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R E G I S T E R O F A T T E N D A N C EPASTORAL

Blöedel, P. R.
 Mensing, H. D.
 Natterer, M. L.
 Schaefer, O. W.
 Schmitt, J. A.

REGISTER OF LAY DELEGATES

<u>Congregation</u>	<u>Delegates</u>
Peace Lutheran Church Tinley Park, Illinois	David T. Mensing Randall Styx
St. Stephen's Lutheran Church Wilmot, South Dakote	None
St. Luke's Lutheran Church Seattle, Washington	Ronald Schlaht Dale Ellis
St. John's Lutheran Church Lebanon, Oregon	Henry Fischer Walter Fischer

Convention Sermon, 1972

Hymns: 246, 540, 544, 283.

II Timothy 3:15-17. "From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works."

Dear pastors, delegates and friends in Christ Jesus:

"We believe, and therefore speak!" These words from the 2nd epistle of Paul to the Corinthians have been chosen as the motto for our 1972 convention here in Seattle. Our believing and speaking, however, must have a foundation, and the only foundation for our Christian faith and confession is the Bible--the sacred truths of which can be known by small children as the Apostle writes to Timothy in the opening words of our text: "From a child," yes, from infancy, "thou hast known the Holy Scriptures!". And the Bible, which is the foundation for that which we, as Christians, believe and speak is fully able to show us the one and only way to heaven and, to that end, to accomplish saving faith in the human heart! Yes, the Holy Scriptures indeed are able to make us "wise unto salvation through faith in Christ Jesus!" It is for this very important purpose that the Lord God Himself gave us His Word even as our text assures us: "All Scripture is given by inspiration of God!" The Apostle Paul then proceeds to mention those things for which the Scriptures are profitable or useful--and it is to these things that I wish to direct your attention this morning as we consider the theme:

Some Special Facts Regarding The Word of God Which We Christians Do Well To
Consider As We Open The 21st Convention Of Our Beloved
Concordia Lutheran Conference

1. The Word of God is profitable for doctrine and reproof
2. The Word of God is profitable for correction and for instruction in righteousness.

May God the Holy Ghost bless the consideration of His Word.

I.

"All Scripture is given by inspiration of God and is profitable for doctrine, for reproof!" Here the Apostle sets forth the profitableness or usefulness of Scripture both with regard to its positive and negative aspects. It instructs us as to what we are to believe and not to believe. It tells us what the Holy Ghost teaches and reproves what man's wisdom teaches. It teaches that which has its origin in the Creator of all things and denounces that which originates with the destroyer of all things, namely, the devil. It counsels us with regard to our preaching: that we preach to our people the positive truths of God's Word and that we also preach polemics, the renunciation of error and false doctrine. The Scriptures are therefore profitable for thesis and antithesis--that we may proclaim the Wisdom of God and repudiate the Philosophy of man, boldly speaking the positive truths set forth in the Bible and boldly speaking against whatever runs counter to Scripture. The Wisdom of God is profitable for doctrine and for reproof!

One of the wonderful doctrines or teachings which we are to believe and for which the Bible is profitable is, for example, the doctrine of the inspiration of Scripture--that "Holy men of God spake as they were moved by the Holy Ghost" and that the Holy Ghost not only moved the men to write but also breathed into their minds the very thoughts which they expressed and the very words which they wrote so that St. Paul could write concerning himself and his fellow Apostles: "We speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." Scripture teaches that its every word is God's Word--without error and without contradiction. So we believe, so we speak, and so we teach.

And the Bible is profitable for reproofing that teaching which places the Word of God on the same level with the writings of men; which makes the Bible subject to human interpretation, to the writings of the fathers, or to the declarations of counsels and synods; which states that the Bible contains God's Word and that it also contains error--that all its words and parts are not inspired by God. O how plainly Scripture declares: "Thou shalt not add thereto nor diminish from it" "All Scripture is given by inspiration of God!" "Tho we or an angel from heaven preach any other Gospel unto you then that which we have preached unto you, let him be accursed!"

The Bible is profitable "for doctrine, for reproof!" It reveals to us everything that the Lord God wants us to know and to believe--and it reveals these doctrines in Crystal Clear passages which we refer to as sedes doctrinae. Our Catechism contains a great number of such sedes which are very familiar to us. And the Bible is profitable for doctrine, it is likewise profitable for reproof! Without the Bible we would simply be floundering spiritually--we would not know what to believe--we would not know what to reprove. We would know that there is a god and we would know many things about God BUT we would not know who the true God is and we would not know how to reprove the sin of idolatry. We would know something about sin and we would have some code about right and wrong BUT we would not know all of the things which God wants us to do and to refrain from doing; that God requires of us perfection and holiness and that God pronounces His curse of eternal damnation upon all who do not continue in all things which are written in the Book of the Law. Without the Bible we would not know about the creation of the universe and of man; about the Fall of the first parents of the human race and the total depravity of our human nature. We would not know how to reprove the modern theories of evolution, nor would we know how to reprove those who hold that there is some good in everyone and that infants and little children are sinless. Without the Bible we would know nothing about the grace of God in Christ Jesus our Savior; about salvation by God's grace alone, for Christ's sake, through faith--without the deeds of the Law; about what God has done and is still doing for our salvation; about the person and work of Christ, namely, that He is true God and true man, that He kept the Law, suffered the punishment of Hell as our Substitute--that all who believe in Him might not perish but have everlasting life; that in and through Christ we have the forgiveness of all our sins, life and salvation as the free and unmerited gift of God's grace! Have you ever thought of the things which we would not know--were it not for the Holy Scriptures?! We would not know about Baptism, the Sacrament of the Altar, the Office of the Keys, the Office of the Ministry, the Church, the Person and Work of the Holy Ghost, Prayer, and we would not know about the Last Things, the end of the world, the resurrection of the body, life everlasting! And we would not know how to reprove those who teach otherwise that these plain doctrines of Holy Writ! We would know nothing about the scathing reproofs of false doctrine and false teachers which are found throughout the Bible. But thanks be to God, these things are not hidden from us--for we have the Word of God in its full truth and purity in the Holy Scriptures--and what is set forth there is what we, by God's grace, believe--and as we believe, so we speak and so we teach!

II.

But our text continues: "All Scripture is given by inspiration of God and is profitable for . . . for correction, for instruction in righteousness". The Word of God is not only profitable for what we are to believe and what we are to reprove. It is also profitable for how we are to live, for example, when the Lord God corrects us in our lives by telling us "Thou shalt NOT!" -- and when the Lord God requires certain things of us by telling us "Thou shalt!"

Oh, how lost we Christians would be in our walk through life if our dear Lord had not revealed to us what offends Him, what is unholy and wicked in His sight--so that we would not be corrected when we fall away from Him as we do daily in our thoughts, desires, words and deeds. How unfortunate we would be if the Lord had not revealed to us that which is profitable for instruction in righteousness so that we

would not at all know what is pleasing to Him and redowns to His glory and honor. Without that correction and instruction in righteousness for which the Bible is profitable we would have no guide to follow in our Christian life of sanctification; we would not know how to let the Lord direct our path. Again we thank God that day after day, as Luther says, we Christians have the privilege of sitting at the feet of the Holy Spirit receiving from Him all the instructions we need to enable us to walk in the paths of righteousness. The Christian is one who should use the Word of God continually--for only by continuing in the Word of the Lord day after day will your knowledge be deepened and refreshed and your joyful confidence of faith will remain firm and unmoved and you will want to walk worthy of the Lord unto all pleasing--living under Him in His kingdom and serving Him! Because we believe what God says when He corrects us and instructs us in righteousness--so we speak to others, and so we teach.

In conclusion, our text says: "That the man of God may be perfect, throughly furnished unto all good works." Every Christian is here encouraged to live up to what his office and station in life requires according to God's will. By making faithful use of the Holy Scriptures you will become thoroughly instructed, furnished, and equipped toward every good work through the power of the Holy Spirit and you will learn to find your greatest delight in performing the will of God and in doing those works which please Him. That is the wonderful value and power of the Holy Scriptures given by inspiration of God, and profitable for doctrine, for reproof, for correction, and for instruction in righteousness!

How precious is the book divine by inspiration given;
Bright as a Lamp its doctrines shine
To guide our souls to heaven.

It shows to man his wandering ways And where his feet have trod,
And brings to view the matchless grace
Of a forgiving God.

O'er all the straight and narrow way Its radiant beams are cast;
A light whose never weary ray
Grows brightest at the last.

It sweetly cheers our drooping hearts In this dark vale of tears.
Life, Light, and joy it still imparts
And quells our rising fears.

This lamp through all the tedious night of life shall guide our way
Till we behold the clearer light
Of an eternal day.

Rev. P. R. Bloedel, Pastor
St. Luke's Lutheran Church
Seattle, Washington

SERMON PREACHED AT THE SUNDAY SERVICE

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

2 Cor. 4:13 - "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe and therefore speak."

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

The 21st convention of our beloved Conference is almost over. The sessions of this day will bring to an end another annual meeting of our delegates. The convention opened with an inspiring divine service in which we gleaned much strength and comfort for our tasks as God's people. This morning we once more assemble for worship here and await the blessings of our Lord both from His precious Word and also on this occasion from that Sacrament which He instituted on the night in which He was betrayed. How refreshing it is to meet together and to sing and pray to Him who in His grace has united us in a common bond of faith and whose mercies continue to be new to us every morning! With David we declare: "I will praise Thy name for Thy lovingkindness and for Thy truth!" Ps. 138:2. It is especially edifying to bask in the light of God's Word since we are living in a world filled with strife, unrest, and religious confusion and turmoil. Many are the distractions that Satan hurls our way and varied are his avenues of approach, seeking to make us falter and to choose no longer the old paths, but new ways of modern thinking. Sad to say, many Christians have succumbed to these wiles of the old evil foe and have drifted into areas of liberalism and unionism and have made shipwreck of their faith. God preserve us from such a tragic mistake! Let us rather sit at the feet of our Lord as humble 20th century disciples and give heed daily to His wisdom for time and for eternity! This means that our faith must grow and remain strong and that we seize every opportunity to share God's truths with others. Of this we are reminded and to this we are encouraged by the words of our text, a passage that is the basis for our convention motto: We believe and therefore speak! On the basis of this word of God let us under the guidance of the Holy Spirit consider today:

A DIVINE CHALLENGE TO US FOR THESE CRITICAL TIMES: CONTINUE TO BE A TESTIFYING BELIEVER!

By God's grace we can meet this challenge:

1. By gratefully reviewing and reaffirming the sure foundation of our faith - the pure teachings of God's Word.
2. By resolving anew, with God's help, fearlessly to confess His truth at every opportunity.

I.

Our text is taken from the second letter which Paul wrote to the Christians at Corinth. In the chapter from which our text is taken he declared how with all sincerity and diligence he preached the Gospel of Christ. But he also pointed out that as a servant of the Lord he encountered many evil conditions, was often confronted with the hatred of those whom Satan had blinded, and endured trouble and persecution, including beatings, stoning, and perils of all kinds. However, he does not murmur or complain but calls himself an earthen vessel, a frail human being, subject to these experiences so that through his ministry the power of God and Jesus his Savior might be manifest to all. How his words ring with courage and certainty! "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed!" 2 Cor. 4:8-9.

What was it that made the apostle and his co-workers so stable, serene, and confident? What enabled them to endure suffering while sincerely dispensing the treasures of salvation in Christ? It was not sentiments like those: into each life

some rain must fall; every rose has its thorn; sunshine always follows the rain, and the like. Rather, Paul and those who labored with him believed and trusted in God. This trust was not something his mind imagined or fabricated. He had seen Jesus on the road to Damascus, and that heavenly vision changed him from an enemy of the truth into a preacher of the Gospel. He was filled with the Holy Ghost and spoke in words which the Holy Ghost teacheth. He was at home in God's inspired revelation of Himself in the Old Testament. He knew the Psalms and in our text refers to Psalm 116 where David speaks of being greatly afflicted, but when remembering the foundation of his faith, said, "I believed and therefore have I spoken (Ps. 116:10), and he added gratefully, "What shall I render unto the Lord for all His benefits toward me?"(v.12)

Holding up the great faith of David as a model, Paul made the statement of the psalmist his very own and said, We have the same spirit of faith, and as David said, I believe, we believe also! It was a miracle of God that Paul became a Christian and an ambassador for the Lord, and he knew that his faith had a sure foundation, for it rested on the living Christ, a foundation that would not shake or crumble with time. In this letter to the Corinthians he assures them that his spirit of faith is the same as that which all true people of God have, and the goal of that faith is the glorious resurrection in Christ on the Last Day and life eternal.

How is it with us, dear friends? Have we the same spirit of faith as David and Paul had? Thanks be to God, our Conference by His grace has continued to walk on the old paths, while round about us many voices are heard and many words are written to disparage orthodoxy as old-fashioned in an attempt to make us feel that we are behind the times as to our faith and life. These are indeed sad days in which we live, critical times in which to do the Lord's work, an era in which the Church is said to have outlived its usefulness. The devil, the world, and our sinful flesh would have us agree to this, but if we treasure the rich storehouse of spiritual blessings which we have and enjoy; if we take time to review with gratitude to God the great teachings of His Word and their significance for time and for eternity; if we, small group of Lutherans that we are, reaffirm our confessional stand as truly Scriptural, we, by God's grace, will be able to meet the challenge to continue in His word and to be and remain true believers.

It is important to remember that true faith must rest on a definite word of God and not on something that one imagines is in Scripture and then seeks to uphold and foist on others. Thus e.g. our conviction as to creation is based on Genesis 1 and 2, even though many in our day have labeled these chapters as myth and fable. What we believe on inspiration is found in 2 Tim. 3:16 - "All Scripture is given by inspiration of God!" Our belief in the Virgin Birth rests on Isaiah 7:14, "Behold a virgin shall conceive and bear a Son and shall call His name Immanuel!" and on its fulfillment in Matt. 1:18. Our belief in the resurrection rests on John 14:19, "Because I live, ye shall live also!" And so with all the other teachings to which we hold fast, whether on prayer, marriage, Baptism, Lord's Supper, Church and Ministry or other doctrines, each and everyone is firmly grounded in Holy Scripture and not in a commandment of man. Each is from God Himself, who is the essence of truth, and therefore it cannot be altered, adapted, or denied.

O dear hearer, praise God for His grace if you have that same spirit of faith that Paul, David, and others had! Let nothing affect it adversely, but anchored to the truths of Holy writ, say with the psalmist: "Thy Word have I hid in mine heart. . . Thy Word is very pure, therefore Thy servant loveth it!" Ps. 119:11 and 140.

II

But the challenge which God puts before us is not only to continue to be a believer, but a testifying believer. Paul's faith was so firm and sure that he could not remain silent. The convictions in his heart broke forth into a confession of the mouth. In this he patterned himself after the example of David, who said, "I believed, and therefore have I spoken!" So also Paul, despite the troubles and dangers which confronted him, could not hold his peace, but confessed, witnessed, and testified for his Lord, who on one occasion reassured him, "Be not afraid, but speak. . . for I am with thee!" Acts 18:9-10.

Another example of bold witnessing for the Lord is that of Peter and John, who after healing a lame man with God's help, were arrested by Jewish leaders for their fearless preaching. In an attempt to hinder their work, these leaders commanded the apostles not to speak or teach in Jesus' name. To this Peter and John replied: "We cannot but speak the things which we have seen and heard!" Acts 4:20. And fearing the people, the leaders let them go, and we are told: they spake the word of God with boldness! They were proud to say: "We are His witnesses!" Acts 5:32.

Does not the great example of Luther come to mind in this connection? Faith in Christ as his personal Savior prompted him to use his voice and pen against doctrinal errors in the Church, to stand at the Diet of Worms and make that renowned defense of the truth, and to translate the Bible into the common language of the lay people so they, too, might find their Savior, believe in Him, and testify to His glory. The faith, courage, and bold confession of the Reformer will stand as a monument to the power of the Word to the end of time.

In the early years of the once orthodox Missouri Synod one of the most remarkable examples of a testifying believer was the second President of that church body, Pastor Friedrich Wyneken. He once stated, "what I believe, teach, and confess is the faith of the Lutheran Church which I am willing to uphold and defend to my last breath against all factions and assaults of the devil!" As missionary, pastor, and Synodical President he was a bold defender of the truth and an earnest forerunner of error and compromise. He gave evangelical direction to the Synod, and as God blessed his labors, the pure Word resounded forcefully and the light of the Gospel shone forth brightly.

How shall we react to these examples? Shall we say: but they all pertain to pastors? Then let us consider what David writes in Ps. 145:11 - "Thy saints shall speak of the glory of Thy kingdom and talk of Thy power!" Lest we in our weakness claim to be unqualified for this task, let us remember what Jesus told His disciples: "Take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you!" Matt. 10:19-20. Our faith in Christ should move us to work hard in the interest of the Gospel and to give it our best efforts, even if that means suffering for the Lord's sake, knowing that God will sustain and strengthen us. We need to publicize our existence even more than before as a church body of the pure Word, one that has a Seminary where this truth is taught unmixed with modern trends of religious thought. Our faith must also be confessed overagainst all forms of error and unbelief in these last days of the world's existence. Present day conditions in homes and countries cry out for help, and what a challenge to true believers to testify to the Gospel, to that Word which produces faith and gives life, to that Word in which lie the answers to the problems of our day! Only eternity will reveal how many were led to the truth through the faithful testimony of sincere Christians. When we think of how scientists and medical men labor in a self-sacrificing manner to combat diseases and to offer mankind the hope of a happier and longer physical life, dare we who have something far better to offer man lag behind them in holy enthusiasm and earnest activity? O let us not magnify our failures and difficulties, but lift our eyes to the glories of heaven and direct the eyes of others to things eternal so that they with us might have a victorious end!

Dear Christians, as you leave this convention and go to your respective home and church, what will you do with the treasures which your faith has given you? O say with Paul and with David, Under God, we will continue to believe and will continue to speak! Through the mouth of the prophet Isaiah God tells His beloved Church, "Lift up thy voice with strength, lift it up, be not afraid!" Is. 40:9. And He also promises: "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven!" Matt. 10:32. Then as we meet the divine challenge to continue to believe and to speak, we can sing with the poet:

Onward, then! For naught despairing,
Calm we follow at His Word,
Thus through joy and sorrow bearing
Faithful witness to our Lord. AMEN.
(LH 461:4)

REPORT OF THE ACTING-PRESIDENT OF THE CONCORDIA LUTHERAN CONFERENCE

To the delegates to the 1972 Convention

Two years ago, in our annual Convention at Tinley Park, Illinois, I was elected to serve as Vice-president of our Conference. Today I stand before you as acting-president and chairman of our 21st Convention, not by any choice of my own but because of a matter of gross misbehavior on the part of the duly elected president of our Conference on account of which the Board of Directors and all of our congregations (with the exception of himself and his own congregation) expressed the desire that Pastor E.L. Mehlberg no longer be recognized as the president of the Concordia Lutheran Conference. This matter will be considered at somewhat greater length in the early part of our first session.

The duties of my office as acting-president during this interim period consisted chiefly in studying the voluminous correspondence from the desk of Pastor Mehlberg, writing numerous letters to him, and composing 2 larger documents relative to the case.

On February 29, 1972, I dispatched the following letter on the financial picture in our Conference to our congregations for their earnest consideration and prompt attention:

February 29, 1972

Re/ The Financial Situation in our Conference
as related particularly to our Seminary and
future Mission activities.

To the pastors of the Concordia Lutheran Conference for the urgent attention of their respective congregations.

Dear Brethren:

It is certainly pleasing to the Lord God and in harmony with His Word that a Seminary for the training of future pastors is maintained among us. By His grace we have been able to avail ourselves of the services of Pastor O.W. Schaefer as our full-time professor-president and of Pastor H. David Mensing as our part-time associate professor. At the time of our Concordia Lutheran Conference convention this coming June, our Seminary will have been in operation three years and a reassessment of our pledges for its continued successful operation, under the blessing of the Lord, is vitally necessary at this time.

After our 1970 convention a referendum was dispatched among the congregations to determine whether or not it would be possible to put into effect a much needed raise in our professors' salaries. The result of this referendum was very favorable indeed and the pledges received from our congregations made such an increase in salaries possible.

As we look forward to this year's convention in June at Seattle, Washington, let us recognize the necessity of reevaluating in our respective congregations the pledges which we made in 1970 and how these pledges were met. Between now and the convention each congregation should determine the amount it is able to pledge for the Seminary Fund for the fiscal year, 1972-73, and should inform the acting-president of this amount so that the tabulated information may be at the disposal of our elected delegates in convention assembled. This will enable our Conference to carry on its business more smoothly in the areas of the budget and seminary obligations. It is also hoped that our congregations will be able to stipulate an amount for the support of our students in the active ministry upon graduation from our seminary. If we cannot call the students into the active ministry and fully support them immediately upon graduation--our entire Seminary Program is failing in its purpose. We have, by the grace of God, been doing the one, namely, supporting our Seminary--let us not let the other remain undone, namely, supporting the General Fund of our Conference treasury in the interest of our future mission obligations.

Contributions to the Seminary Fund over a 15 month period from the referendum date in September of 1970 to December of 1971 averages out per month per congregation as follows: Wilmot, \$258.33; Seattle, \$249.78; Tinley Park, \$190.00*; Lebanon, \$111.64; Coos Bay, \$28.07. *The Tinley Park average does not include a memorial contributed in September of 1971.

