about Paul, "But rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen and of those things in the which I will appear unto thee; delivering thee from the people and from the Gentiles, unto whom now I send thee, to open their eyes and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me" (Acts 26:16-18). Through the Gospel alone men are delivered from the power of Satan, receive forgiveness of sins, are assured of the great inheritance in heaven, and are sanctified children of God here in time and hereafter in eternity.

It is essential that in our mission work we realize this one great objective. It is essential that we do not carry on mission work in order to gain earthly prestige or political influence. The Gospel is not given us for that purpose. Nor is it given us for the purpose of building up a great national organization. It is not given us

merely to promote the good of a nation, to promote civilization, education, and culture. The purpose of our mission work is solely and only to bring eternal life to perishing souls; to build the Kingdom of God; to place living stones in the eternal temple of God. And that is the sole purpose for which our Lord has given us the Gospel -- to deliver lost and condemned sinners from the bondage of eternal death and to bring them eternal life!⁸

What are some of the methods or ways in which this mission obligation can be translated into action in the local congregations of our Conference? First and foremost is, of course, the public preaching of the Word. By means of his sermons the pastor reaches the ears and hearts of those in his audience. What is the benefit of a lovely church building, well-kept grounds, friendliness on the part of the people, etc., if the sermon does not set forth the Law and the Gospel, properly distinguished? While all these other external adornments are indeed praiseworthy, we must remember that "faith cometh by hearing, and hearing by the Word of God" (Romans 10:17). When our members bring visitors to the service then let none of them ever leave without having heard concerning the Savior who alone is the Way, the Truth, and the Life: no man comes unto the Father, but by Him (John 14:6).

Then there is also prayer. It has been said that of all missionary forces at our disposal prayer is the greatest. Surely there can be no disagreement here. Prayer has wrought such marvelous things, and its neglect is largely to blame for the lack of progress of Christ's Kingdom. We want to remember that James says that we have not because we ask not (James 4:2). This also applies to missions. Jesus says, "Ask, and it shall be given you" (Matthew 7:7). This is a promise given not only to mighty men of God, but to the humblest believer in the smallest congregation. Elijah controlled the rainfall in Israel by his prayers for three years and six months, and yet the Apostle James is careful to tell us that "Elijah was a man subject to like passions as we are" (James 5:17). In this connection we must call attention to the matchless missionary content of the Lord's Prayer. In his comments on the Second Petition Dr. Walther writes, "Christ has included the missions petition: Thy Kingdom come! in the Lord's Prayer which is the Christian's daily prayer, so that it should always be in their hearts and on their lips, which they should pray, whether going or standing, sitting or lying, departing or coming, when they arise and when they go to bed, as often as they use the Word and Sacrament, as often as they begin and conclude their work. The obligation of missions should be so holy and important to a Christian and weigh so heavily upon his heart, that he not only now and then, but daily and hourly, places into God's ear the petition for the good success of this work."⁹ The Lord Jesus tells us, "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." (Matthew 9:38).

We must also refer to family devotions. We Christians are to make use of God's Word in our homes. Our Lutheran forefathers have correctly stated, "Die Familie ist die wichtigste Missionsstation." ("The family is the most important mission-station.")¹⁰ Do not the Scriptures enjoin the housefathers, "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4)? Luther wrote, "For it is the duty of father and mother -- nay, for this very purpose they were made father and mother by God -- to teach children and lead them to God!"¹¹

If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say He died for all!
If you cannot rouse the wicked
With the Judgment's dread alarms,
You can lead the little children
To the Savior's waiting arms. (Hymn 496, v. 2)

Family devotions give all the members of the household the opportunity to gather together at stated times before the Throne of Grace and to unite their hearts and

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voices in praise and thanksgiving, in prayer and intercession not only for the members of the household but also for the church-at-large, its seminary, professors, students, pastors, etc. When guests are present, then the family altar is not to be neglected; instead, we are to welcome the opportunity which God gives us to confess His Word. A traveler in the mountains of Eastern Kentucky lost his way and, night having come on, was obliged to accept shelter in a cabin occupied by a mountaineer whose rough outward appearance filled the traveler with apprehension concerning the safety of his money and his life. But when the owner of the cabin took down a Bible from a shelf and invited his guest to join him in evening prayers, the fears of the traveler disappeared, and he spent a restful night.

And what about our Sunday School? We are aware of the emphasis laid upon the Christian Day School by our Lutheran forefathers, and we certainly agree that where circumstances and financial conditions permit maintaining a Christian school, ah, what a blessing it would be! But in our day of spiraling inflation and the limited resources of our little congregations which are few in number, the prospect of having such Christian schools looks very dim, at least at the present time. But thanks be to God, we are still able to have our Sunday School which is intended not only for the children of our congregations but also to serve as a missionary enterprise. The children of the church should know that the Sunday School affords them too an opportunity for mission work, and they should be taught to aid in bringing other children to Sunday School. This means, of course, that the Sunday School teachers themselves be filled with a burning zeal to bring others to Jesus. For where this zeal is lacking on the part of the instructor, what can we expect from the instructed?

Where we are filled with the proper zeal for winning souls for Christ, we shall not only confess Him with our mouths but we shall also back up our words with conscientious and faithful contributions of our money. The fourth object of our Conference under Article III of our Constitution states, "Joint extension of the Kingdom of God through cooperative mission work of our congregations..." What we as individuals and local congregations are unable to do independently we strive to do cooperatively. Jointly we have established a seminary in which future pastors and missionaries are trained by professors who, by God's grace, insist upon the plenary and verbal inspiration of the Holy Scriptures -- something, incidentally, which is very precious in this age of rationalistic theology. The maintenance of our seminary is a joint missionary project which requires joint support. How much should we give? We Christians only too often forget that Jesus is not only our Savior, but also our Lord. That He has redeemed us from sin, death, and the power of the devil we emphasize, as we certainly should; but, that He redeemed us in order that we might be His own and live under Him in His Kingdom and serve Him we often fail to remember. He is our Lord; to Him we belong with all we are and all we have. We are trustees, or stewards and in no sense owners. This means that all our income we should obtain, hold and use according to the will of our Lord. And what is His will? How much should we give? "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (II Corinthians 9:7). As someone has said, we should weigh our gold and silver in the scales of the sanctuary!

God is calling us, insistently and loudly calling us, by the signs of the times. For our Church, above all others, has been bounteously blessed by God both in the possession of the unadulterated Means of Grace and in the methods of applying them. Having received freely, let us give freely to all who are in need of the Gospel of our dear Lord Jesus Christ. Let us acquit ourselves like men, so that we may be approved faithful and diligent stewards of the mysteries of God. "Woe be unto us if we preach not the Gospel!" (I Corinthians 9:16). "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14).

Therefore . . .

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Let none hear you idly saying,
 "There is nothing I can do,"
 While the souls of men are dying
 And the Master calls for you!
 Take the task He gives you gladly;
 Let His work your pleasure be;
 Answer quickly when He calleth:
 "Here am I, send me, send me!" (Hymn 496, v. 4.)

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NOTES

- 1 The Concordia Cyclopedia, p. 88.
- 2 Ibid., p. 169.
- 3 Adam Fahling, The Life of Christ, XIX - XXIX
- 4 P. E. Kretzmann, Heroes of Missions
- 5 Verhandlungen des Oregon und Washington Distrikts (1916)
- 6 What Luther Says, II, p. 958.
- 7 Luther, Small Catechism, p. 87ff.
- 8 The Abiding Word, I, pp. 445 and 446.
- 9 Goldkörner, pp. 80 and 81.
- 10 Mission=Homiletisches Reallexikon, c117
- 11 What Luther Says, op. cit., II, p. 1021.

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S O L I D E O G L O R I A

REPORT OF THE EDITORIAL COMMITTEE

Dear Brethren:

Your Editorial Committee has attempted, by God's grace, to fulfill the responsibilities laid upon it by the congregations of our Conference. Let there be no doubt about it, this has not been an easy task this past year because of increased congregational responsibilities which necessarily took priority. Furthermore, there is not a pastor in our Conference who does not carry a tremendous load of work which allows little time to compose and write articles for our Conference periodical. These simple facts should surely be understood by all of us, pastors and laymen alike, so that we can remember the work of the Editorial Committee in our prayers and its work may go forward under the Lord's blessings.

