

God's Eternal Election
Von der Vorsehung (Vorsehung) und Wahl Gottes

PROCEEDINGS
of the
TWENTY-SECOND CONVENTION
of the
TEXAS DISTRICT
of the
Evangelical Lutheran
Synod of Missouri, Ohio, and Other States
Assembled at
Houston, Tex., March 31 to April 5, 1937

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I. N. J.

The Texas District of the Synod of Missouri, Ohio, and Other States met for its twenty-second convention, designated "Youth Convention," in Trinity Church, Houston, Tex., from the 31st of March to the 5th of April, 1937. In the opening service, conducted in the school auditorium at 8 P. M., the venerable President of Synod, Dr. J. W. Behnken, preached on 1 Cor. 15, 58. Friday evening a pastoral service with Holy Communion was held, the Rev. J. G. Elser delivering the confessional address and the Rev. P. F. Kaiser the pastoral sermon. In the educational service on Sunday morning Pastor G. W. Ladewig was the speaker. Prof. O. P. Kretzmann, Executive Secretary of the Walther League, preached a "youth" sermon at a mass-meeting in Trinity Hall on Sunday night. The devotional exercises on Friday morning were dedicated to the memory of the sainted Pastor emeritus J. H. Sieck and Teacher G. R. Baumgart. The twenty-fifth anniversary of Pastors P. J. Klenk and Paul G. Birkmann, the thirtieth anniversary of Teacher L. O. Kasper, and the fortieth anniversary of Director H. Studtmann were observed. Eight sessions were held, also a pastoral conference, and a conference of teachers.

ROSTER

1—full-time absence, excused; 2—part-time absence, excused;
3—full-time absence, not excused; 4—part-time absence, not excused;
5—new members.

1. Voting Pastors and Delegates

Pastor	Congregation	Delegate
Alkers, B. C.	Honey Grove, St. James's	1
Allmann, A. R.	{ Lariat, St. John's	Edwin Kersten
Appel, C. J.	{ Friena, Immanuel	H. C. Witte
Arndt, A.	William Penn, Bethlehem	Rudolph Brerger
Behnken, Victor	Wharton, St. John's	Fred W. Thorman
Beyer, C. M.	Fort Worth, St. Paul's	Alb. J. Weeth
Beyer, Geo. J.	Wichita Falls, St. Paul's	A. C. Schimming
Biar, G. H.	Marlin, Grace	Th. J. Becker
Birkmann, Paul G.	Waco, St. Mark's	Alvin Fehrle
Birnbaum, J. A. 2	Rose Hill, Salem	E. E. Lawke
Bornemann, Th. 2	Vernon, St. Paul's	Dr. W. Krueger
Bohot, A.	Galveston, St. John's	Lewis Tesch
Boerger, F. 2	{ Shiner, Immanuel	Sam Kaspar
Breehne, C. F.	{ Vsetin, Immanuel	3
Bruns, Arthur	Three Rivers, St. Paul's	F. S. Lentz
Brust, P. G.	Tyler, Trinity	F. Ohls
Dorff, W. F.	Spartenberg, St. Paul's 2	Herman Zech
Fifers, P.	Mercedes, Immanuel	John Tschalschula
Flser, J. G.	Houston, St. John's	C. Schroeder
Fuers, Theo. 1	Warda, Holy Cross	1
Fischer, G. W.	McAllen, St. Paul's	August Biar
Frerking, H.	El Paso, Zion	H. J. Meyer
Fruehlich, A.	Giddings, Immanuel	C. E. Fruehlich
Gaertner, H. C.	{ Canyon, St. Paul's	A. E. Huse
Gummelt, W. R.	{ Amarillo and Hereford	2
Hannusch, Wm.	Houston, Messiah	F. O. Bethke
Harms, O. R.	Malone, Salem	Henry J. Schutte
Heckmann, F. A.	Edna, St. Paul's	H. T. Fenske
	Otto, Zion	
	Houston, Trinity	
	Riesel, Trinity	

Pastor	Congregation	Delegates
Hahnemeier, G.	San Angelo, Trinity	Max Fenge
Harzog, J.	{ Battle, St. John's	1
Jesse, R. A.	{ Mart, Grace	Frank Hansen
Kaltwasser, A. R.	Houston, St. Matthews	G. Urban
Kasper, C. F.	Manheim, Ebenezer	Alvin Schubert
Kalser, P. F.	Kingsville, St. Paul's	Alex Kinkermann
Kautz, G. W.	{ Iowa Park, Trinity	Herman Polnick
Klenk, P. J.	{ Lexington, St. James's	W. J. Kunkel
Kneerschield, E. C.	{ Lyons, Immanuel	Fritz Bretting
Kollmeyer, J. H.	{ Olney, St. Luke's	Carl Deering
Ladewig, C. W.	Engle, Salem	Wm. H. Smith ²
Loiz, W. J.	Walburg, Zion	M. O. Scholze
Luehans, C. W. ²	Port Arthur, Trinity	1
Luecke, W. J.	Houston, St. Paul's	Louis Horstberger
Manz, K. G.	Navasota, Trinity	M. K. Manz
Meyer, A. J.	Littlefield, Immanuel	A. H. Smith
Michalk, A. F.	Austin, St. Paul's	Herman Zschach
Miertschin, P. P.	{ Houston, Immanuel	Oscar Winkler
Meebus, A. E. ²	{ Feder, Trinity	Adolf Krueger
Morbe, F. F.	{ Leebau, Christ	H. Huelsebusch
Napier, C. H. ²	{ Taylor, Christ	Walter Schrack
Naumann, Geo. A. ²	{ La Grange, Zion	Hy. Ninnenkamp ²
Nesger, Robert	{ La Grange, Trinity	Bernh. Hildebrandt
Niemann, A. J.	{ Swiss Alg., Zion	Walter Ludwig
Ohenhaus, G. A.	Aleman, St. Paul's	Gerh. Duhe
Osthoff, R.	Dallas, Grace	G. H. Wiederaenders
Palman, H. F.	Klein, Trinity	Louis Kissmann
Plackemeier, H.	Walke, St. Paul's	Oscar Frickling ²
Rast, A. C.	Bishop, St. Paul's	George Timm
Rathjen, A.	Clifton, Immanuel	E. A. Kramer ²
Rathgeber, E. R.	Lincoln, St. John's	1
Rebber, J. A.	Vernon, Zion	Fritz Diers
Remmert, W. H.	Houston, Bethany	Hilmar Willmann
Repp, A. C.	San Antonio, St. Paul's	Charles Winkler
Riese, E. H.	San Antonio, Mount Calvary	Edward Wittli
Robert, E. M.	Sanger, Zion	1
Rothsch, H.	Kingsbury, Evangelist	H. T. Bier
Saar, M. J.	The Grove, St. Paul's	Hy. Schleeler ²
Schmidt, H.	San Antonio, Mount Olive	3
Schreiner, O. C.	Cisco, Grace	Gerh. Zoch
Schreiner, W. M.	Dallas, Zion	2
Smith, E. O.	Reaumont, St. John's	A. W. Klopsteck
Spitzenpfeil, E. E.	Wilson, St. Paul's	H. H. Spode ²
Stelzer, E. H.	Serbin, St. Paul's	Carl Brocksmith
Steyer, C. J. ²	Smithville, Grace	C. F. Weise
Steyer, E.	Sealy, Trinity	C. H. Mueller
Sizetmann, W. W.	Clarksville, St. John's	Otto Wende
Strabel, H. A.	{ Korton, Zion	F. H. Hellman
Traugott, H. A. ²	{ North Zulch, Bethlehem	Rob. Jahne
Trinklein, J. A.	Therndale, St. Paul's	1
Ulmer, L. E. ²	Westfield, St. Matthew's	C. T. Kasper
Wagner, A. B.	Cisco, Christ	A. R. Klein
Wagner, Eric E.	Alamo, Zion	Carl Pfleger
Warner, L.	Pottsville, Immanuel	1
Wiederaenders, H. L. ²	Altary, Trinity	G. C. Frase
Wolf, E. A. ²	Winchester, St. Michael's	H. Bergman
	Hofsmith, Zion	
	Eden, Trinity	
	New Braunfels, Holy Cross	
	Copperas Cove, Immanuel	
	Abilene, Zion	
	Barlingen, St. Paul's ⁵	

2. Advisory Members.

A. PASTORS

Barling, A. W.⁹
 Bewie, W. H.
 Fickmann, G. D. D.
 P. em.¹
 Buchschacher, W.
 Gaertner, C. A.
 Gaertner, John
 Graalman, T.
 Graeschel, A.
 Harfoll, H. O.³
 Hirst, R.

Holtzer, F.
 Karcher, L.
 Lammert, F. W.
 Lammert, Fred.
 Loesel, W. G.
 Luedtke, H. W.
 Martin, R.
 Mierckin, E. F.
 Melendez, A.
 Meyer, W. H.¹
 Naumann, O. F.

Naumann, G. T.
 Neef, Fred. M. J.
 Ohenhaus, G. W.
 Quilmeyer, Hugo.⁵
 Sanders, E. H.
 Schmidt, O. F.
 Smith, Harry H.
 Studtmann, Prof. H.
 Viehweg, Prof. G.
 Wiederanders, R. S.⁵

F. TEACHERS

Alms, R.
 Faden, J.
 Harger, F. L.
 Harchenger, C. G.
 Bartels, A.
 Feinrup, G.
 Reet, C.
 Bethke, T. R.
 Bleeker, W. G.
 Buescher, H. R.
 Bula, R. S.
 Buss, W. H.¹
 Buuck, R. G.
 Diering, W. O.²
 Dube, K. F., emer.
 Elbert, E. G.
 Geisler, A. S.

Graeschel, Max M.
 Groth, T.
 Heinemeier, T. J.¹
 Julzi, E. F., cand.¹
 Kasper, T. G.
 Kiechnick, O. H.
 Koppell, A. F.
 Krenzke, I. I.
 Lammert, T. J.
 Lanner, G. O.
 Lange, A. C. F.
 Leimer, H. E.
 Lehenbauer, A.
 Lehmann, A. F.
 Manley, E. G.
 Meissner, L. W.
 Mueller, C. W.

Nielsen, Wm. H.¹
 Schaefer, H.
 Schkade, H. W.¹
 Schleier, G. M., emer.¹
 Schressow, C. T.
 Schroedel, Theo.
 Schulz, F.
 Schuetze, M.
 Stratzel, H. W.
 Twenhafel, G. W.¹
 Veith, W. H.
 Waizer, A. O.
 Weiser, H. F.
 Wendland, E. F.
 Wilkening, F. F.
 Winter, R. C.⁵
 Wolter, M. T.

Summary.

	Present	Absent	Total
Voting Pastors	59	2	61
Delegates	79	15	94
Advisory Pastors	28	2	31
Teachers	41	10	51
	207	29	236

Guests: Dr. Theo. Graebner, Prof. O. P. Kretzmann, Prof. Carl S. Mundinger, Prof. F. Essig. Candidates: Virter Meyer, L. Hermann, John Rische. Students: H. Mischke, C. W. Malling, Elmer Klenk, H. Sylvester, J. Tows, H. Gaertner, E. Riske. Teacher Candidates: H. Niemeyer, H. Heinzen, John Klein.

President's Address

(See May issue of the *Texas Lutheran Messenger*)

President's Report

A. Ordained and Installed

a. Pastors

1937

Cand. H. Qutmeyer (St. L.), in Hamilton, Sexagesima, by Pastor H. Stroebel.

Cand. R. Wiederaenders (St. L.), in Bammel, Judica, by Pastor R. A. Jesse.

b. Teachers Installed

1936

Cand. Walter Buss (S.), in Vernon, St. Paul's, 12th Trin., by Pastor J. A. Birnbaum.

1937

Cand. Reuben H. Huk (S.), in Wichita Falls, Invocavit, by Pastor C. M. Feyer.

B. Transfers

PASTORS

1936

Pastor Fred Hoerger, from The Grove to Three Rivers, 6th Trin., by Pastor C. E. Neumann.

1937

Pastor Wm. H. Remmert, from Leebau to The Grove, Friday, January 15, by Pastor W. G. Buchschacher.

C. Dismissals

1) Through Calls into Other Districts

PASTORS

1936

Pastor Hy. Hartenberger, into Oklahoma District.

Pastor M. E. A. Mueller, into Oklahoma District.

1937

Pastor H. Luedke, into Southern Illinois District.

Pastor F. O. Smith, into Southern Illinois District.

2) Through Resignation

TEACHER

1936

Teacher K. F. Dube, Giddings (impaired health).

3) Through Death

A. PASTOR

1936

Pastor J. H. C. Sieck, Wallburg, August 26,

T. TEACHER

1936

Teacher G. R. Baumgart, Klein, December 16,

4) Through Other Causes

TEACHER

1936

Teacher L. G. Groth, Malone, owing to financial difficulties of the congregation, was compelled to accept his release

Official Visits

Visitor P. G. Brust, McAllen, Harlingen, San Benito, Brownsville.

Visitor A. F. Michalko, Lexington (2); Mannheim.

Because during the year preceding last year's convention about 60 congregations were officially visited by the President, the Vice-Presidents, and the Visitors, as reported at the Berlin convention, very few official visits were made since the last convention. However, all Visitors conducted circuit meetings with all pastors and representatives of the various congregations after the River Forest Visitors' Conference.

DOCTRINAL ESSAYS

God's Eternal Election

A Summary of Article XI of the Formula of Concord,
with some Annotations

(Conclusion)

PAGE, G VIEWEG, Essayist

Introductory Remarks

During last year's session at Serhin we discussed paragraphs 1—12 of Article XI of the Formula of Concord, containing the introduction, stating the distinction between the eternal foreknowledge of God and election and warning us not to consider election in God's secret, inscrutable counsel. In the introduction there was also given a brief summary of the controversy on election which raged in our Synod during the closing years of the past century.

Before taking up our discussion at paragraph 13, permit me to state that the rest of the essay contains nothing but a condensed transcript of Article XI of the Formula of Concord with a few additional remarks. Since the essay itself is so short, there is ample time for discussion. Let us take this opportunity and discuss the doctrine of election thoroughly, guided by Scripture and our Confessions.

Such discussions are not only of academic interest to professional theologians, but of immense practical importance for every Christian, as may be seen from the following incident related by Carl Manthey-Zern in his book *Dies und Das aus frühem Amtsleben*, p. 150 (the translation is rather free and somewhat abridged): "An old man by the name of K, whose former pastor had been a Calvinist, teaching an election of both grace and wrath, to life and damnation, had joined my congregation. By this Calvinistic teaching the old man had been brought almost to the point of despair. He did not know whether God for Christ's sake was gracious to him or angry with him. He said: 'God's eternal predestination cannot fail. If God has chosen me to salvation, then I shall be saved; if he has chosen me to damnation, I shall be damned. How can I know what God has in eternity determined concerning me?' He often came to me, and we had long conversations. Again and again I told him: 'According to Scripture there is an election of grace. Scripture teaches that God in His free grace, for Christ's sake, has chosen certain people to faith and salvation. How could it be otherwise? Faith and salvation we receive only from God. He who believes and is saved is in himself not better than anybody else. He has not first given anything to God that could be recompensed to him again. As far as he is concerned, he did not assume a better attitude toward God and God's grace than anybody else. All is only God's grace in Christ, in eternity and in time, when He elected or predestinated, and when He carried out His eternal purpose. But according to Scripture there is no election of wrath. Scripture does not teach that God predestinated any one to obduration and damnation. On the contrary, it teaches that God wants to save everybody, no

matter how ungodly he is, and seriously calls him to faith, that every one who is lost is lost only because he does not want to believe and persistently resists the Holy Ghost, who wants to convert him through the Word. This Word of God you must believe, not Rev. K. or any other book or your own notions,' I often told him very emphatically.

"Then old K. always quoted Rom. 9, 18: 'Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth.' I told him: 'You must understand this passage as the Holy Ghost explains it in this chapter. If God converts and saves some one, it is only God's mercy not man's own doing. If some one, as did Pharaoh, hardens himself against God's Word, makes himself a vessel of divine wrath, and prepares himself for damnation, then God comes with His judgment of obduration as, when, and where He wills, but also there God shows great patience.'

"We also read together Article XI of the Formula of Concord, where, I showed him, my doctrine was corroborated. He asked me at times: 'How can I know for sure that I am chosen?' I answered: 'You should not torment yourself with the question whether you are chosen, but look at the cross of Christ, where you sinner have been redeemed. You should hear the gracious Word of God, which calls you to Christ and to salvation. Then say in faith: "Amen, I am redeemed, God wants me, God has certainly chosen me from eternity."' After such conversations old K. was always comforted and said: 'That is God's Word, that is the sound of the Word of God.' Then he would partake of the Lord's Supper. But his doubts returned: again and again old K. came to me, and time and again he went away comforted.

"Then he took sick. It is self-evident that I visited him diligently and tried to keep him in the comfort of true faith with God's Word. After every visit I was very much satisfied, and he was glad. One night I was called to his death-bed. When I came to him, — his wife and his brother-in-law, an elder of my congregation, were also present, — old K. looked at me frightened and said: 'God is angry!' Firmly I told him the gracious Word of God and prayed with him. Thereupon he was content and said: 'This is the sound of the Word of God,' turned over and slumbered for a while. Aroused from his slumber, he said: 'God is angry!' Again I told him God's Word of grace, and again he said: 'That is the sound of the Word of God'; again he slumbered. But the shadows of death were descending upon him. Again he was aroused and stammered: 'God is angry!' Then I told him briefly and sharply: 'You lie! God is gracious. And I, as a called and ordained servant of the Word, in the stead and by the command of my Lord Jesus Christ, announce to you the grace of God and forgive you all your sins in the name of the Father and of the Son and of the Holy Ghost. Amen.' Then peace and joy flitted over his face and he stammered: 'The sound of the Word of God.' His eyes grew dim, his breath stopped, his mouth opened, he stretched violently and lay lifeless. I closed his eyes and his mouth, folded his hands and spoke with those present a prayer of thanks.

'Then I went with his brother-in-law into an adjacent room and sat down with him. We scarcely had taken a seat, when all of a sudden we heard a cry of terror from the room where the old

man had died, as we thought. We ran into the room. The man supposed to be dead had thrown his arms over his head, his eyes stared, frightened, and over his lips came the words 'God is angry.' Then—I do not remember my exact words—I shouted the grace of God into his heart and finally told him: 'Die, God is gracious!' Then he really died. Before he died, I saw how his lips moved to say: 'The sound—' But I fainted. In the living-room I regained consciousness. That was a hard struggle between God's Word of grace and Calvinism. But God's Word obtained eternal victory."

A Complete Definition of Election, §§ 18—24

We can think correctly and profitably concerning eternal election only when we consider it in connection with the order of salvation, as Paul treats it Rom 8, 28 ff.; Eph 1, 4 ff.; and as Christ speaks of it in Matt 22, 1 ff. The order of salvation comprises the following points, mentioned in paragraphs 15—22: universal redemption, the means of grace through which redemption is offered to us, their efficacy, justification, sanctification, preservation in faith to the end, eternal salvation. This order of salvation, however, is not identical with election, as some claim; nor does the Formula of Concord confuse these two doctrines, but clearly distinguishes them. This is done in paragraph 22, where, for example, it is stated: In His election God has prepared salvation not only in general (for the elect), but has chosen to salvation each and every person of the elect, who are to reach salvation not by a special route, but by the general way revealed by God in His Word. The general order of salvation comprises the doctrine of election and never ought to be excluded when we speak of election. "Satan attempts to destroy the comfort which is to be found in this doctrine for the children of God. Hence many are in confusion about this doctrine. To such as are confused we must speak the clear word of salvation." (Asterisks indicate points of discussion in connection with the essay.)