We had expected the contributions to total \$896.83 per month but have missed our mark by approximately \$59.00 per month--creating a deficit from the amount pledged of about \$885.00 over the 15-month period. This deficit figure makes it obvious that a reevaluation of our pledges is absolutely necessary in our congregations prior to the convention in order that practical considerations with reference to the continuation of our Seminary Program can be resolved at the convention without necessitating a referendum.

In the area of Missions--the General Fund of our Conference Treasury, which must support our future mission endeavors, has barely been holding its own without significant increase in contributions. Here is where our congregations are urged to take a serious look so that the real work for which we are placed into this world might go forward in the Lord. We have been signally blessed with the pure teachings of God's Word! Let us do all in our power to extend this blessing to others by means of our sacrificial gifts for the support of our future missionaries.

Contributions to the General Fund during the same 15-month period averages out per month per congregation as follows: Wilmot, \$89.38; Seattle, \$32.60; Tinley Park, \$143.17; Lebanon, \$9.33; Coos Bay, \$5.83. The total contributions during this 15-month period was \$4,214.76--an amount which, after subtracting the Conference general expenditures of \$2,302.88, would not even support ONE full-time missionary for $\frac{1}{4}$ year. This we must be vitally aware of in our congregations, namely, that our combined contributions over the past 15-month period referred to above would not be able to support one of our students in the active ministry for even 3 months.

May our dear Lord help us to face these financial problems squarely, frankly, honestly, and expeditiously that, by His grace, we may solve them wisely, in harmony with His Word, to His glory, and for the furtherance of His Kingdom in a world which is going ever farther away from "the Lord that bought them." May the mercies of God in Christ Jesus, our beloved Savior, motivate us to do great things for Him who has done so much for us!

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord,"--1 Cor. 15:58. "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen," Eph. 3:20.

Sincere brotherly greetings in the name of
Him Who died for us that we might live unto
Him,
P.R. Bloedel, Acting-president
Concordia Lutheran Conference

Not all of our congregations responded on this urgent matter, so that a subsequent financial report was not possible prior to this convention as had been hoped.

Inasmuch as our Conference has not convened in convention assembled for a period of two years and upon the advice of other pastors and laymen, I felt it to be in the best interest of our Conference to urge our Prof-president, Pastor O.W. Schaefer, to attend our convention as an advisor and to recommend that his traveling expenses be paid by the Conference treasury. A memorial concerning this matter is on the Agenda for this convention.

This very briefly summarizes my activities as your acting-president during the past year.

Respectfully submitted,
P.R. Bloedel,
Acting-president

REPORT OF THE COMMITTEE TO REVIEW PRESIDENTIAL REPORT

The Committee to Examine the President's Report has carefully examined the same and has found it to be accurate and edifying. Your committee unanimously recommends that the Conference, in this convention assembled, adopt the report with sincere thanks to acting President P.R. Bloedel for his faithful labors during his tenure and with heartfelt gratitude to the Lord of the Church for His rich and gracious blessings to our conference and its acting President.

Respectfully submitted,
Pastor H. David Mensing
Pastor Julius Schmitt
Ronald L. Schlaht

CAN AND OUGHT A CHRISTIAN BE CERTAIN OF HIS SALVATION?
Dr. U.V. Kren, (1826-1910)

It might seem strange to put this question, and it might seem superfluous to use many words in answering it. It might seem enough to refer to our Confession of Faith where, in the Third Article, we say that we believe in "the life everlasting;" and to our Epitome, where we say: I believe...that the Holy Ghost "shall give to me and to all believers everlasting life;" or to the many passages of Holy Writ where God promises to save (give salvation to) those who believe in Christ Jesus. When I nevertheless undertake to treat the question more fully, I have several reasons therefore, both general and specific ones. Partly, there are many who think they are certain of their salvation, but deceive themselves, and therefore need to be admonished; partly, there are many who would very much like to be certain of their salvation, but dare not be, and therefore need to be encouraged; finally, the question of late has become the object of controversy among us--a controversy which is most closely allied to, or rather, is a norm of the controversy concerning the election.

If, in treating this matter, one wishes to avoid misunderstanding, and be kept from error on the one hand and the other, there are certain truths which must be noted in advance, be strictly adhered to, and never lost sight of.

1. Firstly, we must maintain that when the question of our final salvation is being considered, there can be no talk about any so-called absolute certainty, provided the word "absolute" is used in its rightful sense. But here, alas! usage (of language) is confusing, in that "absolute" often (but not rightfully) is construed to mean "altogether and wholly," "completely," and such-like. We do not here use the word in this sense; for, as we shall see, a believer can and ought to be altogether and wholly certain of his salvation. Certainty is, namely, in itself a superlative conception, denoting the highest degree. If the certainty is not a perfect certainty, it is not certainty, but only a more or less well-founded supposition. But "absolute" here means independent, free, not determined by anything else. Thus a person can be absolutely certain that he exists, and of what he perceives with his senses, sees with his eyes, etc.; furthermore, of what he can demonstrate, so-called mathematical truths, that 1 and 1 are 2, etc.

An absolute certainty is accordingly a certainty we have per se (by itself), and which is not dependent on or attached to anything else. The expression, "I know," generally designates it. Such an unbounded or disengaged certainty, or absolute certainty in this sense, a believer can not have regarding his salvation. Only God can have it. The certainty which we speak of is, firstly, a certainty of faith, which accordingly can only be where faith is. We accordingly arrive at such a certainty through another means, another power than the one through which we arrive at certainty concerning that of which we are accustomed to say that we know. Further, the certainty of faith is not absolute, for the reason that it is bound to the Word of God and to the order and way which God has ordained unto salvation. But, as before stated, it does not follow from all this that the certainty of faith is weaker than the absolute certainty. Faith is certainty, and the Holy Scriptures often use the expression, "we know, about that which we believe or hope, for instance, 1 John 3: 3; 5: 13; 2 Cor. 4: 14; 5: 1; etc.

2. Furthermore, we must maintain that as the certainty of salvation is a certainty of faith, only he can have it who is really a believer. No unconverted person, no hypocrite, no name-Christian, no one who merely has the historic faith, can possess it. True, many imagine they are certain of salvation (Matt. 7:21,22); it often seems as though they believe that nothing else is needed to be saved than to belong to a congregation, live somewhat decently, and then die. But like their faith, their certainty is only imagination; for their faith has not the marks which the New Testament places on faith. Those who do not seek salvation have no promise of finding it; nor those who seek it in other ways than the one God has pointed out to us; but where there is no promise, neither can there be any true faith, and where faith is dead, the certainty of faith can only be sinful security. For the same reason, neither can those have any certainty of faith regarding salvation who have another

foundation for their faith than Christ and the promise of God because of Him. As their faith has no foundation, neither can their certainty except in their own imagination.

3. Thirdly, we must maintain that a certainty is not here spoken of which all believers necessarily must have in the same degree or which all believers necessarily must feel within themselves with the result that if they do not do so they must conclude that they have not the right faith. When it is asked whether we can and ought to have certainty of faith regarding a matter, we do not really ask about the degree or strength of faith. The strength of faith, we know, can be different, without the essence of faith being changed thereby, accordingly, the question is really whether we can and ought to have faith in this particular. If we acknowledge this, it follows of itself that we can and ought to have certainty, for faith, in its nature and essence, is a firm conviction. It can be this even if it is so weak that it is not felt as certainty--if it be but true and sincere. If faith is not a firm conviction, it is not faith, but only a vague notion. Thus the expression "to believe" is in everyday conversation often used about things concerning which one has only an opinion or presumption. Thus we, in fact, occasionally hear some one say: "I believe so, but it may be that I am mistaken." This is not faith in the Biblical sense of the word. "I would wish," Luther says, "that the word faith either were not so common or that it were allowed to retain its right meaning and use, so that it were called faith when one is altogether certain and without doubt in the matter....Therefore, the Scriptures also designate faith with the Hebrew word emuna, and St. Paul calls it pleroforia, i.e., that the heart is altogether certain and has no doubt as to the Word. But for this the Holy Spirit is essential, who prepares the hearts, as the Psalmist confesses (Ps. 51:10); 'Create in me a clean heart, O God; and renew a right spirit within me.' Oh! he says, I would gladly have a spirit which does not doubt or waver, but freely says: I know nothing of which I am certain except Thy Word alone. Here he plainly confesses that faith is not a notion or a something that grows of itself within our hearts, for he says: 'Create in me,' etc....My beloved, it is not a matter such as one masters after a single attempt. I am now an old doctor, have preached, written, and learned much thereabout, but do nevertheless as yet not know it. I can get noways with it. If I have today mastered a considerable part, it will only be, no doubt, that I have forgotten it again tomorrow. Our flesh and blood bring this about--which can not enter so deeply into the Word, and hide itself, that it will perish because of it, as should be the case, however, and verily must be." (Walch XII, 2082) Hence, it certainty belongs to the essence of faith, it is so far from being audacity to possess or to seek it, that it is much more a sin not to possess it; for it is a sin to be infirm and weak in faith.

4. Furthermore, we must bear in mind that faith and hope, in the Biblical meaning are not different in such a way that faith is stronger and hope weaker. The word "Hope" is often used in such a way as intentionally to express thereby that something is inferior to or weaker than faith. Many a one thus, for instance, when he is asked: Do you believe that you will be saved? would not readily venture to say: Yes, I believe it, but would perhaps not hesitate to say: I hope so, as if something less were said thereby. This usage of language has no foundation in the Holy Scriptures. The Christian faith and the Christian hope are there altogether coordinate. The difference is, partly, that hope especially has future blessings as its objective, while the objective of faith is things past as well as present and to come. In the next place, the difference is that while faith is the assent of the heart to the Word, and appropriation of the promise it contains, hope is the firm expectation of the blessings which are promised in the Word. Faith and hope are therefore inseparable. While faith believes the Word, hope expects the good which the Word promises. They go hand in hand; and how intimately they are conjoined is seen among other things from the explanation given of faith in Hebrews 11:1, or that it "is the substance of things hoped for, the evidence of things not seen." Just as the Christians "are called in one hope of their calling," Eph. 4:4, and as we confess that we believe "the life everlasting," we also confess that we are "in hope of eternal life, which God, that cannot lie, promised before the world began," Titus 1:2. He, therefore, who

through Christ has access by faith into grace, also rejoices in hope of the glory of God; and hope maketh not ashamed. See Romans 5:1-5.

5. Further, we must maintain that there is no difference between being certain of one's salvation and being certain of one's Election. It may well be a believer has not heard anything about Election or has not understood any of this doctrine; but this does not alter the case, however, for these two concepts, to be saved and to have been elected, nevertheless amount to the same as to effect. Every single soul of the elect will be saved, and none save the elect (Matt. 24:24; Rom. 8:30,33). To be one of the elect and to be saved are accordingly the same, and if one believes that he will be saved (finally saved), it is the same as to believe that he is one of the elect.

6. Finally, we must be convinced that certainty of salvation can not be attained by brooding over or wanting to "investigate the secret, concealed abyss of divine predestination." Whoever makes this his beginning will either fall into arrogance or despair and will not attain to any certainty of salvation. Whoever, on the other hand, in conformity with the advice of Luther and the guidance of the Book of Concord, follows Paul in his explanation of God's eternal counsel, as this is presented to us in the Epistle to the Romans, will, by the grace of God, through the Gospel learn to form the same conclusions as Paul does, when in Rom. 8:31, he exclaims: "What shall we then say to these things? If God be for us, who can be against us?" And in the immediate presence of the inscrutable mystery of God's counsel, he will also repeat the words of the Apostle: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to Him, and it shall be recompensed unto him again?" Romans 11:33-35.

For "with especial care the distinction must be observed between that which is revealed concerning this in the Word of God and that which is not revealed." God has in Christ revealed to us all that we need to be certain of our salvation, but much of His secret counsel He has kept closed and hid. We are not to brood over this--and this admonition is needful in the highest degree. "For our inquisitiveness is always more desirous to busy itself with such things than with what God has revealed concerning it in His Word, for the reason that we can not make it harmonize. Nor are we commanded so to do." (Book of Concord)

I.

With these introductory remarks, we will now account for whether a believing Christian can and ought to be certain of his salvation. As before stated, we find the first and express confession regarding it in our Third Article of Faith, where we say: "I believe the life everlasting."

In each of the constituent parts of all the Articles of Faith it holds good that our faith is a true Christian faith only when we truly add the words, "for me," and thus in a living way make what we confess our belief in our own. This is true also as to this part, accordingly; yea, as to this part which states the final objective of our faith we must say that it is obviously so much the more significant that we make whatever lies therein our own, as all the other parts are of no use if this one is not added; for all the others indeed aim at and are given precisely on account of this part. "Therefore, they who believe in the Christ are to be certain of the eternal glory and together with all creatures sigh and pray that God will hasten to come with a blessed day when our hope shall be fulfilled; and for this very reason God has in Our Lord's Prayer commanded us to pray: 'Thy kingdom come;' for we are not baptized for this present life, nor do we hear the Gospel therefore, but all has the life eternal in view" (as its final objective). Luther, XII, 969.

"If in this life only we have hope in Christ, we are of all men most miserable," 1 Cor. 15:19. But how can a Christian have certainty regarding his salvation, or, in other words, that he shall be kept in the true and living faith unto the end? He is to believe it. "The entire life which a rightly believing Christian leads after baptism is nothing else than an expectation of the revelation of the bliss which he al-

ready has. He certainly has it entire, but nevertheless hid in faith." 1 John 3:2. Luther, XII, 183.

He is to believe, i.e., he is humbly and in a childlike manner to rely upon the promises which God has given him precisely concerning this. These promises are more firm than heaven and earth and are given just for this purpose, that we are to believe them, have a firm conviction regarding that He will fulfill them in spite of the devil, the world and our flesh.

Of ourselves we are impotent. We can neither believe God nor do anything else well-pleasing in His sight. "It is God who works in us both to will and to do his good pleasure," Phil. 2:13, and "makes us perfect in every good work to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen." Hebrews 13:21.

What, then, has our heavenly Father promised to do for us and work in us? He has promised us who "wait for the coming (revelation) of our Lord Jesus Christ" that He will "confirm us unto the end, that we may be blameless in the day of our Lord Jesus Christ;" and to assure us further He reminds us that He "is faithful; by whom we were called unto the fellowship of his Son Jesus Christ our Lord." 1 Cor. 1:7-9.

He has assured us that He, because He "is faithful, will not suffer us to be tempted above that we are able; but will with the temptation also make a way to escape, that we may be able to bear it." 1 Cor. 10:13. He has said that, because He "is faithful, he will establish us and keep us from evil." 2 Thess. 3:3. He wants us to "be confident of this very thing, that he which hath begun a good work in us will perform it until the day of Jesus Christ," Phil. 1:6. "For the gifts and calling of God are without repentance," Rom. 11:29, and He has "called us unto his eternal glory by Christ Jesus, after that we have suffered a while." 1 Pet. 5:10.

Our Lord Jesus does not desire that our hearts be troubled, but that we believe in God and believe also in Him. He has therefore said: "In my Father's house are many mansions...I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." John 14:1-3. He has promised us another Comforter, the Holy Spirit, "that he may abide with us forever," John 14:16, and has said: "I live, and ye shall live," v. 19. In His Highpriestly Prayer He prays that God will "keep us from the evil," and says: "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me." John 17:24. He has promised to be with us always, even unto the end of the world, and has at the same time reminded us that "all power is given unto him in heaven and in earth," Matt. 28:18-20. He can therefore also promise us, and has promised us, that His sheep, i.e., those who hear His voice, "shall never perish, neither shall any man pluck them out of his hand," John 10:28.

It is therefore God's will that we "hold fast the profession of our faith without wavering (for he is faithful that promised)." If we are troubled with the thought --how easily we can fall, and with what difficulty "our whole spirit and soul and body are preserved blameless unto the coming of our Lord Jesus Christ," --we are to pray and with Paul believe and say: "Faithful is he that called us, who also will do it," 1 Thess. 5:23,24. He must do it; otherwise, neither will it be done: "For we are kept by the power of God through faith unto salvation ready to be revealed in the last time," 1 Pet. 1:5. But this power of God we are also firmly to rely upon, for He has promised and said: "I will never leave thee, nor forsake thee," Heb. 13:5, and He therefore wants us to "cast all our care upon him," 1 Pet. 5:7. We do this when we think and believe as follows: "What is to become of my soul? Well, He must see and give heed to that, who has so truly cared for my soul as to give His own life to redeem it. Let Him be praised eternally, the only right and true shepherd and bishop of all souls that believe on Him! And, for a truth--He will not firstly by reason of me begin to teach how He preserves and defends the saved, who hear and keep His Word, against the power of the devil and the evil and tyranny of the world. He says: "They shall never perish, neither shall any man pluck them out of my hand," John 10:28.

(In other words, it is not a novel, nor, up to the time of my appearance as a Christian, wholly untried venture on His part. - Translator's note) "I let the matter rest here. I accordingly no longer wish to care for my soul myself, or have power and authority over it; for it would verily then be ill cared for. For, indeed, the devil could soon, yea, every moment snatch it away from me and devour it. It shall there (in Jesus' hand) continue to be safe and well preserved, according to His Word." Luther IX, 1429; III, 22.

For what do we need to be kept in the faith to the end? Is there anything of all that we need which God should not be willing to give us? "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32. Therefore St. Paul with much frankness can promise the believers: "When Christ who is our life, shall appear, then shall ye also appear in glory." Col. 3:4. Therefore He can teach us that "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Titus 2:12-18; cf. Phil. 3:20-21. Therefore he can comfort himself and us, saying, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," 2 Cor. 5:1, and we "rejoice in hope of the glory of God," Rom. 5:2, a "hope that maketh not ashamed," v. 5, because we have not given it to ourselves or invented it, but it is the "hope set before us," which we should therefore "lay hold upon" and "have as an anchor of the soul, both sure and steadfast," Heb. 6:17-19. Therefore St. John can testify with such directness and safety; "We know that when he shall appear, we shall be like him." 1 John 3:2. Yea, therefore, Paul, in his glorious song of victory in Rom. 8, can challenge "all principalities and powers, all enemies and dangers, both those present and those to come, and be certain that nothing shall be able to separate from the love of God which is in Christ Jesus our Lord."

Yes, indeed, God would have us believe that it is unalterably certain that we shall sometime be saved. For He has given us all these glorious words and promises that we should believe them. He has surely not given them to us that we should doubt them. "For the Son of God...was not yea and nay, but in him was yea. For the promises of God in him are yea, and in him Amen, unto the glory of God by us," 2 Cor. 1:19,20. He, therefore, who believes these promises believes that it is unfailingly certain that he shall once be saved. "He that believeth not God hath made him a liar." 1 John 5:10.

Now, we are not to forget, and, if we are believers, neither shall we forget, that left to ourselves we easily fall from faith, and certainly would fall right at once. But as a help against this the Lord Jesus has taught us to pray to our heavenly Father: "Lead us not into temptation." And when we then in this prayer pray "that God would guard and keep us, that the devil, and the world and our flesh may not deceive us, nor lead us into misbelief, despair and other shameful sin and vice; and, though we be thus tempted, that we may still in the end overcome, and hold the victory," are we not to believe and hold as altogether certain that God will do this? And when in the Third Petition we pray "that God would break and hinder every evil counsel and will which would not let us hallow God's name nor let His kingdom come, such as the will of the devil, the world, and our own flesh;" and when we further pray "that God, in place of our will, lets His good and gracious will be done, and strengthens and keeps us steadfast in His word and in faith unto the end"--are we, then, not to believe and hold as altogether certain that He will do it? Or when we in the Seventh Petition pray that God "would deliver us from all manner of evil...and at last, when the hour of death shall come, grant us a blessed end, and graciously take us from this vale of sorrow to Himself in heaven," are we, then, to hold as uncertain whether we shall receive what we pray for? Are we not, as Luther says, to make the "Amen," which our Lord has taught us, right strong, and accordingly hold that it is unswervingly certain that we shall receive it? "Amen, amen, that is, yea, yea, it shall be so."

Accordingly, because God has promised it, we are to believe it and hold it to be unfailingly true that we shall be saved.

The work and fruit of faith is a good conscience, a tranquil heart, and a cheerful trust in God. But hope is tranquil and expects what God has promised, let fall what may and it is especially established in tribulation. This St. Paul so beautifully sums up in Rom. 5:1-5, where he says: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into the grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Luther, IX, 2589)

We were baptized to share in the death and resurrection of Christ, and have promise upon promise, and should not want to believe it! Have we not enough with the miserable and shameful unbelief we must tug and contend with because of our Old Adam without, in addition being minded that we did right in--yea, that it was piety on our part to doubt what God has promised?

II.

Is there a doctrine in the Word of God which men have not objected to? I know of none. So this doctrine has accordingly also been objected to, or that a believer can and ought to be certain of his salvation. And, alas! these objections are now in our own midst, and by trusted teachers among us. I cannot but cherish the hope, however, that by the Word of God they can be set aright, so there once more can be unity among us, which by the grace of God there has been for so many years.

The objections which are raised appear in a double form. Partly it is alleged we cannot have such a certainty, partly that we are not to have it. It is really but one objection, however. For it is true, that if we could not have this certainty, neither should we have it; and again, if it is God's will that we are to have it, we are also by the grace of God able to.

