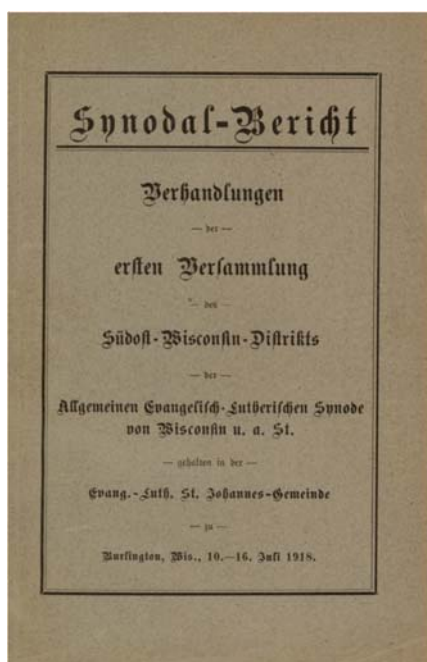




Looking Back...at a Century of God's Grace



Moving Forward...with Prayer and Resolve



**The 51st Biennial Convention of the
Southeastern Wisconsin District
June 12-13, 2018 – Wisconsin Lutheran College**
Commemorating the Centennial of the First Convention

The Pictures on the Cover

(Top)

The delegates of the first convention of the district convened at St. John's, Burlington July 10-16, 1918. Open the foldout pages (23-26 of the final section of this booklet) to see this picture in its original size.

(Left Center)

A scan of the cover of the *Verhandlungen* (Proceedings) of the first convention of the District.

The German says:

Synodical Report
Proceedings
of the
first Convention
of the
Southeast Wisconsin District
of the
Joint Evangelical Lutheran Synod
of Wisconsin and other States
held in the
Evangelical Lutheran Church of St. John
in
Burlington, Wisconsin July 10-16, 1918

(Right Center)

Professor August Pieper of the Theological Seminary in Wauwatosa. He delivered the essay at the first convention of the District, entitled, "Die Verachtung der Gnade ist der Tod der Kirche," (The Despising of Grace is the Death of the Church). A translation of that essay is found in the middle section of this booklet.

(Bottom)

The eleven men who have served as president of the district. Brief biographies of each are found on pages 14-19 of the final section of this booklet.

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Looking Back...at a Century of God's Grace

Convention Worship



Moving Forward...with Prayer and Resolve



**The 51st Biennial Convention of the
Southeastern Wisconsin District
June 12-13, 2018 - Wisconsin Lutheran College**

Commemorating the Centennial of the First Convention



SEW 100: A District Centennial

Looking Back...at a Century of Grace

Moving Forward...with Prayer and Resolve

Southeastern Wisconsin District Convention

Assembled at Wisconsin Lutheran College

June 12 and 13, 2018

**A SERVICE OF HOLY COMMUNION
AND DAILY DEVOTIONS**

Worship at our 2018 Convention

We are most certain that the worship at the 1918 Southeastern Wisconsin District Convention was in German. The minutes and essay of the convention are in German. Host congregation, St. John, Burlington, did not switch to English until later. And, the minutes specifically mention that one of the convention sermons was in English, indicating that the others were in German. Having a service in German, however, would not be very edifying for most of us today. Nor is our goal to offer an exact recreation of the 1918 convention worship. Yet, we will profit from a sense of history as we celebrate our district's centennial.

We will use the Orders of Worship from the 1917 *Book of Hymns* published by NPH. Even though it wasn't used at the 1918 district Convention, it was certainly used by a good number of district congregations at the time. The goal of using the old orders is not for pure nostalgia, however. Using the old orders gives expression to the unity of faith that we have with our forefathers. They breathed the same gospel air that we do today, even if we use different forms. This is an important point to remember as we prepare to introduce still another hymnal in a few years which will have even more changes. The forms of worship change. The gospel does not. Using the older forms might even lead us to a greater appreciation of the forms we use today.

We will use Elizabethan English for the responses to match the sung liturgy. The lessons, hymns and creed will use the contemporary English we are familiar with. Special thanks to Carl Nolte for digitizing all the liturgical responses for inclusion in the worship folder. Carl also serves as the organist for our opening service and, for his attendant music, will use compositions that were in use 100 years ago.

It is interesting that the *Book of Hymns* only called for only one Scripture lesson to be read. Editor Otto Hagedorn even commented, "We believe the average church-goer will thank us for not putting in more than one Scripture lesson."¹ Mark Braun summarized a 1917 *Northwestern Lutheran* article written by John W. Brenner, not yet synodical president but already an influential leader in the synod:

When Wisconsin's *Book of Hymns* was completed in 1917, [Brenner] announced that it contained "everything that is necessary and no more," considering it an advantage that the book included no psalms, collects, or other elements "rarely, if ever, used in our services." Wisconsin Synod church members "often do not take part in the liturgical service, as they know neither the words nor the melody of the responses." They preferred a simple style of worship.²

We'd like to think that in the last 100 years, our appreciation of the historic liturgy, including Psalms and other elements, has grown. In this year's opening service, we will use the standard three lessons with Psalm and Verse that we have grown accustomed to. May the same Lord of the Church who was with our forefathers 100 years ago also be with us today as we gather to worship in his name – to proclaim his name and sing his praise.

¹ Otto Hagedorn, "Concerning Our Order of Service," *The Northwestern Lutheran*, May 5, 1918, page 71.

² Mark Braun, "He Was a Man and a Christian – The Life and Work of John W. O. Brenner," *WELS Historical Journal*, Vol. 27, No. 2, page 10. The article which Braun quotes is entitled "Our New Hymnal" and appeared in the September 21, 1917 issue of the *Northwestern Lutheran* on pages 162-163.

Book of Hymns – Order of Morning Service (Form I)**HYMN*****Father, God of Grace, You Knew Us****Christian Worship: Supplement 753**Choir sings stanzas 2 and 5.**After stanza 4, stand and face the processional cross as it passes by.*

1 Fa - ther, God of grace, you knew us,
 2 We, your crea - tures, sinned a - gainst you,
 3 Coun - sel - or, you bring as prom - ised
 4 Lord, your change - less Word has fed us,
 5 For - ward lead us; Christ, we fol - low,
 6 Praise the Fa - ther, great Cre - a - tor.



Chose us, named us as your own,
 And our guilt was crim - son red.
 From the Fa - ther and the Son
 Span - ning time, tran - scend - ing space.
 Drawn by Word and prom - ise true:
 Praise the Son, who took our place.



Through e - ter - nal a - ges plan - ning
 Son of God, you came in - car - nate,
 Right - eous - ness ful - filled, ac - com - plished,
 Wa - ter, bread, and wine sus - tained us
 "To all na - tions preach the gos - pel;
 Praise the Spir - it, Sanc - ti - fi - er,



To re - deem us in your Son.
 Crushed the craft - y ser - pent's head,
 Free for - give - ness, heav - en won.
 When the dark - ness hid your face.
 I am ev - er - more with you."
 God of free and faith - ful grace!

Praise the Fa - ther, God who loved us
Died our death, now live tri - um - phant:
Praise the Spir - it! He as - sures us
Keep us with you, faith - ful Shep - herd,
Keep us faith - ful! Then, Lord Je - sus,
Al - le - lu - ia! Al - le - lu - ia!

Ere cre - a - tion was be - gun!
Praise the first - born from the dead!
Our sal - va - tion's work is done!
By your sav - ing means of grace!
Quick - ly come! Make all things new!
Al - le - lu - ia! A - men.

ALTAR SERVICE

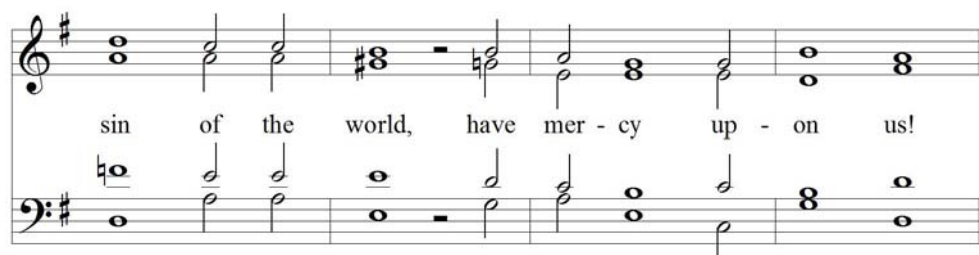
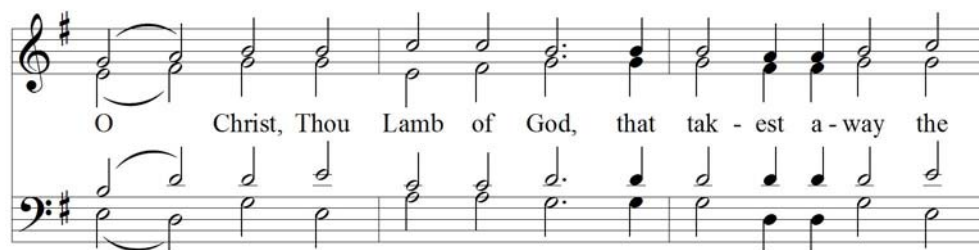
Minister: Our help is in the name of the Lord.

Congregation:

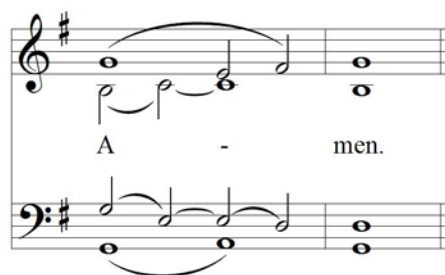
A - men.

CONFESSION OF SINS

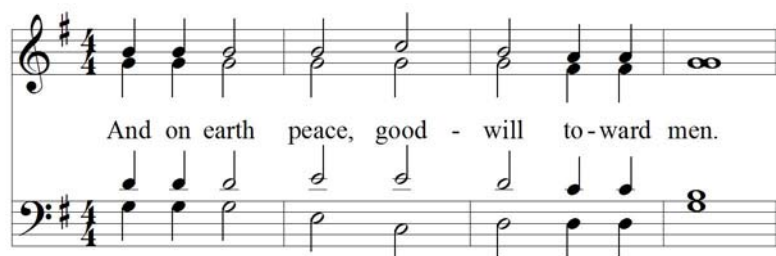
Almighty God, our Maker and Redeemer, we poor sinners confess unto Thee, that we are by nature sinful and unclean, and that we have sinned against Thee by thought, word, and deed. Wherefore we flee for refuge to Thine infinite mercy, seeking and imploring Thy grace, for the sake of our Lord Jesus Christ.



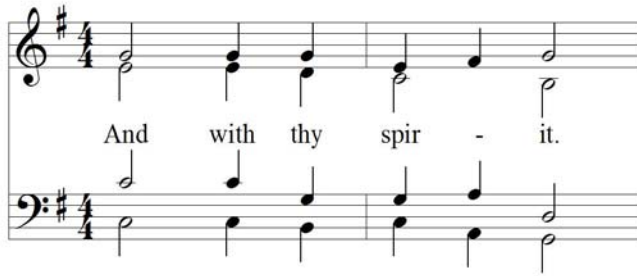
Almighty God our heavenly Father, hath had mercy upon us, and given His Only Son to die for us, and for His sake forgiveth us all our sins. To them that believe on His Name, He also giveth power to become the sons of God and bestoweth upon them His Holy Spirit. He that believeth and is baptized, shall be saved. Grant this, O Lord, unto us all.



Glory be to God on high.

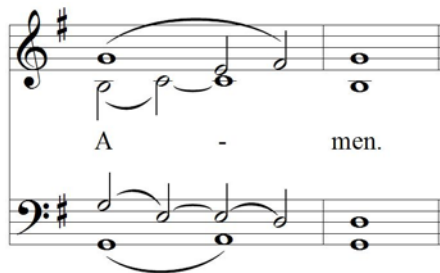


The Lord be with you.



COLLECT

O God, you have promised to be with Thy Church forever. We thank Thee for those who have served in our Southeastern Wisconsin District and for the signs of Thy favor over these past one hundred years. Increase our faith, knit us together in the bonds of love, and make our fellowship an example to all people; through Thy Son, Jesus Christ our Lord, who lives and reigns with Thee and the Holy Ghost, ever one God, world without end.



THE WORD

FIRST LESSON

Deuteronomy 7:6-9

We are God's chosen people because of his grace.

⁶ For you are a people holy to the LORD your God. The LORD your God has chosen you out of all the peoples on the face of the earth to be his people, his treasured possession.

⁷ The LORD did not set his affection on you and choose you because you were more numerous than other peoples, for you were the fewest of all peoples. ⁸ But it was because the LORD loved you and kept the oath he swore to your forefathers that he brought you out with a mighty hand and redeemed you from the land of slavery, from the power of Pharaoh king of Egypt. ⁹ Know therefore that the LORD your God is God; he is the faithful God, keeping his covenant of love to a thousand generations of those who love him and keep his commands. (NIV)

The assembly sings the refrain each time and joins the choir for the "Glory be..."