The Correct Use of the Doctrine of Predestination, §§ 25—33

How can we know who are the elect? In order to ascertain this, we should not judge according to our reason nor according to the Law or from external appearance, neither should we attempt to investigate the secret abyss of divine predestination. "He who examines himself according to reason or the Law will find this doctrine terrible. At last he comes to the point where he says (*Im besten Falle kommt er dahin, dass er sagt*): 'I do not know whether I am chosen.' However, if he is in earnest about being saved, if he is a man who is troubled concerning his salvation (*der in Kummer ueber sein Heil geraten ist*), he will either despair and thus fall away, or he will cast everything overboard (*alles in die freie Schanze schlagen*—risk, jeopardize) and thus come to fall on the other side. But to him who looks at predestination as Paul does it is comforting. 'Of this [election] we should not judge . . . from any external appearance.' Rom. of Conc., Art. XI, 26. No doubt these words principally mean that a person should not consider himself chosen if everything goes well with him in this life, nor, on the other hand, should he think that he belongs to the reprobates if he is unsuccessful in his undertakings.

if misfortune continually pursues him, if one sickness after another enters his home, if poverty and disgrace oppress him." (Proceedings of West Dist., 1878, p. 48.) We can learn who the elect are only from the Gospel, the revealed will of God, Eph. 1, 9-14; 2 Tim. 1, 9-10. The Gospel directs us to our calling, Rom. 8, 28-30; God calls us through the Word, Luke 24, 47; 2 Cor. 5, 20; Matt. 20, 1-16; 22, 3 ff. If we wish to consider our election with profit, we must firmly cling to the fact of the universality of redemption, of grace, of the Gospel-promise, of the call, Luke 24, 47; John 3, 16; 1, 29; 6, 51; 1 John 1, 7; 2, 2; Matt. 11, 28; Rom. 11, 32; 2 Pet. 3, 9; Rom. 10, 12; 3, 22; John 6, 40; Mark 16, 15.

The call of God is serious and efficacious. We should not regard it as mere sham (*Spiegelfechten*). The Word of God, by which we are called, is a ministration of the Spirit, 2 Cor. 3, 8, and a power of God unto salvation, Rom. 1, 16. It is God's will that we should receive, believe, and obey His Word. The elect are described in the Bible as people who hear the Gospel, John 10, 27-28, believe in Christ, pray, are sanctified in love, have hope, patience, and comfort under the cross, Rom. 8, 25, and hunger and thirst after righteousness, Matt. 5, 6. Thus the Spirit of God gives to the elect the testimony that they are the children of God and intercedes for them, Rom. 8, 16-26. Scripture assures us that God, who has begun the good work in us, will preserve it to the end if we ourselves do not wilfully turn from Him, 1 Cor. 1, 9; Phil. 1, 6; 1 Pet. 5, 10; 2 Pet. 3, 9; Heb. 3, 2. We should concern ourselves with the revealed will of God and not attempt to scound the abyses of predestination, Luke 12, 28-29, 34. Luther's advice in his preface to the Epistle to the Romans is: "Follow the Epistle to the Romans in its order, concern yourself first with Christ and His Gospel that you may come to a knowledge of your sins and His grace; next, contend with sin, as Paul teaches from the first to the eighth chapter; then, when in the eighth chapter you come into temptation under the cross and afflictions, this will teach you in the ninth, tenth, and eleventh chapters how comforting the doctrine of predestination is," etc.

The Lost, §§ 34-42

The reason why the call of God is not successful in all men is not that God does not wish to work in them. God's call is efficacious and sincere. He does not act as if He invited all men while in reality He wants only a few to be saved and the great bulk of mankind to be damned. This would assign contradictory wills to God and make Him a despicable hypocrite and liar. Then He would be guilty of the same crime which He condemns in men, Ps. 5, 9; 12, 2 f. From such hypocritical invitations of God we could draw no comfort. In order to assure us of His sincere and earnest desire to save us, He not only offers the promise of the Gospel in general, but seals it through the Sacraments to every believer in particular. For this reason we also retain private absolution, which is a voice from heaven assuring us of our reconciliation with God. If God's call were not sincere, we could not believe that the Holy Ghost is present with the Word and works through it. Those who unto their end despise the Word of God, reject, blaspheme, and persecute it, harden their hearts, resist the Holy Ghost, persist in sins, do not truly believe in Christ, make only an outward shew of

godliness, seek ways to salvation outside of Christ, are not elect, Matt. 22, 6; Acts 13, 46; Heb. 4, 2, 7; Acts 7, 51; Luke 14, 18. Mark 16, 16; Matt. 7, 22; 22, 12; Rom. 9, 31. As God ordained to save the elect through His Word, according to His established order, thus He also determined to harden and condemn those who wilfully and persistently reject His Word and His Spirit, although He sincerely wished to save also them through His Word. Thus it is that many are called, but few are chosen. Only few accept the Word in sincere faith; the greatest number despises it. The cause of this contempt for the Word is not God's foreknowledge or predestination but the perverse will of man, which rejects or perverts the means of grace and resists the Holy Ghost, who wishes to work also in him through the Word, Matt. 23, 37. Many receive the Word with joy, but later fall away again, Luke 8, 13. This is not because God is unwilling to keep them in faith, which would be contrary to Phil. 1, 6, but because they wilfully turn away again from God's holy law, grieve and embitter the Holy Ghost, implicate themselves in the filth of the world, and garnish their heart for the devil, 2 Pet. 2, 10, 20; Eph. 4, 30; Heb. 10, 26; Luke 11, 25.

Comfort and Warning to be Drawn from This Doctrine

§§ 43—51

If we abide by the mystery of predestination as far as it is revealed to us, it is very useful, salutary, and consolatory. It establishes justification by grace; from eternity, before we existed, we were chosen according to God's purpose by grace in Christ to salvation, Rom. 8, 11; 2 Tim. 1, 9. It overthrows all erroneous opinions concerning the powers of our natural will; far from eternity God decided to produce in us through the Word every thing that pertains to our conversion.

This doctrine affords the glorious consolation that God was so greatly concerned about the salvation of every Christian that before the foundation of the world He deliberated concerning it and ordained how He would bring me to faith and keep me therein; also, that He wished to secure my salvation so well and certainly that, since through the weakness and wickedness of my flesh it could easily be lost or through the craft and might of the devil and the world be snatched from me, He ordained it in His eternal purpose, which cannot fail or be overthrown, and placed it for preservation in the almighty hand of my Savior, from which no one can pluck me, John 10, 28. Because we have been called according to His purpose, nothing can separate us from the love of God, Rom. 8, 28, 39.

This doctrine affords the glorious consolation especially under the cross and amid temptations that God from eternity determined that He would assist us in all our tribulations, grant patience, hope, and comfort, and make even our sufferings work together for good for our salvation, Rom. 8, 28—39. It gives us the guarantee that the Church of God will exist in spite of the gates of hell and teaches us which is the true Church of God, Rom. 9, 24, 25. From the doctrine of predestination also powerful admonitions and warnings are derived, Luke 7, 30; 14, 24; Matt. 20, 16; Luke 8, 8, 18.

Supplement. Main Thought:

The Mystery of Election Is Unsearchable, §§ 52—53

We must carefully distinguish between that which is revealed in God's Word concerning this doctrine and that which is not revealed. God has still concealed much concerning this mystery which we should not investigate and in regard to which we should draw no conclusions. We must adhere to the revealed Word. Our curiosity is always more eager to pry into those mysteries which God has concealed than to study those things which He has revealed. Many features of this doctrine are so intricate and involved that we are not able to harmonize them with our reason, something that God has not commanded us.

God knows from eternity the exact number of those who will be saved and of those who will be lost; yet He has not revealed it to us, much less has He commanded us to investigate it. On the contrary, He has earnestly discouraged such inquisitive prying into these fathomless mysteries. Rom. 11, 33 ff. God knows, and has determined for every one, the hour of his call and conversion, but He has not revealed it to us. We are commanded to keep on urging the Word, but to entrust the time and hour to God, Acts 1, 7. "We should make much of the fact that we are converted rather than of the hour of our conversion. If our reason would fathom the wisdom of God in connection with this mystery, we are to silence it."

Here is a mystery indeed. God gives His Word at one place but not at another; removes it from one place, allows it to remain at another; one is hardened, another, who is just as guilty, is converted, etc. With the same people, who are in the same condemnation, God deals differently. In these and similar questions Paul, Rom. 11, 22 ff., fixes a certain limit beyond which we should not go. For one thing we should recognize God's judgment. When God so punishes a nation for despising His Word, such punishment is well deserved. Thereby He exhibits His severity, shows us what we all have deserved by our wickedness and ingratitude, in order that we may live in the fear of God, and praise His goodness, excluding any merit in us to whom He gives His Word, whom He does not harden and reject.

Since we are corrupted by sin and subject to God's wrath, He owes us neither His Word, His Spirit, nor His grace. We often reject His gifts of grace and make ourselves unworthy of eternal life, Acts 13, 46. "When we shall come to heaven, we shall have no reason to praise ourselves. We shall not be able to say: 'Well, now I am in heaven at last, but I surely worked hard; how I prayed, how much tribulation I suffered patiently, how I served my neighbor.' No, this cursed praise will not be heard in heaven; all the elect and all the angels of heaven will have to praise only God's grace." (Proceedings of West Dist., 1877, p. 26.)

"We are censured because we deny that our election depends on man's conduct. But to maintain this is a frightful error, from which a Lutheran ought to shrink with horror (*wegen einem Lutheraner die Haut schaudern sollte*); for thereby the honor which is due only to Christ, who has redeemed us at such a great price, is taken away from Him. Therefore we should despise such speech. It is horrible. They say that my salvation depends on

me, who am a miserable, sinful worm. No, such great things do not hang on a miserable hair of man. They hang on stronger ropes, which are the cords of God's eternal love. . . . Reason says, How can it be otherwise? Are you insane? Yes, we are so insane as to say: No, it is not this miserable filth (*dieser elende Dreck*) on which I depend, when I ask, Will I be saved? but on Christ and His blood. . . . Christ does not care to be yoked to one wagon with such a scamp (*Christus bedankt sich, sich an einen Wagen mit einem solchen Lumpen spannen zu lassen*) that the sinner then might say: Is it not so, if I had not helped, Thou wouldst not have succeeded in getting me this far (*waerest du auch nicht mit mir his hieher gekommen*)?" (Proceedings of West Dist., 1879, p. 115.)

"The Scriptural doctrine of predestination is contained in the hymn 'New I have Found the Sure Foundation' (German hymn-book, No. 240; Engl., No. 312). There we have the same twofold foundation which also the apostle knows, the wounds of Jesus and eternal mercy. The synergists would have to add another stanza, which perhaps might read as follows: 'Es ist zum dritten das Verhalten. Das Gott an mir vorhergesehen, Zwar haett' auch ich der Gnade Wiltten Wahl kennen haeslich widerstehn, Doch hab' ich's nicht so arg gemacht. Und das hat mir das Heil gebracht.' This might be translated: 'Thirdly it is my conduct which God foresaw. True, also I could have maliciously resisted the working of grace, but I was not quite so bad as that, and that brought me salvation.'" (*Lehre und Wehre*, 1854, p. 252.) In some persons God displays His righteous, well-deserved judgments that we, who are exactly like them, may learn the more diligently to praise God's pure, unmerited grace in the vessels of mercy. No injustice is done to those who receive the wages of their sins. In the rest, whom God saves by His Word, He commends His pure grace and mercy without their merit. When we proceed thus far in this article, we remain on the right way, Heb. 13, 5. Regarding those things in this disputation which would soar too high and beyond these limits, we should with Paul place the finger upon our lips and say: Rom. 9, 20. Paul himself shows that we neither can nor should investigate and fathom everything in this article. At first he argues much concerning this doctrine from the revealed Word of God. But as soon as he comes to the mysteries reserved by God for His hidden wisdom, he suppresses, and cuts off, all reasoning, Rom. 11, 29—26.

The eternal election is to be considered in Christ and not outside of Him, Eph. 1, 4 f. It is revealed from heaven through the preaching of God's Word, Matt. 17, 5; 11, 28; John 16, 14. The entire Holy Trinity directs all men to Christ as to the Book of Life, in whom they should seek the eternal election of the Father, John 14, 6; 10, 9. Christ, who is in the bosom of the Father, has announced to us the will of the Father and thus also our eternal election to eternal life, Mark 1, 15; John 6, 40; 3, 16. The Father wants all men to hear this proclamation and desires that they come to Christ; and Christ does not cast them from Him, John 6, 37. In order that we may come to Christ, the Holy Ghost works faith in us through the hearing of the Word, Rom. 10, 17. Whoever desires to be saved should not trouble himself with thoughts con-

cerning the secret counsel of God, whether he is elected. With such thoughts Satan attacks godly hearts. Such should rather hear Christ and look upon Him as the Book of Life, in which is written the eternal election. He testifies to all men without distinction that all who labor and are heavy laden with sin should come to Him that He may give them rest and save them, Matt. 11, 28. He wants us to abstain from sin, repent, and trust in Him. Since we cannot do this by our own strength, the Holy Ghost desires to work repentance and faith in us through the Word and Sacrament. In order that we may attain this and remain steadfast, we should implore God for His grace, which He has promised us in Baptism. He will impart it to us according to His promise, Luke 11, 11 ff.

Since the Holy Ghost dwells in the elect and is not idle in them, but impels them to obey God's commands, they likewise should not be idle, much less resist the impulse of God's Spirit. They should rather exercise themselves in all Christian virtues, thus making their calling and election sure, 2 Pet. 1, 10. The more they experience the power of the Spirit within them, the less they doubt their election, Rom. 8, 16. Note: We need not make sure our election with respect to God. With Him it is as sure as it possibly can be. We are the ones who must be assured. Sanctification is not a cause of election, but a means of assurance (*Erkenntnisgrund*).

"Our Church confesses that a person can indeed know who are the elect. You cannot know it with certainty of some one else, but you ought to know it with certainty of yourself. This does not mean that he is no Christian who is uncertain in regard to his election. He who believes in Christ is a Christian. But we ought to bring a Christian to the point where he becomes certain of his salvation. Whether I say, I am certain of my salvation, or, God has chosen me, is one and the same thing." (Proceedings of West. Dist., 1879, p. 40.)

Our opponents claim that a Christian can and should not know whether he is chosen. To demand and pretend such a knowledge, they say, is religious fanaticism, burdening the conscience ("*gewissenbeschwerende Schwärmererei*" — *Altes u. Neues*, 1882, p. 104). Only the apostles could know by special revelation that they were chosen (*Altes u. Neues*, 1882, pp. 137—144).

"That a person can and should be certain of his election is clearly taught in many passages of Holy Writ. Peter plainly says that we should make our call and election sure. How could he have said this if it were impossible for us to become certain of our election? How could he reproach the Christians for being in doubt about their election? He should have told them just the opposite. By no means try to be convinced of your election, for no one can obtain such certainty here below. In addition to that the apostles oftentimes comfort the Christians just with the fact of their election. How could they have done this if a person cannot become sure of his election? They would have given them an entirely false comfort, and none would have accepted it. They would have said, Who of us knows that he is chosen?" (Proceedings of West. Dist., 1879, p. 61.)

"It is really incomprehensible how a Christian can deny that we can become sure of our election and yet believe that he has been born again to a living hope; but it is unbelievable how

reason can err while the heart remains in the truth. He who has this living hope and denies the certainty of election does not himself believe what he is saying with his reason (*daher redet*). As soon as he finds himself in anguish and trouble, he will say: O dear Lord, Thou must (*darfst*) not leave me; Thou alone art my Strength, my Help, etc. All these words are nothing but testimonies that Christians believe they are chosen. Indeed, this faith, just as faith in the forgiveness of sins, is not always perfect and not always strong; most of the time it struggles and flounders about (*zappelt*). But Luther goes so far as to say: If this struggling (*zappeln*) ceases within you, then you are in a bad way (*steht es schlecht mit dir*), not because it is an essential part of faith,—for faith in itself is always heroic; no, it belongs to the flesh. This must always struggle; for we still must fight with the world and the devil, and in this battle the flesh is timid. However, only he is engaged in this fight who believes; therefore, if this struggling ceases within you (*bei dir weg ist*), then it is to be feared that you no longer have faith. Let no one think that we are so senseless (*unsinnig*) as to believe that a Christian must always have a heroic faith, that the thought never could come to him that he might be lost. No, a Christian sways to and fro (*wankt hin und her*), always receives knocks and blows (*Pueffe und Stoesse*) so that again and again he must search the Scriptures (*ins Wort gehen*) and fall down on his knees that the small spark of his faith (*Glaubenslichtlein*) may not be quenched in his heart. This is the case already in justification; how much more in our hope! This is very imperfect. Also, one may be farther advanced in faith and hope than another." (*Op. cit.*, p. 63.)

"By no means do we teach that a Christian can be absolutely certain of his salvation. This must be understood correctly. What does that mean: I am absolutely certain of my salvation? That means: I knew with absolute certainty that I shall be saved, even if I steal, commit fornication, kill, read no more in the Bible, and do not pray any more. That would be an accursed certainty, nothing else than the most disgraceful, carnal security. No; if in faith I am certain of my salvation, I am certain with fear and trembling. . . . If I see a chair standing in a room, I am absolutely certain of this fact; for God has given me the eye not to deceive me, but that I may see how things are. It is not thus with salvation; for I have no eye with which I can look into the Book of Life; I am certain of my salvation *a posteriori*, because I believe." (*Op. cit.*, p. 64.)

"If they teach, no man can become certain of his election, then the doctrine of election is without comfort. For God has given this doctrine to us in Scripture; we would always have to be in fear and grief, thinking: Do I belong to the elect? I do not know; perhaps I am not one of them. Of what use would this doctrine be to me if the Lord had forbidden to make personal application of it?" (*Op. cit.*, p. 68.)

"We should always be certain of our election, but that happens so seldom (*wenig*). Our flesh is always clinging to us, which does not want us to believe that we are chosen. Therefore we must always sigh: 'Lord, I believe, help Thou mine unbelief.' According to our opponents we should consider if an open question whether

We go to heaven or hell: No; there we cannot follow them (*da gehen wir nicht mit*).

"We should surely dread to say: Christ has indeed received from His Father the office to keep His own and to see to it that they are not damned; but He does not do it, He administers His office poorly. That would be blasphemy. Why does the Savior disclose to us (*vertraut*) that He has received this office? Surely for the reason that we should believe." (*Op. cit.*, p. 91.)

"Therefore a Christian should glory in the hope of eternal life, as we confess in the Third Article that we believe not only a forgiveness of sins, but also a life everlasting. That surely does not mean: I believe that other people will obtain it, but rather: I shall obtain it, it is given to me, it will belong to me in all eternity. Our opponents assert that the expression 'I believe' should be understood here in a twofold sense — in the first place as 'have certainty,' thus in connection with the forgiveness of sins, of which I should be assured in faith; then as 'have conditionally' (*bedingte haben*), thus in connection with life everlasting. But now stop to think. (*Aber nun bedenke man einmal.*) Then we would have to tell our children: Be careful! You must believe the one statement with certainty, but the other not with certainty; for here the word 'faith' has a different meaning. That is folly." (*Op. cit.*, page 95.)