In the Scripture passages before adduced I have shown from the Word of God both that we can and should (have the certainty here spoken of), and I will now look more closely at the objections made thereto.

In the first place, the objectors say as follows: From the Scripture passages which have been adduced, it is plain that God is able to do all that is needful for our salvation; but I can not know whether I shall receive His grace in the future, whether I shall permit Him to keep me in faith. I do not know but that I, like so many others, shall fail to keep from falling away. And how can I then be certain that I shall once be saved? Where is it written that I shall not perchance fall and be lost?

Firstly, let me reply to this: If this objection were valid, a Christian would have to pass his days on earth in uncertainty as to his eternal salvation. It would then be Christian and right to say: "Now I am a Christian; but whether I remain one is more than I can know. I can have no firm belief as to it. I am to watch and pray and use the means of grace; and I am to work out my salvation with fear and trembling--this I know, but what the end will be I do not know: whether I come to Jesus or to the devil, to heaven or to hell--concerning this I can have no certain or dependable belief."

Is this Christian faith? Was it this faith the apostles had? Paul--who testified "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day" (2 Tim. 4:8)?--and John, who says, that "when He shall appear, we shall be like Him" (1 John 3:2)? Was it this faith which called forth in the disciples of the apostles joy such as Peter speaks of (1 Pet. 1:8) ... "ye rejoice with joy unspeakable and full of glory"? The reason for this joy, indeed, lay in the words of Peter, in which he "blesses God for His manifold spiritual graces," for instance, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and un-

defiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last times, wherein ye greatly rejoice," etc., 1 Pet. 1:3-6. Do you suppose that in the midst of their ineffable joy, and as they joined the apostle in blessing the "God and Father of our Lord Jesus Christ," they nevertheless thought within themselves, and ought to do so: "But whether we shall ever come to heaven and receive any inheritance, is more than we can tell; we dare have no firm assurance of it"?

Is this the burden of the faith we confessed in Holy Baptism regarding the life everlasting? Does this agree with what we say in our Catechism: "...and will grant me and all believers in Christ eternal life"?

If the objection were true that "God will indeed perform His share; but I do not know, I'm sure, whether I shall permit Him to do so, and therefore I cannot be certain of my salvation"--it would be presumptuous not to believe God's promises. It would be audacity to sing at the grave of some dear one:

"Then shall I see Thy count'nance clear,
Lord, Throne of my salvation,
When Thou in glory dost appear,
With trump and angel-vision";

or when with Brorson we sing:

"O, I am a sinful man,
That is all my titled glory;
Better it can never be,
If God's law scroll I but scan.
But--Thou becamest Jesus,
And my mis'ry 'pon Thee took;
Therefore is my name most precious,
And Thou wrot'st it in Thy Book."

But no, God be praised! Let the papal church keep its old lie that a Christian is to be uncertain of his salvation. We will continue, in our churches and in our homes, humbly and with joy to pray, praise and give thanks saying:

"Until we join the host that cry,
'Holy art Thou, O Lord most high!
And 'mid the light of that blessed place
Shall gaze upon Thee face to face."

For let us now examine more closely what lies in that objection, or that "God can and will do His part, But I do not know, surely, whether I shall let Him do so, and I accordingly cannot be certain of my salvation." Therein lies the assertion that the promise of God cannot be sufficient for a troubled heart. For, it is said, although our Savior has promised: "I will come again and receive you unto myself; that where I am, there ye may be also" (John 14:3), I certainly cannot know whether I shall always let Him receive me unto Himself, whether it shall not come to pass that I leave Him, and accordingly I cannot with full certainty rely upon once coming where He is. The promises of God accordingly are not sufficient, that an unfailing certainty of salvation may be built thereon."

Well, now, if God's promises are not enough, what more, then, do we want? Something more from God? No, God indeed already has promised us all. It must therefore be something of our own. Good deeds? No, for we know, indeed, that they do not avail; for we are justified by the Faith of Jesus Christ, not by the works of the law (Gal. 2:16). Is it faith, then, that is meant? "Yes," they give answer, "if I knew that I'd continue in faith unto the end, I could be certain of my final salvation." If we now meet this objection reminding them that we indeed have the unfailing promise of God that He will keep us in faith unto the end, and that according to the Scriptures we "are kept by the power of God through faith unto salvation, ready to be revealed in the last time" (1 Pet.1:5), they again answer with the same objection: "Yes, but I do not know whether I shall be willing to receive this help of God unto the end."

I can, of course, fall."

The Word and promise of God accordingly are not to be considered as being sufficient. God has promised to do all; but that, however, is not enough. One must have in addition, something of his own, otherwise he cannot be certain of his salvation. Men want to build on their own acceptance of the Word in addition to God's Word. Men will make their own faith, or willingness to believe; or their own non-resistance, a foundation (or cause) for their trust, and if they cannot do this, they will have none of such trust. But thereby faith surely has been mortally wounded. For he who will build on something of his own along side of (in addition to) the promise of God has not the right Christian faith which the Holy Ghost works. "For it is the essence and nature of faith not to tolerate anything alongside of it in which man might trust except only the Word of God, or the divine promise. To him who uses faith as a weapon in the strife, the things which are contrary to God's Word immediately will suggest themselves.

But faith lets go of all creatures and visible things in the world, also itself, and holds fast to the Word of God. Faith does not seek a footing somewhere (outside the Word) or reach for something, to obtain certainty, and it is thus preserved. This is what Christ means also when He says (John 8:51); "Verily, verily, I say unto you, If a man keep my saying, he shall never see death." If you cling to the Word of God and close your eyes, you will be preserved. Whence comes it: Herefrom, indeed: "The Word of God is a living Word; death cannot devour it. If now the Word remains, you also remain." Luther II, 2922.

At this juncture the opposition will no doubt seek another expedient, saying; All this, or that one is not to believe in his faith, and that faith has only the Word of God to rely upon, we subscribe to with all our heart; and you could as well have spared yourself the trouble of telling us, as we already know it. When we say we will have nothing to do with this faith, or that it is unfailingly certain that we shall once be saved, it is precisely because we neither can nor ought to have such a faith: "It is not commanded by God, with divine certainty of faith to know beforehand that we shall indeed be constant, but rather with daily fear and trembling see that we become so by a true and diligent use of the means of grace."

To this I reply: Fear and trembling form no contrast to faith and do not hinder it but further it. I shall later make this plain. But the subterfuge that we are not to have the certainty of faith regarding our salvation, and that God has not commanded it is in reality nothing else than a new way of setting forth the previous objection, or that God will do His part, but I cannot be sure that I shall do mine; and accordingly, neither can I be certain of my salvation. Men may indeed say they subscribe to those words about not believing in one's faith or in one's acceptance of grace, but only in the Word and promise of God; with such utterances they cannot, however, dismiss this matter. There is the best of opportunity right here to show whether they really mean this and acknowledge the significance of it. I have cited a long list of promises of God to the effect that He will make us finally blessed. Why will not the opposition believe these, i.e., be assured of their fulfillment? Christ says to us: "I will come again and receive you unto myself; that where I am, there ye may be also." John 14:13. If one really accepts this truth, that the Word of God is sufficient for faith, and that it does not want anything else to rely upon, he must admit that we are to believe this promise of God, i.e., be unswervingly certain that it will be fulfilled. Or is it not given to be believed? If it is not the will of God, accordingly (i.e., is commanded us), that with divine certainty of faith we are to know it beforehand, that what God has promised, will take place?

Yes, the answer then is, God wills it, to be sure, but we cannot know if we shall will it. This is but a repetition of the previous objection and shows where the damaging thing lodges.

The mistake is that they do not in full earnest and right out surrender every thought of in any manner whatsoever contributing anything to their salvation. If we do not do this, neither do we believe God's promise before we are assured that we

ourselves will do our part, be it little or much.

The objection is raised: You indeed forget that we can resist the grace of God. This is manifestly in our power, and who can vouch for that we do not resist?

I reply hereto: God must vouch for it; and--praised be His unfathomable grace!--He will vouch for it. And this is, indeed, the very thing we are to believe, and, if we do not believe it, we do not give to God all the glory for our salvation. For who can conquer our resistance? Can we do it ourselves? No, no power in the world can stay the opposition of our evil and vain hearts--save God alone. And has not God promised to do this? Has He not promised that He will not leave us? Has He not promised us eternal bliss? Did He not then, perchance, take into consideration that this required also that He deliver us from our most dangerous enemies, our own flesh and blood? Has He forgotten this? Is He not according to Scripture "the Finisher of our faith," just as He is its Author? *

*This objection, like all others raised against this doctrine of the certainty of our salvation, plainly militates against the First Commandment which demands that we "trust in God alone."

A person must despair of himself, let go with both hands and feet, confess before God that he is incompetent, and implore His divine grace, in which he may firmly trust. Anyone who teaches or would begin otherwise errs, and deceives both himself and others. As, then, they do who say: 'Look here, you have a free will: do what is in your power; God will do His part,' and who are of the opinion that one should not teach people to despair. It is true enough, one is not to teach people to despair, but this despair we must first explain rightly. No one is to despair of the grace of God, but, despite the entire world and all sin, firmly rely on God's help; of himself, however, one is altogether to despair and in nowise rely on his free will to perform even the smallest little deed. It is not possible that God can deny a person His grace who thus with his whole heart acknowledges his inability and plainly despairs of himself...This despair and searching after grace is not to last but for an hour or for a time and then cease, but all our deeds, words, thoughts, as long as we live, are to have as their aim that we always despair of ourselves and continue in the grace of God with an eager desire and longing for Him." (Luther XI, 3077)

Despite all these glorious promises men accordingly make the pitiable assertion that God does not want us to have the certainty of faith concerning our constancy unto the end. On what do they base this assertion? Among other things on a rational deduction which unbelief makes, of the following contents: As it is possible for me to fall away, and as I, according to God's will, am always to acknowledge and bear in mind that it is possible for me to fall away--it follows that I neither can nor should be certain that I shall not fall away.

Meanwhile, this rational deduction does not hold good; for there is no contradiction in recognizing two opposite things (salvation and damnation) as possible, and at the same time, according to divine promise, having the certainty of faith that the first of these possibilities shall become reality. And if any one can understand this, **such a one can, however learn from it from St. Paul who says that by faith he is immovably sure that he shall be saved, and that the possibility that he may be condemned is not thereby annulled. He is by faith certain that this possibility, by the grace of God, shall not become a reality, and still he has use for the possibility. (Rom. 1:38; 2 Tim. 4:8; 1 Cor. 9:27).

Or it is said: I cannot be certain of my salvation, for I know that I may fall away, and it is nowhere said in the Bible that I shall remain constant. The meaning accordingly is: If it were stated in the Scriptures, with the mention of my name, that I am to be saved (finally so); or if I could look into the Book of Life and find my name there, then I should be certain of my salvation. But this is, in other words; that one will not believe, but wants to see, or precisely what Christ so often and

** It is, as above stated, my conviction that the deduction (that since "it is possible for us to fall away, it follows", etc.) is not even right according to reason:

severely chastises. "Blessed are they," He says, "which have not seen and yet have believed."

While we are here on earth we are to live in hope; for though we are certain that by faith we have all of God's gifts (for faith truly brings with it the new birth, sonship and heirship), we nevertheless do not see it. Therefore, it is still in hope; it is set aside a little, so we cannot see it with our eyes. This St. Peter calls "a lively hope" (1 Pet. 1:3) "begotten to a lively (living)hope"--et levenda haab"--in which, namely, we assuredly hope and can be certain of eternal life. But it is hid; it is still curtained from our view, so that it cannot be seen. We can only lay hold of it with the heart and by faith, as St. John writes (1 John 3:2.3): "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And everyone that hath this hope in him purifieth himself, even as he is pure." (Luther, IX, 639)

Another objection by which man would save themselves out of difficulty is that they say all of God's promises of salvation are conditioned (as many of our church fathers have expressed it); for God has not unconditionally promised us salvation, but, as St. Paul says (Rom. 11:22), "if thou continue in his goodness;" nor has Christ unconditionally promised that we shall be where He is, for we must from other passages infer a condition, as, "if ye abide in me" (Jn. 15:7); "if a man keep my saying" (John 8:51).

Cont'd. * Firstly, because the certainty of faith is not absolute; furthermore, because the Christian is seen in two different aspects, as the new man and as the old Adam; and, finally, because the realization of what faith anticipates takes place in the future, and does therefore not annul present possibilities. However, it is of less importance whether one understands this or does not understand it. What is of importance is that we do not make our reason governess of the Word of God, and do not reject a doctrine which is plainly taught in the Word of God because we cannot make out that there is rhyme or reason in it. We know that the Word of God does not contradict itself, even if we cannot see the agreement. It may here be well to call to mind Luther's words, as follows: "Why does Christ refer us in multiple ways to the Scriptures? In order that we may keep our Christian faith. For all our articles of faith are very difficult and lofty, so that no man can understand them without the grace and gift of the Holy Spirit. I testify and speak thereabout as one who has experienced not a little thereof; and if you also want to experience a little thereof, take an article of faith, whichever one you will--Christ's Assumption of Flesh, the Resurrection, and so forth, and you will not retain one of them if you try to comprehend them with your reason. I have fared thus: when I have let go the Word of God, I have lost Christ, God and everything.Thus the heathen have made this bold deduction: What do you mean? God, who is immortal by nature, became man and died? There is no reason in it. Of course not, there is no reason in it. (Therefore men also lose it when they think of it without the Word, for it is too lofty.) It will not permit of being contained in my head and still less in yours."--Luther XII, 2070ff.)

I reply to this: Yea, if it were true that God's promises are conditioned on something in us, which we must accordingly first bring about, to have the promises, our opponent were indeed right, and we could never be sure of our salvation; but--God be praised!--it is not so. This objection is, namely, nothing else than the old confusion and want of understanding which we know from the Absolution Controversy, and of which every pastor with a little experience has had enough instances in his own care for souls. It comes from a confusion of the essence of the divine promises and the effect of the divine promises. The promises of God in themselves are not conditioned upon anything except the mercy of God and the ground on which they are given, Jesus Christ. They are and must be unconditional, otherwise they would not be promises of grace, and this is, then, the essence of the promises. It is a different matter with the effect. This is conditioned upon our faith; for if we do not believe, the promises profit us nothing. And it is for this reason, indeed, that I write these lines--to exhort us that we do by all means believe these glorious promises. The

effect of the promises is, accordingly, conditioned on our belief in them. But we are to note, with reference to this, that God Himself has promised to fulfill this condition, for we cannot by our own reason or strength believe in Christ. And the means with which God effects (produces in us) this condition is precisely the free and unconditional promise itself.

Wherever it seems, in the Gospel, as though God demanded something of us, so that our salvation is made to depend thereon, Scripture shows that God Himself will fulfill the condition for us; for otherwise it would not be fulfilled, our salvation would not be of God, and the Gospel would not be Gospel. Here the Augustinian saying fits in: "Give me what Thou commandest me, and command what Thou wilt." According to their essence the promises of God are unconditional, and precisely for that reason they create within us the condition which is demanded for their blessed use--namely, Faith. All that we can by our own strength do is to despise the promises of God or to doubt them. Alas! it is quite easy for us to do this.

Another objection of old standing is that such a frank assurance of salvation does not accord with the many admonitions of God to us to "watch and pray"; that "he that thinketh he standeth take heed lest he fall"; that we are to "work out our salvation with fear and trembling," and the like.

This has always been the claim of the Roman Catholic Church, and, later of a part of the Reformed Church.

This objection is also closely allied to the lack of trust in God's Word and promises already spoken of, as though these were not sufficient unto salvation, and is founded on a misconception of the essence of faith. So far from it, that the fear and trembling to which God exhorts us militates against the certainty of faith; it much rather furthers it. In fact, if we do not work out our salvation with fear and trembling; if we do not bear in mind that we may fall; if we do not watch and pray, and if we do not "strive to enter in at the strait gate" (Luke 13:24); in short, if our life is not a daily conversion, we cannot be kept in faith. Therefore St. Paul says, Rom. 11:20: "Thou standest by faith. Be not highminded, but fear!" An interchange of effect is here to be noted: the only way to be kept in faith is to fight the good fight of faith; and that which is to give us strength to fight the good fight is again, Faith, the certain hope of eternal life.

God has, namely, not promised to save His elect as it were without any further ado, without their knowing of it. He does not force us, but He reproveth, rebukes, exhorts, guides and comforts us. He bears us up; He draws us, and likewise gives the strength to follow His guiding hand. He has shown us the way of which He will save us. Not the sinful way of security, but the narrow way. Jesus is the way for us, and there is none other. The promise is joined to this way. If we would go any other, we have no promise; and if we have no promise, we can have no divine certainty of faith, but merely a vain illusion. Therefore the certainty of faith can and is always to be controlled and proved. Even though it is, as to its essence, a frank, unshaken, divine and unfailing certainty, it is indeed at the same time no absolute certainty, but a certainty of faith; and precisely because it is a certainty of faith, it is bound to the Word of God, on which it rests. Therefore, many of our old teachers called it a certitudo ordinata, that is to say, one joined to and determined by a certain order (the order of salvation), so that if the order of salvations is abandoned the certainty of faith ceases.

As God has promised that He will save us, we are to believe this with all our hearts; but if we are God's children, we not only believe this one utterance--that it is certain that we shall be saved--but we also believe all the utterances in which God shows us how He saves us. Every word from the mouth of God is precious to us, and each day we have use for the admonitions and warnings of God as well as for His comfortings. For we are not merely spirit; our faith is for the greater part very weak and frail, while flesh and blood in us are strong; but if we "live after the flesh, we shall surely die." If we relapse into sensual security, we lose our faith, and where then is our certainty gone to? We therefore need also the Word of God, which reminds us that there is the possibility that we may fall away and be condemned--

in order that this truth may drive us to faith in God's promises ("drive" here to be understood as in, "The law was our schoolmaster to bring us unto Christ," closing all passages of escape save one, the door Christ, in whose promises alone there is a rescue and continued safety and certitude). And as faith in the promises of God cannot be preserved unless we shun all sin and live in daily penitence, so we must also precisely to hold fast to faith, preserve a good conscience; for he who puts away from himself a good conscience wrecks his faith. "Faith in God, and prayer, are delicate matters, and there may easily be a slight wound in the conscience which drives faith and prayer away, as every Christian often experiences. Therefore, St. Paul places these words together, as in 1 Tim. 1:5...'charity out of a pure heart, and of a good conscience and of faith unfeigned;'...'holding the mystery of the faith in a good conscience.'" Luther, I, 1997.

Paul shows this in his own case. He had the unfailing certainty of faith regarding his election and salvation, but he also knew that God would save him through combat with the flesh and that he could be preserved in faith only in such combat and thus obtain the incorruptible crown. Therefore he says: "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." The right weapon in this combat, "the sword of the Spirit, which is the Word of God," he holds by faith, and speaks of "the shield of faith, with which ye shall be able to quench all the fiery darts of the wicked." Eph. 6:16. Therefore, Peter admonishes that we show diligence in good works, that by the testimony of these (our good works) that we are on the right road of faith, we may be established in our calling and election, and that through this firm faith we again may receive strength, so that we do not become inactive or unfruitful in the knowledge of our Lord Jesus Christ, but that the virtues which issue from faith may be found to abound in us. 2 Pet. 1:8-10.

If we consider what we are and what we have merited, that we have never been and never could be worthy of even the least of the gifts of God; if we consider what we are in the sight of God, who thoroughly knows our miserable hearts, and if we then, from the Word of God, have become convinced that He loves us and would have us be among His own, that the Father loves us as that father in the gospel loved the prodigal son, that the dear Lord Jesus has had mercy on us as on Peter, that the Holy Ghost has not become weary of us and will still be our instructor and guide--is it then possible that we can do otherwise than love Him in return, and that with filial fear we will live in daily conversion and take heed lest we do anything against God? Will it not be our daily shame and sorrow that we do not do better? Should we also want to add this sin to all our other sins, that we will not believe what God promises us? No, we will believe it, and we will be certain of it, not in sinful security, but in filial fear. We will "serve the Lord with fear, and rejoice with trembling." Ps. 2:11. We will with shame acknowledge our weakness of faith; we will not imagine that we have "already attained, either were already perfect"; we will pray God that He will not leave us nor forsake us, but that He will strengthen our faith and help us to humility, to watchfulness against our most cherished sins; we will strive to give up all hope of helping ourselves, and for all this will seek our hope and our strength and our encouragement in the glorious promises of God. These we will believe, even though we must cry out and say with tears: "Lord, I believe; help Thou mine unbelief." Thus shall faith keep us in filial fear and the filial fear drive us to faith.

We have also, alas! another fear in us--namely, the slavish fear of the old Adam. It is the fear belonging to doubt, servitude, and an evil conscience. This fear does not give God glory. It is condemnable, and we are to strive against it; for it is not of God, but of the evil, natural, unbelieving heart, which will not believe God, nor can it (Rom. 8:7), but will believe in itself, or else will not believe, but will see. It is of this fear which belongs to doubt and unbelief St. John speaks when he says that "fear is not in love, for perfect love driveth out fear." But of the filial fear St. Paul speaks when he admonishes us to work out our salvation with fear and trembling. *

* It is of importance to call attention to the fact that the opposite doctrine

necessarily must work a lesser or greater degree of slavish fear. But slavish fear is a revelation of sin in us. It belongs to the old Adam and is wrought in it by the law. The fear which the law demands is filial fear which goes hand in hand with love and trust and is produced by the Gospel. This shows that the opposite doctrine confuses law and gospel.