Shout for joy to the Lord, | all the earth.
 Worship the Lord with | gladness;
 come before him with | joyful songs.

Know that the | Lord is God.
 It is he who made us, and | we are his;
 we are his people, the sheep of his | pasture.

REFRAIN

Enter his gates with thanks- | giving
 and his | courts with praise;
 give thanks to him and | praise his name.

For the | Lord is good
 and his love endures for- | ever;
 his faithfulness continues through all gener- | ations.

Glory be to the Father and to the Son and to the Holy | Spirit
as it was in the be- | ginning,
is now, and will be forev- | er. Amen.

REFRAIN

SECOND LESSON

Revelation 3:7-13

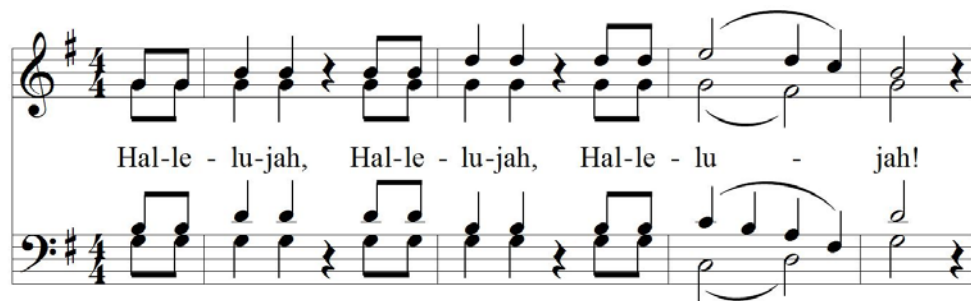
We are God's chosen people because of his grace.

⁷ To the angel of the church in Philadelphia write:

These are the words of him who is holy and true, who holds the key of David. What he opens no one can shut, and what he shuts no one can open. ⁸ I know your deeds. See, I have placed before you an open door that no one can shut. I know that you have little strength, yet you have kept my word and have not denied my name. ⁹ I will make those who are of the synagogue of Satan, who claim to be Jews though they are not, but are liars – I will make them come and fall down at your feet and acknowledge that I have loved you. ¹⁰ Since you have kept my command to endure patiently, I will also keep you from the hour of trial that is going to come upon the whole world to test those who live on the earth.

¹¹ I am coming soon. Hold on to what you have, so that no one will take your crown. ¹² Him who overcomes I will make a pillar in the temple of my God. Never again will he leave it. I will write on him the name of my God and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God; and I will also write on him my new name. ¹³ He who has an ear, let him hear what the Spirit says to the churches. (NIV)

HALLELUJAH



¹ After Jesus said this, he looked toward heaven and prayed:

¹³ I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my joy within them. ¹⁴ I have given them your word and the world has hated them, for they are not of the world any more than I am of the world. ¹⁵ My prayer is not that you take them out of the world but that you protect them from the evil one. ¹⁶ They are not of the world, even as I am not of it. ¹⁷ Sanctify them by the truth; your word is truth. ¹⁸ As you sent me into the world, I have sent them into the world. ¹⁹ For them I sanctify myself, that they too may be truly sanctified.

²⁰ My prayer is not for them alone. I pray also for those who will believe in me through their message, ²¹ that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. ²² I have given them the glory that you gave me, that they may be one as we are one: ²³ I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me.

²⁴ Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world.

²⁵ Righteous Father, though the world does not know you, I know you, and they know that you have sent me. ²⁶ I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them. (NIV)



**We believe in one God, the Father, the Almighty,
maker of heaven and earth,
of all that is,
seen and unseen.**

**We believe in one Lord, Jesus Christ, the only Son of God,
eternally begotten of the Father,
God from God, Light from Light, true God from true God,
begotten, not made,
of one being with the Father.**

Through him all things were made.

**For us and for our salvation, he came down from heaven,
was incarnate of the Holy Spirit and the virgin Mary,
and became fully human.**

For our sake he was crucified under Pontius Pilate.

He suffered death and was buried.

On the third day he rose again in accordance with the Scriptures.

He ascended into heaven

and is seated at the right hand of the Father.

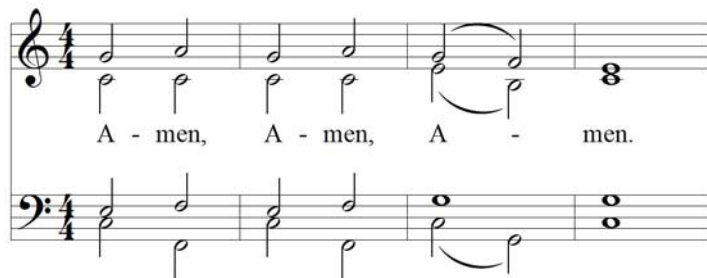
**He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father and the Son,
who in unity with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.**


We believe in one holy Christian and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.


**We look for the resurrection of the dead
and the life of the world to come.**



The choir sings stanza 3.




1 Our fa - thers' God in years long gone, Our God for
 2 You led our fa - thers to this land, A land of
 3 Make us the chan - nels of your love, Your end - less
 4 Grant us your mer - cy to the end, With all your




all the years to be, Ac - cept the sac - ri -
 beau - ty, boun - ty, pow'r; You blessed the la - bors
 mer - cy, pow'r, and peace. So build your Church in
 Spir - it's pow'r and grace, Till with the ran - somed,



fice of praise We bring to you on bend - ed knee.
 of their hands, Up - held them in each tri - al hour.
 ev - 'ry place, And day by day its strength in - crease.
 white - robed throng We stand at last be - fore your face,



For mer - cies to our fa - thers shown, For all your
 You kept them faith - ful to your Word, Were not a -
 May we hold high the cross of Christ, Who rose and
 Where we with bright an - gel - ic choirs And all who



grace, so rich and free, To you, great God, the
 shamed their God to be. So we, their chil - dren,
 lives e - ter - nal - ly, That all in him their
 served you faith - ful - ly Will blend our voic - es



One in Three, We sing the hymn of ju - bi - lee.
 grate - ful - ly Now sing the hymn of ju - bi - lee.
 Sav - ior see And sing the hymn of ju - bi - lee.
 end - less - ly In one un - end - ing ju - bi - lee.

In 1918, District President Carl Bünker preached the opening sermon on this text.

To the Jews who had believed him, Jesus said, “If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free.”

Lord Jesus, Set Me Free

RESPONSE

Cre - ate in me, a clean heart, O God, and re - new a right

spir - it with - in me. Cast me not a - way from Thy pres - ence:

And take not Thy Ho - ly Spir - it from me. Re - store un - to me

the joy of Thy sal - va - tion, and up - hold me with Thy free Spir - it.

PRAYER OF THE CHURCH

CHURCH ANNIVERSARY

O God, our help in ages past, our hope for years to come, at this anniversary of our district, we reflect on your past help and are encouraged in our hope for the future.

May you be with us as you were with our fathers; never leave us nor forsake us.

We praise you for keeping and sustaining your people throughout the ages and for preserving the preaching of your Word and the administration of your sacraments among us. We praise you also for using us to bring to others the good news that sinners are reconciled to you through the life and death of Jesus Christ. Now we ask you to give us courage and hope as we move day by day into the future. Keep safe all those who assemble here in your name.

Do not permit the evil one to pluck us out of your mighty hand.

Strengthen us in the confidence that you have already overcome our greatest enemies: sin, death, and the devil. Increase our trust in your precious promise that you are with us always. Cause your Holy Spirit to work mightily in us and through us, so that we may grow in grace and in the knowledge of our Lord and Savior Jesus Christ. Be with us as we strive to pass down to our children the truths that have been passed down to us.

Continue to use us as a beacon of your light in this sin-darkened world.

Special prayers and intercessions may follow

Hear us, Lord, as we bring you our private petitions.

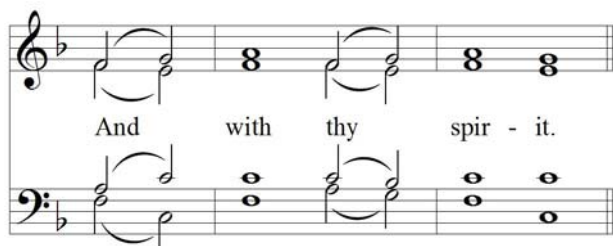
Silent prayer.

Grant that this celebration of your gracious activity in years and ages past be only the prelude to that far greater celebration we will enjoy forever in the joy and glory of the world to come.

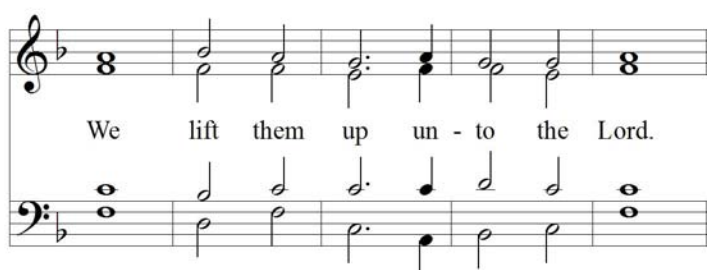
Still be our guard while troubles last and our eternal home. Amen.

THE PREFACE

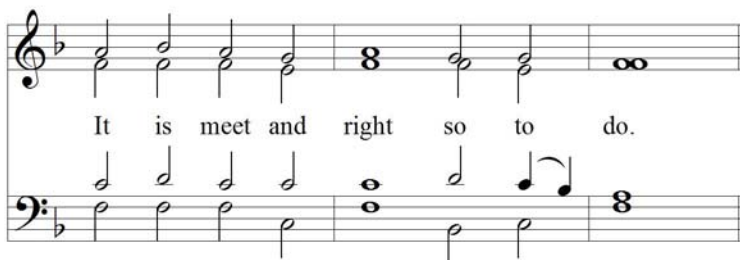
The Lord be with you.



Lift up your hearts.



Let us give thanks unto the Lord our God.



It is truly meet, right and salutary, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty Everlasting God:

Because Thou didst mightily govern and protect Thy holy Church, which the blessed Apostles and Evangelists instructed in Thy divine and saving truth, through Jesus Christ, our Lord.

Therefore, with angels and archangels and with all the company of heaven we laud and magnify Thy glorious name, evermore praising Thee and saying:

Ho - ly, ho - ly, ho - ly, Lord

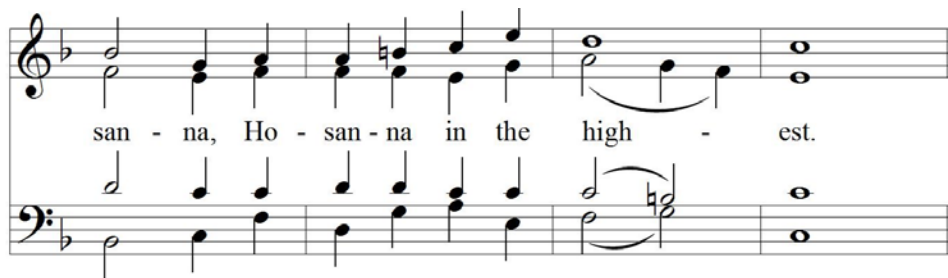
God of Sab - a oth; Heav'n and earth are

full of Thy glo - ry; Ho - san - na, Ho -

san - na, Ho - san - na in the high - est.

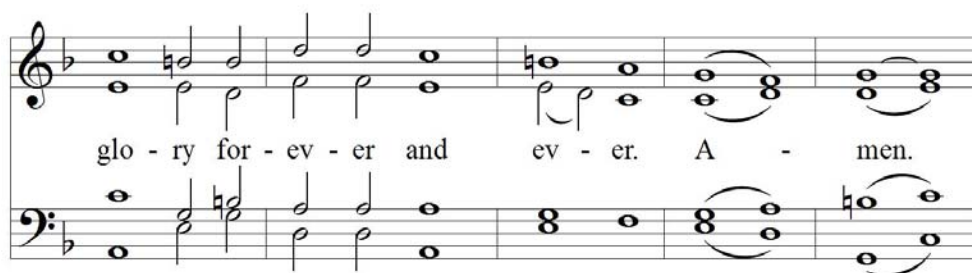
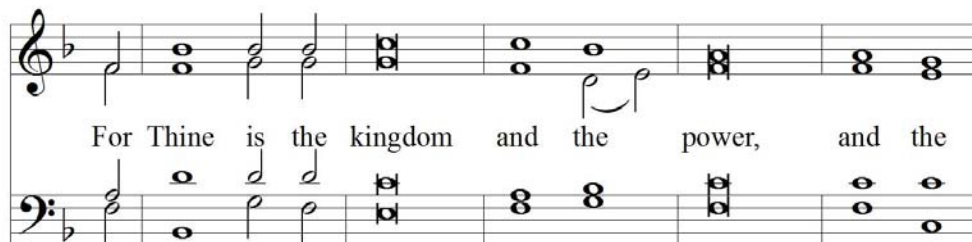
Bless - ed is He, Bless - ed is He, Bless - ed is He, that

com - eth in the name of the Lord. Ho - san - na, Ho -



THE LORD'S PRAYER

Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.