"Doubt, verily, is not an ornament of the Christian. We preachers should indeed speak about the struggling (*Zappeln*) of faith; but we should also never fail to point out that this is the dear flesh (*dass dies eben das liebe Fleisch ist*) and should designate it as something evil, as filth, of which believers ought not to boast, but rather be ashamed." (*Op. cit.*, p. 110.)

At times the elect fall into such grievous temptation that they imagine they feel nothing of the indwelling Spirit and say with David, Ps. 31, 22: "I said in my haste, I am cut off from before Thine eyes"; yet they should, without regard to what they experience in themselves, again say with David: "Nevertheless Thou hearest the voice of my supplications when I cried unto Thee," Ps. 31, 22.

Our election is founded not upon our godliness, but solely upon the merit of Christ and the gracious will of His Father, which is unchangeable. Therefore, when His children depart from obedience, He calls them again to repentance through the Word. When they turn to Him in true repentance, He will always show them the same loving fatherly heart, Jer. 3, 1.

"No one can come to Me," Christ says, "except the Father draw him," John 6, 44. The Father draws men to Christ only by the means of grace. No one should despise these means of grace and wait for the drawing of the Father without them. They are a net by which the elect are plucked from the jaws of the devil. Every poor sinner should use the means of grace and not doubt the drawing of the Father.

The reason why not all who hear the Word believe it is not that God has begrudged those their salvation who do not come to faith in Christ; but it is their own fault. Rom. 9, 22, 23 the apostle distinguishes with special care between the work of God, who alone makes vessels of honor, and the work of the devil and of man,

who by the instigation of the devil, not of God, has made himself a vessel of dishonor. With much long-suffering God endured the vessels of wrath, but He did not make them vessels of wrath. If this had been His will, it would not have required any great long-suffering on His part. The fault that they are fitted for destruction lies with the devil and with themselves, but not with God.

All preparation for condemnation is by the devil and by man through sin, in no respect by God, who does not wish that any man be damned. As God is not a cause of sin, so He is also no cause of punishment and damnation. The only cause of one's damnation is sin, Rom. 6, 23; Ezek. 33, 11; 18, 25; 2 Pet. 3, 9. From vessels of dishonor vessels of honor may be made by God's gracious power, 2 Tim. 2, 21. The Lord has prepared the vessels of mercy for glory; the damned have prepared themselves as vessels of damnation. *"Colloquium Mompelg. Andreae:* 'I ask you only one thing and request you to answer me openly and plainly (*rund und deutlich*), namely: Did the Lord God ever love those who are now condemned in the fire of hell or who in the future will be condemned?' Beza: 'No, He never loved them.' Andreae: 'So that we may understand each other correctly (*recht eigentlich und wohl*), I ask you once more what the word *world* means in John 3, 16.' Beza: 'The elect.'" (*Frank Theologie der Konkordienformel. Historischer Nachweis, Vol. IV, p. 299.*) When God punishes sin with sins, when He punishes with obduracy and blindness those who had been converted, because of their subsequent security, impenitence, and wilful sins, this should not be interpreted to mean that God never wanted such persons to come to the knowledge of the truth and be saved. The following two facts are God's revealed will: First, He will receive all who repent and believe in Christ. Secondly, He will punish those who wilfully turn away from the holy commandments, again entangle themselves in the filth of the world, 2 Pet. 2, 20, garnish their hearts for Satan, Luke 11, 25 f., and do despite unto the Spirit of God, Heb. 10, 29. They shall be hardened, blinded, and damned if they persist therein.

Even Pharaoh, of whom it is written Ex. 9, 16; Rom. 9, 17 that God raised him up for the very purpose of showing His power in him and declaring His name throughout all the earth, perished, not because God had begrudged him his salvation and wished that he should be damned, 2 Pet. 3, 9; Ezek. 33, 11. God's hardening of Pharaoh was a punishment of his sins, notably the horrible tyranny which he practised inhumanly and contrary to the accusations of his conscience against the Israelites, and the blasphemous resistance he offered to God. Since he wilfully rejected and despised all admonitions and warnings, God withdrew His hand from him. Thus his heart became hardened and God's judgment was executed upon him. Paul introduces the example of Pharaoh for no other reason than to prove by it God's justice toward the impenitent despisers of His Word. By no means does he want to prove that God begrudged salvation to Pharaoh or to any other person nor that God had ordained Pharaoh to eternal damnation, so that it was impossible for him to be saved.

By this doctrine of election all glory is entirely and fully given to God. He saves us in Christ out of pure mercy, without any merit on our part, according to the purpose of His will, Eph. 1, 5 f.

Therefore it is wrong to teach that not alone the mercy of God and the most holy merits of Christ are the cause of God's election, but that there is also a cause in us on account of which God has chosen us. Note: This plainly condemns the theory of *intuitu fidei* and different conduct of our opponents. "Professor Schmidt announces that in *Altes und Neues* for 1883 'the *intuitu fidei* of the fathers' would be the main theme. He had given up hopes concerning the real leaders and the great mass of his opponents, but he hoped that some might still join him if they would come to the real either—or in the matter, either *intuitu fidei* (in view of faith) or absolute predestination. Finally he exclaimed: 'With God, then, our slogan for the new year remains with emphasis—*intuitu fidei*!' On this battle-cry of Professor Schmidt Prof. E. Pieper made the following comment: 'Poor man! The alternative is a fictitious one. A Lutheran who is sound also on this point (Stueck) says: Neither *intuitu fidei* nor absolute predestination. Scripture and, in accordance with it, also the Lutheran Confessions know as little of the former as of the latter. Professor Schmidt's motto in truth assumes this form: Without Scripture, without our Confessions, for the new year with emphasis: *intuitu fidei*! And since God is only with him who proclaims His Word, Professor Schmidt's complete motto is: Without God, without Scripture, without our Confessions, for the new year with emphasis: *intuitu fidei*!' (*Lehre und Wehre*, 1883, p. 29.) Not only before we had done anything good, but also before we were born, yea, even before the foundations of the world were laid, God elected us in Christ. "That the purpose of God according to election might stand, not of works, but of Him that calleth, it was said unto her. The elder shall serve the younger; as it is written concerning this matter, Jacob have I loved, but Esau have I hated," Rom. 9, 11 ff.; Gen. 25, 28; Mal. 1, 2 f. Note: "Hating is here taken in the sense of not loving, without any idea of vindictiveness" (Kretzmann, *ad* Mal. 1, 3). The Targum translates "hated" with "rejected," a negative and not positive hatred (Gill *ad locum*). "The special distinction which was conferred upon Jacob according to the sovereign will of God was denied to Esau. Scripture here speaks in accord with a man's manner of judging the situation; in the case of men such treatment as is here described would be the effect of love and hatred; with God it is the manifestation of gracious love in the one case and the withholding of the same in the other. God bestowed upon Jacob and his descendants the prerogative of His revelation and of His presence according to which He accepted the Jews as His people and entrusted to them His Word and promise. The entire passage therefore does not refer to the election of grace unto salvation, but only to the relative position of the Israelites and the Edomites over against the history of salvation. Ishmael as well as Esau may very well have been saved; there is no passage in Scripture which compels us to assume their final condemnation. But the general trend of Paul's argument stands and is confirmed by this historical reference. Esau, being excluded from the inheritance of the promise, offers evidence of the fact that not all Israelites that are descendants of Abraham are Israelites in the true sense of the word. Even as Jacob was chosen by God for his prominent position in the history of salvation without any merit or worthiness in himself, so the spiritual children of God, the he-

lievers, are chosen from the midst of redeemed humanity by the merciful election of God." (Kretzmann, *ad Rom.* 9, 13.)

This doctrine gives no one a cause either for despondency or for a dissolute life when men are taught that they must seek eternal election in Christ and His Gospel, as in the Rock of Life, which excludes no penitent sinner, but beckens and calls all the poor, heavy-laden, and troubled sinners to repentance and promises the Holy Ghost for purification and renewal and thus gives the most enduring consolation to all troubled men. Thus they know that their salvation is not placed in their own hands but in the gracious election of God which He has revealed to us in Christ, out of whose hand no man shall pluck us, John 10, 28; 2 Tim. 2, 19.

Therefore, if any one presents the doctrine of election in such a manner that troubled Christians are thereby driven to despair and the impenitent confirmed in their wantonness, there can be no doubt that he does not teach according to the Word of God, but according to blind human reason and the instigation of the devil. The apostle testifies Rom. 15, 4: "Whatever things were written aforetime were written for our learning that we through patience and comfort of the Scriptures might have hope." If therefore any one teaches the doctrine of election so that this consolation and hope are weakened or entirely removed, it is certain that Scripture is understood by him contrary to the will and the meaning of the Holy Ghost. By this simple, correct, useful explanation, which has a firm foundation in Scripture, we abide; we shun all lofty, acute questions, and reject whatever is contrary to these simple, useful explanations.

Conclusion, §§ 94—96

NOTE.—These concluding remarks refer not only to Article XI, but to all the previous articles of the Formula of Concord.

From this our explanation friends and enemies may clearly infer that we have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace and unity, which it is not in our power to do. Nor would such peace and unity, since it is against the truth, be permanent. Still less are we inclined to adorn or conceal any corruption of the pure doctrine. We heartily love, and are anxious to advance, that unity to the utmost of our ability, by which the glory of God remains uninjured, nothing of the divine truth is surrendered, no room is given to the least error, poor sinners are brought to true repentance, and thus justified and eternally saved alone through the sole merit of Christ.

Note that we have here an unqualified rejection of all unionism that seeks outward peace at the expense of truth. This sturdy, uncompromising testimony for the truth against all error makes refreshing reading in this our age of spineless unionism and mawkish sentimentality. May the Lord give us grace to follow in the footsteps of our pious fathers!

*Few doctrines have been subject to controversy as much as this one. Therefore people are inclined to avoid it and regard it as too difficult for consideration, especially on the part of laymen, and hence laymen are inclined to shun it. This is a mistake. This doctrine is in the Bible and is plain. The whole matter was made

difficult when men applied their own false reason to it. We must read our Bible to find in it our salvation. God's plan of salvation is there presented clearly. It is of primary importance that each one consider this carefully for his own person. In connection with the doctrine of election, however, we must never consider the question, What about those who are not saved? May we ever remain firm in our position regarding this doctrine and thus preserve it to posterity.*

Von der Verzeihung (Verzeihung) und Wahl Gottes

Fortsetzung des XI. Artikels der Bekenntnisformel (§ 13—18)

Kurze Zusammenfassung des englischen Majorats von P. P. O. Birkenman

Wir wollen nun die Lehre von der Gnadenwahl weiter besprechen. Wie wichtig das ist, zeigt Herrn in „Dies und Das aus frühem Amtseben“. Ein Gemeindeglied kam in Schwierigkeit, weil es nicht fest war in dieser Lehre. Der Mann mußte auf nicht, ob Gott ihm gnädig oder zornig sei. Es kam ihm immer wieder die Anfechtung, daß er nicht erwählt sei und darum auch nicht selig werden könne. Herr mußte ihn immer wieder trösten. Auf seinem Sterbette rief er wiederholt: „Gott ist gnädig“, worauf Herr antwortete: „Nein, du lügst. Gott ist dir gnädig. Er vergibt dir alle deine Sünden um Christi willen. Nun stirb!“ Er starb dann auch im Frieden.

Eine vollständige Definition der Wahl, § 13—14

Näherbringend können wir die Wahl nur im Zusammenhang mit dem allgemeinen Heilswerk betrachten. Wie Paulus dies bei Röm. 8, 28 ff.; Eph. 1, 4 f. Viele erlangen das ewige Leben nicht; aber warum nicht? Sie weisen den Gnadenruf ab, Matth. 22, 1 ff. Der Heilswerk (die Erlösung der ganzen Sündertwelt, die Gnadenmittel, die Rechtfertigung, Heiligung, Betätigung im Glauben, die Seligkeit) ist nicht identisch mit der Gnadenwahl, weil aber darin eingegriffen und darf nie ausgeschlossen werden. Der Erwählte gelangt zur Seligkeit nicht auf besonderem Wege, sondern auf dem Wege der Heilserkennung. — Die Gnadenwahl ist uns zum Trost offenbart. — Dazu wurde folgende Bemerkung gemacht: „Ein Gemeindeglied ließ mich rufen und sagte: Ich bin froh, daß Sie gekommen sind. Ich bin verloren.“ Er las fleißig den „Auserwählten“ und die Bibel, aber gewisse Aussagen überzeugten ihn, wie er behauptete, daß er verloren sei. Ich sagte ihm: „Dies Mäurer f. diese Stelle und dieses Buch („Schüttle deinen Kopf und schied. Mensch, du alte Schlange!“), treuer nicht, und glaube, was Gott von seinen Kindern sagt, und nicht anders. Wenn dir jemand sagt, du bist nicht erwählt, dann sage ihm: Du bist ein Lügner.“ — Der Teufel bekämpft diese Lehre, und die Erwählung zur Verdammnis ist ein Weisheitsbild des Teufels. Wir müssen den Finger auf die Heilsworte legen und immer wieder betonen, daß der Friede der Lehre von der Erwählung ist, Trost zu geben.

Der rechte Gebrauch der Lehre von der Wahl, § 25—28

Man kann allerdings wissen und erkennen, daß man erwählt ist. Ein Christ soll seiner Seligkeit aktiv sein oder, was dasselbe ist, aktiv sein, daß Gott ihn erwählt hat. Da darf aber niemand nach seiner

Vernunft urtheilen. „Wer nach der Vernunft oder nach dem Geseß sich Errettung prüft, dem ist diese Lehre schrecklich. Im besten Fall kommt er dahin, daß er sagt: Ich weiß nicht, ob ich erlöselt bin. Wenn es ihm aber ein Ernst ist, selig zu werden, wenn er ein Mensch ist, der in Summa über sein Heil gerathen ist, wird er entweder verzweifeln und dadurch abfallen, oder er wird alles in die freie Schanze schlagen und so auf der andern Seite abfallen. Wer aber die Gnadenkraft so betrachtet wie Paulus, dem ist sie köstlich.“ (D. Walker im Mex. d. Westl. Dist., 1878, S. 48.) Niemand soll ferner nach dem äußerlichen Schein urtheilen und etwa meinen, wenn er viel Unglück hat, er sei nicht erlöselt; hingegen wenn er viel Glück hat, daraus schließen, er sei erlöselt. Wir können nur durch das Evangelium zur rechten Erkenntnis kommen, durch das Festhalten an der Christuslehre von der Erlösung aller Menschen, an der Gnade, an der ewigen Verheißung und an unserer Berufung durch das Evangelium.

Niemand sollte die Berufung für Spiegelschalen, 2 Petr. 3, 8; Mém. 1, 16, Galt will, daß wir sein Wort hören und annehmen. Die Ausgesprochenen hören seine Stimme, Joh. 10, 27, glauben, hören, werden geheiligt in der Liebe, Hoffnung, Geduld und haben Trost im Kreuz, Mém. 8, 16, 26. Gott belohnet das gute Werk in uns, wenn wir uns nicht mühselig von ihm abheben, 1 Petr. 1, 9; Phil. 1, 6. Wir sollen uns um den geschenkten Willen Gottes kümmern und nicht versuchen, den Abgrund der verheißenen Verheißung Gottes zu erschöpfen, Röm. 12, 23, 24. „Folge du der Epistel zu'n Mämem in ihrer Ordnung, belümmere dich zuerst mit Christo und seinem Evangelie“, rät Luther in der Vorrede zum Mämerbrief.

Die, welche verloren gehen, § 34—42

Der Grund, warum der Ruf Gottes nicht in allen erfolgreich ist, ist nicht der, daß Gott nicht in allen wirken konnte. Das hat Galtin gedacht. Das heißt aber Gott widersprechende Willen anblicken und Gottes Einladung zu einer heuchlerischen machen, aus der niemand Trost schöpfen kann. Um uns seines aufrichtigen, ernstlichen Willens, uns selig zu machen, zu versichern, läßt er uns die evangelischen Verheißungen nicht nur im allgemeinen vortragen, sondern versiegelt sie auch jedem Gläubigen insanterheit durch die Sacramente. Darum bekennen wir auch die Privatbeselution bei. Wenn Gottes Ruf nicht ernstlich gemeint wäre, so könnten wir nicht glauben, daß der Heilige Geist im Wort gegenwärtig sei und durch dasselbe wirke. Diejenigen, welche das Wort Gottes für uns Gnade verachten, dem Heiligen Geist widerstehen, ohne Buße in Sünden verharren, nur einen äußerlichen Schein der Gottseligkeit haben, außer Christo andere Wege zur Seligkeit suchen, sind nicht erlöselt. Wie Gott beordnet hat, die Ausserwählten durch sein Wort selig zu machen, so hat er auch beschlossen, diejenigen, welche sein Wort und seinen Geist multwillig und beschärflich von sich stoßen, zu verfluchen und zu verdammen, ebteß er auch sie durch sein Wort selig machen will. Nur trennen nehmen das Wort an; der große Haufe verachtet es. Die Ursache solcher Verachtung ist aber nicht Gottes Verheißung oder Malt, sondern des Menschen verkehrter Wille, der die Gnadenmittel von sich stößt und dem Heiligen Geist widersteht, Matth. 23, 27. Daß viele, die einst gläubig waren, abfallen, Röm. 8, 13, davon ist nicht Gott schuld, Phil. 1, 6, sondern sie selbst, 2 Petr. 2, 10, 20; Röm. 11, 25.

Trost und Warnung aus der Lehre von der Wahl. § 43—51

Die Lehre von der Erziehung zur Seligkeit bestätigt die Lehre von der Rechtfertigung aus Gnaden getreulich und widerlegt alle irdigen Meinungen von den Kräften des natürlichen Willens. Denn Gott hat von Ewigkeit herordnet, alles, was zu unserer Heilung gehört, durch sein Wort zu wirken. Röm. 9, 11; 2 Tim. 1, 9.

Diese Lehre gibt auch den herrlichen Trost, daß Gott sich die Seligkeit eines jeden Christen so hoch angelegen sein läßt, daß er vor Grundlegung der Welt Vorordnet hat, wie er ihn zum Glauben bringen und darin erhalten wolle. Er hat des Christen Seligkeit in die allmächtige Hand des Himmels zur Verwahrung gelegt. Joh. 10, 28; Röm. 8, 38, 39. Von Ewigkeit hat Gott beschlossen, uns in allen Trübsalen heizugutehen und unsere Seiten zum Heilen zu wenden. Röm. 8, 28—29. Dieser Artikel gibt ein herrliches Zeugnis, daß die Kirche Gottes wider alle Werke der Hölle bleiben werde, und lehrt auch, welches die rechte Kirche ist, damit wir uns an dem großen Ansehen der falschen Kirche nicht ärgern. Röm. 9, 24, 25. Aus diesem Artikel werden ferner mächtige Ermahnungen und Warnungen genommen. 1. Cor. 7, 20; 8, 8; 14, 24; Matth. 20, 16.