This we need to be reminded of to be kept from sinful security. Hence we sing:

"I walk in danger all the way;
The thought shall never leave me,
That Satan, who has marked his prey,
Is plotting to deceive me.
"This foe with hidden snares
May seize me unawares:
If e'er I fail to watch and pray:
I walk in danger all the way." (Hymn 413)

And we sing: "I pass through trials all the way," and: "Death doth pursue me all the way."

But why remind ourselves of this? Is it, perhaps, that we shall become terrified, and begin to doubt, and to say: "I know I walk in danger, and what the end will be, and where I shall come, that I do not know"? No, but that the remembrance of danger may drive us to God, that we may strengthen ourselves with His promise and by faith be given the power to be on our guard and overcome our foes; that we may accordingly continue thus:

"I walk with angels all the way,
They shield me and defend me";
and--
"I walk with Jesus all the way,
His guidance never fails me.
Within His wounds I find a stay,
When Satan's power assails me;
and--
"My walk is heavenward all the way,
Await, my soul, the morrow,
When thou shalt find release for aye
From all thy sins and sorrow." (Hymn 413)

"For," as Luther says, "having been bought with the precious blood of Christ, been born again in holy baptism because of His glorious resurrection from the dead, called by the Gospel unto a lively hope, 'to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us,' as St. Peter says,--we are also, with rejoicing and in full trust, to be looking for 'that blessed hope,' our soul's salvation."

"This truly Christian attitude, with its heavenly lines of demarcation, the Apostle Paul designates to us in Titus 2:13, and admonishes us to note well the difference between this present perishable life and the future imperishable life, and to turn our backs to this present life as the life that perishes and which we finally must leave, and constantly have the future life in view and firmly and assuredly hope for it as the life that continues forever and in which we belong. We should do good deeds, in chastity, righteousness and godly fear look for that blessed hope, he says, i.e., we should prepare for a better life than this life on earth. On that (the future life) we should build more firmly, and with greater certainty hope for it, though we do not yet see it and feel it, than we build on and hope in this present life which we see and feel. This is a right doctrine, but it is not soon learned; a right sermon, but it is not soon believed; a beautiful exhortation, but it is not easily followed; it is well said, but not well done. For there are exceedingly few persons on earth who look for the blessed hope, the future imperishable inheritance and kingdom, and await it so assuredly--which they, forsooth, should--that they do not possess the present life and more assuredly....Nor are we baptized to remain here on earth and make a paradise and a heavenly home here....but that heaven may be opened

for us, and that we may be saved unto eternal life....For this eternal life we are baptized; for it Christ has redeemed us with His death and blood, and for it we have received the Gospel....Here one must believe, hope, await, but in the beyond it shall be revealed (the blessed hope). He who does not await the blessed hope will not come to the revelation; but he who firmly and without doubt awaits it need not worry about the revelation. Such distinction (between hope and revelation) St. Paul also in Col. 3:1: "Your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." St. John also makes this distinction, 1 John 3:3: "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him."

"A Christian speaks as follows: God through His Son has granted me eternal life; unto this life I am baptized, and unto it I am called by the Gospel. I will therefore also confidently await it. Besides, however, He has created me and placed me in office, so that I am to lord, mistress, servant, teacher, pastor, etc., and serve Him in my calling; I will therefore also be zealous in good works, be a pious servant, a diligent teacher, a faithful minister of the Word, and do what is pleasing to God."

"To him who knows this and conforms to it, life will not seem burdensome or hard, and he will not murmur against God though he at times fare ill. For being certain of eternal life, and awaiting the blessed hope, and the appearing of our Lord Jesus Christ, he readily does and suffers what he needs must do and suffer....But to him who does not know this and does not conform to it, life necessarily must be hard and cumbersome. For, not being certain of eternal life, and not awaiting the blessed hope, neither can he be contented or have patience." Luther, II, 589.

The Gospel according to St. Matt. 14:24-31 contains a narrative which with a few touches exemplifies and confirms the proofs I have adduced in the foregoing of how groundless the objections are that are raised against this doctrine (a believer's certainty of salvation.)

The disciples were one night on the sea of Gennesaret. It was nearing daybreak. The weather was rough, the wind contrary, and they were hard pressed by the waves. They saw one come walking on the sea. It was Jesus; but they did not know Him. It was, in fact, not yet light; they were tossed up and down by the billows, and--how would a person be able to walk on the sea?"They were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake to them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be Thou, bid me come unto thee, on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?"

We have here a person with a goal set for himself which he cannot attain by his own strength. Peter cannot by his natural strength take a single step forward on the water, far less fully come to Jesus. Just as little can a sinful being by his strength and effort take a single step toward God and salvation, not to speak of keeping himself in the way of salvation to the end.

But the Savior says to Peter, "Come." Therein lies the promise. This word, namely, shows that Jesus both can and will help Peter come to Him; for He well knew that Peter could not come of himself and that if he were to come it must be by the power and will of Jesus. If Jesus, accordingly, not been able as well as willing to help him go forward, He would not have said, "Come." Peter, therefore, should have held to this word. By faith in this word he should have been certain that he could and would come to Jesus. He should not have entered into a parley with his reason and considered that, as the human body is heavier than water, there was the likelihood that he would sink, for this was indeed not unknown to Jesus. Nor should he have allowed himself to be troubled by the rough weather and the high waves. Jesus, who had said that he should come, surely also knew what kind of weather it was. Nor should he have entered into parley with his own fleshly thoughts, which would reduce him to rely on his faith instead of on the word of Jesus. He should not have thought, in

other words: "Have I, now, such a strong faith that by the strength of it I may walk on the sea?" For then he either would have doubted immediately or placed his trust in himself, as he once did later, and in both instances he would have sunk. It was indeed only that word of Jesus--"Come"--that gave him the right to hope that he would reach his destination on the waves. Faith relies on the power of the word of Jesus, to hold fast, and not on its own strength. If faith relies on itself, it has already forgotten the right cliff, the solid rock, which is the promise of God, nor should he have thought thus: "It is true, Jesus said, 'Come,' but whether I ever shall be able to go thither, I cannot know, for it is possible that I may sink; this possibility is not annulled. I know surely, that a human being is heavier than water. I know, too, then, that only by faith can I stay on the water's surface; but I cannot know whether I shall retain my faith, and whether I may not for a moment be frightened by the boisterous weather."

This, again, would have been that secret mistrust in the promise, as though it were not enough that Jesus had said, "Come." With this word in his ear and in his heart, Peter should have said: "At Thy word, Lord--yes, at Thy word I will come, in spite of myself and all the billows and storms in the world!"

But did Peter have to observe nothing to have this certainty of faith as to fully coming to Jesus? Is there in this instance no correlative to what we previously have said about the "fear and trembling" that are to accompany faith? Yes, there is that, too. For when Jesus says, "Come," both the way and the aim are designated. Had Peter wanted to walk about and go elsewhere, he would have no promise. His prayer had been: "Bid me come unto thee on the water," and Jesus had said, "Come." He had not said: "Go wherever thou wilt," just as God neither has promised us salvation without at the same time designating the way we are to go, namely, the narrow way, which leads to life (Matt. 7:14): "Straight is the gate, and narrow is the way, which leadeth unto life."

But Peter let go the promise; he conferred with reason; he made calculations according to the weather, which was rough, and therefore, he began to sink. Jesus said to him, "O thou of little faith, wherefore didst thou doubt?" Therein we have the testimony of Jesus Himself as to what Peter should have done and what we are to do when we have a promise from the mouth of the Lord.

But what would be our estimate of Peter if after this reproof he had in addition, by means of all sorts of objections and seemingly sensible and rational reasonings, perhaps even thinking this to be right humble and spiritual procedure, wanted to adorn his unbelief and doubt as to his being able to traverse the angry waves and come to Jesus?

III.

I have previously shown that it is in conformity with our covenant of baptism to have the certainty of faith regarding our final salvation, and that our Catechism points out that Prayer of our Savior strengthens us in this certainty. I have also called attention to the fact that our Church confesses it in its hymns. I will now show the relation in which this doctrine stands to the right Lutheran doctrine of the gracious election of God unto salvation.

As already shown, we cannot arrive at certainty regarding our salvation by pondering or wanting to search out the secret, hidden depths of divine predestination. These who would begin herewith will not arrive at any certainty of faith as to their salvation, but will become arrogant or else despair. We cannot believe in what is hidden and concerning which we have not heard. (Rom. 10:14) To believe, it is essential to have something that has been revealed. If the gracious election to salvation were altogether and solely a hidden counsel of God, it is plain that our faith and hope concerning salvation could have nothing to do with it. This, however, is not the case.

Therefore the Lutheran church confesses that

"the eternal election or appointment of God unto salvation is also not to be considered merely in God's secret, inscrutable counsel in such a manner

as though it comprised in itself nothing further, or nothing more belonged thereto, nothing more were to be considered therein, than that God foresaw who and how many would be saved, and who and how many would be damned, or that He only held a review and would say thus: 'This one shall be saved, that one shall be damned, this one shall remain steadfast (in faith to the end), that one shall not remain steadfast.'

"For from this many derive and adopt strange, dangerous, and pernicious thoughts, which occasion and strengthen either security and impenitence or despondency and despair, so that they fall into troublesome thoughts and (for thus some think, with peril to themselves, nay, even sometimes) speak thus: 'If I, then, am foreknown (elected) for salvation, nothing can injure me with respect to it, even though, without repentance, I practice all sorts of sin and shame, do not regard the Word and Sacraments, concern myself neither with repentance, faith, prayer, nor godliness. But nevertheless I will and must be saved; because God's foreknowledge (election), it nevertheless helps me nothing, even though I would observe the Word, repent, believe, etc.; for I cannot hinder or change God's foreknowledge (predestination).'

"Against this false delusion and such dangerous thoughts we should establish the following firm foundation, which is sure and cannot fail, namely: Since all Scripture has been given by God, not for (cherishing) security and impenitence, but should serve 'for reproof, for correction, for instruction in righteousness' (2 Tim. 3:16); also, since everything in God's Word has been prescribed to us, not that we should thereby be driven to despair, but 'that we, through patience and comfort of the Scriptures, might have hope' (Rom. 15:4); it is without doubt in no way the sound sense or right use of the doctrine concerning the eternal foreknowledge of God that thereby either impenitence or despair be occasioned or strengthened. Therefore, the Scriptures present to us this doctrine in no other way than to direct us thereby to the revealed Word (Eph. 1:13; 1 Cor. 1:7), exhort to repentance (2 Tim. 3:16), urge to godliness (Eph. 1:14, John 15:3), strengthen faith and assure us of our salvation (Eph. 1:13; John 10:27 sq.; 2 Thess. 2:13 sp.)."--Book of Concord, Jacob's edition.

Therefore, as the Book of Concord says 658, Jacob's edition,

"With especial care the distinction must be observed between that which is expressly revealed concerning this in God's Word and what is not revealed. For, in addition to that hitherto mentioned which has been revealed in Christ concerning this, God has still kept secret and concealed such concerning this mystery, and reserved it alone for His wisdom and knowledge. Concerning this we should not investigate, nor indulge our thoughts, nor inquire, but should adhere (entirely) to the revealed Word of God. This admonition is in the highest degree necessary.

"For our curiosity has always much more pleasure in concerning itself therewith (with investigating those things which are hidden and abstruse) than with what God has revealed to us concerning this in His Word, since we cannot harmonize them, which we also have not been commanded to do (since certain things occur in this mystery so intricate and involved that we are not able by the penetration of our natural ability to harmonize them, but this has not been demanded of us by God.)"

What has been revealed to us concerning the gracious election of God to salvation, is firstly: what prompted God to it, viz., His mercy and the most holy merit of Christ; and, secondly: that it has been revealed in what way and by what means God will bring the elect to salvation, viz., through conversion and faith which He will work in them by the means of grace.

These revealed truths, this grace of God in Christ, and this way of salvation, it is, in "which He has made known to us the mystery of His will and has brought it to

light in Christ."

It is these revealed truths alone that can give us the certainty of faith concerning our salvation, or, in other words, concerning our election, and that for this reason, these things concern not only some few, but concern all men;

For, "election must be learned from the holy gospel concerning Christ, which clearly testifies that 'God has concluded them all in unbelief, that he might have mercy upon all,' and that 'the Lord is not willing that any should perish, but that all should come to repentance.' (Rom. 11:32; Ezek. 18:23; 2 Pet. 3:9; 1 John 2:2 (cf. Book of Concord, p. 654, Jacob's edition)."

Furthermore, the Scriptures indeed teach that Christ "taketh away the sin of the world." (John 1:29); that "he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." (1 John 2:2) Christ says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (John 6:40).

"Therefore, if we wish with profit to consider our eternal election to salvation, we must in every way hold rigidly and firmly to this, viz., that as the preaching of repentance so also the promise of the gospel is universal, i.e., it pertains to all men (Luke 24)...And this call of God, which is made through the preaching of the Word, we should regard as no delusion, but know that thereby God reveals, His will, viz., that in those whom He thus calls He will work through the Word, that they might be enlightened, converted and saved. For the Word, whereby we are called, is 'a ministration, of the Spirit,' that gives the Spirit, or whereby the Spirit is given (2 Cor. 3:8), 'and a power of God unto salvation' (Rom. 1:16). And since the Holy Ghost wishes to be efficacious through the Word, and strengthen and give power and ability, it is God's will that we should believe the Word--believe and obey it." (Formula of Concord, p. 654, Jacob's edition).

If the promises were not universal; if we did not have the Word of God for it that God "will have all men to be saved, and to come unto the knowledge of the truth," (2 Tim. 2:4); if we did not know that the call of God is an earnest, effective and true call--then we should have no foundation whatever on which to stand, and we could not speak of any certainty of faith concerning our salvation. The thought that there is a gracious election and that many are called and few are chosen, would then be a terrible doctrine which must lead either to arrogance or despair; for what assurance would I then have that all those promises concerned me? None at all.

Now, however--since we find it taught so plainly and incontestably in the Word of God, that God does not will the death of any sinner, but that He invites all to come unto Him, that Christ will gather all under His wings, yea, that God is angry when we do not come (Luke 14:21), while there is joy in heaven over every sinner that repents--we have a foundation which cannot be moved.

We could least of all tolerate that any denies the universality of grace--we, who have acknowledged that we can ourselves do nothing at all unto salvation, so that we can only hope to be saved because our salvation is from the very first to the very last an altogether free and unmerited gift of God's pure grace. Anyone who thinks he can himself assist in the matter, even though ever so little, by his acceptance of grace or by his non-resistance--by being in one way or another not quite so great a sinner as others, may still suppose that he has some ground for hope, as he still has a little of his own to hope in; but one who with Paul has acknowledged (not only said) that he is the chief sinners, must despair, if the beaming glory of the Gospel, that it is for all, does not drive away the darkness and draw and call him onward on the way to God.

There is therefore no greater injustice than to maintain that we violate the universality of grace. That would be to close the door on ourselves; for to us there is no other reason than the universality of grace for daring to count ourselves among the children of God. But God be praised, we now have a foundation which cannot be moved. What proof have we that it cannot be moved? That we are altogether helpless, and that

we can therefore only look to God for salvation, and that we have His unfailing Word and promise as to our salvation. This foundation cannot be moved; it is called Christ, for us and in us and with us and over us, our Alpha and Omega, beginning and end.

Again: If we ourselves could help a little, accommodate ourselves to God, etc., and, accordingly, to that extent would have to see that we did our part, and therefore hope that we did what was ours to do (as God would do His), our hope would indeed be according to the foundation on which it was built, unstable, uncertain, wavering. No wonder, therefore, that anyone who has not fully surrendered himself vacillates between hope and fear as to his salvation, yea--and consequentially maintains that it is right thus to waver.

On the other hand, anyone who has no prospect of helping himself (Alas, a slow and arduous lesson for us to learn)--anyone who finds all straits closed, with no way to exist for him, asks: What will God do with me? And then God gives him answer in the Gospel.

But when the creative and regenerative power of the Gospel has overcome the resistance of our natural heart, and when the scales have fallen from our eyes, so that we see and acknowledge God's glory in the countenance of Christ Jesus; and when we then sigh amid the tribulations of this world and are worried about ourselves; when with anxiety we think about how many of the called have either despised the call or only believed for a time and fallen away; and when we acknowledge our own inability to keep ourselves in faith unto the end, and think of the danger we are therefore exposed to,--then it is that the comforting significance of gracious election comes to our rescue and is acknowledged by us.

As Luther says: "Be first of all concerned about Christ and His Gospel, in order that you may acknowledge your sin and His grace and thereafter strive against sin, as Paul teaches in Rom. chapters 1-8. Thereafter, when in the 8th chapter you become vexed under the cross and suffering, the 9th, 10th and 11th chapters will teach you how comforting God's predestination is."

The election of grace does, namely, teach us, that when one is saved, it is not because he himself was so pious that he would come unto God, but because God of His grace for Christ's sake has determined to lead him through all dangers unto eternal joy. All that God, to wit, does in time, He has from eternity determined to do; for there is no change with God or shadow of turning, and to God there is no past and present, but all is eternally present.

Therefore our Church confesses: "But the eternal election of God not only foresees and foreknows the salvation of the elect, but is also, from the gracious will and pleasure of God in Christ Jesus, a cause which procures, works, helps and promotes what pertains thereto; upon this (divine predestination) also our salvation is so founded that 'the gates of hell cannot prevail against it' " (Matt. 16:18)

For when we, in place of wanting to brood over those things in the election of grace which are hidden, are willing, as above shown, to adhere to that which is revealed, to wit, as the ground for election and grace, and on which He carried it out here in time, then it is, in truth, a useful, refreshing, comforting doctrine; for it confirms in a very comforting way the Article that from pure grace, without any deed or merit of ours, we are justified and saved. For, before the world was, before we existed; yea before the existence of the world, before we as yet could have done anything good, we were according to God's grace in Christ chosen unto salvation (Rom. 9: 11; 2 Tim. 1:19). Thereby all false notions and every erroneous doctrine concerning the power of our natural will are overthrown, since God in His counsel, before the world was, determined and ordained that Himself with the power of His Holy Spirit will work in us all that belongs to our conversion.

"Therefore this doctrine affords also excellent, glorious consolation that God was so solicitous concerning the conversion, righteousness and salvation of every Christian, and so faithfully provided therefore, that before the foundation of the world was laid he deliberated concerning it, and in

his (secret) purpose ordained how he would bring up thereto (call and lead me to salvation) and preserve me therein.

"Also, that he wished to secure my salvation so well that since, through the weakness and wickedness of our flesh, it could easily be lost from our hands, or through craft and might of the devil and world be torn or removed therefrom, in His eternal purpose, which cannot fail or be overthrown, he ordained it, and placed it for preservation in the almighty hand of our Savior Jesus Christ, from which no one can pluck us (John 10:38).

"Hence Paul also says (Rom. 8:38-39): Because we have been called according to the purpose of God, who will separate us from the love of God in Christ? (Paul builds the certainty of our blessedness upon the foundation of the divine purpose, whom, from our being called according to the purpose of God, he infers that no one can separate us, etc.)--Formula of Concord, Sol. Decl. XI:45-47.

Here the objection will again be raised: I can understand this doctrine (of the certainty of a Christian's salvation) would be comforting if but one thing were added, namely, whether I am really one of those who are chosen. But where is it written? Whence may I know whether I am one of the elect?

Answer: You are not to know or want to know in the ordinary sense of the word. You are to believe it, and do so on the basis of the promises God has sent you. (It would be profitable to look more closely at these promises, of which I have collected a considerable number in the first part of this article.) If one will not believe these promises, nothing can help him. Is it not enough that God promises all that one needs? Whoever will have more must himself see to where he can find it.

For according to the Word of God, as our confessional writing also testify, the whole matter simmers down to this: God shows that He will do all for the elect. The Word of God likewise shows that He will do all for all. It follows that all should believe that they are chosen. *(See note). But the greater number will not. For

* Here is appended a lengthy footnote in Koren's original. It begins with this statement: "For those who may find these statements too brief, or who need a more detailed presentation, I will add the following..." Then follows a description of how the Christian should comfort himself that his election is, from beginning to end, the work of God's grace. Space restrictions will not allow us to include the footnote here.

that reason they are rejected. God has not formed them vessels of wrath. They have themselves done so, in that they put the Word of God away from them. If we are not willing to believe that God will do all for us, we cannot be helped. But if we give God all glory and believe that He will do all for us, we also believe that He has from eternity determined this and thus chosen us unto eternal life. (See note below) **

** Luther says: "From the Word of God, a Christian knows and acknowledges his own unworthiness and has a true fear of God, but he also comforts himself with the grace of God and believes that in Christ, the Son of God, he has the forgiveness of sins and redemption, and that he is pleasing to God and chosen unto eternal life; that in every need, where he finds weakness and temptations, he can find refuge in God, call upon Him, expect His help and be certain that he will be heard." L.W.W. II, 2483.

