

The Lutheran Church and Its Confessions of Faith
Die Lutherische Kirche und ihre Bekenntnisschriften

PROCEEDINGS
of the
TWENTY-THIRD CONVENTION
of the
TEXAS DISTRICT

of the
Evangelical Lutheran
Synod of Missouri, Ohio, and Other States

Assembled at
Houston, Tex., April 19—24, 1939

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I. N. J.

The Texas District of the Synod of Missouri, Ohio, and Other States met for its twenty-third convention in Immanuel Church, Houston, Tex., April 19—24, 1939. The opening service was held in the church at 10 o'clock Wednesday morning, April 19. Dr. J. W. Behnken, President of Synod, preached the sermon, using for his text Rev. 3:7-13. Friday evening a pastoral service with Holy Communion was held, the Rev. C. Kasper delivering the confessional address and Dr. J. H. C. Fritz the pastoral sermon. In the service on Sunday morning, dedicated to the cause of Christian education, Prof. G. Viehweg was the speaker. Sunday night a service in the interest of the missions was conducted, with the Rev. H. Frerking preaching the sermon. On Thursday evening Dr. J. H. C. Fritz delivered an illustrated lecture on Australia in the auditorium of Trinity School. The devotional period on Friday afternoon was dedicated to the memory of the departed brethren, Pastors E. J. Moebus and L. Trinklein. In a special service on Monday morning the convention observed Pastor H. Gaertner's fortieth anniversary of service in the Church, Prof. G. Viehweg's twenty-fifth anniversary, and Teacher T. Schroeder's twenty-fifth anniversary. Nine sessions were held, also a pastoral conference, a conference of teachers, and several sessions of the lay delegates. Pastor H. F. Peiman served as convention chaplain.

ROSTER

1=full-time absence, excused 3=full-time absence, not excused
2=part-time absence, excused 4=part-time absence, not excused
5=new members

I. Voting Pastors and Delegates

Pastor	Congregation	Delegate
Albers, G. C.	Honey Grove, St. James's	3
Allmann, A. R.	{ Friona, Immanuel	Gottlieb Drager
Appel, C. J.	{ Lariat, St. John's	Henry Kettler, Jr. ²
Arndt, A.	William Penn, Bethlehem	Eugene Wittig
Behnken, Victor	Wharton, St. John's	A. H. Brandt
Beyer, C. M.	Fort Worth, St. Paul's	G. W. Anderson
Beyer, Geo. J.	Wichita Falls, St. Paul's	Fr. Otto
Biar, G. H.	Marlin, Grace	E. E. Sitz
Birkmann, Paul G.	Waco, St. Mark's	Albert Krahn
Birnbaum, J. A.	Rose Hill, Salem	Adam Donges
Bornemann, Th.	Vernon, St. Paul's	Dr. W. J. Krueger
Boerger, F.	Galveston, St. John's	3
Brehne, C. F.	Three Rivers, St. Paul's	Frank Smegner ²
Brust, P. G. ²	Tyler, Trinity	3
Dorre, W. E.	Mercedes, Immanuel	F. W. Heidbreder
Eifert, Paul C.	Houston, St. John's	Walter Moerbe
(Vacancy)	Warda, Holy Cross	Aug. Fischer
Elser, J. G.	La Grange, Zion	Herbert Klatt
Evers, Theo.	McAllen, St. Paul's	J. J. Olsen
Fischer, G. W.	El Paso, Zion	Martin Placke
	Giddings, Immanuel	
	Amarillo, Trinity	
Frerking, H.	Canyon, St. Paul's	Charles Londenber
	Hereford, Immanuel	
Froehlich, A.	Houston, Messiah	Gus. Miller
Gaertner, H. C. ²	Malone, Salem	Henry Markwardt
Gaertner, John F. ²	Clarksville, St. John's	Henry Spoede
Gummelt, W. B.	Edna, St. Paul's	Marvin Wiede

<i>Pastor</i>	<i>Congregation</i>	<i>Delegate</i>
Hannusch, Wm.	Otto, Zion	Fritz Lehrmann
Harms, O. R.	Houston, Trinity	H. F. Telger
Hartfiel, H.	Loebau, Christ	E. Pampel
Heckmann, E. A.	Riesel, Trinity	H. B. Abel
Heinemeier, Geo.	San Angelo, Trinity	Walter Timm
Herzog, John L.	{ Mart, Grace	I. H. Lehrmann
	{ Battle, St. John's	
Hoyer, A. H.	San Antonio, Mount Calvary	C. C. Deal
Kasper, C. E.	Kingsville, St. Paul's	Chas. Schubert
Kaiser, Paul F.	Iowa Park, Trinity	Erwin Schwegler
Kautz, G. W.	{ Lexington, St. James's	G. Proske
	{ Dime Box, Trinity	
Klenk, P. J.	Olney, St. Luke's	V. W. Kunkel
Klenk, Elmer ⁵	Sparenberg, St. Paul's	Karl Kaddatz
Knoernschild, E. C. ²	Engle, Salem	Henry Olle
Kollmeyer, J. H.	Walburg, Zion	Gus. Jacob
Ladewig, C. W.	Port Arthur, Trinity	3
Lammert, Fred	Brady, Mount Calvary ⁵	
Lange, Edwin ⁵	Wilson, St. Paul's	Robert Rost
Lotz, W. J.	Houston, St. Paul's	A. Brockman
Luecke, W. J.	Littlefield, Immanuel	Bruno Zirkelbach
Luekens, C. W.	Navasota, Trinity	A. E. Gruetzner ²
Manz, K. G. ²	Austin, St. Paul's	Otto Knippa
Meyer, A. J.	Houston, Immanuel	H. A. Kaiser
Michalk, A. F.	Fedor, Trinity	John Fischer
Miertschin, P. B.	Taylor, Christ	Albert Freels
Moerbe, E. F.	Aleman, St. Paul's	Otto Schneider
Napier, C. H. ²	Dallas, Grace	Albert Lindsley
Naumann, Geo. A.	Spring, Trinity	L. O. Hildebrandt
Naumann, Gerhard	West Sinton, Trinity ⁵	
Nerger, Robert	Wallis, St. Paul's	Otto Kramer
Niemann, A. J. ²	Bishop, St. Paul's	Chas. Dutschmann
Obenhaus, G. A.	Clifton, Immanuel	A. F. Gohlke
Osthoff, R.	Lincoln, St. John's	John Lehmann
Peiman, H. F.	Vernon, Zion	W. A. Obenhaus
Plackemeier, H.	Houston, Bethany	C. E. Waiser
Rast, A. O.	San Antonio, St. Paul's	Albert Schaal
Rathgeber, E. R.	Sagerton, Zion	August Hahn
Rebber, J. A.	Kingsbury, Evangelist's	Dan Wohlfschl
Remmert, W. H.	The Grove, St. Paul's	W. J. Dube
Repp, Arthur C. ²	San Antonio, Mount Olive	Melvin W. Staples
Riese, E. H.	Cisco, Grace	3
Riske, E. J. ⁵	Manheim, Ebenezer	Ernst Kieschnick
Robert, E. M.	Dallas, Zion	Fred E. Kramer
Roitsch, H. ²	Beaumont, St. John's	C. J. Landley
Sanders, E. H.	Westfield, St. Matthew's	Martin Theiss
Schmidt, Herman	Serbin, St. Paul's	John Urban
Schreiner, O. C.	Smithville, Grace	Chas. Wiemken
Schreiner, W. M.	Sealy, Trinity	Otto Beckman
Stelzer, F. H.	Thorndale, St. Paul's	Otto Biar
Steyer, C. J.	Lyons, Immanuel	W. Krueger
Steyer, E.	Cisco, Christ	3
Stratmann, W. W.	Houston, St. Matthew's	B. M. Woltman
Schlecht, W. E. ⁵	Alamo, Zion	H. L. Hansen
Stroebe, H. A.	Pottsville, Immanuel	Edwin Lund
(Vacancy)	Winchester, St. Michael's	Albert Kraatz
Traugott, H. A.	Albany, Trinity	Mr. Hoherz
Ulmer, L. E.	Hufsmith, Zion	A. B. Klein
	{ Eden, Trinity	3
	{ Menard, Grace ⁵	
Wagner, A. B.	New Braunfels, Holy Cross	Wm. Braune
Wagner, E. E.		

<i>Pastor</i>	<i>Congregation</i>	<i>Delegate</i>
Werner, L. J.	Copperas Cove, Immanuel	Wm. Falkenberg
Wiederaenders, H. L.	Abilene, Zion	3
Wolf, E. A. ²	Harlingen, St. Paul's	H. A. Pohlmeier
	Austin, Trinity ⁵	H. F. Ritter

II. Advisory Members

A. PASTORS

Bartling, A. W.	Kaltwasser, A. O.	Neeb, Prof. M. J. ²
Bewie, W. H.	Karcher, L.	Obenhaus, G. W.
Biar, Carl ⁵	Knippa, C. ⁵	Quitmeyer, Hugo
Birkmann, G., D. D., P. em. ¹	Lammert, F. W.	Rathjen, A. J.
Bohot, A. ¹	Lammert, Fred	Rische, J. H. ⁵
Bruns, Arthur	Lazos, C. ⁵	Scaer, M. J., Cand. ¹
Buchschacher, W.	Loesel, W. G.	Smith, Harry H.
Gaertner, C. A. ²	Martin, R.	Studtmann, Prof. H.
Graalmann, T. H.	Melendez, A.	Symank, W. H. ⁵
Graumann, Wm. ⁵	Meyer, V. G. ⁵	Viehweg, Prof. G. ²
Groeschel, A.	Meyer, W. E.	Wiederaenders, R.
Hingst, R. A.	Miertschin, E. E.	
	Naumann, O. E.	

B. TEACHERS

Alms, R.	Groth, L.	Schaefer, H. ¹
Baden, J. P.	Halter, Carl ⁵	Schkade, H. W.
Bangert, E. L.	Heinemeier, T. J.	Schleier, G. M., emer. ¹
Barchenger, C. G.	Heintzen, F. W. ^{5 2}	Schoessow, C. T.
Bartels, A.	Jutzi, B. F., Cand. ¹	Schreiner, T. ⁵
Bentrup, G.	Kasper, L. O.	Schroeder, Theo. ¹
Best, C. ¹	Kieschnick, O. H.	Schulz, E.
Bethke, T. R.	Koepsell, A. E.	Schuetze, M.
Bleeke, W. G.	Krenzke, L.	Stroebel, H. W.
Buescher, H. R. ²	Lammert, Th., Cand. ¹	Teinert, W. ⁵
Buls, R.	Launer, G. O.	Twenhafel, G. W., Cand. ¹
Buss, W.	Lange, A. C. F.	Voth, W. H. ²
Buuck, R. G.	Lehenbauer, A., Cand. ¹	Waiser, A. O.
Doering, W. O.	Lehmann, A. F. ²	Weiser, H. E.
Dube, K. E., emer.	Mantey, E. G. ²	Wendland, E. F.
Eifert, E. G. ¹	Meissner, L. W., Cand. ²	Wilkening, E. F.
Geihlsler, A.	Mertz, G. ^{5 2}	Winter, R. C.
Groeschel, M. M.	Mueller, O. ²	Wolter, Martin ²

Correction for 1937 District Report: Teacher A. Geihlsler was erroneously reported as not excused for full-time absence. Teacher Geihlsler attended the last convention from beginning to end.

Summary

	<i>Present</i>	<i>Absent</i>	<i>Total</i>
Voting Pastors	85	0	85
Delegates	77	9	86
Advisory Pastors	33	3	36
Teachers	46	6	52
	241	18	259

Guests: Pastors F. Niedner, F. C. Streufert, Felix Segovia, Prof. Carl S. Munding. *Candidates:* Walter Bielefeldt, Carl Mutschink, Arthur Simmons, Reinhardt Wuensche, Martin Studtmann, Walter Koch. *Students:* E. J. Keller, Martin Ramming, Carl Heckmann, Raymond Kasper, Geo. Naumann, A. Wagner, W. Boettcher. *Laymen:* A. M. Kunkel, John Klein, A. C. Knippa, Arthur Eitelman, Mr. Eggers, Executive Secretary, L. L. L.

President's Address

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

President's Report

A. Ordained and Installed

a. Pastors

1937

Cand. Victor Meyer (St. L.), in Carlsbad, N. Mex., 2d Trin., by Pastor W. H. Bewie.

Cand. J. H. Rische (St. L.), in Schattel, 15th Trin., and in La Pryor, 16th Trin., by Pastor A. C. Repp.

Cand. E. Lange (St. L.), in Wilson, 16th Trin., by Pastor W. G. Loesel.

1938

Cand. W. E. Schlecht (St. L.), in Alamo, 3d Epiph., by Pastor P. G. Brust.

Cand. Clarence Knippa (St. L.), in Kashmere Gardens, Houston, Judica, by Pastor O. R. Harms.

Cand. Carl Biar (Spr.), ordained in Thorndale, 7th Trin., by Pastor F. H. Stelzer; installed in Spring, 8th Trin., by Pastor Geo. Naumann.

Cand. Walter Symank (St. L.), in Bowie, 13th Trin., by Pastor W. E. Meyer.

Cand. C. A. Lazos (Spr.), in Houston, Mexican mission, 14th Trin., by Pastor W. H. Bewie.

1939

Cand. Wm. Graumann (St. L.), in Brownsville, 2d Epiph., by Pastor W. E. Schlecht.

Cand. Elmer Klenk (St. L.), in Sparenberg, 3d Epiph., by Pastor P. J. Klenk.

Cand. E. J. Riske (St. L.), in Manheim, Sexagesima, by Pastor A. F. Michalk.

b. Teachers Installed

1937

Cand. F. W. Heintzen (R. F.), in San Antonio, St. Paul's, 12th Trin., by Pastor A. O. Rast.

Cand. G. F. Mertz (R. F.), in San Antonio, Mount Olive, 14th Trin., by Pastor A. C. Repp.

Cand. C. Halter (R. F.), in Houston, Trinity, 14th Trin., by Pastor O. R. Harms.

1938

Cand. T. Schreiner (S.), in Hufsmith, Rogate, by Pastor Louis E. Ulmer.

Cand. W. H. Teinert (S.), in Aleman, 17th Trin., by Pastor E. G. Moerbe.

B. Transfers

a. Pastors

1937

Pastor A. Rathjen, from San Antonio, Mount Calvary, to Port Arthur, St. Paul's, Jubilate, by Pastor H. Roitsch.

Pastor Ad. Hoyer, from Yuma, Colo., to San Antonio, Mount Calvary, Trinity Sunday, by Pastor A. C. Repp.

Pastor W. W. Stratmann, from Alamo to Houston, St. Matthew's, 2d Advent, by Pastor W. E. Dorre.

1938

Pastor C. J. Steyer, from Westfield to Lyons, Septuagesima, by Pastor C. W. Luekens.

Pastor E. H. Sanders, from Bowie to Westfield, Jubilate, by Pastor H. Plackemeier.

Pastor H. Hartfiel, temporarily out of office, to Loebau, Jubilate, by Pastor Geo. W. Fischer.

Pastor E. C. Knoernschild, installed in Vsetin parish, Laetare, by Pastor Alf. Bohot.

Pastor A. O. Kaltwasser, from Manheim to Harrold, 23d Trin., by Pastor J. A. Birnbaum.

1939

Pastor A. Bruns, from Sparenberg to San Benito, 3d Epiph., by Pastor E. A. Wolf.

b. Teachers

1937

Teacher L. G. Groth, temporarily out of office, in Giddings, Trinity Sunday, by Pastor Geo. W. Fischer.

C. Dismissals

1) Through Calls into Other Districts

A. PASTORS

1937

Pastor R. A. Jesse, into the English District.

1938

Pastor Paul Holtzen, into the Western District.

B. TEACHERS

1938

Teacher H. E. Leimer, into the Kansas District.

1939

Teacher W. Nielsen, into the Southern Nebraska District.

2) Through Resignation

A. PASTORS

1937

Pastor Alf. Bohot, Vsetin and Shiner (impaired health).

1938

Pastor O. E. Schmidt, San Benito (to enter secular calling).

Pastor H. E. Spitzenpfeil, Kurten and Zulch (unqualified for office).

B. TEACHERS

1938

Teacher Theo. Lammert, Vernon, St. Paul (valid reasons).

Teacher A. Lehenbauer, Vernon, Zion (impaired health).

Teacher W. H. Nielsen, Aleman (impaired health).

1939

Teacher W. Meisner, San Antonio, Mexican mission, temporarily (dismissed by Mission Board for lack of children in school).

3) Through Death

PASTORS

1938

Pastor E. J. Moebus, formerly at Winchester, February 24.

1939

Pastor L. Trinklein, Winchester, February 23.

4) Through Other Causes

PASTOR

1939

Pastor A. E. Moebus, La Grange (deposed by his Congregations for valid reasons).

Official Visits

Vice-President E. A. Heckmann (investigation), Beaumont.

Visitor Geo. A. Naumann: White Hall (2), Lyons, Neudorf.

Visitor J. A. Birnbaum: Littlefield.

Prof. H. Studtmann and Pastor A. O. Rast: El Paso (investigation).

Visitor A. F. Michalk: Shiner, Engle, La Grange, Dime Box, Serbin (one visit and one investigation), La Grange (2 investigations), Loebau (investigation).

Visitor F. H. Stelzer: Eden, Aleman, Pottsville, Otto, Walburg, The Grove, Copperas Cove.

Visitor W. H. Bewie (Visitor for the missionaries): Visited in his official capacity many missions since the last convention.

Circuit meetings were conducted with all pastors and representatives of the various congregations by the various Visitors of the District.

DOCTRINAL ESSAYS

The Lutheran Church and Its Confessions of Faith

(The Attitude toward its Confessions and toward those who do not accept them)

DR. J. H. C. FRITZ, *Essayist*

Introductory Remarks

One hundred years ago about 600 Saxons left Germany because they were not permitted to live up to their true religious convictions based upon the Word of God; they came to this land of religious liberty and together with other men of the same religious convictions became the founders of our synodical organization, briefly called and generally known as the Missouri Synod.

During the past one hundred years the Lord has preserved for us, without any merit on our part, His Word in its truth and purity and has blessed our labors; our church-body has increased to a membership of 1,300,000; instead of the one little log cabin in Perry County, Missouri, with its originally seven students, we today have eighteen colleges and seminaries, with an enrolment of 2,500 students; and while at first the field of labor comprised a small territory in the Mid-West, our Church today is represented in all parts of our country, in Canada, in South America, in Asia, in Africa, in London, England, and has affiliations in Europe and in far-away Australia.

This is a centennial year in the history of our Church. We want to praise God for His many and manifold blessings. "Not unto us, O Lord, not unto us, but unto Thy name give glory for Thy mercy and Thy truth's sake," Ps. 115:1. We are also asking God graciously to continue His blessings unto us.

Since God has given us His blessings and will preserve them to us by means of His never-changing, eternal Word, we desire to emphasize this fact at a time when it needs special emphasis. As in the days of the Reformation God gave to His Church an outstanding spiritual leader, Dr. Martin Luther, so He granted also our Church in this country such an outstanding leader, Dr. C. F. W. Walther. These men were filled with a holy, fervent, self-sacrificing desire that the Word of God, and thereby God Himself and our Savior Jesus Christ, should be the only authority in the Church, according to which all matters of doctrine and of life should be decided. To this end Dr. Walther also wrote three treatises, which have become famous and standard works among us: 1) *The Voice of Our Church Concerning the Question of the Church and the Ministry*; 2) *The Proper Form, or Structure, of an Evangelical Lutheran Congregation Independent of the State*; 3) *The Evangelical Lutheran Church the True Visible Church of God on Earth*.

It has been suggested that the doctrinal essays read at the District conventions this year should take their material from these writings of Dr. Walther. I have been requested to enlarge upon Thesis XXI in Walther's treatise on *The True Visible Church*, reading as follows:

A. The Evangelical Lutheran Church is sure that the teaching

contained in its Symbols is the pure God's truth because it agrees with the written Word of God in all points.

B. The Evangelical Lutheran Church requires its members, and especially its teachers, unreservedly to confess and vow fidelity to its Symbols.

C. The Evangelical Lutheran Church rejects all fraternal and churchly fellowship with those who reject its Confessions in whole or in part.

The subject of my essay, therefore, is

The Lutheran Church and Its Confessions

more particularly, *the attitude of our Church toward its Confessions and toward those who do not accept them.*

I shall enlarge upon Walther's thesis by submitting the following five theses:

I

The Lutheran Church, wherever she remains true to her Confessions, accepts the Scriptures, or the Bible, in all its parts as the verbally inspired Word of God and the only source and norm of doctrine and of life.

II

The confessional writings of our Lutheran Church as found in the Book of Concord of 1580 are not an additional source and norm of doctrine and of life but merely an exhibition of the true Scripture doctrine.

III

Our confessional writings, by clearly stating what we believe and what we reject (thesis and antithesis) are necessary because of the fact that many church-bodies claim to accept the Bible as the Word of God and claim to teach what the Bible teaches, but nevertheless misinterpret or reject the clear statements of the Bible and therefore teach false doctrine.

IV

Since our confessional writings are based upon Scripture and are but an exhibition of true Scripture doctrine, our Lutheran Church demands that the teachers in its churches and schools accept, without mental reservation or equivocation, its confessional writings and teach nothing contrary thereunto. Our Church makes the same demand upon its church-members.

V

Since our confessional writings are based upon Scripture and are but an exhibition of true Scripture doctrine, our Lutheran Church insists that we can enter into church-fellowship (pulpit- and altar-fellowship) with such only as also accept the confessional writings of our Lutheran Church. Church-fellowship with such as reject, in whole or in part, the confessional writings of our Lutheran Church is unionism, which, in whatever form it may present itself, is forbidden by the Word of God.

Thesis I

a) The Scripture is throughout, in all its parts, the verbally inspired Word of God. The truth expressed by this statement is basic for our discussion as it is for our entire church-work. The right attitude toward our Confessions presupposes the right attitude toward Scripture, or the Bible.

What about Scripture? What is it? Why is it necessary? It is in the very nature of true religion that it cannot be a man-made philosophy of life. When we speak of religion, we mean the adoration of a god, a supreme being, as a result of the awareness or conviction of the human heart that there is a supreme being. Since sin has not wiped out the natural knowledge of God in man, every man is by nature religious, Rom. 1:19, 20; 2:14, 15. But since natural man does not know who the true God is nor knows His will toward man, God must, if man should know it, reveal Himself and His will. In other words, man must get the true religion from God Himself; man can get it from no other source.

God has revealed Himself and His will. Up to the time of Moses He did so by means of direct communication, or the spoken Word, as when He gave His commandment not to eat of the forbidden fruit, Gen. 2:16, 17, and when He gave the first promise of the Savior, Gen. 3:15. We read Gen. 4:26: "Then began men to call upon [to call, to preach] the name of the Lord"; and Gen. 13:4: "Unto the place of the altar which he had made there at the first; and there Abram called on the name of the Lord." Up to this time worship had been only a family and individual matter; now public worship was introduced. What God had spoken to Adam and Eve, to Abraham and Noah, they proclaimed. But as the human race multiplied and the age limit was reduced and the probability that the Word of God would not be correctly transmitted was increased, God decided to make His will known by means of the *written Word*.

Irrespective of what may have induced God to give us His Word in writing rather than continue to depend upon oral transmission, the fact is *that it pleased Him so to do*. That is reason sufficient for us to forego any argument to the contrary.

Of the written Word it is that Paul says: "All Scripture is given by inspiration of God," 2 Tim. 3:16. And let it be said at once that, although these words were written of the Old Testament, they hold good equally of the New Testament. Not only did Jesus put His stamp of divine authority upon the Old Testament Scripture, saying of it, "The Scripture cannot be broken," John 10:35, but He called His apostles to be the teachers of the New Testament Church not only by preaching but also by writing those things which the wisdom of the Holy Spirit revealed to them, 1 Cor. 2:6-13; 2 Pet. 3:15, 16. (Here Paul's writings are put on a level with "the other Scriptures," cp. vv. 5-7.)

Paul's statement "All Scripture is given by inspiration of God" is a brief statement, or summary, of the doctrine of inspiration. Let us see what it says. It states four facts: 1) *God is the Author of Scripture*, Scripture has its source in God. 2) *Scripture was given by inspiration*. 3) *Scripture*, that is, not only the thoughts or ideas, but the very words and letters of the original

text, was inspired. 4) All Scripture, not only parts of it, was inspired by God.

1) "All Scripture is given by inspiration of God." God is the Author. Such expressions as "the Word of the Lord," "saith the Lord," "the Lord spake," "the Lord had spoken," "the voice of the Lord," occur many, many times in the Old Testament. In the New Testament we read such statements as, "But I certify you, brethren, that the Gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by revelation of Jesus Christ," Gal. 1:11, 12. See Rev. 1:9-11.

2) Scripture was given by *inspiration*; it is God-breathed, as the original Greek has it; *von Gott eingehaucht*. The Bible says nothing and knows nothing of a so-called dictation theory or a mere mechanical process by which *Scripture* was given. Nor did our Lutheran Church ever teach such an inspiration theory. The Bible merely states the fact that what the writers of the Bible wrote was breathed into them, given them by the Spirit of God.

3) What was given them? *Scripture*, the very writing, which consists of *words* and *letters*, 2 Pet. 3:15; Rev. 1:11. Especially does Gal. 3:16 prove the *verbal* inspiration.

4) "All Scripture is given by inspiration of God." The contention that some of Scripture was inspired but *not all* of it, that only the portion which treats of the way unto salvation (Luther's words "was Christum treibet" being misapplied) is inspired and that matters referring to history, nature, science, etc., were not inspired: all such contention is contrary to the Bible's own testimony that *all* Scripture is inspired.

Let me insert here that even from a viewpoint of human reason two things must be admitted:

1) The Bible is a unique book, in a class all by itself (prophecies and salvation by the vicarious atonement of Jesus, 1 Cor. 2:7-10). 2) If not *all* of the Bible is inspired, then no man in this wide world can tell us what is inspired and what is not inspired; then the Bible would be a very unreliable book.

As it is, we know and believe that "*all Scripture is given by God*." We believe this, not because we have arrived at this truth by a process of reasoning but because of the testimony of the Holy Spirit, who by His very Word has wrought this divine conviction in our heart. The verbal inspiration is an *article of faith*. Though we can prove to any one that it is *not even reasonable* to deny the verbal inspiration, yet we can *argue* no one into believing it; that faith must be wrought by the Holy Spirit Himself. Of course, any one who merely keeps on ranting against the doctrine of the verbal inspiration on the basis of what he believes to be superior wisdom and listens to others who are like him instead of letting the Holy Spirit through His own Word influence his mind and heart, will never in that way arrive at the conviction that the Bible is verbally inspired.

Let him who has the conviction that the Bible, all of it, is the Word of God thank God for this. He has a sure foundation for his faith; he knows that he will be saved, for the Bible is given "to make us wise unto salvation through faith which is in Christ Jesus," 2 Tim. 3:15.