Supplement. Hauptgedanke: Das Geheimnis der Wahl ist unerforschlich § 52—53

Die Wahl ist ein unerforschliches Geheimnis. Unser Verstand hat aber immer mehr Lust zu dem, was Gott uns nicht geoffenbart hat, als was er uns in seinem Wort geoffenbart hat. Weder können noch sollen wir die göttlichen Geheimnisse mit unserer Vernunft reimen. Röm. 11, 32 ff. Gott hat einem jeden Zeit und Stunde der Verurteilung und Heilung bestimmt. Ihm sollen wir beides befehlen. Apost. 1, 7. Er gibt einem Ort und nicht sein Wort, einem andern nicht. Der eine wird heiligt, der andere nicht, obwohl beide in gleicher Schuld sind. In diesen und ähnlichen Fragen hat Gott ein gewisses Ziel gesetzt, wie weit wir gehen sollen. An den Strafgerichten, die auch wir wohl verdient haben, zeigt Gott seinen großen Ernst. Röm. 11, 22 ff. An solchen Personen läßt uns Gott sein gerechtes, wohlverschuldetes Gericht schauen, auf daß wir, die wir um kein Haar besser sind als jene, um so fleißiger Gottes laute, unbedingte Gnade an den Gesäßen der Barmherzigkeit preisen lernen.

Wie heißt es *aut intuitu fidei*? Im Himmel wird kein Selbstlob, sondern nur Verherrlichung der Gnade Gottes sein. Einem Lutheraner sollte vor der Lehre schaudern: Meine Seligkeit hängt von mir ab. Dadurch wird Christus die Ehre genommen und diesem „elenden Dreck“ gegeben. Christus hebannt sich dafür, daß er an einen Fragen mit einem solchen Lumpen gekannt werden soll. Die Schriftlehre von der Gnade ist wohl kommt recht zum Ausbruch in dem Satz „Ich habe nun den Grund gefunden“ usw.

Denn, die ihrer Sünden Geld empfangen, geschieht kein Unrecht. Wenn Gott bedauert, so ist er gerecht; wenn er selig macht, so ist er gnädig. Wenn wir in diesem Artikel so weit gehen, flehen wir auf der rechten Seite. Joh. 13, 6. In Fragen, die aus diesen Schrauben laufen und über die Schrift hinausgehen, gilt es, mit Paulus den Finger auf den Mund zu legen. Röm. 9, 20. Schold Paulus an das Geheimnis kommt, das Gott seiner verkörperten Weisheit vorbehalten hat, schneidet er alles Disputieren ab. Röm. 11, 23—26. — Die Lehre unserer Gegner wird

einmal den Stich aushalten, die Preke bestehen müssen. Da wage ich zu sagen, daß viele von ihnen ihre Lehre so gründlich abtreiben werden, daß sie nicht einmal daran erinnert werden wollen. Ihre Lehre vom intuitu fidei ist so wertlos, daß sie selber sie nicht gebrauchen noch gebrauchen können. Einer der bedeutendsten Theologen der Amerikanischen Presbyterianischen Kirche erklärte, daß er in seinem Klassenzimmer schon längst das intuitu fidei habe fallen lassen, weil er es in der Schrift nicht finden könne.

Die Wahl soll nicht außer Christo oder ohne Christum betrachtet werden. Christus ist das Wort des Lebens, in dem alle Menschen die Wahl finden sollen, Joh. 10, 9; 14, 6. Christus hat uns auch unsere Wahl zum ewigen Leben verklärt, Mat. 1, 15; Joh. 1, 46; 3, 16. Er will, daß wir an ihn glauben, und gibt uns Kraft hierzu durch die Gnadenmittel, Röm. 10, 17. Wir sollen Gott aber auch um Gnade anrufen, die er uns in der Taufe zugesagt hat, und nicht müßig sein, sondern uns in allen christlichen Tugenden üben, Gleich tun, unsern Herrn und unsere Erwählung festzumachen, 2 Petr. 1, 10. Wir sind es, die festgemacht und vergrößert werden müssen. Bei Gott ist unsere Erwählung so fest, wie sie nur sein kann. Je mehr wir die Kraft des Christes in uns stärken, desto weniger zweifeln wir an unserer Erwählung, Röm. 8, 16. Die Heiligung ist ein Erkenntnisgrund der Wahl. Petrus sagt nicht: Sucht eurer Erwählung ungewiß zu bleiben. Es ist also falsch, wenn unsere Gegner sagen, es sei Schwanmerei, jener Erwählung gewiß sein zu wollen; nur die Apostel hätten dieselben gewiß sein können. Klein, Christen sprechen mit dem Apostel: „Ich weiß, an welchen ich glaube, und bin gewiß, daß er kann mir meine Verlage bewahren bis an jenen Tag.“ Sie sind wiedergeboren zu einer lebendigen Hoffnung. Das Zappeln darf freilich nicht aufhören, sonst ist man in einem schlimmen Zustand. Wenn darum dieses Zappeln bei einem Christen aufhört, so ist zu befürchten, daß er nicht mehr den rechten Glauben hat. Ein Christ wird hin und her gewipelt, kriegt Blässe und Staße. Auch ist ein Unterschied unter den Christen. Die einen sind meiler gekommen im Glauben und in der Hoffnung als andere. Wir lehren nicht, daß jemand als selbst (ohne Rücksicht auf irgend etwas anderes) seiner Seligkeit gewiß sein könne, sogar bei einem wilden, gelassenen Leben. Das wäre fleischliche Sicherheit. Wir können sicher sein nur a posteriori (hinterher, durch Erfahrung des Glaubens). Aber ohne Festgegnenheit müßten wir immer in Angst und Furcht leben. Die Gegner wollen „glauben“ in doppelter Weise verstehen: gewiß sein und Bedenken haben mit Bezug auf Erlangung des ewigen Lebens. Es ist Ferkel, dem Glauben zwei widersprechende Bedeutungen zu geben. Zweifel sollen wir ablegen als Dreck, dessen sich ein Gläubiger schämen soll.

Wenn Kinder Gottes straucheln, sind aber wieder in wahrer Ruhe zu Gott lehren, weil er ihnen das alle Veritaten schenken, Jer. 3, 1. Jeder arme Sünder soll die Gnadenmittel fleißig gebrauchen, durch die der Vater ihn zu Christo zieht, Joh. 6, 44. Der Grund, weshalb nicht alle, die das Wort hören, zum Glauben kommen, ist der, daß sie Gottes Wort verachten. Die Ungläubigen machen sich selbst aus Eingelung des Teufels zu Gefallen der Unchre, Röm. 8, 22, 23. Wenn Menschen in unthätigen Sünden dahinsinken, so kommt das nicht daher, daß Gott nicht will, daß sie glauben. Man sagte in einem Gespräch mit Unred, daß Gott diejenigen, welche verdammt werden, nie geliebt habe. Diese Lehre hat man auch uns andichten wollen. Aber wir lesen mit der Schrift: Wie Gott nicht eine Ursache der Sünde ist, so auch nicht eine Ursache der Verdamnis. Gesätze der Unchre können durch Gottes Kraft

Ursache der Etre werden, 2 Tim. 2, 21. Wenn Gott mit Verlebung und Verblendung straft, so ist das nicht so zu verstehen, als hätte Gott solche Leute nie zur Erkenntnis der Wahrheit bringen und selig machen wollen. Gott will alle, die Buße tun und an Christus glauben, annehmen, aber alle streben, die sich unwillig von dem heiligen Geiste abwenden, 2 Petr. 2, 20, dem Solan ihr Herz schmücken, Rut. 1, 25, und den Heiligen Geist schänden, Gal. 10, 9. Wenn sie darin verharrten, sollen sie verstockt, verblendet und verdammt werden. Auch Pharaon wurde wegen seines Ungehorsams und seiner eigenen Schuld verstockt. Das beweist Gottes Gerechtigkeit gegen die Verdorbenen seiner Gnade, aber nicht, daß er ihnen die Seligkeit nicht gegönnt oder sie zur Verdammnis verurtheilt hätte.

Durch diese Lehre von der Wahl wird Gott seine Etre ganz und völlig gegeben, Eph. 1, 5. Es ist in uns keine Ursache, um Verzeihen willen Gott uns zum ewigen Leben erwählt hat. Die intuitiv-fidei-Theorie und die Lehre vom verschiedenen Verhalten sind zu bemerken.

Nach nicht nur, ehe wir etwas Gutes getan, sondern auch ehe wir gekoren worden, hat Gott uns in Christo erwählt. „Auf daß der Verfall Gottes Leihnde nach der Wahl, wird zu ihm gesagt, nicht aus Verdienst der Werke, sondern aus Gnaden des Verursachers, also: Der Erwählte soll dienstbar werden dem Kleinern, wie davon geschrieben steht: Ich habe Jakob geliebt, aber Esau habe ich gehaßt.“ Röm. 9, 11. Sollen wird hier gebraucht für „nicht liehen“ ohne Nachsicht. Es handelt sich hier nicht um die Seligkeit oder Verdammnis der beiden Söhne Rebekkas, daß Esau von der Verheißungslinie ausgeschlossen war, deutet darauf, daß nicht alle Israeliten, die dem Fleische nach den Abraham herkommen, Israeliten rechter Art sind. Das Jakobs Exempel soll man lernen, daß alle diejenigen Israeliten, die ohne alle Rücksicht auf Geburt, Herkunft und Werke zum Heil in Christo erwählt sind, Gottes Kinder sind und schließlich das ewige Heil erlangen. Der Apostel sagt von keinem göttlichen Vorjah und Verurs, der das Geschick Esaus reguliert hätte. Von einer Prädestination zur Verdammnis findet sich auch in diesem Text nicht die geringste Spur. (Stöckhardt, Männerbrief, S. 490.)

Diese Lehre gibt niemand Ursache zu einem Kleinmüthigen noch zu einem frechen Leben. Wenn von der Wahl so gelehrt wird, daß Betrübte Erhöhen sich ihrer nicht trösten können, sondern zur Verzweiflung getrieben, die Unbußfertigen hingegen in ihrem Wüthnissen gestärkt werden, so besteht kein Zweifel, daß eine solche Lehre nicht nach dem Wort und Willen Gottes, sondern nach der Vernunft und Aufstiftung des Teufels gestiftet wird. Der Apostel leuchtet Rom. 16, 4: „Was zuvor geschrieben ist, das ist uns zur Lehre geschrieben, auf daß wir durch Geduld und Recht der Schrift Hoffnung haben.“ Man muß Gesetz und Evangelium wohl unterscheiden und recht anwenden.

Über die Lehre von der Belehrung und Gnadenwahl ist mehr disputirt worden als über irgendeine andere Lehre. Manche meinen, diese Lehre sei so tief, daß der Durchschnittsmensch sie nicht fassen könne; man solle sie daher Spezialisten überlassen. Aber es ist eine Lehre der Heiligen Schrift und, wie alle Lehren der Bibel, klar und einfach. Die Sache ist dadurch schwierig gemacht worden, daß Menschen ihre eigenen verkehrten Ansichten in die Lehre von der Belehrung und Gnadenwahl hineingelegt haben. Der Fimmel der Bibel ist nicht, alles in der Welt in ein bestimmtes System zu zwingen, sondern die Menschen zur Seligkeit zu unterweisen. Wenn ich an die Bibel herantrete, soll ich sie für mich lesen, auf mich selber sehen und die andern außer acht lassen. Ihm steht

selbst. Ich kann mich selber nicht selig machen, aber Gott hat mir seinen lieben Sohn gesandt, mir sein Wort und seinen Heiligen Geist gegeben und mir das Heil in Christus zugeeignet. Ich lenne aber die Schwachheit meines Fleisches, dazu den Teufel und die Welt. Da kommt die Frage: Merke ich im Glauben festarren? Merke ich, wenn ich soße, wieder aufstehen? Ich muß mir sagen: Ich kann den Feinden gegenüber in eigener Kraft nicht bestehen. Da sagt mir nun aber Gott: Ich habe mich keiner schon von Ewigkeit angenommen. Ich will, daß du selig werdest, und habe dich daher nicht nur durch das Evangelium zum Glauben gebracht, sondern Sorge darum auch für deine Erhaltung im Glauben. Das ist die Lehre von der Gnadenwahl. Bei dieser Lehre muß die echte Reichenfolge innegehalten werden. Das ganze Elend rühel daher, daß man fragt: Wie verhält es sich denn mit den andern? Diese Frage wird aber in Gottes Wort nicht beantwortet. Sie geht mich nichts an. Mir liegt es ob, zu fragen, was Gott dir sagt. Fragst du, warum manche vor andern selig werden, und suchst das Geheimnis nach der Vernunft zu erklären und zu harmonisieren, dann bist du verloren.

Die Schlußbemerkungen (§ 54—56) beziehen sich nicht nur auf den XI. Artikel, sondern auf alle vorhergehenden Artikel der Konfessionsformel. Da trich jeglicher Unionismus loszurasen, der äußerlichen Frieden auf Kosten der Wahrheit sucht. Es ist ein lerniges, kräftiges Zeugnis für die Wahrheit gegen allen Irrthum und wirkt erfrischend in dieser unserer unionistischen Zeit. Der Herr verleihe uns Gnade, in den Fußstapfen unserer frommen Väter zu wandeln!

BUSINESS TRANSACTIONS

Committees

1. Constitutions, 2. Credentials and Registration, 3. Teachers' Conference Minutes, 4. Missions, 5. Finances, 6. Nominations and Elections, 7. Educational Matters, 8. Indigent Students, 9. Church Extension, 10. Young People's Work, 11. Publicity, 12. Miscellaneous, 13. Excuses, 14. Confidential Matters, 15. Laymen's Session.

Dr. J. W. Behnken's Report

The Hon. President of Synod at the outset called attention to the blessed heritage which we possess as members of our Church. In 1939 we shall commemorate the one-hundredth anniversary of the landing of the Saxon immigrants. We are in the fourth generation of our history. After such a period of undeserved blessings as we have enjoyed it is necessary that we be on guard against a spirit of indifference. There is danger that we tire of the gracious gifts of God which He has showered especially upon our Church. The depression has had its horrible effects upon our synodical work. Encouragement has, however, been given in all quarters of Synod to renewed interest in the work. By God's grace there are signs of an increase in such interest. Now that conditions are improving, we must not permit our people to lapse back into the old carelessness ever against the work of the Church.

Because of the death of Dr. George Romero Pastor H. D. Mensing of Baltimore has been appointed to serve as chairman of the Army and Navy Board. Pastor O. H. Sauer has been appointed as the fifth member of this Board. The Stewardship Committee, with Vice-President K. Kretzschmar as chairman, is carefully planning its work for the future. A committee of Synod, with Vice-President Lankenau as chairman, is meeting with a committee of the English District regarding amalgamation. The Intersynodical Committee has met with committees of the American Lutheran Church and the United Lutheran Church. When we refer to these meetings in our conversation, we should not give the impression as though we were already effecting a union. To bring about such a union might, after all, be very unwise. The goal set for these meetings is an earnest effort to reach a better understanding, and that on the basis on which there might be a real union. Though a union may never be achieved, these meetings serve a good purpose in that the discussions strengthen those in other synods who are faithful to the pure doctrine.

The *Synodical Handbook* is to be revised more fully in the near future.

The candidate situation is still a real problem with us. However, it is not as gloomy as it appears on the surface. The Lord is helping us to solve it gradually. Practically all candidates are at work in some form of church work. Also the candidates from our normal schools are being kept busy. Too many congregations depend on employing such candidates only temporarily. Not a few candidates are needed to take the place of those workers who have left the ranks, and more are needed for expansion work. Referring to the matter of recruiting more students for our colleges, Presi-

dent Behnken emphasized: "Let there be an increased but a selective enrolment at our institutions."

There is room for a larger enrolment at our synodical institutions. By its resolution to reduce the tuition, Synod has silently encouraged the enrolment of such students as seek a secular training. But Synod is not unqualifiedly opening the doors of its institutions for that purpose. The Committee on Higher Education is studying this problem. We need to put some thought to the question: How shall we use our educational institutions at this time? A fourth year is being added to the Seminary at St. Louis. The Committee on Higher Education is also considering a revision of the curricula at all institutions. Some new branches of study have already been introduced at the colleges. The study of Hebrew is to be discontinued at the colleges, and instead a full year's beginners' course is to be offered at St. Louis. A few changes are being undertaken also at the normal schools.

The resolutions of Synod in regard to indigery are being carried out everywhere.

The investments of Synod are in the care of one committee in accordance with the resolution of this body. Especially the laymen of this committee are devoting much of their time to this work. The committee is composed of the following: President J. W. Behnken, Secretary M. F. Kretzmann, Mr. Pritzlaff of Milwaukee, Mr. Schulte of Chicago, Mr. Saueremann of Chicago, and Mr. Walke of St. Louis.

Quite generally in Synod there has been a decrease in the enrolment at our parochial schools. President Behnken commended our District for its lively interest in this phase of our educational work. He stated that the enrolment in our Sunday-schools has not increased. Where we have only a Sunday-school and no day-school, we should think seriously of conducting Saturday- and summer-schools. If we would carefully guard against the spirit of unionism, we must properly indoctrinate our children.

Figures in the *Statistical Year-book* with respect to our mission-work ought to be presented to our people wherever and whenever opportunity offers. This information is appreciated by our people and is helpful to them. Foreign-tongue mission-work is on the decrease in our country. This work has been delegated to the various Districts. In Europe there is the possibility that our Free Church may yet have an important mission owing to the movement on foot to depart from the idea of a nationalistic Church. Our missionaries in South America who have come from the States are bringing some real sacrifices. New workers have gone out to Africa. Sets of moving pictures on our work in India, South America, and in the Negro Missions are available. The *Messenger for the Blind* is being read in all parts of the world, even in Bethlehem, Palestine. In connection with our Home Mission work we need a mission-minded and a working laity. If our Church is to succeed in America, not only our pastors and teachers, but also the laity will have to confess the Savior before men.

The free mass distribution of *Der Lutheraner* and the *Lutheran Witness* with District supplements is not appreciated as expected. The South Wisconsin District is more successful; it has appointed a committee which solicits subscriptions to these periodicals.

Synod is encouraging the congregations to observe a Synodical

Sunday. We ought to disseminate information on Synod at every opportunity.

Special effort should be expended in behalf of the youth of our Church. All our people ought to be encouraged to have family devotions.

Synod has been good to the Texas District. Our District owes \$17,384.72 to the General Church Extension Treasury. Practically all of this is past due.

Synod's debt was not made during the depression, but in the years of prosperity. Ten years ago the debt was as large as it is today. In the first two months of this year our Texas District has given an average of two cents per communicant toward the work of Synod. Should we not give ourselves to the Lord? An increased spirituality is needed if an improvement of our financial situation is to come about. Let us to that end lift up the crucified Savior.

Report on Texas Missions

Of the following report on the missions of the Texas District the statistical part covers the calendar year 1936, the descriptive part the period from June 1, 1936, to February 28, 1937. The descriptive part is very concise, in the expectation that it will be supplemented by an oral report.

1) *Amarillo.* (Rev. H. Frerking.) After all the internal troubles some years ago, in spite of the effects of the depression, in spite of the fact that the present location is now proving also a handicap, this northernmost mission of ours is beginning to show a healthy growth. An opportunity to relocate very favorably could not be utilized for the simple reason that the funds in the Church Extension Treasury did not permit.—Rev. Frerking is still serving the vacancy at Hereford-Canyon.