In a very clear way, indeed, does the Formula of Concord conclude from the call that we can be certain of our election. Therefrom, or from the fact that we are called, it would have us conclude, in faith, that we are chosen.

God has called us with a holy calling to His eternal glory in Christ Jesus. He is truthful and does not lie. He knows what is required, for us to follow this call; and He knows that we cannot follow it of ourselves. Since He would have us follow it, however, it is plain that He will also give us the ability to follow it and to remain therein unto the end; for He "called us with an holy calling, not according to our

works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. 1:9.

Furthermore, God has in holy baptism sealed His call to us and consecrated us unto participation in Christ and thereby to be "heirs according to the hope of eternal life." If it seems to us that it is a long time since we were baptized, to God it is as though it had occurred today, and we are each day to comfort ourselves with this inviolable testimony of God's will toward us.

And again Our Lord Jesus Christ has Himself come personally to us and imparted Himself to us in Holy Communion. Is it possible that we can receive any greater and more glorious assurance that He would have us believe that we are His, members of His body, and are chosen unto eternal life?

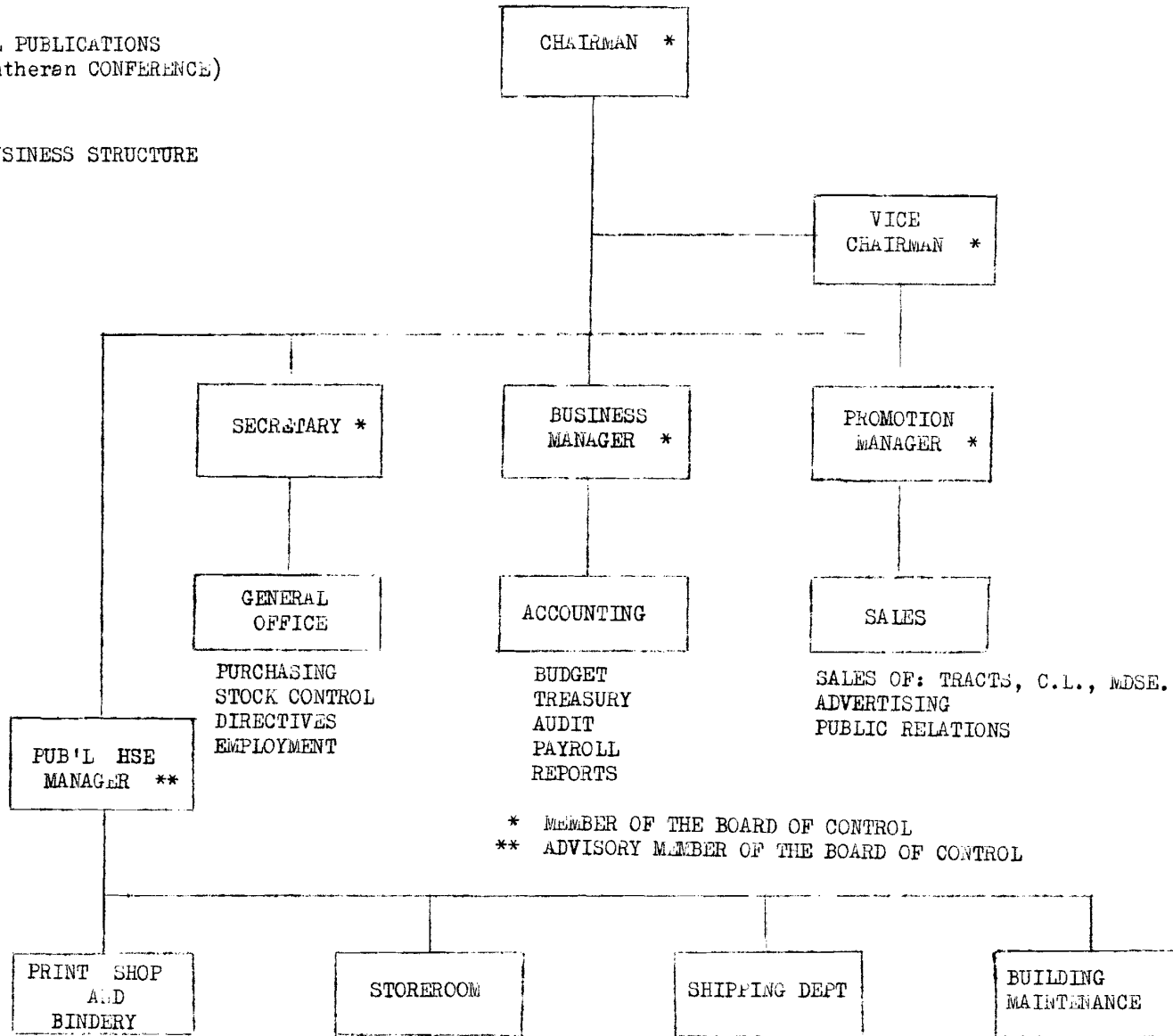
And lastly, the promise which attaches to prayer. Is not heaven opened to those who pray? As Paul says, citing the words of the prophet Joel (Rom. 10:13; Joel 3:5): "Whosoever shall call upon the name of the Lord shall be saved." Commenting on this passage, Luther says, (after he has shown how we obtain salvation through the free mercy of God, who loved us while we were still enemies) as follows: "As we learn, we have our riches alone in God's Word. More we do not have from God until we die; we shall then see Him face to face. Especially are we to note the unlimited words: "Whosoever shall call upon the name of the Lord." He excludes no one from salvation, which He readily and for nothing, promises those who call upon Him.

It is well to know this, on account of the dangerous thoughts concerning election, such as the heart imagines without the Word of God, yea, contrary to the very Word; for, in the first place, the Word and mercy of God are in this and similar passages offered to all in general. In the next place, the servants of the Word of God have received the command to remit the sins of the individual. We should be content with this divine ordinance and believe that since God sends us His Word we are those who are elected. Lastly, we should also, wholly in keeping with this promise, call upon the Lord and be certain of our salvation, which He so plainly promises us. Luther, VI, 2125.

Because it is God who calls us; because we are called in one hope of our calling, namely, in hope of eternal life, which God, who cannot lie, promised "before the world began," but now reveals in His Word (Eph. 4:4; Tit. 1:2) therefore we can and ought to have the certainty of faith regarding our salvation and election. But it is also true, as Dr. Rudelbach says, that only those who have acknowledged that they are called with an eternal, holy calling--only those who believe the revealed Word of God, have been chosen from eternity, before the foundation of the world. Eph. 1:4. Kirkepostille, 1, 150.

SCRIPTURAL PUBLICATIONS
(Concordia Lutheran CONFERENCE)

A PROPOSED BUSINESS STRUCTURE



REPORT OF THE EDITORIAL COMMITTEE

Dear Brethren:

It is good that we submit annual reports to our Convention concerning the work of our various committees. It affords us the opportunity to ponder the work which has been done during the last twelve months and, under the Lord's guidance, to seek to improve our stewardship in our respective area of responsibility.

With the Lord's help, your Editorial Committee has again attempted to provide sound Scriptural reading material for the subscribers to our Concordia Lutheran. As we ponder the various articles appearing in this official organ of our Conference during these last twelve months, it is to be noted that your Committee has sought, under the existing circumstances, to maintain a proper balance as to the kind of articles published. We have had not only the usual devotional articles, but have also attempted to make them applicable particularly to the younger readers of our Conference periodical.

It is true that there were several issues containing a number of polemical articles dealing specifically with a newly-formed Lutheran church-body. Your Committee, however, felt that this was necessary in view of the fact that this new church organization (FAL, Federation for Authentic Lutheranism) publicly espoused the peculiar teaching of the Wisconsin and Norwegian Synods on the doctrine of the Church and Ministry. Although polemical, these articles were also evangelical as expressed in the closing words of one of these articles appearing in the November 1971 issue... "but it is our fervent hope and prayer that the members of the FAL give serious consideration to a return to the position of old Missouri on the doctrine of Church and Ministry for it alone is based on sola Scriptura!" (page 148) We might mention that your Committee received some very favorable responses to these articles.

The combined April & May issue of our Conference periodical presents a treasure of splendid Scriptural truths embodied in the Brief Statement. As indicated in the introduction on page 35 this is a translation from the original Brief Statement as it first appeared in 1897. It is our earnest prayer that also our lay-people will diligently study this document which has been bequeathed to us from our fathers that they may realize to an ever greater extent that our faith rests not upon the sinking sand of man's puny reason, but solely upon the Word of God which alone should be and remain the only standard and rule of doctrine.

We pray that our dear heavenly Father would continue to grant us His grace that we may hold high the banner of His Truth ever allowing His Word to shine forth throughout every article appearing on the pages of our Concordia Lutheran that His Name may be magnified and His children may be firmly rooted in that faith which was once delivered unto the saints for Jesus' sake!

Respectfully submitted,

Rev. M. L. Natterer, Editor

 THE CONCORDIA LUTHERAN -- Business Manager Report
 Fiscal Year 1971-72

	Renewals	Gift Renewals	New subscriptions	Gift New
1/2 year			1	
1 year	33	2	24	13
1 1/2 years	1			
2 years	8	1		
2 1/2 years	2			
3 years	2			
5 years	1			

2 orders for Back copies of the CONCORDIA LUTHERAN

1 order for Complimentary copies.

(Submitted by M. Luedtke)

REPORT OF THE COMMITTEE ON MISSIONS

Dear Brethren:

Your committee did not meet in the last two years since it did not receive any specific requests for mission aid. Our precious Saviour did not open up any new doors for us during this period.

However, since our seminary under the blessing of the Lord has now been in operation for three years, it now has a student vicar available for mission work. It, therefore behoves us seriously to consider the mission obligations of our Conference in view of the Lord's command and commission to preach the Gospel to every creature. Under these present circumstances your committee urges the convention to take positive steps in preparation for our student who will soon be ready for full time work in the Lord's vineyard.

At the nineteenth annual convention held in Lebanon, Oregon, the Conference adopted suggested mission outlines for seminary graduates of the Concordia Lutheran Conference which are being included in this report to help the convention in planning for the future of our mission program. The congregations of our Conference were urged by our acting president to have an estimate through pledges from each congregation what they could do in this coming year to build up the Conference Treasury so that each student upon graduation may promptly be sent into a mission field by the Conference, as the Lord may see fit.

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.

MISSION GUIDELINES ADOPTED AT THE NINETEENTH CONVENTION OF THE C. L. C.

1. It is our fervent prayer that each graduate of the Seminary will be duly called to be a regular Pastor by a member congregation of the Concordia Lutheran Conference, or by a congregation in fellowship.
2. If, however, no such vacancy would exist, member congregations would be encouraged to call a graduate as an assistant pastor.
3. The congregation's salary to the assistant pastor may be supplemented by a subsidy from the Conference, so as to provide him full and adequate financial support.
4. The assistant pastor whose salary is subsidized by the Conference will be expected by the Mission Committee to promote mission work in a designated area. He would then be required to submit quarterly and annual mission reports to the Committee on Missions through his pastor and an annual report to the Conference.

RESPECTFULLY SUBMITTED,

Rev. J.A. Schmitt, Chairman
Rev. M.L. Natterer
Mr. H. Fischer
Mr. V. Reil

REPORT OF THE COMMITTEE ON THEOLOGICAL EDUCATION

Dear Brethren,

From January 31 - February 3 of this year, your committee chairman and the other pastoral member of the CTE traveled to Tinley Park for a meeting with the faculty and student body of our Seminary. We considered especially ways and methods of improving our Seminary courses and also the complete revision of our Seminary Catalog. This revising is now in its final form and has been delivered to our Publishing House for printing. May the Lord bless our work in the area of our Seminary curriculum and catalog so that the work of our Seminary will continue to progress smoothly and efficiently. The revised portion of our catalog which would be of most interest to our Conference in convention assembled would, of course, be the section on Entrance Requirements And Necessary Good Order, which reads as follows:

ENTRANCE REQUIREMENTS AND NECESSARY RULES FOR GOOD ORDER

1. No later than two months before the opening of the Seminary year a prospective student shall obtain information and forms necessary for admission.
2. No later than one month before the opening of the Seminary year a prospective student shall submit to the President of the Seminary an application for entrance upon the form or forms provided by the Seminary, including at that time all necessary information referred to below.
3. He shall be recommended, in writing, for theological study by his own pastor, particularly with regard to faithfulness and stability in Christian character and life, in accordance with the Word of God in 2 Tim. 2:2 and Phil. 1:27. (See also Acts 20:28.)
4. He shall submit the required report form completed by his physician, showing that he is in normal physical, mental and emotional health.
5. He shall present a transcript of credits for at least two years of college or University in subjects of a nature prerequisite to theological training and shall provide any other information requested to show that he is able to use the English language correctly and with ease and is able to handle theological study. High school students who desire to be pastors are advised to take both in high school and in college such subjects as are indicated under the pre-Seminary curriculum.
6. In cases where a prospective student has studied privately after graduation from high school and therefore has no college transcript of credits, an entrance examination in those subjects which are necessary for his further study is required. Such examination shall be taken in writing at the Seminary at a time to be designated by the Administration upon receipt of the application.
7. The Seminary curriculum is designed for full-time students. As far as possible special arrangements may be made, with the approval of the faculty and the Committee on Theological Education, for such otherwise qualified students who desire part-time study in the required Seminary curriculum. Such special arrangements may also be made for students desiring and having the ability to pursue accelerated study.
8. The Administration of our Seminary does not forbid marriage, secular employment, or any extra-curricular activity. It is to be emphasized, however, that a regular student may be too much encumbered by responsibilities in any extra-curricular matter to pursue his full-time studies adequately. Therefore, prospective students and those already in the Seminary program who may be contemplating such matters as may impede their academic progress shall be expected to consult and counsel with the faculty in order to determine whether their full-time status, which is definitely to be desired for their ministerial preparation, can be maintained.

9. In order that our students may have adequate practical experience before completing their Seminary training, one year of vicarage in a congregation of our fellowship under the guidance and supervision of its pastor shall be arranged, if possible for the year preceding the last year of Seminary study.

Where such a full-time vicarage cannot be arranged, some arrangement shall be made by the faculty for part-time practical experience in church work, and the cooperation of our congregations with the faculty to this end will be anticipated.

Congregations offering such opportunities are asked to address their requests for vicarage services to the faculty by the beginning of the spring semester of the student's third year.

10. In the interest of supplying our churches and mission fields the Administration of the Seminary will help every enrolled student to acquire and maintain a II-D status with the Selective Service System (exempt from military duty). Any student who cannot pursue full-time study is reminded that this may affect his draft status.

The official regulation involving Class II-D reads as follows: "In Class II-D shall be placed any registrant who is a student preparing for the ministry under the direction of a recognized church or religious organization, who is satisfactorily pursuing a full-time course of instruction in a recognized theological or divinity school, or who is satisfactorily pursuing a full-time course of instruction required for entrance into a recognized theological or divinity school in which he has been pre-enrolled.

A registrant will be deemed to be satisfactorily pursuing a full-time course of instruction when he is making proportionate progress. For example, if the registrant is enrolled in a four-year course of instruction, the registrant must complete at least one-fourth of the total requirements by the end of the first academic year, at least one-half by the end of the second academic year, at least three-fourths by the end of the third academic year, and all requirements by the end of the fourth academic year. The registrants academic year, for the purpose of this paragraph, shall terminate on the anniversary of his entrance into the course of study."

11. Applications to which only the above paragraphs 2, 3, 4, and 6 pertain may be processed only by the Administration and the Chairman of the Committee on Theological Education. Applications which involve special cases, as in paragraphs 7 and 8, shall be processed and accepted only by unanimous agreement of the Faculty and the entire C. T. E.
12. At the completion of the prescribed curriculum the student is graduated as a Candidate of the Reverend Ministry (c.r.m.) and granted the Bachelor of Divinity degree; as such he is then eligible for a solemn call from any of our congregations or from the congregations collectively into the Office of the Ministry.
13. Concordia Theological Seminary (Concordia Lutheran Conference) is located at Central Avenue and 171st Place, Tinley Park, Illinois, 60477. Phone: 312-532-4288. The instructors are: the Rev. O.W. Schaefer, Professor/President, and the Rev. H. David Mensing, Associate Professor.

It has been the hope of the chairman of this committee since the very beginning of our Seminary in Tinley Park that plans for the construction of a small housing unit for our students should be developed. As a Conference we must be mindful of our responsibility not only to support our professors--but also to do everything we can to make it possible for every young man who has the earnest desire to become a pastor and is qualified for Seminary work, but who does not have sufficient funds for board and room, to be enabled to attend our Seminary as a full-time student without having to be dependant upon an outside job for his livelihood. A small housing unit would

reduce considerably the costs to the student for housing in Tinley Park and would also benefit the student in the area of travel time and expenditures. Of course, specific dormitory rules and regulations would have to be developed and included in our Seminary catalog. It is therefore recommended that the Tinley Park congregation thoroughly investigate the costs and legal requirements for the building of a very small and modest housing unit and to submit several plans to the C.T.E. prior to our next convention. In the meantime the members of our sister congregation in Tinley Park should be encouraged to examine their ability to take any needy student into their respective homes and to provide him with food and lodging--as long as he is participating full-time in our Seminary program. Should such a family be able to provide only the lodging--this too would be greatly appreciated. The need for financial assistance to a family involved in such a foster home arrangement should be made known to the other congregations in our Conference through the C.T.E.

We thank our dear Lord and Savior for preserving the health of our professors from year to year and their financial needs should not be omitted from our consideration at our conventions. One financial problem which has had to be met by our pastors and professors in recent years involves the comparatively new ruling of the government with regard to self-employment tax. This generally does not affect so obviously those employed in secular work--but when the outlay of cash involves at least one month's salary--the expenditure becomes a difficult financial problem. Since the total amount pledged by our congregations, prior to this convention, do not even meet the amount necessary to continue paying our professors their present salaries but is about \$40.00 short per month (or \$480.00 per year)--it is recommended that the salaries of our professors remain the same but that a bonus of \$500.00 to \$1000.00 be provided for our Seminary president or held in escrow for him by our treasurer for his annual or quarterly self-employment tax (which is the same as Social Security), and that this bonus be taken from the building fund of the Seminary.

It must be obvious that a Conference such as ours cannot do more than the contributions of our member congregations permit--but it is our special duty as pastors and delegates to apprise our congregations of the grave financial problems in our Conference--and the grave danger which threatens the very existence of our Conference and even of our congregations if these problems are not satisfactorily alleviated. May the Lord grant us His grace to the end that the members of our congregations take these matters sincerely to heart--especially bring these matters to the Lord in prayer--and give sacrificially, as the Lord has prospered them, out of love for Jesus and in the interest of future generations.

Respectfully submitted,

P. R. Bloedel, Chairman

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REPORT OF THE SEMINARY PRESIDENT

to the 1972 Convention

Dear Brethren in the Lord:

"Hitherto hath the Lord helped us!" 1 Sam. 7:12. "Oh, magnify the Lord with me; and let us exalt His name together!" Ps. 34:3. In the light of these words of Scripture we, the faculty and students of our Concordia Theological Seminary, ask you and all members of our Conference to join us in declaring our gratitude to God for His manifold blessings upon our dear Seminary during its third year of operation. Indeed, His mercies have been new to us every morning, and His faithfulness toward us has continued from day to day. Where we have failed and fallen short because of our sinful weaknesses, we humbly ask divine pardon, for Jesus' sake. It is He alone who has guided and blessed us during this past year of teaching and learning, and to Him we turn for direction and strength also for the future.

Actual classroom teaching began on Monday, September 27, 1971, with one full-time student: James Luedtke of Park Forest, Illinois, and two part-time students: David T. Mensing and Randall Styx, both of Tinley Park, Illinois. Because of the necessary secular work of the students certain adjustments had to be made in the scheduling of classes, but the requirements of each course were in no way sacrificed, and the standards of our Seminary remained as high as always.

During the first semester Professor Mensing taught Hebrew Grammar, Advanced Homiletics, and New Testament Exegesis. Your President taught Dogmatics II and III, Old Testament Isagogics, Symbolics, Church History, Pastoral Theology, Principles of Teaching, and Liturgics. It is evident from this that the faculty carried an exacting teaching load, and together with church duties for which each professor is also responsible, the schedule was quite full and demanded careful budgeting of time for adequate preparation and study. The first semester came to a close at the end of January with a week of final examinations.

It is with regret that we inform you that the two young men who were pre-enrolled in our Seminary, Joseph Ludvigson and George Thompson Jr., and who had taken courses in Catechism and Bible History for almost a year, dropped out of our classes in May of last year and also severed their membership in the local congregation in a sinful manner by joining a church of the Baptist denomination. While both were gifted young men, they had gradually succumbed to the influence of Reformed theology and Reformed literature in which they had steeped themselves despite the repeated warnings and earnest counsel of the faculty. It is our fervent prayer that the pure Word of God may yet open their eyes to the error of their ways and lead them back to the pastures of the Truth.

From January 31 to February 3rd the faculty met with three members of the Committee on Theological Education at Tinley Park to discuss significant matters pertaining to our Seminary, such as class schedules, the curriculum, and teaching methods as well as prospects for the future and suggestions for improving the quality of our ministerial program. On two evenings the students also met with the faculty and members of the C.T.E. and joined in the discussion of these matters. It is the consensus of all that these meetings were most profitable and that positive fruits will develop therefrom. Your faculty is in the process of preparing future courses as well as revamping material already taught so as to improve the quality of our curriculum and make the wisest possible use of available time. A new Seminary catalog is being prepared, and as soon as it has been approved by faculty and C.T.E., it will be officially printed and distributed to our congregations and all interested prospective students.