In spite of many difficult circumstances, six bi-monthly issues of the Concordia Lutheran appeared since our 1974 Convention. We would like to draw your attention merely to a few of the articles which have appeared. The excellent article written by Dr. Friedrich Bente entitled "Law and Gospel, Repentance and Good Works", (Primarily according to Articles IV, V, and VI of the Formula of Concord), has elicited some very favorable comments from our readers. The essay delivered by Pastor Mensing at the 1974 Convention, "Lessons for Today from the Seven Letters of Revelation", was incorporated in the last issues of our periodical. The Editorial Committee was of the opinion that the material was of such a nature that it deserved to be read by a wider scope of readers than a limited number through the Proceedings of the Convention. Besides, your Committee had been directed by the 1974 Convention to take under advisement the possible inclusion of this essay in our Concordia Lutheran. In the March-April issue a very pertinent article was begun by Pastor Bloedel entitled "Lest We Forget". This will consist in a series of articles giving our readers a brief history of what happened to the Missouri Synod and also information concerning the various Lutheran groups which left the Missouri Synod because of its liberalism. We are confident that these informative articles will be welcomed by the readers of the Concordia Lutheran.

Once again, we would emphasize the need for articles contributed on a regular basis from all of the pastors in our Conference and a more diligent effort on the part of all of us, pastors and laypeople, for the greater circularization of our Conference periodical. For, after all, one of the purposes for which our periodical exists is "to set forth in simple and plain language the pure doctrine of God's Word as taught by the true Lutheran Church in full accordance with the Book of Concord of 1580 and the Brief Statement of 1932." In this connection your Committee recommends that in the interest of sufficient and balanced copy for this periodical the editor solicit from our pastors, two months before each publication date, the necessary articles on stipulated subjects and of stipulated length, and that the articles solicited be in the hands of the editor one month before publication date.

With all praise to the Lord we are delighted to have the services of Mr. Julius Schmitt in the Print Shop. He is learning to use the equipment and tools in the shop with ever greater efficiency. We also express our appreciation to Mr. Victor Bloedel and other members of St. Luke's Congregation for the cooperation and help they have given in this God-pleasing endeavor of putting out the Conference periodical. If it were not for this, it would be extremely difficult to publish the Concordia Lutheran due especially to our current inflation. Because of the rising costs of material and labor most of the other denominations have had to increase their subscription rates substantially.

It is our prayer that God's blessings may rest upon the work of your Committee that it may always strive to abide by the Statement of Purpose printed on the inside cover-page of our Concordia Lutheran.

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

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REPORT OF THE COMMITTEE ON LUTHERAN UNION

Dear Brethren:

Over the past years your Committee on Lutheran Union has, on several occasions, made overtures to the Lutheran Churches of the Reformation (LCR) in the hope of meeting with their representatives to establish that there is agreement in doctrine and practice. Since there are in the membership of the LCR certain men who were once united with us in the Unity of the Spirit within the former organization of the Orthodox Lutheran Conference (OLC), and since each group holds the other to have been responsible for causing the split between us at the end of 1955, it has been and still is necessary, Scripturally, to require that an agenda for any proposed meeting include a discussion of the cause of that unfortunate occurrence in the light of Holy Scripture and the documentary evidence at hand. (Romans 16:17; III John 8-9; Matthew 5:23-24.)

While responses from the LCR indicate their willingness to meet with us on the matter of doctrine, they consistently eliminate from a proposed agenda our Scriptural requirement to discuss the sinful separatism that was involved, expressing the desire to omit what they call a mere "discussion of personalities." This is shown particularly in their periodical, The Faithful Word, August-November of 1970 and August of 1972.

Your Committee therefore recommends that our present convention authorize it, in the new conference year, again to approach the LCR in the same spirit and manner as heretofore, endeavoring to convince their representatives that our requirement does not merely concern personalities but doctrine and practice and must therefore be included, Scripturally, on a proposed agenda.

It is the prayer of your Committee that the Lord of the Church may grant His grace to both parties, to the end that a truly God-pleasing meeting may be arranged.

Respectfully submitted,

COMMITTEE ON LUTHERAN UNION

Rev. H. David Mensing, Chairman

Rev. M. L. Natterer

Prof. O. W. Schaefer

Mr. David T. Mensing

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REPORT OF THE COMMITTEE ON MISSIONS

Dear Brethren:

By the grace of God the members of our Conference have always recognized that, in accordance with the Word of God, two of our most important duties and privileges as Christians are, as stated in the Conference Constitution (Article III, Objects of the Conference 4 & 5): "Joint extension of the Kingdom of God through cooperative mission work of our congregations" and "the adequate training of pastors for the work of the ministry." These two always go hand in hand. For dispensing the saving Gospel we need to train faithful men as pastors, preachers, missionaries. But our seminary work is not an end in itself. We must at the same time be ready and willing to use in the active ministry the men we have trained, to send or call them, and to stand by them with adequate support; as it is written: "For whosoever shall call upon the name of the Lord shall be saved. How then shall the call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? ...So then faith cometh by hearing, and hearing by the Word of God." (Romans 10:13-15a; 10:17).

Through the years in various ways, but especially through the annual reports of our Committee on Missions, we have endeavored to keep our congregations cognizant of these solemn obligations and to encourage their development of an adequate and consistently solvent Mission Fund, so that our seminary graduates may be called not only by already self-supporting congregations but also by our congregations collectively as missionaries-at-large or by mission congregations needing Conference subsidy. For example, in 1972 (Proceedings, p. 33), the then pastor Schmitt reported: "Inasmuch as the training and sending of pastors and missionaries into all the world as heralds of God's Word and Luther's doctrine pure is the chief work of the congregations in our Conference, we beseech the Lord Jesus to strengthen us in this work, grant us all the will, and the necessary means, and the men to do it." In 1973 (Proceedings, p. 25), it was similarly reported, and the prayer was added: "May the Lord bless us in this, one of our basic reasons for existence as a Conference." Moreover, in the convention last year (Proceedings, 1974, p. 24), we also reported and besought the brethren in reference to our first seminary graduate: "In the event the Lord would call him to the aforementioned mission field -- or to even another which He could open to us -- one urgent duty remains for us to fulfill, to plan for now without delay, and to carry out in the next twelve months, namely, the building up of our Mission Fund to the extent that, by our cooperative efforts, any necessary subsidy can be given to a new mission for the consistently adequate, Scripturally-required support of the ministry."

Now the Lord of the Church has indeed heard our fervent prayers and graciously granted blessings to our humble efforts. As we this year graduate our first seminary student, there is already a need and desire for his ministerial service in two localities, an established congregation experiencing presently a vacancy and a mission congregation in the west. The latter, St. John's Mission of Coos Bay, Oregon, consists of 12 communicants and 3 voting members. It is presently and faithfully served by Pastor Mattered of Lebanon. For its further prosperity and expansion it of course desires to call a resident pastor. For this, however, the small congregation, in spite of the Godly zeal and generosity of its members, needs financial subsidy. At this convention, through your Committee, St. John's Mission of Coos Bay is requesting a subsidy of \$300.00 monthly, proposing to offer then, when it calls, a salary of \$500.00. As it was stated in connection with the report of our Treasurer, it is the opinion of the Finance Committee that these figures should be higher to provide Scripturally adequate support for a pastor with family. And your Committee on Missions cannot but share this opinion (whether a pastor be married or as yet unmarried). Nevertheless we all recognize that St. John's of Coos Bay, being an autonomous congregation, should, in the final analysis, set its own figure.

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Brethren, your Committee recommends to this convention that the request for subsidy be granted. But an examination of the receipts for Missions during the past year, while showing some growth under the Lord, for which we praise His Name, also indicates that we can just barely fulfill even this minimum subsidy. To insure that the Mission Fund will consistently guarantee what we promise in the Lord, we in each congregation ought to increase our Mission offerings. For this reason the Board of Directors, having yesterday heard and discussed the preliminary report of this Committee, unanimously passed the following resolution: "That the Committee on Missions in its report to the Convention inform our congregations very strongly regarding our inability to use the students graduating from our Seminary from time to time because of the deficiency in our Mission contributions, which in turn makes us unprepared adequately to fulfill our Mission obligations in accordance with God's Word."

May our dear Lord and Savior, who has thus far blessed us abundantly, continue to move us by His grace to go forward on the one hand with the necessary work of our Seminary, but also simultaneously to open our hearts, hands and voices for the support of His all-important work of Christian Missions. "For the love of Christ constraineth us!" (II Corinthians 5:14a).