CONSECRATION

Our Lord Jesus Christ, the same night in which He was betrayed, took bread; and when He had given thanks, He brake it and gave it to His disciples, saying, "Take, eat; this is My body, which is given for you. This do in remembrance of Me."

After the same manner also He took the cup when He had supped, and when He had given thanks, He gave it to them, saying, "Drink ye all of it; this cup is the New Testament in My blood, which is shed for you for the remission of sins. This do, as oft as ye drink it, in remembrance of Me."

AGNUS DEI

O Christ, Thou Lamb of God, that tak - est a - way the

sin of the world, have mer - cy up - on us!

O Christ, Thou Lamb of God, that tak - est a - way the

sin of the world, have mer - cy up - on us! O Christ, Thou

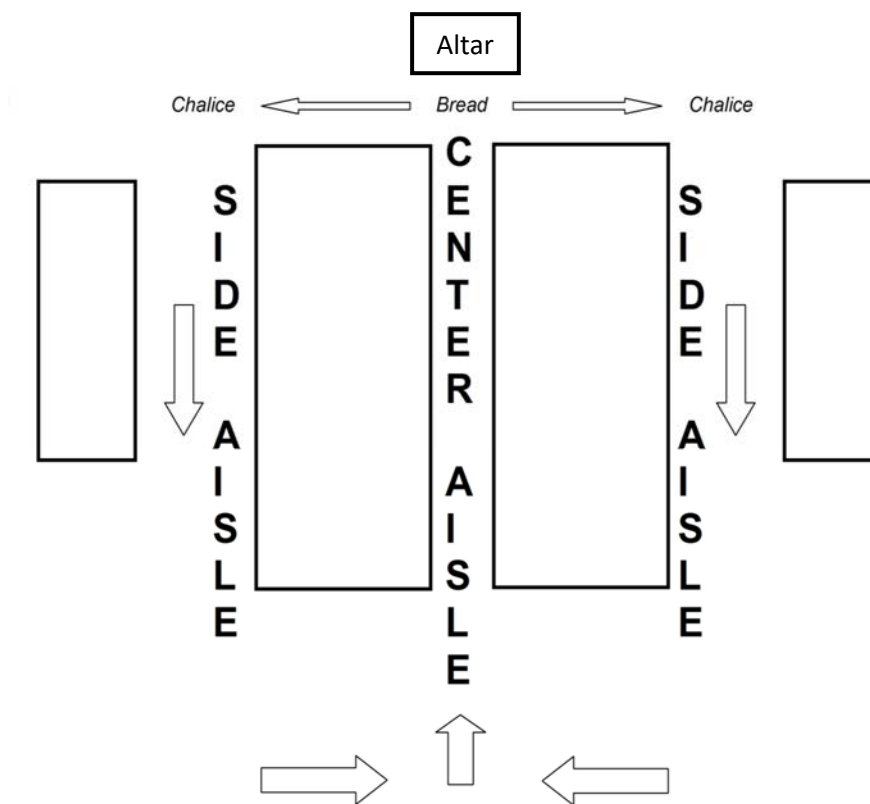
Lamb of God, that tak - est a - way the sin of the world,

grant us Thy peace. A - - - men.

DISTRIBUTION

Holy Communion is served by continuous distribution. Approach the minister serving the host. Pause, and receive the body of the Lord. Move to the minister serving the chalice and receive the blood of the Lord. Communicants may assist the minister with the chalice and say “Amen” after receiving each of the elements. Move to your seat via the side aisles. The blessing follows the Distribution.

Gluten free wafers are available. Proceed to an acolyte table.



1 Hark! the Church pro - claims her hon - or, And her
 2 He His Church has firm - ly found - ed; He will
 3 Frail and fleet - ing are our pow - ers, Short our
 4 On - ward then! for naught des - pair - ing, Calm we
 5 Though we here must strive in weak - ness, Though in

strength is on - ly this: God has laid His choice up -
 guard what He be - gan. We, by sin and foes sur -
 days, our fore - sight dim. And we own the choice not
 fol - low at His Word, Thus through joy and sor - row
 tears we of - ten bend, What His might be - gan in

on her, And the work she does is His.
 round - ed, Build her bul - warks as we can.
 ours, We were cho - sen first by Him.
 bear - ing Faith - ful wit - ness to our Lord.
 meek - ness Shall a - chieve a glo - rious end.



CHOIR ANTHEM

Lord, Keep Us Steadfast

By John Behnke

(Psalm 119:105-106)

On, that my ways may be steadfast in keeping your statutes.

Then I shall not be put to shame.

Lord, keep us steadfast in your Word,

Lord, keep us steadfast in your Word;

Curb those who by deceit or sword

Would seek to overthrow your Son

And to destroy what he has done.

(John 8:31)

And Jesus said, "If you abide in my Word, you are truly my disciples."

Lord, keep us steadfast in your Word.

Lord Jesus Christ, your pow'r make known,

For you are Lord of lords alone

Defend your Christendom that we

May sing your praise eternally.

(Ephesians 4:4-6)

There is one body, there is one Spirit, there is one hope for which we live,

one Lord, one faith, one baptism, one God and Father of us all.

Lord, keep us steadfast in your Word.

O Comforter of priceless worth,

Send peace and unity on earth.

Support us in our final strife,

And lead us out of death to life.

Lord, keep us steadfast in your Word.

Hymn

For Years on Years of Matchless Grace
Christian Worship 621



1 For years on years of match - less grace
2 For found - ing fa - thers filled with zeal
3 For staunch con - fes - sors, praise, O Lord,
4 For growth in num - bers, growth in grace,
5 For man - y schools our thanks we pay,



We come, O God, be - fore your face;
To preach your gos - pel and re - veal
For, bound and gov - erned by your Word,
For mis - sions born in man - y a place,
The schools that teach the young your way,



Your un - de - serv - ed love and care
Your love to sin - ners far and wide,
They led our church to firm - er ground,
For gos - pel work in for - eign climes,
The schools that train a min - is - try



Rouse us to praise and stir to prayer.
Let now your name be glo - ri - fied.
Though er - ror flour - ished all a - round.
We ring the glad thanks - giv - ing chimes.
Who want your will their will to be.

6 Oh, grant that we may never view
Your blessings as our right and due,
But see ourselves as beggars giv'n
To be your own and heirs of heav'n.

7 Lord, keep us steadfast, keep us true;
Give zeal your glorious work to do.
Until we join in heaven's song,
Your boundless grace to us prolong!

NUNC DIMITTIS

1. Lord now lettest Thou Thy servant de -
2. For mine eyes have seen Thy salvation: which Thou has pre -

part pared in be - peace: ac - cord - ing to Thy Word.
pared in be - fore the face of all peo - ple.

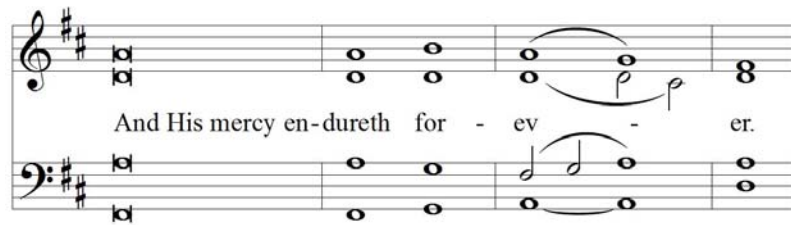
3. A light to light - en the Gen - tiles, and the glo - ry

of Thy peo - ple Is - ra - el.

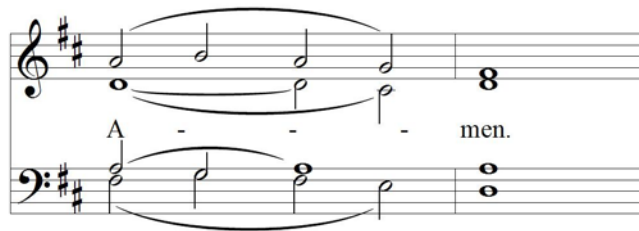
4. Glo - ry be to the Father, and
5. As it was in the beginnning, is now, and

to the Son, and to the Ho - ly Ghost:
ev - er shall be, world with - out end. A - men.

O give thanks unto the Lord, for He is good.

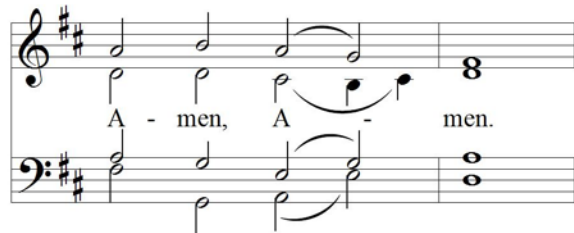


We give thanks to Thee, Almighty God, that Thou hast refreshed us through this salutary gift; and we beseech Thee, that of Thy mercy Thou wouldst strengthen us through the same in faith towards Thee and in fervent love toward one another, through Jesus Christ, Thy dear Son, our Lord, who liveth and reigneth with Thee, and the Holy Ghost, ever one God, world without end.



BENEDICTION

The LORD bless thee and keep thee.
The LORD make His face shine upon thee and be gracious to thee.
The LORD lift up His countenance upon thee and give thee peace.



Singing in parts is encouraged.

God's Word is our great her - i - tage And shall be ours for -

The first system of music is in 4/4 time, key of B-flat major. The treble staff begins with a half note G4, followed by a half note chord of F4 and G4. The bass staff begins with a half note chord of B-flat3 and D-flat3, followed by a half note chord of C4 and B-flat3. The lyrics are: "God's Word is our great her - i - tage And shall be ours for -".

ev - er; To spread its light from age to age Shall be our

The second system of music continues in 4/4 time. The treble staff has a half note chord of F4 and G4, followed by a half note chord of A4 and B-flat4. The bass staff has a half note chord of B-flat3 and D-flat3, followed by a half note chord of C4 and B-flat3. The lyrics are: "ev - er; To spread its light from age to age Shall be our".

chief en - deav - or. Through life it guides our way; In death it

The third system of music continues in 4/4 time. The treble staff has a half note chord of F4 and G4, followed by a half note chord of A4 and B-flat4. The bass staff has a half note chord of B-flat3 and D-flat3, followed by a half note chord of C4 and B-flat3. The lyrics are: "chief en - deav - or. Through life it guides our way; In death it".

is our stay. Lord, grant, while worlds en - dure, We keep its

The fourth system of music continues in 4/4 time. The treble staff has a half note chord of F4 and G4, followed by a half note chord of A4 and B-flat4. The bass staff has a half note chord of B-flat3 and D-flat3, followed by a half note chord of C4 and B-flat3. The lyrics are: "is our stay. Lord, grant, while worlds en - dure, We keep its".

teach - ings pure Through - out all gen - er - a - tions. A - men.

The fifth system of music concludes in 4/4 time. The treble staff has a half note chord of F4 and G4, followed by a half note chord of A4 and B-flat4. The bass staff has a half note chord of B-flat3 and D-flat3, followed by a half note chord of C4 and B-flat3. The lyrics are: "teach - ings pure Through - out all gen - er - a - tions. A - men."

ANNOUNCEMENTS

POSTLUDE

Erhalt uns, Herr, bei deinem Wort
By J. F. Schwenke (1792-1852)

† † †



TUESDAY AFTERNOON MEDITATION

Pastor Jonathan Kehren

Jerusalem Ev. Lutheran Church, Morton Grove, IL

Circuit Pastor, Chicago Conference, Central Circuit

Book of Hymns – Vesper

O Lord, open Thou my lips.

And my mouth shall show forth Thy praise.

The musical notation is for a hymn in G major (one sharp) and 4/4 time. It consists of two staves, treble and bass. The melody is in the treble staff, starting on G4, moving to A4, B4, and then a half note G4. The bass staff provides a harmonic accompaniment with chords and single notes.

Make haste, O God, to deliver me.

Make haste to help me, O Lord.

The musical notation is for a hymn in G major (one sharp) and 4/4 time. It consists of two staves, treble and bass. The melody is in the treble staff, starting on G4, moving to A4, B4, and then a half note G4. The bass staff provides a harmonic accompaniment with chords and single notes.

Glo - ry be to the Father, and to the Son,

The musical notation is for a hymn in G major (one sharp) and 4/4 time. It consists of two staves, treble and bass. The melody is in the treble staff, starting on G4, moving to A4, B4, and then a half note G4. The bass staff provides a harmonic accompaniment with chords and single notes.

And to the Ho - ly Ghost; As it was in the beginning, is now

The musical notation is for a hymn in G major (one sharp) and 4/4 time. It consists of two staves, treble and bass. The melody is in the treble staff, starting on G4, moving to A4, B4, and then a half note G4. The bass staff provides a harmonic accompaniment with chords and single notes.

and ever shall be, world with-out end. A - men. Hal-le - lu - jah.

The musical notation is for a hymn in G major (one sharp) and 4/4 time. It consists of two staves, treble and bass. The melody is in the treble staff, starting on G4, moving to A4, B4, and then a half note G4. The bass staff provides a harmonic accompaniment with chords and single notes.

In 1918, Pastor George Denninger preached a sermon on this text.