2) *Lariat-Rhea.* (Rev. A. Allmann.) The missionary still resides at Rhea, where there is a parsonage; but a movement is under way at Lariat to provide a parsonage, so that the missionary may reside in what seems to be the more promising part of the field.

3) *Plainview-Kress-Olton.* (Rev. C. Gaertner.) While the statistical growth of Plainview, the seat of the mission, has not been very considerable, the missionary nevertheless reports that the outlook for tangible growth is very good. The whole field is hoping to work out of the slough of crop failures caused by drought and the dust-storms. The people, writes the missionary, are mission-minded. The parsonage question is looming at Plainview, where at one time a fine home could be rented for almost a nominal sum. Kress has been, and still is, on a slow decline. Olton is an appendage, but the people are very faithful and very much interested.

4) *Lubbock-Abernathy.* (Rev. W. G. Loesel.) Lubbock, the seat of this field, seems to be a hard field to make gains in. This mission has not made any statistical gains since June, 1936. However, the missionary reports that there are substantial gains in prospect. Abernathy is evidently declining. This is an expensive field.

5) *Spitzenberg*. (Rev. A. Bruns.) This mission, which at one time was on the point of becoming self-sustaining, but which the crop failures and other difficulties almost dealt a death-blow, is slowly recovering, slightly gaining in numbers, but doing better financially. It is very encouraging to note that the missionary has again been able to do work at Lamesa, the county-seat, about fifteen miles away.

6) *Big Spring*. (Rev. Theo. Graalmann.) Big Spring, seat of the mission, Lorraine, and Midland, the three organized posts of this parish, show encouraging gains in numbers, though the financial improvement is not as great. Hyman and Wink are preaching-stations, though the cost of driving back and forth and preaching is proportionately greater. This whole territory has always compelled its missionary to be a traveling man.

7) *Roswell, Carlsbad, Clovis, N. Mex.* (Rev. R. Hingst.) At Roswell a basement church has now been added to former acquisitions, much to the encouragement of the people, as now they have a place of worship of their own. — At Carlsbad the work grew to the point that an intern was placed in charge. Mr. V. G. Meyer, who serves also Hobbs in the oil-field. The enthusiasm at Carlsbad rose to such heights that the people there decided to build a chapel without asking the aid of the Church Extension Treasury. Carlsbad is growing, while as to Hobbs it is difficult at present to say anything definite. Clovis has been dropped for the time being, and Rev. Hingst now conducts services at Portales, eighteen miles south of Clovis.

8) *Harrold*. (Rev. Paul Holtzen.) While the reports do not show any numerical growth for this mission, yet it seems to be making progress otherwise. In addition to the chapel a parsonage has now been built with only a partial loan from the Church Extension Treasury. When building its chapel, Harrold proceeded in the same manner, namely, obtaining only a partial loan from the Church Extension Treasury, thus setting a laudable example.

9) *Brady*. (Rev. F. Lammert, Jr.) This mission shows a slight numerical gain over last year. It is still a problem for the Mission Board. Church attendance is increasing, however. The debt on the chapel is a cause for worry.

10) *San Angelo*. (Rev. Geo. Heinemeier.) This mission reports a growth of 10 souls and 10 communicants, with prospects for more in the near future. Contributions also have been heavier than before. The seating capacity of the chapel, writes the missionary, will soon be exhausted. — Visits to the Carlsbad Sanatorium are made whenever necessary.

11) *Fola*. (Rev. E. E. Miertschin.) Because four families moved away, there is a drop in the statistics of this mission. Fola is still anxiously looking forward to the day when it will have its own chapel.

12) *Brownwood*. (Rev. R. Martin.) This mission has experienced a slight growth in spite of the fact that as yet it possesses no chapel. There has been much correspondence between the mission and the Church Extension and the Mission Board regarding this matter, but with no tangible results as yet.

13) *Cisco*. (Rev. E. H. Biese.) The statistics of this mission has remained stationary. The day-school, however, has grown. The problem as to how to meet payments on its building debts has become very acute.

14) *Bowie-Bridgeport*. (Rev. F. Sanders.) Notwithstanding their great poverty the people of Bowie last summer rebuilt the parsonage, which had become greatly dilapidated, so that now the pastor has very livable quarters. The number of pupils in the day-school shows an increase.

15) *Denton*. (Rev. W. F. Meyer.) Additions barely counter-balanced removals in this mission, but in Christian knowledge the mission is growing. The audience in the services includes also students from Denton Normal and the ever-growing C. I. A.

16) *Honey Grove*. (Rev. G. Ch. Albers.) Though the missionary is still able to add, by instruction and confirmation, to his flock, yet the total has not increased, for people are still moving away. However, after many years of dire crop failures Honey Grove has had fair crops, which has much encouraged both pastor and people.

17) *Clarksville*. (Vacant.) In many respects this little mission has made progress, in Christian knowledge as well as financially. In numbers, however, it has not grown. Rev. F. O. Smith recently accepted a call to Illinois. The Mission Board wishes to get the opinion of the District whether Clarksville should receive its own missionary or whether Clarksville and Texarkana should be combined and served from Clarksville.

18) *Texarkana*. (Rev. John Gaertner.) In spite of faithful work this mission, in a populous territory, is not growing. A great effort was made last fall to acquaint the people with our mission and our work, in accordance with instructions of the 1936 convention; but no visible results can as yet be recorded.

19) *Tyler*. (Rev. Carl Breehne.) This expensive mission, still conducted in the Children's Reading room of the Public Library, has come to a standstill. The real reason for this has not yet been determined. In a city of the size of Tyler a Lutheran mission ought to grow.

20) *Mart*. (Rev. J. Herzog.) This mission is progressing in an encouraging manner. Efforts are being made to secure property in the town, but so far they have not been successful. The amalgamation of Mart and Battle has not yet been effected.

21) *Marlin*. (Rev. G. Beyer.) The missionary writes: "Removals, coming and going, mostly going, unfortunately most of it at the beginning of the year. The expected income went with it." If we add to this the fact that many repairs have to be made, the Mission Board must say that this mission was not able to fulfil its hope that Marlin would become self-sustaining.

22) *Temple*. (Rev. W. Buchschacher.) This mission, including Cameron, shows a slight gain. Having to grapple with the language question seems to be affecting the development of Temple.

23) *Hamilton*. (Rev. H. Quitmeyer.) This mission, which owes its origin to Aleman, organized recently and called Candidate H. Quitmeyer as its pastor. A chapel is now the next need of the mission.

24) *Kurten-Zulch-Bryan.* (Rev. H. F. Spitzenpfel.) This territory suffered the worst crop failure in twenty-five years although it never had good crops. Many people are destitute. The total cotton crop of the Kurten mission consisted of ten bales — The new mission at Bryan is the only bright spot in a very gloomy scene.

25) *Denver Harbor, Houston.* (Rev. W. J. Lotz.) The numerical growth of this field is encouraging, not so much so, however, the financial growth. The teacherage, begun about New Year, is a-building in spite of adverse weather. Teacher Mantey, during the present school-year, is being assisted by Student H. Gaertner, without extra cost to the Mission Treasury.

26) *South End, Houston.* (Rev. R. A. Jesse.) This mission is making encouraging progress financially and numerically. Eviction from his residence being imminent, a parsonage was recently acquired through a loan from the Church Extension Treasury, thus laying at last this very vexatious question.

27) *Lindale, Houston.* (Rev. H. Plackemeler.) In spite of some removals this mission has also grown in numbers, with several others knocking at the doors. Candidate Brauer, who had returned to the school in September, accepted a call into the ministry beginning of November. In his place Student Lauscher was secured to assist Teacher Alms. The expenses of the student are paid by the mission.

28) *Bammel, Harris County.* (Rev. R. Wiederaenders.) This is a new mission between the city of Houston and the chain of congregations in the northern part of Harris County. It had its origin in Westfield, was served by pastors and students, explored by the Field Secretary, and taken over by the Mission Board last summer. Services are conducted in an old chapel in the Bammel community. Candidate Wiederaenders was called to develop the field and has now been called as pastor by the mission, which organized early this year. At the same time he began work in what is known as Recreation Acres near North Houston, where a chapel has now been built with money advanced by interested members of our churches in Houston.

29) *Genae Creek.* (Rev. G. W. Oberhaus.) This mission, in a populous but difficult territory, in the oil-field and refinery district, has held its own during the past months. No particular gains were reported.

30) *Galveston.* (Rev. Theo. Hornemann.) The numerical growth in this place was substantial. The school is still in charge of Teachers Bangert and Doering, Rev. Hornemann assisting when necessary. Teacher Doering also still conducts our little Sunday-school in the west end of town. The congregation furnished transportation to church and Sunday-school.

31) *Port Arthur, St. Paul's.* (Rev. A. Rathjen.) Rev. Luedke, former missionary, accepted a call to Illinois and left early in January. Rev. Rathjen was called in his place. He accepted this call and will remove to Port Arthur after Easter. The mission at Port Arthur has been growing rapidly and makes heavy demands on the missionary. For this reason a student, Mr. Riske, has been secured for the present school-year to assist in the school.

32) *Navasota-Brenham*. (Rev. C. W. Luckens.) Navasota has grown substantially, but Brenham lost a little, owing to removals, since last summer. Navasota has its own chapel, now paid for, while Brenham is sorely handicapped because it has no home of its own. This need must be met as soon as the many questions involved have been solved satisfactorily.

33) *Smithville*. (Rev. C. Schreiner.) This mission also has forged ahead since last summer. "Prospects for growth are more promising now than they have been for some time." The missionary has discontinued his services at Bastrop and begun work at Muldonn.

34) *Mount Olive, San Antonio*. (Rev. A. Repp.) The encouraging growth of this mission is attributable, partly at least, to the flourishing school, which is taxing the capacity not only of the building, but of the teachers, Rev. Repp and Teacher Voht. Applicants for enrolment had to be turned down. At the same time this mission is gradually getting on a better financial footing.

35) *Mount Calvary, San Antonio*. (Vacant.) This mission became vacant when Rev. Rathen accepted the call to Fort Arthur. Steps are being taken to fill the vacancy. The people of this mission have been very faithful in meeting their financial obligations. Great interest has also always been shown in the school, which has made encouraging gains in enrolment.

36) *New Braunfels*. (Rev. E. E. Wagner.) In addition to all the other obstacles that have been preventing the expected growth of this mission, internal difficulties developed, which are only now being removed. It will be only after these troubles have been overcome that we shall be able to see clearly.

37) *La Pryor*. (Vacant.) To this field belong also Schattel and Del Rio. When this field became vacant last spring, the Mission Board could not come to a decision with regard to lending a hand in calling another missionary. A compromise was reached according to which an intern, Mr. J. Rische, was to do the necessary work at these places while he was engaged at San Antonio in a missionary canvass of the city launched by our churches. An agreement was made with the San Antonio people that the San Antonio churches pay half of the intern's salary, while the Mission Board guaranteed the remainder.—As in Del Rio, the intern and the Field Secretary alternate there. Until the intern arrived, the pastors of San Antonio very readily helped to supply the vacancy at those three places.—Del Rio and La Pryor are holding their own. As to Schattel the intern reports that it is making very encouraging progress. How to take care of this field after the intern's term expires remains to be seen.

38) *Corpus Christi*. (Rev. G. T. Naumann.) This place is making such progress that the parsonage chapel is no longer capable of holding the audiences. Unless we soon furnish a larger auditorium, we are in danger of losing people we might otherwise win. The Corpus Christi people suggest a basement church for the time being.

Rev. Naumann formerly served also Realites, but he is now in charge of West Sinton, formerly a part of Three Rivers. At West Sinton interest is also increasing very visibly.

39) *Three Rivers*. (Rev. Fred Energer.) An investigation on the part of the officers of the District revealed that Three Rivers, of which at that time West Sinton was a part, was no longer able to maintain its financial independence, and consequently the Mission Board had to take it over again. West Sinton was then added to Corpus Christi, and Realitos was again added to Three Rivers. Rev. Energer was called. The school at Three Rivers is again being taught, and the missionary opened a preaching-station also at Alice, which is about half-way between Three Rivers and Realitos. We ought to have entered Alice long ago. In this way we were enabled to do so.

40) *Edna*. (Rev. W. B. Gummelt.) The school, which was lost over the text-book troubles, has again been opened, the Mission Board paying for the text-books in compliance with a ruling of the District. Unfortunately the missionary was stricken with appendicitis in the middle of the term.

41) *Alamo*. (Rev. W. W. Stratmann.) The numerical growth has been substantial here. In addition the missionary writes: "Our finances are good. . . . Hope to be free of debt." Alamo is not far from becoming self-sustaining. In addition Rev. Stratmann is developing Raymondville, which undoubtedly has a future. The only expense the Mission Board has to meet in serving Raymondville is partial payment of the cost of travel.

42) *San Benito-Brownsville*. (Rev. O. Schmidt.) San Benito has become so impoverished that people are moving away. It was altogether contrary to the expectations of everybody that Brownsville also showed a decline. This part of the field ought to grow.

Our Missions Among the Mexicans

1) *San Antonio*. (Rev. A. Melendez.) This mission has not made any material progress. The decline of the school has become a matter of concern for both the missionary, with Teacher Meissner, and the Mission Board. This matter is being studied with a view toward finding a remedy. The finances of the mission are improving. Efforts are being made to secure a parsonage, so that the missionary can live near the church.

2) *Three Rivers*. (Rev. C. Naumann.) The school at this place is proving a great missionary agency. It has shown such an altogether unexpected growth that it became physically impossible to crowd the children into the one schoolroom and still more impossible to teach such a large number. A student was secured at the beginning of 1937, Mr. Sylvester, who had studied Spanish under Rev. Jargo at St. Louis and who now assists Rev. Naumann by teaching in a building across the street from our chapel. The Mission Treasury also furnished text-books to the amount of \$25. — As to Calliham the missionary reports that one of the members who formerly attended, but left, has returned and rejoined the mission.

3) *Vanderbilt*. (Rev. H. H. Smith.) The sudden exodus of the members of this mission so depleted our numbers that the school was altogether crippled as well as the church. For this reason Rev. Smith was sent to Brownsville in order to canvass this town once more. As a result he has now moved to this place.

in order to open a mission there. He will, however, serve periodically our few remaining faithful members at Vanderhilt.

Rev Segovia, together with Mrs. Segovia, became a communicant member of our church in December after thorough instruction in our Catechism. He has also just completed a course in homiletics and is taking other courses, partly with the professors at our college, partly with the Field Secretary.

Meanwhile, on his own initiative, he opened a mission in his humble home and now has a Sunday-school, a class of adults and also one of children, whom he is preparing for confirmation. He also conducts regular services. More spacious quarters will have to be provided for this promising mission.

Mr. Lazos is finishing his course at Springfield, after which he will help out one year in our Mexican Missions in order to get the necessary actual practise before going back to Mexico. Mrs. Lazos will by that time have finished her course at Seward.

The conference of Spanish workers is still engaged in the revision of the Spanish hymnal. Owing to the fact that the members of this conference live scattered, it is difficult to meet regularly. However, it is hoped that the revision of this hymnal will soon be completed. The hymnal is a crying need in our missions. With regard to the work on the agenda a few difficulties have been encountered that must be overcome. We also ought to have by far more tracts than we are at present able to print. A skeleton depositary for Spanish publications has been created, but it lacks funds to do its work more widely. In all this it is our endeavor to keep in touch with the Spanish workers both in North and in South America.

Schools of otherwise self-supporting churches that have been supported in part:

Waco (Teacher Krenzke); Beaumont (Student Benecke); Littlefield (Mr. Boriack); Westfield (Mr. Teinert).

After Rev. Hartenberger of Perryton, who had been supported temporarily from the Mission Treasury, accepted a call into the Oklahoma District, Rev. Daenzer of the Kansas District undertook to help out at Perryton, the Texas Mission Board and the Kansas Board having arrived at an understanding according to which we subsidize Rev. Daenzer to the amount of \$20 a month for the time being.

The Field Secretary has performed his labors as usually, being compelled, as member of the Legislative Committee, to devote some time to the duties arising from this membership.

Since the convention at Serbin the Mission Board held six regular meetings, each of two days, at each of which the President was able to be present. One proposed meeting was canceled because weather conditions prevented the members of the Board from traveling.

The Auto Loan Fund has a cash balance of \$62.03. We urge the solicitation of moneys for this worthy fund.

Respectfully submitted by

THE MISSION BOARD OF THE TEXAS DISTRICT
 F. F. MOFFRE, *Chairman*
 E. A. HECKMANN, *Secretary*
 E. REUWER
 W. H. BEWIT, *Field Secretary*

Statistics of Texas Home Missions

Pastors	Stations	Salary	Souls	Communi- cants	Visits	Day- school	Sunday- school	Contributions		Subsidies					Special Allotment
								Salary	Other Purposes	Salary	Rent	Travel	Missi- onary		
1. Albers	Honey Grove	\$75.00	105	78	22	10	—	\$403.37	\$364.93	\$450.00	—	—	—	—	—
2. Allmann	Rhea	72.68	80	38	12	—	—	260.00	185.15	522.12	—	—	—	—	—
	Lariat	—	89	49	19	—	30	283.73	277.56	—	—	—	—	—	—
3. Beyer, G.	Marlin	65.03	186	116	29	—	35	602.86	458.62	150.03	—	—	—	—	—
4. Boetger	Three Rivers	72.68	124	80	20	11	31	175.00	185.42	184.80	—	—	—	—	—
	Realitos	—	66	40	17	—	13	54.00	212.40	—	—	\$53.22	—	—	—
	Alice	—	—	—	—	—	12	—	12.28	—	—	—	—	—	—
5. Bornemann	Galveston	65.03	135	86	17	101	140	360.00	1,977.95	325.35	—	—	—	—	—
6. Breehne	Tyler	65.02	60	30	11	—	19	180.00	221.60	600.36	\$660.00	—	—	—	—
7. Bruns	Sparsenberg	70.00	125	85	25	22	104	128.00	748.52	655.21	—	—	—	—	—
8. Buchschacher	Temple	72.68	89	58	22	—	32	120.00	1,092.79	708.66	360.00	—	—	—	—
	Cameron	—	28	14	—	—	5	53.50	43.09	—	—	—	—	—	—
9. Frerking	Amarillo	72.68	85	38	10	—	32	120.00	613.23	740.16	270.00	—	\$.56	—	—
10. Gaertner, C. A.	Plainview	70.00	58	34	11	—	26	72.00	537.54	516.24	294.00	—	—	—	—
	Kress	—	48	30	12	—	14	78.00	202.52	—	—	—	—	—	—
	Olton	—	16	11	—	—	4	127.00	118.18	—	—	—	—	—	—
11. Gaertner, J.	Texarkana	65.03	45	32	9	—	7	—	274.82	780.36	300.00	—	42.00	—	—
12. Graalman	Big Spring	57.38	70	32	11	—	35	150.00	475.93	438.56	150.00	—	—	—	—
	Loraine	—	65	37	6	—	16	95.00	131.79	—	—	—	—	—	—
	Midland	—	30	13	5	—	14	35.00	174.07	—	—	—	—	—	—
	Hymen	—	18	12	—	—	—	—	26.56	—	—	—	—	—	—
	Wink	—	17	12	—	—	—	—	66.00	—	—	—	—	—	—