Respectfully submitted,

THE COMMITTEE ON MISSIONS

Pastor H. David Mensing, Chairman
Henry C. Fischer
Kent Frerichs
Randall D. Styx

REPORT OF THE COMMITTEE ON THEOLOGICAL EDUCATION

Dear Brethren:

In the Apology of the Augsburg Confession, Article XV, we read, "For of all acts of worship that is the greatest, most holy, most necessary, and highest, which God has required as the highest in the First and Second Commandment, namely, to preach the Word of God. For the ministry is the highest office in the Church. Now, if this worship is omitted, how can there be knowledge of God, the doctrine of Christ, or the Gospel?" (Concordia Triglotta, p. 327).

To impart such Scriptural knowledge obviously means that the individual must first possess the proper knowledge himself! For here we can apply the words of the Lord Jesus, "Can the blind lead the blind? shall they not both fall into the ditch?" (Luke 6:39). When the Ethiopian eunuch was returning home from Jerusalem, he was reading from the Book of Isaiah. Philip, the evangelist, being prompted by the Holy Spirit, went to him and asked him, "Understandest thou what thou redest?" And the Ethiopian answered, "How can I, except some man should guide me?" And he desired Philip that he would come up and sit with him." The Ethiopian was reading from the 53rd chapter of Isaiah which speaks in New Testament language of the Lamb of God. "And the eunuch answered Philip and said, 'I pray thee, of whom speaketh the prophet this? of himself, or of some other man?' Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus" (Acts 8:27ff). What a joy it must have been for the Ethiopian to receive such blessed knowledge from someone who already possessed it!

So the Lord in His wisdom has decreed in His Word that he who would occupy the highest office in the Church must possess such proper knowledge himself before he can instruct and teach others. Listen, for example, to what He states through the pen of the Apostle Paul as He describes the qualifications of the incumbent of the highest office in the church. "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, APT TO TEACH; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity" (I Timothy 3:2-4). We are well aware of the fact that these Scriptural requirements are belittled and even cast aside by many within the pale of Christendom. For example, the Assemblies of God, a denomination which has grown by leaps and bounds during the past years, has within its midst a minister who is only eight years old. In an interview he was not even able to name the four gospels, nor was he able to recite John 3:16 without being coached! We realize that such sensationalism is a characteristic of this specific denomination, but it surely indicates the woeful ignorance of God's requirements for the highest office in the Church!

Such abysmal ignorance of the ministerial requirements was found in Luther's day among many of the clergy. In his Preface to the Small Catechism, Luther bemoans the fact that "the common people, especially in the villages, have no knowledge whatever of Christian doctrine, and, alas! many pastors are altogether incapable and incompetent to teach (so much so, that one is ashamed to speak of it). Nevertheless, all maintain that they are Christians, have been baptized and receive the holy sacraments. Yet they do not understand and cannot even recite either the Lord's Prayer, or the Creed, or the Ten Commandments" (Concordia Triglotta, p. 533). No wonder Luther spoke as bluntly and forcefully as he did!

Our Lutheran forefathers correctly stressed the need for well-indoctrinated pastors who would rightly divide the Word of Truth. 'And so we today, by God's grace, stress what God Himself insists upon in His Word concerning those who would occupy the highest office in the Church. The curriculum at our Seminary is not a crash program designed to turn out students with the barest minimum of theological subjects, but rather the maximum according to our abilities and financial circumstances. For this

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we are grateful! Particularly in these last evil days of the world when, as Jesus says, "Many false prophets shall rise, and shall deceive many" (Matthew 24:11), pastors must be able to lead and guide their people according to the Word of God, veering neither to liberalism nor to fanaticism, insisting that the Word, and the Word alone, shall be the only Source and Norm of all teaching in the Church.

It is, therefore, with grateful and joyous hearts that we can announce the graduation of Mr. James Luedtke from our Seminary in which only the Word of God has held sway. Soon he will enter into this highest office in the Church to preach and teach the Word of God in all its truth and purity. It is an office which, as Luther writes is "serious and salutary. Accordingly, it now involves much more trouble and labor, danger and trials, and, in addition thereto, little reward and gratitude in the world. But Christ Himself will be our reward if we labor faithfully. To this end may the Father of all grace help us, to whom be praise and thanks forever through Christ, our Lord! Amen." (Concordia Triglotta, p. 539).

Respectfully submitted,

Rev. M. L. Natterer, Chairman

REPORT OF THE SEMINARY PRESIDENT

Dear Brethren in the Lord:

"Hitherto hath the Lord helped us!" I Samuel 7:12. "Praise Him for His mighty acts: praise Him according to His excellent greatness!" Psalm 150:2. In the light of these words of Holy Writ we, the faculty and students of our beloved Seminary, ask you who are present and all the members of our Conference to join us in declaring our gratitude to God for His manifold blessings upon the work of our Seminary during its sixth year. Truly His mercies have been new to us every morning, and His faithfulness toward us has continued with every passing day. Where we have failed because of sinful weakness, we humbly ask divine pardon, for Jesus' sake. He alone has guided and blessed us during the past year, and to Him we turn for direction and strength also for the future.

Actual classroom teaching began on Friday, October 4, 1974, with evening classes starting at 7 P. M. The student body consisted of Mr. James Luedtke of Park Forest, Illinois; Mr. David T. Mensing and Mr. Randall Styx, the former of Orland Park, the latter of Tinley Park. Although certain adjustments had to be made in the scheduling of classes because of the necessary secular work of the students, the requirements for each course were in no way sacrificed, and the standards of the Seminary remain as high as always.

During the first semester, Professor Mensing taught Homiletics II and Greek Exegesis (Romans). Your President taught Dogmatics III, Pastoral Theology, and Homiletics V. These subjects required much study, and together with the church duties for which each professor is also responsible, the schedule each week was quite full. The first semester came to a close on February 7, 1975, following the final examinations.

After a semester break of one week, classes resumed on February 17th. Professor Mensing taught Homiletics II and Hebrew Exegesis (Psalms and Isaiah). Your President taught the same subjects as during the first semester. The second semester concluded on June 6th after three days of examinations.

During the past year all our students had opportunity to preach in the Sunday services of Peace Lutheran Church. For two of them, Mr. David T. Mensing and Mr.

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Randall Styx, it was their FIRST sermon in the local pulpit. With praise to God we note the wonderful progress made by all our students in presenting truly orthodox sermons with vitality and conviction. We wish that all our Conference members could hear their edifying, Christ-centered messages. It remains a great joy for your professors to teach these gifted young men and to prepare them for the highest office on earth -- the Christian ministry!

And now we look forward to our first graduation service (for Mr. James Luedtke) to be held in connection with the Communion service on Sunday, June 22nd. Pastor Natterer, chairman of the Committee on Theological Education, will preach the sermon. We look forward to a large attendance and to an inspiring service of edification and blessing. On May 21st a letter was sent to all our congregations, informing them that Mr. Luedtke would complete the prescribed curriculum of our Seminary by the first week in June and upon graduation would become a Candidate of the Reverend Ministry (c.r.m.) and eligible for a Solemn Call. Two copies of our newly-printed Diploma of Vocation were enclosed with the letter to the congregations with information on when and how to extend a call, should they desire to do so. As of this writing, Mr. Luedtke has received a divine call from St. Stephen's Lutheran Church in Wilmot, South Dakota, but no decision has been reached to date. We extend our sincerest congratulations to him upon his graduation. May God guide him in his prayerful deliberations and shower His richest blessings upon his labors as a faithful worker in the vineyard of the Lord!

During the past school year various theological books were acquired for our Seminary library and our Seminary stock, the latter consisting of books to be purchased by our students. Since many of these works are out of print, we are grateful that they were available to us at a satisfactory price from the libraries of retired or deceased pastors throughout our country with whose families we have maintained contact in this regard. The wholehearted cooperation of these people to supply our needs is indeed worth noting. We still hope to obtain, either new or used in good condition: Hebrew Grammar by Gesenius (Kautsch-Cowley) and Gospels by John Ylvisaker. Any help in locating these books will be greatly appreciated.

Speaking of books, we take this opportunity to express our heartfelt thanks to Pastor Natterer for his donation of several books to our Seminary library, including, among others, a work on Freemasonry, A History of Christianity, and The Small Church. We also thank Mr. and Mrs. Lloyd E. Martin of Tinley Park for the delightful Christmas gift to our Seminary of a beautifully illustrated book entitled The Faces of Jesus by Buechner. Our sincere appreciation to all donors for these wonderful additions to our Seminary library!