¹² Therefore do not let sin reign in your mortal body so that you obey its evil desires. ¹³ Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness. ¹⁴ For sin shall not be your master, because you are not under law, but under grace.

¹⁵ What then? Shall we sin because we are not under law but under grace? By no means! ¹⁶ Don't you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey--whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness? ¹⁷ But thanks be to God that, though you used to be slaves to sin, you wholeheartedly obeyed the form of teaching to which you were entrusted. ¹⁸ You have been set free from sin and have become slaves to righteousness.

¹⁹ I put this in human terms because you are weak in your natural selves. Just as you used to offer the parts of your body in slavery to impurity and to ever-increasing wickedness, so now offer them in slavery to righteousness leading to holiness. (NIV)

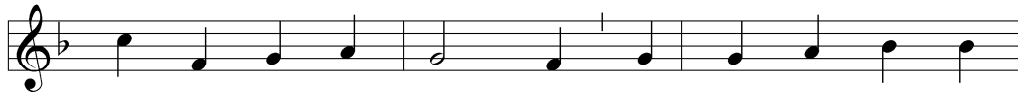
PRAYER



1 How can I thank you, Lord, For all your lov - ing -
 2 It is your work a - lone That I am now con -
 3 Lord, you have raised me up To joy and ex - ul -
 4 Grant that your Spir - it's help To me be al - ways
 5 O Fa - ther, God of love, Now hear my sup - pli -



kind - ness, That you have pa - tient - ly Borne
 vert - ed; O'er Sa - tan's work in me You
 ta - tion And clear - ly shown the way That
 giv - en Lest I should fall a - gain And
 ca - tion; O Sav - ior, Son of God, Ac -



with me in my blind - ness! When dead in man - y
 have your pow'r as - sert - ed. Your mer - cy and your
 leads me to sal - va - tion. My sins are washed a -
 lose the way to heav - en. Grant that he give me
 cept my ad - o - ra - tion; O Ho - ly Spir - it,



sins And tres - pass - es I lay, I kin - dled,
 grace That rise a - fresh each morn Have turned my
 way; For this I thank you, Lord. Now with my
 strength In my in - fir - mi - ty; May he re -
 be My ev - er faith - ful guide That I may



ho - ly God, Your an - ger ev - 'ry day.
 ston - y heart In - to a heart new - born.
 heart and soul All e - vil I ab - hor.
 new my heart To serve you will - ing - ly.
 serve you here And there with you a - bide.

Let my prayers be set forth before Thee as incense:

And the lifting up of my hands as the eve - ning sac - ri - fice.

This musical score is for a two-part setting of the text. It features a treble and bass staff, both with a key signature of two sharps (F# and C#). The melody is written in a simple, hymn-like style with quarter and half notes. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes.

O God, from whom all holy desires, all good counsels, and all just works do proceed, give unto Thy servants that peace which the world cannot give, that our hearts may be set to obey Thy commandments, and also that we, being defended by Thee from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ, our Savior, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end.

A - - - men.

This musical score is for a two-part setting of the text 'A - - - men.' It features a treble and bass staff, both with a key signature of two sharps (F# and C#). The melody is written in a simple, hymn-like style with quarter and half notes. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes.

BENEDICTION

The grace of our Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all.

A - men, A - - - men.

This musical score is for a two-part setting of the text 'A - men, A - - - men.' It features a treble and bass staff, both with a key signature of two sharps (F# and C#). The melody is written in a simple, hymn-like style with quarter and half notes. The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes.

WEDNESDAY MORNING MEDITATION

Pastor Lon Kuether

Zion Ev. Lutheran Church, Crete IL

Circuit Pastor, Chicago Conference, Southern Circuit

Book of Hymns – Order of Morning Service (Form II)

Hymn

O Blessed, Holy Trinity

Christian Worship 584



1 O bless - ed, ho - ly Trin - i - ty,
2 My soul and bod - y keep from harm;
3 The Fa - ther's love shield me this day;
4 My Mak - er, hold me in your hand;
5 Lord, bless and keep me as your own;



Di - vine, e - ter - nal U - ni - ty—
O'er all I have ex - tend your arm.
The Son's pure wis - dom cheer my way;
Re - deem - er, be my dear - est friend;
Lord, look in kind - ness from your throne;

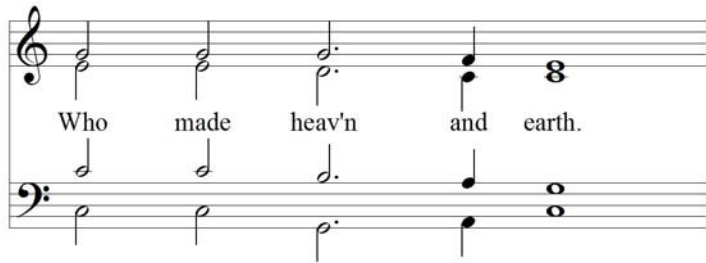


God Fa - ther, Son, and Ho - ly Ghost—
Let Sa - tan cause me no dis - tress
The Ho - ly Spir - it's joy and light
Blest Com - fort - er, stay at my side,
Lord, let your fa - vor rest on me,

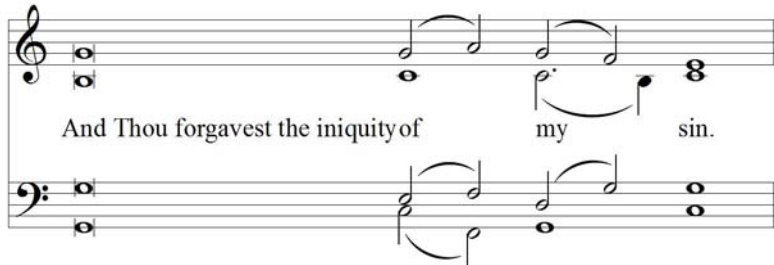


Be all this day my guide and host.
Nor bring me shame or wretch - ed - ness.
Drive from my heart the shades of night.
That faith and love in me a - bide.
And give me peace e - ter - nal - ly.

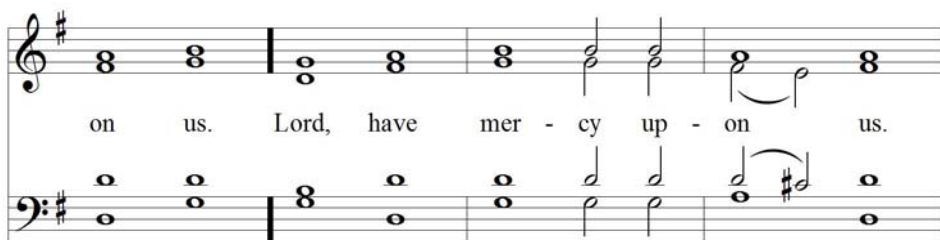
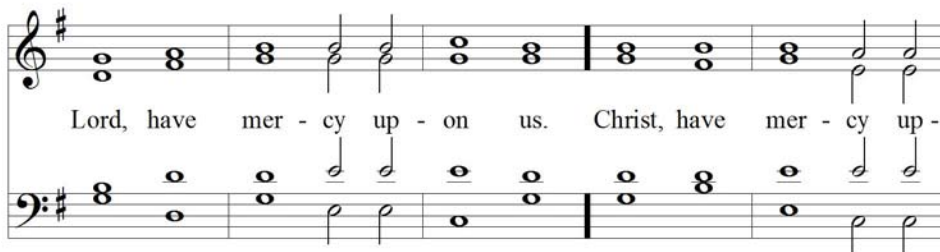
Our help is in the Name of the Lord.



I said, I will confess my transgressions unto the Lord.



Almighty God, our Maker and Redeemer, we poor sinners confess unto Thee, that we are by nature sinful and unclean, and that we have sinned against Thee by thought, word, and deed. Wherefore we flee for refuge to Thine infinite mercy, seeking and imploring Thy grace, for the sake of our Lord Jesus Christ.



Almighty God our heavenly Father, hath had mercy upon us, and given His Only Son to die for us, and for His sake forgiveth us all our sins. To them that believe on His Name, He also giveth power to become the sons of God and bestoweth upon them His Holy Spirit. He that believeth and is baptized, shall be saved. Grant this, O Lord, unto us all.

A - men.

Glory be to God on high:
We praise Thee, we bless Thee, we wor - ship Thee,

And on earth peace, good will toward men.
We glorify, we give thanks to Thee for Thy great glory.

O Lord God, heav'n - ly King,
O Lord, the Only begotten Son, Je - sus Christ;

God the Fa - ther Al - mighty.
O Lord God, Lamb of God, Son of the Father.

That take away the sin of the world,
Thou that takest away the sin of the world,
Thou that sittest at the right hand of God the Father,

have mercy re - have mercy - up - on our us. prayer. us.

For Thou Thou only, O Christ, with only the Holy holy; Ghost,

Thou on - ly art the Lord. Art most high in the glory of God the Father. A - men.

The Lord be with you.

And with thy spir - it.

COLLECT

Grant, we bessech Thee, Almighty God, unto Thy Church Thy Holy Spirit and the wisdom which cometh down from above, that Thy Word, as becometh it, may not be bound, but have free course and be preached to the joy and edifying of Christ's holy people, that in steadfast faith we may serve Thee and in the confession of Thy name abide unto the end; through Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end.

A - - - men.

In 1918, an English sermon was preached by Pastor Heinrich J. Diehl on this text.

²³ About that time there arose a great disturbance about the Way. ²⁴ A silversmith named Demetrius, who made silver shrines of Artemis, brought in no little business for the craftsmen. ²⁵ He called them together, along with the workmen in related trades, and said: "Men, you know we receive a good income from this business. ²⁶ And you see and hear how this fellow Paul has convinced and led astray large numbers of people here in Ephesus and in practically the whole province of Asia. He says that man-made gods are no gods at all. ²⁷ There is danger not only that our trade will lose its good name, but also that the temple of the great goddess Artemis will be discredited, and the goddess herself, who is worshiped throughout the province of Asia and the world, will be robbed of her divine majesty."

²⁸ When they heard this, they were furious and began shouting: "Great is Artemis of the Ephesians!" ²⁹ Soon the whole city was in an uproar. The people seized Gaius and Aristarchus, Paul's traveling companions from Macedonia, and rushed as one man into the theater. ³⁰ Paul wanted to appear before the crowd, but the disciples would not let him. ³¹ Even some of the officials of the province, friends of Paul, sent him a message begging him not to venture into the theater.

³² The assembly was in confusion: Some were shouting one thing, some another. Most of the people did not even know why they were there. ³³ The Jews pushed Alexander to the front, and some of the crowd shouted instructions to him. He motioned for silence in order to make a defense before the people. ³⁴ But when they realized he was a Jew, they all shouted in unison for about two hours: "Great is Artemis of the Ephesians!"

³⁵ The city clerk quieted the crowd and said: "Men of Ephesus, doesn't all the world know that the city of Ephesus is the guardian of the temple of the great Artemis and of her image, which fell from heaven? ³⁶ Therefore, since these facts are undeniable, you ought to be quiet and not do anything rash. ³⁷ You have brought these men here, though they have neither robbed temples nor blasphemed our goddess. ³⁸ If, then, Demetrius and his fellow craftsmen have a grievance against anybody, the courts are open and there are proconsuls. They can press charges. ³⁹ If there is anything further you want to bring up, it must be settled in a legal assembly. ⁴⁰ As it is, we are in danger of being charged with rioting because of today's events. In that case we would not be able to account for this commotion, since there is no reason for it." (NIV)

CONFESSION OF FAITH

The Apostles' Creed

**I believe in God the Father almighty,
maker of heaven and earth.**

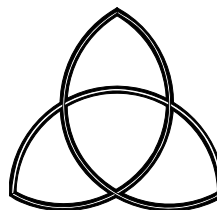
**I believe in Jesus Christ, his only Son, our Lord;
who was conceived by the Holy Spirit;
born of the virgin Mary;
suffered under Pontius Pilate;
was crucified, died, and was buried.**

He descended into hell.

The third day he rose again from the dead.

He ascended into heaven

**and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.**



**I believe in the Holy Spirit;
the holy Christian Church, the communion of saints;
the forgiveness of sins;
the resurrection of the body;
and the life everlasting. Amen.**

Hymn

The Church's One Foundation
Christian Worship 538



1 The Church's one foun - da - tion Is Je - sus
2 E - lect from ev - 'ry na - tion, Yet one o'er
3 The Church shall nev - er per - ish. Her dear Lord,
4 Though with a scorn - ful won - der The world sees
5 Mid toil and trib - u - la - tion And tu - mult



Christ, her Lord; She is his new cre - a - tion By
all the earth; Her char - ter of sal - va - tion: One
to de - fend, To guide, sus - tain, and cher - ish, Is
her op - pressed, By schisms rent a - sun - der, By
of her war She waits the con - sum - ma - tion Of



wa - ter and the Word. From heav'n he came and
Lord, one faith, one birth. One ho - ly name she
with her to the end. Though there be those that
her - e - sies dis - tressed, Yet saints their watch are
peace for - ev - er - more Till with the vi - sion



sought her To be his ho - ly bride; With his own
bless - es, Par - takes one ho - ly food, And to one
hate her And strive to see her fail, A - gainst both
keep - ing; Their cry goes up, "How long?" And soon the
glo - rious Her long - ing eyes are blest And the great



blood he bought her, And for her life he died.
hope she press - es, With ev - 'ry grace en - dued.
foe and trai - tor She ev - er shall pre - vail.
night of weep - ing Shall be the morn of song.
Church vic - to - rious Shall be the Church at rest.