2) In this connection I desire to emphasize another fact which needs emphasis in these days of spiritual indifferentism, Modernism, and apostasy. The Bible, being God's Word, is the *unchangeable truth* of God. It is in the very nature of truth, any truth, that it cannot change. Truth stays put. Let us not be deceived by those who say that this modern world needs a modern religion and that the old Bible religion has been outmoded. Man is the *same sinner* and as much in need of a *Savior* as he ever was or will be; and, thank God, we still have the *same Savior*, "Jesus Christ, the same yesterday and today and forever," Heb. 13:8. Says Jesus: "Heaven and earth shall pass away, but My words shall not pass away," Matt. 24:35. Says Peter: "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray but are now returned unto the Shepherd and Bishop of your souls," 1 Pet. 2:24, 25. Let us hold fast to this word, the everlasting Gospel of salvation.

b) The Bible being the Word of God, it is the *only source* of doctrine and norm of life; God has given us no other revelation, and outside of God, as we have seen, there can be no other source. Human reason, the Church Fathers, tradition, the Pope, all of which are by many made a source of religious truth, are no such source. In the final analysis it is *human reason*, *sinful human reason* at that, from which source many take their religion. Human reason is a wonderful gift of God, but human reason must not be permitted to usurp the throne of God, and we should not be foolish enough nor so sinful as to stake our salvation upon the reason of sinful man. And it is just in this respect that our Lutheran Church, where she has remained true to her Confessions, distinguishes herself from the Roman Catholic Church and all Reformed churches and other sects and religious systems. The Roman Catholic Church has as sources of its religion the Bible, the Church Fathers, tradition, and the *Pope*, of whom it says that, speaking officially (*ex cathedra*), he is infallible. The Reformed churches have as a source of their religion the Bible plus human reason. All non-Christian religious bodies and systems depend solely upon sinful human reason as the source of their religion. *Our Lutheran Church has only one source, and the only right source, the Bible, the Word of God.*

c) The Lutheran Church, *wherever she remains true to her Confessions*, accepts the Bible in all its parts as the verbally inspired Word of God. This truth needs special emphasis today because even within the Lutheran Church there are those who deny the verbal inspiration and denounce and deride those who accept it. Our Confessions have not one single article devoted in its entirety to the doctrine of the verbal inspiration. The reason for this omission is that at that time the doctrine of the verbal inspiration was not in controversy but was accepted as a fact, was taken for granted. Such statements as the following clearly show the attitude of the confessors toward the Bible:

Preface to the Augsburg Confession: "We offer, in this matter of religion, the Confession of our preachers and of ourselves, showing what manner of doctrine *from the Holy Scriptures and the pure Word of God* has been up to this time set forth in

our lands, dukedoms, dominions, and cities and taught in our churches." (Page 39.)

Preface to the Apology: "Afterwards a certain decree was published, in which the adversaries boast that they have refuted our Confession *from the Scriptures*. You have now, therefore, reader, our Apology, from which you will understand not only what the adversaries have judged (for we have reported in good faith), but also that they have condemned several articles contrary to the manifest Scripture of the Holy Ghost; so far are they from overthrowing our propositions by means of the *Scriptures*." (Page 101.)

Concluding remarks of the Apology: "But we do not wish to say more concerning this; for these matters should be decided in accordance with God's Word, regardless of the offenses on either side." (Page 451.)

Small Catechism: "We should fear and love God that we may not despise preaching and His Word but hold it sacred and gladly hear and learn it." (Page 541.) "When our heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy Word and lead a godly life here in time and yonder in eternity." (Page 547.)

Large Catechism: "Here, now, learn how great need there is of such prayer. For because we see how full the world is of sects and false teachers, who all wear the holy name as a cover and sham for their doctrines of devils, we ought by all means to pray without ceasing and to cry and call upon God against all such as preach and believe falsely and whatever opposes and persecutes our Gospel and pure doctrine and would suppress it, as bishops, tyrants, enthusiasts, etc. Likewise also for ourselves who have the Word of God but are not thankful for it nor live as we ought according to the same. If, now, you pray for this with your heart, you can be sure that it pleases God; for He will not hear anything more dear to Him than that His honor and praise is exalted above everything else and His Word is taught in its purity and is esteemed precious and dear." (Pp. 710, 711.)

Preface to Formula of Concord: "We believe, teach, and confess that the sole rule and standard according to which all dogmas together with [all] teachers should be estimated and judged are the prophetic and apostolic Scriptures of the Old and of the New Testament alone, as it is written Ps. 119:105: 'Thy Word is a lamp unto my feet and a light unto my path.' And St. Paul: 'Though an angel from heaven preach any other gospel unto you, let him be accursed,' Gal. 1:8." (Pp. 778, 779.)

Not only in matters pertaining to our salvation do our Confessions accept the Word of God as the divine authority but also in all other things of which it speaks. This can be seen from the following quotation:

Large Catechism: "But now for young scholars let it suffice to indicate the most necessary points, namely, as we have said, that this article refers to the Creation: that we emphasize the words *Creator of heaven and earth*." (P. 681.)

Apology: Art. XXIII, Marriage of Priests: "Gen. 1:28 teaches that men were created to be fruitful and that one sex in a proper way should desire the other." (P. 365.)

"And because this creation or divine ordinance in man is a

natural right, jurists have accordingly said wisely and correctly that the union of male and female belong to natural right. . . . Paul says 1 Cor. 7:2: "To avoid fornication, let every man have his own wife." This, now, is an express command pertaining to all who are not fit for celibacy." (P. 367.)

Apology, Art. XVI, Of Political Order: "The Gospel does not destroy the state of the family [buying, selling, and other civil regulations], but much rather approves them and bids us obey them as a *divine* ordinance, not only on account of punishment but also on account of conscience. . . . Public redress, which is made through the office of the magistrate, is not advised against but is *commanded* and is a work of God, *according to Paul, Rom. 13:1 sqq.*" (P. 331.)

Finally we have a very clear statement in our Confessions which leaves no doubt that the confessors believed that the entire Bible is inspired. In Art. XI of the Formula of Concord we read these words: "Since all Scripture, given by inspiration of God, is to serve, not for [cherishing] security and impenitence but for *reproof, for correction, for instruction in righteousness*, 2 Tim. 3:16." (P. 1067.)

These quotations could be multiplied many times to show that our confessors took for granted that the Bible as we have it is to be accepted as the Word of God not only when it speaks of matters pertaining to our salvation but also when it speaks of other matters, as creation, marriage, the government, etc. Therefore any Church which calls itself Lutheran but does not accept the Bible in all its parts as the Word of God is not true to the Lutheran Confessions.

The doctrine of verbal inspiration is not a "Missouri doctrine," as it has been called by some "Lutherans" in this country. First of all, the Bible teaches the verbal inspiration; that is why we believe and teach it. But also our Confessions teach it. Luther teaches it. He says emphatically, speaking of the words of the Bible, that "one tittle is greater than heaven or earth." (St. L. Ed., IX, 655.) H. Schmidt, a dogmatician of Erlangen, teaches the verbal inspiration. (*Doctr. Theol.*, pp. 49-61.) Dr. Lenski says: "There is no inspiration except verbal inspiration." (*New Gospel Sel.*, pp. 643, 652.) Hodge, a Presbyterian dogmatician, says: "Infallibility of thought cannot be secured or preserved independently of an infallible verbal rendering." (*Outlines of Theology*.)

To deny and discard the doctrine of verbal inspiration would mean to remove the very source and foundation of the true religion, to jeopardize the doctrine of justification, not by works but by the grace of God through Christ, to disregard much that God has spoken in reference to the Christian life, and in the final analysis to pave the way for a total denial of all divine truths. God in His grace and mercy forbid that we to whom He has preserved His Word in its truth and purity during the past one hundred years should now or ever depart from any part thereof!

Thesis II

The confessional writings, or the Symbolical Books, of our Lutheran Church are: 1) The Apostles' Creed; 2) the Nicene Creed; 3) the Athanasian Creed (these three called the Eumenical Symbols); 4) the Unaltered Augsburg Confession; 5) the

Apology of the Augsburg Confession; 6) the Smalcald Articles; 7) the Small Catechism of Luther; 8) the Large Catechism of Luther; 9) the Formula of Concord. These are found in what is called the Book of Concord of 1580.

The fact that these confessional writings are not an additional source and norm of doctrine and life has really already been disposed of in our first thesis, in which it was said that the Bible is the *only* source and norm of doctrine and of life.

However, I desire to show briefly that our Lutheran Church means what it says, that the confessional writings themselves state this fact, and that our Lutheran Church truly deserves to be called *the Bible Church* because it, as no other Church, adheres solely to the Scriptures.

The Augsburg Confession has this closing paragraph: "The above articles we desire to present in accordance with the edict of Your Imperial Majesty in order to exhibit our Confession and let men see a summary of the doctrine of our teachers. If there is anything that any one might desire in this Confession, we are ready, God willing, to present ampler information *according to the Scriptures.*" (P. 95.)

The Apology has these closing remarks: "But we do not now wish to say more concerning this; for these matters should be decided in *accordance with God's Word*, regardless of the offenses on either side." (P. 451.)

The very first paragraph in the preface to the Formula of Concord reads: "We believe, teach, and confess that the *sole rule and standard* according to which all dogmas together with [all] teachers should be estimated and judged are *the prophetic and apostolic Scriptures of the Old and of the New Testament alone*, as it is written Ps. 119:105: 'Thy Word is a lamp unto my feet and a light unto my path.' And St. Paul: 'Though an angel from heaven preach any other gospel unto you, let him be accursed,' Gal. 1:8." (P. 778.)

If not an additional source of religious truth, what, then, is the purpose of the confessional writings of our Church? They are an exhibition of sound Scriptural doctrine. Time will not permit us to prove this statement to its full extent; for that would require a careful study of all of our confessional writings and a careful comparison with Scripture. A few samples may suffice.

Article IV of the Augsburg Confession says this of *justification*: "Also they teach that men cannot be *justified before God by their own strength, merits, or works but are freely justified for Christ's sake, through faith*, when they believe that they are received into favor and that their sins are forgiven for Christ's sake, who by His death has made satisfaction for our sins. This faith God imputes for righteousness in His sight, Rom. 3 and 4." (P. 45.)

Article XXII of the Apology speaks "of both kinds in the Lord's Supper" and says: "It cannot be doubted that it is godly and in *accordance with the institution of Christ and the words of Paul* to use *both parts in the Lord's Supper*. For Christ instituted both parts, and instituted them not for a part of the Church but for the entire Church. For not only the presbyters but the entire Church uses the Sacrament *by the authority of Christ* and not by human

authority; and this, we suppose, the adversaries acknowledge. Now, if *Christ* has instituted it for the entire Church, why is one kind denied to a part of the Church? Why is the use of the other kind prohibited? Why is *the ordinance of Christ* changed, especially when *He Himself* calls it His testament? But if it is not allowable to annul man's testament, much less will it be allowable to annul *the testament of Christ*. And *Paul* says 1 Cor. 11:23 ff. *that he had received of the Lord that which he delivered*. But he had delivered the use of both kinds, as the text says, 1 Cor. 11." (P. 357.)

Article II of the Smalcald Articles, treating the doctrine of the Mass, reads in part: "If, perchance, there were reasonable papists we might speak moderately and in a friendly way, thus: first, why they so rigidly uphold the Mass. For it is but a *pure invention of men and has not been commanded by God*; and every invention of man we may [safely] discard, as Christ declares, Matt. 15:9: 'In vain do they worship Me, teaching for doctrines the commandments of men.'" (P. 463.)

Article XI of the Formula of Concord speaks of God's *Eternal Election*. We read: "Since all Scripture, given by inspiration of God, is to serve, not for cherishing security and impenitence, but *for reproof, for correction, for instruction in righteousness*, 2 Tim. 3:16; also, since *everything in God's Word* has been prescribed to us, not that we should thereby be driven to despair, but *that we, through patience and comfort of the Scriptures, might have hope*, Rom. 15:4, therefore it is without any doubt in no way the sound sense or right use of the doctrine concerning the eternal foreknowledge of God that either impenitence or despair should be occasioned or strengthened thereby. Accordingly, the Scriptures teach this doctrine in no other way than to direct us thereby to the [revealed] Word, Eph. 1:13; 1 Cor. 1:7; exhort to repentance, 2 Tim. 3:16; urge to godliness, Eph. 1:14; John 15:3; strengthen faith and assure us of our salvation, Eph. 1:13; John 10:27 f.; 2 Thess. 2:13 f.

"Therefore, if we wish to think or speak correctly and profitably concerning eternal election, or the predestination and ordination of the children of God to eternal life, we should accustom ourselves not to speculate concerning the bare, secret, concealed, inscrutable foreknowledge of God, but how the counsel, purpose, and ordination of God in Christ Jesus, who is the true Book of Life, is revealed to us *through the Word*, namely, that the entire doctrine concerning the purpose, counsel, will, and ordination of God pertaining to our redemption, call, justification, and salvation should be taken together, as Paul treats and has explained this article Rom. 8:29 f.; Eph. 1:4 f., as also Christ in the parable, Matt. 22:1 ff., namely, that God in His purpose and counsel ordained [decreed]:

"1. That the human race is truly redeemed and reconciled with God through Christ, who by His faultless [innocency] obedience, suffering, and death has merited for us the righteousness which avails before God, and eternal life;

"2. That such merit and benefits of Christ shall be presented, offered, and distributed to us through His Word and Sacraments;

"3. That by His Holy Ghost, through the Word, when it is

preached, heard, and pondered, He will be efficacious and active in us, convert hearts to true repentance, and preserve them in the true faith;

"4. That He will justify all those who in true repentance receive Christ by a true faith and will receive them into grace, the adoption of sons, and the inheritance of eternal life;

"5. That He will also sanctify in love those who are thus justified, as St. Paul says Eph. 1:4;

"6. That He also will protect them in their great weakness against the devil, the world, and the flesh and rule and lead them in His ways, raise them again [place His hand beneath them] when they stumble, comfort them under the cross and in temptation, and preserve them [for life eternal];

"7. That He will also strengthen, increase, and support to the end the good work which He has begun in them if they adhere to God's Word, pray diligently, abide in God's goodness [grace], and faithfully use the gifts received.

"8. That finally He will eternally save and glorify in life eternal those whom He has elected, called, and justified.

"And [indeed] in this His counsel, purpose, and ordination God has prepared salvation not only in general but has in grace considered and chosen to salvation each and every person of the elect who are to be saved through Christ, also ordained that in the way just mentioned He will, by His grace, gifts, and efficacy, bring them thereto [make them participants of eternal salvation], aid, promote, strengthen, and preserve them.

"All this, *according to the Scriptures*, is comprised in the doctrine concerning the eternal election of God to adoption and eternal salvation and is to be understood by it and never excluded nor omitted when we speak of God's purpose, predestination, election, and ordination to salvation. And when our thoughts concerning this article are thus formed *according to the Scriptures*, we can by God's grace simply [and correctly] adapt ourselves to it [and advantageously treat of it]." (Pp. 1067—1071.)

Our contention is that our confessional writings are but a clear *presentation of Scripture doctrine* and *not a source of doctrine in addition to the Bible*. This is what also Walther says in his Thesis XXI, already quoted: "The Evangelical Lutheran Church is sure that the teaching contained in its Symbols is the pure God's truth because it agrees with the written Word of God in all points." (*Walther and the Church*, p. 127.)

Thesis III

If the confessional writings of our Church are not an additional source of religious knowledge but merely a presentation of Biblical truth, the question arises, Why, then, the Confessions? Why is not sufficient to have the Bible itself? Our thesis gives the answer. This is also the answer given in the preface to the *Book of Concord*, which, because of its importance even under present conditions in the Church, we shall quote:

"It is a remarkable favor of Almighty God that in these last times and in this old age of the world He has willed, according to His unspeakable love, forbearance, and mercy, that after the

darkness of papistical superstitions the light of His Gospel and Word, through which alone we receive true salvation, should arise and shine clearly and purely in Germany, our most beloved fatherland. And on this account indeed a brief and succinct confession was prepared *from the Word of God and the most holy writings of the prophets and apostles* and at the Diet of Augsburg, in the year 1530, was offered, by our most godly ancestors, in the German and Latin languages, to the Emperor Charles V, of excellent memory, and laid before [all] the deputies of the Empire, and finally, being circulated publicly among all men professing Christian doctrine and thus in the entire world, was diffused everywhere and began to be current in the mouths and speech of all.

"Afterwards many churches and schools embraced and defended this Confession as a symbol of the present time in regard to the chief articles of faith, *especially those involved in controversy with the Romanists and various corruptions of the heavenly doctrine [sects]*, and with perpetual agreement have appealed to it without any controversy and doubt. The doctrine comprised in it, which they knew both to be *supported by firm testimonies of Scripture* and to be approved by the ancient and accepted symbols, they have also constantly judged to be the only and perpetual consensus of the truly believing Church, which was formerly defended *against manifold heresies and errors and is now repeated.*

"But it can be unknown to no one that immediately after Dr. Martin Luther, that most distinguished hero, endowed with most eminent piety, was removed from human affairs, Germany, our dear fatherland, experienced most perilous times and most severe agitations. In these difficulties and in the sad distraction of a government before flourishing and well regulated, *the enemy of mortals cunningly labored to scatter in the churches and schools the seeds of false doctrine and dissensions*, to excite divisions combined with offense, and by these arts of his to corrupt the purity of the heavenly doctrine, to sever the bond of Christian love and godly agreement, and to hinder and retard to a greater degree the course of the most holy Gospel. It is also known to all in what manner the enemies of the heavenly doctrine seized this opportunity to disparage our churches and schools, to find covering for their errors, to draw alarmed and erring consciences away from the purity of the Gospel doctrine, in order to render them more compliant in bearing and tolerating the yoke of the papal slavery and in embracing also other corruptions conflicting with God's Word.

"To us indeed nothing could happen either more agreeable or which, we would judge, should be sought for more earnestly and prayerfully from Almighty God, than that both our churches and our schools should have *persevered in the pure doctrine of God's Word* and in that longed-for and godly unanimity of mind, and, as was the case while Luther was still alive, that they should have been regulated according to the rule of the divine Word and handed down to posterity in a godly and excellent way. We notice, however, that, just as in the times of the apostles, into those churches in which they themselves had planted the Gospel of Christ corruptions were introduced by false brethren, so, on account of our sins and the looseness of these times, this has been allowed by an angry God against our churches also.

"Wherefore, mindful of our duty, which, we know, has been divinely enjoined upon us, we think that we ought diligently to apply ourselves to the labor of attacking in our provinces and realms *the false teachings which have been disseminated there* and are gradually insinuating themselves, as it were, into the intimate acquaintance and familiarity of men, and that we should see to it that the subjects in our government may persevere in the straight way of godliness and *in the truth of the heavenly doctrine*, acknowledged and thus far retained and defended, and not be suffered to be led away from it. In this matter, indeed, partly our most worthy predecessors, partly we ourselves, were eagerly at work, when in the year of Christ 1558, on the occasion of the diet which was then being held by the electors at Frankfort on the Main, the resolution was adopted by a unanimous vote that a special, general assembly should be held, where in a thorough but nevertheless amicable manner there might be a conference among us concerning such matters as are maliciously charged, by our adversaries, against [us and] our churches and schools.

"And, indeed, after these deliberations our predecessors, of godly and excellent memory, together with some of us, assembled at Naumburg in Thuringia. On that occasion we took in hand the Augsburg Confession, offered to the Emperor Charles V in the great assembly of the Empire at Augsburg in the year 1530 and mentioned by us several times previously, and to that godly confession, *built upon solid testimonies of the truth*, which cannot be shaken and is expressed in the Word of God, we all subscribed with one mind. *In this way, of course, we meant to provide for the interests of posterity, and to enable and urge them, as far as we could, to avoid false doctrines conflicting with God's Word.* This we did also with the design that, both with His Imperial Majesty, our most clement lord, and also universally among all, there might be a permanent testimony that it has never been our intention to wish to defend or spread any new and strange dogma, but that we desired, God aiding us, to constantly support and retain the truth which we professed at Augsburg in the year 1530. We were also led to entertain a not uncertain hope that *in this way* not only those who oppose the pure evangelical doctrine would abstain from fabricated charges and accusations, but also other good and well-disposed men would be attracted by this renewed and repeated confession of ours, and, with greater zeal and care, would seek and investigate the truth of the heavenly doctrine, which alone is our guide to salvation, and, out of regard for the salvation of the soul and their eternal happiness, would assent to it, all further controversies and disputations being rejected.

"When some godly men, lovers of peace and harmony, besides also learned theologians, had noticed all these things, they judged that these slanders and the dissensions in religion which were constantly increasing more and more, *could not be better met than if the controverted articles would be thoroughly and accurately set forth and explained from the Word of God*, the false teachings would be rejected and condemned, and, on the other hand, the truth divinely delivered be *clearly and lucidly presented*; because they were convinced that *by this method* both silence could be

imposed upon the adversaries, and the more simple and godly be shown a sure way and plan as to how they should act in these dissensions, and, aided by divine grace, could also in the future avoid corruptions of doctrine.

"Therefore, when we had received these criticisms, we found in them many godly and useful suggestions how the transmitted declaration of the pure Christian doctrine could be fortified and strengthened against corruptions and perversions by the *testimonies of Holy Scripture*, in order that in the course of time, under its guise, godless doctrines *might not be concealed*, but an *altogether unvarnished declaration of the pure truth might be transmitted to posterity*. Therefore, out of those things which had been considered best when they came to us, that book of godly concord of which we spoke was composed and completed in the form in which it will be submitted.

"Since, therefore, such is the case, and being *instructed from the prophetic and apostolic Scriptures*, we are sure concerning our doctrine and confession and by the grace of the Holy Ghost our minds and consciences have been confirmed to a greater degree, we have thought that this *Book of Concord* ought to be published. For it seemed exceedingly necessary that, *amidst so many errors that had arisen in our times*, as well as causes of offense, variances, and these long-continued dissensions, there should exist a *godly explanation and agreement concerning all these controversies derived from God's Word, according to the terms of which the pure doctrine might be discriminated and separated from the false.*"

I append a brief historical sketch of our symbolical, or confessional, writings.

The Three Ecumenical (Universal) Symbols

The Apostles' Creed.—How this creed originated no one knows. That it was drafted by the twelve apostles is a legend. We know that it is a very old creed, perhaps an amplification of the trinitarian formula of Baptism; and we do know that it expresses in few words what every Christian should believe and confess.

The Nicene Creed.—In the year 325 Emperor Constantine the Great convened the First Ecumenical Council at Nicaea, Asia Minor, for the purpose of settling the controversy precipitated by Arius, who denied the deity of Christ. The council was attended by 318 bishops and their assistants, among whom Athanasius was prominent as a theologian of great eloquence, acumen, and learning. The discussion was based upon the symbol of Eusebius of Caesarea and was amended, so that it was made a clear anti-Arian confession.

Arianism still continued to flourish. Therefore Emperor Theodosius convened the Second Ecumenical Council, in 381, at Constantinople. At this council 150 bishops were assembled. At this council also Macedonius was condemned, who denied that the Holy Spirit is God. At this council the Nicene Creed was given its present form, hence also called the Nicene-Constantinopolitan Creed.

The Third Ecumenical Council at Toledo, in Spain, 589, added the words "and the Son," saying that the Holy Spirit proceeds from the Father *and the Son*.

The Athanasian Creed.—Though called the Athanasian Creed, Athanasius is not the author of it. The author, also time and place of its origin, are unknown.

The Augsburg Confession.—Emperor Charles V proclaimed a diet to be held at Augsburg, in 1530, to consider doctrines on which the Church was divided. Elector John of Saxony commissioned Luther, Jonas, Bugenhagen, and Melanchthon to prepare a document setting forth clearly the true doctrine. The final document was prepared by Melanchthon, expressing not only the thoughts of Luther but, in a large measure, even using his words. Luther himself, who could not be present at Augsburg, read and approved Melanchthon's declaration of faith. On June 25, 1530, this confession was read in its German text, the emperor keeping the Latin copy for himself. Articles I—XXI treat the chief articles of faith and Articles XXII—XXVIII the abuses which had to be corrected.

Apology of Augsburg Confession.—The Romanists did not make a confession of their faith, as was expected. But finally they prepared a Confutation, compiled by Eck and others. On August 3, 1530, it was read in the same hall in which thirty-eight days before the Augsburg Confession had been read. It was neither published, nor was a copy delivered to the Lutherans. It was a miserable document, making no serious attempt at refuting the Augsburg Confession. In spite of this the Emperor demanded that the Lutherans accept it and return to the Roman Church. What the Emperor demanded was blind submission. This, of course, the Lutherans would not and could not do. Melanchthon, though not its sole author, drew up an apology (defense) of the Augsburg Confession. The Apology is a remarkable document, in tone much sharper than that of the Augsburg Confession.

The Smalcald Articles.—Luther wrote the Smalcald Articles. In his preface he says:

"Since Pope Paul III convoked a council last year, to assemble at Mantua about Whitsuntide, and afterwards transferred it from Mantua, so that it is not yet known where he will or can fix it, and we on our part either had to expect that we would be summoned also to the council or [to fear that we would] be condemned unsummoned, I was directed to compile and collect the articles of our doctrine [in order that it might be plain] in case of deliberation as to what and how far we would be both willing and able to yield to the papists and in what points we intended to persevere and abide to the end.

"I have accordingly compiled these articles and presented them to our side. They have also been accepted and unanimously confessed by our side, and it has been resolved that, in case the Pope with his adherents should ever be so bold as seriously and in good faith, without lying and cheating, to hold a truly free [legitimate] Christian council (as, indeed, he would be in duty bound to do), they be publicly delivered in order to set forth the confession of our faith." (P. 455.) "I verily desire to see a truly Christian council [assembled some time] in order that many matters and persons might be helped. Not that we need it, for our churches are now, through God's grace, so enlightened and equipped with the pure Word and right use of the Sacraments, with knowl-

edge of the various callings and of right works, that we on our part ask for no council and on such points have nothing better to hope or expect from a council. But we see in the bishoprics everywhere so many parishes vacant and desolate that one's heart would break, and yet neither the bishops nor canons care how the poor people live or die, for whom nevertheless Christ has died, and who are not permitted to hear Him speak with them as the true Shepherd with His sheep. This causes me to shudder and fear that at some time He may send a council of angels upon Germany utterly destroying us, like Sodom and Gomorrah, because we so wantonly mock Him with the council.

"Besides such necessary ecclesiastical affairs there would be also in the political estate innumerable matters of great importance to improve. There is the disagreement between the princes and the states; usury and avarice have burst in like a flood and have become lawful [are defended with a show of right]; wantonness, lewdness, extravagance in dress, gluttony, gambling, idle display, with all kinds of bad habits and wickedness, insubordination of subjects, of domestics and laborers, of every trade, also the exactions [and most exorbitant selling prices] of the peasants (and who can enumerate all?) have so increased that they cannot be rectified by ten councils and twenty diets. If such chief matters of the spiritual and worldly estates as are contrary to God would be considered in the council, they would have all hands so full that the child's play and absurdity of long gowns [official insignia], large tonsures, broad cinctures [or sashes], bishops' or cardinals' hats or maces, and like jugglery would in the mean time be forgotten. If we first had performed God's command and order in the spiritual and secular estate, we would find time enough to reform food, clothing, tonsures, and surplices. But if we want to swallow such camels and, instead, strain at gnats, let the beams stand and judge the motes, we also might indeed be satisfied with the council.