It is our intention to have a new Seminary catalog printed with the necessary revisions and additions to keep it up to date. We regret that we were unable to take care of this during the past year.

As we review the sixth year of our Seminary, faculty and students are grateful to God for His many blessings, such as good health and protection, and especially for His pure Word, around which we gather especially every Monday evening in solemn chapel devotions to be inspired and strengthened anew for our tasks. Again we acknowledge most gratefully the loving service of Mrs. Mensing, who faithfully served as organist each week for these devotions.

As we look ahead, the student body for next year will consist of two part-time students, who will take such courses as can be conveniently scheduled for them. There are NO prospects for new students at this time, and this continues to be a serious matter requiring prayerful consideration by every congregation and every member in our Conference. Are we all "sold" on the importance of our Seminary, both for our own needs as well as for our mission obligations to others? What are we doing to encourage young men to prepare for the ministry in our midst? What are we doing to help build up the Mission Fund of our Conference? Are we remembering our

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Seminary, its professors and its students in our daily prayers? Are we talking about these matters in our Christian homes with the members of our families? Are the men seriously discussing this important work in the voters' assembly of the congregation?

It bears repeating that our survival as an orthodox body with an orthodox ministry depends, under God, on the continuation of our Bible-centered training program for faithful servants of the Word in the future. Satan will tempt us to follow the path of least resistance, but in these times of materialism, spiritual indifference, and doctrinal upheaval we need to join hands anew to pray, work, and give for this significant task in our midst. Yes, Lord, send forth laborers into Thy harvest, bless our work in the year to come, and move the hearts of our people by Thy mercy in Christ to bring rich gifts so that this vital work may go forward!

In closing this report, may I on behalf of the faculty and students sincerely thank all the members of our Conference for their fervent prayers and generous gifts to our Seminary as well as Peace Congregation for the continued use of its facilities! God richly bless you all for your interest and support! Again we earnestly covet and beseech your continued prayers and generous support so that the pure Word of God may continue among us and "that the generation to come might know!" Psalm 78:6. 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,

O. W. Schaefer, President

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REPORT OF THE FINANCE COMMITTEE

Dear Brethren in Christ:

Your Finance Committee has again been kept busy carrying out its responsibilities in this, its second year of existence. As usual, the Treasurer, who is Chairman of the Finance Committee, has attempted to keep the members of our congregations well-informed as to our Conference's financial condition by means of monthly reports. In addition, your committee submitted a semi-annual report to the congregations. This report covered the period of June 1 to December 31, 1974. As part of the report, a comparison was made between the receipts and expenditures for June-December, 1974, and those for the same period in 1973. This comparison showed that receipts in the Seminary Fund for this period in 1974 were \$194.81 per month less than for the same period of 1973. Finally, in this report future committee activities were outlined.

One activity which our committee proposed in this report was the anonymous polling of our congregations as to the average income of their wage-earning members. It was felt that this information would be useful in helping to determine a realistic salary figure for our professors and for future missionaries. Before conducting such a poll, your committee asked each congregation whether they would be minded to participate. Of our four member congregations, one was quite favorable to the idea, two would be willing to participate but with some reservations, and the fourth preferred not to participate. Because such a poll would be of questionable value without 100% participation, your committee decided not to pursue this matter further, at least for the present.

Another committee activity mentioned in our semi-annual report had to do with the request by the Committee on Missions at the 1974 Convention that the Finance Committee give special consideration to the Mission Fund during the Conference year 1974-75. It was pointed out in our semi-annual report, as was also done the previous year, that the current level of giving to the Mission Fund is not sufficient to support a full-time missionary. As indicated in the Analysis of Finances for 1974-75, the receipts in the Mission Fund have averaged slightly less than \$ 310. per month, including interest, over the past year. As will be mentioned in the report of the Committee on Missions, a group of our brethren in Coos Bay, Oregon, has expressed an interest in calling a missionary to serve them as pastor. The salary figure recommended by the Coos Bay brethren was \$ 500. per month. Your Committee feels that this salary would not be adequate to support a family of five in Coos Bay, Oregon. The budget suggested by the Coos Bay brethren would approximately cover rent, social security, utilities and food, but would not provide adequately for other basic expenses of living such as transportation, clothing, medical care, personal care, and other miscellaneous expenses. Based on three independent methods of estimation, your committee suggests that a minimum salary of \$ 800. per month would be necessary for adequate support. The three methods of estimation are based on the following:

- 1) The base salary of a high school teacher in Coos Bay.
- 2) The current salary of our professors, with an adjustment based on the cost-of-living difference between Coos Bay, Oregon, and Tinley Park, Illinois.
- 3) The personal experience of the chairman of the Finance Committee in a similar living situation in Eugene, Oregon, with allowance for the difference between the cost of married student housing and private housing.

In addition to the salary, our Coos Bay brethren estimate about \$ 60. per month would be required for supplies and, possibly, rental of a building for church services. Thus, your committee feels that the total amount required would be \$ 860. per month. Since the amount of support pledged by St. John's Mission is \$ 260. per month, the amount of subsidy required from the Conference Mission Fund would be \$ 600.00 per month. Since the current receipts in the Mission Fund are only \$ 310.

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per month, a deficit of about \$ 290. per month would be incurred. Based on the current rate of giving, the Mission Fund would be depleted in less than three years. To summarize, an increase of \$ 290. per month in contributions would be needed in order to provide an adequate subsidy and yet maintain the current balance in the Mission Fund.

In April, your committee sent a letter to the member congregations, soliciting pledges and estimates of anticipated contributions to the regular Conference funds for fiscal year 1975-76. Also included was material related to the serious need for increased contributions to the Seminary Fund. Actual professorial salaries since 1970 were compared with the salaries which would have been required just to keep pace with the increase in cost of living from year to year. The actual salaries were also compared with, and found to fall far short of, the Bureau of Labor Statistics figures for the budget required for an urban family of four to maintain an intermediate standard of living.

The monthly pledges and estimates received from the congregations are as follows:

	GENERAL FUND	SEMINARY FUND	MISSION FUND
Peace, Tinley Park	\$ 50.00	\$ 364.00	\$ 200.00
St. John's, Lebanon	--- --	200.00	25.00
St. John's Mission, Coos Bay	--- --	25.00	1.00
St. Luke's, Seattle	10.00	125.00	10.00
St. Stephen's, Wilmot	<u>35.00</u>	<u>280.00</u>	<u>40.00</u>
TOTALS:	\$ 95.00	\$ 994.00	\$ 276.00

Prior to determining the proposed budget for 1975-76, letters were sent to the chairmen of the various Conference committees, soliciting any recommendations their committees might have regarding financial needs for the next fiscal year. The only response received was from Rev. Mensing, chairman of the Committee on Missions and the Committee on Lutheran Union.

The budget proposed by the Finance Committee for the fiscal year 1975-76 is found on page 4 of the Prospectus. Your committee recommends the adoption of this budget by the 1975 Convention. It should be noted that, while our Conference has gone on record in favor of making every effort to provide at least a cost-of-living increase in our professors' salaries each year, this year because of inadequate pledges your committee is recommending only a token increase in professors' income of 3.5% or about \$ 420. The actual increase in the cost of living over the past year is over ten per cent.

As the Financial Report for the past fiscal year indicates, our small Conference continues to prosper financially. The total balance of all the Conference funds is nearly \$ 28,000., with about \$ 25,000 of this in savings. Nevertheless, increased contributions are greatly needed, especially in the Seminary and Mission Funds. Without adequate support for these important funds, the training of future pastors and the use of Seminary graduates in the mission field are in jeopardy. Let us all do our part by praying, by striving toward improved sanctification in the areas of Christian giving, and by encouraging our fellow members to do the same, so that our Convention motto may indeed be fulfilled: "That the generation to come might know." (Ps. 78:6).