Following a semester break of one week, classes resumed on February 14th. Because of personal circumstances all students carried a lighter load with all classes being conducted in the evening. Professor Mensing taught Homiletics and Hebrew Grammar, and your President taught Dogmatics and Symbolics. The second semester came to a close on May 24th, with final examinations during the weeks following.

In order that student James Luedtke may complete his third year's work, maintain his II-D classification (Draft deferred) with the Selective Service System, and be ready to enter upon his year of vicarage in September, the faculty has arranged a summer schedule of classes for him during the latter part of June and throughout July and August in which he will take the following courses: Old Testament Isagogics, Principles of Teaching, Pastoral Theology, Church History, and Liturgics. Upon the satisfactory completion of the requirements of these courses he will conclude his third year of study and be ready to serve a vicarage.

At this point I should like to present to you a summary of the vicarage system in our Conference. In the history of the Lutheran seminaries of the Missouri Synod, with which church body we were formerly affiliated, it has been a vital part of the complete curriculum for ministerial preparation that there be, in addition to the required years of academic, classroom study, a year of vicarage just prior to the student's final year at the Seminary. The term "year" is flexible and may mean a period of time equal to an academic year or a calendar year. The purpose of the vicarage is to give the student adequate practical training in regular preaching, teaching, pastoral counseling, and all other phases of pastoral theology in a local congregation of our fellowship under the supervision of its pastor or pastors.

When a theological student is ready for his vicarage, the faculty of our Seminary informs the congregations in our Conference of this fact and gives them an opportunity to request his services in their midst. A Diploma of Vicarage, stating the obligations of the vicar and of the congregation to be served, has been prepared and will be distributed here as an example of an appropriate form for the request of vicars. Congregations are asked to address their requests for vicarage services to the faculty, which will then present the same to the respective student. Upon acceptance the student will begin his duties on or about the date specified. It is genuinely felt that this year of practical experience is of substantial benefit to the student not only during his final year of academic study, but also for his future labors as pastor of a Christian congregation. It is therefore the intent and purpose of our Conference Seminary to continue this vicarage system as a significant portion of our theological curriculum.

With reference to Mr. James Luedtke, who will be eligible as a vicar in September of this year, I have the following to report: on May 11 the faculty addressed a letter to all our congregations, asking if any desired the services of a vicar for the coming year. No requests were received, and so Peace Church of Tinley Park, of which Mr. Luedtke is a member, has requested his services and has extended to him a Diploma of Vicarage to be in effect from September 15 to June 15 of next year. I am happy to state that he has accepted this, and we pray the Lord's blessing upon his vicarage services during the months indicated.

Looking back over the past year, faculty and students are grateful to God for His many blessings, such as good health and protection, and especially for His pure Word, the sole guiding force also of our Seminary. Every Tuesday evening we gathered about that Word in solemn chapel devotions and gleaned much inspiration and strength for our work. A special word of thanks goes to Mrs. Mensing, who faithfully served each week as organist for these brief services. Her labor of love is herewith gratefully acknowledged.

Your professors continue to find great enjoyment in their teaching duties and remain impressed with the consecration, interest, and most commendable work of the students. Special mention should be made of the fact that during the past year Mr. Luedtke most capably preached several sermons in the pulpit of the local congregation. Not only are his messages doctrinally sound, but they are also very practical and well delivered. What a joy it is to hear his edifying messages based on God's Word! O that the Lord of the Church would move the hearts of other young men in our various congregations to give prayerful consideration to this important work in His kingdom, in the highest and most necessary office on earth - the Christian ministry!

That prayers for laborers in the Lord's vineyard do not go unanswered is evident from the fact that in fall a new student will enter our Seminary, God willing, and begin his full-time training for the ministry. He is a member of St. Luke's Congregation here in Seattle, and we are happy at the prospect of having him in our Seminary family. May the Lord bring him safely to Tinley Park and bless all his studies! May His blessing also rest on our part-time students, who will again take such courses as can be conveniently scheduled for them.

In closing this report, may I on behalf of the faculty and students offer a sincere word of thanks to all members of our Conference for their fervent prayers and generous gifts on behalf of our Seminary and to Peace Congregation in Tinley Park for the continued use of its facilities! May God richly bless you all for your interest in and support of our Seminary! Once again we earnestly covet and beseech your continued prayers and generous offerings so that the pure Word of God may continue among us and our children for generations to come! To that end we pray: Lord of the Church,

Thou wisely hast ordained
The holy ministry
That we, Thy flock, may know
The way to God through Thee.
Yea, bless Thy Word alway,
Our souls forever feeding;
And may we never lack
A faithful shepherd's leading!

Respectfully submitted,

O. W. Schaefer, President

REPORT OF THE COMMITTEE ON LUTHERAN UNION

The major work in the area of Lutheran Union during the past year was initiated when information was received with regard to the constituting convention of the Federation for Authentic Lutherans. This convention was to take place on Nov. 1-2, 1971, at Libertyville, Illinois. Having learned of this convention already in August, your chairman telephoned Pastor Wallace E. Morris of Bishop, California to make plans for a possible meeting with him and the other West Coast representatives of the Board of Directors of the FAL. This telephone conversation was referred to in the following letter addressed to Pastor Morris under the date of August 30, 1971.

August 30, 1971

The Rev. Wallace E. Morris
706 Schley Street
Bishop, California 93514

Dear Pastor Morris,

Our brief conversation over the phone last week was most refreshing. May the Lord raise up many more, such as yourself, who are not afraid to stand up boldly for the confession of the pure teachings of His Word and to that end may He shower His abundant blessings upon your FAL so that in your constituting convention a truly God-pleasing unity and one-mindedness in doctrine and practice may be uppermost in the minds of the leaders and of those desiring affiliation. Where such unity is missing the work of the Lord is bound to suffer in one way or another--working confusion and indifference.

As chairman of the Unity Committee of the Concordia Lutheran Conference, I would consider it a distinct pleasure to meet with you and other representatives of the Board of Directors of the FAL prior to your constituting convention in Chicago. I would plan to bring with me Pastor E.L. Mehlberg who is the current president of our Conference and Pastor M. L. Natterer, our secretary, since these men are located here on the West Coast. Perhaps you could encourage among the members of your Board a meeting with us in the near future--time and place at your convenience. I'm sure we would find such a meeting mutually edifying and beneficial for the upholding of the full truth of God's Word in these days and helpful also as you prepare for your Chicago convention.

Among other things are enclosed a copy of our Conference Constitution and This Scriptural Position We Still Hold (on the Church and Ministry).

Looking forward, God-willing, to a meeting with you,
In Jesus Name

(signed P.R. Bloedel

When a reply was finally received your chairman was informed that the west Coast Board Members were too busy to take out time to meet with us prior to their constituting convention and that their Board of Colloquy and Church Discipline would get in touch with us shortly after their convention. By this time your chairman had contacted the other pastors and members of the Committee on Lutheran Union, Pastor Schaefer of Tinley Park, urging him to attend the constituting convention of the FAL and to have Pastor Mensing accompany him. Their report follows:

REPORT TO THE COMMITTEE ON LUTHERAN UNION

At the request of the chairman of the Committee on Lutheran Union the Professors of our Seminary attended the Constituting Convention of the Federation for Authentic Lutheranism held at St. John's Lutheran Church, in Libertyville, Illinois, Nov. 1-2, 1971. Because of the press of church work and Seminary classes we were able to be present only at the sessions of the first day. This new church body is made up of seven congregations, formerly affiliated with the Missouri Synod, representing 8,000

members who severed their membership in that Synod because of the conviction that the Milwaukee Convention (1971) failed to take the necessary steps toward removing liberal tendencies and restoring orthodox Lutheranism.

The theme of the convention was "Sent to Retain and Proclaim," based on 2 Tim. 3: 14-17. After the opening service, in which the host pastor preached on this theme, various committee meetings were held. Following dinner, the convention proper began, including reports of committees and Boards, the adoption of the Constitution and By-laws, and the signing of the same by charter congregations.

Some 200 people were present, most of whom were visitors. Special visitors included the Presidents of the E.L.S. and the W.E.L.S., who reported with joy that fellowship had been established between the F.A.L. and these Synods and that full use of their colleges and Seminaries was available. We learned that these fellowship meetings were rather brief, in fact, less than a full day in one case, and this raises the question: were all doctrines treated in these sessions, or were some slighted or even neglected? Or were no lengthy negotiations needed because unity had already been established over the past few years through the Free Conferences, which were slanted definitely toward the position of the Wisconsin Synod?

F.A.L. claims to be as orthodox as "old Missouri," but upon questioning members of its Board of Colloquy and Church Discipline about its position on Church and Ministry, we were politely "brushed off." For while it was officially announced after the opening service and in the first session that those desiring to inquire further as to F.A.L.'s position were invited to meet with their Board of Colloquy and Church Discipline at this convention, we were told later, when we requested an interview with the Board, that they had no time to meet with us at this convention but that, rather, such a meeting could be arranged at a future time upon our request. From the official writings of the F.A.L. it is evident that in these two doctrines a different position obtains from that of "old Missouri." We note this with deep regret.

Our observation is that F.A.L., after the Missouri Synod Convention last year in Milwaukee, determined its fellowship with WELS and ELS and consequently its organizational procedures more on the basis of expediency than on the basis of truly Scriptural unity discovered through careful analysis and thorough discussion of all the doctrines and practices involved. Their often emphasized eagerness to operate in a big way, to use the educational facilities of WELS and ELS, to commune geographically-isolated FAL members in those Synod's congregations, and even to create vacancies where none existed in order to find places for unemployed pastors desiring their membership, certainly gave us much occasion for the above observation. The remark was even made: "We determined from the outset that we should not be just another little splinter-group."

The November and December 1971 issues of our Concordia Lutheran call attention to the doctrinal position of the FAL on Church and Ministry -- a position which can by no means be regarded as orthodox or "old Missouri." Our members do well to study these articles and not to be deceived by an outward appearance of faithfulness to Holy Scripture. John 8:31-32 stands as God's judgment both for the individual Christian and for the Christian and Lutheran church body.

Respectfully submitted,

Prof. H.D. Mensing

Prof. O.W. Schaefer

March 2, 1972

When the first issue of "Sola Scriptura" as the official organ of the newly constituted FAL was published--it was noted that these aberrations in the doctrine of the Church and Ministry were so obvious (actually more plainly evident than anything that had come heretofore from the WELS or the ELS). Articles exposing this public false teaching were therefore at once printed in the November issue of our "Concordia Lutheran", and also in the December issue. One thousand copies each of these two issues were printed and sent to 700 conservative Lutheran pastors throughout the

country in the hope of causing these pastors to examine carefully the false teaching of the FAL so as not to mislead their congregations into such a hierarchical arrangement. The response to these articles were amazing. Every letter contained a word of praise for our holding fast to the pure teaching of God's Word and our subscriptions to the Concordia Lutheran increased considerably. All of these letters were acknowledged and personal contacts, by telephone, were made with five of the pastors. Of these five--one proceeded to lead his congregation into the FAL, another has persistently avoided further contact with us and may have also joined the FAL, two others are still in the Missouri Synod, and one independent pastor is still interested in holding informal and unofficial discussions on matters of doctrine with your chairmen.

On February 16, 1972, the following approach was made to the Committee on Doctrine of the LCR:

February 16, 1972

COMMITTEE on DOCTRINE
The Lutheran Churches of the Reformation
C.A. MacKenzie, chairman
4430 St. James Street
Detroit, Michigan 48210

Dear Pastor MacKenzie,

Over the past years repeated efforts have been made on our part to meet with your committee for the purpose of discussing those things which separate us. We would like to work with you in setting up a suitable agenda for such a meeting and a mutually agreed upon location. We trust that you have completed your committee's work with representatives of the WELS and are now in a position to give some attention to our overture.

As to the agenda, we are ready and willing to discuss any points of doctrine and practice in the light of the verbally inspired Word of God as long as we are also permitted to produce any documentary evidence to prove our doctrinal position and especially also to defend ourselves against the recent charge of separatism on the basis of personalities.

May the Lord bless our efforts to bring about a meeting of our committees for the furtherance of His Kingdom and to the glory of His name.

Very sincerely yours,

cc. K.K. Miller
H.W. Romoser

P.R. Bloedel, Chairman
Committee on Lutheran Union
Concordia Lutheran Conference

To date no response to this letter has been received.

May the Lord graciously bless our continued efforts to do all that we can to discourage error in other conservative Lutheran bodies and to reach out to other conservative Lutheran pastors with the earnest desire to find God-given unity in matters of doctrine and practice that true Christian fellowship may eventually be established.

Respectfully submitted,

Rev. P.R. Bloedel

CONCORDIA LUTHERAN CONFERENCEFinancial Report

1971 - 72

	F U N D S			
	General	Seminary	Building	Travel
Cash Balance, June 1, 1971	\$ 3518.04	\$ 7624.35	\$ 1500.00	\$ 147.71
Add Cash Receipts:				
Peace, Tinley Park	1467.74	2508.00	-	-
St. Stephen's, Wilmot	1096.66	2383.00	-	-
St. Paul's, Coos Bay	32.50	105.00	-	-
St. Luke's, Seattle	784.91	3063.84	-	41.00
St. John's, Lebanon	120.00	1392.50	-	-
Sale of Books		8.75		
Sale of Supplies	6.30			
Interest Income	173.58	173.58	121.98	-
Transfer from Seminary Fund			3000.00	
Total Receipts	3681.69	9634.67	3121.98	41.00
Total Cash Available	\$ 7199.73	\$17259.02	\$ 4621.98	\$ 188.71
Less Disbursements:				
Professors' Salaries				
Rev. Schaefer*		7800.00		
Rev. Mensing		1800.00		
Incorporation Fees	41.98			
Seminary Library		94.63		
Seminary Operation		50.00		
Telephone Expense	425.40			
Supplies	28.03			
Concordia Lutheran - Special Distribution	859.20			
Transfer to Building Fund		3000.00		
Traveling Expense	561.24			
Total Expenditures	1915.85	12744.63	-	-
Cash Balance, May 31, 1972	\$ 5283.88	\$ 4514.39	\$ 4621.98	\$ 188.71
Other Funds, Cash Balances:				
<u>Tuition Fund, June 1, 1971</u>		\$ 766.97		
Receipts:				
Fees	\$ 296.00			
Interest Income	34.36	330.36		
Tuition Fund, May 31, 1972		\$ 1097.33		

V. K. Bloedel, Treasurer

*Including Rental Allowance of \$3600.00 (Estimated)

SCRIPTURAL PUBLICATIONS
(Concordia Lutheran Conference)

FINANCIAL REPORT
6/1/71 - 5/31/72

Cash Balance, June 1, 1971	\$ 382.13
Add Cash Receipts:	
Sunday School Lessons	445.14
Books, Tracts	1.90
Concordia Lutheran:	
Subscriptions	316.85
Special Distribution	859.20
Transfer of Tract and C. L. Fund	554.42
Total Receipts	2177.51
Total Cash Available	\$ 2559.64
Less Disbursements:	
Utilities:	
Gas (heating)	62.41
Miscellaneous	4.41
Material Costs:	
Sunday School Lessons	361.72
Concordia Lutheran	188.27
Tracts	17.33
Mailing Costs:	
Sunday School Lessons	72.55
Concordia Lutheran	111.21
Rent (Fern Odekirk Building)	654.00
Camera Installation:	
Equipment	120.70
Materials and Supplies	31.50
Used Linotype Mats	107.50
Total Expenditures	1731.60
Cash Balance, May 31, 1972	\$ 828.04
Petty Cash	\$ 25.00
Fixed Assets	4532.50
Payables	none

V. K. Bloedel, Business Manager

MEMORIALS TO THE CONCORDIA LUTHERAN CONFERENCE, IN CONVENTION ASSEMBLED

1. From St. Luke's Lutheran Church

Regarding the duty of the seminary president to attend annual conventions

WHEREAS the existence of the seminary has Scriptural foundations, and

WHEREAS the training of pastors and parochial school teachers is one of the objectives of the Conference (Constitution, Art. III, sec. 5), and

WHEREAS the presence of the seminary President at the convention would serve to strengthen both himself and those in attendance, and

WHEREAS the seminary President should be abreast of the actions taken by the Conference and should participate in them, and

WHEREAS the seminary President would not normally be a representative of any congregation,

THEREFORE BE IT RESOLVED that the Committee on Theological Education require the President of the seminary, as a part of his duties, to attend the annual convention of the Conference in an advisory capacity, and

BE IT FURTHER RESOLVED that the following paragraph be added to By-law 1-B: "The Conference shall pay from its treasury the convention traveling costs and related expenses of the seminary President in accordance with a rate fixed annually by the regular convention."

December 12, 1971

Respectfully submitted,
 St. Luke's Lutheran Church
 Dale E. Ellis, Chairman
 Martin R. Luedtke, Secretary
 Rev. P. R. Bloedel, Pastor

2. From St. Luke's Lutheran Church

Regarding the name of our Conference publishing house

WHEREAS The Conference has established a publishing house, and

WHEREAS the publishing house has no official name, and

WHEREAS the name adopted by the tract committee and printed on our tracts clearly indicates the purpose and nature of the materials to be published by the Concordia Lutheran Conference publishing house,

THEREFORE BE IT RESOLVED that the official name of the publishing house be SCRIPTURAL PUBLICATIONS (Concordia Lutheran Conference).

December 12, 1971

Respectfully submitted,
 St. Luke's Lutheran Church
 Dale E. Ellis, Chairman
 Martin R. Luedtke, Secretary
 Rev. P. R. Bloedel, Pastor

3. From St. Luke's Lutheran Church

Regarding the provision for the retirement needs of our pastors

WHEREAS

1. It is our Christian obligation and responsibility to provide for the needs of our pastors - Galatians 6:6; Luke 10:7; 1 Cor. 9:14.
2. An imminent need exists in our Conference in view of the ages of our pastors to set up means to help provide for them in their declining years.
3. A proposal to fulfil this responsibility was presented by our sister congregation at Tinley Park for study and consideration by the Conference.

4. In harmony with this proposal, St. Luke's Congregation submits the following plan to meet the need

BE IT RESOLVED that a retirement fund be established by our Conference at the rate of \$350.00 per year for each eligible pastor (beginning with 40th birthday) which the congregations of our Conference will subscribe to based on a referendum. The Board of Directors will formulate guidelines for the equitable distribution of these funds and will administer the same through the Conference treasurer.

March 12, 1972

Respectfully submitted,
St. Luke's Lutheran Church
Dale E. Ellis, Chairman
Martin R. Luedtke, Secretary
Rev. P. R. Bloedel, Pastor

Sundry Questions answered with regard to the above proposal:

1. Are there any legal or administrative fees for the setting up and directing the retirement plan?
No.
2. Are the contributions to the fund frozen at the \$350.00 level for each pastor?
No. Increased contributions, under God's blessing, to this fund will mean greater retirement benefits, earlier retirement date, or both for our pastors.
3. Will the St. Luke's proposal provide sufficient monies for the retirement of our pastors?
It will provide \$90.00 per month - the same benefit indicated in the Peace retirement study. (Payable at age 70)
4. Is the fund as conceived in the St. Luke's proposal tax sheltered?
The funds would be kept with the general funds of the Conference and would not be taxable. (See 1st paragraph of the Tinley Park document)
5. Any risk involved?
Naturally it is subject to claims of creditors because it is a part of the regular working funds of the Conference. Stability of our Conference and the banks are also factors.
6. Any flexibility?
This plan offers the greatest flexibility in that it permits officials, based upon need, to pay ahead of schedule depending of course upon the condition of the fund. This would not be possible under a retirement income life insurance policy.
7. Would default of payment terminate this proposal?
No, a regular insurance arrangement would, however, be in jeopardy through default.
8. Approximately how much money will be in the fund after ten years of interest (5%) invested at the rate of \$2100.00 per year?
Approximately \$27,000.00.
9. How much would a pastor be required to pay into this?
Nothing.
10. What are the comparative costs per year? (See Peace Congregation study)
Fully insured retirement insurance: \$4829.82 Speculative Investment
Media: \$3277.81 St. Luke's prop'osal through the use of simple bank
savings plans: \$2100.00
11. When must the plan be put into effect in order to make this or any other arrangement possible? Immediately--due to ages of our pastors.

UNPRINTED MEMORIAL

TO THE CONCORDIA LUTHERAN CONFERENCE IN CONVENTION ASSEMBLED, 1972

- WHEREAS the congregations comprising our Conference are only few, of small size, and geographically far separated from each other; and
- WHEREAS the holding of annual conventions entails much disruption in the regular work of the local congregations and many hundreds of dollars for travel both on the part of the congregations and the Conference itself, as well as for the hosting of these conventions; and
- WHEREAS those activities in the Lord's work for which we have His command, such as the local ministry of the Word and Sacraments and mission work, should have priority over those which are not commanded (Matthew 28:19-20; John 14:15); and
- WHEREAS God requires us all to be good and faithful stewards of all that He has entrusted to us (Matt. 25:14-30; 1 Peter 4:10), holding each of us to give account (Romans 14:12); and
- WHEREAS neither God's Word nor the lessons of church history from apostolic times to the present day make the keeping of true unity dependent upon the frequency of meetings but much rather upon our determination, under the Lord, to maintain one faith in accordance with His Word and to conduct ourselves toward one another in all lowliness and meekness, with all longsuffering forbearing one another in love (Eph.4:1-6);
- THEREFORE BE IT RESOLVED that this convention make the necessary arrangements for holding, instead, biennial or even triennial conventions, in accordance with Article XII and VIII, 5, B of our Constitution.