"Therefore I have presented few articles; for we have without this so many commands of God to observe in the Church, the state, and the family that we can never fulfil them. What, then, is the use, or what does it profit that many decrees and statutes thereon are made in the council, especially when these chief matters commanded of God are neither regarded nor observed? Just as though He were bound to honor our jugglery as a reward of our treading His solemn commandments under foot. But our sins weigh upon us and cause God not to be gracious to us; for we do not repent and, besides, wish to defend every abomination.

"O Lord Jesus Christ, do Thou Thyself convoke a council and deliver Thy servants by Thy glorious advent! The Pope and his adherents are done for; they will have none of Thee. Do Thou, then, help us who are poor and needy, who sigh to Thee and beseech Thee earnestly, according to the grace which Thou hast given us through Thy Holy Ghost, who liveth and reigneth with Thee and the Father, blessed forever. Amen." (Pp. 457—459.)

These articles are called the Smalcald Articles because they were written for the Convention of Smalcald and were there signed by the assembled Lutheran theologians and preachers.

To the Smalcald Articles a tract was added on "The Power and Primacy of the Pope," written by Melancthon.

Luther's Small Catechism.—Luther's reason for writing his Small Catechism is given in his preface, which reads:

"The deplorable, miserable condition which I discovered lately when I, too, was a visitor has forced and urged me to prepare [publish] this Catechism, or Christian doctrine, in this small, plain, simple form. Mercy! Good God! what manifold misery I beheld! The common people, especially in the villages, have no knowledge whatever of Christian doctrine, and, alas! many pastors are altogether incapable and incompetent to teach [so much so that one is ashamed to speak of it]. Nevertheless all maintain that they are Christians, have been baptized, and receive the [common] holy Sacraments. Yet they [do not understand and] cannot [even] recite either the Lord's Prayer or the Creed or the Ten Commandments; they live like dumb brutes and irrational hogs; and yet, now that the Gospel has come, they have nicely learned to abuse all liberty like experts.

"O ye bishops [to whom this charge has been committed by God], what will ye ever answer to Christ for having so shamefully neglected the people and never for a moment discharged your office? [You are the persons to whom alone this ruin of the Christian religion is due. You have permitted men to err so shamefully; yours is the guilt; for you have ever done anything rather than what your office required you to do.] May all misfortune flee you! [I do not wish at this place to invoke evil on your heads.] You command the Sacrament in one form [but is not this the highest ungodliness, coupled with the greatest impudence, that you are insisting on the administration of the Sacrament in one form only and on your traditions] and insist on your human laws, and yet at the same time you do not care in the least [while you are utterly without scruple and concern] whether the people know the Lord's Prayer, the Creed, the Ten Commandments, or any part of the Word of God. Woe, woe, unto you forever!

"Therefore I entreat [and adjure] you all for God's sake, my dear sirs and brethren who are pastors or preachers, to devote yourselves heartily to your office, to have pity on the people who are entrusted to you, and to help us inculcate the Catechism upon the people, and especially upon the young." (P. 534.)

Luther's Large Catechism.—In the "Historical Introductions" to our *Triglotta* we read:

"If one did not know that the Large Catechism was begun before the Small and that both originated in the sermons of 1528, he might either view the Large Catechism as a subsequent expansion of the Small or the latter as a summary of the former. Yet neither the one nor the other is the case. If the Large Catechism influenced the Small, so also the latter the former. . . . In his sermons of 1529 Luther declared repeatedly that his purpose was to instruct the plain people and the children in those things which he regarded as the minimum every Christian ought to know. (30, 1, 2, 27, 57.) And he did not abandon this purpose when he condensed his sermons into the Large Catechism. Accordingly, he begins it with the words: 'This sermon is designed and undertaken that it might be an instruction for children and the simple-minded.' (575, 1.) Again: 'For the reason why we exercise such

diligence in preaching the Catechism so often is that it may be inculcated on our youth, not in a high and subtile manner, but briefly and with the greatest simplicity, so as to enter the mind readily and be fixed in the memory.' (581, 27.) Hence Roerer also characterized the Large Catechism as '*Catechismus per D. M. praedicatus pro rudibus et simplicibus*.' Many expressions of the Large Catechism also point to the fact that everything was here intended for the young and the common people. For example: 'All this I say that it may be well impressed upon the young.' (621, 140.) 'But, now, for young scholars let it suffice to indicate the most necessary points.' (681, 12.) 'But to explain all these single points separately belongs not to brief sermons for children but rather to the ampler sermons that extend throughout the entire year.' (687, 32.) Thus Luther aimed to serve the people and the children also by his Large Catechism. Not indeed that it was to be given into the hands of the children (the Small Catechism served that purpose), but that *preachers, teachers, and parents* were to use it with a view to teaching them by example how to expound the articles of the Christian doctrine for the simple-minded.

"In particular, the Large Catechism was to enable the less educated pastors in the villages and in the country to do justice to their sacred duty. The instructions of the visitors called for regular Catechism sermons. For this purpose Luther sought to furnish the preachers with material. From the Large Catechism they were to learn how to deliver simple, plain sermons on the five chief parts. In the longer preface Luther therefore directs his admonition 'to all Christians, but especially to all pastors and preachers, that they should daily exercise themselves in the Catechism, which is a short summary and epitome of the entire Holy Scriptures, and that they may always teach the same.' And why? Luther explains: 'We have no slight reasons for treating the Catechism so constantly and for both desiring and beseeching others to teach it, since we see to our sorrow that many pastors and preachers are very negligent in this and slight both their office and this teaching, some from great and high art but others from sheer laziness and care for their paunches,' etc. (567.)

"Ministers, according to Luther, were to study the Catechism for their own instruction and edification as well as in the interest of their office. Hence he concludes his preface, saying: 'Therefore I again implore all Christians, especially pastors and preachers, not to be doctors too soon and imagine that they know everything (for imagination and cloth unshrunk fall far short of the measure), but that they daily exercise themselves well in these studies and constantly treat them; moreover, that they guard with all care and diligence against the poisonous infection of such security and vain imagination but steadily keep on reading, teaching, learning, pondering, and meditating and do not cease until they have made a test and are sure that they have taught the devil to death and have become more learned than God Himself and all His saints.' (573, 19; 534, 17.)" (Pp. 80, 81.)

The Formula of Concord. — Since Melancthon, after the adoption of the Augsburg Confession, departed from the truth in several points, a number of serious doctrinal controversies arose which

caused much dissension and unrest, even among the Lutherans themselves. All this made it necessary again to issue a doctrinal document—the Formula of Concord. Special credit is due to Andreae and to Chemnitz, who gave to the Formula theological clarity and correctness, and to the Elector August of Saxony, who, together with his wife, often kneeled before God, imploring divine grace upon the work of the theologians. The Formula of Concord, signed by three electors, twenty princes, twenty-four counts, thirty-eight cities, and about 8,000 clergymen, first appeared officially in the *Book of Concord*, published in German at Dresden on June 25, 1580, the fiftieth anniversary of the Augsburg Confession. The official Latin translation, prepared under Chemnitz, was issued in 1584. The Formula of Concord has two parts, the Epitome and the Solid Declaration, each treating the same twelve articles, the Epitome briefly, the Solid Declaration at length.—

This has been a sketchy presentation, answering the *why* and *how* of our confessional writings.

Even today doctrinal disagreements, lack of precision in the use of terms, etc., make it necessary to issue doctrinal statements and documents, setting forth what we believe and proving from Scripture the truth of our doctrine. In reference to sound Biblical theology and the determination to abide by the clear statements of Scripture and the courage boldly to confess the truth, the confessors of the Augsburg Confession, the Smalcald Articles, the Formula of Concord, and of the other Symbols of our Church should serve as our examples. Likewise should their doctrinal declarations be a model for us as far as clearness of statement in presenting the truth and in pointing out error is concerned. But, finally, we should also be filled with the same desire for doctrinal unity and peace in the Church and with the same zeal for prayer as were the confessors of our *Book of Concord*, and our labors should be directed to this end, relying upon the grace of God to keep us in His truth and to lead others to the knowledge and confession thereof.

Thesis IV

Walther, Thesis XXI B, says: "The Evangelical Lutheran Church requires its members, and especially its teachers, unreservedly to confess and vow fidelity to its Symbols." If we agree in the promise, to wit, that the confessional writings of our Church clearly state the doctrines of Holy Scripture, we must agree that the teachers in our Church must teach what our Confessions teach. In making this demand, we are but demanding that our teachers in the Church preach and teach the pure Word of God in distinction from those who preach and teach false doctrines.

The entire Lutheran church service, particularly the sermon, should have the *confessional character*. Says Reu in his *Homiletics*: "A sermon without the confessional character is colorless, while a sermon that actually contradicts the confessions of the Church is a disturbing element in the service, denying what is elsewhere confessed in creed, hymn, and formulated prayer." Confessional clearness is a fundamental requirement which we must demand of every preacher in a Lutheran pulpit. Our Confessions are directed against the false teachings of the Romanists

and the Reformed churches and other religious sects. Over against these we must even today make the truth of the Word of God *stand out clearly*. If we do not do this, what right have we to exist as a Lutheran Church? Lutheranism, to be Lutheranism, must stand for purity of doctrine. Again quoting Reu: "The truth of this, so far as the distinction between *Protestantism and Romanism* is concerned, is conceded by all; the fundamental differences are too apparent. In practise, however, these differences are often overlooked. This is the case especially when, in preaching, morality is severed from its root in justification by faith and when the position is held (in whatever *nuance*) that man becomes good by doing good. This is the Romish way of salvation and medieval morality. Such preaching gives Rome no offense; it is rather welcomed as a preparation for its own position, as flesh of its flesh and bone of its bone. We saw above how closely the 'social sermon' approaches the Romish view. The Roman invasion of so-called Protestant pulpits of our land is becoming a growing menace.

"Ought the differences between the *Lutheran Church and the Reformed* family of churches to find expression in the sermon? This is sometimes denied in view of the fundamental agreement of these two groups in their conception of faith and the way of salvation. A true Lutheran will indeed devoutly thank God for the many treasures of evangelical truth in the Reformed confessions and will gladly acknowledge all who sincerely accept this truth and live according to it as his brethren in Christ and members of the true Church. But he would prove unfaithful to his convictions and deny his Church the right to exist if he regarded the distinction between it and the Reformed group as negligible and too unimportant to find expression, negatively or positively, in the preaching of his Church.

"It is certainly not a matter of indifference whether the Christian life is presented as controlled by an arbitrary decree of predestination, precluding an objectively founded assurance of salvation, or, on the other hand, as leading necessarily, in consequence of the stress laid upon the objective means of grace, to such assurance; whether God's omnipotent majesty or His fatherly grace is set in the foreground. It is not a matter of indifference whether the Word is preached as the mere revelation of the divine will, independently of which the Spirit works where and when He listeth, or, on the contrary, as actual means and bearer of this Spirit; whether Baptism is conceived as having placed the hearers of the ceremony in communion with God and as forming the basis of their entire life in Christ or as merely a ceremony, divinely instituted indeed but without any fundamental relation to their Christian development; whether the Lord's Supper is regarded as consisting in mere bread and wine, bringing home so forcibly to the believer the blessings of his salvation that he soars in spirit to heaven and there feeds on Christ, or, on the contrary, as 'the real body and blood of Christ, under the bread and wine, given unto us Christians to eat and to drink, as it was instituted by Christ.' It does make a difference whether the preaching of morality is controlled by the Old or by the New Testament, by legal or by evangelical principles; whether motivated by puritanic ideals or by the ideal of Paul in 1 Cor. 3:22; 1 Tim. 4:4; Col. 2:16 f.,

plus 1 Cor. 8 and 9; whether the ethical sermon is bound by Paul's word in Rom. 10:4 (in no wise contradicting Gal. 3:24 or Rom. 7:7-13) and appreciates Luther's bold word concerning our liberty even from the Decalog or, on the contrary, binds its hearers again under the Old Testament yoke; whether the preacher takes seriously the saying of Jesus in Matt. 7:18 as fundamental to all Christian ethics and follows Luther in making the application to every-day life or, on the other hand, imagines that the moral life can have value before God without flowing with inner necessity from a regenerate heart. It does matter whether the sermon is controlled by the thought of the founding of a theocracy upon earth and thus meddles in political matters or by the principle of the complete separation of Church and State; whether it looks to legislation to maintain law and order or to the Gospel with its miraculous power. So far nothing at all has been said of the many differences among the various subdivisions in the Reformed family of churches, all of which bear more or less directly on the sermon. So, for instance, the emphasis on a particular method of conversion or a particular mode of baptism; the depreciation of Baptism owing to a belief in the natural innocence of childhood; the dream of sinless perfection, in opposition to Paul's word and example in Phil. 3:12 f., the neglect of Christian education, etc. Can the sermon really be an essential part of the cultus of any of these communions and remain silent concerning their differences? If it can, then the religious life of these communions and of their preachers must indeed be without definite color or character and completely cut off from all historical development — an artificial return to a condition of things which never existed in reality and never can exist. The question then arises why such congregations and preachers should still retain their connection with this or that historical form of Christianity.

"Whether the unconfessional sermon leads may be plainly seen in modern unionistic tendencies looking to the amalgamation of all Protestant forces and the consequent abolition of confessional distinctions and the reduction of the Gospel to a number of universal religious concepts and ethical rules. Thus the heart is torn from the Gospel of the grace of God in Jesus Christ, and we arrive at a purely natural religion and natural morality. *Principiis obsta, vestigia terrent.* Our faithfulness to the truth as committed to us will of itself affix to our religious life, and to its expression in the sermon, a confessional stamp. If I have become convinced of the truth of the Lutheran position, for example, does not this truth deserve to be openly and courageously expressed also in the pulpit? Can I live and move in this truth and yet suppress it in the very place where I stand as divinely authorized witness to the truth? Sound doctrine is just as important today as it was in Paul's day, who so strongly emphasized it in the pastoral epistles, and as it was in Luther's day, who dedicated his life to its service. Pure teaching is as necessary for the life and health of the soul as pure air for the life and health of the body." (Pp. 69-72.)

We must demand that all preachers and teachers in our Lutheran Church accept our Confessions *because* they teach the pure doctrine of Scripture, not only *inasmuch* as they do so; for in this latter way we can accept the Koran or any document without even having read or seen it.

But we must keep in mind an essential difference between the Scriptures and the Confessions: Scripture is throughout, in all its parts, the verbally inspired Word of God; not so the Confessions. When I subscribe to the Bible, I say that I accept it all as God's inspired Word, not only its doctrinal portions but also all other statements; when I subscribe to the Confessions I only say that I believe its *doctrine* to be that of the Word of God and bind myself to accept this only. After all, the Confessions are only a human document, which therefore may, and in fact do, contain a historical error or an exegetical explanation which, though not teaching false doctrine, does violence to the text. Whether, e.g., Ambrosius wrote the words quoted under his name in Art. VI of the Augsburg Confession does not matter; what is important is whether what he says is true.

Nor do we, by subscribing the Confessions, promise to observe any of the ceremonies and the like things which are therein mentioned but which are mere church rites, customs, or adiaphora and even so labeled by the Confessions themselves. (See Art. X, Formula of Concord.) For instance, in Luther's Small Catechism we read: "In the morning, when you rise, you shall bless yourself with the holy cross and say." Subscribing the Confessions does not imply that I must do this every morning or at all or that I must speak the very prayer there given; I may use a prayer of my own choice.

The pledge which the Lutheran preacher and teacher gives in subscribing the Confessions is a *doctrinal pledge*; but this we must demand *because* the doctrines taught by the Confessions are the doctrines of the Word of God. And that they are we positively know because we have by the Word of God proved them to be such. The Bible tells us *what God teaches*; a creed, or confession, says *what one believes*; and in our Confessions we say that we believe what God teaches.

Also of our church-members we must demand that they accept our confessional writings. This is quite evident from all that has been said. However, the question arises, Must we demand that he who would affiliate with a Lutheran congregation and remain in membership with it must have read and studied all our confessional writings? While we must, for obvious reasons, demand this of our preachers and teachers, we must not make the same demand upon our church-members. It will suffice that they know and accept Luther's Small Catechism and the Augsburg Confession, because in them *all is contained* that is *doctrinally* essential in our Confessions and because the layman, not being a teacher in the Church, as a rule, need not be acquainted with all the doctrinal details nor the various false teachings which are enlarged upon in the other confessional writings. And rather than have a church constitution make it obligatory upon a church-member to know and accept Luther's Small Catechism and the Augsburg Confession but subsequently not enforce the reading and studying of the latter and the giving of one's pledge to adhere to it, it is not only better but the right course to pursue to demand only a knowledge and acceptance of Luther's Small Catechism, which, after all, called the laymen's Bible, contains in a brief and concise and clear presentation the great fundamental doctrines of the Bible which every Christian should know and believe and which

a person must believe and confess if he would be a member of the Lutheran Church.

This should be the minimum requirement for Lutheran church-membership: a thorough instruction in, and a thorough knowledge of, the great doctrines of the Bible as taught in Luther's Small Catechism. I rather fear that such thorough indoctrination is being somewhat neglected in our day, in that adults (perhaps also children) are insufficiently prepared for church-membership and that there is a lack of doctrinal sermons, and that at a time when indoctrination is much needed. May I also suggest that such indoctrination not only be continued but that also the Augsburg Confession (which may be procured at one cent a copy) and portions of other confessional writings be studied in congregational meetings, where precious time is often wasted by a great deal of attention given to minor details and unimportant things, as also in the meetings of our church organizations, such as our women's and young people's societies. If our Church would preserve its doctrinal purity over against the doctrinal indifferentism of our day and the many false teachers and religious sects, our church-members must be well indoctrinated; in other words, they must know their Bible well and be able to distinguish truth from error. The writer to the Hebrews says: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat. For every one that useth milk is unskilful in the word of righteousness; for he is a babe. But the strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil," Heb. 5:12-14. Paul writes to the Ephesians: "And He gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive, but, speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ," Eph. 4:11-15.

Thesis V

Thesis V consists of two parts, presenting the same truth both positively and negatively. The first part reads: "Since our confessional writings are based upon Scripture and are but an exhibition of Scripture doctrine, we must insist that we can enter into pulpit- and altar-fellowship with such only as accept the confessional writings of our Lutheran Church."

We do not say that Christians are found only in the Lutheran Church. But we do believe and teach that the Lutheran Church, wherever it remains true to its Confessions, is the true visible Church of God on this earth, the Church of Biblical orthodoxy, because we are convinced that the Lutheran Church teaches the

Word of God in *all* its truth and purity, while we know of no other church-body which does so.

When we speak of a Christian, we speak of a person who has found the right answer to the question, What must I do to be saved? and who believes it. In other words, A Christian is a believer in Jesus Christ, the God-man, the Savior, whose blood cleanses us from all sin. The Bible makes but one thing necessary to salvation, faith in Jesus, the Savior. "For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life," John 3:16. To the Jews, Jesus said: "I said therefore unto you that ye shall die in your sins; for if ye believe not that I am He, ye shall die in your sins," John 8:24. When, therefore, we confess in our Apostolic Creed: "I believe in the holy Christian Church, the communion of saints," we include as members of the Church *invisible* all Christians, all saints, all believers in Jesus Christ, the Savior, irrespective of who they may be or where they may be. Thank God that we may do this and that God's children are not limited to membership in the Lutheran Church.

But this does not go to say that we may or must therefore also have church-fellowship in the visible Church with all Christians and enter with them into pulpit- and altar-fellowship. To do this would be quite contrary to the very purpose of our confessional writings, which insist on doctrinal purity, and insist upon it because the Bible demands it. If the confessors of our confessional writings had been of the opinion that they could fellowship Romanists, Calvinists, and others, they certainly would not have fought their doctrinal battles and insisted upon doctrinal purity. And if we could have church-fellowship with Christians of any or all denominations, it would be absurd that we solemnly pledge the preachers and teachers and the members of our churches to accept the confessional writings of our Lutheran Church and teach nothing contrary thereunto. Why should we insist upon doctrinal purity if it is not demanded? But if demanded, we must insist upon it. Is doctrinal purity demanded? Does God demand it? Listen to these texts from the Word of God: "Only be thou strong and very courageous, that thou mayest observe to do according to all the Law which Moses, My servant, commanded thee; turn not from it to the right hand or to the left that thou mayest prosper whithersoever thou goest. This Book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night that thou mayest prosper whithersoever thou goest," Josh. 1:7, 8. "The entrance of Thy words giveth light; it giveth understanding unto the simple," Ps. 119:130. "And it came to pass at the end of seven days that the word of the Lord came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at My mouth and give them warning from Me," Ezek. 3:16, 17. "Behold, I am against the prophets, saith the Lord, that use their tongues and say, He saith. Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them and cause My people to err by their lies and by their lightness; yet I sent them not nor commanded them; therefore they shall not profit this people at all, saith the Lord," Jer. 23:31, 32. "For I have not shunned to declare unto you all the counsel of God,"

Acts 20:27. "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel, which is not another; but there be some that trouble you and would pervert the Gospel of Christ. But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ," Gal. 1:6-10. "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: Preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables," 2 Tim. 4:1-4. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of the prophecy, God shall take away his part out of the Book of Life and out of the Holy City and from the things which are written in this book," Rev. 22:18,19. "For we are not as many which corrupt the Word of God; but as of sincerity, but as of God, in the sight of God, speak we in Christ," 2 Cor. 2:17. "For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies. This witness is true. Wherefore rebuke them sharply that they may be sound in the faith, not giving heed to Jewish fables and commandments of men, that turn from the truth," Titus 1:7-14. In all these texts and in many more God insists that we adhere to His Word one hundred per cent. How, then, could we make light of doctrinal purity by fellowshiping such as teach false doctrines or such as frankly tell us that they think that it is not demanded that we agree on doctrine but that there may be differences of opinion in doctrinal matters? Surely to let such preachers preach in our pulpits would be displeasing to God, as it would also be if we should commune at the altar of such churches as deny doctrines clearly taught in the Bible. And to do so would be dishonest on our part since we call ourselves Lutherans; for to be a Lutheran means to adhere to the Confessions of the Lutheran Church, and we would not be adhering to these Confessions if we would grant equal rights to those who teach and believe what is contrary to our Confessions.

If we agree on what is said in the first part of our thesis, we

ought to have no difficulty in accepting the second part, which reads: "Church-fellowship with such as reject, in whole or in part, our confessional writings is *unionism*, which, in whatever form it may present itself, is forbidden by the Word of God." Walther says, Thesis XXI, C: "The Evangelical Lutheran Church rejects all fraternal and church-fellowship with those who reject its Confessions in whole or in part."

The Lord not only gives definite command that we should adhere to His truth one hundred per cent., as we have seen, but He also warns against false teachers and false doctrine and forbids us to fellowship false religionists, saying that we should be separate from them, that we should avoid them.

This is true, first, concerning such as are altogether outside of the pale of the Christian Church, as Modernists, Christian Scientists, and all pagan religious systems. We read: "Be ye not unequally yoked together with unbelievers. For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God, as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty," 2 Cor. 6:14-18. "For many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed," 2 John 7-11.

But God also warns against all false teachers and false doctrines of any kind or type. False doctrine of any kind is an abomination to the Lord because it is a *rejection of His Word* and because it *endangers the soul's salvation of those for whom Jesus shed His blood*. The Lord says in His Word: "Beware of false prophets, which come to you in sheep's clothing; but inwardly they are ravening wolves," Matt. 7:15. "Beloved, believe not every spirit but try the spirits whether they are of God, because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world. . . . We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error," 1 John 4:1-3, 6. "Now, the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry and commanding to

abstain from meats, which God hath created to be received with thanksgiving; for it is sanctified by the Word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables and exercise thyself rather unto godliness," 1 Tim. 4:1-7. (Read context.) "If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings, of men of corrupt minds and destitute of the truth, supposing that gain is godliness. From such withdraw thyself," 1 Tim. 6:3-5. (Read context.) "As ye have therefore received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ," Col. 2:6-8. (Read context, vv. 12, 16, 17.) "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch and remember that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God and to the Word of His grace, which is able to build you up and to give you an inheritance among all them which are sanctified," Acts 20:29-32. "And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in My name, saying, I am Christ, and shall deceive many. . . . And many false prophets shall rise and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved," Matt. 24:4, 5, 11-13.

Church-fellowship with the heterodox would not be a confession of the truth but a denial of it; it would not be a means of bringing others to a knowledge of the truth but would rather strengthen them in their errors and would mean doctrinal indifference on our part. If we would be true to our God and Savior, true to His Word, and true to the heritage of our Church, we must not mix truth and error.

It is readily conceded that we cannot have church-fellowship with the Romanists (we know they would not even permit it). Their religion is largely a religion of work-righteousness, their doctrine of the Mass denies the all-sufficiency of Christ's sacrifice, by their Mariolatry and invocation of the saints they deny that Christ is our only Mediator and Intercessor; to this must be added their wrong doctrine concerning marriage, penance, confession, monastic vows, Office of the Keys, and the fact that the Pope is the very Antichrist. Of course, it is said, we cannot have fellowship with the Romanists. And we cannot.

But why, then, not also draw the line at Methodists and Baptists and Presbyterians, the Reformed Church, and like sects? The Calvinists among them deny universal grace; they all deny Christ's doctrine of Baptism and the Lord's Supper, the latter both

as to its essence and its efficacy; many of them greatly obscure the doctrine of justification by faith and even put in its place salvation by character; some boast of the flexibility of their doctrine over against our rigidity of doctrine; they all take a wrong attitude towards the Bible by interpreting parts of it according to their own sinful human reason instead of taking it as it reads and believing that God said what He means and means what He says and is able to perform it. And all the large and outstanding Protestant church-bodies of the Reformed group tolerate such preachers and others among them as openly deny the very fundamental doctrines of the Christian religion and are in fellowship with them. The very wrong attitude toward the Bible and the doctrinal indifferentism on the part of the Reformed group of churches paved the way for Modernism, which is today found in those churches. Surely with such churches we cannot exchange pulpits, have altar-fellowship, or unite in common church-work. That would be displeasing to the Lord, who so often warns us in His Word, as we have heard, not to do so.