Pastors	Stations	Salary	Housing	Contribu- tion	Vocals	Lay- school	Fund- raising	Contributions		Subsidies				Special Allotment
								Salaries	Other Purposes	Salary	Rent	Travel	Miscel- laneous	
13. Gummelt	Edna	57.38	108	64	20	15	27	325.00	252.10	328.58	—	—	76.15	—
	Palacios	—	—	16	—	—	4	—	69.00	—	—	—	—	—
14. Heinemeier	San Angelo	20.00	117	67	14	—	64	188.08	565.40	650.24	160.00	21.60	—	—
15. Herzog	Marl	65.03	87	60	17	—	51	360.00	501.05	294.78	128.00	—	—	—
	Battle	—	103	71	20	—	26	295.00	165.42	—	—	—	—	—
16. Hingst	Roswell	72.68	64	38	12	—	24	267.88	927.03	465.63	555.00	20.52	1.00	—
	Clovis	—	10	8	—	—	—	27.77	40.05	—	—	—	—	—
17. Holtzen	Harrold	65.03	102	61	23	—	36	376.55	403.20	370.95	—	—	—	—
18. Jesse	Houston	81.00	157	104	26	—	68	660.00	2,866.52	280.50	420.00	—	—	—
19. Lammert	Brady	57.38	65	37	10	—	36	85.00	211.30	393.04	96.00	14.75	—	—
20. Lcesel	Lubbock	72.68	44	30	11	—	16	51.00	103.81	826.66	910.00	—	—	—
	Abernathy	—	23	15	8	—	5	—	45.64	—	—	—	—	—
21. Lotz	Houston	81.00	210	131	32	52	93	525.00	936.53	552.00	360.00	—	—	—
22. Luedke	Port Arthur	81.00	232	135	38	102	104	430.00	310.81	547.50	720.00	—	—	—
23. Luckert	Navasota	65.03	90	60	16	—	22	180.00	504.77	564.00	270.00	—	—	—
	Brenham	—	38	21	7	—	13	36.00	311.35	—	—	—	—	—
24. Martin	Brownwood	65.03	45	24	10	—	34	175.20	282.21	604.80	288.00	—	—	—
25. Melendez	San Antonio	70.00	12	32	9	12	70	54.02	128.78	767.95	600.00	—	1.23	—
26. Meyer, W. E.	Denton	65.03	—	29	6	—	18	160.00	485.26	600.36	240.00	—	—	—
27. Miertschin, E.	Eola	65.03	98	65	22	—	25	110.00	509.75	887.86	—	—	—	—
28. Naumann, G.	Corpus Christi	65.03	—	34	—	—	33	60.00	167.62	500.36	217.40	21.60	23.74	—
	West Sinton	—	62	20	—	—	34	200.00	126.50	—	—	—	—	—

\$ 50.00
200.00

Pastors	Stations	Salary	Sons	Communi- cants	No. of schools	Sunday school	Contributions		Subsidies				Special Attendance	
							Salary	Other Purposes	Salary	Rent	Travel	Miscel- laneous		
29. Naumann, O.	Three Rivers	57.38	20	10	—	60	72	36.53	124.90	651.83	110.72	—	25.00	—
	Callham	—	2	2	—	—	—	—	—	—	—	—	—	—
30. Obenhaus, G. W.	Goose Creek	65.03	81	44	12	—	31	180.00	588.36	600.00	153.75	—	—	—
31. Plackemeier	Houston	81.00	190	136	42	57	126	660.00	1,325.94	312.00	300.00	—	—	—
32. Rathjen	San Antonio	65.03	74	60	11	16	25	300.00	764.15	480.00	—	—	—	—
33. Repp	San Antonio	70.00	132	64	15	79	96	290.00	812.04	670.21	360.00	—	—	—
34. Riese	Cisco	65.03	81	53	15	24	18	274.35	323.34	504.96	—	—	250.00	—
35. Sanders	Bowie	70.00	89	52	19	12	42	332.52	411.17	479.92	—	80.50	—	—
	Bridgeport	—	62	36	16	—	10	16.00	18.60	—	—	—	—	—
36. Schmidt, O.	San Benito	65.03	68	40	14	—	35	176.00	96.00	559.36	—	8.00	2.00	—
	Brownsville	—	38	20	8	—	6	60.00	260.00	—	81.25	—	—	—
37. Schreiner, O.	Smithville	70.00	90	16	22	—	17	240.30	189.14	565.00	192.00	—	—	—
38. Smith, E. O.	Clarksville	65.03	60	39	14	—	63	180.36	249.86	600.00	—	—	—	—
39. Smith, H. H.	Vanderbilt	65.02	35	22	10	—	4	24.00	128.70	756.36	216.00	—	—	—
40. Spitzenpfel	Kurten	65.03	123	68	22	—	30	45.09	50.00	660.00	—	—	—	—
	Zulch	—	53	27	12	—	14	35.12	40.50	—	—	—	—	—
	Bryan	—	31	14	6	—	14	—	65.25	—	—	—	—	—
41. Stratmann	Alamo	65.03	97	65	16	—	25	300.00	947.95	485.36	420.00	51.27	—	—
	Raymondsville	—	—	13	—	—	3	—	24.01	—	—	—	—	—
42. Wagner, E.	New Braunfels	65.02	39	24	5	3	17	108.00	203.00	672.36	420.00	—	—	—
43. (Vacant)	La Pryor	—	52	35	10	—	10	54.40	161.90	136.08	—	69.04	—	—
	Schattel	—	29	20	8	—	12	147.25	211.17	—	—	—	—	—
	Del Rio	—	15	7	—	—	3	65.00	42.54	—	—	—	—	—

Teachers or Students in Missions

	Salary	Subsidy	Rent	Total	Special Allowance	Miscellaneous
1. Aims	\$72 68	\$872 16	\$300 00	—	—	—
2. Hangerl	75 00	883 26	350 00	—	—	—
3. Leering	75 00	883 26	350 00	—	—	—
4. Lehmann	57 38	688 56	122 50	—	—	—
5. Mantey	72 68	872 16	240 00	—	—	—
6. Meissner	20 00	802 12	216 00	—	—	—
7. Schkade	75 00	316 55	300 00	—	—	—
8. Voth	75 00	765 00	300 00	—	—	—

Teachers or Students in Self-Supporting Congregations

	Salary	Subsidy
1. Bencke	\$45 50	\$123 60
2. Berlack	45 50	137 20
3. Krenke	65 00	504 56
4. Remmert	45 50	154 50
5. Teinert	—	50 00

Other Items

		Salary	Subsidy	Rent	Total	Miscellaneous
1. Bewie	Field Secretary	\$96 00	\$1,132 00	\$450 00	\$62 60	—
2. Hartenberger	Perryton	—	585 27	—	—	—
3. Interest	—	—	—	—	—	\$1,524 79
4. Kaltwasser	La Pryor	—	136 08	—	65 04	—
5. Kasper	Brady	—	137 56	46 00	—	—
6. Laws	Mex. Student	—	741 89	—	—	—
7. Meyer, V. G.	Carlshad, N. Mex.	45 90	88 24	80 00	13 40	—
8. Mission Board	—	—	—	—	—	152 00
9. Noticias	—	—	—	—	—	165 35
10. Quilmeyer	Hamilton	45 50	514 70	20 00	—	—
11. Rathgeber	Sagerton	—	—	60 00	—	—
12. Segevia	Austin	—	700 00	—	—	—
13. Wiederaanders	Bammel	45 90	152 82	—	20 00	—

In connection with the report made by Committee 4, Synod adopted the following recommendations and resolutions:

1. That relocation of the mission in Amarillo be effected as soon as possible;

2. That if he suggested to the Hereford and Canyon congregations to call their own pastor;

3. That the building of a parsonage be suggested to the congregation at Plainview;

4. That Spartenberg increase its contributions toward the missionary's salary;

5. That Synod recognize the good work being done at Carlshad and Roswell, N. Mex., and encourage continuance of it;

6. That a chapel for Fola be again recommended;

7. That a chapel-parsonage be recommended for Brownwood;

8. That the Clarksville-Texarkana fields be combined, with headquarters of the missionary at Texarkana;

9. That a visitation be recommended for Tyler;

10. That the Mart-Hattle parish be encouraged to become self-sustaining;

11. That Marlin be encouraged to become self-sustaining;

12. That building of a chapel be recommended for Hamilton;

13. That Denver-Harbor, South End, and Lindale, Houston, congregations be encouraged to raise the entire salary of their pastors;

14. That the congregation at Galveston be encouraged to investigate the advisability of purchasing dwellings for its teachers on the monthly instalment plan instead of paying rent;

15. That the congregation at Smithville be urged to increase its contributions;

16. That an intern be recommended for the La Pryor-Schattell-Del Rio parish;

17. That a chapel be built at Corpus Christi as soon as possible;

18. That the missionary at Three Rivers continue the good work he is doing also at Alice;

19. That the congregation at Alamo be encouraged to become self-sustaining;

20. That a survey be made by the Mission Board in conjunction with interested members of the various Houston congregations with the view of providing a Spanish-speaking missionary for Houston, final action in the matter to be left to the Mission Board;

21. That the Mission Board continue to study the situation with regard to the Mexican mission in San Antonio and find a solution as soon as possible;

22. That Rev. Segovia be commended for his work and encouragement be given him to continue;

23. That the missionaries' salaries be increased 10 per cent, effective May 1. The remainder, making up a minimum of \$75 a month for single men and \$85 per month for married men, is to be restored next year, 1938, if possible, this to be left to the discretion of the Mission Board and the Visitors' Conference.

Report of the Board of Education

The District's Board of Education is not at this time offering a report in the commonly accepted sense of the term. While your Board has held monthly sessions, made contacts with the office of the State Board of Education, secured information with regard to Sunday-school literature, drafted a guide for school visitations, and taken preliminary steps toward the launching of a Teachers' Forum Quarterly, the short period of time that has elapsed since the District last met hardly permitted of more extensive activities than a mere surveying of the problems that plainly lie before us. Stimulated by communications from Synod's General Board of Education, which reveal, as perhaps never before, the urgent need of a drastic analysis and an extensive readjustment of practically every phase and department of educational endeavors, we have outlined various activities that ought to be launched, for which, however, a larger set-up had first to be inaugurated.

At this point we wish to state frankly that the more your Board delved into these and sundry other matters, the more it felt that the personnel of your Board is entirely inadequate to cope with the tasks imposed upon it by the District and intensified by the demands of the cause. We therefore appeal to the District to add three more members to the Board, one pastor, one teacher, and one layman. We see no alternative if your Board is even approximately to satisfy the expectations of the District and to do justice to the requirements of a vastly changed and greatly expanded educational situation. A three-member Board may have served its purpose twenty years ago, but it is certainly no longer adequate in this day and time, the less so, since its members hold positions which already tax their time as well as their ability. Among the tasks that confront us we recognize as preeminently urgent:

- 1) An extensive readjustment of our schools, their standards, their needs, and their status in the congregations of the District;
- 2) A thorough scrutiny of the Sunday-school situation;
- 3) A careful evaluation of such other educational agencies as the Saturday-school, the summer-school, and the Bible-class.

As a first step in the right direction with regard to the Sunday school your Board whole-heartedly recommends to the District the adoption of the following overture of the Falls-McLennan Counties' Sunday-school Teachers' Association:

"WHEREAS, It cannot be denied that the Sunday-school has become a permanent establishment in our Church; and

"WHEREAS, It cannot be denied that the teaching force in our Sunday-school is very much in need of encouragement and instruction in this noble work; and

"WHEREAS, Such encouragement and instruction can be very effectively given in larger groups, such as Sunday-school associations; therefore be it

"Resolved, That the Texas District, convened in Houston, Tex., March 31 to April 6, encourage groups of congregations in Texas, wherever possible, to organize, and conduct the work of, Sunday-school teachers' associations for the promotion and advancement of our work in the Sunday-school."

Finally your Board, in conjunction with Professor Neeh, who obtained authoritative information at State headquarters, has looked into, and carefully studied, the feasibility of the recommendation offered at the convention in Serbin, to wit, "that the District subsidize each teacher in the District at the rate of \$5 per credit hour earned toward his degree." We beg leave to submit our findings and to offer the following resolutions for adoption:

WHEREAS, It is highly desirable that as many of our teachers as can obtain them acquire permanent Texas Elementary Teachers' Certificates; and

WHEREAS, We are informed that those who have graduated from River Forest in 1931 or later and from Seward in 1927 or later may apply for, and receive, the State's 'Elementary 6' certificate as soon as they have completed the "two-hour course in constitution" requirement; and

WHEREAS, This "Elementary 6" certificate may be converted into a permanent certificate when the holder has had five years

of satisfactory teaching experience subsequent to the granting of the "Elementary 6"; and

WHEREAS, Those who graduated from our normal schools prior to the years mentioned above will be required to obtain from some accredited Texas institution a B. A. or a B. S. degree and will be required to include in their work 12 semester hours of courses pertaining directly to elementary education and 36 hours of supervised practise-teaching (in State schools) before the "Elementary 6" certificate can be granted to them; therefore be it

Resolved, That the District subsidize any one of its teachers to a maximum amount of five dollars (\$5) per semester hour of credit earned while taking courses required of him before he may be granted an "Elementary 6" teachers' certificate; and be it further

Resolved, That a board be created to pass on all applications for subsidy made under this resolution; and be it further

Resolved, That no subsidy granted is to exceed the actual cost to the applicant of the course in question; and be it finally

Resolved, That the President of the District be asked to inform every new teacher who enters the District of the circumstances under which he may acquire the State certificate ("two-hour course in constitution") and that he urge new teachers to complete said requirement and to make application for the "Elementary 6" as soon as possible after entering the District.

NOTE—The Constitution of the United States and Texas is the title of a two-hour course which is offered by all accredited State institutions of college rank. This course complies with legal requirements set up by the Legislature. Our teachers may take the course from any approved Texas college or university. (Apply for list to State Board of Examiners, Department of Education, Capitol Bldg., Austin, Tex.) This requirement may be abolished by taking the course by correspondence instead of "in residence."

Respectfully submitted by

TEXAS DISTRICT BOARD OF EDUCATION
H. STUETTMANN
G. BENTROP
O. KNIPPA

Committee 7 reported, and its recommendations were adopted as follows:

1. That the personnel of the District Educational Board be increased by three members—1 pastor, 1 teacher, and 1 layman;
2. That, wherever possible, groups of congregations be encouraged to organize Sunday-school teachers' associations;
3. That the District petition the General Body to call another permanent professor for our college at Austin.

President C. M. Beyer appointed the following to serve as additional members on the District Educational Committee: Pastor A. C. Repp, Teacher O. Kieschnick, and Mr. H. Schuethe.

The matter in regard to subsidizing our teachers in order that they may obtain their degrees was tabled.

A motion was passed to the effect that the District Educational Committee study the advisability of employing a foot-loose school superintendent in the District and report on this matter at the next District convention.

Report of Church Extension Board

To the Hon. President and members of the Texas District, assembled in convention at Houston, Harris County, Texas, March 31 to April 6, 1937.

DEAR BROTHERREN:

Your Church Extension Board herewith submits its report covering its activities from May 15, 1936, to January 15, 1937.

The following amounts have been received by your Board for the period covering this report:

Members and Societies of Congregations	\$ 1,510 00
Collections and Donations	85 05
Congregations—Budget Allotments	513 09
Mission Board—Rent for Missionaries	3 332 50
Congregations—Notes Receivable	4,826 44

Total Receipts \$10,247 47

The following loans have been granted by your Board for the period covering this report:

Houston—Denver Harbor, Teacherage	\$ 300 00
Carlshad, Chapel	500 00
Roswell, Chapel	3,400 00

Total Loans Granted \$4,400 00

The following notes payable have been paid by your Board for the period covering this report:

General Church Extension Board	\$2,000 00
Individuals	1,440 00
Congregations and Societies	360 00

Total Notes Payable Paid \$3,800 00

Respectfully submitted,

TEXAS DISTRICT CHURCH EXTENSION BOARD

REV. P. H. MEETSCHIN, Chairman

PROF. E. F. WILKENING, Secretary

EDWIN G. KUTAN, Treasurer

Synod adopted the recommendation of Committee 9 that congregations that are delinquent in remitting payments on their loans from the Church Extension Treasury be encouraged to make regular remittances.

Report of District Finance Board

Your Board on Finances begs leave to submit to your honorable body the following report:

For the first time in its history the Texas District meets in the early part of the year, viz., the week following Easter. No doubt this time of the year will prove to be more agreeable than the hot and sultry days of June or July; but it crowds all the work into one season. The compilation of the financial statistics, confirmation classes, Lenten services, etc., all this comes at the same time.

We hope that the pleasantness and agreeableness of this time of the year will amply reward each and every one.

The financial statistics were completed yesterday, March 2. Like always they are not complete. Seven reports are still missing. Reminders have failed to bring them. There is not much difference between the figures of 1935 and 1936. Some columns show a nice increase, others a decrease. For the budgeted treasuries the District has raised \$2,267.85 less in 1936 than in 1935. Mission-festival collections exceeded 1935 contributions by \$1,267.25. Drought in the northern half and superabundant rains in the southern half of the State, coupled with indifference, certainly had a bearing on the 1936 contributions.

From "Remarks and Suggestions" of the individual financial reports it appears that dissatisfaction prevails with regard to the initial-envelope offering. According to a resolution passed at the convention in Vernon the initial-envelope offering was to be used for the purpose of paying for the collection envelopes. At the last convention in Serbin another resolution was presented on the floor of the convention and adopted. According to this resolution all initial-envelope offerings are to be placed into the budgeted treasuries. Here is the situation: Some congregations do not use any envelopes. Others purchase their envelopes directly from the publisher. Yet all help to pay for the envelopes. Still others secure envelopes for both synodical and home purposes from the District fiscal office; but according to the Serbin resolution all remittances for collection envelopes flow into the budget. Even if all initial-envelope offerings are placed into the budget, the latter remittances for envelopes used for home purposes ought to be placed into the current expense treasury.

We therefore suggest

That the resolution regarding initial-envelope offering be reconsidered.

That the Committee on Finances study the situation and bring corrective recommendations.

As to our contributions for the year 1937, let us not use droughts, floods, and hard times as an excuse. Let us rather humble ourselves, ask the Lord to bestow His blessing upon our labors and efforts, make us willing to perform our God-given duties, and thus with the help of God reach the goal.

Respectfully submitted,

FINANCE BOARD OF THE TEXAS DISTRICT

MR. WM. WOHLE	REV. P. J. KLENK, <i>Chairman</i>
MR. A. A. HINGST	MR. H. A. BARNES
MR. E. E. STIZ	MR. PAUL NERGER
MR. A. H. BRANTT	MR. A. T. KRAMER, <i>Treasurer</i>

Committee 5 recommended the suggestion of the District Finance Committee in regard to the initial-envelope collections; but Synod rejected this recommendation.

Pastor P. J. Klenk, chairman of the Finance Board, urged care in making out the annual reports to the Board. The "Call of the Hour" collections are not to be stipulated for the budget.