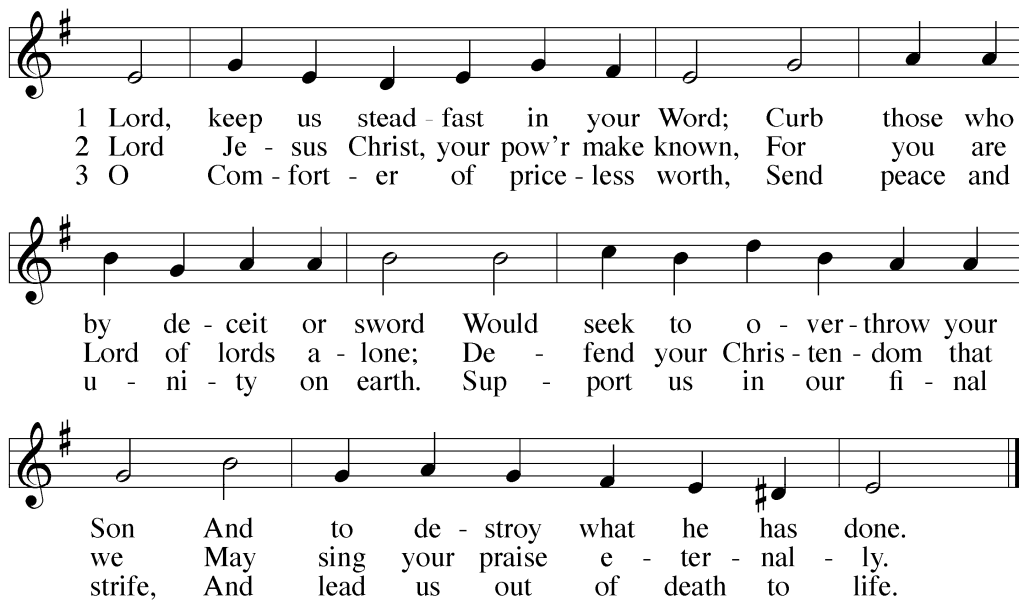
PRAYER

LORD'S PRAYER

Our Father, who art in heaven,
hallowed be thy name,
thy kingdom come,
thy will be done, on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses, as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.
For thine is the kingdom and the power and the glory forever and ever. Amen.

Closing Hymn

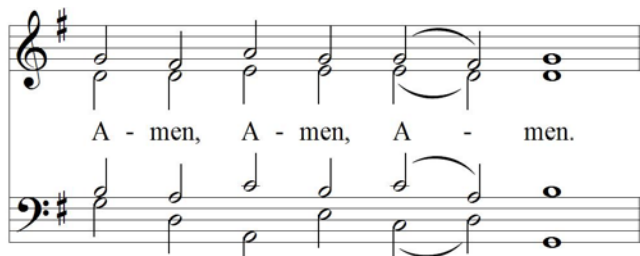
Lord, Keep Us Steadfast in Your Word
Christian Worship 203



1 Lord, keep us stead-fast in your Word; Curb those who
2 Lord Je-sus Christ, your pow'r make known, For you are
3 O Com-fort-er of price-less worth, Send peace and
by de-ceipt or sword Would seek to o-ver-throw your
Lord of lords a-lone; De-fend your Chris-ten-dom that
u-ni-ty on earth. Sup-port us in our fi-nal
Son And to de-stroy what he has done.
we May sing your praise e-ter-nal-ly.
strife, And lead us out of death to life.

BENEDICTION

The LORD bless thee and keep thee.
The LORD make His face shine upon thee and be gracious to thee.
The LORD lift up His countenance upon thee and give thee peace.



A - men, A - men, A - men.

WEDNESDAY AFTERNOON MEDITATION

Pastor Raymond Kimbrough

St. Philip Ev. Lutheran Church, Milwaukee, WI

Circuit Pastor, Milwaukee Urban Conference, Timothy Circuit

HYMN

All Praise to God Who Reigns Above

Christian Worship 236

1 All praise to God who reigns a - bove, The
 2 I cried to him in time of need: Lord
 3 The Lord will not for - sake his flock, His
 4 All who con - fess Christ's ho - ly name, To
 5 Then come be - fore his pres - ence now And

God of all cre - a - tion, The God of
 God, oh, hear my call - ing! For death he
 cho - sen gen - er - a - tion; He is their
 God give praise and glo - ry! All who the
 ban - ish fear and sad - ness; To your Re -

won - ders, pow'r, and love, The God of
 gave me life in - deed And kept my
 ref - uge and their rock, Their peace and
 Fa - ther's pow'r pro - claim, To God give
 deem - er pay your vow And sing with

our sal - va - tion! With heal - ing balm my
 feet from fall - ing. For this my thanks shall
 their sal - va - tion. As with a moth - er's
 praise and glo - ry! All i - dols un - der
 joy and glad - ness. Though great dis - tress my

soul he fills, The God who ev - 'ry sor - row
 end - less be; Oh, thank him, thank our God with
 ten - der hand He leads his own, his cho - sen
 foot be trod; The Lord is God! The Lord is
 soul be - fell, The Lord my God did all things

stills— To God all praise and glo - ry!
 me— To God all praise and glo - ry!
 band— To God all praise and glo - ry!
 God! To God all praise and glo - ry!
 well— To God all praise and glo - ry!

DEVOTION

1 Peter 2:9-10

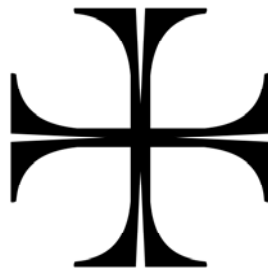
In 1918, the closing sermon was preached by Pastor Carl A. Otto on this text.

⁹ But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. ¹⁰ Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy. (NIV)

PRAYER

INSTALLATION OF DISTRICT OFFICERS AND CIRCUIT PASTORS

Pastor George Ferch
Bethlehem Ev. Lutheran Church, Carmel, IN
Circuit Pastor, Chicago Conference, Eastern Circuit



HYMN

Lord Jesus Christ, with Us Abide

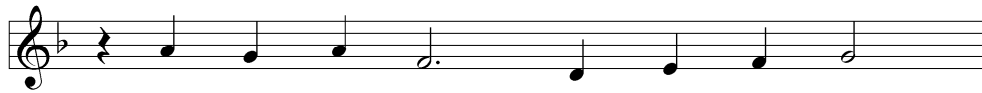
Christian Worship 541, st. 1-5



1 Lord Je - sus Christ, with us a - bide,
2 O God, how sin's dread works a - bound!
3 In these last days of sore dis - tress
4 Lord Je - sus, help, your Church up - hold,
5 Oh, keep us in your Word, we pray;



For round us falls the e - ven - tide,
Through - out the earth no rest is found,
Grant us, dear Lord, true stead - fast - ness
For we are slug - gish, thought - less, cold.
The guile and rage of Sa - tan stay!



Nor let your Word, that heav'n - ly light,
And false - hood's spir - it wide has spread,
That pure we keep, till life is spent,
Oh, pros - per well your Word of grace,
Oh, may your mer - cy nev - er cease!



For us be ev - er veiled in night.
And er - ror bold - ly rears its head.
Your ho - ly Word and sac - ra - ment.
And spread its truth in ev - 'ry place.
Give con - cord, pa - tience, cour - age, peace.

BLESSING

The grace of our Lord + Jesus Christ ,
and the love of God,
and the fellowship of the Holy Spirit be with you all.
Amen.

NOTES AND ACKNOWLEDGEMENTS

Tuesday Morning

Father, God of Grace (CWS 753) – Written by Professor Paul Eickmann of Northwestern College for the 150th anniversary of the WELS, this hymn reviews the wonders of our saving Lord and encourages us to remain steadfast in God’s Word. Text: Paul E. Eickmann, 1928–2006 © 1999 WELS. All rights reserved. Used by permission. Northwestern Publishing House, 28N6096E. This setting by John Reim was commissioned for the 2008 WELS Worship Conference.

Psalm 100 – Refrain © 2007 Psalter for Worship, Augsburg Fortress. This arrangement: Copyright © 2017 Dale A. Witte. Used by permission.

Our Father’s God in Years Long Gone (CW 535) – Text: W. Harry Krieger, 1914-74, abr., alt. © 1972 Concordia Publishing House. All rights reserved. Used by permission. Setting by Carl Schalk. Copyright © 1990 Concordia Publishing House, 97-6006.

Lord, Keep Us Steadfast – Arranged by John A. Behnke. Concordia Publishing House. © 2016. 98-4262. Commissioned for the 2017 WELS Worship Conference.

For Years on years of Matchless Grace (CW 621) – Text: Werner H. Franzmann, 1905-96, abr., alt. © 1993 Werner H. Franzmann. All rights reserved. Used by permission. Tune: Fox Valley (LM) James E. Engel, 1925-89. © 1993 Mrs. James E. Engel. All rights reserved. Used by permission.

God’s Word Is Our Great Heritage (CW 293) – For the celebration of the 300th anniversary of the Reformation in 1817, Danish pastor and educator Nikolai Grundtvig composed a fifth stanza to be added to Luther’s “A Mighty Fortress Is Our God.” Since this hymn’s first appearance in print, however, this stanza has been placed as a separate hymn for use as a closing hymn and for festival occasions. While in many circles these words are sung to the same melody as “A Mighty Fortress Is Our God,” we are most familiar with the tune by Dr. Martin Luther College professor Friedrich Reuter, composed in 1917 for the celebration of the 400th anniversary of the Reformation.

Preacher	Rev. David Kolander <i>Christ the Lord, Brookfield, WI</i> <i>District President</i>
Presiding Minister	Rev. Martin Wildauer <i>St. Matthew, Port Washington, WI</i> <i>SEW District Worship Coordinator</i>
Assisting Ministers	Southeastern Wisconsin District Presidium Rev. Joel Leyrer <i>St. John’s, Wauwatosa, WI</i> <i>First Vice President</i>

Rev. Michael Woldt
David's Star, Jackson, WI
Second Vice President

Rev. William Carter
St. Paul, Brownsville, WI
Secretary

Organist Mr. Carl Nolte
St. Jacobi, Greenfield, WI

Choir Director Mr. Levi Nagel
St. John's (68th), Milwaukee, WI

Choir Members of SEW District congregations

Brass Kettle Moraine Lutheran Federation

Sacristan Rev. Thomas Schultz
Christ the King, Palatine, IL
SEW District Worship Committee

Acolytes Rev. Mike Borgwardt
Crossroads, Chicago, IL

Rev. Nicolas Schmoller
Lamb of God, Lafayette, IN

Tuesday Afternoon

Organist Rev. Aaron Christie
Trinity, Waukesha, WI

Wednesday Morning

Organist Mr. David Porth
Pilgrim, Menomonee Falls, WI

Wednesday Closing

Organist Rev. Martin Wildauer
St. Matthew, Port Washington, WI

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Looking Back...at a Century of God's Grace

Convention Essay



Moving Forward...with Prayer and Resolve



**The 51st Biennial Convention of the
Southeastern Wisconsin District
June 12-13, 2018 – Wisconsin Lutheran College**

Commemorating the Centennial of the First Convention

Looking Back...at a Century of God's Grace Moving Forward...with Prayer and Resolve

In 1917 the Wisconsin, Minnesota, Michigan and Nebraska Synods merged to become the Joint Evangelical Lutheran Synod of Wisconsin and Other States, the church body we now know as the Wisconsin Evangelical Lutheran Synod (WELS). At that time, the former Wisconsin Synod split into the three districts which still exist today: Northern Wisconsin, Southeastern Wisconsin and Western Wisconsin.

In 1918 the various districts held their first district conventions. Since 2018 marks the centennial of our Southeastern Wisconsin District, we gratefully convene this year under the theme: *"Looking Back... at a Century of God's Grace; Moving Forward... with Prayer and Resolve."*

The first convention of our district was held at St. John Lutheran Church in Burlington on July 10-16, 1918. 145 delegates attended that convention and heard Professor August Pieper deliver a paper entitled: *"Die Verachtung Der Gnade is der Tod der Kirche"* ("The Despising of Grace is the Death of the Church").

His essay was printed in the 1918 district proceedings, along with these minutes from the district secretary: "In the morning sessions on Thursday, Friday and Saturday, the assembly was busy with the doctrinal discussions. Professor August Pieper of the theological seminary in Wauwatosa delivered a paper on the theme, 'The Despising of Grace is the Death of the Church.' His presentation was followed by long discussions in which individual points of the paper were especially emphasized and further amplified or substantiated. All hearers were deeply moved by the serious preaching of repentance, and the district resolved to publish the paper verbatim."