Respectfully submitted,

Kent E. Frerichs
Paul F. Luedtke

David T. Mensing
Glen A. Frerichs, Chairman

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COMPARISON OF RECEIPTS AND EXPENDITURES IN REGULAR FUNDS
(1973-74 vs. 1974-75)

FUND	R E C E I P T S		E X P E N D I T U R E S	
	1973-74	1974-75	1973-74	1974-75
General	\$ 2,772.09	\$ 2,204.14	\$ 1,516.20	\$ 1,367.95*
Seminary	12,280.19	11,344.43*	11,786.00	12,387.90
Mission	<u>3,331.32</u>	<u>3,695.81</u>	<u>---</u>	<u>---</u>
TOTALS:	\$ 18,383.60	\$ 17,244.38	\$ 13,302.20	\$ 13,755.85

FUND	R E C E I P T S minus E X P E N D I T U R E S			
	A n n u a l		M o n t h l y	
	1973-74	1974-75	1973-74	1974-75
General	\$ 1,255.89	\$ 836.19	\$ 104.66	\$ 69.68
Seminary	494.19	- 1,043.47	41.18	- 86.96
Mission	<u>3,331.32</u>	<u>3,695.81</u>	<u>277.61</u>	<u>307.98</u>
TOTALS:	\$ 5,081.40	\$ 3,488.53	\$ 423.45	\$ 290.71

*Does not include transfer of \$ 605.52 from the General Fund to the Seminary Fund.

ANALYSIS OF FINANCES (June 1, 1974 - May 31, 1975)

General Fund: The General Fund balance increased by \$ 230.67 during the 1974-75 Conference year. However, if the special transfer of \$ 605.52 to the Seminary Fund is not included, the increase was \$ 836.19, or an average of \$ 69.68 per month. The corresponding increase for 1973-74 was \$ 104.66 per month.

Seminary Fund: The balance in the Seminary Fund has decreased by \$ 437.95 since June 1, 1974. If the special transfer of \$ 605.52 from the General Fund is not included, however, the decrease is \$ 1043.47, or an average of \$ 86.96 per month. During the 1973-74 fiscal year, the Seminary Fund balance increased at the rate of \$ 41.18 per month.

Mission Fund: Receipts of \$ 3695.81 in the Mission Fund over the past twelve months resulted in an average increase of \$ 307.98 per month. The comparable figure for 1973-74 was \$ 277.61 per month.

TOTALS: Total receipts of \$ 17,244.38 exceeded total expenditures of \$ 13,755.85 in regular funds during the fiscal year 1974-75. This is an increase of \$ 3488.53, or an average of \$ 290.71 per month. The increase in the total balance of regular funds for the previous year, 1973-74, was \$ 423.45 per month.

Respectfully submitted,

THE FINANCE COMMITTEE

REPORTS OF THE AUDITING COMMITTEE:

A. We have examined the books of the Conference Treasurer and have found them to be in good order.

Respectfully submitted,
Rev. M. L. Natterer, Chairman
Paul Luedtke
Carl Palmquist

B. We have examined the books of the Business Manager of our publishing house, Scriptural Publications, and have found them to be in good order.

Respectfully submitted,
Rev. M. L. Natterer, Chairman
Paul Luedtke
Carl Palmquist

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CONCORDIA LUTHERAN CONFERENCE

Financial Report for 1974-75

RECEIPTS	General	Seminary	Mission	Totals
Peace, Tinley Park	\$ 724.45	\$ 4030.00	\$ 2115.08	\$ 6869.53
St. John's, Lebanon	110.00	1806.74	353.90	2270.64
St. John's Mission, Coos Bay	--- --	437.00	210.00	647.00
St. Luke's, Seattle	565.00	1910.00	215.00	2690.00
St. Stephen's, Wilmot	467.48	3120.00	446.56	4034.04
Convention Service	83.10	--- --	--- --	83.10
Memorial Wreath	--- --	20.00	--- --	20.00
Subscription Refund	--- --	3.50	--- --	3.50
Interest Income	254.11	17.19	355.27	626.57
TOTALS:	\$ 2204.14	\$ 11,344.43	\$ 3,695.81	\$ 17,244.38

EXPENDITURES	Budgeted	Expended	Unexpended
<u>General Fund</u>			
Publishing House Loan	\$ 1250.00	\$ --- --	\$ 1250.00
Concordia Lutheran	775.00	520.80	254.20
Telephone Expenses	400.00	270.49	129.51
Travel Expenses	400.00	277.00	123.00
Convention Expenses	200.00	91.30	108.70
Miscellaneous Expenses	125.00	149.86	- 24.86
Contingencies	100.00	58.50	41.50
TOTALS:	\$ 3,250.00	\$ 1,367.95	\$ 1,882.05

<u>Seminary Fund</u>			
Professor: Salary	\$ 5858.02	\$ 5858.02	\$ --- --
Rental Allowance	3600.00	3600.00	--- --
Bonus	500.00	500.00	--- --
Associate Professor: Salary	1995.98	1995.98	--- --
Bonus	105.52	105.52	--- --
Seminary Library	175.00	200.34	- 25.34
Furniture and Equipment	100.00	--- --	100.00
Misc. Seminary Expenses	50.00	78.04	- 28.04
Facilities	50.00	50.00	--- --
TOTALS:	\$ 12,434.52	\$ 12,387.90	\$ 46.62

SUMMARY OF FUNDS	Previous Bal.	Receipts	Expenditures	Current Balance
General Fund	\$ 4849.11	\$ 2204.14	\$ 1973.47*	\$ 5079.78
Seminary Fund	1063.11	11949.95*	12387.90	625.16
Mission Fund	5963.39	3695.81	--- --	9659.20
Building Fund	4976.45	253.82**	--- --	5230.27
Retirement Fund	4828.84	326.95**	--- --	5155.79
Travel Fund	58.71	18.02***	--- --	76.73
Tuition Fund	1528.53	626.18****	--- --	2154.71
TOTALS:	\$ 23,268.14	\$ 19,074.87	\$ 14,361.37	\$ 27,981.64

*Includes transfer of \$ 605.52 from the General Fund to the Seminary Fund.

**Interest Income

***Includes a contribution of \$ 15.00 from St. Luke's and \$ 3.02 in interest income.

****Includes \$ 512.00 in tuition payments and \$ 114.18 in interest income.

Respectfully submitted, Glen A. Frerichs, Treasurer

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REPORT OF THE BOARD OF CONTROL -- SCRIPTURAL PUBLICATIONS

Dear Brethren:

Why should we have a publishing house? Why should we have a Conference periodical? Why should we have Conference Sunday School materials and other Conference printed matter? Our motto for this convention answers these and other questions relative to the printed word when it says: "That the Generations to Come Might Know!"

God Himself made use of the written word when He breathed into the minds of Moses, the prophets, the apostles and the evangelists the very thoughts which they expressed and the very words which they wrote -- that the generations to come might know of His power and of His wisdom and especially of the way of salvation through faith in His Son, Christ Jesus, our Savior!

The Lord Jesus has given us the commission to bring His Word to all people of all nations; and, in harmony with this divine injunction, our beloved Conference has drawn up the seven objectives which are found in our Conference Constitution and which our individual congregations can better perform in joint effort with one another. Our publishing house, dear brethren, can be involved in every Scriptural objective of our Conference -- and we do well not to forget this. Furthermore, the printed Word can remain long after many generations disappear -- yes, long after we pastors, professors, lay-people, even congregations, seminary and Conference are no more. How important, then, our publishing house is for bringing about the fulfillment of our convention motto: "That the Generations to Come Might Know!"

We bring special thanks and praise to God for the fact that since May of this year we have a new printer trainee in the person of Mr. Julius Schmitt -- former pastor of St. Stephen's Lutheran Church, Wilmot, South Dakota. Mr. Schmitt is a very careful, diligent and persistent person who is intent upon learning to run the publishing house equipment in the proper manner. He has observed the working of our graphic arts camera and has helped with the operation of one of our offset presses on which our Sunday School leaflets are printed and our flat-bed press which prints our Concordia Lutheran -- but it will be at least three years before he will be able to handle these machines without supervision. Mr. Schmitt has studied the Keyboard Operator's Manual (about 300 pages) for the linotype and has literally spent hours upon hours -- a ten to twelve hour day has not been unusual for him -- in the painstaking process of becoming a skillful linotype operator. The fruits of his linotype labors may be observed in the nicely printed agenda for this convention and in more than two-thirds of the May-June issue of the Concordia Lutheran. In Mr. Schmitt we, furthermore, do not have merely a printer-trainee, but a man who values highly the power of the printed Word; who himself is an avid reader and discriminating scholar of good Lutheran printed matter; and who places the progress of our Conference in the area of the printed Word far above any self-interest or remuneration. It is well for us to remember this man in our prayers that in time, by God's grace, he will be enabled to handle all of our publishing house equipment with ease and proficiency.