Respectfully submitted by

PEACE EV. LUTHERAN CHURCH
Tinley Park, Illinois

(signed)

H. David Mensing, Pastor

(signed)

H. Daniel Mensing, Secretary

UNPRINTED MEMORIAL

TO THE CONCORDIA LUTHERAN CONFERENCE IN CONVENTION ASSEMBLED, 1972

- WHEREAS all Christians have the Scriptural obligation to spread the Gospel of Christ abroad in the world (Matt. 28:19-20; Mark 16:15); and
- WHEREAS our Conference has established a seminary for the training of faithful laborers in the Word, not only to serve the future needs of our own congregations but also to help us carry out Christ's general mission command (Matthew 28:19-20; Matthew 9:37-38; Romans 10:14c-15); and
- WHEREAS our past experiences in both the O. L. C. and the C. L. C. have clearly shown that the training and talents of seminary graduates were not always put to best use but were often permitted to fall by the way, simply because no well-defined and effective program for properly using these men was devised, funded and put into operation ahead of time; and
- WHEREAS it is wise Christian stewardship that our Conference be prepared to call as missionaries-at-large seminary graduates who are not called into the active ministry of one of our congregations; and
- WHEREAS an effective mission program carries with it the Scriptural requirement that we adequately support those that preach the Gospel (1 Cor.9:14; Luke 10:7);

THEREFORE BE IT RESOLVED that the Conference at this convention recognize as a priority item the matter of devising an effective program for the utilization of our seminary graduates in the active work of the ministry; and

BE IT FURTHER RESOLVED that a mission fund be established by the Conference at this convention for the express purpose of supporting future missionaries-at-large, and that the Resolutions Committee in consultation with the Conference Treasurer and the Chairman of the Committee on Missions be directed to devise the detailed mechanics for the initiation of this fund, subject to the approval of the convention; and

BE IT FURTHER RESOLVED that we encourage the members of our various congregations to contribute liberally also to this fund, so that our beloved Conference can, with the Lord's continued blessing, make the most effective use of our seminary graduates as laborers in His harvest.

Respectfully submitted by

PEACE EV. LUTHERAN CHURCH
Tinley Park, Illinois

(signed) H. David Mensing, Pastor

(signed) H. Daniel Mensing, Secretary

* Underlined portion is an amendment to the original memorial. Please see the minutes.

UNPRINTED MEMORIAL

TO THE CONCORDIA LUTHERAN CONFERENCE IN CONVENTION ASSEMBLED, 1972

- WHEREAS it is the Lord's will that "all things be done decently and in order" (1 Cor. 14:40); and
- WHEREAS it is also the Lord's will that we Christians be good stewards of the many blessings which He so richly gives us (Matt. 25:14-30), and in particular, that our Conference always make the best use of its financial resources; and
- WHEREAS our Conference at present has no standing committee or other permanent group charged specifically with such responsibilities as preparation of the annual budget, carrying out long-range financial planning, and, in general, studying the finances of the Conference;
- THEREFORE BE IT RESOLVED that the Concordia Lutheran Conference establish a new standing committee to be called the Finance Committee; and
- BE IT FURTHER RESOLVED that Article IX, 1 of the Constitution of the Conference be amended to read as follows:
- "1. Standing Committees: These committees, to be elected by regular conventions, are the following:
- A. Editorial Committee (No change)
 - B. Committee on Theological Education (No change)
 - C. Committee on Missions (No change)
 - D. Committee on Lutheran Union (No change)
 - E. Finance Committee: This Committee shall consist of the Treasurer and three other laymen. Its duties shall be:
 - (1) To prepare a budget for the Conference fiscal year and present it for ratification either to the regular convention or to the Board of Directors if no convention is held in a given year.
 - (2) To study the finances of the Conference and to report to the member congregations from time to time the financial outlook of the Conference.
 - (3) To be responsible for the long-range financial planning requisite to the attainment of the objects of our Conference as set forth in Article III, especially paragraphs 4,5, and 6.
 - (4) The Treasurer, who is a member of the Board of Directors, shall be the Chairman of this Committee.
 - F. Any members of standing committees may attend the meetings of the Board of Directors in the capacity of advisory members."

Respectfully submitted by

PEACE EV. LUTHERAN CHURCH
Tinley Park, Illinois

(signed) H. David Mensing, Pastor

(signed) H. Daniel Mensing, Secretary

REPORT OF THE CREDENTIALS COMMITTEE TO CONVENTION ASSEMBLED 1972

I.A. Upon studying the credentials for the 1972 Convention of the Concordia Lutheran Conference, the Credentials Committee finds that the following people are eligible for seating as delegates to this Convention:

St. Luke's Congregation: Pastor Bloedel
Ronald Schlaht
Dale E. Ellis

St. John's Congregation: Pastor Natterer
Henry Fischer
Don Hobbs

Peace Congregation: Pastor Mensing
Randall Styx
David T. Mensing

St. Stephen's Congregation: Pastor Schmitt, Possibly Elmer Frerichs

Those qualifying for the position of alternate delegate are:

St. Luke's Congregation: Paul Luedtke
William Luedtke

St. John's Congregation: David Greiner
Walter Fischer

Peace Congregation: Glen Frerichs

We recommend that the Conference recognize as delegates to this Convention as pastoral delegates: Pastors Bloedel, Natterer, Mensing and Schmitt

And as lay delegates: Ronald Schlaht, Dale Ellis, Henry Fischer, Walter Fischer, David T. Mensing, and Randall Styx.

Such seating recognizes that the pastoral delegates having one vote each are: Pastors Bloedel, Natterer, and Mensing;

That the pastoral delegate having two votes each are: Pastor Schmitt

That the lay delegates having one vote each are: Ronald Schlaht, Dale Ellis, Henry Fischer, Walter Fischer, David T. Mensing and Randall Styx.

There are no lay delegates having two votes each.

This renders a total of: 11 votes. (4 pastoral delegates 6 lay delegates)

B. Our Committee further recommends that the Conference welcomes the presence of Rev. O. W. Schaefer in an advisory capacity.

II. WHEREAS the Rev. E. L. Mehlberg and St. Paul's Lutheran Church have without warrant and sinfully applied 2 Thess. 3:14, 15, thus having effected a suspension of fellowship with us, and

WHEREAS continued efforts by both our pastors and board of directors to remove this suspension of fellowship and thereby keep the unity of the Spirit in the bond of peace among us have failed;

THEREFORE BE IT RESOLVED that the Conference not recognize any delegate from St. Paul's Lutheran Church of Coos Bay, Oregon, as eligible for seating at this convention.

Preliminary Report of the Committee on Registration and Excuses

Registered at this time are 5 Pastors, 6 lay delegates and 31 visitors.

We ask that all those who have yet to submit excuses do so as soon as possible.

Final Report of the Committee on Registration and Excuses

The committee reports that registered pastors number 5, registered lay delegates number 6, and visitors registered number 61, rendering a total registered attendance of 72.

We recommend also that we excuse the lay delegation from St. Stephen's, Wilmot, South Dakota, which through their pastor submitted valid excuse for their non-attendance.

REPORT OF THE AUDIT COMMITTEE

June 24th, 1972

Having examined the financial records of the Conference Treasurer as instructed, we have found them to be in good order.

Rev. M. L. Natterer, Chairman

Walter Fischer

Dale E. Ellis

Auditing Committee

MINUTES OF THE TWENTY-FIRST ANNUAL CONVENTION
 Concordia Lutheran Conference
 at
 St. Luke's Lutheran Church
 Seattle, Washington
 June 23-25, 1972

The 21st Annual Convention of the Concordia Lutheran Conference began at 9:30 A.M. with a divine service. The sermon was preached by Vice-president Bloedel who had chosen as his text, 2 Timothy 3:15-17, on the basis of which he spoke concerning, "Some Special Facts Regarding the Word of God Which We Christians Do Well To Consider As We Open The 21st Convention of Our Beloved Concordia Lutheran Conference."

The Convention was officially opened at 10:40 A.M. with Vice-president Bloedel leading the Convention in prayer invoking the guidance of the Lord in all of our deliberations that all may be done to the glory of His holy Name.

The first item of business was the appointment of the delegates to the various committees.

The Convention then heard the report of the Credentials Committee. Moved and seconded to accept the report of this Committee. Carried. This Committee recommended that the Convention recognize the following delegates as being seated: Ronald Schlaht and Dale Ellis. Carried. This Committee also recommended that the Conference not recognize any delegate from St. Paul's Lutheran Church of Coos Bay, Oregon, as eligible for seating at this Convention. Carried. (See recommendation of the Board of Director's concerning Pastor E. L. Mehlberg and his congregation, St. Paul's Lutheran Church, Coos Bay, Oregon)

The preliminary report of the Registration and Excuse Committee was presented. It was announced that there were 5 pastors, 6 lay delegates, and 31 visitors present. This report was accepted.

The acting-President of the Conference, Pastor P.R. Bloedel then presented the president's report. A motion was made and seconded to have the Secretary of the Conference appoint 2 pastors to review the report given by Pastor Bloedel. Carried. The Secretary then appointed Pastors Mensing and Schmitt to review the President's report.

The agenda for the Convention was presented by Vice-president Bloedel. Moved and seconded to adopt the agenda as presented to us. Carried.

The following recommendation of the Board of Director's concerning Pastor E. L. Mehlberg and his congregation was then read to the convention by the Secretary:

WHEREAS, by making public judgments and accusations on a matter which was under study by our Pastoral Conference, Pastor E. L. Mehlberg has become guilty of gross unfair dealings with his fellow pastors and has made himself untrustworthy (Prov. 11:13; 12:22; Jas. 4:11) and

WHEREAS, by his unwarranted suspension of fellowship and his hasty application of 2 Thess. 3:14,15 overagainst his fellow pastors, accusing them of being false prophets, he has in a high-handed and papistical manner, forced the private matter discussed in our Pastoral Conference to be made public to our congregations because all of the congregations would have to be informed of the reasons given for his action (1 Pet. 5:5; Mt. 23:10; Ps 50:19-22); and

WHEREAS, he has acted in a grossly arbitrary manner, throwing entirely out of consideration the proper order set forth in our Conference Constitution, namely, that the matter, having been properly discussed in the Pastoral Conference, be submitted to the Board of Directors and then, if agreement were not reached, to the Conference in convention assembled (1 Cor. 14:40); and

WHEREAS, he has given gross offence to his fellow pastors, to the Board of Directors, to his own congregation, and to the member congregations of our Conference

in the following manner:

- 1) The pastors of our Conference were assured by him that he would "continue in a calm and brotherly manner still to study the matter with us on the basis of God's Word" (See Pastoral Conference Minutes, Lebanon, Ore., May 26-28, 1971, p.4, paragraph 1, and Bd. of Directors Minutes, May 28, 1971, p.1, last paragraph) and again in his letter of June 14, 1971, that "we pastors agreed mutually to continue to study all such matters which have not been thoroughly discussed and reconciled among us," and that we continue to do this "in our smaller regional pastoral conferences and in the pre-convention C.L.C. Pastoral Conference". By his subsequent action he has made his own word unreliable and has become guilty of dishonesty (Eph.4:25; Prov. 19:5).
- 2) In the Board of Directors' official meeting on May 28, 1971, he stated that he "could give no clear Scripture to back up your (his) position" but has now reverted to the same extreme position for which he still has no clear Scripture. This cast doubt upon his ability to teach and properly to interpret Scripture on the basis of sound hermeneutical principles (1 Pet.4:11; 1 Tim. 3:2).
- 3) In his own congregation an appeal was brought to the attention of the Board of Directors with regard to a member who was excommunicated from his congregation. This matter was then settled, and the excommunicated individual was again accepted at the Lord's Table. Now the situation is again reversed. Such vacillation in matters such as excommunication is a sinful toying with souls and can only cause confusion and mistrust in a congregation which should be able to look to its pastor for straight-forward guidance and sound leadership on the basis of God's Word (Eph. 4:14,15; 2 Tim. 3:7; Titus 1:9).
- 4) His hasty and arbitrary action, in itself, is an offence to the congregations of our Conference, and the circularization of his materials among various laymen of our congregations, which is most certainly contrary to the Word of God and our Conference Constitution, Article VI, 3, is also offensive (1 Pet. 4:15); and

WHEREAS, by his sinfully separatistic and arbitrary mode of action, he has placed his particular matter above everything else in the Conference, so that he can carry on the work of the Conference only with such as agree with his position, and the only purpose otherwise for meeting with the Board of Directors or with the other pastors of our Conference or with the members of our Conference in convention assembled must necessarily be for admonition only; and

WHEREAS, all of the congregations, with the exception of his own, are regarded by him as being heterodox, he has made it impossible for himself to continue to hold the office of president of our Conference when he is able to exercise the duties of that office only with his own congregation. This, however, would not be a conference, which is a group of congregations working together to accomplish certain Scriptural objectives, but simply a pastor calling himself a conference president but serving only in a local congregation; and

WHEREAS, it is impossible for him to carry out the duties of the office as president of our Conference because, by his own comitment, he has rejected any possibility of religious work or worship with the Board of Directors, with all the pastors of our Conference, and with all the congregations of our Conference with the exception of his own; and

WHEREAS, such abuses of his office, such rank dishonesty, and such untrustworthiness and offensive behavior is certainly not befitting any Christian, much less a Lutheran pastor and president of a conference of Christian congregations; and

WHEREAS, because of these reasons, the Board of Directors and our congregations authorized the Vice-president and the Secretary to inform the Rev. E.L.

Mehlberg that he is no longer recognized as President of the Concordia Lutheran Conference (See letter, Nov. 3, 1971);

THEREFORE BE IT RESOLVED that the Concordia Lutheran Conference in convention assembled now unanimously approve the action of the Board of Directors and reaffirm the stated position of our congregations in no longer recognizing the Rev. E. L. Mehlberg as President of the Concordia Lutheran Conference.

BE IT FURTHER RESOLVED that the Conference in convention assembled also approve the Board's request for the complete president's files by now requiring him to return to the incumbent president this property of the Concordia Lutheran Conference and that the officers be authorized to reclaim this property for the Conference, if necessary, by means of legal assistance; and

WHEREAS, St. Paul's Lutheran Church has allowed itself to be misled into upholding its pastor in his forementioned sinful and unconstitutional actions; and

WHEREAS, we have fruitlessly exhausted every avenue of approach to pastor and congregation in endeavoring to keep with them the unity of the Spirit in the bond of peace (Eph.4:3);

THEREFORE BE IT RESOLVED that the Concordia Lutheran Conference in convention assembled, in accordance with Article VII, unanimously expel both Pastor Mehlberg and his congregation from membership in the Conference, regretfully recognizing the fact that they have made it impossible for themselves to remain in fellowship with us.

(THE ABOVE RECOMMENDATION OF THE BOARD OF DIRECTORS WAS UNANIMOUSLY ACCEPTED BY THE CONCORDIA LUTHERAN CONFERENCE IN CONVENTION ASSEMBLED ON June 23, 1972)

NOON

The opening devotion at 1:15 p.m. was led by Rev. O. W. Schaefer. Hymn 297 was sung. Psalm 119:97-112 was read followed by prayer.

Discussion continued on the motion before the Convention to accept the recommendation from the Board of Director's concerning the Rev. E. L. Mehlberg and his congregation, St. Paul's Lutheran Church. This recommendation was unanimously accepted. The secretary was then instructed to send Pastor E. L. Mehlberg a letter informing him of our action together with a copy of this recommendation by certified mail.

Rev. J. Schmitt began the presentation of the essay: "Can and Ought a Christian be Certain of his Salvation?" It was pointed out that only the elect can possess this certainty of faith for only they truly believe that Jesus is their Savior and heaven is their Home.

Mr. Victor Bloedel, the Conference Treasurer, presented the annual financial report. Moved and seconded to adopt the Treasurer's report subject to audit. Carried.

The 1st unprinted memorial from Peace Ev. Lutheran Church, Tinley Park, Illinois was read to the Convention. This memorial concerned the establishment of a finance committee.

RECESS

Discussion resumed on the memorial.

Moved and seconded to table this memorial until our next annual Convention with the stipulation that this memorial be sent to our congregations for their consideration and study. Carried.

Election of officers was the next matter of business on the agenda.

The following pastors were nominated for PRESIDENT: P. R. Bloedel, J. Schmitt
Elected: P.R. Bloedel.

The following pastors were nominated for VICE-PRESIDENT: M.L.Natterer, J. Schmitt, O.W. Schaefer. Elected: J. Schmitt.

The following pastors were nominated for SECRETARY: J. Schmitt, M.L. Natterer, H.D. Mensing. Elected: M.L. Natterer.

The following laymen were nominated for TREASURER: W. Fischer, V. Bloedel, G. Frerichs. Elected: V. Bloedel.

The following laymen were nominated for BOARD MEMBER-AT-LARGE from the Middle West: C. Palmquist, David Mensing, R. Styx, Daniel Mensing, Kent Frerichs.
Elected: David Mensing.

The following laymen were nominated for BOARD MEMBER-AT-LARGE from the Far West: W. Fischer, G. Frerichs, P. Luedtke, R. Schlaht. Elected: W. Fischer

Moved and seconded to hear the report of the Committee on Lutheran Union on Saturday morning. Carried.

Moved and seconded to accept the report from the Editorial Committee presented by Pastor Natterer. Carried. Mr. Martin Luedtke, the Business Manager of our Concordia Lutheran, also gave a brief report on the number of subscriptions to our Conference periodical and the increase for 1972.

The following slates were then presented for the EDITORIAL COMMITTEE:

<u>Slate A</u>	<u>Slate B</u>
M. L. Natterer	P. Bloedel
P.R. Bloedel	M. L. Natterer
M. Luedtke	M. Luedtke

Elected: Slate A

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

<u>Slate A</u>	<u>Slate B</u>	<u>Slate C</u>
P.R. Bloedel	J. Schmitt	M.L. Natterer
J. Schmitt	M.L. Natterer	J. Schmitt
M. Luedtke	Glen Frerichs	Glen Frerichs
Daniel Mensing	Daniel Mensing	Daniel Mensing

Elected: Slate C

The following slates were presented for the COMMITTEE ON MISSIONS:

<u>Slate A</u>	<u>Slate B</u>
J. Schmitt	M. L. Natterer
M.L.Natterer	J. Schmitt
H. Fischer	R. Schlaht
V. Reil	C. Palmquist
R. Schlaht	David Greiner

Elected: Slate A

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

<u>Slate A</u>	<u>Slate B</u>
J. Schmitt	J. Schmitt
M.L.Natterer	M.L.Natterer
O.W. Schaefer	H.D. Mensing
David Mensing	V. Bloedel

Elected: Slate B

SUPPER

SATURDAY MORNING - June 24, 1972

The opening devotion was conducted by Pastor Natterer. Hymn 378 was sung. 1 Cor. 2 was read, followed by jointly praying Luther's Morning Prayer.

Moved and seconded to accept the minutes of the previous day, June 23, as read by the secretary.

The chairman of our Resolution's Committee, Pastor Mensing, presented a resolution concerning St. Paul's Lutheran Church, Coos Bay, Oregon, to the Convention which was resubmitted to the Resolution's Committee for further study.

Pastor J. Schmitt continued his presentation of the Essay: "Can and Ought a Christian be Certain of his Salvation?"

RECESS

Motion made and seconded to accept the ^{informal} report of the Press Committee as presented by the local pastor, Rev. P.R. Bloedel.

At this time the Resolution's Committee came forward with its resolution which had been resubmitted to this Committee prior to the recess. (See Resolution #1). Motion made and seconded to accept this resolution.

LUNCH

Opening devotion by Pastor Schmitt. Hymn 360 was sung. 1 Peter 1:3-9 was read followed by prayer.

Discussion continued on Resolution #1.

Motion made and seconded to recommit this resolution to the Resolution's Committee with the suggestion to have this resolution duplicated for the benefit of the delegates. Carried.

Pastor Schmitt continued with the Essay: "Can and Ought a Christian be Certain of his Salvation?"

Motion which had been previously made and seconded to accept this revised Resolution (see Resolution #1) was now presented to the Convention.

RECESS

The revised Resolution (see Resolution #1) was now unanimously adopted.

The report from the Committee on Lutheran Union was given by Pastor Bloedel, the chairman of this committee. The report referred to the various endeavors on our part to arrange for meetings with other conservative Lutherans for the purpose of discussing any differences in doctrine which might exist between us so that, under the Lord's blessings, a true Scriptural unity might be established. This report was accepted.

The Convention listened as the chairman of the Committee on Missions urged the Conference to take more positive steps in preparation for our student who will soon be ready for full time work in the Lord's Vineyard. This report was accepted.

The Convention considered unprinted memorial #2 from Peace Ev. Lutheran Church, Tinley Park, Illinois, concerning the establishment of a mission fund. Moved and seconded to accept this memorial. Carried.