But, we ask again, why, then, not also draw the line at those who call themselves Lutherans but do not adhere to the Lutheran Confessions? To be consistent and to be true to the Word of God, we must also there observe that line which God Himself has drawn for us. When some, calling themselves Lutherans, will insist upon teaching doctrines contrary to the Scriptures; when not a few practise pulpit- and altar-fellowship with sectarians; when the doctrine of verbal inspiration is denied and those who still believe it are sarcastically ridiculed; when even Modernism is given a place in their churches and no doctrinal discipline is exercised, not to mention other strictures,—how could we simply ignore all this and agree to establish church-fellowship with such as indeed call themselves Lutherans but are not willing to abide by the Confessions of the Lutheran Church? An effort is now being made toward church-fellowship with other Lutheran bodies of this country. We should pray God to bless the effort, and we should do nothing to frustrate it; but it must be a fellowship pleasing to the Lord; not a mere agreement to disagree or to ignore existing differences but an agreement on the basis of the Word of God and our Lutheran Confessions. If we would submit to any fellowship on any other basis, we would not only invite God's disfavor and wrath but even the disrespect of those whose favor we sought. Many years ago a General Council paper said this of our Missouri Synod:

"Had not the Missouri Synod clung so tenaciously to the confession of the pure doctrine; had she not so trenchantly testified and fought against all and every departure from the path she recognized as the right one; had she shown herself more yielding in practise than in doctrine; had she accommodated herself to the viewpoint of our fluid age, she would never have attained that which she now can call her own. She has taken her reason captive under the obedience of Christ, and the Lord has rewarded her for it. She regards the glory of God, the pure truth of the Word as expressed in the Confessions of the Lutheran Church, to be higher than the favor of the world and higher than human opinion. . . . When I consider what the grace of God has done through the Missourians, I cannot join the discordant chorus against them. My conviction is that the Missourians ascribe their success not to their flesh but to

the mercy of God. God bless these brave Saxons and cause their salt to work mightily in the leaven of American Lutheranism!" (Dr. Graebner's *Problem of Lutheran Union*, p. 120.)

I should yet like to add some remarks on the term *unionism* and its implications. What is unionism? Walther, in Thesis XXI, says it is "fraternal and church-fellowship with those who reject the Confessions of the Lutheran Church in whole or in part." In other words, unionism mixes truth and error. Unionism involves a *denial of the truth* on the part of him who says that he has it. That is the characteristic and, at the same time, the damaging thing about unionism. If the Presbyterian pastor in my neighborhood requests me to fill his pulpit next Sunday *because he will be out of the city* and I consent, then, though I preach a perfectly sound, orthodox, good Gospel sermon, I am guilty of unionism — not because I deny the truth *in my sermon*, but because I deny it by my action under the circumstances, letting that Presbyterian congregation believe that it is perfectly in order that Lutherans and Presbyterians or any Protestant preachers exchange pulpits because, after all, the doctrinal differences are not serious enough to be emphasized and to justify a separation. I would be strengthening that Presbyterian congregation in its doctrinal indifferentism and would not be helping it to learn to know and confess the truth to the exclusion of error. But if that Presbyterian pastor and his congregation would say to me: "We have heard much of the Lutheran Church and its doctrine over the radio, and much of it appeals to us. Come and tell us just what the Lutheran Church stands for and in which respect it differs from the Presbyterian and other Protestant churches." That invitation I not only may accept, but I should be doing wrong if I did not accept it; for I am given an opportunity to confess the truth and point out error and thus help others by the grace of God to learn the error of their ways and know and confess the truth. That would not be unionism.

If a Lutheran husband has a Roman Catholic wife, may they unite in family worship? That depends upon circumstances. First of all there should be a clear understanding of their religious differences and secondly a clear understanding that the Lutheran husband cannot worship with this wife at her church at any time. If, however, the Lutheran husband, as the head of his house, at table, every morning and evening, reads a selection from Scripture and offers a prayer, as Luther's morning or evening prayer, or reads a prayer from a Lutheran prayer-book, including those of festival days, there is no good reason why he may not with a good conscience do so. He is not denying his faith and the truth in any way. The fact that his Roman Catholic wife sits at the table with him and hears the Scripture and even joins in the prayers does not involve any denial of the truth on his part. But if the husband be a Roman Catholic and the wife a Lutheran and the husband insists on reading mistranslated portions of the Bible from the Douay version and on reading distinctively Roman Catholic prayers from Roman Catholic prayer-books, invoking also the saints and praying the rosary, then the Lutheran wife could not take part in such worship without denying her faith and the truth.

May a Lutheran when called upon to do so say grace at a public dinner? The presence of persons of another faith or of un-

believers does not in itself prevent a Lutheran from confessing that we receive the good gifts of God with thanksgiving. But would he not thereby lead others to believe that religious differences do not keep us from uniting in worship with those of another faith? Not necessarily. Paul, who very emphatically stood for sound doctrine and warned against false teachers and certainly was no unionist, did not think so. When he was on his perilous voyage to Rome, with 263 people on board, heathen people at that, we read: "And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take some meat; for this is for your health; for there shall not an hair fall from the head of any of you. And when he had thus spoken, he took bread and gave thanks to God in presence of them all; and when he had broken it, he began to eat. Then were they all of good cheer, and they also took some meat," Acts 27:33-36. When Paul said grace at table on board of that ship in the company of those heathen sailors, he certainly did not deny his faith but rather confessed it.

May we unite in common prayer with such Lutherans as are not in doctrinal agreement with us, at joint meetings held for the purpose of discussing our doctrinal differences? We Missourians have been severely criticized for not so doing. It cannot be said at the outset that we may do so or must refuse to do so. That again depends upon circumstances. I fear that those who criticize us do this merely on the supposition that for common worship all that is required is that those who worship together be Christians. With such wrong premises, of course, a wrong conclusion will follow. Let us analyze the situation. Let me take an extreme but actual case. We know that today there are some so-called Lutherans who deny the verbal inspiration; in fact, they have been very sarcastic in ridiculing us for still holding fast to it. We also know that some of these people are doctrinally very indifferent, even have modernistic tendencies; they do not at all desire to stand out for doctrinal purity and are not interested in arriving at a strict doctrinal agreement on the basis of Scripture. What we consider to be real doctrinal differences, which we must acknowledge in contending for the truth, they ridicule as hair-splitting differences. Their desire is a desire for union at any price, not for real unity of faith. Their slogan, too, is, Deeds, not creeds. In what common prayer could we unite with such people? Their prayer would not be our prayer nor our prayer their prayer. We would pray for unity of faith on the basis of the verbally inspired Word of God; they would pray for a mere getting together irrespective of any real doctrinal agreement. How could we from the outset unite with such in common prayer? It takes but a little common sense to see the correctness of our position. In refusing to join, from the outset, with such in *common prayer*, we are not *thereby* doubting their sincerity or even their Christianity, but we are convinced that we cannot join them in a prayer which they will not pray in the same sense in which we pray it. Doing so, we would be insincere, observing prayer as a mere custom rather than as an act of true worship and confession of faith.

The situation is altogether different if one who differs in his religious convictions, be he a Methodist or a Baptist or a member

of some other Christian denomination, comes to me with an open mind, speaking in this wise: "I am a sincere Christian. We differ in doctrine. To me this is a very serious matter. I desire to believe only what the Word of God teaches. I have had little opportunity to know what your Lutheran Church teaches. I desire that you and I discuss some of our differences. If you can show me from the Bible that I am wrong, I am willing to yield. Let us ask God to guide us with His Spirit and grant His blessing to our deliberations." Why could we under such circumstances not join in prayer? That would involve no denial of the truth.

Unionism involves a *denial of the truth*. And such unionism, in whatever form it may present itself, be it in common worship or in common church-work, is displeasing to God because forbidden by Him in His Word, as we learned from the Scripture-texts quoted. Unionism is given a prominent place on the program of the churches of our day, also in Lutheran circles. It is, however, not at all something characteristic only of the Church of our day; it came into the world when sin came. It issues from that natural sinful inclination of the human heart to listen to Satan, who whispers, "Yea, hath God said?" rather than to abide by the clear Word of the Lord. And how easily doubt leads to denial, the putting away of God's Word, we learn from the fall of man.

Also the confessors who gave us the confessional writings of our Lutheran Church had to contend against the unionistic tendency, not the least among its champions being such an outstanding theologian as Philip Melanchthon. In the "Historical Introductions" to our *Triglot* we read in reference to Melanchthon's humanistic and unionistic tendencies:

"Till about 1530 Melanchthon seems to have been in complete harmony with Luther and to have followed him enthusiastically. To propagate, coin, and bring into scholastic form the Christian truths once more brought to light by the Reformer he considered to be his peculiar mission. But his secret letters and, with gradually increasing clearness and boldness, also his publications show that later on he began to strike out on paths of his own and to cultivate and disseminate doctrines incompatible with the Lutheranism of Luther. In a measure these deviations were known also to the Wittenberg students and theologians, to Cordatus, Stifel, Amsdorf, the Elector John Frederick, Brueck, and Luther, who also called him to account whenever sufficient evidence warranted his doing so. (*Lehre und Wehre*, 1908, 61 ff.)

"In a letter to Cordatus dated April 15, 1537, Melanchthon was bold enough to state that he had made many corrections in his writings and was glad of the fact: '*Multa ultro correxi in libellis meis et correxisse me gaudeo.*' (C. R., 3:342.) In discussing the squabble between Cordatus and Melanchthon, whether good works are necessary to salvation, Luther is reported by the former to have said in 1536: 'To Philip I leave the sciences and philosophy and nothing else. But I shall be compelled to chop off the head of philosophy, too.' (Kolde, *Analecta*, 266.) Melanchthon, as Luther put it, was always troubled by his philosophy; that is to say, instead of subjecting his reason to the Word of God, he was inclined to balance the former against the latter. The truth is that Melanchthon never fully succeeded in freeing himself from his original humanistic tendencies, a fact which gave

his mind a moralistic rather than a truly religious and Scriptural bent. Even during the early years of the Reformation, when he was carried away with admiration for Luther and his work, the humanistic undercurrent did not disappear altogether. January 22, 1525, he wrote to Camerarius: '*Ego mihi conscius sum, non ulla ob causam unquam τεθολογητέον, nisi ut mores meos emendarem,*' i. e.: 'I am conscious of the fact that I have never theologized for any other reason than to improve my morals.' (C. R., 1,722.) Such, then, being his frame of mind, it was no wonder that he should finally desert Luther in most important points, lapse into synergism and other errors, and, in particular, value indifferently doctrinal convictions, notably on the real presence in the Lord's Supper and the person of Christ. 'Over against Luther,' says Schaff, 'Melanchthon represented the unionistic and liberal type of Lutheranism.' (Creeds, 1,259.) This is correct; but the stricture must be added that, since unionism and liberalism are incompatible with the very essence of Lutheranism, Melanchthonianism as such was in reality not a 'type' but a denial of Lutheranism.

"Melanchthon lacked the simple faith in, and the firm adherence and implicit submission to, the Word of God which made Luther the undaunted and invincible hero of the Reformation. Standing four-square on the Bible and deriving from this source of divine power alone all his theological thoughts and convictions, Luther was a rock, firm and immovable. With him every theological question was decided and settled conclusively by quoting a clear passage from the Holy Scriptures, while Melanchthon, devoid of Luther's single-minded and whole-hearted devotion to the Word of God, endeavored to satisfy his reason as well. Consequently he lacked assurance and firm conviction, wavered and vacillated, and was never fully satisfied that the position he occupied was really the only correct one, while, on the other hand, he endeavored to present his views concerning some of the disputed doctrines in ambiguous and indefinite terms. 'We have twenty-eight large volumes of Melanchthon's writings,' says C. P. Krauth, 'and at this hour impartial and learned men are not agreed as to what were his views on some of the profoundest questions of church doctrine, on which Melanchthon was writing all his life!' (Conservative Ref., 291; Schmauk, 748.) This indefinite and wavering attitude towards divine truth, the natural consequence of the humanistic bent of his mind, produced in Melanchthon a general tendency and proneness to surrender or compromise doctrinal matters in the interest of policy and to barter away eternal truth for temporal peace. It made him an indifferentist and a unionist, always ready to strike a bargain also in matters pertaining to Christian faith and to cover doctrinal differences with ambiguous formulas. While Luther's lifelong attitude on matters of Christian doctrine is characterized by the famous words spoken by him at Worms in 1521: '*Ich kann nicht anders,*' I cannot do otherwise, Melanchthon, treating even questions of faith as matters of expediency rather than of conscience, was the man who, as a rule, could also do otherwise and who was great in manufacturing 'Polish boots,' as the ambiguous phrases by which he endeavored to unite opposing parties were called by the Lutherans in Reuss.

"In order to preserve peace with the Romanists at Augsburg in 1530, he did not hesitate to sacrifice Lutheran truths and to receive into the bargain a number of what he considered minor papal errors. In his subsequent overtures to the Reformed he was more than willing to make similar concessions. The spirit of Melanchthon was the spirit of religious indifference and of unionism, which, though thoroughly eliminated by the Formula of Concord, was from time to time revived within the Lutheran Church by such men as Calixtus, Spener, Zinzendorf, Neander, and, in our own country, by S. S. Schmucker.

"The unionistic tendencies and doctrinal corruptions which Melanchthon injected into Lutheranism were all the more dangerous to our Church because they derived special weight and prestige from the fact that Luther had unstintingly praised his gifts, his books, and the services he had rendered the Church (St. L. 18, 1671; 23, 1152), that he was now generally regarded as Luther's successor with regard to theological leadership of the Church, and that he was gratefully admired as the *Praeceptor Germaniae* by a host of loyal pupils, who made it a point also to cultivate just those theological peculiarities of Master Philip, as they called him, in which he differed from Luther." (Pp. 105, 106.)

The unionist is always inclined to compromise for the sake of peace; of course, only a mere *outward* peace. The unionist believes in toleration, but the toleration he believes in is the toleration of error. In his book *The Conservative Reformation and Its Theology*, Krauth says: "When error is admitted into the Church, it will be found that the stages of its progress are always three. It begins by asking toleration. Its friends say to the majority: You need not be afraid of us; we are few and weak; only let us alone; we shall not disturb the faith of others. The Church has her standards of doctrine; of course, we shall never interfere with them; we only ask for ourselves to be spared interference with our private opinions. Indulged in this for a time, error goes on to assert equal rights. Truth and error are two balancing forces. The Church shall do nothing which looks like deciding between them; that would be partiality. It is bigotry to assert any superior right for the truth. We are to agree to differ, and any favoring of the truth, because it is truth, is partisanship. What the friends of truth and error hold in common is fundamental. Anything on which they differ is *ipso facto* non-essential. Anybody who makes account of such a thing is a disturber of the peace of the Church. Truth and error are two coordinate powers, and the great secret of Church-statesmanship is to preserve the balance between them. From this point error soon goes on to its natural end, which is to assert *supremacy*. Truth started with *tolerating*; it comes to be merely tolerated, and that only for a time. Error claims a preference for its judgments on all disputed points. It puts men into positions, not, as at first, in spite of their departure from the Church's faith but in consequence of it. Their recommendation is that they repudiate that faith, and position is given them to teach others to repudiate it and to make them skilful in combating it." (Pp. 195, 196.)

In these days of Church mergers and of doctrinal indifferentism and apostasy the unionistic tendency threatens to engulf us also.

Our Lutheran Confessions are a standing protest against all manner of unionism and an appeal to us to stand four-square upon the Word of God. We would be a very unthankful people if we should in the least forsake and deny the divine truth which God has, without any merit or worthiness on our part but only by His grace, preserved during the past one hundred years for our churches in this country. And we cannot celebrate our centennial in a manner pleasing to our Lord and Savior if we are not determined with His divine help to continue in His truth and to defend it against all who assail it.

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord," 1 Cor. 15:57, 58.

In these last days of sore distress
Grant us, dear Lord, true steadfastness
That pure we keep, till life is spent,
Thy holy Word and Sacrament.

Lord Jesus, help, Thy Church uphold,
For we are sluggish, thoughtless, cold;
Indue Thy Word with power and grace
And spread its truth in every place.

And since the cause and glory, Lord,
Are Thine, not ours, do Thou afford
Us help and strength and constancy;
With all our heart we trust in Thee.

Die lutherische Kirche und ihre Bekenntnisschriften

Ihre Stellung zu ihren Bekenntnisschriften und gegenüber denen,
die diese Bekenntnisschriften nicht annehmen

Kurze Zusammenfassung des englischen Referats von P. Paul Eifert

In diesem Jubeljahr tut es not, eins zu betonen, nämlich dies, daß Gottes Wort das Mittel ist, durch das der liebe Gott unsere Kirche in den vergangenen hundert Jahren so reichlich gesegnet hat und durch das er uns auch noch fernerhin segnen will. Und das wollen wir in diesem Referat tun dadurch, daß wir These 21 aus D. Walthers Buch „Die lutherische Kirche die wahre sichtbare Kirche Gottes auf Erden“ behandeln. Diese These lautet:

a. Die evangelisch-lutherische Kirche ist gewiß, daß die in ihren Symbolen enthaltene Lehre die purlautere göttliche Wahrheit sei, weil dieselbe mit dem geschriebenen Worte Gottes in allen Punkten übereinstimmt.

b. Die evangelisch-lutherische Kirche verlangt von ihren Gliedern und insonderheit von ihren Lehrern, daß auch sie sich zu ihren Symbolen ohne Rückhalt bekennen und sich darauf verpflichten lassen.

c. Die evangelisch-lutherische Kirche verwirft jede brüderliche und kirchliche Gemeinschaft mit denen, die ihr Bekenntnis, sei es ganz oder teilweise, verwerfen.

Und dabei ist nun folgendes zu merken:

These 1

Die lutherische Kirche hält, wo immer sie ihren Bekenntnissen treu bleibt, die Heilige Schrift in allen ihren Teilen für das wörtlich eingegebene Wort Gottes und daher für die einzige Quelle und Richtschnur der Lehre und des Lebens.

Wollen wir die rechte Stellung unsern Bekenntnisschriften gegenüber einnehmen, so müssen wir sie auch einnehmen der Heiligen Schrift gegenüber, nämlich daß sie ganz und in allen Teilen Gottes geoffenbartes Wort ist. Denn von Natur kennt der Mensch, obwohl er weiß, daß es einen Gott gibt (Röm. 1, 19. 20; 2, 14. 15), weder den wahren Gott noch dessen Willen den Menschen gegenüber. Und deshalb mußte Gott selbst, sollten die Menschen ihn und seinen Willen kennenlernen, den Menschen dies offenbaren. Und das hat er getan, zuerst so, daß er es den Menschen direkt sagte, 1 Mos. 2, 16. 17; 3, 15, und sie es mündlich verbreiten ließ, 1 Mos. 4, 26; 13, 4, und von Moses an dann so, daß er es gewissen Menschen eingab und sie antrieb, es aufzuzeichnen. Von diesem geschriebenen Wort Gottes, der Bibel, sowohl dem Alten wie dem Neuen Testament, heißt es nun: „Alle Schrift, von Gott eingegeben“, 2 Tim. 3, 16; „Die Schrift kann doch nicht gebrochen werden“, Joh. 10, 35; „Welches wir auch reden, nicht mit Worten, welche menschliche Weisheit lehren kann, sondern mit Worten, die der Heilige Geist lehret“, 1 Kor. 2, 6—13. Das zeigt, daß Gott der Verfasser der Heiligen Schrift ist, Gal. 1, 11. 12; daß die Heilige Schrift von Gott eingegeben, eingehaucht, ist, nicht diktiert; daß die Schrift, die aus Worten und Buchstaben besteht, von Gott eingegeben ist, 2 Petr. 3, 15; Gal. 3, 16; Offenb. 1, 11; und daß alle Schrift von Gott eingegeben ist, nicht nur das, „was Christus treibet“, was vom Weg zur Seligkeit handelt, sondern auch das Historische, das

Geographische und dergleichen mehr. Dazu sagt einem auch noch seine Vernunft, daß die Bibel, ihrer hohen Offenbarungen wegen, 1 Kor. 2, 7—10, ein einzigartiges Buch ist und daß, wenn nicht „alle Schrift“ von Gott eingegeben wäre, niemand uns mit Bestimmtheit sagen könnte, gerade was davon Gottes Wort und was Menschenwort sei, daß daher die Bibel dann ganz unzuverlässig wäre. Natürlich den Glauben, daß „alle Schrift“ von Gott eingegeben und daher zuverlässig und wahr ist, erlangen wir nicht durch Vernunftschlüsse, sondern allein durch die Wirkung des Heiligen Geistes, der uns durch die Schrift selbst zu dieser Überzeugung bringt. Und da auch dies nicht gelengnet werden kann, daß die Wahrheit sich nicht ändert, sondern immer dieselbe bleibt, so muß in dieser Zeit des Abfalls auch noch hervorgehoben werden, daß die Heilige Schrift, die uns gegeben ist, uns zur Seligkeit zu unterweisen durch den Glauben an Christum Jesum, die unveränderliche Wahrheit ist, daß ihre Lehre immer wahr bleibt. Und weil das der Fall ist, so kann nicht unsere sündenverderbte Menschenvernunft, nicht die Überlieferung, nicht der Papst, sondern nur die Heilige Schrift Quelle und Richtschnur der Lehre und des Lebens sein. Und wo immer die lutherische Kirche ihren Bekenntnisschriften treu bleibt, da hält sie auch die Heilige Schrift für das wörtlich eingegebene Wort Gottes und damit für die einzige Quelle und Richtschnur der Lehre und des Lebens. Denn obwohl die Bekenntnisschriften dies nicht in einem besonderen Abschnitt behandeln, so finden sich darin doch viele Stellen, an denen hervorgehoben wird, daß nicht nur alle Lehren und Lehrer nach der Heiligen Schrift „gerichtet und geurteilt werden sollen“, sondern daß auch alle Teile der Heiligen Schrift, die von der Schöpfung, von der Ehe, von der weltlichen Obrigkeit und dergleichen mehr handeln, Gottes Wort, Gottes Gebot, sind.

Theile 2

Die Bekenntnisschriften der lutherischen Kirche, wie wir sie im Konfordinienbuch vom Jahre 1580 finden, sind nicht neben der Heiligen Schrift eine fernere Quelle und Richtschnur der Lehre und des Lebens, sondern vielmehr eine Darstellung der wahren Schriftlehre.

Das bezeugen die Bekenntnisschriften selbst. Die Konfordinienformel zum Beispiel beginnt ihre Einleitung mit den Worten: „Wir glauben, lehren und bekennen, daß die einzige Regel und Richtschnur, nach welcher zugleich alle Lehren und Lehrer gerichtet und geurteilt werden sollen, sind allein die prophetischen und apostolischen Schriften Alten und Neuen Testaments, wie geschrieben steht: ‚Dein Wort ist meines Fußes Leuchte und ein Licht auf meinem Wege‘, Ps. 119, 105; und St. Paulus: ‚Wenn ein Engel vom Himmel käme und predigte anders, der soll verflucht sein‘, Gal. 1, 8.“ Im 4. Artikel der Augsburgerischen Konfession heißt es von der Rechtfertigung: „Weiter wird gelehrt, daß wir Vergebung der Sünden und Gerechtigkeit vor Gott nicht erlangen mögen durch unser Verdienst, Werk und Genugtun, sondern daß wir Vergebung der Sünden bekommen und vor Gott gerecht werden aus Gnaden, um Christi willen, durch den Glauben, so wir glauben, daß Christus für uns gelitten hat und daß uns um seiner willen die Sünden vergeben, Gerechtigkeit und ewiges Leben geschenkt wird. Denn diesen Glauben will Gott für gerecht vor ihm halten und zurechnen, wie St. Paulus sagt zu den Römern am 3. und 4.“ Und so steht es mit allen unsern Bekenntnisschriften. Sie bringen nichts Neues, sondern legen nur die wahre Schriftlehre dar. (Vergleiche den 11. Artikel der Konfordinienformel.)

These 3

Unsere Bekenntnisschriften, die klar darlegen, was wir glauben und was wir verwerfen, sind nötig, weil viele Kirchengemeinschaften behaupten, die Bibel für Gottes Wort zu halten und das, was die Bibel lehrt, zu lehren, dabei aber dennoch die klaren Lehren der Heiligen Schrift falsch auslegen oder verwerfen und so falsche Lehre treiben.

Das wird in der Einleitung zum Konkordienbuch stark und wiederholt hervorgehoben. Da heißt es unter anderm: „Wann [weil] denn dem also und wir unsers christlichen Bekenntnisses und Glaubens aus göttlicher, prophetischer und apostolischer Schrift gewiß und dessen durch die Gnade des Heiligen Geistes in unsern Herzen und christlichen Gewissen genugsam versichert sind und [es] denn die höchste und äußerste Notdurft erfordert, daß bei so vielen eingerissenen Irrthümern, erregten Ärgernissen, Streit und langwierigen Spaltungen eine christliche Erklärung und Vergleichung aller eingefallenen Disputationen geschehe, die in Gottes Wort wohl gegründet, nach welcher die reine Lehre von der verfälschten erkannt und unterschieden werde und den unruhigen, zankgierigen Leuten, so an keine gewisse Form der reinen Lehre gebunden sein wollen, nicht alles frei und offen stehe, ihres Gefallens ärgerliche Disputationen zu erwecken und ungereimte Irrthümer einzuführen und zu verfechten, daraus nichts anderes erfolgen kann, denn daß endlich die rechte Lehre gar verdunkelt und verloren und auf die nachkommende Welt anderes nichts denn ungewisse opiniones und zweifelhafte, disputierliche Bahn und Meinung gebracht werden, . . . so haben wir die Edition und Publizierung desselben [des Konkordienbuchs] nicht länger einstellen noch aufhalten sollen.“

Auch zeigt die Geschichte der einzelnen Bekenntnisschriften, daß diese entstanden sind, um falsche Lehren aus der Schrift zu widerlegen und die reine Lehre klar darzulegen und zu verteidigen. Von der Entstehung des Apostolischen Glaubensbekenntnisses wissen wir nichts Bestimmtes. Das Nizäische Glaubensbekenntnis wurde aufgesetzt und von der Kirche angenommen des Urins wegen, der die Gottheit Christi leugnete. Über das Athanasianische Glaubensbekenntnis ist wenig bekannt. Athanasius war nicht der Verfasser. Die Augsburgerische Konfession ist eine Erweiterung des Bekenntnisses der reinen Lehre, das Luther und andere lutherische Theologen im Auftrag des sächsischen Kurfürsten verfaßten und das im Jahre 1530 auf dem Reichstag zu Augsburg vor Kaiser und Reich verlesen wurde. Die Apologie ist eine Verteidigung der Augsburgerischen Konfession und wurde verfaßt, weil die Römischen versucht hatten, die Augsburgerische Konfession zu widerlegen und der Kaiser die Lutheraner nun zwingen wollte, diese Widerlegung anzunehmen und zur römischen Kirche zurückzukehren. Die Schmalkaldischen Artikel wurden von Luther geschrieben, damit, wenn ein allgemeines Konzil abgehalten würde, die Lutheraner zeigen könnten, in welchen Artikeln es möglich wäre, den Papisten zu weichen, und auf welchen sie schließlich beharren und feststehen müßten. (Vgl. die Vorrede zu den Schmalkaldischen Artikeln.) Die Katechismen, der Kleine und der Große, wurden auch von Luther geschrieben, und zwar deshalb, weil er bei einer Schulvisitation erfahren hatte, daß nicht nur das gemeine Volk, sondern sogar viele Lehrer und Prediger fast nichts von den Hauptlehren der Schrift wußten. Diese Bücher sollten Eltern, Lehrern und Predigern helfen, eine genügende Kenntnis der Hauptlehren der Schrift zu erlangen und andere darin zu unterrichten. Die Konkordienformel (1580) wurde verfaßt, nachdem in der lutherischen Kirche selbst Uneinigkeit in der Lehre entstanden war. Und

wie damals, so machen auch noch heute Lehrstreitigkeiten, ungenaue Redensarten und dergleichen mehr es nötig, daß wir das, was wir nach der Schrift glauben, in Bekenntnisschriften klar darlegen und aus der Schrift beweisen. Dabei sollen uns als Beispiel dienen jene treuen Bekenner, die in den obengenannten Bekenntnisschriften unserer Kirche die Wahrheit so unerschrocken, klar und schriftgemäß dargelegt haben. Aber zu gleicher Zeit sollen wir auch wie sie recht ernstlich im Vertrauen auf Gottes Gnade danach trachten, Lehreinigkeit und Frieden in der Kirche herzustellen und zu bewahren.