One hundred years later, this essay will once again serve as our district presentation.

A few notes regarding the transmission of this paper are in order. Approximately six decades after it was published in German, this essay was translated by Pastor James Langebartels (then a student) and several others at Wisconsin Lutheran Seminary as part of the Theological German class of Professor John Jeske. Pastor Langebartels later presented this paper to a conference of the Michigan District in 1991.

This essay is included in volume two of *The Wauwatosa Theology*, pages 283-312.

The specific "readers edition" of the paper we are using can be found on the WLS essay file website. It was prepared in 2013 by Pastor Thomas Jeske in connection with a Seminary anniversary project. Slight modifications made to help a modern reader involve formatting, pronouns, punctuation, and page numbers.

May God bless us as together we look back on a century of grace... and move forward with prayer and resolve.

*we have in large measure fallen into contempt and despising of grace
and we do not know it*

The Despising of Grace is the Death of the Church

August Pieper

With this present gathering, the Wisconsin Synod enters a new phase of external development. Change grew out of need due to circumstance. Will this change serve the church among us for the saving of souls, as we ask and hope? Luther once said concerning political upheavals: “To *change* government is easy; to *improve* government is very difficult.” Applying this to ourselves, his words would read: “To change the form of the church is easy; to improve the church is difficult.” Will the recent division, which means at least external separation, tie the bond of brotherly love tighter among us? Will the unity of doctrine and of faith among us be guarded and preserved better than before? Will the eagerness for the common work, the educational establishments and missions be furthered? Will the synodical authority in its different branches correspond more to the Gospel and the salvation of souls than the previous form?

However we may answer these questions for ourselves, one thing must not be forgotten: “*The kingdom of God does not come visibly*” (Lk 17:20). It is one of the most dangerous signs of our time that we let this truth be mere theory, and seek the salvation of the church in externals and work for its outward extension. Also here we must learn to apply the word of God, “It does not, therefore, depend on man’s desire or effort, but on God’s mercy” (Ro 9:16). If the kingdom of Christ is truly to be built among us, we must constantly despair of our work and be concerned that God, the Father of our Lord Jesus Christ, comes to work among us and through us. The Holy Spirit alone founds, builds, increases and preserves the church. God’s kingship was at

work in Peter when he, with an overflowing heart, proclaimed to his Master the testimony, “You are the Christ, the Son of the living God!” (Mt 16:16). Where had Peter obtained this certain knowledge and this faithful zeal? “This was not revealed to you by man, but by *my Father in heaven*” (Mt 16:17). That is the Rock on which the church is built so that the gates of hell will not overcome it. The Father of our Lord Jesus Christ must reveal his Son in us and must continue to do that again and again, or the true church remains unbuilt. That God the Father does this faithfully is according to his promise that “I will pour out my Spirit on all people” (Jl 2:28).

If only we, we Christians, who have recognized his Son, his gospel, his grace, if particularly we teachers and preachers of the Word would *not hinder* his work in us and on others! If only we would yield ourselves to him as wide-open *vessels*, into which he could pour out his grace and his Spirit in full measure! If only we would yield ourselves to him as willing and ardent *tools* for his working, to testify to the gospel in the spirit and power of Paul! However at this point we fall so very far short. *We hinder the working of the Holy Spirit among us through lukewarmness toward grace in Christ Jesus*, through spiritual laziness in the testimony of the Word. Our senses have again been clouded by the glory of this life. The grace and the kingdom of Christ and of his Father is no longer of chief importance to us. We prefer again to serve two masters and we have begun to despise the grace which saves us. Therefore the LORD has ceased to do signs and wonders of his gracious Spirit among us and his kingdom cannot come to us. We have in large measure fallen into contempt and despising of grace and we do not know it. *We are approaching the conditions which Isaiah pictures in the fifth-ninth chapter of his book.*

Our conference this year is concerned with these thoughts. May the attention of our synod be directed with all earnestness to the spiritual conditions among us, so that their disastrous significance is pointed out, and those who are willing are called to return to their first love. Concern and attention will certainly not be without fruit. Our theme reads, “The despising of grace is the death of the church.”

Thesis 1

Grace means that God gives a condemned world eternal life.

Luther once said, “Grace is God’s favor toward the undeserving.” That is correctly said, but it is still vague. Elsewhere he describes grace more exactly: “The word *grace* is the dearest and richest word in the whole gospel.” It embraces the whole of God’s rescue of sinners, and gives to all that Scripture teaches the correct meaning.

a. Grace is full grace.

Grace, God’s grace, is God’s favor toward the *undeserving*, toward such as deserve no favor. We humans are worthy of no favor, of no grace. That Scripture says everywhere; that is the basic confession of all Christians. We have deserved God’s favor and grace with no work, with no good intention. God’s grace, however, is more than mere favor toward the undeserving. It is favor toward those who *deserve punishment*. The people toward whom God has turned his grace are openly *worthy of damnation*; they deserve the wrath of God, death and the fire of hell. This must be grasped firmly above all else if one wants to understand what grace is.

The world toward which God turns his grace is a mass of sinners. That has now become a stale declaration for us with which we scarcely consider ourselves as anything bad. We confess this without terror or fear. But we are thereby expressing the worst thing there is. Often we understand no more by this than that we are certainly not entirely perfect, afflicted with many small failings, but in spite of all these still for the most part fairly passable people and, yes, in possession of many good qualities. However, that is to be blind to our disadvantage. To be a sinner according to the Scriptures is to be a complete reprobate before the eyes of the holy God, to be rejected and damned by God. No one, not even a Christian, knows the bottomless depth of his wicked heart, the unspeakable abomination of his sins. If sin should once step into our conscience in its full loathsomeness, we would seek to annihilate ourselves in despair. Luther: “This hereditary sin is so deep and horrible a corruption of nature that no reason can understand it, but it must be *believed* from the revelation of Scripture” (*Smalcald Articles*, III, 1).

Sin is an intolerable pride, an arrogance toward God in heaven, a stubborn and deadly enmity against the *good* and mostly against the *gracious* God (Ro 8:7). Sin is the most wicked self-deification; it is the deification of the perishable creature. Sin is fratricide, impurity and

unchastity, dishonesty, insincerity, unfaithfulness. And Scripture again and again says that with this abominable soup of sinfulness, *nothing good* any longer dwells in human hearts, that “every imagination of the thoughts of his heart is *only* evil all the time” (Gn 6:5). Scripture adds that therefore mankind can do nothing good, but can only sin, pile up sins and increase them. We are corrupted therefore through pleasures into error - - even with open eyes, “knowingly and willingly,” (*Formula of Concord, Thorough Declaration, II*). Men and women hurl themselves into corruption and damnation against all the offers of grace and all the saving activity of the Holy Spirit.

human nature and the wrath of God

What an awful picture of the sinful corruption of human nature Paul unravels in Romans chapters 1 and 3! The first picture concludes with the horrible words, “Although they knew God’s righteous decree that those who do such things deserve death, they not only continue to do these very things, but also approve of those who practice them” (Ro 1:32). And now “the wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness” (Ro 1:18). Yes, the wrath of God has gushed forth from heaven over this godless world. Cursed is the earth (Ge 5:29), cursed is all our toil and labor, thoughts, meditations, endeavors, sleeping and waking, coming and going, all our life. And not merely this temporal life, but also our eternal life! A life, perhaps valuable in itself, has only been toil and labor lived in vain. Afterward the eternal night grasps us, the second death, into which no ray of consolation and comfort any longer penetrates; the all-consuming fire of the wrath of God rages unmitigated, with the result that weeping and grinding of teeth is without end.

human nature and the grace of God

Toward this so horribly godless, condemned world, which previously lay under his wrath and curse, God turns his grace. This is grace: *God has mercy on such horribly wicked, cursed and condemned people*. What an inconceivable thing! Martin Luther once asked, (*Saemmtliche Schriften*, XI, 1099, 17):

What is the world other than a great heap of such people who neither trust God, nor fear him, nor love him, nor praise him, nor thank him? They misuse all creatures, blaspheme his name, despise his Word. Moreover, they are disobedient murderers, adulterers, thieves and scoundrels, liars, traitors, full of unfaithfulness and all wicked malice. In short, they are transgressors of all commands and in all things refractory and rebellious; they depend on the enemy of God, the devil himself.

And on the same text, Jn 3:16-21, (SS, XIII (b), 2086):

If I were God, I would wish to and I would give the world hellish fire on their heads. That *I* would do. But what does *God* do? Instead of his wrath, which the world has full well deserved, he has loved the world, and in such a superabundant and inconceivable manner that he gave His only Son for the world, his worst enemies.

Here we have *the source of grace: the love of God*. The grace of God is not that which one in the world calls gracious condescension. That can be very refined and cold. God's grace is filled and driven by very strong feeling - - by love. Luther correctly says, "There can be no higher emotion through which God can wholly pour himself out than love," and, "There can be no higher Lover in heaven or on earth than God." The love of God is an inexpressible, ardently-compelling *yearning to give* to the worthless and condemned world both temporal and eternal happiness and *life*.

He *testifies* to us of this yearning not only *generally* in the Scriptures, that he does not want our death, our going to perdition, that he would freely save all, all lost sinners, that Christ calls to us with outstretched, loving arms, "Come to me, all you who are weary and burdened, and I will refresh you and give you rest for your souls." But he also, so to speak, sets heaven and earth in motion, turns the whole world upside down, and accordingly in all eternity has sought and investigated *in what way* he might procure our blessedness. Grace is thus no mere sentiment in God's heart, which takes place *within* him, but unending *energy, life, action toward the outside*,

deed. It works and works and does not rest until it has reached its goal, that is, procured the deliverance of the world of sinners.

"By grace God's Son, our only Savior, came down to earth to bear our sin" (The Lutheran Hymnal, 373). That is God's great act of grace, sprung from His unending love for sinners, that he gave his only-begotten Son for the reconciliation of the whole world, for the cancellation of their guilt, for the forgiveness of their sins. Dr. Luther, again on John 3:16, remarks that in and with Christ, God has given to us not merely *a part of his goodness, but all that he has*, his highest and best, wholly himself. He could not give more, better or higher, since he doesn't have it. This is the same thing that Paul says, "He who did not spare his own Son, but gave him up for us all - - how will he not also, along with him, graciously give us *all* things?" (Ro 8:32). With this "all," however, is not meant all temporal and earthly goods, although all that, too, is given to us with Christ. Rather, the apostle refers first of all to those things which are necessary for our eternal happiness, so that we can be divinely certain of the basis of this great gift of our eternal forgiveness and life.

the sinful world is actually absolved

It is in fact so, although our reason calculates it otherwise. With the giving of Christ to the world, the world has been given all the salvation there is, every part of it - - in so far as God's activity is taken into consideration. Through Christ the whole world - - all who are sinners on earth - - has been completely *redeemed* from sin, from all sins without exception, and has been *reconciled to God*. The debt has been paid in full and "the righteousness which avails before God" has been obtained for all without any exception and has already been given to his own. The sins of all human beings actually have already been forgiven. Scripture says expressly that in Christ we have reconciliation through his blood, namely, *the forgiveness of sins* (Cl 1:14; Ep 1:7). Christ's redemption is the *actual forgiveness* of the guilt of all sins.

Dr. Walther has left us a sermon on the gospel for Easter with the theme, "The Resurrection of Christ from the Dead is the Actual Absolution of the Whole Sinful World" (*Lutherische Brosamen*, p 138-147). This sermon is one of the most magnificent he delivered and proves that he was a

theologian of the highest rank. It shows that he correctly understood the doctrine of grace, namely, that grace alone has fully and completely accomplished our rescue without our own cooperation or conduct. It is so.

When God, the Judge of all humanity, awakened Jesus Christ our Substitute from the dead and thereby absolved *him* from all the guilt and punishment he had taken on himself, he also at the same time acquitted us, yes truly *us*, whose guilt he had taken on himself, from all the guilt and punishment of our sins.

the gospel proclaimed delivers grace

And *the gospel*, the preaching of Christ and his deed, *is the literal forgiveness of sins*. God has sent the gospel into the entire world. It belongs among the weightiest errors of the papacy and of almost all sects, that they do not regard the Word, Baptism and the Lord's Supper as means of grace in the true sense of the word, but as mere talking and signs that there is a grace, that this is to be had under certain conditions, and instructions on how one can attain the grace earned and laid aside by Christ. However, the gospel is more than such an instruction, *it is itself the absolution*, the words spoken by God himself, "Your sins are forgiven!"

When our Lord Christ sent his disciples out into the world with the command, "Preach the gospel to every creature," he was actually saying, "*Proclaim* the forgiveness of sins, absolution, to all human beings!" He said to his disciples after the resurrection, "This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be *preached* in his name to all nations, beginning at Jerusalem" (Lk 24:46-47). Peter expressly explains baptism as "baptism for the forgiveness of sins," i.e. that which has, brings and gives forgiveness in itself (Ac 2:38). Ananias said to Paul, "Get up, be baptized and wash your sins away" (Ac 22:16). The catechism says of baptism, "It works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe, as the words and promises of God declare." On the Lord's Supper, the catechism teaches, in opposition to all the Reformed and to the Roman church, that "through these words *for you* we receive forgiveness of sins, life and salvation in this sacrament." The gospel is no mere word, but spirit

and life, the power and *working* of God. Just as with the word of the Lord to the paralyzed man, “Your sins are forgiven,” so every time. Every time, God Himself speaks and forgives in fact. “For it will not be *you* speaking, but *the Spirit of your Father* speaking through you” (Mt 10:20).