Years ago, Mr. Schmitt became involved in the valuable hobby of bookbinding. He has been very eager to revitalize his skill in this area and with the encouragement of your chairman has proceeded to rebind about 20 hymnals for St. Luke's congregation in Seattle and about 25 books from the pastor's personal library. We have procured several practical books on the subject of bookbinding and hope to acquire some bookbinding equipment in the near future.

It has not been necessary for our full committee to meet during the past year inasmuch as nothing new has been submitted for publication. We encourage any faculty member, committee, or individual in our Conference to submit possible projects and material to our publishing house Board of Control for possible implementation or publication. This material will be screened and the individual or committee informed as to the cost and feasibility of the project. This part of the Board's

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business will be brought to the attention of the Conference either in Convention assembled or, if urgent, by direct contact of our congregations through the Board of Directors.

Because upkeep, replacement or a new piece of equipment might require an immediate outlay of cash, it is our committee's request that the twelve-hundred and fifty dollars be retained in our Conference budget as an interest-free loan to our publishing house. We have been enabled, thus far, by God's grace, to keep our publishing house equipment in good working condition without a single repair bill. My special thanks to Mr. Victor Bloedel and Mr. Paul Luedtke for their voluntary physical labor, entailing hours of work in the production of our Concordia Lutheran and Sunday School materials.

Send forth Thy Light and Thy Truth, that the Generations to Come Might Know! Amen.

Respectfully submitted,

Rev. Paul R. Bloedel, Chairman

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SCRIPTURAL PUBLICATIONS
(Concordia Lutheran Conference)

FINANCIAL REPORT
6/1/74 - 5/31/75

Cash Balance, June 1, 1974 \$ 344.79

Add Cash Receipts:

Sunday School Lessons	\$ 293.12
Books, tracts	6.00
<u>Concordia Lutheran:</u>	
Subscriptions	254.00
Special Distribution	646.80
Other Conference Printing	36.00
Interest Income	17.91
TOTAL RECEIPTS:	\$ 1253.83

Total Cash Available \$ 1598.62

Less Disbursements:

Gas (Heating)	\$ 76.29
Misc. Supplies, Postage, etc.	--- --
Rent (Fern Odekirk Bldg.)	687.80
<u>Material Costs:</u>	
Sunday School Lessons	108.15
<u>Concordia Lutheran</u>	64.00
Other Conference Printing Costs	42.00
<u>Equipment Purchased:</u>	
Lead Type	110.56
Equipment Repairs	--- --
Property Tax	70.98
TOTAL EXPENDITURES:	\$ 1264.02

Cash Balance, May 31, 1975 \$ 334.60

Petty Cash \$ 25.00

Fixed Assets \$ 5017.50*

Payables none

*Original Investment -- not adjusted for depreciation.

Respectfully submitted,

V. K. Bloedel, Business Manager

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FINAL BUDGET PROPOSAL ADOPTED FOR 1975-76General Fund

Publishing House Loan	\$ 1250.00
Concordia Lutheran, Special Distribution	650.00
Telephone Expense	250.00
Travel Expense	325.00
Convention	250.00
Miscellaneous	<u>135.00</u>
TOTAL:	\$ 2860.00

Seminary Fund

Professor's Salary	\$ 6708.00
Housing Allowance	3600.00
Associate Professor's Salary	2172.00
Facilities	100.00
Seminary Library	75.00
Seminary Stock	50.00
Periodicals	40.00
Miscellaneous	<u>10.00</u>
TOTAL:	\$ 12755.00

Mission Fund

Coos Bay Subsidy Authorized	\$ 4800.00
TOTAL:	\$ 4800.00

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REPORT OF THE COMMITTEE ON REGISTRATION AND EXCUSES

I. Initial Report

- A. This committee finds that the following persons are eligible for seating as delegates to this convention:

St. John's Congregation -- Pastor M. L. Natterer
Mr. Walter Fischer
Mr. Glen Frerichs

St. Luke's Congregation -- Pastor P. R. Bloedel
Mr. Paul Luedtke
Mr. Stephen Bloedel

Peace Congregation --- Pastor H. David Mensing
Mr. Randall Styx
Mr. David T. Mensing

St. Stephen's Congregation -- Mr. Carl Palmquist
Mr. Orville Reyelts

- B. Those qualifying for the position of alternate delegate are:

Peace Congregation --- Mr. James W. Luedtke
Mr. Gerald Luedtke

- C. We recommend that the Conference recognize as pastoral delegates to this convention: Pastors Bloedel, Mensing and Natterer.

And as lay delegates: Messrs. Walter Fischer, Glen Frerichs, Paul Luedtke, Stephen Bloedel, Randall Styx, David T. Mensing, Carl Palmquist and Orville Reyelts.

Such seating recognizes that all delegates (pastoral & lay) have one vote each, rendering a total of eleven (11) votes.

We further recommend that the convention welcome the presence of the Rev. Professor O. W. Schaefer in an advisory capacity.

II. Final Report

The committee reports that registered pastors number four (4), registered lay delegates number eight (8), and visitors registered thirty (30), rendering a total registered attendance of forty-two (42).

Respectfully submitted,

Rev. H. David Mensing, Chairman
Mr. Glen A. Frerichs
Mr. Stephen Bloedel

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MINUTES OF THE TWENTY-FOURTH ANNUAL CONVENTION
of the Concordia Lutheran Conference
at Peace Ev. Lutheran Church, Tinley Park, Illinois, June 20 - 22, 1975

Friday Morning, June 20, 1975

The Convention was opened with a Divine Service at 9:30 A. M. President O. W. Schaefer preached a very instructive sermon on the basis of Psalm 78:1-7, in which he urged us to give due heed to "God's Urgent Appeal: Continue Zealously in the Work of the Church!" Rev. H. David Mensing, the local pastor, served as the liturgist. The offering received during the service was placed into the General Fund of the Conference.

The President of the Conference, Rev. O. W. Schaefer, officially opened the Convention in the Name of the Triune God at 11:20 A. M.

The Convention listened to the annual report of President Schaefer, who spoke of the various activities of our Conference during the past year. He expressed his thanks to all officers in the Conference who assisted him in the performance of his duties. He urged us to become more zealous workers for the truth and to labor untiringly for the kingdom of Christ, being strengthened by God the Holy Spirit.

Moved and seconded to accept this report, subject to the usual review. Carried. The Vice-president then appointed Pastor P. R. Bloedel, Mr. Walter Fischer and Mr. Carl Palmquist to review the President's report.

The Committee on Registration and Excuses gave its preliminary report. Motion made and seconded to accept this initial report. Carried.

Motion made and seconded to accept the Agenda as presented by the President. The motion was carried.

The Press Committee through the local pastor, Rev. Mensing, stated that the newspapers would receive information concerning the graduation of our Seminary student, Mr. James Luedtke, in connection with the Sunday Convention communion service. This report was accepted by the Convention.

LUNCH HOUR

The afternoon devotion was conducted by Pastor M. L. Natterer. Hymn 250 was sung, followed by the confession of our faith in the words of the Athanasian Creed.

The essayist, Pastor Natterer, began the presentation of his essay: "A Timely Study of the Fourth Object of our Conference -- Joint Extension of the Kingdom of God." The first part of this essay showed that this object rests upon plain Scripture passages which set forth the real purpose of the Church, namely, to preach the Gospel to every creature.

Motion made and seconded to adopt the report of the Committee on Lutheran Union as presented through the chairman, Pastor Mensing. The Committee recommended that the Convention authorize it, in the new year, again to approach the LCR in the same spirit and manner as heretofore, endeavoring to convince their representatives that our requirement does not merely concern personalities, as held and reported by the LCR, but doctrine and practice and must therefore be included, Scripturally, on a proposed agenda. Moved and seconded to accept this recommendation. Carried.

Pastor Natterer, chairman of the Editorial Committee, reported on our Conference periodical. The Committee submitted the recommendation that in the interest of

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sufficient and balanced copy for this periodical the editor solicit from our pastors two months before each publication date the necessary articles on stipulated subjects and of stipulated length, and that the articles thus solicited be in the hands of the editor one month before publication date. The report as well as the recommendation of this committee was favorably accepted by the Convention.

The Convention next heard the report of the Finance Committee concerning the past fiscal year presented by Mr. Glen Frerichs, the Conference Treasurer, who also included an interesting comparison of receipts and expenditures in regular funds from 1973 through 1975. Motion made and seconded to accept this report. Carried.