These 4

Da unsere Bekenntnisschriften sich auf die Heilige Schrift gründen und eine Darlegung der wahren Schriftlehre sind, so verpflichtet unsere lutherische Kirche alle Lehrer in ihren Kirchen und Schulen, die Bekenntnisschriften der lutherischen Kirche ohne irgendwelchen Rückhalt anzunehmen und nichts zu lehren, was ihnen zuwider wäre. Ganz dasselbe fordert unsere Kirche auch von ihren Gemeindegliedern.

Damit fordern wir von unsern Lehrern und Predigern, daß sie Gottes Wort lauter und rein lehren und predigen. Der ganze Gottesdienst in der lutherischen Kirche, besonders aber die Predigt, sollte den Charakter eines Bekenntnisses tragen. Unsere Bekenntnisschriften richten sich gegen die falschen Lehren der Römischen, der Reformierten und anderer Sekten, und diesen falschen Lehren gegenüber, zum Beispiel, daß der Mensch gut werde dadurch, daß er Gutes tue, daß die Taufe eine bloße Zeremonie sei, daß das heilige Abendmahl nur ein Gedächtnismahl sei, daß kleine Kinder ohne Sünde seien und dergleichen mehr, müssen wir auch heute noch das Wort Gottes klar darlegen. Und wie kann auch ein Prediger, der selbst die Überzeugung hat, daß die Lehre der lutherischen Kirche Schriftlehre ist, anders als diese Lehre frei und offen verkündigen?

Aber auch unsere Gemeindeglieder müssen unsere Bekenntnisschriften, weil deren Lehren aus Gottes Wort gezogen sind, annehmen. Damit ist nun nicht gesagt, daß jeder, der bei uns Gemeindeglied sein will, alle unsere Bekenntnisschriften gelesen und studiert haben muß. Es ist genug, wenn einer Luthers Kleinen Katechismus kennt; denn darin sind alle Hauptlehren der Heiligen Schrift kurz zusammengefaßt. Natürlich wäre es gut, wenn in Gemeindeversammlungen, wo oft viel Zeit mit Kleinigkeiten und Nebensachen vergeudet wird, die Augsburgische Konfession oder auch Teile anderer Bekenntnisschriften durchgenommen würden, ebenfalls in Versammlungen von Frauen- und Jugendvereinen. Gott will, daß wir in Gottes Wort wohlgegründet sein sollen, Hebr. 5, 12—14; Eph. 4, 11—15.

These 5

Da unsere Bekenntnisschriften sich auf die Heilige Schrift gründen und eine Darlegung der wahren Schriftlehre sind, so besteht unsere lutherische Kirche darauf, daß wir nur mit solchen in Kirchengemeinschaft treten (Altar- und Kanzelgemeinschaft pflegen), die die Bekenntnisschriften unserer lutherischen Kirche annehmen. Kirchengemeinschaft mit solchen zu pflegen, die die Bekenntnisschriften unserer lutherischen Kirche ganz oder zum Teil verwerfen, ist Unionismus, der in all seinen Formen in Gottes Wort verboten wird.

Ein Christ ist einer, der an Christum als an seinen Heiland glaubt. Christen sind nicht nur in der lutherischen Kirche, sondern auch in anderen Kirchengemeinschaften zu finden. Aber damit ist nicht gesagt,

daß wir mit diesen Christen anderer Kirchengemeinschaften Altar- und Stanzelgemeinschaft pflegen müssen oder pflegen sollten. Nein; die Heilige Schrift fordert Reinheit der Lehre von uns, Jos. 1, 7. 8; Ps. 119, 130; Hesek. 3, 16. 17; Jer. 23, 31. 32; Apost. 20, 27; Gal. 1, 6—10; 2 Tim. 4, 1—4; Offenb. 22, 18. 19; 2 Kor. 2, 17; Tit. 1, 7—14. Und da die Lehren unserer Bekenntnisschriften die unverfälschten Lehren der Heiligen Schrift sind, so können wir nur mit denen Kirchengemeinschaft pflegen, die unsere Bekenntnisschriften annehmen, die sich auch mit uns zu dem reinen Wort Gottes bekennen. Würden wir anders handeln, so wäre das Unionismus, der von Gott verboten ist. Denn Gott fordert nicht nur Reinheit der Lehre von uns, sondern auch dies, daß wir von allen solchen, die in der Lehre falsch stehen, weichen und ausgehen. Das gilt vor allem von denen, die sich ganz außerhalb der christlichen Kirche befinden, wie Modernisten, Christian Scientists und dergleichen mehr, 2 Kor. 6, 14—18; 2 Joh. 7—11; aber auch von allen andern falschen Lehrern, weil jede falsche Lehre eine Verwerfung des Wortes Gottes ist und die Seligkeit derer gefährdet, für die Christus sein Blut vergossen hat, Matth. 7, 15; 1 Joh. 4, 1—3. 6; 1 Tim. 4, 1—7; 6, 3—5; Kol. 2, 6—8; Apost. 20, 29—32; Matth. 24, 4. 5. 11—13. Kirchengemeinschaft mit solchen, die unsere Bekenntnisse, die allein auf Gottes Wort gegründet sind, entweder ganz oder zum Teil verwerfen oder sie wohl äußerlich annehmen, ihr Mundbekenntnis aber mit der Tat Lügen strafen, ist nicht ein Bekennen, sondern ein Verleugnen der Wahrheit, und dadurch setzen wir solche, die falsch lehren, nicht zurecht, sondern befestigen sie noch in ihrem Irrtum. Falsche Lehre in der Kirche will zuerst immer nur geduldet sein; bald darauf aber verschafft sie sich Gleichberechtigung mit der Wahrheit, und schließlich will sie herrschen und unterdrückt dann die Wahrheit ganz.

In diesen Tagen der Kirchenvereinigungen und der Gleichgültigkeit in der Lehre, die auch uns gefährden, sind unsere Bekenntnisschriften ein stehender Protest gegen allen Unionismus und zugleich auch eine Aufforderung an uns, uns immer allein und ganz auf Gottes Wort zu gründen. Und daher können wir auch jetzt, nachdem der liebe Gott uns aus Gnaden ganz ohne alle unser Verdienst und Würdigkeit sein Wort hundert Jahre lang lauter und rein erhalten hat, dies Jubeljahr nur dann recht feiern, wenn wir entschlossen sind, mit Gottes Hilfe auch fernerhin diesem Wort der Wahrheit treu zu bleiben und es zu verteidigen gegen alle, die es angreifen. Ja,

In dieser leht'n, betrübten Zeit
Verleih uns, Herr, Beständigkeit,
Daß wir dein Wort und Sakrament
Rein b'halten bis an unser End'!

Herr Jesu, hilf, dein' Kirch' erhalt,
Wir sind gar sicher, faul und kalt!
Gib Glück und Heil zu deinem Wort,
Damit es schall' an allem Ort!

Die Sach' und Ehr', Herr Jesu Christ,
Nicht unser, sondern dein ja ist;
Darum so steh du denen bei,
Die sich auf dich verlassen frei!

BUSINESS TRANSACTIONS

Committees

1. Constitutions. 2. Convention Relief Treasury. 3. Credentials and Registration. 4. Teachers' Conference Minutes. 5. Missions. 6. Educational Matters. 7. Finances. 8. Nominations and Elections. 9. Miscellaneous. 10. Indigent Students. 11. Church Extension. 12. Young People's Work. 13. Publicity. 14. Excuses. 15. Confidential Matters. 16. Laymen's Session. 17. North Texas Conference Minutes. 18. South Texas Conference Minutes. 19. Resolutions.

Report of the President of Synod

Dr. J. W. Behnken, the President of Synod, expressed his joy over the fact that he was privileged to attend this District convention. Since this is a centennial year in Synod, it was to be expected that the President of Synod would begin his report by referring to this fact. He stated that this is not really the centennial of the Missouri Synod. That will be observed, God willing, in the year 1947. This year we are observing the centennial of the landing of the Saxon immigrants, who were the fathers of our Church. We are celebrating the centennial of the planting of sound Lutheranism in America. The form of church government we enjoy today was not prevalent among those Saxons when they landed here. Dr. C. F. W. Walther, by the guidance of God, found the Biblical doctrine upon which our church government is based. We owe much to the goodness of God, who led the Saxons to come here and found a Church such as we now have. We are thankful to God for the church government that recognizes the sovereignty of the individual congregation.

We want to maintain our democratic form of church government. This blessing can be abused. In this centennial year we would do well to study the relation of the congregation to Synod and also of the District to Synod. Originally there were no Districts. Each congregation dealt with Synod directly. When God blessed the Synod also with external growth, it became necessary to form Districts, each with its own government. Never did Districts form Synod, but Synod ordered Districts. Congregations received by the District join the Synod and assume obligations toward Synod. Cooperation between congregations and Synod is understood by this agreement. When we elect a President of the District, we are electing an officer of Synod. This is true also of the election of Circuit Visitors. The importance of the office of Circuit Visitor must never be underestimated and the best of judgment should be employed in the election of such officers.

Synod has a special board that takes under advisement and supervises all the work of higher education in our Church. Changes have been made in this field. A fourth year has been added at St. Louis. Now the ministerial course covers a period of ten years. The study of Hebrew is now begun in the first year at St. Louis. A fourth year has been allowed at River Forest and Seward. Owing to Synod's financial condition this could be carried out only with the condition that there be no additional expense to Synod. Co-education is being given a trial at Oakland. Here, too, the Board for Higher Education is confronted with the problem of costs. Total

enrolment at all our colleges is 2,500. There is room for more students. Because the available facilities at the institutions are not being used to the fullest extent, the current expenses are greater. An increase in the board assessment is being advocated in some circles. Special difficulties are presenting themselves in our work at the South American colleges because of government intervention, which is prescribing native workers for the educational system in those countries.

Another phase of our educational work is carried on by our Christian day-schools. The fathers of our Church did not wait until they came to America to concern themselves with this work. We are told that they had instruction for their children on board ship. We ought not merely pass fine resolutions in regard to our schools, but we ought to carry them out. Our day-schools are still the best agency for the indoctrination of our laity. Even the Sunday-school cannot be a substitute. Enrolment in our Sunday-schools at present appears to be at a standstill. When we conduct Sunday-schools, we must take care that our teachers are well trained. Courses for such instruction, recently published by our Publishing House, have been enthusiastically received and are recommended to all who have not yet used them. Where there is no day-school, we ought to consider conducting a Saturday-school or instruction periods after regular school hours.

Our Lutheran Church is the Bible Church. In this centennial year we would do well to concentrate upon increasing the attendance at our Bible classes and to organize adult Bible classes where none is being conducted thus far. The President of Synod made an earnest plea for greater efforts in this direction.

With respect to our work among the young people, President Behnken stated that Synod has endorsed the Walther League and encourages congregations to interest their young people in affiliation with the League. The Walther League sponsors a well-organized program for the young people of our Church, not merely socially but also in an educational way, training our youth for leadership and future church-work. Even though the young people of a congregation may not be organized in a Walther League, every congregation ought nevertheless to be concerned about leading its youth in a systematic manner. One great defect in this work among us is that too many young people of our congregations are left on the fringes of such activity.

The one purpose of our existence and that of our Church is to preach the Gospel. This we are to do individually in the home and in the circle of our acquaintances. This we are to do in cooperation with others, our fellow-Christians in the Church, and this involves the expenditure of moneys. Urgent appeals have to be ignored by Synod's Board of Directors because of the lack of funds. Such appeals have come to us recently from Belgium and Hawaii. From South America comes the report that our missionaries are underfed. Dr. Behnken made a special appeal to the effect that we remember our missionaries in China in our prayers, since they especially are at present carrying on their work under great difficulties. May God implant in us a burning love for Christ that the work of missions may be carried on more effectively!

Both Districts, as far as their missionaries and other workers are concerned, as well as congregations, as far as their pastors and

teachers are concerned, should seriously consider cooperating with Synod in the matter of the Pension Plan. This is now Synod's Pension Plan. It is pitiful indeed that we allow our Veterans of the Cross to go on with their meager pittances after faithful labors in the interest of the Kingdom.

The committee in charge of the work on the new hymnal is laboring faithfully. It is not yet definite, however, when the first sample copy will be sent out. It is expected that this will be done in the near future.

The President of Synod is expected to state Synod's position in regard to the lodge. Synod has not changed its position and does not intend to do so. In sections of the Church where defects in this respect were manifest great progress has been made in the right direction. While we remain firm in our stand on this question, we should nevertheless pay attention also to such in our congregations as are giving grave offense by their looseness of life and to such as are drunkards and greedy, whom the Bible calls idolaters.

In order to stimulate the devotional life in our homes, Synod has been publishing little devotional booklets at regular intervals. At present 150,000 copies are being printed for each issue. These booklets may now be had also in the German language.

Referring to a previous discussion in regard to support of the Lutheran Hour in our District, President Behnken said: "For Texas to support the Lutheran Hour is fine, but we ought to keep first things first. What we need to do first is to increase our contributions to Synod, so that Synod may support its missionaries better and also send out more of them. We ought to do this one thing by all means and not leave the other undone. The average contribution toward the work of the Church at large in Texas last year was 88 cents. The work of Synod is crippled because of the fact that we fall short of bringing up our budget. The reason for this cannot be ascribed to the depression and the hard times. The lowest mark of Synod's debt was reached at the time when the depression started. We shall need to raise our full budget if Synod is not to go further into debt in the year 1939. With an increase in the debt our missionaries and their families in the Foreign Mission field begin to suffer extra hardships. Some of this is really pitiful. Let us cut down on luxuries to help our missions. When we talk finances to our congregations, let us not talk budget or Synod, but rather missions. Let us ever more and more lead our people to the Savior and point out to them the great love He manifested for them." With this emphasis on the Gospel call the President of Synod concluded his report to this convention.

Report on the Missions of the District

The following report embraces both the statistics together with finances, covering the period from January, 1937, to January, 1939, and the descriptive report, covering the period from March 1, 1937, to February 28, 1939. The statistical report is necessarily not absolutely accurate, mainly because of lack of reports, owing chiefly to vacancies. The descriptive report follows the usual order, listing the stations in a geographical order and then adding such details as are considered necessary.

- 1) *Amarillo*. Rev. H. Frerking. This parish is making gains,

not only statistically but also financially. Still, in order that it may come into its own, it is felt that the mission ought to be relocated nearer the heart of the city as soon as finances permit. Rev. Frerking still serves also the vacant charge *Hereford-Canyon*, which at present is not able to call its own pastor.

For some months he served also *Borger*, begun by him. The outlook at *Borger* was so inviting that an intern, Mr. Bielefeldt, was placed there, in order to develop its potentialities.

2) *Lariat-Friona*. Rev. A. Allmann. This field is holding its own, no more. The members at *Lariat* have repaired their chapel. The movement at *Lariat* to build a parsonage seems to have died.

3) *Plainview-Kress-Olton*. Rev. C. A. Gaertner. *Plainview* is the seat of the parish. In spite of losses by removals this place is slowly forging ahead. *Plainview* asks for a parsonage. *Kress* is at a standstill. At *Olton* the people, all mission-minded, undertook, with some aid from the mission treasury, to determine the mission possibilities in and around *Olton*. They went to heavy expense in this enterprise. Although some possibilities were discovered, these did not justify creating a separate field. Candidate W. Symank conducted the canvass under the direction of the Mission Board. We must commend the enterprise of the *Olton* people.

4) *Lubbock*. Rev. W. G. Loesel. A parsonage became a sudden and pressing need late in 1937, and just in the nick of time one was discovered, close to the chapel. *Lubbock* is slowly coming into its own. In the fall of 1938 the congregation was able to entertain the Panhandle Conference. But *Lubbock* will require close and steady work.

5) *Roswell*, N. Mex. Rev. R. Hingst. This mission in the beautiful *Pecos Valley* is also slowly adding members. It is all slow work and will require effort and patience. Great efforts are also being made to reduce the debt on the parsonage and the basement church. An occasional service is being conducted at *Portales* for the faithful people there.

6) *Carlsbad*, N. Mex. Rev. V. G. Meyer. *Carlsbad* was formerly served by Rev. Hingst from *Roswell*, 80 miles away. The work of the intern during the term 1936—37 induced the Board to make of *Carlsbad* a separate field, the intern then being called as pastor. The chapel, with rooms in the rear, in which the missionary lives, has now been paid, all of it by the people themselves, without assistance from the Church Extension Fund or the Mission Treasury.

Rev. Meyer serves also *Hobbs*, about 70 miles away, in the oil-field. At present *Hobbs* is at a low ebb, as must be expected in an oil-field.

A canvass of *Pecos*, Tex., by the missionary from *Carlsbad* did not justify the expectations that had been entertained.

7) *Big Spring*. Rev. Theo. Graalman. This field includes *Loraine* to the east and *Midland* and *Wink* to the west. It is a trying field and requires much travel. A canvass of the oil towns west of *Midland*, *Odessa* and *Monahans*, also *Kermit*, was conducted, but the population there is so transient that no canvass could be kept up to date. *Big Spring* has made only slight gains, also *Midland*.

8) *Harrold*. Rev. Paul Holtzen accepted a call to *Missouri*, and

late in 1938 Rev. A. Kaltwasser was called in his place. In spite of hard times in this region Harrold shows slight gains.

9) *San Angelo*. Rev. Geo. Heinemeier. Since the beginning of 1939 this place has lost a number of souls through removal. For this reason the present number of souls is not what the report for the beginning of the present year indicates. There is always more or less moving in this parish. The missionary still goes to Carlsbad Sanatorium from time to time.

10) *Eola*. Rev. E. E. Miertschin. While the numerical gains for the parish are very encouraging, the mission still lacks the chapel it ought to have and wants to build. It is determined to build without applying to the Church Extension Treasury — a laudable desire.

11) *Brownwood*. Rev. R. Martin. Here, where the average church attendance frequently exceeds the total membership, a chapel has long been a crying need; however, former efforts to supply one were unsuccessful. But an attempt begun just before the end of 1938 has at last proved successful.

12) *Cisco*. Rev. E. H. Riese. This post has suffered a slight decrease. The school, however, still numbers 20 pupils. The people are gradually overcoming the indebtedness that weighed so heavily on them.

13) *Bowie-Bridgeport*. Rev. E. Sanders accepted a call to Westfield, Tex., early last year. During the vacancy Rev. W. E. Meyer of Denton cared for the most pressing needs. The call for a candidate was sent by the Board of Assignments to Candidate W. Symank. He accepted it and is now in charge. He also teaches school in Bowie.

14) *Denton*. Rev. W. E. Meyer. In spite of losses by removal this post shows some gain numerically. It is an important post because of the two great schools, Denton Normal and C. I. A. Heavy expenses for paving and building repairs have been a drain on the finances of the little flock.

15) *Hamilton*. Rev. H. Quitmeyer. This place is holding its own. A real growth cannot take place until it will have its chapel. Many lots have been looked at, but at the time of this writing no suitable one had been found, although the outlook has become favorable.

16) *Honey Grove*. Rev. G. Chr. Albers. In spite of every effort on the part of the missionary each gain is offset by a removal, and thus the mission remains stationary. It should be stated emphatically that Rev. Albers has been teaching school, often under trying circumstances and conditions, for now more than thirty years.

17) *Texarkana*. Rev. J. F. Gaertner. Numerically this station, one of the most difficult ones in all our missions, has made slight gains. It has also made some progress financially. Still it is a puzzling question.

Since the spring of 1937 Rev. Gaertner has been serving also *Clarksville* in accordance with the District resolution of 1937.

18) *Tyler*. Rev. Carl Breehne. Since the summer of 1937 this mission has made distinct progress numerically and especially, too, as to finances. The question of a chapel has also been looked into. A chapel is a dire need if Tyler is to prosper. The cost, however, will be high. For about a year the missionary has conducted ser-

vices also at *Kilgore*. These services have now been discontinued, but they have been a benefit to Tyler itself.

19) *Mart-Battle*. Rev. J. Herzog. Mart, the seat of this parish, has made considerable gains, while Battle has lost in numbers. The amalgamation of these places, which should come about, will be a matter of time. Mart has acquired property, but has not yet converted the house situated on it into a church.

20) *Marlin*. Rev. G. J. Beyer. This field also has suffered losses through removals. The question of becoming self-sustaining has been fully and carefully considered, but it was found that at present this step is impossible.

21) *Temple*. Rev. W. Buchschacher. The problems this place had to grapple with for a while have been overcome. Heavy repair bills have caused heavy expenditures, to which were added bills for paving. Still, with the remainder of the indebtedness soon wiped out, the congregation looks forward to increasing its salary contribution materially. In numbers Temple has not really grown.

22) *Kurten*. Last fall Rev. Spitzenpfel, the missionary, resigned from the office of the ministry. Efforts to procure a successor have been unavailing so far. Connected with Kurten are *North Zulch*, also *Bryan* itself, which is to be revived, and *A. & M. College*, with an increasing number of our students. Rev. Luekens of Navasota, at the request of the Board, is temporarily serving Bryan together with *A. & M. College* as best he can.

23) *Navasota-Brenham*. Rev. C. W. Luekens. Navasota has now in number of souls passed the 100 mark. Brenham has not shown any visible growth. The question of a chapel at Brenham has long been discussed but without tangible results so far.

24) *Denver Harbor, Houston*. Rev. W. J. Lotz. This mission has been holding its own. Teacher Mantey is living in the teacher-age erected about two years ago. The missionary is assisting the teacher in the schools, the number of pupils of which is holding its level.

25) *Lindale, Houston*. Rev. H. Plackemeier. This mission is steadily forging ahead. It ought to be able soon to support at least one of its workers entirely. Teacher Alms is in charge of the school. During the former term Candidate Avé-Lallemant helped out. At the beginning of the present term Candidate Klenk succeeded him; however, at the beginning of 1939 he accepted a call into the ministry. Rev. Plackemeier then stepped into the breach until another helper was secured.

26) *Kashmere Gardens, Houston*. Rev. C. Knippa. This field was discovered in 1937, while Rev. Knippa was exploring under the auspices of Trinity Church. The funds for the purchase of lots and the building of a chapel were advanced by a few members of Trinity, and operations were begun late in 1937, at once with gratifying success. In the spring of 1938 the Mission Board assumed responsibility. A much needed parsonage was built. A school is also much needed, but until now it has been impossible to supply it.

27) *Bammel*. Rev. R. Wiederaenders. This mission, a mission in the real sense of the word, is slowly gaining unchurched people. Emphasis is being placed on the instruction and training of the children, although the organizing of a day-school has not yet been

possible. A parsonage has been built. At *North Houston*, which the missionary is also serving, a desire for a day-school was expressed, but the means were not at hand to support an extra teacher. Some months ago our missionary availed himself of the opportunity of working among the Negroes of the Bammel community. Thus we now have another Negro mission in Texas.

28) *Goose Creek*. Rev. G. W. Obenhaus. This difficult field has made encouraging progress during the biennium. The notes on the chapel having been paid, the congregation has assumed payment on the parsonage. But the people see the need of a larger chapel looming.

29) *Galveston*. Rev. Theo. Bornemann. Galveston also has made appreciable progress. The school is still in charge of Teachers Bangert and Doering. Of the Sunday-school in the west end we have not heard of late. Some work has been done in Texas City.

30) *Port Arthur*. Rev. A. Rathjen. There has been no numerical growth here. The school, in charge of Teachers Schkade and Lehmann, has lost somewhat in enrolment. It is evident that the main business at Port Arthur at present is to solidify the gains of the past few years.

31) *Edna*. Rev. W. B. Gummelt. This old field shows indications of revival. It has grown in numbers, the school is holding its own, and in spite of hard times the salary subscriptions have not been reduced. *Palacios*, also served by the missionary, is plainly on the decline.

32) *Smithville*. Rev. O. C. Schreiner. This field has also grown somewhat. With the debt on the property soon liquidated, more will undoubtedly be contributed toward the pastor's salary. The mission has set as one of its goals, to be attained as soon as conditions permit, a day-school for its children. Since the resignation of Rev. Bohot, Rev. Schreiner has taken charge also of *Shiner*.

33) *New Braunfels*. Rev. E. E. Wagner. Just when it seemed that New Braunfels would have to be relegated to a secondary role, things took a decided turn for the better. Statistical growth has been encouraging, and other signs of improvement are not lacking. Late in 1938 a chapel was acquired in a much better location than the one that had long been rented for years, at a high price. Thus the school has now also gained in every respect.

34) *Mount Olive, San Antonio*. Rev. A. C. Repp. The statistical gains here have been very gratifying and are, as is well understood at Mount Olive, in large part attributable to the school. Teachers Voth and Mertz are in charge of the school. The congregation, in spite of the heavy drain on its treasury caused by the indebtedness on the properties, contributes to the salary not only of the pastor but also of each of the teachers.

35) *Mount Calvary, San Antonio*. Rev. A. H. Hoyer. After a vacancy of some months in 1937 Rev. Hoyer assumed the pastorate. In the fall of that year an upswing became noticeable, especially in the school, so that we engaged an assistant, Mr. Moog. Since the upswing continued, an assistant was again secured last fall, Mr. Kasper. For years the congregation has also been meeting the notes against its properties itself.

36) *La Pryor*. Rev. J. H. Rische. To this parish belong also *Schattel* and *Del Rio*. The great problem confronting the Mission

Board was to take care of this far-flung field without continuing the nerve-racking and expensive travel by auto. The best solution found so far was to have the missionary live at San Antonio and serve each place in its turn by bus or train, the express understanding being that he spend as much time at each place as its exigencies might demand. On the whole, it is a difficult field and remains a problem for the Board.

37) *Three Rivers*. Rev. Fred. Boerger. Also *Alice* and *Realitos* belong to this territory. The whole territory has been hard hit by many financial reverses. *Three Rivers* has grown substantially, the school surprisingly holding its own. *Realitos* has lost in numbers, while *Alice* has gained. It would seem that, as soon as crop conditions improve, this field will again be self-sustaining.

38) *Corpus Christi*. Rev. G. T. Naumann. At last, in the summer of 1938, a combination chapel-school was built, just in the nick of time after the mission in the parsonage was about to wilt for lack of room to admit of expansion. Now a plain growth, both in membership and in the school, is noticeable, especially in the school. The missionary serves also *West Sinton*, where the growth is less striking.