With Christ’s redemption, *also the Holy Spirit was acquired and given to the world*. In explanation of the miracle of Pentecost, Peter said, “This is what was spoken by the prophet Joel, ‘In the last days, God says, I will pour out My Spirit on *all* people’” (Ac 2:16-17). It does not merely say that he would *acquire* the Spirit for all flesh, but that He would *pour out* the Spirit on all people. It is indeed so, that after the exaltation of Christ, God actually poured out on all people the Spirit which had been acquired through the work of Christ. The gospel itself, which is preached to all the world, is first the creation and working of the Holy Spirit, whom the Lord acquired. Further, the Spirit is forever bound to this Word, as the Lord says, “The words I have spoken to you are spirit and they are life” (Jn 6:63). Wherever the gospel is preached, there also the Spirit is poured out on the hearers.

not all are converted, yet the word is always effective

Of course it doesn’t always happen that all the hearers are converted through it, as with Peter’s sermon in Jerusalem or in Cornelius’ house. It does happen, however, that everyone who really hears the Word perceives in his heart the drawing of the Holy Spirit, his work toward conversion and sanctification. Both preacher and hearer must grasp this firmly in their hearts. The preached word - - or even the read word - - is never, never dead and ineffective. The Holy Spirit always, and in all circumstances, works through that Word on all who hear the Word for repentance, for knowledge of sins, for faith, for comfort, for sanctification, for perfection.

That is already the case with the law of God. The law is no empty talk, but as Jeremiah says, “Is not my Word like fire, declares the LORD, and like a hammer that breaks a rock in pieces?” (Je 23:29). Whoever wants to can explain this passage (and He 4:12) about the Word of God in general, or about the gospel in specific.

Both kinds of God's Word, even *all of God's Word, is the active God himself*; for God is no man of mere words, but a man of action. "Does he speak and then not act? Does he promise and not fulfill?" (Nu 23:19). Wherever the law is preached, there the Spirit of God is present who thereby convicts the hearers of their sin so that they are convinced in their consciences. The law always and everywhere works knowledge of sin (Ro 3:20). The gospel always and everywhere works knowledge of salvation, faith, rebirth, conversion, sanctification. It is never without this working. That with many this working does not take effect, that with them it doesn't lead to a personal knowledge of sin and forgiveness, to faith, conversion, sanctification and perfection, that is because they smother and strangle the working of the Spirit in their hearts. With what joy ought that fill us preachers to preach and speak the Word of God, be it law or gospel, where it is necessary and needed! With what an aversion ought that Word fill us hearers, so that we do not set up a hindrance against the working of the Spirit through that Word! With what care and fear ought we to hear the Word so that we let it work in us all, everything that Word says to us! "Do not be deceived; God cannot be mocked. A man reaps what he sows" (Ga 6:7-8; Ps 119). More about this later.

God has neglected nothing for our comfort and joy. He has given us in and with Christ everything (everything!) that is necessary and useful for our life under his kingship. The apostle Paul develops this especially in three passages (Ro 8:28f; Ep 1:3f; Cl 1:4-5). In all these passages, he speaks from the point of view of Christians upon whom grace has effectively prevailed for God's blessing, who now possess faith and love. In each passage, he emphasizes election in Christ as embracing the whole arc of God's saving work on our behalf:

fullness in christ: romans

In Romans, he traces back to Christ our calling, our enlightening and conversion through the Word, our righteousness and our glorification, i.e., our perfecting in *this* world and our coronation in *that* world, when he says, "If God is for us, who can be against us? He who did not spare his own Son, but gave him up for us all - how will he not also, along with him, graciously give us *all* things?" (Ro 8:31-32).

fullness in christ: ephesians

And what a fullness of spiritual blessings *in the heavenly realms* it is, which he in Christ showers upon us in Ephesians! He has *chosen* us in him before the creation of the world, and *predestined* us to be adopted as his sons through Jesus Christ; in him we have *redemption* through his blood, namely the *forgiveness of sins*; he *made known* to us the mystery of his will according to his good pleasure, which he purposed in Christ; through him we have also *obtained an inheritance*; in faith we partake of the heavenly inheritance; through him we also have *been marked* with the Holy Spirit as with the seal of our final redemption and glorification above.

fullness in christ: colossians

Through him he has *qualified* us, made us *fully prepared* to share in the inheritance of the saints in the kingdom of light (Cl 1:12), who has *rescued* us from the dominion of darkness and *brought us into the kingdom of the Son He loves*, after we have received through *him* redemption through his blood, namely the forgiveness of sins, who is the image of the invisible God, as God was pleased to have *all his saving fullness dwell* in his Son.

It was for this reason that John, as one enraptured, says of Jesus, “We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth ... from the fullness of His grace we have received *one blessing after another* (*Gnade um Gnade*)” (Jn 1:14, 16).

**b. Grace is not only *fullness of grace*,
but also *entire grace, only grace, nothing but grace*,
free grace, saving grace.**

1. God wants nothing in advance from you for his grace

He places no condition on any step of his saving giving and working. He formed his plan of deliverance in Christ before the foundation of the world was laid, also for you and me, before we were, thus also before we could do anything for our blessedness. He chose us in Christ for blessedness without us. He redeemed us through Christ, without first asking for our

permission. He has blotted out the guilt of our sins, reconciled us with himself and struck out all sins and absolved us from them, before we could ask him about it. He has sent his Spirit into the world, created the gospel, and had it revealed and proclaimed in all the world, without first coming to an understanding with us as to whether that was proper in our eyes.

We cannot hinder his knocking with his Spirit and Word on our hearts, his shaking the foundations of our hearts with his thunder, his convicting us of sin, of righteousness and of judgment, of our redemption in Christ. We can indeed frustrate *the intended result* of the working of the Spirit, namely our conversion, sanctification and perfection, through our malice. No man, however, can hinder *the working itself* - - the teaching, converting, enlightening, demonstrating, the threatening and violent shaking, the alluring and exciting, persuading and urging of the Holy Spirit through the Word to faith, conversion, sanctification, preservation and perfecting in faith.

God certainly works repentance and faith in us, however, without us, that is, without our cooperation. We only resist, even knowingly and willingly (*FC, TD, II, Triglotta 889*) so that, after we are converted, we have to confess with Jeremiah, "You overpowered me and prevailed" (Je 20:7). When the Formula of Concord says that we can cooperate after the Holy Spirit has begun his work in us, it at the same time stresses that is not to be understood "that the converted man cooperates with the Holy Spirit in the manner as when two horses together draw a wagon, but that we can do this *not* out of natural powers, *but only* out of the new powers and gifts given by the Holy Spirit when he began our conversion. On no step in the acquisition of forgiveness does man work with God even the least from his own powers; it is all, from beginning to blessed end, a gift and working of God, *only* grace.

2. and it is free, saving grace

God's grace has no motive outside himself. It is, were that not an unthinkable thought, as our dogmaticians are accustomed to speak of God, "*causa sui*," the cause of itself. By that we would say that there is nothing in the sinner which would move God to a demonstration of grace. God would remain perfect and irreproachable, even if he did not pardon one single sinner, if he had

left us all in our self-chosen guilt and damnation. Scripture attributes grace to the love and mercy of God (Jn 3:11; Mt 18:33; Ro 9:16).

On the one hand the love and mercy of God have no other basis than that God is so constituted. On the other hand, the love and mercy of God do not yet move him to blot out and forgive sins, and to convert.

Only one thing is given to us in the Scriptures now and then, especially in Isaiah, as the motive of grace: the self-glorification of God before his creatures (although it is to be said that even without the demonstration of grace, he was perfectly glorious and could glorify himself).

Scripture says, "This people I formed for myself that they may proclaim my praise. Yet you have not called upon me, O Jacob, you have not wearied yourselves for me, O Israel. You have not brought me sheep for burnt offerings ... you have not brought any fragrant calamus for me, or lavished on me the fat of your sacrifices. But you have burdened me with your sins and wearied me with your offenses. I, even I, am he who blots out your transgressions, *for my own sake*, and remembers your sins no more" (Is 43:21-25). And, "*For my own name's sake* I delay my wrath; *for the sake of my praise* I hold it back from you, so as not to cut you off ... *for my own sake, for my own sake, I do this. How can I let myself be defamed? I will not yield my glory to another*" (Is 48:9, 11).

God's greatest honor: to be known as gracious

God's greatest honor is not so much his might and his wisdom, as much more his grace. This is his true heart, his innermost being, which he wants his creatures to know. Moses, the man of God, asks, "Show me *your glory*" (Ex 33:18). And God said, "I will cause all *my goodness* to pass in front on you, and I will proclaim *my name* in your presence." And then when the LORD passed before Moses' face, he proclaimed in this way, "*The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished*" (Ex 34:6-7).

Therefore Micah cries out, as an echo of this sermon of God, "Who is a God like you, who

pardons sin and forgives the transgressions of the remnant of his inheritance? You do not stay angry forever but delight to show mercy" (Mi 7:18). The grace of God is pure good-will, the free decision of God. He wanted to be gracious, therefore he is gracious. Isaiah says, "Yet it was the LORD's *will* to crush him and cause him to suffer" (Is 53:10). There in the Hebrew it reads, "It pleased the LORD"; in the New Testament this is translated *eudokein, eudokia* (1 Co 1:21, Lk 12:32), "Your Father has been pleased." It *pleased* him to do so.

God's greatest honor: to distribute grace

Grace *by definition* is free and saving; it is also free and saving according to *its distribution*. The LORD promised that he himself would proclaim his goodness before Moses; he adds as the basis, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" (Ex 33:19). Paul (Ro 9) cites this as the basis for the election of Jacob in place of Esau, and for the rejection of the complaint against God that he deals arbitrarily and unjustly. Paul adds, "It does not, therefore, depend on man's desire or effort, but on God's mercy" (Ro 9:16). After the LORD spoke about Pharaoh's hardness, he explained, "Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden" (Ro 9:18). If the old Adam rebels against that, Paul answers, "But who are you, O man, to talk back to God? Shall what is formed say to him who formed it, 'Why did you make me like this?' Does not the potter have the right to make out of the same lump of clay some pottery for noble purposes and some for common use?" (Ro 9:20-21).

That God has from the beginning chosen us Christians, yes us, our persons, you and me, for blessedness, in the sanctification of the Spirit and in the belief of the truth, that has its foundation not in that God had seen something good, something better in us than in others. There was no difference. This pleased God, it was his will and purpose to do so. So very freely and sovereignly does God distribute his grace among sinners that we, according to our human reason, always think that God is indeed caprice and partiality. However, it is no human caprice, it is God's majesty, which does not want us self-righteous and pretentious Pharisees to justify ourselves, but rather wants to be worshiped in humility, in fear and trembling. "He does

as he pleases with the powers of heaven and the peoples of the earth. No one can hold back his hand or say to him: 'What have you done?'" (Dn 4:35).

This doctrine of the free, majestic election of God in the distribution of his grace does not abolish the perfection and universality of grace. Election stands next to grace and in it, with it, at the same time to be believed and worshipped - - whether our reason can fit it in or not. This seems like abasement, however, to our old Adam. He ought to learn from this that we have no claim on grace, that we ought to doubt ourselves. We ought to learn that it lies not with our willing and running, but with God's mercy, to whom we ought to flee in Christ. This is a rich comfort for all doubting and humbled Christians, so that they would learn to throw themselves wholly and certainly and alone on the grace and mercy of God. He has taken their blessedness entirely and certainly out of their hands and has laid it in the faithful hands of our Lord Christ, where it is well preserved, so that no one can snatch it from his hands (Jn 10:28-29). Scripture says, "It is God who works in you to will and to act according to his good purpose" (Pp 2:13). From this, however, the apostle does not conclude: "Therefore don't trouble yourselves about your status before God" - - the old Adam reaches that conclusion - - but, "Continue to work out your salvation with fear and trembling" (Pp 2:12). That is remarkable logic, peculiar logic; it is, however, God's logic.

Thesis 2

To despise grace means to regard the world higher than grace.

We take the word "despise" here not in the narrow sense of complete disregard and resolute rejection of grace, but in the wide sense of contempt. This is the sin and the danger of modern Christianity.

a. how high does grace demand to be regarded?