The next item of business was the election of officers.

The following pastors were nominated for PRESIDENT: Bloedel, Natterer, Schaefer.
Elected: The Rev. O. W. Schaefer

The following pastors were nominated for VICE-PRESIDENT: Bloedel, Mensing, and Natterer. Elected: The Rev. H. David Mensing

The following pastors were nominated for SECRETARY: Bloedel, Natterer.
Elected: The Rev. M. L. Natterer

The following laymen were nominated for TREASURER: Victor Bloedel, Walter Fischer, Glen Frerichs, Gerald Luedtke, David T. Mensing, Randall Styx.
Elected: Mr. Randall D. Styx

The following laymen were nominated for BOARD MEMBER-AT-LARGE from the FAR-WEST: Walter Fischer, Glen Frerichs, Paul Luedtke. Elected: Mr. Walter Fischer

The following laymen were nominated for BOARD MEMBER-AT-LARGE from the MIDDLE-WEST: Kent Frerichs, Gerald Luedtke, David T. Mensing, Carl Palmquist, Orville Reyelts. Elected: Mr. David T. Mensing

The following slates were proposed for the EDITORIAL COMMITTEE:

<u>Slate A</u>	<u>Slate B</u>
Rev. M. L. Natterer	Rev. O. W. Schaefer
Rev. P. R. Bloedel	Rev. H. David Mensing
Gerald Luedtke	Julius Schmitt

Elected: Slate A

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

<u>Slate A</u>	<u>Slate B</u>
Rev. M. L. Natterer	Rev. M. L. Natterer
Rev. P. R. Bloedel	Rev. P. R. Bloedel
Ronald Schlaht	Gerald Luedtke
Lloyd D. Martin	Kent Frerichs

Elected: Slate A

The following slates were proposed for the COMMITTEE ON MISSIONS:

<u>Slate A</u>	<u>Slate B</u>	<u>Slate C</u>
Rev. H. David Mensing	Rev. M. L. Natterer	Rev. H. David Mensing
Rev. M. L. Natterer	Rev. H. David Mensing	Rev. M. L. Natterer
Kent Frerichs	Carl Palmquist	Carl Palmquist
Randall Styx	Lloyd E. Martin	Lloyd E. Martin
Henry Fischer	Ronald Schlaht	Ronald Schlaht

Elected: Slate B

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The following slates were proposed for the COMMITTEE ON LUTHERAN UNION:

<u>Slate A</u>	<u>Slate B</u>
Rev. H. David Mensing	Rev. H. David Mensing
Rev. M. L. Natterer	Rev. M. L. Natterer
Rev. O. W. Schaefer	Rev. O. W. Schaefer
David T. Mensing	Randall Styx

Elected: Slate A

The following slates were proposed for the PUBLISHING HOUSE BOARD OF CONTROL:

<u>Slate A</u>	<u>Slate B</u>
Rev. P. R. Bloedel	Rev. P. R. Bloedel
Rev. M. L. Natterer	Rev. M. L. Natterer
Dale Ellis	Ronald Schlaht
Victor Bloedel	Victor Bloedel
Paul Luedtke	Paul Luedtke

Elected: Slate B

The following slates were proposed for the FINANCE COMMITTEE:

<u>Slate A</u>	<u>Slate B</u>
Randall Styx	Randall Styx
Glen Frerichs	Glen Frerichs
Paul Luedtke	Dale Ellis
Kent Frerichs	Loren Reil

Elected: Slate B

Moved and seconded to make all elections unanimous and to thank the Elections Committee for its efficient work. Carried.

Saturday, June 21, 1975

The opening devotion was conducted by Pastor P. R. Bloedel. Hymn 39 was sung and Psalm 145 was read responsively, followed by prayer.

The minutes of the Friday sessions were read. The motion was carried to accept these minutes.

Pastor Natterer continued reading his essay. In this portion he emphasized the necessity of bringing the Gospel of Christ to all men because all men are by nature spiritually dead and under the just wrath of God and without Christ would be lost forever.

The report of the Committee on Theological Education was heard by the Convention. The chairman of this committee referred to the correctness of our insistence upon the need for well-indoctrinated students who would in their future ministry be able rightly to divide the Word of Truth. The President of our Seminary, the Rev. Prof. O. W. Schaefer, then gave his report, declaring his gratitude to God for the manifold blessings upon the work of our Seminary during its sixth year and especially for the graduation of Mr. James Luedtke, who has now completed the prescribed curriculum of our Seminary and is now eligible for a Solemn Call. Both of these reports were accepted by the Convention.

LUNCH HOUR

The afternoon devotion was conducted by Pastor Mensing. Hymn 502 was sung, and Matthew 9:35-38 was read, followed by prayer.

Motion made and seconded that we table the matter of guidelines for administration of the Professors' Retirement Fund until next year's convention. Carried.

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Pastor Bloedel gave the report of our Publishing House Board of Control in which he pointed out that our publishing house can be involved in every Scriptural objective of our Conference through the printed Word. Mr. Paul Luedtke then read the financial report of the Publishing House which had been submitted by the Business Manager, Mr. Victor Bloedel, who was not able to be present at the Convention. Both of these reports were accepted by the Convention.

The Convention listened as the Chairman of the Committee on Missions presented the report of this Committee. Motion made and seconded to accept this report. Carried.

Motion made and seconded to accept the recommendation of the Committee on Missions to grant St. John's Lutheran Mission of Coos Bay the requested \$ 300.00 monthly subsidy, contingent upon the acceptance of a Divine Call extended by St. John's Mission. Motion made and seconded to table action on this recommendation until later in the session in order to give those involved in this matter time to consult together.

After recess a motion was made and seconded to remove the recommendation of the Committee on Missions from the table. Carried.

The amount of subsidy requested by St. John's Lutheran Mission referred to in the aforementioned recommendation was changed from \$ 300.00 to \$ 400.00 per month with the hope that funds on hand will make it possible to grant this without a referendum.

Moved and seconded that the Concordia Lutheran Conference grant to St. John's Lutheran Mission of Coos Bay, subsidy in the amount requested (\$ 400.00 per month) to be begun upon the acceptance of a Divine Call, the subsidy to be reviewed annually at the convention; that this subsidy be given without prior referendum, inasmuch as there are funds currently available and inasmuch as the time needed for a referendum would unnecessarily detain them; that the Finance Committee contact each of our congregations regarding the current needs of the Mission Fund and solicit their increased pledges, God willing, to this fund for the fiscal year. Unanimously carried.

Motion made and seconded that the Committee on Theological Education and the Seminary Faculty give special consideration, if possible before the beginning of the Fall Semester, 1975, to the possibility of accelerating the training of our part-time students, without of course sacrificing the quality of the instruction, so that, the Lord willing, another graduate may be available for use in the ministry sooner than would otherwise be the case. Carried.

The Committee to Review the President's Report found his report to be accurate and edifying. The motion made and seconded to accept this report was carried.

The next item of business was a thorough discussion of the recommendation of the Finance Committee to accept the proposed budget subject to the note on the bottom of page 4 of the Prospectus and the recommendation of the Board of Directors that the professors' salaries be as last year which includes a bonus (the same percentage) from the Seminary Building Fund as last year.

It was then moved and seconded to label the Finance Committee's recommendation "A" and the Board's recommendation "B" and then to vote by ballot. Carried.

The recommendation of the Finance Committee ("A") was adopted by ballot, 7 to 4.

Sunday, June 22, 1975

The Sunday morning service included the graduation of our Seminary student, Mr. James Luedtke, and the celebration of the Lord's Supper. Rev. M. L. Mattern of Lebanon, Oregon, preached the sermon on the basis of Acts 8:1-4, urging us -- "Let not Difficulties dampen our Missionary Zeal!" Rev. H. David Mensing and Rev. O. W.

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Schaefer served as liturgists. The offering received during the service was for the local congregation to help defray expenses incurred in hosting the convention.

Dinner Hour

President Schaefer opened the afternoon session with a prayer.

Pastor Natterer concluded his essay, referring to some of the methods or ways in which the mission obligation can be translated into action in the local congregations of our Conference. Motion made and seconded to accept this essay with thanks to the essayist. Carried.

The recommendation of the Board of Directors was discussed concerning biennial conventions. The motion was made and seconded to accept this recommendation. Carried.