39) *Brownsville*. This metropolis of the Magic Valley was long an appendage to San Benito. When former Rev. O. E. Schmidt entered a secular calling, San Benito became self-sustaining, and for *Brownsville* Candidate W. Graumann was secured. Our church at *Brownsville* has a chapel, but, of course, no parsonage as yet. *Brownsville* is not only the metropolis of the valley but has also an immense air-port as well as a turning-basin for oceanic trade.

Of the places listed in former reports, San Benito, Alamo, St. Matthew's, Houston, Sparenberg, and Brady became self-sustaining during the biennium.

In addition to Borger, which has already been referred to in connection with Amarillo, experiments are being made at Woodlawn, San Antonio, where the San Antonio Men's Club had canvassed and the pastors of San Antonio had conducted preliminary services, and Student Ramming is now hard at work. Furthermore we are trying out McCook, northwest of McAllen, where Rev. Elser had been conducting services and where now Candidate Wuensche is preaching and teaching school. The outcome of these experiments must still be determined. It should be said here that for a space of time Borger is being subsidized by funds from the Candidate Fund of Synod, and Kashmere Gardens has been subsidized by funds secured from the Mission Expansion Fund of Synod, all of which we gratefully acknowledge.

Our Work in Spanish

1) *San Antonio*. Rev. A. Melendez. This our first Spanish mission has been at a standstill for some years. It was felt inadvisable to continue two workers in this field. Accordingly, after every effort to place him elsewhere had failed, Teacher Meissner was finally dismissed, and Rev. Melendez is now in charge also of the school. A residence immediately joining church and school was acquired and converted into a parsonage.

2) *Three Rivers*. Rev. O. E. Naumann. This place is slowly increasing in communicant members. The school has grown con-

siderably. Last year an addition was made to the chapel to accommodate both the large number of pupils and the crowds that attend the services. Candidate Graf assisted for one month of 1937 in the school, to be followed by Candidate Grotheer, who entered the ministry in the spring of 1938, after which we were fortunate enough to secure the services of Miss Cora Kuntze for the final months of the scholastic year. During the present term Candidate Keller is assisting Rev. Naumann, especially in the school but also occasionally at the services held in the Spanish language.

3) *Brownsville*. Rev. H. H. Smith. Work at Brownsville has progressed to the point where services in the home of Rev. Smith are no longer satisfactory. A chapel should now be provided. This, however, is going to be a very difficult question to solve, owing to the building program of the Government in the very section in which we ought to build. So far Rev. Smith has been conducting classes of instruction in the several Mexican homes. These should now be welded together. Rev. Smith is still occasionally serving the scattered Mexicans of Vanderbilt, where the old parsonage has been sold but the chapel retained.

4) *Austin*. Rev. Segovia. Here an old store was rented two years ago, to be used as a chapel. The rental for this room has been paid by individual members of the Austin congregation, until recently, when the Mission Board assumed the obligation. The most necessary furniture has been obtained by donation. However, the Mexicans are contributing according to ability toward the running expenses of the mission. Rev. Segovia has been preaching regularly, he has confirmed several catechumens and is at present preparing others for confirmation. Meanwhile he is continuing his studies in theology, at present taking a course in dogmatics.

5) *Houston*. Rev. Lazos. In the fall of 1937 Candidate Lazos undertook a canvass of the Mexican population of Houston under the auspices of the General Activities Council of our churches of Houston. This organization paid the full cost of this canvass. The result of this canvass was that a mission was begun among the Mexicans, the first service being held February 6, 1938. For a while Trinity Church furnished the auditorium; after that it paid the rental of another auditorium for a while. Since then the Mission Board has taken over the mission, as had been agreed, and is now paying all the expenses. In September, 1938, Candidate Lazos was ordained and installed in this mission. A chapel is a crying need. The people of this mission, some of whom had contacts long ago with Trinity, plead also for a school for their children.

Every two years a conference of the Spanish workers is held. Matters pertaining particularly to the work among the Spanish-speaking people are discussed. Also the need of literature in Spanish is making itself sorely felt. The Spanish hymnal, the former edition of which is totally exhausted, has been revised, and a second temporary edition is just off the press. A new edition of the Catechism must be the next task. Tracts, an agenda, and many other things must be provided. Through Rev. Streufert, General Secretary of Missions, our workers are trying to keep in touch with the workers in Spanish in South America. We have a little tract society, of which Rev. H. H. Smith is in charge. The Spanish paper, *Noticiero Lutero*, has been published regularly, a subsidy for this purpose having been granted by Synod.

The question of the feasibility of sending Rev. Lazos to Mexico, as our first emissary to our neighbors on the south side of the Rio Grande, is being discussed between our Board and the Board for Home Missions in North America.

Schools of otherwise self-supporting churches that have been supported in whole or in part: *Waco* (Teacher Krenzke), *Littlefield* (Mr. C. T. Boriack).

The arrangement with the Kansas District according to which the Texas District supports in part Rev. Daenzer (\$20 a month), who takes care also of *Perryton* during the vacancy, has been continued. A support of \$20 a month was voted Rev. C. J. Steyer of *Lyons*. *Albany*, Rev. H. A. Traugott, was voted the partial support of an assistant in an unsuccessful attempt to develop the mission opportunities.

The Field Secretary has performed his usual duties, traveling, conducting the greater part of the correspondence, keeping the books of the Board, and conducting classes with Rev. Segovia.

Since the former convention the Mission Board has held 21 meetings, each of two days' duration. At one of these meetings the Board had the benefit of Secretary of Missions Streufert's presence. From time to time individual missionaries appeared before the Board, also occasional delegations from some congregation. With the exception of one or two meetings the Board had the advantage of the presence of President Beyer, *ex-officio* member of the Board. Many matters were transacted between meetings by correspondence among the Board members.

A question that has perplexed the Mission Board is that of pensions for such missionaries as wish to enter the Pension Plan. The Mission Board was at a loss to act owing to the lack of instructions from the District.

The Auto Loan Fund has at present a balance of \$149.53. This fund ought to receive more attention and support.

The Mission Board has long been worried over the fact that in the northern half of the District we have hardly any schools in our missions.

The fact that a representative of the Mission Board and one of the Church Extension Board live in the same place and can therefore easily get in touch with each other has again been of inestimable advantage in transacting expeditiously the business of common interest to both boards.

Finally, as the Mission Board reads and studies the reports from the several places which are sent in every quarter of the year, it is struck by the fact that so many people that have been gained through the work of our missionaries soon remove to other places. We wonder why so many move here and there, where they move, what finally becomes of them, and whether all these people are lost to our Church or whether the majority of them might be found in other missions.

Respectfully submitted,

THE MISSION BOARD OF THE TEXAS DISTRICT

E. F. MOERBE, *Chairman*

E. A. HECKMANN, *Secretary*

ED. G. REUWER

W. H. BEWIE, *Field Secretary*

Statistics of Texas Home Missions

Missionary	Mission	Salary	Souls	Communi- cants	Voters	Day-school	Sunday- school	Contributions		Subsidies				
								Salary	Other Purposes	Salary	Rent	Travel	Miscel- laneous	Special Allowance
1. Albers	Honey Grove	\$82.50	91	62	23	9	—	\$ 930.65	\$ 671.32	\$1,050.00	—	—	—	—
2. Allmann	Friona (Rhea)	80.00	72	48	16	2	12	404.00	520.56	1,434.72	—	—	—	—
	Lariat	—	75	40	15	—	20	110.12	691.66	—	—	—	—	—
3. Beyer, G.	Marlin	71.50	185	104	28	—	39	1,250.00	1,072.62	384.50	—	—	—	—
4. Boerger	Three Rivers	80.00	150	100	22	10	29	650.43	662.18	852.77	—	—	—	—
	Realitos	—	34	23	4	—	9	138.68	311.11	—	—	—	—	—
	Alice	—	30	20	6	—	14	99.27	151.95	—	—	—	—	—
5. Bornemann	Galveston	71.50	161	110	18	92	128	1,114.00	3,942.90	574.12	—	—	—	—
6. Breehne	Tyler	77.50	77	46	12	—	2	624.05	634.29	1,090.12	\$1,320.00	\$ 50.33	—	—
7. Buchschacher	Temple	80.00	84	53	18	—	35	360.00	1,465.09	1,412.72	120.00	—	—	—
	Cameron	—	23	12	—	—	6	119.50	139.38	—	—	—	—	—
8. Frerking	Amarillo	80.00	84	45	16	—	44	240.00	1,770.88	1,315.72	90.00	10.00	—	—
9. Gaertner, C.	Plainview	77.00	79	48	16	—	33	226.12	1,028.16	1,222.58	840.00	—	—	—
	Kress	—	51	33	13	—	15	196.26	591.44	—	—	—	—	—
	Olton	—	19	14	—	—	6	189.74	631.76	—	—	—	—	—
10. Gaertner, J.	Texarkana	71.50	53	38	9	—	—	150.00	370.05	1,195.12	550.00	—	—	\$ 50.00
	Clarksville	—	53	38	13	—	15	385.09	725.37	—	—	350.00	—	—
11. Graalmann	Big Spring	63.00	75	40	15	—	25	210.00	637.45	973.64	360.00	16.40	\$6.00	—
	Loraine	—	52	32	6	—	—	235.88	264.14	—	—	—	—	—
	Midland	—	39	23	11	—	13	55.00	360.33	—	—	—	—	—
	Wink	—	13	8	—	—	—	40.00	225.26	—	—	—	—	—

Missionary	Mission	Salary	Souls	Communi- cants	Voters	Day-school	Sunday- school	Contributions		Subsidies					
								Salary	Other Purposes	Salary	Rent	Travel	Miscel- laneous	Special Allowance	
28.	Naumann, G.	Corpus Christi West Sinton	71.50	72	44	7	26	40	180.00	1,272.83	1,154.46	592.80			
29.	Naumann, O.	Three Rivers	63.00	—	38	32	—	12	376.50	376.38					
30.	Obenhaus	Goose Creek	71.50	107	62	9	—	36	432.00	1,338.91	1,258.00	361.00	39.67		
31.	Plackemeier	Houston, Bethany	89.00	230	155	42	64	125	1,380.00	2,929.41	724.00	600.00			
32.	Quitmeyer	Hamilton	63.00	82	52	13	—	37	448.00	339.19	857.52	60.00			
33.	Rathjen	Port Arthur, St. Paul's	71.50	235	148	33	60	151	720.00	1,454.90	885.00	240.00	45.00		
34.	Repp	San Antonio, Mt. Olive	77.00	177	90	20	68	114	991.63	2,056.88	1,490.00	720.00			
35.	Riese	Cisco, Grace	71.50	73	52	17	20	17	580.40	868.47	1,114.72				
36.	Rische	Schattel	63.00	36	23	10	—	9	233.78	301.27	606.03	192.00			
		La Pryor		41	29	8	—	8	127.50	496.39					
		Del Rio		10	5	2	—	4	25.00	66.16					
37.	Smith, H.	Brownsville, Mex.	82.00	42	22	12	—	5	99.00	382.08	1,857.06	861.75	46.73		
38.	Schreiner, O.	Smithville	77.00	97	62	19	—	22	576.00	484.45	1,244.00	384.00			
39.	Wagner, E. E.	New Braunfels	71.50	76	42	13	11	30	300.00	747.22	553.60	500.00			
40.	Wiederaenders	Bammel	71.50	69	53	16	—	59	902.00	762.37					
		North Houston		53	36	9	—	57	92.00	310.78					
41.	Traugott	Kurten		—	—	—	—	—	—	—					
		Zulch		—	—	—	—	—	—	—					

Teachers in Missions

		Salary	Subsidy	Rent	Miscellaneous
1. Alms	Houston, Bethany	\$80.00	\$1,890.72	\$600.00	—
2. Bangert	Galveston	85.00	2,000.00	780.00	—
3. Doering	Galveston	85.00	2,000.00	780.00	\$10.00
4. Lehmann	Port Arthur, St. P.	71.50	1,548.00	302.00	—
5. Meissner	San Antonio, Mex.	80.00	1,825.00	414.00	25.00
6. Mertz	San Antonio, Mt. Ol.	71.50	739.00	450.00	—
7. Mantey	Houston, St. P.	80.00	1,890.00	550.00	—
8. Schkade	Port Arthur, St. P.	82.50	991.00	706.00	—
9. Voth	San Antonio, Mt. Ol.	77.00	1,570.00	600.00	—

Field Secretary

	Salary	Subsidy	Rent	Travel	Miscellaneous
Rev. W. H. Bewie	\$105.00	\$2,484.00	\$900.00	\$231.14	\$126.57

Teacher or Student in Self-Supporting Congregation

		Subsidy
Teacher Krenzke, Waco.	Salary	\$1,281.12
Mr. Boriack, Littlefield.	Salary	861.10

Students and Interns

Benecke	\$130.50	Moog	\$205.00
Bielefeldt	210.40	Ramming	344.89
Grotheer	354.24	Sylvester	281.81
Kasper	120.00	Symank	139.06
Keller	207.00	Wuensche	195.00

Other Expenses

Bruns	\$1,167.00	Sanders	\$ 912.35
Daenzer	500.00	Segovia	2,703.50
Lazos	3,135.00	Steyer, C. J.	280.00
Miscellaneous	589.57	Stratmann	1,221.51
Mission Board	233.54	O. E. Smith	135.00
Noticiero Luterano	333.84	Jesse	684.33
O. E. Schmidt	972.17		

NOTE. — As to Revs. Lazos and Segovia it was impossible to separate salary, rent, etc. Rev. Segovia now receives \$100 salary a month and \$23.50 for rent. Rev. Lazos receives a salary at present of \$85 a month and \$35 for rent. His expenses, as given above, include, however, part of the period when he was at Springfield and Mrs. Lazos at Seward, also the expenses of Mrs. Lazos when she was at San Antonio, while Rev. Lazos began work at Houston; finally expense for rent of the chapel now being used in Houston.

The following recommendations of Committee 5 in regard to missions were adopted:

1. That the mission at Amarillo be relocated and combined with Canyon to constitute one parish with the view of becoming self-supporting.

2. That Lariat, Friona, and Hereford be combined to constitute one parish with the view of becoming self-supporting.

3. That the Panhandle Conference be encouraged to purchase a tent and conduct mission services in their territory for exploration purposes.

4. That Grace congregation of Cisco be encouraged to increase its contributions toward the salary of its pastor.

5. That the membership of the District Mission Board be increased so as to include three pastors, three laymen, and one teacher.

6. That within this Board one pastor and two laymen be elected by the Board to handle all such matters as were formerly taken care of by the Church Extension Board.

7. That the Board for Home Missions of North America be encouraged to carry out now the resolution adopted by the St. Louis Convention in 1938 to send our first emissary to Old Mexico.

8. That the congregations at Marlin, Lindale-Houston, Port Arthur-St. Paul, and Galveston be encouraged to earnestly strive to become self-sustaining in the very near future.

9. That extreme economy be exercised in the administration of our Mexican missions in the large cities.

10. That all our Mexican missionaries, particularly in Houston and Austin, make every effort to start a school.

11. That all missionaries keep an exact record of all calls, missionary, or otherwise.

12. That the present Mission Board and Church Extension Board be encouraged to grant the Mart-Battle Parish the loan requested by them at an early date.

13. That the District express its gratitude to the Lutheran Men's Club of San Antonio, to Lutherans of Houston and Austin, for their mission-mindedness manifested in the organization and support of new missions; also to the Field Secretary of Missions, the Board of Missions, and the missionaries and teachers in the mission-fields for their faithful labors.

14. That we refrain from putting the Mission Board under further obligation by recommending that the District enter Synod's Pension Plan for our missionaries.

Tribute to Pastor E. F. Moerbe

A rising vote of thanks was given Pastor E. F. Moerbe for his faithful services as a member of the District Mission Board for more than thirty-one years. The District also voted to make him an honorary member of the newly elected Board. Upon request of President Beyer Prof. H. Studtmann addressed the following words of tribute to Pastor Moerbe:

"DEAR BROTHER MOERBE:

"It is hardly for you to express your appreciation and thanks to the District for having accorded you the privilege of serving as chairman of the Board of Missions for over thirty years, as you

have just done, but rather for the District to express to you its profound gratitude for the long and faithful service you have rendered.

"I know that I am voicing the sentiment of the entire District when I say that we feel deeply indebted to Brother Moerbe for his untiring and consecrated efforts these many years. Brother Moerbe needs no introduction. He is a well-known figure in our midst, has been that for a generation. The whole District knows him. He is a veteran in the work, who at all times devoted his time, his thought, and every fiber of his being to the advancement of the blessed cause of missions. He was a man thoroughly familiar with the vast mission-fields of Texas. He understood its perplexing problems. He knew its needs and realized its possibilities and, because of his unfeigned interest in the work, enjoyed the confidence of the missionaries in a high degree and was respected and loved by them; in fact, he was like a father among them. His opinion was always valued, and his words were always gladly listened to. In short, I am frank to say that we all love, respect, and honor Brother Moerbe.

"We want you to know that, good Brother Moerbe. I am not speaking in flattery but in truest appreciation. If, therefore, you are now retired, it is simply because we would relieve you of the heavy burden and grant you that well-deserved rest from those strenuous responsibilities. No, we do not want to dismiss you from our councils but rather hope to see you continue to go in and out among us. Also in the future we shall always value your suggestions, and your very presence on the floor of Synod will be an inspiration to us.

"We are truly thankful to the Lord for having granted us the privilege of your services. We can never repay you for what you have done for the District; but our prayer is that the Lord may reward you according to the fullest measure of His grace. And to Him we now commend you into His fatherly keeping, and say: 'The Lord preserve thy going out and thy coming in from this time forth and even forevermore.'"

Report of Board of Education

To the Hon. Texas District, assembled in convention at Houston, Tex., April 19—25, 1939.

In submitting its report on the activities of the past two years, your Board of Education wishes to state first and above all that the District's action of increasing the Board's *personnel* to six members has proved to be a wise and highly beneficial move. Although we can hardly point to any achievements of a striking nature, yet we believe we can truthfully say that the groundwork has been laid and plans have been developed for a fuller realization of the aims suggested by the requirements as well as the possibilities of the cause of Christian education in our District. We base these expectations to no small degree on the whole-hearted support and cooperation so generously given by the teachers of the District, the school supervisors, the District Visitors, and, last but not least, by our District President.

The Board has held monthly meetings of from four to five hours' duration. In order to gain the proper perspective of the school situation in the various circuits, the Board has hit upon the plan of inviting, at various times, the District Visitors and the school supervisors to meet with the Board and discuss the problems confronting them in their respective circuits. Thus the officials of the Central Texas, the Post Oak, and the Southeast Texas circuits, as also the Field Secretary of Missions, have met with the Board during the past year.

Another plan which the Board has tried out and which has proved helpful is to have individual pastors and teachers submit papers on various phases of school and Sunday-school work and discuss them with the Board. For reasons easily surmised we consider this practise to be of such eminent value that we are anxious to continue it.

Letters of commendation and encouragement have been sent to congregations and missions that have either opened schools or heroically maintained them under adverse conditions. Likewise your Board seeks, by correspondence and through the District Visitors, to strengthen, to advise, and to plead with, congregations that experience setbacks or even the loss of their school.

Although the Sunday-school has come in for repeated consideration, we must confess that only a small beginning has been made in the development of corrective measures and helpful plans with respect to the Sunday-school, the Bible class, the Saturday-school, and the summer Bible-school. Nevertheless constructive suggestions may be looked for in the early fall of this year. A recent post-card questionnaire on the Sunday-school has not met with 100-per-cent. response. 90 reports were received; 19 are still out. May we request the latter to kindly favor the Board with a reply at their earliest convenience. Of the 88 which reported

- 88 per cent. have the Sunday-school meet 4 times a month
- 33¾ per cent. extend their Sunday-school 45 minutes
- 45 per cent. allow 60 minutes
- 50 per cent. allow 10 minutes; 27½ per cent., 15 minutes for opening and closing exercises
- 33 per cent. had teachers' meetings 4 times a month; 33 per cent., 2 times a month
- 12½ per cent. have no teachers' meetings at all
- 70½ per cent. require all teachers to attend
- 52 per cent. require also all substitute teachers to attend
- 46½ per cent. let the pastor appoint the teachers
- 8 per cent., the congregation
- 17 per cent., the Teachers' Council
- 2 per cent. have teacher-training institutes
- 45 per cent. have instruction in Sunday-school and training series
- 63½ per cent. have award systems

The number of Sunday-schools is 116; of teachers, 770; of pupils, 7,636.

Christian day-schools in the District number 61; pupils enrolled, 2,704; congregation children not enrolled, approximately 650; teachers, 48; lady teachers, 8; pastors teaching school, 27; candidates (normal), 27; students (normal), 7.

It will be a matter of common knowledge by this time that the *Lone Star Educational Observer* was launched in the fall of 1937. Edited and published by the Board of Education in four mimeographed issues a year, this paper of approximately five or six sheets per issue aims to serve the cause of Christian education in general and the interests of the teachers in particular. We are happy to report that the paper is enjoying the whole-hearted support of the teachers, who furnish most of the articles. It has received favorable comment even beyond the border of the Texas District. Since the budget of the District has not, and could not have, made allowance for the funds necessary to finance this new undertaking, the State Teachers' Conference assumed the financial obligation for the publication of the first volume. Now, however, the Board feels that the District should make available, in its budget, a sum adequate to cover the cost of publication.

Another new venture sponsored by the Board was tried out last year. It deals with the suggestion that a schoolman or lecturer from one of the teachers' seminaries be invited annually to attend the State Teachers' Conference. Last summer Mr. A. C. Stellhorn was present at the conference in Thorndale. We hesitate not to state that his presence at the conference proved highly stimulating. It established a much-needed contact with Synod's educational centers. It offered occasion to gain first-hand information on educational trends within as well as without our own circles. It gave opportunity to discuss educational problems with a man of wide experience. It supplied encouragement, inspiration, and new initiative. It fully opened up visions of higher goals and greater opportunities, etc. In short, it was the consensus of opinion among all present that they had profited greatly by Mr. Stellhorn's presence, and the desire was expressed that this arrangement be continued. An overture to this effect by the State Teachers' Conference awaits Synod's favorable reaction. The teachers had planned to defray the expenses incurred by this new venture. Owing, however, to the obligations they had assumed in connection with the publication of the *Lone Star Observer* it was obvious that they were burdening themselves unduly. An appeal was therefore made to the President of the District to permit Mr. Stellhorn's traveling expenses to be paid out of the Current Expense Treasury. For this the Board assumes all responsibility and trusts that the District will kindly endorse the President's action. At the same time we suggest that the District make this a standing privilege of the teachers and include the expense thereby incurred in the new District budget of the Current Expense Treasury.

Just one more matter. The last District convention instructed the Board to investigate the advisability of engaging a foot-loose school superintendent. In order to gain the proper perspective and obtain the fullest possible grasp of the pro and con of this far-reaching innovation, your Board corresponded with Synod's Board of Education and also with the Presidents of those Districts that have introduced this office. We also laid the matter before the various circuit conferences.

While the majority of the seven Districts that employ a foot-loose school superintendent proclaim the office to be more or less

a success, all of them say with repeated emphasis: "It all depends upon the man." It will be easy to understand this when we bear in mind that the man must enjoy the fullest confidence of those whom he is to serve. That, in turn, implies that he be a man of scholarly attainments. That means that he have acquired possibly an M. A. That presupposes experience, administrative ability, executive qualifications, a thorough grasp of understanding of problems peculiar to Texas, personality, etc.

Your Board does not mean to go on record as holding that there are no potential superintendents in the District, but we do believe that the question of a superintendent is so involved and so complex in its very set-up that more time should be taken to let the plan develop as to its feasibility, its practicability, and its prospect of success. In other words, we believe that we are not ready for the plan at the present time.

And this for other reasons. The establishment of this office will mean an outlay of approximately \$2,000 per annum. When, therefore, we bear in mind that the Districts that have a foot-loose superintendent are self-sustaining Districts while ours is a subsidized District, the Board frankly confesses to a few compunctions about spending such an additional sum, especially as long as the Texas District fails by about 50 per cent. to raise its quota of the budget. Your Board therefore recommends:

First, that we do not entertain the employment of a foot-loose school superintendent at this time;

Secondly, that instead we exhaust the possibilities which the present set-up offers in spite of its defects;

Thirdly, that we encourage the most intelligent and careful choice of school inspectors by stipulating,

a) that, wherever possible and feasible, teachers be chosen for this office;

b) that the teachers in the various circuits be given the privilege of recommending candidates to their circuit.

Fourthly, that approximately six schools be assigned to one inspector.

Fifthly, that a second inspector be chosen in circuits with more than six schools.

Sixthly, that these new school circuits be grouped as follows:

Southeast Texas (4)	Post Oak (5)	Rio Grande Valley (7)
a) Port Arthur	a) Edna	a) New Braunfels
Beaumont	Engle	San Antonio
Galveston	La Grange	Three Rivers
b) Houston (5)	Winchester	b) Corpus Christi (5)
c) Spring (4)	Warda	Bishop
Hufsmith	b) Serbin (6)	Kingsville
Rose Hill	Giddings	McCook
Westfield	Manheim	Mercedes
	Lincoln	
	Fedor	
	Loebau	

Central Texas (5)

- a) Austin
- Thorndale
- Walburg
- The Grove
- Copperas Cove
- b) Otto (6)
- Riesel
- Waco
- Malone
- Aleman
- Pottsville

North Texas (7)

- a) Vernon
- Iowa Park
- Wichita Falls
- Olney
- Bowie
- Honey Grove
- b) Cisco
- Spargenberg
- Littlefield
- Albany

Seventhly, that individual conferences with the District Visitor and the School Inspector be continued by the Board of Education as occasion offers and circumstances permit.

Eighthly, that arrangements be made by the Board of Education for semiannual meetings with all school inspectors and District Visitors.

Your Board is of the opinion that a set-up as outlined above will well-nigh approach the results expected from a foot-loose superintendent, and do so at a considerable saving to the District. In our estimation a maximum allowance of \$600 per annum would take care of all expenses thereby involved, inclusive of the monthly traveling expenses of members of the Board; publication of the *Lone Star Observer*; traveling expenses of the lecturer to be invited to the annual State Teachers' Conference; the semi-annual meeting of Visitors and school inspectors; subscriptions to educational journals for the Board, in short, all expenses incidental to, or in any way connected with and related to, the functions and aims of the Board of Education.

Respectfully submitted,

TEXAS DISTRICT BOARD OF EDUCATION

(Signed) H. STUDEMANN, *Chairman*
G. BENTRUP, *Secretary*

Memorial No. 3

To the Hon. Texas District of the Synod of Missouri, Ohio, and Other States, assembled in convention at Houston, Tex., April 19—25, 1939.

BRETHREN:

WHEREAS, Our District is rather far removed from our Lutheran educational centers; and

WHEREAS, Our teachers find it financially impossible to attend educational conferences of the General Body; and

WHEREAS, The attendance of Superintendent A. C. Stellhorn at our last District Conference proved very instructive and edifying; therefore be it

Resolved, That we respectfully petition the Hon. Texas District to supply the necessary funds to make it possible for an instructor from our normal schools, either Seward or River Forest, or a man

of similar standing to attend our District Teachers' Conference in the future.