Moved and seconded to amend the above memorial by adding the following words to the 2nd resolve, line 3, "in consultation with the Conference Treasurer and the chairman of the Committee on Missions." Carried.

It was moved and seconded to accept the report of the Auditing Committee which found the financial records of the Conference Treasurer to be in good order. Carried.

Moved and seconded to refer the establishment of a traveling rate and the revision of By-law 1 (see By-law 1:A, page 14 of Conference Constitution) to our Resolution's Committee. This motion was tabled until after the consideration of the

memorial from St. Luke's Lutheran Church, Seattle, Washington, requesting that the seminary President attend the annual conventions of the Conference in an advisory capacity and that the Conference also pay his traveling costs.

At this time the memorial from St. Luke's Lutheran Church, Seattle, Washington (see preceding paragraph) was read and discussed. The motion to accept this memorial was seconded and carried with the amendment that the wording in the 2nd resolve be referred to the Committee on Resolutions for insertion in By-law 1:A.

Memorial #3 was presented to the delegates from St. Luke's Lutheran Church, Seattle, Washington, regarding the provision for the retirement needs of our pastors.

Since it was time to adjourn for supper a motion was made and seconded to have an evening session beginning at 7:30 p.m. to consider St. Luke's memorial and to hear the initial report of the Budget Committee. Carried.

SUPPER

The initial budget report was presented by the Conference Treasurer, Mr. V. Bloedel. Motion made and seconded to accept this initial budget. Carried.

The Committee to Review the President's Report stated that they examined the President's Report and found it to be accurate and edifying. Motion made and seconded to accept this report. Carried.

Discussion then began on Memorial #3 from St. Luke's Lutheran Church pertaining to the retirement needs of our pastors. After considerable discussion a motion was made and seconded to table this memorial until the next regular convention. Carried.

Adjournment followed at 9:15 P.M. with prayer and the Apostolic Blessing.

SUNDAY MORNING - June 25, 1972

A divine service with Holy Communion was held at 10:30 A.M. Pastor O.W. Schaefer preached the sermon on the basis of 2 Corinthians 4:13 setting forth the theme: "A DIVINE CHALLENGE TO US FOR THESE CRITICAL TIMES: CONTINUE TO BE A TESTIFYING BELIEVER!" The offering went to the local congregation to help defray the Convention expenses.

SUNDAY AFTERNOON - June 25, 1972

The opening devotion was led by Pastor H.D. Mensing. Hymn 33 was sung. 1 Samuel 7:3-17 was read, followed by prayer.

The secretary read the minutes from Saturday's sessions. These minutes were accepted as read.

Pastor Schmitt continued with the essay: "Can and Ought a Christian be Certain of his Salvation?" The 3rd part dealt with the relation in which this doctrine of certainty stands to the right Lutheran doctrine of the gracious election of God unto salvation.

Moved and seconded to receive the essay with sincere thanks to Pastor Schmitt for presenting it. Carried. In this connection it was moved and seconded that the essayist choose excerpts from this essay for printing in our Concordia Lutheran. Carried.

Resolutions Committee presented Resolution #2 concerning the establishment of a mission fund. Moved and seconded to adopt this resolution. Carried.

RECESS

The Resolution's Committee presented Resolution #3 dealing with By-law 1. Moved and seconded to adopt this resolution. Carried.

Moved and seconded to delete the 4th Resolve from this Resolution #3 that we vote on the 4th Resolve separately. Carried.

Moved and seconded to resubmit the 4th Resolve back to the Resolution's Committee.

The delegates heard the report of the Committee on Theological Education from the chairman, Rev. P. R. Bloedel. Moved and seconded to receive this report. Carried.

The first recommendation of the Committee on Theological Education concerning plans for a dormitory was now acted upon. The motion made and seconded to accept this recommendation was carried.

The second recommendation of the Committee on Theological Education to ask the members of the Tinley Park congregation if anyone could possibly provide food and lodging to a seminary student was moved and seconded for acceptance. Carried.

Moved and seconded to submit the third resolution of the Committee on Theological Education to the Resolution's Committee. Carried.

The fourth recommendation of the Committee on Theological Education requested that the Professors' salaries remain the same for this year, but the necessary funds to pay for Professor Schaefer's social security self-employment tax be provided from our Seminary Fund. If, however, the Seminary Fund cannot bear the cost, then the money is to be taken from the Seminary Building Fund with any deficit to be taken out of the General Fund for this year only and be reconsidered at our next convention. Carried.

Moved and seconded to have an evening session beginning at 7 P.M. Carried.

SUPPER

The convention heard the report of the Seminary President, Rev. O. W. Schaefer, Motion made and seconded to accept this report. Carried. It was also moved and seconded to acknowledge the sample of our Diploma of Vicarage which was distributed.

Resolution #4 dealing with the travel rates was presented by the Resolution's Committee. Carried.

Resolution #5 concerning St. Luke's Lutheran Church, Seattle, Washington, paying for the books of our Seminary students. Carried.

Moved and seconded to adopt the second memorial from St. Luke's regarding the name of our Conference Publishing House. Carried.

Moved and seconded to dispense with the report of the Publishing House and hear the proposed business structure of the Publishing House. Carried.

Moved and seconded to adopt the proposed change in Art. IX, 1A (see Prospectus, page 2 and Constitution page 10). Carried. The change to read as follows: "This committee, charged chiefly with the publication of the official Conference periodical as well as tracts and Sunday School materials, shall consist of two pastors and one layman. Its chairman who is a pastor shall be the editor. In the event he is not able to serve, the second pastor, who is the assistant editor shall assume the function of editor until the vacancy can be filled."

A new Article, Number XII under the title Publishing House proposed in the Prospectus, page 4, was laid before the convention for discussion. Motion made and seconded that we adopt this proposed article with various additions from the floor, (see page 65) subject to the ratification of our congregations and also that the Article XII (Amendments) of the Constitution be made Article XIII. Carried.

Moved and seconded to hear the report of the business manager of the Board of Control of the Publishing House. Carried. Moved and seconded to receive this report. Carried.

The Budget Committee presented its final report. Motion made and seconded to receive this final report presented by Treasurer Bloedel. Carried. Here is the budget which the convention adopted:

1972-73 BUDGET
Concordia Lutheran Conference

<u>General Fund:</u>	
Concordia Lutheran	\$ 700.00
Travel Expenses	1000.00
Telephone Expenses	300.00
Convention Expenses	150.00
Supplies	25.00
Publishing House Loan	1200.00
Mission Fund	1000.00
Contingencies	<u>200.00</u>
Total General Fund Budget	\$ 4575.00

<u>Seminary Fund:</u>	
Prof.-President Salary	\$ 4200.00
Prof.-President Rental Allowance	3600.00
Assoc. Professor's Salary	1800.00
Library	100.00
Operating Expenses	50.00
Building Fund Reserve	<u>1500.00</u>
Total Seminary Fund Budget	\$ 11250.00

The Committee on Nominations and Elections moved that the incumbent officers of our Conference Publishing House (P.R. Bloedel, chairman; M. L. Natterer vice-chairman; Dale Ellis, secretary; V. K. Bloedel, business manager; M. Luedtke, promotion manager) serve until the next regular convention. Carried.

Moved and seconded to table the unprinted memorial #3 from Tinley Park, Illinois, concerning the frequency of conventions until the next regular convention. Carried.

Resolution #6 thanking Peace Ev. Lutheran Church, Tinley Park, Illinois, for the use of their facilities for our Seminary. Carried.

Motion made and seconded to accept with thanks the kind offer from Peace Ev. Lutheran Church to continue to use its facilities for the coming year at the same token cost of \$50.00. Carried.

Resolution #7 thanking Pastors Bloedel and Schaefer for their sermons. Carried.

Resolution #8 thanking officers, committees, etc., carried.

Resolution #9 thanking St. Luke's Lutheran Church for mimeographing 1970 proceedings. Carried.

Resolution #10 thanking Alice Luedtke, etc. Carried.

Resolution #11 thanking St. Luke's Lutheran Church for their kind hospitality in hosting the Convention, etc. Carried.

Moved and seconded to dismiss the Committee on Resolutions with thanks for their work.

Moved and seconded to accept the final report of the Committee on Registration and Excuses. Carried. (See page 1 of Minutes, par. 5)

St. Luke's Lutheran Church, Seattle, Washington kindly offered to mimeograph the

1972 Proceedings with the stipulation that the Secretary of the Conference see to it that the material is in their hands by the end of September. This offer was gratefully accepted.

An invitation to host the 1973 Convention was extended by St. Stephen's Lutheran Church, Wilmot, South Dakota, June 22-24, 1973. Motion made and seconded to accept this invitation with thanks. Carried.

Motion made and seconded to have the Praesidium review the Minutes of this last session. Carried.

Adjournment at 9:40 P.M. with President Bloedel leading in prayer followed by the singing of the Common Doxology.

Soli Deo Gloria!

Respectfully submitted,

M. L. Natterer, Secretary

RESOLUTIONS ADOPTED AT THE CONVENTIONResolution 1:

- WHEREAS St. Paul's Lutheran Church, Coos Bay, Oregon, is no longer either a member of or in fellowship with the Concordia Lutheran Conference; and
- WHEREAS in accordance with the Word of God, 1 Peter 4:15, it is not our intention in any respect to interfere in the internal affairs of that or any Christian congregation; but
- WHEREAS it is our Christian obligation to give account of our doctrine and practice to those who ask us and thus also to provide such Christian information to individuals who inform us that, on the basis of Scripture, they find their congregation and pastor to be guilty of persistent public false doctrine and practice, and that, if they are not able without long and dangerous delay to restore their congregation and pastor to the truth, they intend to sever their fellowship with them, and are in a true state of confession (1 Peter 3:15; Ephesians 4:3; 2 Thessalonians 3:14-15; Romans 16:17; compare also Brief Statement, 1932, paragraphs 28 and 29); and
- WHEREAS the giving of such information is also in accordance with the stated purpose of our Conference (Constitution, Article III, paragraphs 1,2, and 3);
- THEREFORE BE IT RESOLVED that, should any members of congregations formerly affiliated with our Conference, being in a true state of confession over-against their congregation and pastor, desire information as to correct Scriptural procedure in such cases, the pastors and other members of our Conference stand ready to provide them with such information upon their request.

Resolution 2:

- WHEREAS the Committee on Missions in its annual report to this convention brought again to the attention to the Conference the urgent need for planning now for the use of seminary graduates in the active ministry upon the completion of their studies; and
- WHEREAS the Committee on Missions, as well as the Acting President of the Conference in his recent letter to the congregations, stressed the urgency of building up funds in our Conference for the adequate support of the same; and
- WHEREAS the Treasurer of our Conference wrote to the congregations already in December, 1970, referring to our responsibility in the future missionary endeavors of our Conference: "Now is the time, in the face of our limited resources, to build up this fund to the glory of God and the extension of His kingdom. There is 'a time to build up', Ecclesiastes 3:3, which by God's grace we have been given;" and
- WHEREAS a memorial from Peace Congregation was adopted at this convention again emphasizing this important need in the work of God's kingdom among us and providing for a Mission Fund, separate from the General Fund of the Conference; and
- WHEREAS it is the express will of our Lord and Savior, not only that we send in His Name needed laborers into His harvest, but also adequately support them in this blessed work (Matthew 9:37-38; 1 Corinthians 9:14; Luke 10:7);
- THEREFORE BE IT RESOLVED that the Concordia Lutheran Conference, in this convention assembled, now earnestly beseech our congregations and all their members, knowing the wondrous grace of our Lord Jesus Christ and the precious treasures of His pure Word and Sacraments entrusted to us for ourselves and others, to re-evaluate together with our ever-present Savior their God-given ability to contribute as richly as possible for this special need and

purpose, as well as also still for the other continuing needs of our Conference;

BE IT FURTHER RESOLVED that a Mission Fund be set up for this express purpose by the Treasurer of the Conference and that he be directed to initiate this Fund by immediate transfer of \$1000.00 from the General Fund to the Mission Fund;

BE IT FURTHER RESOLVED that, after this initiating work, the Committee on Missions administer this special fund with the cooperation of our Treasurer, devise an effective program for the utilization of seminary graduates, and keep our congregations currently informed as to the needs, the necessary plans of action, and the progress of this endeavor under the gracious blessing of the Lord.

Resolution 3:

WHEREAS St. Luke's Lutheran Church, in a memorial adopted at this convention called our attention to the fact that no continuing provision has been made for defraying the convention traveling costs and related expenses of the seminary President; and

WHEREAS the term "related expenses" in By-Law 1, A was deemed by this convention to be ambiguous; and

WHEREAS the provision of By-Law 1, A that the rate for travel expenses be fixed annually by the regular convention was felt to be unnecessarily time-consuming;

THEREFORE BE IT RESOLVED that By-Law 1, A be amended as follows: "The Conference shall pay from its treasury the travel, food, and lodging expenses of its officers and other persons required to travel in the interest of the Conference's work, in accordance with a rate fixed by the Conference in convention assembled."

BE IT FURTHER RESOLVED that By-Law 1, B be amended, adding the words: "The Conference, however, shall pay from its treasury the convention travel, food, and lodging expenses of the Seminary President at the same rate authorized for Conference officers."

BE IT FURTHER RESOLVED that, in accordance with Article XII of the Constitution, these amendments, upon adoption at this convention, be laid before our congregations by the President of the Conference for ratification in a referendum.

Resolution 4:

WHEREAS the rate for official Conference travel has been required by By-Law 1, A to be fixed annually by the Conference in convention assembled; and

WHEREAS an amendment to this By-Law deleting the word "annually" has been adopted by this convention and will shortly be submitted to our member congregations for ratification in a referendum; and

WHEREAS the rate presently in force neither adequately covers prevailing costs nor applies to modes of travel other than surface transportation;

THEREFORE BE IT RESOLVED that, until revised by a subsequent convention, expenses for Conference travel be computed and paid on the basis of the most economical mode of travel actually utilized, and that the rate for such travel be as follows:

- a) by bus or train: Actual cost of ticket plus food and lodging en route;
- b) By automobile: Five cents (5¢) per mile traveled plus food and lodging en route;
- c) By air: Actual cost of ticket; no food and lodging;

Maximum rate allowable for food and lodging en route when traveling by bus, train or automobile shall be:

- a) Food: Six dollars (\$6.00) per day or two dollars (\$2.00) each for three meals;
- b) Lodging: Ten dollars (\$10.00) per night.

Any expenses incurred in excess of the above rates shall be borne personally by the one traveling on Conference business.

BE IT FURTHER RESOLVED that upon request monies be paid in advance upon receipt by the Treasurer of itemized anticipated expenses.

Resolution 5:

WHEREAS it is the Lord's will that we do all in our power to extend and promote the work of His Kingdom by our cheerful and generous financial support. (2 Corinthians 9:7; Matt. 10:8; Luke 6:38) and

WHEREAS St. Luke's Lutheran Church, Seattle, Washington, has undertaken the commendable project of defraying the entire cost of tuition and books for the young men of their congregation studying in preparation for entrance into the Holy Ministry;

THEREFORE BE IT RESOLVED that we recognize with praise to the Lord the special help which this Christian congregation affords its Seminary students and commend this excellent Christian example to our member congregations for their consideration.

Resolution 6:

WHEREAS our Conference seminary has during the past two years continued to enjoy the use of the physical facilities of Peace Evangelical Lutheran Church, Tinley Park, Illinois; and

WHEREAS Peace Congregation has continued to provide these quarters for a token maintenance cost of \$50.00 per year, thus helping the conference to keep at a minimum its expenditures for the physical aspect of its seminary program;

THEREFORE BE IT RESOLVED that we express our gratitude in the Lord to Peace Evangelical Lutheran Church for its brotherly cooperation, generosity, and sacrifice in, to promoting this most necessary work among us.

Resolution 7:

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

WHEREAS the admonitions contained therein to hold fast to the blessings of the pure Word of God which we continue to enjoy in our fellowship and to make bold testimony of God's Holy Truth in these latter days are vital to us as we pursue the work of the Lord in our dear Conference; and

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

THEREFORE BE IT RESOLVED that the convention especially thank pastors Bloedel and Schaefer for their edifying messages, and that we express our gratitude also to the other pastors for the devotions conducted by them;

BE IT FURTHER RESOLVED that the two sermons in their entirety be printed in the Concordia Lutheran for the strengthening of those brethren who were not able to be present at this convention.

Resolution 8:

WHEREAS the officers, standing committees, and appointed committees have served our beloved Conference faithfully during the past year under 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 in the past year of grace; and

BE IT FURTHER RESOLVED that the Holy Spirit grant a rich measure of His grace to those brethren who have been elected or appointed 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.

Resolution 9:

WHEREAS St. Luke's Congregation assumed the responsibility of preparing the stencils for the Proceedings of the 1970 Convention, and of mimeographing and assembling them:

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

Resolution 10:

WHEREAS a convention of this nature requires the availability of office and business machines for the use of its committees, as well as secretarial services for the typing of reports and resolutions;

THEREFORE BE IT RESOLVED that we express special thanks to St. Luke's Lutheran Church and its pastor for putting a variety of such machines at the disposal of the convention and to Misses Deanna Fischer, Alice Luedtke, and Kathy Hargiss for their able and generous help in typing materials during and between convention sessions.

Resolution 11:

WHEREAS St. Luke's Lutheran Church, of Seattle, Washington, has shown itself to be a most gracious host to the 1972 convention of the Concordia Lutheran Conference by extending to delegates and guests Christian hospitality in its convention facilities and in the homes of its members; and

WHEREAS we were privileged to enjoy not only nourishment for our bodies through the dedicated service of the ladies of the congregation but especially received in rich abundance the Bread of Life as nourishment for our souls; and

WHEREAS our devotions and divine services were beautified by special organ music to the praise of our Lord and Savior, the Head of His Church;

THEREFORE BE IT RESOLVED that the Concordia Lutheran Conference express its wholehearted gratitude to the pastor and members of this congregation for their most liberal hospitality which contributed in large measure to the success of the convention, to our spiritual edification, and to our physical comfort;

AND BE IT FURTHER RESOLVED that the Conference especially thank Mr. Stephen Bloedel, Miss Jayne Bloedel and Mrs. Paul Luedtke for serving as organists at this convention.

SOLI DEO, GLORIA

Proposed Constitutional Amendments

I. RESOLUTION to change Article IX, 1.A. to read as follows:

"A. Editorial Committee: This Committee, charged chiefly with the publication of the official Conference periodical as well as tracts and Sunday School materials, shall consist of two pastors and one layman. Its chairman who is a pastor shall be the Editor. In the event he is not able to serve, the second pastor who is the Assistant Editor shall assume the function of Editor until the vacancy can be filled. This committee may determine its own place and time of meetings according to need. Its chairman is a member of the Board of Directors."

II. RESOLUTION to adopt a new article, Number XII, under the title, Publishing House, which reads as follows:

"1. Name: The Conference shall maintain a publishing house under the name, Scriptural Publications (Concordia Lutheran Conference).

2. Purpose: The purpose of the publishing house shall be to provide for the needs of the Conference so far as the printed Word is concerned in the interest of advancing Christ's Church here on earth.

3. Ownership: The publishing house shall be owned exclusively by the Conference. It shall be self-sustaining and organized not for profit. The financial records of the publishing house shall be open at all times to the Board of Directors of the Conference and shall be submitted to the Conference for annual audit in convention assembled.

4. Administration: The publishing house shall be operated under the direct supervision of the Conference through a Board of Control elected by the Conference at each regular convention, whose membership and duties shall be as follows:

A. A Chairman, a Conference pastor who shall be in charge of receiving and implementing the publication of all materials and shall supervise all advertising connected therewith. He shall give his full cooperation in the endeavors of authorized Conference representatives toward the publication of all Conference materials. He shall be an advisory member on the Board of Directors and shall report regularly to the Conference especially at every regular convention.

B. A Vice-chairman and Advertising Manager, a Conference pastor who shall carry out the duties of the chairman when he is unable to serve. He shall also be responsible for the composition and dissemination of all advertising materials.

C. A Secretary, a Conference layman who shall record and keep the minutes of all meetings of the Board, have charge of all official papers, draw up and sign when necessary the official documents, and perform any other usual secretarial duties.

D. A Business Manager, a Conference layman who shall be in charge of the funds, all the monetary transactions, and financial records relating to the publishing house.

E. A Promotion Manager, a Conference layman who shall be in charge of The Concordia Lutheran subscriptions, sales of tracts and other publishing house merchandise, advertising, and public relations.

F. A Publishing House Manager, a Conference layman who shall serve as a salaried employee in charge of equipment, maintenance, and production of the publishing house. He shall, with the approval of the Board of Control, employ such other help as may be needed in the publishing operation. He shall attend the meetings of the Board of Control in an advisory capacity."

It was also resolved that the current Article XII, on Amendments, be made Article XIII.

III. RESOLUTION to amend By-Law 1:A and 1:B as follows:

By-Law 1:A. "The Conference shall pay from its treasury the travel, food, and lodging expenses of its officers and other persons required to travel in the interest of the Conference's work, in accordance with a rate fixed by the Conference in convention assembled."

By-Law 1:B.--the following words added: "The Conference, however, shall pay from its treasury the convention travel, food, and lodging expenses of the Seminary President at the same rate authorized for Conference officers."