President Schaefer then appointed Pastor Natterer and Mr. Walter Fischer to be on this committee which, after consultation with the congregations, would lay its findings before the next regular Board of Directors Meeting (1976) for consideration.

The Conference Treasurer, Mr. Glen Frerichs, presented the budget for the next fiscal year.

Moved and seconded that we authorize the publishing house to send copies of the Concordia Lutheran to conservative Lutherans and others it deems appropriate as a special mission project and charge the Conference for such distribution at the current rate as set by the publishing house and that this distribution include also such names as other Conference committees may request. Carried.

Motion that we accept the proposed budget for the General Fund was seconded & carried.

It was moved and seconded that an interest-free loan of \$ 1250.00 be made available again this year to the publishing house, and that the loan may be used for an apprentice printer or for the purchase of additional printing equipment. This motion was passed by the Convention.

Moved and seconded that we accept the proposal for the Seminary Fund budget as given. Carried. While the budget was adopted piecemeal, it is considered accepted in its entirety.

"The congregation in Tinley Park (Peace Ev. Lutheran Church) wishes to express its gratitude to the Lord for the blessings of hosting the Conference Seminary these past years, and it considers it a privilege again to offer its facilities to the Conference this coming year." The motion to incorporate the foregoing statement of Mr. Randall Styx into the minutes was carried.

The Auditing Committee presented its report stating that, having examined the books of the Conference Treasurer and the Business Manager of Scriptural Publications, it found them in good order. Motion made and seconded to accept this report. Carried.

The offer of Peace Ev. Lutheran Church to publish the 1975 Proceedings was accepted with thanks.

The final report of the Committee on Registration and Excuses listed four pastors, eight lay-delegates and thirty registered visitors. This report was accepted.

Invitations to host the 1976 Convention of our Conference were received from Peace Ev. Lutheran Church, Tinley Park, Illinois, and St. Luke's Lutheran Church, Seattle, Washington. The motion to accept the invitation from St. Luke's Lutheran Church, Seattle, Washington, was carried.

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The announcement was made by Pastor P. R. Bloedel that the respective congregations of the Conference are invited to join St. Luke's Lutheran Church, Seattle, in the dedication of their new church building on the last Sunday in July.

The following resolutions were adopted:

- #1 - gratitude for the blessings bestowed upon our Seminary. The Convention rose to express its thankfulness by singing Hymn 33.
- #2 - thanks for the timely essay, sermons, devotions, etc.
- #3 - appreciation for the work done by the officers and committees of our Conference.
- #4 - heartfelt thanks to Peace Ev. Lutheran Church for duplicating the 1974 Convention Proceedings.
- #5 - special thanks to Peace Ev. Lutheran Church for placing a variety of business machines and services at the disposal of the Convention.
- #6 - thanks to Peace Ev. Lutheran Church for their splendid hospitality.

Moved and seconded that the reading of the minutes of Sunday, June 22nd, be waived, but that they be submitted to the praesidium for approval. Carried.

It was decided that the Board of Directors would meet for a brief organizational session at 6:30 P. M.

The Convention was adjourned at 5:15 P. M. with prayer and the Lord's blessing.

Respectfully submitted,

Rev. M. L. Natterer, Secretary

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RESOLUTIONS ADOPTED BY THE 24th ANNUAL CONVENTIONResolution #1:

WHEREAS we, the members of the Concordia Lutheran Conference, under the gracious hand of God, have enjoyed the blessings of an orthodox, well-administered, and richly edifying seminary in our midst for the last six years; and

WHEREAS in the Sunday Divine Service of this convention, we have been enabled to graduate our first theological student, Mr. James W. Luedtke, and now have in him a candidate of the reverend ministry;

THEREFORE BE IT RESOLVED that we express our gratitude to the seminary faculty for their faithful labors in the Lord, to the students for their Christian devotion and application to their studies, to Peace Ev. Lutheran Church of Tinley Park, Illinois, for the use of their physical facilities, to the Committee on Theological Education, and to all the faithful members of the Conference who supported this work by their prayers, financial gifts, and willing service; and

BE IT FURTHER RESOLVED that, above all, we praise and glorify the Lord our God for His gracious blessings upon our seminary, earnestly praying that this God of grace, who has helped us hitherto, may continue to grant us His guidance and blessing also henceforth, for Jesus' sake.

Resolution #2:

WHEREAS the sermon delivered by our President at the opening service of this convention, as well as that delivered in the Sunday Divine Service by Pastor Natterer, were found to be especially edifying to the delegates, guests, and visitors in attendance; and

WHEREAS the delegates and guests at this convention received also special encouragement and strength from the various devotions conducted by our pastors during sessions; and

WHEREAS we were particularly edified by the essay presented during this convention;

THEREFORE BE IT RESOLVED that the convention especially thank Pastors Schaefer and Natterer for their edifying messages, and Pastor Natterer also for his thorough and timely essay, and that we express our gratitude also to the other pastors for their special devotions conducted by them at this convention.

Resolution #3:

WHEREAS the officers, standing committees, and appointed committees have served our beloved Conference faithfully during the past fiscal year under the continued blessing of the Lord of the Church;

THEREFORE BE IT RESOLVED that we express our sincere gratitude for all that these brethren have wrought in their dedicated Christian service to our Conference during the past year of grace; and

BE IT FURTHER RESOLVED that we call upon the Holy Spirit to grant a rich measure of His grace to those brethren who have been elected to positions of leadership in our midst for the coming fiscal year, so that all they think, say, and do may be in accordance with God's holy Word, to His glory alone, and for the continued prosperity of His Kingdom among us.

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Resolution #4:

WHEREAS Peace Ev. Lutheran Church assumed the responsibility of preparing the stencils for the Proceedings of the 1974 Convention and of mimeographing and assembling them;

THEREFORE BE IT RESOLVED that we express to these brethren our heartfelt thanks for this particular labor of love.

Resolution #5:

WHEREAS a convention of this nature requires that its various committees have at their disposal a variety of business machines, as well as secretarial services for the preparation of reports and resolutions;

THEREFORE BE IT RESOLVED that we express special thanks to Peace Congregation for placing a variety of such machines and services at the disposal of the Convention.

Resolution #6:

WHEREAS the Concordia Lutheran Conference has this year been especially blessed by the Lord of the Church with a most brotherly, cooperative, well-balanced, joyful and fruitful convention, for which all glory and praise is due to Him alone; and

WHEREAS Peace Ev. Lutheran Church of Tinley Park, Illinois, has shown itself to be a most gracious host to this 24th annual convention by extending Christian hospitality to delegates and guests in its church building and in the homes of its members; and

WHEREAS we were privileged to enjoy not only nourishment for our bodies through the dedicated service by the ladies of the congregation but received also in rich abundance nourishment for our souls in the Bread of Life, God's precious Word and Sacrament; and

WHEREAS our worship of the Lord and Head of His Church in the various devotions and Divine Services was enhanced by special organ and choral music to His glory;

THEREFORE BE IT RESOLVED that the Concordia Lutheran Conference express its hearty thanks to the Pastor, Assistant Pastor, and members of Peace Congregation for their most liberal hospitality and Christian fellowship, which contributed in large measure to the success of this meeting, to our spiritual edification, and to our physical comfort; and

BE IT FURTHER RESOLVED that we especially thank Mrs. H. David Mensing and Mr. Stephen Bloedel for serving as organists at the convention services and daily devotions respectively, and Mr. H. Daniel Mensing and the choir of Peace Congregation for the choral offerings which beautified the services;

BE IT FURTHER RESOLVED that we express special gratitude to those members of the host congregation who opened their homes so generously to the delegates and guests of this convention, as well as to the ladies of the congregation who so untiringly gave of their time and talents in the preparation of attractive and nourishing meals throughout the convention, and to Mr. and Mrs. Lloyd D. Martin, who so kindly offered their home each day for the convention meals; and

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BE IT FURTHER RESOLVED that we especially thank the Young People's Group of Peace Congregation for the interesting and enjoyable Musikfest fellowship-evening which provided pleasant diversion from the work of the convention business and was enjoyed by young and old alike; and

BE IT FURTHER RESOLVED that, above all others, we praise and magnify the Lord of the Church, our gracious Savior, for the bountiful blessings He has bestowed upon us, and that we express our thanksgiving to Him especially by rededicating our lives to His cheerful and faithful service.

S O L I D E O G L O R I A !

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