Respectfully submitted,

TEXAS DISTRICT TEACHERS' CONFERENCE

(Signed) A. E. KOEPSSELL, *Secretary*

Committee 6 recommended the following, which Synod *adopted*:

1. That the District acknowledge the faithful work of its Board of Education;

2. That we refrain from instituting the office of school superintendent at this time but instead exhaust the possibilities which the present set-up offers;

3. That approximately six schools be assigned to one school visitor and that additional visitors be chosen in circuits having more than six schools;

4. That these new school circuits be grouped as recommended by the Board of Education;

5. That individual conferences with the District Visitors and the school visitors be continued by the Board of Education as occasion offers and circumstances permit;

6. That arrangements be made by the Board of Education for semiannual meetings with all school visitors and District Visitors, one of these meetings to be held during the time of the District convention or the Triennial State Conference;

7. That the District give its teachers the privilege of inviting an instructor from our normal schools or a man of similar standing to attend the District Teachers' Conference;

8. That we encourage the Board to continue the publication of the *Lone Star Observer*;

9. That the District set aside a maximum allowance of \$500 per annum to take care of all expenses incidental to, or in any way connected with, the functions and aims of the Board of Education.

Report of Church Extension Board

To the Hon. President and members of the Texas District, assembled in convention at Houston, Tex., April 19—25, 1939.

DEAR BRETHREN:

Your Church Extension Board herewith submits its report covering its activities from January 16, 1937, to January 15, 1939:

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

Members and Societies	\$ 4,007.00
Collections and Donations	519.85
Congregations — Budget Allotments	3,000.00
Mission Board — Rent for Missionaries	8,687.20
Congregations — Notes Receivable	14,896.15

Total Receipts	\$31,110.20
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The following loans have been granted by your Board for the period covering this report:

Houston-Denver Harbor — Teacherage	\$ 2,217.00
Houston-St. Matthew's — Parsonage	5,000.00
Lubbock — Parsonage	3,510.00
Three Rivers — Mexican, Lots and Building	595.85
Houston-Kashmere Gardens — Parsonage	3,596.00
San Antonio, Trinity — Parsonage and Repairs	2,440.00
Corpus Christi — Chapel-School	4,586.00
Brownwood — Lot	900.00
New Braunfels — Church and Repairs	600.00

Total Loans Granted \$23,444.85

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

General Church Extension Board	\$2,500.00
Individuals	5,325.00
Congregations and Societies	500.00

Total Notes Payable Paid \$8,325.00

Respectfully submitted,

TEXAS DISTRICT CHURCH EXTENSION BOARD

(Signed) P. B. MIERTSCHIN, *Chairman*

E. F. WILKENING, *Secretary*

EDWIN G. KILIAN, *Treasurer*

The recommendations of Committee 11 were adopted as follows:

1. That the Texas District refinance the debt of the following congregations: El Paso, Houston (St. Matthew's), San Angelo, and assume the debt of Houston (Messiah) from the General Church Extension Fund;

2. That the aforementioned debts with the General Body's Board be assumed on the following basis: Cash payment of \$384.72 to be made at once, the balance of \$18,000 to be secured by ten notes of \$1,800, to be signed by the proper District officials;

3. That the Oklahoma District assume the debt of the congregation at Follett, Tex., since this congregation now belongs to that District;

4. That Memorial Wreath cards, with blank space for designated purpose, be printed by the Church Extension Board for distribution in the District;

5. That members of the past Board be commended for their faithful service.

Report of District Finance Board

To the Hon. District Synod, assembled in convention at Houston, Tex., April 19—25, 1939.

BRETHREN:

One of the greatest problems the Church has always faced is finances. It is one of the great problems of today. At circuit and District conferences, at District conventions and at the conventions

of the General Body it usually forms the basis of all discussions. The various boards cannot properly discuss the affairs of their respective activities without entering upon finances. What could and would be done if the Church had the necessary funds!

Past experience shows that the great majority is always ready and willing to increase the budget. A few hundred dollars here and there finally leap into thousands. No one, however, seems to ask, Who will raise the additional hundreds and thousands? The painful task of apportioning the entire budget to every one's satisfaction is then turned over to the Finance Board, which task, however, has never been executed successfully. There are but very, very few who ask for an increase in their apportionment, and just as few who will gladly and cheerfully accept a higher apportionment. The result of this has always been that the budget has not been apportioned in its entirety, nor has the apportioned amount ever been raised in full.

Perhaps a word of commendation is in place here. According to a Government report the year 1938 was not an exceptionally prosperous year, and yet more money was raised for the budget than in any one year of the past ten. According to the District Financial Statistics a total of \$37,165.12 was raised. This figure is not even complete, since several reports are lacking. It is true that this amount includes special efforts, *e. g.*, the Synodical Debt Liquidation. However, let us also observe the small number of congregations participating in this special effort. There is no doubt that every congregation raising its full budget apportionment must put forth special efforts. Exceptions are readily granted. From this you might conclude that congregations failing to raise their full budget apportionment put forth no special efforts. The conclusion is correct, but exceptions must be granted also here. Some put forth every effort and still do not succeed. Perhaps something else is lacking, *viz.*, interest, willingness, lack of understanding, and in some cases perhaps even ability. However, some are able to do better but do not recognize this fact.

Because of this situation the question has often been asked at the General as well as at the annual District Finance Conference: Would it not be far better to budget the balance rather than to balance the budget? Efforts at balancing the budget have nearly always resulted in deficits amounting to thousands of dollars at the close of the fiscal year.

At the General Fiscal Conference in September, 1938, in St. Louis, each District was asked, How much may General Synod reasonably expect from your District? What were your representatives to answer? Should they base their reply on past performances? Past performance is not a safe guide. It varies greatly. Hence your representatives cannot give a definite reply to aforementioned questions unless they are granted an opportunity to come before every congregation with the question, How much can we reasonably expect from you? Nor does it seem safe to leave the matter of assuming a fair apportionment entirely to the congregation. This was done several years ago. The result was that a few assumed a maximum apportionment, more assumed a miserable minimum, and others took no action whatever, remain-

ing indifferent. As a result of this action 32 per cent. of the budget remained unapportioned.

Is there no solution? We do not claim for ourselves a superior power to solve all financial problems, but with the full cooperation of the District something can be accomplished. If the congregations which have never raised their full apportionment would assume an apportionment slightly higher than their three years' average and put forth efforts actually to raise it, the District ought to be able to raise at least \$38,000 in 1939. It ought to be able to increase this from year to year. In this way the General Body could be given a fairer share. But how can we arrive at a certain amount? Every pastor with his delegate could appear before the Finance Board at the time of the District convention, briefly discuss the matter, and assume an apportionment agreeable to both. Thus the congregation would have a direct voice in the matter of apportionment. At the annual Fiscal Conference of the General Body, definite information could then be given as to how much may reasonably be expected of the Texas District. The task of the District Finance Board would no longer be to apportion and balance the budget but to budget the balance. This plan has for several years been advocated by Dr. Lankenau. Does the District wish to enter in upon this or a similar plan?

This year we are commemorating the centennial of the Saxon immigration. A thank-offering is to be raised in every congregation. Surely we have all agreed to participate. Two thirds of this offering have been designated for the General Body, and one third is to remain within the District. Your Board is now submitting to your honorable body the question: For which purpose is this one third of the thank-offering to be designated?

This being election year, permit me most humbly to ask the convention to relieve me of the office of Financial Secretary of the District.

May the Lord find us ever willing and ready to perform the work in His vineyard while it is day!

Respectfully submitted,

YOUR FINANCE BOARD

P. J. KLENK, *Financial Secretary*

A. T. KRAMER, *Treasurer*

H. A. BARSUN PAUL NERGER

A. H. BRANDT E. E. SITZ

A. A. HINGST WM. WOHLT

The following recommendations of Committee 7 were *adopted*:

1. That the pastor and the delegate of each congregation appear before the Finance Committee at the time of the District convention to discuss the matter of their congregation's apportionment and to assume an apportionment agreeable to both;

2. That the portion of the Centennial Thank-offering to be allotted to our District be designated for the District Church Extension Fund;

3. That beginning with the next fiscal year all interest on loans to the Church Extension Board be paid out of the Church Extension Fund instead of the Current Expense Treasury;

4. That such expenses shall not be taken out of any endowments previously made or to be made in the future;

5. That the Finance Committee be instructed to allot to the Church Extension Fund each year a portion of the budget receipts of our District sufficient to pay such interest and operating expenses out of the Church Extension Fund;

6. That the Finance Committee, in addition to the amount needed to pay the interest and expenses above mentioned, allot to the Church Extension Fund additional amounts out of the budget each year to bring the sum to approximately \$1,500 above expenses;

7. That any unexpended amount become a part of the permanent Endowment Fund of the Church Extension Fund at the end of each fiscal year;

8. That we encourage the members of our congregations to remember the Church Extension Fund in their wills with bequests.

Synod also passed a resolution to the effect that congregations of our District be encouraged to participate more generally in the collection for the "Call of the Hour."

Report of Treasurer of Texas District

From January 16, 1937, to January 15, 1938

CONDENSED STATEMENT OF ACCOUNTS

As of January 15, 1938

	Balance, 1-16-37	Receipts	Disburse- ments	Balance, 1-15-38
1. Church Extension Fund:				
District Fund	\$ 64,512.93	\$ 2,258.75		\$ 66,771.68
Loans Due General Church Ext. Board	17,384.72		\$ 2,000.00	15,384.72
Loans Due Individuals and Congregations	31,226.69	2,850.00	2,860.00	31,216.69
Notes Receivable from Congregations	-102,147.74	11,771.68	10,675.90	-101,051.96
2. Current Expense Fund	1,235.16	4,292.96	5,255.22	272.90
3. Indigent Students' Fund	1,039.43	946.53	1,772.00	273.96
4. District Home Missions	3,203.78	35,646.86	50,983.89	1,366.75
District Home Missions Sub. Gen. Body		13,500.00		
5. Budget Collections — General Body Only		14,626.86	14,626.86	
Debt of Synod		26.16	26.16	
6. Missionaries' Auto Fund	-20.47	50.00	105.00	-75.47
Missionaries' Auto Fund (Loan)	100.00			100.00
7. Indigent Students' Endowment Fund	374.85	30.00		404.85
8. All Other Accounts	436.41	9,207.02	9,235.96	407.47
Totals	\$17,405.76	\$95,206.82	\$97,540.99	\$15,071.59
9. Cash in Banks:				
City National Bank, Wichita Falls, Checking Account				\$12,646.05
City National Bank, Wichita Falls, Petty Cash Account				100.00
First National Bank, Wichita Falls, Savings Account				979.79
Wichita National Bank, Wichita Falls, Savings Account				1,345.75
Total Cash in Banks				\$15,071.59

STATEMENT OF RECEIPTS AND DISBURSEMENTS

From January 16, 1937, to January 15, 1938

1. Church Extension Fund:

January 16, 1937. Balance, District Fund		\$64,512.93	
Budget Allotment	\$1,500.00		
Collections and Donations	478.85		
Administration Fees	279.90	2,258.75	
January 15, 1938. Balance, District Fund			\$66,771.68
January 16, 1937. Loans Due Gen. Church Ext. Board		\$17,384.72	
Loans Repaid		2,000.00	
January 15, 1938. Balance, Loans Due Gen. Ch. Ext. Bd.			15,384.72
January 16, 1937. Loans Due Individuals and Congr.		\$31,226.69	
Loans Obtained from Individuals		2,850.00	
Loans Repaid to Societies	\$ 500.00		
Loans Repaid to Individuals	2,360.00	2,860.00	
January 15, 1938. Bal., Notes Due Indvls and Congr			31,216.69
January 16, 1937. Loans Receivable from Congr		\$102,147.74	
Loans Repaid by Congregations	\$7,207.18		
Loans Repaid by Mission Board	4,564.50	11,771.68	
New Loans Made to Congregations	\$10,396.00		
Administration Fees Added to Notes	279.90	10,675.90	
January 15, 1938. Total Loans Outstanding			-101,051.96
January 15, 1938. Balance on Hand			\$12,321.13

2. Current Expense Fund:

January 16, 1937. Balance Brought Forward		\$1,235.16	
Budget Allotment	\$3,250.00		
Collections and Donations	4.50		
Interest Received from Banks	17.03		
Refund of Exchange	3.33		
Refund from Young People's Board	22.52		
Sale of Educational Guide	5.46		
Sale of Synodical Reports	.12		
District Periodicals:			
Subscriptions Transferred from Budget:			
Distriktsbote, 2,850, @ 15 cts.	\$427.50		
District Messenger, 3,750, @ 15 cts.	562.50		
	\$990.00		
Disbursements:			
Distriktsbote	\$447.46		
District Messenger	493.50	940.96	49.04
			3,352.00
			\$4,587.16

Disbursements:

Assistant to Preach for President	\$ 4.00		
Bank Exchange	4.32		
Collection Envelopes, Printing and Mailing	690.03		
Interest on Loans to Church Extension Board	915.67		
Legislative Committee Expense	24.01		
Printing, Stationery, Postage, Miscellaneous	326.13		
Printing, Mailing Financial Statements	81.75		
Printing Treasurer's Reports	75.25		
Publicity Board Expense	34.30		
Stenographer for President	8.00		
Students' Board Expense	8.00		
Traveling, Educational Board	39.55		
Traveling, President to Mission Board Meetings	70.36		
Traveling, President, Visitors, and Officials	61.29		
Traveling, Finance Committee and Visitors' Meeting	118.83		
Traveling, Missionaries to Houston Convention	264.89		
Traveling to Teachers' Conference	109.87		
Texas District Synodical Report (two years)	836.48		
Treasurer's Bond	17.50		
Treasurer's Compensation	540.00		
Young People's Board Expense	84.03		4,314.26

January 15, 1938. Balance on Hand				272.90
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3. Students' Fund:

January 16, 1937. Balance Brought Forward		\$1,099.43	
Budget Allotment	\$750.00		
Interest on Endowment Fund	60.00		
Collections and Donations	136.53	946.53	
		<u>\$2,045.96</u>	
Disbursements		1,772.00	
January 15, 1938. Balance on Hand			273.96

4. Home Mission Fund:

January 16, 1937. Balance Brought Forward		\$ 3,203.78	
Budget Allotment	\$11,529.00		
Collections and Donations	23,054.02		
Call of the Hour	955.82		
Refund of Traveling Expenses	8.00		
Salary Repaid	15.00		
Sale of Spanish Catechisms, Hymnals, Tracts, etc.	53.92		
Spanish Church-paper Subscriptions and Donations ..	31.10		
Subsidy from General Body	13,500.00	49,146.86	
		<u>\$52,350.64</u>	
Disbursements		50,983.89	
January 15, 1938. Balance on Hand			1,366.75

5. Budget Collections:

Collections for 1937		\$33,045.86	
Remitted to General Body	\$14,626.86		
Allotted to Texas District:			
Austin College	\$ 400.00		
Church Extension Fund	1,500.00		
Current Expense Fund	3,250.00		
Home Missions Fund	11,529.00		
Students' Fund	750.00	17,429.00	
Transferred Account District Periodicals:			
Districtsnote, 2,856, @ 15 cts.	\$427.50		
District Messenger, 3,750, @ 15 cts.	562.50	990.00	33,045.86
General Body Debt Collections		\$26.16	
Remitted to General Body		26.16	None

6. Missionaries' Auto Loan Fund:

January 16, 1937. Balance Brought Forward		\$79.53	
Loans Repaid by Missionaries		50.00	
		<u>\$129.53</u>	
New Loans Made to Missionaries		105.00	
January 15, 1938. Balance on Hand			24.53

NB.— This balance consists of the following:

Balance in Fund	\$444.53
Loan Due Individual	100.00
	<u>\$544.53</u>
Less Loans Outstanding	520.00
Balance on Hand	<u>\$24.53</u>

7. Indigent Students' Endowment Fund:

January 16, 1937. Balance Brought Forward		\$374.85	
Donations		30.00	
January 15, 1938. Balance on Hand			404.85

NB.— This balance consists of the following:

Balance in Fund	\$1,404.85
Less: Investment Loan	1,000.00
Balance on Hand	<u>\$404.85</u>

	Balance, 1-16-37	Receipts	Remitted	Balance, 1-15-38
8. All Other Accounts				
Austin College Items	—	\$ 207.33	\$ 207.33	—
Austin College—Budget Allotment	—	400.00	400.00	—
Bethlehem Orphanage	—	850.35	850.35	—
Board of Support	—	157.75	157.75	—
Centennial of the Cross	—	36.37	—	36.37
Convention Fund	83.41	894.18	894.18	83.41
Deaf-mute Institute, Detroit	—	140.69	140.69	—
Deaf-mute and Blind Missions	—	42.60	42.60	—
Delegate Relief Fund	216.79	—	32.36	184.43
Institute for Epileptics, Watertown	—	148.37	148.37	—
Flood Relief, Ohio Valley	—	2,775.92	2,775.92	—
Foreign Missions	—	2,327.68	2,327.68	—
Mexican Poor and Needy, San Antonio	34.10	—	34.10	—
Mexican Chapel Building Fund	53.00	—	—	53.00
Negro Missions	—	67.29	67.29	—
Negro Mission in Texas	49.11	—	—	49.11
Pension Fund	—	93.27	93.27	—
Radio Broadcast	—	12.00	12.00	—
Spanish Tract Fund	—	17.15	16.00	1.15
Texas Centennial Fund for KFUD	—	204.51	204.51	—
Wheat Ridge Sanitarium	—	62.19	62.19	—
Wheat Ridge Sanitarium Seals	—	43.57	43.57	—
Winfield Orphanage	—	543.88	543.88	—
Miscellaneous Accounts:				
American Lutheran Publicity Bureau	—	3.50	3.50	—
Committee for Protection of Child, Home, Schools, etc.	—	3.65	3.65	—
Deaconess Association	—	18.53	18.53	—
Fremont Orphanage	—	1.00	1.00	—
Coln-boxes, General Body	—	3.00	3.00	—
Initial Envelopes, General Body	—	5.51	5.51	—
Lenten Devotional Booklets	—	3.50	3.50	—
Mexican Mission at Austin	—	8.50	8.50	—
Mexican Students' Fund	—	50.60	50.60	—
Mission among University Students	—	5.00	5.00	—
Relief in China	—	1.00	1.00	—
South American Missions	—	10.00	10.00	—
Sperlingshof Orphanage	—	1.00	1.00	—
Student Theo. Michalk	—	21.65	21.65	—
Valparaiso University	—	5.83	5.83	—
Unite-the-Youth Foundation	—	23.00	23.00	—
Chapel at Independence, Mo.	—	10.00	10.00	—
Clarence Schulze, Flint, Mich.	—	6.65	6.65	—
	\$436.41	\$9,207.02	\$9,235.96	\$407.47

CHURCH EXTENSION FUND

Itemization of Loans Outstanding as at January 15, 1938

	Paid since 1-16-37	Balance Owing 1-15-38
Alamo	\$ 435.00	—
Amarillo—Church	30.00	\$1,174.00
Amarillo—Parsonage	191.00	221.50
Big Spring	80.00	95.00
Brady	172.42	1,564.94
Brownsville	285.00	1,463.75
Canyon	181.80	545.40
Carlsbad	110.00	440.00
Corpus Christi	381.40	2,955.80
Denton	50.00	4,198.27
El Paso	500.00	7,200.00
Follett	—	269.90
Friona	30.00	—
Galveston—Church	196.69	2,744.03

	Paid since 1-16-37	Balance Owing 1-15-38
Galveston — School	541.60	5,264.80
Goose Creek	451.00	2,181.75
Harlingen	480.14	447.04
Harrold	105.00	420.00
Honey Grove	90.00	671.96
Houston — Bethany	514.61	4,409.10
Houston — Messiah	165.37	3,429.88
Houston — St. John's	400.00	689.05
Houston — St. Matthew's	1,000.00	5,327.83
Houston — St. Matthew's, Parsonage	400.50	4,599.50
Houston — St. Paul's	179.20	6,442.96
Houston — St. Paul's, Teacherage	250.00	1,907.70
La Pryor	93.46	951.54
Littlefield		149.00
Lubbock	480.00	1,836.53
Lubbock — Parsonage		3,510.00
Marlin	149.07	280.20
Perryton	125.00	3,320.80
Plainview	218.00	4,102.00
Port Arthur — St. Paul's	240.00	2,325.82
Roswell, New Mexico	515.66	6,388.29
Sagerton		250.00
San Angelo	248.96	3,519.72
San Antonio — Mount Calvary	242.50	1,481.45
San Antonio — Mount Olive	160.00	4,029.53
San Antonio — Mount Olive, Parsonage	360.00	1,460.00
San Antonio — St. Paul's	131.30	787.80
San Antonio — Trinity	300.00	317.17
Smithville	244.00	2,075.37
Sparenberg	174.00	
Temple	520.00	1,110.00
Texarkana	89.00	2,595.65
Three Rivers	44.00	1,679.93
Vanderbilt	216.00	217.00
Totals	\$11,771.68	\$101,051.96

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

AUDITORS' REPORT

The Texas District of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States, in convention assembled at Houston, Tex., April 19—24, 1939.

DEAR BRETHREN:

Your undersigned Audit Committee has examined the notes and records in the custody of your District Church Extension Board as of January 15, 1939, and respectfully submits the following report:

With a few minor exceptions all records coincide with the records of receipts, disbursements, and balances of the District Treasurer's printed reports of January 15, 1938, and January 15, 1939. In general the records are well kept, neat, and sufficient to reveal the assets and liabilities of the fund. It further appears that your Board is making progress in getting its notes on a regular reduction basis. In this it is to be commended and encouraged to continue its efforts, to the end that all congregations that owe notes make regular payments.

From an examination of your insurance files it appears that only

a very few of the properties on which you have loans are insured against the hazards of fire and storm. Your Audit Committee takes for granted that the majority of these properties are insured and policies held by the congregations instead of sending same, or the evidence of renewals, to the Board. But this matter is too important to be taken for granted, and your Board is entitled to the definite knowledge, as evidenced by the policies or renewal receipts. Your Board should not tolerate the present condition, as a loss of an uninsured property would in most cases develop into an irrecoverable loss. We therefore recommend that Synod require all borrowers to forward insurance policies to the Board and that one of its members be placed in charge of its insurance file.

Your Committee expresses appreciation to Prof. E. F. Wilkening for his cooperation while making the examination and for the kindness shown while in his home.

Respectfully submitted,

PAUL NERGER, Giddings A. A. HINGST, Vernon

Wichita Falls, Tex., April 16, 1939

The Texas District of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States, in convention assembled at Houston, Tex., April 19—24, 1939.

DEAR BRETHREN:

The undersigned, composing your Audit Committee, have examined the records of your Treasurer, Mr. A. T. Kramer, at Wichita Falls, for the period from January 16, 1937, to January 15, 1939, and we herewith respectfully submit our report as follows:

All receipts as reported by the Treasurer through the *District Messenger* and *Der Distriktsbote* were verified as having been deposited in the City National Bank of Wichita Falls, Tex.

All withdrawals from the bank account have been made through checks, which canceled checks were examined by your Committee, and disbursements were found to have been properly approved by a representative of a committee in charge of the respective funds, while other disbursements were made in conformity with resolutions of Synod.

Cash balance on hand at the City National Bank, Wichita Falls, Tex., as per the attached report of January 15, 1939, was verified with bank statement and reconciled with receipts less disbursements. The Petty Cash Account, City National Bank, was orally verified through the District President, while Savings Accounts at the First National Bank and the Wichita National Bank were verified through pass-book balances.

The undersigned affirm that to the best of their knowledge and belief the records of your Treasurer are true and correct and are efficiently conducted.

Your Audit Committee is very grateful to the Treasurer for the courtesies and cooperation extended on the occasion of the examination.

Respectfully submitted,

A. A. HINGST, Vernon H. T. BIAR, Dallas

Synod *adopted* this report, read by Mr. P. NERGER, and also the Treasurer's Report. The recommendation of the auditors was also *adopted* to the effect that congregations having loans with the Church Extension Board send to the Board their insurance policies on properties for which there are outstanding loans.

Report of Young People's Board

Brethren: Two years have passed since the Youth Convention of the Texas District. Also during these two years your Young People's Board has endeavored to do its work conscientiously.

Changes in the personnel of the Board became necessary. President C. M. Beyer appointed Mr. O. Kuretsch of Waco to succeed Mr. W. R. Kramer, now of San Antonio; among the contact men Rev. E. A. Wolf of Harlingen took the place of Rev. W. Stratman, now of Houston; no one has been appointed in the place of Rev. L. Trinklein, who only lately has been called to his heavenly home. The latter was very much interested in Young People's Work and sent some very fine reports to your Board.

After giving the brethren a rest for three years, statistical questionnaires were again sent out in 1937. These were furnished in triplicate, one for the Visitor, one for the pastor, and one for the Board. For the most part the cooperation of the brethren was fine. Inside of two months three fourths of the questionnaires had been returned. Less than a half dozen of the brethren continued to hold out but finally responded. Two of the latter have since resigned from office. We had the same experience three years ago. It is our intention to gather statistics again in 1940, before General Synod; may it result in the third 100 per cent. report.

The statistics were published in the District papers. They show gratifying improvement all along the line, although the Unite the Youth Endeavor had at that time hardly gotten a good start. Membership of young people in societies, Walther League and others, had increased since 1934 from 1,826 to 2,912. However there still were 2,700 outside of any organization. We are sure that not all of these were in the four congregations which reported work being done without organization. There still is much room for improvement. Most of the organizations have two meetings a month, and half as many meet weekly. 107 societies reported Bible study. Roll call services were conducted at 69 places, special youth services at 50.

Your Board kept in close touch with the "Unite the Youth Endeavor," which is sponsored by Synod's Young People's Board and the Walther League together. We endorse the same heartily. The Lord has wonderfully blessed the same. Let us follow the experience of others and make use of the material as far as it can be used in our Texas congregations. In the words of another: "The UYE has aroused a new youth consciousness, more fully enlisted the clergy, achieved a new standard of cooperation between the Walther League and Synodical District Committees, revitalized Districts, added many new societies, and improved their programs, awakened a new interest in the individual, trained personal workers, and brought thousands face to face with the chief purpose for which Christians are left in the world." (Pittsburgh report 1938.)

Your Board as usual attended conventions, officers' meetings, zone rallies, and Bible classes as opportunity offered. It was represented also at the first meeting of District Board repre-

sentatives on the day before Synod in St. Louis. This meeting was attended by representatives of twenty-eight Districts and at least as many visitors. Six essays, the first by the chairman of your Board, were delivered and well discussed during the all-day meeting. Synod provided for more such meetings in the future.

Articles were again placed in the District papers and the *Lutheran Witness*. A short course of instructions was sent to the contact men. Pieces of outgoing mail amounted to approximately four hundred.

Expenses: Meetings, \$32.88; postage, 15.00; travel, 57.42; printing, 12.50; Total: \$117.80.