Report of Treasurer of Texas District

From January 16, 1936, to January 15, 1937

CONDENSED STATEMENT OF ACCOUNTS

As of January 15, 1937

	Balance, 1-16-36	Receipts	Disburse- ments	Balance, 1-15-37
1. Church Extension Fund:				
District Fund	\$ 62,925.52	\$ 1,567.41		\$ 64,512.93
Loans Due General Church Extension Fund	28,626.36		\$ 2,644.64	12,784.22
Loans Due Individuals and Congregations	28,586.69	3,510.00	2,170.00	31,226.69
Notes Receivable from Congregations	102,529.42	11,701.54	6,516.36	107,147.94
2. Current Expense Fund	1,072.56	3,425.83	5,515.57	1,235.16
3. Indigent Students' Fund	2,170.55	612.55	1,684.00	1,099.43
4. District Home Missions	587.52	34,428.82	40,097.77	3,203.39
District Home Missions Sub. Gen. Body		12,440.00		
5. Budget Collection—Gen. Body Only		15,014.92	15,014.92	
Debt of Synod		455.25	455.25	
6. Missionaries' Auto Fund	80.47	160.00	60.00	20.47
Missionaries' Auto Fund (Loan)	100.00			100.00
7. Indigent Students' Endowment Fund	362.55	12.50		374.95
8. All Other Accounts	529.66	3,733.96	3,827.21	466.41
Totals	\$8,552.61	\$97,123.68	\$63,612.23	\$19,465.96
9. Cash in Banks:				
City National Bank, Wichita Falls, Checking Account				\$16,448.84
City National Bank, Wichita Falls, Petty Cash Account				160.00
First National Bank, Wichita Falls, Savings Account				162.86
Wichita National Bank, Wichita Falls, Savings Account				754.06
Total Cash in Banks				\$17,405.96

STATEMENT OF RECEIPTS AND DISBURSEMENTS

From January 16, 1936, to January 15, 1937

I. Church Extension Fund:			
January 16, 1936, Balance, District Fund		\$62,925.52	
Budget Allotment	\$1,000.00		
Collections and Donations	169.65		
Administration Fees	418.36	1,567.41	
January 15, 1937, Balance, District Fund			\$64,512.93
January 16, 1936, Loans Due Gen. Church Ext. Board		\$20,029.26	
Loans Repaid		2,644.64	
January 15, 1937, Balance, Loans Due Gen. Ch. Ext. Bd.			12,784.22
January 16, 1936, Loans Due Individuals and Congr.		\$28,586.69	
Loans Obtained from Individuals		3,510.00	
Loans Repaid in Congregations and Societies	\$ 360.00		
Loans Repaid to Individuals	1,810.00	2,170.00	
January 15, 1937, Balance, Notes Due Indiv. and Congr.			\$1,226.69
January 16, 1936, Loans Receivable from Congregations		\$102,529.42	
Loans Repaid by Congregations	\$6,712.64		
Loans Repaid by Mission Board	4,956.00	11,701.54	
New Loans Made to Congregations	\$5,901.00		
Administration Fees Added to Notes	418.36	6,515.36	
January 15, 1937, Total Loans Outstanding			-102,147.94
January 15, 1937, Balance on Hand			\$10,576.60

2. Current Expense Fund			
January 15, 1936. Balance Brought Forward			\$1,072 86
Budget Allotment	52,500 00		
Sale of Educational Guide	26 91		
Interest Received from Banks	26 27		
Subscriptions to Periodicals	80		
District Periodicals:			
Subscription Transferred from Budget			
Districtsbole, 2,700 @ 15 cts	\$405 00		
District Messenger, 3,455 @ 15 cts	\$518 25		
	\$923 25		
Disbursements:			
Rent	\$401 71		
Messenger	507 55	18 49	2,466 57
			\$3,438 47
DISBURSEMENTS:			
Assistants to Preach for President	\$ 21 00		
Budget Reports	15 00		
Collection Envelopes, Printing and Mailing	529 70		
Duplicate Abstract for El Paso Congregation	35 00		
Printing, Stationery, Postage, Miscellaneous	289 84		
Printing and Mailing Financial Statements	63 98		
Printing Two Treasurers' Reports	66 21		
Publicity Board Expense	47 22		
Stenographer for President	2 00		
Students Board Expense	2 60		
Travelling President, to Mission Board Meetings	65 51		
Travelling President, Visitors and Officials	53 25		
Travelling, Centennial Meeting	6 62		
Travelling, Finance Committee and Visitors' Meeting	78 83		
Travelling, Rural Conference, Chicago	50 43		
Travelling in Synodical Conference, Indianapolis	81 16		
Travelling to Teachers' Conference	45 46		
Travelling, Miscellaneous, to Convention at Berlin	205 54		
Treasurer's Fund	17 50		
Treasurer's Compensation	540 00		
Young People's Board Expense	68 54		2,464 29
January 15, 1937. Balance on Hand			1,235 16
3. Students' Fund			
January 15, 1936. Balance Brought Forward			\$2,170 88
Budget Allotment	\$500 00		
Collections and Donations	103 80		
Sale of Books	8 65		612 55
			\$2,782 43
Disbursements			1,654 00
January 15, 1937. Balance on Hand			1,288 43
4. Home Mission Fund			
January 15, 1936. Deficit Brought Forward			\$ 567 52
Budget Allotment	\$12,207 10		
Collections and Donations	26,970 50		
Call of the Hour	1,122 17		
Sale of Spanish Catechisms	5 00		
Spanish Church paper Subscriptions and Donations	42 00		
Salary Repaid	64 00		
Subsidy from General Body	17,440 60		
Sale of Schoolbooks - Vanderbilt	7 07		51,869 47
			\$51,961 55
Disbursements			48,097 17
January 15, 1937. Balance on Hand			\$5,203 38
5. Budget Collections			
Collections for 1936			\$32,149 82
Remitted to General Body			
Allotted to Texas District:			
Church Extension Fund	\$ 1,000 00		
Current Expense Fund	2,500 00		
Home Mission Fund	12,207 10		
Students' Fund	500 00	16,207 10	
Transferred Account District Periodicals:			
Districtsbole	\$409 50		
District Messenger	\$16 25	927 75	32,149 82
General Body Debt Collections			\$455 25
Remitted to General Body			455 25
			None

6. Missionaries' Auto Loan Fund:			
January 15, 1926. Balance Brought Forward	\$ 9 50		
Loans Repaid by Missionaries	160 00		
	<u>\$169 50</u>		
New Loans Made in Missionaries	50 00		
January 15, 1927. Balance on Hand			29 50
NR. This balance consists of the following:			
Balance in Fund	\$444 50		
Loan Due Individual	100 00		
	<u>\$544 50</u>		
Less Loans Outstanding	465 00		
Balance on Hand	<u>\$79 50</u>		
7. Indigent Students' Endowment Fund:			
January 16, 1926. Balance Brought Forward	\$362 35		
Donations	12 50		
	<u>\$374 85</u>		
January 15, 1927. Balance on Hand			224 85
NR. This balance consists of the following:			
Balance in Fund	\$1,374 85		
Less: Investment Loan	1,000 00		
Balance	<u>\$374 85</u>		

	Balance, 1-15-26	Receipts	Remitted	Balance, 1-15-27
8. All Other Accounts:				
Austin College Items		\$221 17	\$221 17	
Bethlehem Orphanage		816 82	816 82	
Board of Support		233 22	233 22	
Convention Fund	\$ 83 41	464 81	464 81	\$ 83 41
Deaf-mute Institute, Detroit		110 69	110 69	
Deaf-mute and Blind Mission		50 22	50 22	
Delegate Relief Fund	295 04		78 25	216 79
Episcopal Institute, Watertown		192 30	192 30	
Flood Sufferers		176 24	176 24	
Foreign Missions		179 82	179 82	
Mexican Poor and Needy, San Antonio	45 10		15 00	30 10
Mexico Chapel Building Fund	50 00			50 00
Negro Missions		12 30	12 30	
Negro Mission in Texas	45 11			45 11
Pension Fund		121 59	121 59	
Rev. Segouin and Family		156 00	156 00	
Texas Centennial Fund		60 51	60 51	
Wheat Ridge Sanitarium		82 05	82 05	
Wheat Ridge Sanitarium, Seals		12 66	12 66	
Winfield Orphanage		512 62	512 62	
Miscellaneous Accounts:				
African Missions		40 60	40 60	
American Bible Society		25	25	
American Lutheran Fellowship Bureau		5 16	5 16	
Children's Foundling Society		3 00	3 00	
Com. for Protection of Child, Home, Schools		5 95	5 95	
Peacekeepers Association		5 00	5 00	
Fremont Orphanage		1 00	1 00	
India Medical Mission		25 50	25 50	
Initial Envoys, Gen. Brdy		2 00	2 00	
Lutheran Hour Broadcast		11 50	11 50	
Mexican Students' Fund		22 65	22 65	
Milwaukee Orphanage		10 00	10 00	
Mission among University Students		15 00	15 00	
Morale Boys at Austin		2 05	2 05	
Radio Broadcast at Houston		2 35	2 35	
Relief in China		1 00	1 00	
South American Missions		29 81	29 81	
Spanish Tract Fund		11 25	11 25	
Springfield Orphanage		1 00	1 00	
St. John's College, Winfield		2 00	2 00	
St. Louis City Mission		5 00	5 00	
Student Edwin Hoelter		3 11	3 11	
Student C. L. Lott		31 60	31 60	
Student Theo. Michalk		2 00	2 00	
Student Edwin Riska		8 00	8 00	
Valparaiso University				
	\$525 66	\$5,733 96	\$5,821 21	\$436 41

CHURCH EXTENSION FUND

Itemization of Loans Outstanding as at January 15, 1937

Congregations	Paid since 1-15-36	Balance Owing 1-15-37
Alamo	\$ 800.00	\$ 435.88
Amarillo — Church	186.84	1,264.60
Amarillo — Parsonage	220.00	412.50
Big Spring	125.00	125.00
Brady		1,737.36
Brownsville	201.25	1,348.75
Caney	132.26	727.26
Carlsbad		550.00
Corpus Christi	322.40	3,387.20
Denton	54.88	4,248.22
El Paso — Church	323.00	7,200.00
El Paso — Parsonage	260.88	
Fallfield		268.98
Felton	34.00	50.00
Galveston	125.54	2,948.22
Galveston — School	850.40	5,806.40
Gage Creek	317.25	2,635.25
Hartlingen	501.98	922.18
Harris		525.00
Honey Grove	140.24	761.56
Houston — Bethany	427.70	4,925.21
Houston — Mexican		5,555.25
Houston — St. John's	215.88	1,089.05
Houston — St. Matthew's	1,111.39	6,221.83
Houston — St. Paul's	260.00	6,622.16
La Pryor		1,045.00
Littlefield		145.00
Tebbick	558.00	2,216.87
Marlin	115.22	429.22
Perryton	202.44	3,445.80
Plainview	64.00	4,320.00
Port Arthur — St. Paul's	728.88	2,568.82
Roswell, New Mexico	421.50	4,802.85
Sagerton	68.00	950.00
San Angelo	532.70	2,168.68
San Antonio — Mount Calvary	350.00	1,723.95
San Antonio — Mount Olive	120.00	4,185.53
San Antonio — Mount Olive, Parsonage	360.00	1,820.00
San Antonio — St. Paul's	131.30	515.10
San Antonio — Trinity	368.88	612.12
Smithville	228.38	2,211.17
Spartenberg	268.00	174.00
Temple	620.00	1,620.00
Texarkana	32.00	2,684.65
Three Rivers	85.00	1,225.53
Vanderbilt	216.00	453.00
Totals	\$11,271.54	\$12,147.34

This report is correct. A. T. KRAMER, Treasurer, Wichita Falls, Tex.

We, the undersigned, have examined the foregoing report and hereby certify it to be correct to the best of our knowledge and belief.

March 22, 1937.

H. T. BYAR | Audit Committee
A. A. FINNEY |

AUDITORS' REPORT

Dallas, Tex., March 22, 1937

The Texas District of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States, in convention assembled at Houston, Tex., March 31 to April 6, 1937.

DEAR BRETHREN:

The undersigned, composing your Audit Committee, have examined the accounts and records of your Treasurer, Mr. A. T. Kramer, at Wichita Falls, for the period from July 16, 1936, to January 15, 1937, and we herewith submit our report as follows:

The total of all cash receipts was checked with total bank deposits. Your Committee took as an authentic basis for receipts the bimonthly Treasurer's reports that appeared during this period in the *District Messenger* and *Der Distriktsbote*.

All disbursements were verified with vouchers of authorization signed by a member of a duly authorized committee ordering the respective disbursements.

Bank balances as shown on the Treasurer's printed report in this convention as of January 15 have been reconciled and verified with bank statement or pass-book balance with the exception of the petty cash account deposited in the City National Bank, which balance of \$100 is at the disposal of your President for official expenses.

The members of the Audit Committee wish to make special mention of the importance that all congregations' treasurers or pastors verify their remittances to the District Treasurer with report of receipts as published in the District's periodicals and to report promptly any discrepancies, and where discrepancies are found, such should be mentioned as corrected in the following bimonthly printed report, which printed reports serve as a true basis for a complete audit if it may be assumed that the senders of money make such verifications.

The records as kept by your Treasurer were found in splendid condition, and your Treasurer's cooperation with your Audit Committee facilitated and expedited their work greatly.

Your Audit Committee has as yet not examined the records of the Church Extension Board at Austin, but is cognizant of this requirement and intends to do so just as soon as convenient and with the least traveling expense.

Respectfully submitted,

A. A. HINCH
H. T. BIAR

Synod adopted this report, read by Mr. H. T. Biar, and also the Treasurer's Report.

Report of Young People's Board

Your Committee during the past year held its regular monthly meetings.

Although four years have passed since the last statistics were gathered, we refrained from doing the same before this convention. However, since General Synod is to meet in 1928, we should have up-to-date figures and shall therefore send out questionnaires before long. We plead with you to kindly give us the information asked for promptly. To do so will save the Texas District money.

More congregations than ever are holding annual roll-call services. The latter are a good way of finding out what becomes of your catechumens and of keeping in touch with those drifting from the congregation.

Expenses for the past year: Monthly meetings (previous year), \$17.04; attending Lone Star and International conventions, \$12.68; stationery, \$12.30. Total expense, \$42.02.

Our correspondence has increased about fourfold, owing mostly to the Unite the Youth Endeavor. Two sets of circular letters were sent out, including one to the congregation. Also, the brethren seem to become more aware of the fact than previously that a Young People's Committee exists and is ready to serve them. In spite of the fact that only about ten months have passed since the last convention, approximately 500 pieces of mail were sent out.

A new series of articles has been published in the Texas District papers, one again receiving wider publication in the *Lutheran Witness*.

Relationship between your Committee and the Walther League remains cordial. The League of late is giving more attention to Junior work and related problems.

The subcommittee asked for at the last convention was appointed soon thereafter and has been of help especially in bringing before, and having considered at, the smaller conferences the essay submitted by the General Board, "Unite the Youth Endeavor, an Opinion," as recommended by resolution of the District. These contact men are the brethren H. R. Frerking, H. L. Wiederaenders, W. M. Schreiner, I. A. Trinklein, and W. W. Straiemann.

Your Committee has kept in close touch with the Unite the Youth Movement. The chairman was asked to serve as a committee member of the Lone Star League Committee. In this capacity he attended three meetings, the expense connected therewith being borne by the U. Y. F. foundation. Your Committee is convinced that much good will come from this movement. Already there have been organized new societies, and others have been reorganized. There is no doubt about it that this movement has served to bring the responsibility for the care of our young people before our pastors, teachers, congregations, parents, and the young people themselves. Considering the grave temptations and great dangers to which our youth is exposed, this was most necessary.

Your Committee is highly pleased with the fact that this convention has been designated a "Youth Convention" and that more time than usual will be given to the youth problem.

May the good Lord, who raised the young man of Nain and the young daughter of Jairus for continued service in the home and

the Church, bless our deliberations at Houston and our Young People's Work in the Texas District, yes, throughout Synod at large, to the glory of His holy name!

Respectfully submitted by your Board for Young People's Work:

GEO. J. BEYER, *Chairman*
 TH. R. BEYER
 WALTER KRAMER

Committee 10 recommended the following, which the convention adopted:

1. That the District Young People's Board be commended for its efficient work;

2. That the District endorse the United Youth Endeavor and emphasize in this connection that special efforts be made to regain and retain the youth of the Church for active participation in the Lord's work.

The convention also voted to increase the budget appropriation for the Young People's Board to \$300 per triennium.

Dr. Theodore Graebner, chairman of Synod's Young People's Board, was present and addressed the convention in regard to young people's work. He pointed out that the rehabilitation of the home is an important factor in our work with the young people. Family association and family prayer have been seriously affected by the disintegration of the home. There is reading-material in some families that should not be found in Christian homes. Such material creates a morbid interest in the baser things. It is our duty to remind parents of their responsibility under such conditions. We also need to encourage our people to make their homes pleasant for the young people. The local congregation has another responsibility toward the young people besides encouraging them to be receptive of what the Church offers them. This is to teach our youth to be actively engaged in some work of the Church.

Prof. O. P. Kretzmann, Executive Secretary of the International Walther League, also spoke. He stated that the Walther League is not at all in disagreement with the stand of the Church that the pastor is in the first place the shepherd also of the young people. The Walther League exists merely to serve the Church in its young people's work. No one is coerced to adopt its program. Thus far, however, no better program has been found. Pastors and teachers are free to accept or reject whatever material is offered by the Walther League for young people's work. The reason for rejection of any material is asked merely with a view to possible future improvement.

Both Dr. Graebner and Professor Kretzmann were given a cordial vote of thanks for their part in this "Youth Convention" of the Texas District.

Report of Board for Indigent Students

We, the Board for Indigent Students, beg leave to submit the following report:

During the first semester of the 1936-1937 school year 23 students received support to the extent of 80 per cent. of the board.

One of the students quit after the Christmas holidays, and one is doing supply-work. That leaves 21 students on the support roll. Support given thus far, \$1,014. The requirements for the second semester should be \$84 less.

Resolution

WHEREAS, Our expenditures at the present rate far exceed our incomes; and

WHEREAS, The Board feels that some method of limiting the expenditures must be established; therefore be it

Resolved, That the Board for Indigent Students shall not grant assistance to more than 15 students at one time.

Respectfully submitted by

THE BOARD OF INDIGENT STUDENTS

J. H. KOLLMAYER, Chairman

E. F. WILKENS, C. G. WUKASCH

The following resolution presented by Committee 8 was adopted:

WHEREAS, The number of applicants for support from the Indigent Students' Fund has increased from year to year; and

WHEREAS, The Board for Indigent Students feels that some limit be set to the amount of money which they may expend; and

WHEREAS, placing a limit on the number of students supported would be too arbitrary; and

WHEREAS, Setting a limit to the amount of money to be expended would give them greater freedom of action; and

WHEREAS, The amount set aside by the budget for this fund in recent years has been small owing to an accumulated surplus; and

WHEREAS, this surplus has been practically exhausted; and

WHEREAS, It is evident that a larger amount will have to be appropriated in the future; therefore be it

Resolved, That the Finance Board appropriate 8 per cent. of the first division of the budget for the Indigent Students' Fund; and be it further

Resolved, That the Board for Indigent Students be limited in its expenditure to the amount thus appropriated.

Report of Board of Support

To the Synod of Missouri, Ohio, and Other States, Texas District, assembled March 31 to April 6, 1937, at Houston, Tex.