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

GEO. J. BEYER, *Chairman*
TH. R. BETHKE
O. KURETSCH

Synod adopted the recommendations of Committee 12 as follows:

1. That Synod commend the Board for Young People's Work for its interest in the young people of our Church and ask that it continue to seek the cooperation of all in the work.

2. That an allotment of \$100 be allowed this Board for the next triennium.

3. That congregations be encouraged to make use of the facilities offered by the Walther League.

4. That pastors, teachers, congregations, and leaders in young people's work in the District be encouraged to cooperate with the Board.

Report of Board for Indigent Students

DEAR BRETHREN:

Your Board for Indigent Students would submit the following report:

During the school term of 1937 and 1938 eighteen students received support to the extent of 80 per cent. of board, or less. Total expended, \$1,724.

In this school-year 1938—1939 sixteen students are being supported. We began with 17, but one had to discontinue his studies because of ill health. Total spent and required for the current school year, \$1,525.60.

At the end of this school term we shall be in debt, approximately \$650. Unless the District will provide additional funds, the Board will have to deny support to all new applicants and reduce greatly the support to those on our records at the present time.

At the Houston Convention in 1937 it was decided to grant the Students' Fund 8 per cent. of Division A of our budget. That was calculated to make available somewhat over \$2,000. However it has furnished only a little over \$1,100 per year. If this allowance would be increased to 13 per cent., or about \$1,800 a year, we could meet the normal demands on this fund and gradually

overcome the present deficit. We would therefore kindly ask this Convention to grant the Students' Fund 13 per cent. of Division A of the Budget, instead of 8 per cent.

Your Board stayed within the limits of the 8 per cent. in 1938. But if no new funds will be made available, we shall have about \$300 for the next school-year up to Dec. 31, 1939.

Respectfully,

THE INDIGENT STUDENTS' BOARD

(Signed) J. H. KOLLMEYER, *Chairman*

E. F. WILKENING

C. G. WUKASCH

The recommendation of Committee 10 was adopted as follows: That instead of the former 8 per cent., \$1,800 of the District Budget be allotted to the Indigent Students' Fund and that \$100 of this amount be used to retire the existing debt in this Fund.

Board of Support

Pastor G. W. Fischer reported for this board. He encouraged workers and congregations and Boards to enter the new Pension Plan of Synod. In Texas there are at present 44 pastors and teachers and 10 congregations who have joined this plan. During the past year 49 persons in Texas received support from the Board to the amount of \$7,434.

Overtures and Memorials

Bible Chair at Texas University

OVERTURE 1

To the Hon. Texas District of the Ev. Luth. Synod of Missouri, Ohio, and Other States, assembled in convention at Houston, Tex., April 19—25, 1939.

DEAR BRETHREN:

The Triennial Conference of the Pastors and Teachers of the Texas District, assembled at Port Arthur, Tex., in the spring of 1938, begs to submit through its appointed signatories for your consideration the following overture:

WHEREAS, The one-hundredth anniversary of the coming of the Saxon Lutheran Pilgrim Fathers, many of whom were college-bred men, bids us seek "new horizons" of missionary activities by which we might further prove our *lutherischen Weltberuf*; and

WHEREAS, The youth of our Church is becoming more and more college-minded, the truth of which assertion is patent from the fact that the percentage increase of our people at the University of Texas is greater than the percentage increase of that institution; and

WHEREAS, There are now about fifty Lutheran students coming from Synodical Conference churches registered at the University of Texas who absolutely need more care than can be given them according to the present arrangement; and

WHEREAS, The Ev. Luth. Synod of Missouri, Ohio, and Other States has recognized the need of more care for the Lutheran University student by electing a Student Welfare Committee and by directing this committee to call a student secretary; and

WHEREAS, A number of Districts of our Synod have special funds to carry on student work and call special student pastors; and

WHEREAS, The Southern District employs one student pastor and another man who is both student pastor and also instructor in a so-called Bible Chair in which he teaches fundamental truths of the Bible; and

WHEREAS, This instructor of the Bible Chair at that particular university is very optimistic as to the possibilities of such a course for keeping our people with the Church and making them useful members in our congregations thereafter; and

WHEREAS, Other churches, *e. g.*, Presbyterian, Methodist, Baptist, Christian, and Catholic, are conducting such Bible Chairs with good results and according to their own statement would not think of discontinuing them; and

WHEREAS, Some of our very good Lutherans are taking these religious courses, which indicates a desire for such courses, even if we must recognize the danger involved for our people; and

WHEREAS, In the case of the University of Texas, with over 10,000 students, among them about 300 Lutherans of all kinds, there is a vast field in which the conservative Lutheran Church should make its influence felt, in addition to taking care of its own students, numbering at least fifty; and

WHEREAS, A Lutheran Bible Chair can well be combined with the office of a student pastor, provided the student pastor meets the requirements of an instructor in the Bible; and

WHEREAS, The Church can be sure that its interests are safeguarded if it will choose a man who has been tried and proved not wanting in the ministry of the Church; and

WHEREAS, The University of Texas is not interested in what is taught, — a Modernist is just as acceptable as a Fundamentalist, and *vice versa*, — but in this, that the instruction be of university grade; and

WHEREAS, The question of commingling Church and State is eliminated, and cannot be urged, by the fact that the Church uses no property or facility of the State, — the course must be given near the campus but off of the campus, — and the Church salaries its instructor; because the State recognizes the credits, it lays down certain qualifications which the instructor must meet, *e. g.*, the accreditation of our schools and colleges; and

WHEREAS, A Lutheran Bible Chair instructor would be permitted to give the equivalent of Graebner's *Doctrinal Theology* cast into university instruction form and would thus be spreading sound Lutheran doctrine and good Biblical teaching; and

WHEREAS, Even the charge of unionism can be eliminated, because your course and your instructor are not approved by the other religious teachers but by a committee of the faculty, whose

business it is to see that your instructor has the necessary degrees; and

WHEREAS, A Lutheran Bible Chair—and the office of student pastor could be connected with it in the sense of the university authorities—can be of such stupendous importance not only in indoctrinating our own people further, so that they may be able to counteract the insidious influences rampant on university campuses, but also in influencing other students, and even faculty members, for good; and

WHEREAS, We firmly believe that a course of this kind could be of very much good for the building of the kingdom of God and the greater glory of our divine Savior; therefore be it

Resolved, That the Texas District of the Ev. Luth. Missouri Synod establish a Lutheran Bible Chair at the University of Texas (and in the course of time also at other institutions of Texas); and be it further

Resolved, That the Texas District, if need be, create a special commission, mayhap called Student Welfare Committee, vested with powers to call and salary an instructor of this kind, and in general take care of student work in Texas; and be it furthermore

Resolved, That the Texas District, if need be, create a separate fund for this work, as some other Districts have done, into which moneys from the budget and from such other funds as may be raised for this purpose shall flow; and be it finally

Resolved, That this work be begun as soon as possible while the field is yet open for us, ere it be occupied.

Respectfully,

YOUR COMMITTEE

(Signed) K. G. MANZ
C. M. BEYER

Upon recommendation of Committee 9 Synod *resolved* that the District Mission Board give earnest consideration to this matter and that congregations of the District be made aware of the urgent need of bringing up their full budget apportionments so as to allow the execution of this resolution.

Trustees for Mission Properties

OVERTURE 2

To the Texas District of the Lutheran Synod of Missouri, Ohio, and Other States, assembled at Houston, Tex., April 19 to 25, 1939.

We, the members of St. Paul's Lutheran Church of San Antonio, Tex., in a regular called meeting held February 5, 1939, adopted a resolution to send the following memorial to the Texas District of the Ev. Luth. Synod of Missouri, Ohio, and Other States:

WHEREAS, Synod is this year celebrating the hundredth anniversary of the landing of the noble men and women who braved severe hardships and even death in order that the true Word of God might be preserved to them and to their posterity; and

WHEREAS, Through Synod our Texas District has been signally blessed with faithful pastors, teachers, and laymen who have carried on the noble work of our forefathers; and

WHEREAS, It is the hope and prayer of these leaders as well as that of every soul within our Church, that the missionary zeal with which our forefathers worked be kept alive in our Church to the end of times; and

WHEREAS, The leaders of our Texas District expect helpful suggestions which will assist them in guiding the destinies of our beloved Church through the years to come; therefore be it

Resolved, That the Texas District at this session set up a Board of Trustees consisting of three laymen well versed in real estate and building construction who, together with the Board of Missions, shall have charge of all real estate which now is, and in the future shall come, under the heading of missions by purchase or otherwise; who shall also consider all building contracts, purchases, and sales of real estate; and before final action is taken by the duly authorized officers, this Board must approve all such building contracts, purchases, and sales by a unanimous vote. The Mission Board shall continue to have a free hand in matters of short-term rentals, but all such rentals shall be duly presented to the Board of Trustees for helpful suggestions; and be it further

Resolved, That this Board be instructed and expected to set up and keep an accurate and up-to-date record of all real estate coming under the heading of missions; and be it finally

Resolved, That the Board of Trustees, when necessary, meet with the Mission Board.

Very cordially,

ST. PAUL'S LUTHERAN CHURCH, SAN ANTONIO, TEXAS

(Signed) E. A. KRAMER, *President*
CHAS. BARSUN, *Secretary*
H. A. BARSUN, *Elder*
W. C. GREINKE, *Elder*
W. R. KRAMER, *Elder*
ALFRED O. RAST, *Pastor*

See Points 5 and 6 adopted under "Report on Missions."

Refunding of Traveling Expenses of Delegates to General Conventions

OVERTURE 3

To the Hon. Convention of the Texas District, assembled at Houston, Tex., April 19—25, 1939.

DEAR BRETHREN:

The undersigned begs leave to submit to your honorable body the following overture:

WHEREAS, The delegates to the conventions of our General Body have a perfect right to expect to have their traveling expenses refunded within a reasonable period of time after the close of such a convention; and

WHEREAS, Experience has proved that great disorder exists in our District in this respect, since the pro-rata man in the past had to send out reminder after reminder and had to wait for months and months, yea, in certain instances more than a year before the proportionate share was remitted by some of the congregations; and

WHEREAS, Such practise causes the pro-rata man great inconvenience, undue concern, and unnecessary waste of money, energy, and time; and

WHEREAS, Also the delegates are greatly inconvenienced by such practise; and

WHEREAS, In the majority of such cases of delinquency there is no valid excuse for such delays; be it therefore

Resolved, That all pro-rata expenses of the delegates of the self-sustaining congregations to the general conventions be refunded to the individual delegates within two weeks after the close of such a convention upon voucher issued by the President of the District; and be it furthermore

Resolved, That this refund be advanced from the Current Expense Treasury of the District; and be it furthermore

Resolved, That the congregations be held to refund, and remit to the District Treasurer within two months after the close of the general convention, the amount advanced by the Current Expense Treasury for the proportionate share of the delegates' expenditures; and be it furthermore

Resolved, That failure on the part of the congregations to remit within the stipulated period of two months be reported by the Treasurer to the Visitor of the respective circuit; and be it furthermore

Resolved, That where such congregations in the absence of a valid excuse remain delinquent until the District convention following that of the general convention, they shall be reported to the District convention and shall be held to offer valid excuse for such delinquency on the floor of such District convention; and be it finally

Resolved, That in the absence of a valid excuse it shall be left to the discretion of the District convention as to what action to pursue.

Respectfully submitted,

(Signed) C. M. BEYER

Synod *resolved* that refund of traveling expenses of delegates to the general synodical conventions be advanced out of the Current Expense Treasury of the District; that the Financial Secretary notify congregations of their proportionate share in the expenses; that congregations be held to remit their share to the District Treasurer within two months after the close of the convention; that failure to remit in this period, and after a second reminder, will make congregations accountable to the next District convention; and that all former resolutions in conflict with this resolution be rescinded.

Petition to Relieve Rev. C. M. Beyer of the District Presidency**OVERTURE 4**

To the Texas District of the Ev. Luth. Synod of Missouri, Ohio, and Other States, assembled in convention at Houston, Tex., April 19—25, 1939.

BRETHREN:

WHEREAS, Our beloved pastor, Rev. C. M. Beyer, has a large and rapidly growing congregation and an enlarging missionary field here in Wichita Falls, Tex., constantly demanding and requiring more of his time, personal attention, and efforts; and

WHEREAS, He must devote his talents also to the men's club, Tabitha Society, Walther League, day-school, Sunday-school, the choir, and other organizations of this congregation; and

WHEREAS, He is now completing ten years of active, continuous service in the Texas District of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States as its President, which has required much time and painstaking effort, in addition to that required of him by his own congregation; and

WHEREAS, He is now practically 57 years of age, an age which, caution and prudence reminds us, is a time to lighten the load in order that there be no bodily and mental breakdown; therefore be it

Resolved by the voting membership of St. Paul's Lutheran Church of Wichita Falls, Tex., in regular annual business session assembled on this, the 1st day of January, 1939, That the Texas District of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States be cordially requested seriously to consider this petition that our pastor now be relieved of this duty and responsibility and that the high honor of this important office be bestowed upon another qualified pastor (of which the Texas District has many) for the coming three-year term.

Respectfully submitted,

ST. PAUL'S LUTHERAN CHURCH, Wichita Falls, Tex.

(Signed) GEO. W. ANDERSON, *President*

A. J. WEETH, *Secretary*

Synod *adopted* the recommendation of Committee 9 to ask the Wichita Falls congregation to continue bringing sacrifices in the interest of the District and to allow their pastor to serve as President if he be reelected.

**Regulations for Representatives of District Boards
Attending Special Meetings**

MEMORIAL 1

To the Hon. Texas District of the Ev. Luth. Synod of Missouri, Ohio, and Other States, assembled at Houston, Tex., April 19 to 25, 1939.

BRETHREN:

The undersigned herewith begs leave to submit to your honorable body the following "Regulations for Representatives of District

Boards Attending Special Meetings" held in connection with the conventions of the General Body:

1) When a District board (Mission, Educational, Church Extension, Young People's, Indigent Students, etc.) sends a representative to any special meeting of its own accord, such board shall be held to defray the expenses (traveling expenses—sleeper, if necessary, but not Pullman in daytime; board and lodging—reasonable hotel, maximum \$1.50 per day) out of its own allotment, which allotment should not be overdrawn.

2) It goes without saying that this representative is to be taken care of only for the duration of such a special meeting to which he has been delegated by his board. For any expenditures beyond the duration of such a meeting the representative shall be held personally responsible.

3) As to whether a representative is to attend such a special meeting lasting but one or two days must be left to the discretion of said board, since it alone must be able to determine whether the presence of its representative at such a meeting justifies the expense involved.

Respectfully submitted,

(Signed) C. M. BEYER

Synod *adopted* the provisions stated in this Memorial.

Petition for Peaceful Dismissal to Colorado District

MEMORIAL 2

To the Ven. Texas District.

GREETINGS:

WHEREAS, The congregations of Northern New Mexico are members of the Kansas District, while the congregations of Southern New Mexico and El Paso, Tex., are members of the Texas District; and

WHEREAS, The uniting of these congregations under one District would enable them more efficiently and economically to advance the work of God's kingdom in the State of New Mexico; and

WHEREAS, The majority of congregations are geographically so situated that affiliation with the Colorado District is the natural solution; be it therefore

Resolved, That we earnestly petition the honorable Texas District to grant our congregation and pastor a peaceful dismissal into the Colorado District.

Respectfully submitted,

Immanuel Ev. Luth. Congregation, Roswell, N. Mex., Oct. 9, '38
R. A. Hingst, Pastor; Wm. Goedecke, Chairman; Herm. Kunkel, Secretary

Immanuel Ev. Luth. Congregation, Carlsbad, N. Mex., Oct. 16, '38
V. G. Meyer, Pastor *

Zion Ev. Luth. Congregation, El Paso, Tex., Dec. 18, '38
Theo. Evers, Pastor; C. F. Rittmann, Chairman; O. H. Gebler, Secretary

* Since Carlsbad has as yet no organized voters, this matter was approved by the Men's Council.

Synod *resolved* to grant a peaceful dismissal to these congregations, with the provision that the Church Extension Board of the General Body allow a transfer of the debts of these congregations to the Colorado District and that the Colorado District assume these debts. This resolution, however, will become official only after the General Body has taken favorable action in the matter and has ratified this resolution.

Petition to Set Aside an Annual Sum for the District Board of Education

MEMORIAL 3

To the Texas District Synod of the Ev. Luth. Synod of Missouri,
Ohio, and Other States, assembled at Houston, Tex., April
19—25, 1939.

GREETINGS:

WHEREAS, In the past the Texas District has set aside no specific sums of money for the important work of elementary Christian education under the jurisdiction of the District Board of Education; and

WHEREAS, This has hampered the work of the Board, in spite of the fact that the District President has generously authorized sums of money from the Current Expense Treasury; and

WHEREAS, The needs of our educational system, especially in the Christian day-schools, are continually more exacting, necessitating an outlay of money; therefore be it

Resolved, That we, the Triennial State Conference of Pastors and Teachers assembled in Port Arthur, Tex., April 21—25, 1938, respectfully ask the District Synod to set aside the annual sum of two hundred dollars for the District Board of Education.

Respectfully submitted,

TRIENNIAL STATE CONFERENCE OF PASTORS AND TEACHERS
by

(Signed) ARTHUR C. REPP, *Secretary*

See Point No. 9 adopted under "Report of Board of Education."

Publicity Matters

Synod *adopted* the following, recommended by Committee 3:

1) That the name of the Publicity Board be changed to Board of Public Relations;

2) That the editors of the District periodicals be *ex-officio* members of this Board;

3) That \$200 of the District budget be allotted to this Board;

4) That the choice of printer for District periodicals be left to the respective editors, their suggestion to be submitted to this Board for approval;

5) That a size of type for the District periodicals be selected to make these publications more readable;

6) That editors of the District periodicals apply some of the

ordinary rules of journalism to add to the effectiveness of these publications.

Synod passed another *resolution* to the effect that the Board of Public Relations choose one of its members to serve as chairman of a Central Radio Committee; that this chairman select two additional members to form the Central Radio Committee of the District; that this committee select representatives in various parts of the District for efficient work; and finally, that the purpose of this committee shall be to assist in all radio work in the District, especially also in the effort to secure the Lutheran Hour for Texas.

Report of Committee on Confidential Matters

One pastor, one teacher, and four lay delegates of self-supporting congregations applied for assistance in paying traveling expenses to this convention. An amount of \$27.10 was granted.

Applications for traveling expenses of missionaries, teachers, and interns to the amount of \$253.72 were granted. Of this amount the District has agreed to pay \$34.09 for interns out of the Delegate Relief Fund.

Minutes and Essays

Committee 18 recommended adoption of the minutes of the South Texas Conference.

Committee 4 recommended adoption of the State Teachers' Conference minutes with the request that the essay on "The Office of the Keys" be reconsidered owing to an omission of an important factor in connection with this doctrine.

Committee 17 reported that the North Texas Conference minutes were not available having been lost in the mails, and therefore the committee could render no report.

Synod *adopted* these reports.

Congregations Received into Membership of Synod

The Committee on Constitutions recommended the following congregations for membership in Synod: Trinity, West Sinton; Trinity, Austin; Grace, Menard; Mount Calvary, Brady; Christ, Houston. Synod duly received these congregations into membership.

Miscellaneous

New members of Synod who signed the constitution were: *Pastors* Victor Meyer, J. Rische, E. Lange, W. E. Schlecht, C. Lazos, C. Knippa, W. H. Symank, E. J. Riske, Elmer Klenk, Carl Biar, Wm. Graumann; *Teachers* F. Heintzen, G. Mertz, W. Teinert, Carl Halter, T. Schreiner.

Dr. J. H. C. Fritz addressed the new members of Synod with words of welcome and encouragement to whole-hearted cooperation in the great work of the Church.

Greetings to the District from Prof. Th. Laetsch and Dr. L. Fuerbringer were extended by Dr. Fritz.

The Secretary was instructed to send a telegram congratulating

the Hon. Dr. F. Pfotenhauer on the occasion of his eightieth birthday and wishing him a speedy recovery from his illness.

Delinquent remittances to the Convention Relief Treasury were given consideration by a special committee at the convention. Pastors of delinquent congregations gave explanations to Synod.

Pastor G. H. Biar, chairman of the Board of Public Relations, presented a statistical report of the District.

The chairman of the General Church Extension Board, Pastor F. Niedner, stated that twenty-five congregations in Texas have received assistance from this Board. Repayments on these loans are in arrears about 89 per cent.

The special resolutions committee, appointed by President Beyer for this convention, consisted of Pastor A. C. Repp, Teacher A. Lehmann, and Mr. W. J. Dube.

Dr. J. W. Behnken read greetings to the District from one of its former presidents, Dr. G. Birkmann. The Secretary was instructed to send greetings of the District by telegram to Dr. Birkmann.

Greetings of the District were also sent to Teachers G. M. Schleier and T. Schroeder.

Since Synod convened on April 21, San Jacinto Day, a day of historical import for our State, President Beyer asked Teacher O. Mueller to address the convention with a few appropriate remarks. A resolution in keeping with this day, presented by the resolutions committee, was adopted.

Pastor F. C. Streufert, Field Secretary of the General Body's Board of Missions, presented an interesting report on the work of Home Missions.

Traveling expenses to this convention of interns and students at work in schools of missions were authorized to be paid out of the Delegate Relief Fund.

The collections at the services during the convention were designated for the permanent Board of Support Fund and for Missions.

Prof. C. S. Munding spoke in behalf of St. John's College, Winfield, Kans. In addition to the ministerial course Winfield offers a course for girls who will serve as parish-workers, also a business course for boys and girls, as well as a prenursing curriculum.

Prof. H. Studtmann presented a plea for more students for our Austin Concordia, also for the normal and high-school departments. Rural congregations of the District have especially given some fine support to the college kitchen. The question of coeducation should be given some careful consideration before the next convention of the General Body.

Prof. M. J. Neeb reported for the College Association. \$667.36 has been spent for four issues—more than 28,000 copies—of the *Concordia Informer*, postage, stationery, operating the power motor at the college, for repairs, work on the college grounds, and wages to students. Collections this year are encouraging. General participation on the part of all congregations makes for real success. The association has a balance in its treasury of \$282.99.

Prof. H. Studtmann and Pastor K. G. Manz reported for the District Legislative Committee.

Pastor P. G. Birkmann presented a report on the proceedings of the last Synodical Conference convention.

Pastor G. Naumann reported on Synod's Foreign Mission work.

A report of the Mid-West Teachers' Conference held at Seward, Nebr., last August was given by Teacher L. W. Meissner.

Teacher H. W. Schkade reported on the General Teachers' Conference held last July at Milwaukee, Wis.

Mr. T. G. Eggers, Executive Secretary of the Lutheran Laymen's League, in addressing the convention, pointed out the effective mission-work that is being done by radio, especially through the Lutheran Hour.

Invitations for the next convention were on hand from Thorn-dale, Giddings, and Riesel. The invitation from Thorndale was accepted.

A resolution was adopted to the effect that the official language at our District conventions be the English language and that officials of the District apply this rule with discretion.

The convention voted to ask Dr. J. H. C. Fritz to serve as the essayist at our convention next year and that the subject of the essay be "Unionism."

Pastor K. G. Manz spoke in behalf of the work among students at the universities. He requested that pastors ask parents of such students to write to their children regularly and to inquire of them whether they are attending services at their church.

The President and the Vice-Presidents of the District were authorized to approve the minutes of the closing session of this convention.

Votes of Thanks

Synod voted special thanks to:

1. The pastor, teachers, ladies, and all the members of Immanuel Congregation, Houston, for their generous hospitality.
2. Dr. J. W. Behnken for his instructive reports.
3. Dr. J. H. C. Fritz for the edifying essay, the sermon at the pastoral service, and the lecture on Australia.
4. The newspapers of Houston and Radio Station KPRC.
5. All retiring officers for faithful services rendered the District, namely, Rev. E. F. Moerbe, chairman of Mission Board; Rev. R. Osthoff, Visitor, Vice-President, and member of the Board of Control of Austin College; Rev. Paul G. Birkmann, Secretary; P. J. Klenk, Finance Secretary; Rev. P. B. Miertschin, chairman of Church Extension Board; Revs. Geo. A. Naumann and P. G. Brust, Visitors; Mr. E. Reuwer, member of Mission Board; Wm. Wohlt, member of Finance Committee; A. A. Hingst, Auditor; and Edwin Gersch, Business Manager of District papers.

Synod Adjourned

its convention of the year 1939 with a hymn, the recitation of the Creed, and the praying of the Lord's Prayer in unison.

Officers of Texas District

President: Rev. C. M. Beyer

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

Second Vice-President: Rev. O. R. Harms

Secretary: Rev. Alfred O. Rast

Assistant Secretary: Rev. Paul C. Eifert

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

Financial Secretary: Rev. W. E. Dorre

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

Visitors: Gulf Coast-Rio Grande Valley-San Antonio Circuit: Rev. A. O. Rast. School Visitors: Teachers M. Wolter and A. Geihlsler.

Panhandle Circuit: Rev. J. A. Birnbaum.

Southeastern Circuit: Rev. A. J. Meyer. School Visitors: Teachers E. L. Bangert, J. P. Baden, and H. Buescher.

Post Oak Circuit: Rev. A. F. Michalk. School Visitors: Teachers A. Lange and R. C. Winter.

Central Texas Circuit: Rev. F. H. Stelzer. School Visitors: Teachers G. Bentrup and T. Bethke.

North Texas Circuit: Rev. E. M. Robert. School Visitors: Teacher R. Buls and Rev. W. J. Luecke.

Mission Board: Pastor E. F. Moerbe, honorary member; Pastors E. A. Heckmann, P. J. Klenk, A. J. Meyer; Teacher E. F. Wilkening; Messrs. E. A. Kramer, B. M. Woltman, and A. A. Hingst. Rev. W. H. Bewie, Field Secretary.

Church Extension Board (Division of Mission Board): Pastor P. J. Klenk, Teacher E. F. Wilkening, and Mr. E. A. Kramer.

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

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

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

Finance Committee: Rev. W. E. Dorre; Messrs. A. A. Hingst, A. H. Brandt, E. E. Sitz, Paul Nerger, B. M. Woltman, H. A. Barsun, A. T. Kramer.

Auditing Committee: Messrs. H. T. Biar and Paul Lowke.

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.

Board of Public Relations: Pastors G. H. Biar, P. Kaiser, C. H. Napier, A. F. Michalk, C. Knippa, J. G. Elser.

Archivist: Prof. G. Viehweg.

Editors: Rev. Paul Birkmann, *Texas Messenger*; Rev. H. Schmidt, *Distriktsbote*.

Business Manager of District Papers: Mr. Theo. Preusser.

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. Nerger, H. Ritter.

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

Officials of Synod

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

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

First Vice-President: Rev. H. Grueber, D. D.

Second Vice-President: Rev. H. Harms

Secretary: Rev. M. F. Kretzmann, D. D.

Treasurer: Dr. E. Seuel

Statistician: Rev. S. Michael

Secretary of Missions: Rev. F. C. Streufert

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