BRETHREN:

Total amount expended in all Districts of Synod, \$223,337.05, for:

229	pastors
74	teachers
4	lady teachers
242	wives
254	widows of pastors
114	widows of teachers
490	children
54	students

1,541, total number of persons supported.

For the Texas District, \$7,184.00 was distributed as follows:

5 pastors
1 teacher
4 wives
13 widows of pastors
3 teachers' widows
23 children
1 student

50, total number supported in Texas District.

BOARD OF SUPPORT, TEXAS DISTRICT

G. W. FISCHER

AUG. C. F. LANGF

J. H. BEAR

Giddings, Tex., March 24, 1937

Elections

Nominees for Board of Control of our Austin Concordia

(To be presented at the convention of the Delegate Synod in St. Louis, 1938)

STATE 1

President C. M. Beyer

Pastor F. H. Stelzer

Messrs. R. F. Teschber, Paul Neger,

H. F. Ritter

Pastor K. G. Manz, Advisory

STATE 2

President C. M. Beyer

Pastor A. F. Michalk

Messrs. C. Weise, Paul Knippa,

Edwin Kilian

Pastor K. G. Manz, Advisory

STATE 1

Pastors G. W. Fischer

W. H. Bewie

H. C. Gaertner

H. H. Riepe

(New Orleans)

M. W. Hells (New Orleans)

Board of Elders

STATE 2

Pastors R. Osthoff

A. C. Rast

W. E. Dorre

G. W. Schmidt

(New Orleans)

R. Frange (Little Rock)

Delegates to the Convention of the Delegate Synod in St. Louis

(Alternates in parentheses)

Southeast Texas Circuit: Pastor A. Arndt (C. J. Appel). Congregation: William Penn (Galveston).

North Texas Regional: Pastor Paul Kaiser (P. J. Klenk). Congregation: Wichita Falls (Vernon, St. Paul's).

Panhandle: Pastor H. Frecking (A. R. Allmann). Congregation: Littlefield (Sporenberg).

Gulf Coast: Pastor A. O. Rast (Fred Boerger). Congregation: Three Rivers (Kingsville).

North Texas: Pastor H. I. Wiederaenders (E. R. Rathgeber). Congregation: Dallas, Grace (Fort Worth).

Central Texas: Pastor H. C. Gaertner (A. Wagner). Congregation: Thrndale (Aleman).

East Oak: Pastor A. Michalk (L. O. Trinklein). Congregation: Winchester (Serbin).

Advisory Pastors: F. W. Lammert (Ottomar Schmidt).

Advisory Teachers: W. C. Deering (H. Strechel).

Delegates to Synodical Conference

Pastor Paul Birkmann (E. M. Rohrer). Teacher H. F. Weiser (E. Schultz).

Overtures

Delinquent Remittances to Convention Relief Treasury

OVERTURE 1

To the Synod of the Texas District, assembled in convention at Houston, Tex., March 31 to April 6, 1937.

WHEREAS, The District Synod has created a Convention Relief Treasury for the purpose of assisting the host congregation in defraying expenses; and

WHEREAS, The amount required of each congregation is based upon the per-communicant contribution of 3 cents; and

WHEREAS, We believe that every congregation is financially able to make such remittance; and

WHEREAS, In the past many congregations have failed to remit or neglected to do so on time; and

WHEREAS, In all fairness, this remittance should be made by all congregations, subsidized as well as self-sustaining, in advance of the convention date; therefore be it

Resolved, That the registration and card state whether or not the respective congregation or mission-place has remitted for the above-stated purpose; and be it further

Resolved, That the President of the District create a standing committee of five, composed of three pastors and two teachers; and be it furthermore

Resolved, That this committee receive from the registration committee all registration cards which indicate that no remittance has been made; and be it furthermore

Resolved, That this committee hear the excuses to be offered by the pastor, teacher, and delegate of those congregations which have failed to remit; and be it finally

Resolved, That in the absence of a valid excuse this committee be empowered to recommend to Synod that no free meals be given to pastors, teachers, and delegates of said congregations.

Respectfully submitted by your Committee, appointed at the suggestion of the District Finance Committee by the President of the District,

REV. PAUL KAISER, *Chairman*

REV. H. F. PRITMAN

A. A. HINGST A. J. WERTH

THEODORE LAMBERT, *Secretary*

Synod adopted this overture, with a change in the personnel of the committee, and President Meyer appointed the following committee: Pastors L. J. Werner, C. J. Steyer; Teacher F. Schultz; delegates from Dallas, Zion, and Port Arthur, Trinity.

Mexican Mission for Houston

OVERTURE 2

To the Ven. Synod of the Texas District of the Lutheran Synod of Missouri, Ohio, and Other States, assembled in convention at Houston, Tex., March 31 to April 6, 1937.

WHEREAS, The Mexican population of Houston at the time of the last census (1930) totaled 15,000; and

WHEREAS, Many of these, on investigation made through personal visits and questioning in some 70 instances, declared they had no church connections and no preference for even the Roman Catholic Church; and

WHEREAS, Numbers of them have already become favorably acquainted with the Lutheran Church through the school of Trinity Lutheran Church and through the mission Sunday-school conducted by Lutherans in a Houston hospital for children and continue to become so acquainted in both ways each year; and

WHEREAS, A few have even expressed an apparently sincere desire for Lutheran services of their own in the Spanish language; and

WHEREAS, A missionary stationed in Houston could labor among a spiritually needy people massed together in one locality, and with a portion of them already favorably acquainted with the Lutheran Church; therefore the undersigned congregation, in a meeting of the congregation held January 11, 1937,

Resolved respectfully to petition the Ven. Synod to provide a Spanish-speaking missionary to labor among the Mexicans of Houston and to equip him with such aids to his work as the District may deem advisable.

With kindest greetings, we remain

TRINITY EV. LUTHERAN CHURCH

ALVIN A. KLEIN, President

N. T. SHORCK, Secretary

OVERTURE 3

To the Texas District of the Lutheran Synod of Missouri, Ohio, and Other States, assembled in convention at Houston, Tex., March 31 to April 6, 1937.

We, the members of St. John's Lutheran Church, Houston, Tex., in a regularly called meeting held on January 6, 1937, adopted a resolution to send the following memorial to the Texas District of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States:

WHEREAS, The Mexican population of Houston at the time of the last census in 1930 totaled 15,000; and

WHEREAS, Many of these, at a personal canvass made, declared they had no church connections; and

WHEREAS, Numbers of them have already become favorably acquainted with the Lutheran Church through the Lutheran schools and Sunday-schools of our congregations; and

WHEREAS, A few have even expressed an apparently sincere desire for Lutheran services of their own in the Spanish language; and

WHEREAS, A missionary stationed in Houston could labor among a spiritually needy people massed together in one locality and with a portion of them already favorably acquainted with the Lutheran Church; therefore we, the members of St. John's Lutheran Church, Sixty-sixth and Avenue R, Houston, Tex.,

Respectfully ask the Texas District to provide a Spanish-speaking missionary to labor among the Mexicans of Houston and to equip him with such aids to his work as the District may deem advisable.

Very cordially,

ST. JOHN'S LUTHERAN CHURCH, HOUSTON, TEXAS

FRED W. HEILBRENER, President

M. C. KNUDSEN, Secretary

E. H. PALM, Elder

CARL BUCHAN, Elder

W. F. DORFF, Pastor

See item No. 20, adopted under "Report of Missions."

Additional Professorship at Austin

OVERTURE 4

To the Texas District of the Ev. Luth. Synod of Missouri, Ohio, and Other States, in convention assembled at Houston, Tex.

DEAR BRETHREN:

The Board of Control of the Lutheran Concordia College, at Austin Tex., hereby respectfully petitions the Texas District to memorialize the Synod to permit our Concordia to call a permanent professor for the science courses. We offer the following reasons:

1) We have now operated for eleven years under an emergency arrangement, whereby the science teacher changes every two years. Since the school is now firmly established, we feel that it ought to be given permanency in every department.

2) The present set-up is unsatisfactory from several angles.

a) The respective assistant professor (candidate) is unduly handicapped by reason of his inexperience and the resultant laborious efforts he must make to acquaint himself with the course, only to find that after two years, when he would be able to teach with pleasure to himself and with profit to his classes, he must move on.

b) The respective science classes are continually subjected to the amateur efforts of a novice. We say this without the least reflection on the work performed by the several assistant professors the school has had these years. Rather we shall say that they acquitted themselves with credit. Nevertheless they were amateurs and could not be anything but amateurs.

c) In the two science courses (General Science and Physics) that are given and which every student must take every graduate has had two different amateur teachers. It stands to reason that there could not be that integration of the latter course into the former that it ought to be.

3) The present set-up is hurtful to the school, inasmuch as

a) It cannot attain to that degree of efficiency in the sciences which is looked for in an accredited school.

b) This fact seriously endangers our accreditation. The State authorities will hardly tolerate an indefinite continuance of such

an emergency arrangement. To lose our accreditation would be a serious setback for the school.

c) In addition to these disadvantages the school suffers disturbances in other departments or branches every two years. It must be understood that the assistant professor (candidate) who teaches the sciences must teach also other subjects. Since, however, not every candidate is inclined or able to teach the same courses that the previous assistant has taught, a readjustment of the teaching personnel becomes necessary every two years also in other branches (German, Latin, Greek, History, English).

In view of this situation and in consideration of the further fact that we seek to induce high-school students to enroll, we feel that our request for a permanent professor for the sciences is fully justified and therefore urgently petition the Texas District to use its good influences with the Synod in behalf of our Texas Concordia.

Respectfully submitted by

THE BOARD OF CONTROL

REV. F. H. STEIFER, *Executive Secretary*

The convention adopted this resolution.

Laymen's Resolution on Christian Day-Schools

WHEREAS, It cannot be denied that the interest in, and the appreciation of, the Christian day-school in our midst is not as general and not as keen as it should be, but rather is alarmingly on the wane; and

WHEREAS, The Christian day-school is, without any possibility of refutation, the most effective means of safeguarding our children intellectually, educationally, and spiritually against the ever-increasing danger of worldliness, indifference, and unbelief; and

WHEREAS, Other denominations are furnishing us the encouragement not to grow weary in maintaining these schools by advocating the establishment of Christian day-schools in their circles; therefore be it

Resolved, That the delegates, teachers, and pastors of this convention take up the question of the Christian day-school in their respective congregations and earnestly, whole-heartedly, and energetically strive to bring about either the establishment or the more active support of the Christian school, as the case may be; and be it further

Resolved, That this be done systematically by arranging, if necessary, for a series of meetings with all communicant members for the purpose of their learning anew the great value and urgent necessity of a Christian training for our children, of discussing the best ways and means of meeting local difficulties, and of discussing this vital question from all angles; and be it finally

Resolved, That the pastors present the matter of Christian schools in its various aspects in a well-prepared, heart-to-heart manner.

G. DUFF

C. H. MUELLER

A. H. SMITH

Publicity Matters

The following recommendations of Committee No. 11 were adopted:

1. That the sum of \$200 annually be granted the Publicity Bureau for the next two years;
2. That the manager of the District papers send the past year's list of subscribers from our congregations to the respective pastors in galley form; that the pastors correct this list and bring it up to date and thereupon send the corrected list to the manager, who in turn is to send a copy of the corrected lists to the publishers.

KFUC Resolution

WHEREAS, The necessity of KFUC for the dissemination of the pure Gospel and of Biblical principles is admitted by all concerned; and

WHEREAS, There seems to be a grave danger of losing this privilege granted to the station up to this time; and

WHEREAS, The installation of a 5,000-watt transmitter and the institution of varied programs would seem to avert this danger; and

WHEREAS, This change in the operation of KFUC would incur an expenditure of \$75,000; therefore be it

Resolved, That the Texas District grant the request of KFUC to circularize the pastors of our District to lend their efforts towards this praiseworthy cause.

This resolution was adopted by Synod.

Report of Committee on Confidential Matters

The following sums were granted for traveling expenses to this District convention at Houston:

a) Out of Delegate Relief Fund for needy delegates	\$ 32.36
b) Out of Current Expense Fund for missionaries	272.39
Total	\$304.75

Minutes and Essays

Committee No. 3 examined the minutes and essays of the State Teachers' Conference and reported favorably on them, whereupon Synod adopted them.

Congregations Received into Membership of Synod

The Committee on Constitutions recommended the following for membership in Synod: St. Paul's of Spartenberg and St. Paul's of Harlingen. Synod duly accepted these congregations into membership.

Miscellaneous

1. The New Pension Plan for pastors and teachers is to be taken up at the District conferences for consideration.

2. A memorial service for the departed brethren Pastor J. H. Sieck and Teacher G. Baumgart was conducted during the con-

vention by the chaplain, Pastor W. J. Luecke. The Scripture reading was Rev. 7, 9-17.

3. Dr. J. W. Behnken conducted a jubilee service in honor of Prof. H. Studtmann, who has completed forty years of service in the office of the ministry; of Pastors P. J. Klenk and Paul Birkmann, who have completed twenty-five years in the ministry; and of Teacher I. O. Kasper, who has served for thirty years in the teaching profession.

4. Prof. C. S. Mundinger was in attendance for a portion of the convention and spoke in behalf of St. John's College of Winfield, Kans.

5. Pastor C. H. Napier reported on the work of the Centennial Committee. A surplus of \$208 in the Centennial Fund will be turned over to the KFUC Fund.

6. The time for the next District convention is to be set on any date between July 1 and August 15.

7. An essay on "Unionism" is to be delivered at the next convention. The selection of an essayist was left to President Reyer.

8. Pastor C. W. Ladewig of Trinity Congregation, Fort Arthur, invited the State Pastors' and Teachers' Conference for next year. The invitation was accepted with thanks.

9. The venerable Dr. G. Birkmann extended his personal greetings in a communication to Synod. President Reyer was requested to answer with greetings from Synod to this veteran of the District.

10. Synod passed a resolution to encourage congregations which have dropped the "Call of the Hour" collections to reintroduce them. Sums received in this way will be appropriated $\frac{2}{3}$ for missions in Texas and $\frac{1}{3}$ for missions of the General Body.

11. Pastor W. H. Hewie reported for the Legislative Committee.

12. Pastor Geo. Naumann gave an interesting account of our missions in India.

13. Prof. G. Viehweg, archivist of the District, requests photos of pastors, teachers, and their families and histories of congregations and schools.

14. Teacher F. F. Wendland gave a report of the General Teachers' Conference.

15. Pastor K. G. Manz reported on our Colored Missions.

16. The report on deaconess work was filed with the Secretary by Pastor A. E. Moehus.

Votes of Thanks

Special thanks were voted to

1. The pastor, the teachers, the ladies, and the members of Trinity Congregation for their generous hospitality; also to neighboring pastors, teachers, and congregations for lending their assistance in this respect.

2. Dr. J. W. Behnken for his interesting and instructive reports.

3. Prof. G. Viehweg for his edifying essay.

4. Prof. O. P. Kretzmann for his inspiring youth sermon on Sunday night.

5. The newspapers of Houston for generous publicity given.
6. Radio Stations KTRH and KPRC for free broadcasting.
7. Mr. Clarence Knippa and Mrs. Woltmann for assisting the Publicity Bureau in preparing mimeographed material for this convention.

Synod Adjourned

its 1937 convention with a hymn, the recitation of the Creed, and prayer.

Officers of Texas District

President: Rev. C. M. Heyer

First Vice-President: Rev. E. A. Heckmann

Second Vice-President: Rev. R. Osthoff

German Secretary: Rev. Paul Birkmann

English Secretary: Rev. A. O. Rast

Assistant Secretary: Rev. Paul Eifert

Treasurer: Mr. A. T. Kramer,
519 Staley Bldg., Wichita Falls, Tex.

Financial Secretary: Rev. P. J. Klenk

Board of Trustees: President C. M. Heyer; Pastors P. B. Miertschin and A. C. Rast; Teachers O. Mueller and E. Schultz; Messrs. W. Wohlt, F. B. Swetland, and A. H. Smith.

Visitors: Gulf Coast-Rio Grande Valley-San Antonio Circuit: Rev. P. Brust; School Visitor: Teacher M. Wolter.

Panhandle Circuit: Rev. J. A. Birnbaum; School Visitor: The same.

Southeastern Circuit: Rev. G. Naumann; School Visitor: Teacher E. G. Mantey.

Post Oak Circuit: Rev. A. F. Michalk; School Visitor: Teacher A. Lange.

Central Texas Circuit: Rev. F. H. Stelzer; School Visitor: Teacher O. H. Kieschnick.

North Texas Circuit: Rev. E. M. Robert; School Visitor: Rev. E. Steyer.

Mission Board: Pastors F. F. Muerbe, E. A. Heckmann; Mr. E. Reuwer. Rev. W. H. Bewie, Field Secretary.

Board of Education: Prof. H. Studtmann, Pastor A. C. Repp; Teachers G. Bentrup and O. H. Kieschnick; Messrs. M. O. Knippa and H. Schuette.

Church Extension Board: Rev. P. B. Miertschin; Teacher E. F. Wilkening; Mr. Edw. Kilian.

Board for Indigent Students: Rev. J. H. Kollmeyer; Teacher E. F. Wilkening; Mr. C. Wukasch.

Board of Support: Rev. G. W. Fischer; Teacher Aug. C. F. Lange; Mr. H. Biar, Sr.

Finance Committee: Rev. P. J. Klenk; Messrs. H. A. Barsun, A. A. Hingsl, W. Wohlt, Paul Neger, F. F. Sitz, A. Brandt, A. T. Kramer.

Auditing Committee: Messrs. A. A. Hingst and H. T. Biar.
Committee for Young People's Work: Rev. Geo. Beyer;
 Teacher T. Bethke; Mr. O. H. Kuretsch.

Legislative Committee: Rev. K. G. Manz; Prof. H. Studtmann;
 Rev. W. H. Bewie.

Publicity and Information: Pastors G. H. Biar, C. H. Napier,
 P. Kaiser, A. E. Moebus, R. Jesse, J. G. Elker.

Archivist: Prof. G. Viehweg.

Editors: Rev. H. Schmidt for *Distriktsbote*; Rev. Paul Birk-
 mann for *Texas Messenger*.

Business Manager of District Papers: Mr. Edwin Gersch.

Committee on Constitutions: Pastors G. W. Fischer and R.
 Osthoff; Teacher R. C. Winter; Mr. M. Placke.

Board of Control for Austin Concordia: President C. M. Beyer;
 Rev. F. H. Stelzer; Messrs. R. Leschber, P. Neger, H. Ritter.

Board of Electors of Austin Concordia: Pastors W. H. Bewie,
 G. W. Fischer, H. C. Gaertner, M. W. H. Holis, H. B. Rcege.

Officials of Synod

Honorary President: Rev. F. Pfotenhauer, D. D.

President: Rev. J. W. Behnken, D. D.

First Vice-President: Rev. F. J. Lankenau, D. D.

Second Vice-President: Rev. H. Grueber

Third Vice-President: Rev. K. Kretzschmar

Fourth Vice-President: Rev. Fr. Randt

Secretary: Rev. M. F. Kretzmann

Treasurer: Dr. F. Seue]l

Financial Secretary: Mr. Theo. Eckhart

Statistician: Rev. E. Eckhardt

Secretary of Missions: Rev. F. C. Streufert

SOLI DEO GLORIA!