The gospel of grace is essentially God's message of peace and joy to the world, that message which alone truly preaches and creates true heartfelt happiness, true peace, the peace of God, and true joy, blessed joy, the joy of heaven. Therefore the Christmas angel cries, "I bring you good news of great joy" (Lk 2:10). Therefore we read that wherever sinners come to a

knowledge of grace, this heavenly joy, this peace of God seizes and fills their hearts. The crowd of the first Christians in Jerusalem praised God with glad and sincere hearts (Ac 2:46). That is according to Jesus' promise, given to the disciples (Jn 14-17), that he would send them the true Comforter, the Holy Spirit. The kingdom of heaven is like a man who finds a treasure hidden in a field, the one good pearl, and now for joy sells everything he owns to claim his find (Mt 13:44-46). The kingdom of God is peace and joy in the Holy Spirit (Ro 14:17). Therefore the Lord praises as blessed the eyes which see him and the ears which hear him (Lk 10:23), and says to his disciples, "However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven" (Lk 10:20).

Paul, full of godly joy, rejoices over grace: "What, then, shall we say in response to this? If God is for us, who can be against us? He who did not spare his own Son ... who will bring any charge against those whom God has chosen? ... who is he that condemns? ... who shall separate us from the love of Christ?" (Ro 8:31-35). For he knows on whom he believes, and he is certain that nothing can separate him from the love of God in Christ Jesus. Therefore he writes to the Philippians, "Rejoice in the Lord always, I will say it again: Rejoice!" (Pp 4:4). That which will be our share in heaven, inexpressible fullness and completeness, is already our possession here if only in weakness: *to be filled with true, blessed joy over grace*. And so very great and strong is this joy that it makes all the joy of this earth, even the purely natural and un sinful joy, appear to us to be stale and empty. Asaph sings, "Whom have I in heaven but you? And being with you, I desire nothing on earth" (Ps 73:25). The church echoes him:

Earth has no pleasure I would share,
yea, heaven itself were void and bare
if *Thou*, Lord, were not near me (TLH 429).

Yes, the joy over grace sweetens for the Christian all the suffering of this time, so that we too are sorrowful according to the flesh, yet always rejoicing. We have nothing yet possess everything (2 Co 6:10); we mourn as if we did not (1 Co 7:29). With Paul, even in great trouble, we are satisfied with grace, because his power is made perfect in weakness (2 Co 12:9). If both our body

and soul faint, nevertheless the God of grace is always the comfort of our hearts and our portion (Ps 73:26).

b. joy, then peace

May the peace of God which transcends all understanding, keep the hearts of Christians surrounded, so that they, freed from all fear of the mighty ones of this world, even in the worst rage of their enemies may look forward to the future peacefully. The Lord has promised this peace to his own (Jn 14:27). He protected his disciples, when he sent them as sheep among wolves, with peace, joy, courage and boldness. From this peace of God in the soul, David composed so many psalms of a) comfort and b) defiance (*unser Trost und Trotz*). Paul wrote his hymn in Romans 8 (v 28-39) and the Christian martyrs went peacefully into very painful deaths. *That is the Christians' portion if grace, God's gracious Word, is living and powerful in them.*

There was a time in American church history when the spirit of joy and peace was very evident. And each one who consciously comes to a knowledge of grace knows how to say something about this spirit of joy and of the peace of God. Where is this spirit today among us in a perceptible measure? Where is the *inner joy*, the *deep blessedness* in the certainty of grace? Where is the basic indifference, defiance, to the possessions, honors and joys of this world and toward the suffering of this time? Tears flow from the weariness of our flesh; where is the laughter among them? Where is the peace from which the twenty-third psalm was spoken? Where is the glory of Paul, "Who shall separate us from the love of God?" Where the defiance of Luther: "Though devils all the world should fill, all eager to devour us, we tremble not, we fear no ill, they shall not overpower us?"

We can repeat it mechanically with full, understanding agreement, but we no longer find deep in the heart what David found (Psalm 119):

"Oh, how I love your law (*Torah*, "teaching"). I meditate on it all day long" (v 97)

"The law from your mouth is more precious to me than thousands of pieces of silver and gold" (v 72).

“How sweet are your promises to my taste, sweeter than honey to my mouth” (v 103).

“Your statutes are my delight” (v 24).

“I rejoice in your promise like one who finds great spoil” (v 162).

boredom with joy and peace

We confess only that grace and God’s gracious Word already taste very old and flat and stale to us, that often a boredom with grace, a satiety with grace overtakes us, so that we are not far from a loathing for “this miserable food” (Nu 21:5).

To a great extent, the world has entered into our hearts with its pleasures. The property and honor and good living of the world again make us happy, while affliction troubles our hearts and faces. We flee the cross, and no longer regard it as pure joy and honor and blessing to suffer for the sake of the gospel of grace. At the same time, our peace, our rest, comfort and defiance against the enemies of the church have given way to miserable fear and timid trepidation. What little accusation, for fear and care about our physical well-being, can drive us to disloyalty! We have now praised the genuine Lutheranism, the pure doctrine, the Lutheran orthodoxy, as the Pharisees did their righteousness. Where is something of Martin Luther’s joy and peace and defiance against the mob and the princes, against the world and the devil?

personal regret

If we have a pure conscience toward God, why did we give up, for mere fear of the rabble, the German language in our schools, on which - - for us - - so much of grace depends? Why do dozens of formerly German congregations jump head over heels into English, to the unspeakable injury of the church, even though the government hasn’t commanded it? Why, if they have a good conscience, do whole Lutheran synods proclaim their loyalty to political conventions and direct addresses expressing fidelity to the president and to governors? Why do they resent taking part in the free-will war subsidy as a part of the obedience to government which God demands, while the government itself openly forbids all subscription from

compulsion, threatening or intimidation and instead turns to the free-will sacrificial joy of the citizens? Why all of this, if we have a good conscience before God? Such unsteadfastness can only bring either a bad conscience, which flees when no one pursues it, or weak faith, which has lost peace, comfort, courage and defiance, the anchor of certainty in God's protection and provision. We can no longer endure a cross or be free to confess the faith of our heart. We become like feeble, timid reeds which are blown here and there in the wind.

hunger and thirst for grace

Our Lord says, "Blessed are those who *hunger and thirst* for righteousness, for they will be filled" (Mt 5:6). Thus he sets forth hunger and thirst for grace as the characteristic of a true and basic esteem for grace. A Christian heart ought to never have enough of grace. Satisfaction occurs *here on earth* only in part, only *in that life* completely. If Christian hearts have a correct, healthy knowledge of grace, then they can never get enough of grace; the more they have of it, the more they want to have of it. Each new piece of knowledge, each new comfort, each new strength which it drinks from the spring of grace awakes in them the thirst for still more. And Scripture admonishes, "Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation" (1 Pe 2:2). Paul says, "Let the Word of Christ dwell in you richly as you teach and admonish one another with all wisdom" (Cl 3:16). The Lord himself urges, "You diligently study the Scriptures because you think that by them you possess eternal life" (Jn 5:39). "Seek first," that is, only and alone, "his kingdom and his righteousness" (Mt 6:33).

Therefore Paul says of himself, "Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me ... forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus. All of us who are mature should take such a view of things" (Pp 3:12-15). That is the normal Christian condition: hunger and thirst for grace, for God's gracious Word, because it alone heals the wound which burns eternally, sin; because it alone fills the emptiness in our hearts, which originated after the fall when God withdrew from us; because here on earth there is no real good, for everything, everything earthly, is frivolous.

Because the satisfaction with grace in this life is not perfect (nevertheless we have tasted the strengths of the coming world and have received the first fruits of the Spirit, which are the pledge of our final redemption), there is in the upright Christian heart an *eternal longing after the condition of perfection*, when grace will be transformed into glory. All saints have at some time implored and sighed with Jacob, "I look for your deliverance O Lord" (Gn 49:18), with David, "As the deer pants for streams of water, so my soul pants for you, O God. My soul thirsts for God, for the living God. When can I go and meet with God?" (Ps 42:1-2) and with Paul, "I desire to depart and be with Christ, which is better by far" (Pp 1:23). What upright Christian, who knows grace and has experienced the deceit of this life, the suffering of this time even only for a certain extent, does not long for the redemption of his body, for redemption from the body of this death and of sin - - for that place, where, as Paul Gerhardt says, "In yonder home doth flourish my heritage, my lot" (TLH 528). The older we become, the more we ought inwardly to sigh,

My longing is for heaven
there I would like to be.
The world I have forsaken
in its entirety.
The longer I inhabit
the earth so full of woe,
the less joy I inherit
which makes my spirit grow (*Evangelische-Lutherische Gesangbuch* 646).

There still my thoughts are dwelling,
'tis there I long to be.
Come, Lord, and call thy servant
to blessedness with thee.
Come, bid my toils be ended,
let all my wanderings cease;
call from the wayside lodging
to thy sweet home of peace (TLH 586).

This hunger and thirst for grace, this longing for the homeland above, is the true nature of a Christian.

hunger and thirst for pleasure

But how little of that is to be found at the present time in Christendom, even among us who are older! How we have again today become so well-liked by the world! We Christians too, in the course of time, have become well-to-do. And what is there any more that doesn't give the opportunity for earning money? Luther saw it in his day, "The puppy has learned to eat little pieces of leather" (no longer content with a breast or a bone, he goes after his master's shoes), and we join in his chase, as much as we can, or are annoyed if we can't. To a great extent, money and riches have captured the place of grace, of the kingdom of heaven, among us.

Today it is especially our young who run after the pleasures and lusts of the world, after excitement of the senses. The movie theater, urban or rural, has become the pleasure-palace for Christians, too. The lust for sex - - characteristic sin of the world - - gains ground like a flood also among Christians. This seeking after pleasure rages in a hundred forms among us; we are all infected by it, for we do not find anything in it other than natural joy for life. Yes, today everyone wants to *live* and make the best possible out of life. No longer does anyone want to *die*, no one desires to die before it is necessary, and even then doesn't want to leave the world and come to heaven. "First I will enjoy this world. If I become tired of it, then I will be converted; God will certainly have mercy on me."

How many love to take a drive in the country on a summer Sunday, but forget about church! With how little true desire for grace and for God's saving Word of grace in Christ, for the delight of the soul, do our people go to church? How few to the Sacrament? Where today is the searching the Scriptures, or even family devotions, not to mention the unceasing private prayer of our Christians?

public minister: special temptation, special guilt

And we pastors and teachers of the Word? We are to a great extent ourselves guilty that our people don't come to church with pure desire and love - - *through the tediousness of our sermons*. It is not always a boredom with God's Word, but often an entirely natural boredom with our commonplace, tired and stale boomings from the pulpit. Sunday after Sunday, year in, year out, our hearers have to always hear the same trite phrases from us, which they've already heard a thousand times. They hear and learn nothing new. We keep them at the same level of knowledge as twenty years ago. Our sermon is an eternal reviewing of the theology we learned in school, yet Jesus the master teacher says, "Therefore every teacher of the law who has been instructed about the kingdom of heaven is like the owner of a house who brings out of his storeroom new treasures as well as old" (Mt 13:52).

Why, then, is the sermon so boring? Just because you lack *freshness*. It is day-old bread, *not thoroughly studied anew*. The teacher of the law expounds only the old, what he knew long ago and what his hearers also knew long ago. The preacher has not properly studied, he has not *found* anything new, therefore he can give nothing new. If he had studied with the greatest diligence, with prayer and supplication of the Holy Spirit, with the fear and trembling, then he would have found something new to preach. The new thing would have so interested the speaker that he would have expounded it with great interest. If the preacher's foremost interest is for new knowledge from God, then he also gains the attention of his spiritually hungry hearers. As a rule, *the pastor who complains about the lack of interest in his hearers condemns himself*; he is a tedious pastor - - one who doesn't study.

I don't believe that there are pastors among us who as a rule begin their sermon on Saturday night, or who as a rule chatter away *ex tempore*. The truth is, many are so overburdened with work that they cannot devote the necessary time to the sermon. To be pitied are pastors who are very industrious and burning in the Spirit, but must, so to speak, steal the time for studying. The whole week they supervise in the school, hold two or three confirmation classes and a Bible class, lead the choir, the young people's society and the dear ladies group (*den lieben Frauenverein*), take care of paying the bills and the new building that's under construction and in addition preach German and English, see to the private care of souls and ought to do still other

things. *They never become good preachers, because they can't study.* In time they become polished chatterers. No one can always give out money if he doesn't ever take in money.

Only he who industriously, continuously and earnestly studies further, can become full of knowledge and of the Holy Spirit, so certainly are grace and the Spirit bound to the Word, since preaching comes from the Word (Ro 10:17). Here even the greatest natural gifts don't help; *here only one thing helps: "Search the Scriptures!"* If the congregations want to have capable preachers, then they must not overburden them with other work. All schools, high as well as elementary, complain about their students' aversion to earnest, diligent study. It has also taken possession of those who no longer sit in school; with pastors and teachers, the cause is the same as with youth. *The lack of eagerness for the pure spiritual milk of grace, the excessive interest in the things of the temporal life; they want to have rest and ease, good days.* And it will become no better with us until we recognize this as a part of despising the grace of Christ and repent of it from the heart.

sign of true esteem for grace: thankfulness

Grace itself unfailingly works this in every heart which has known it: joy, peace, thankfulness. Whoever has known from what misery God has saved them, what deliverance God has given them, would have to be the very embodiment of all wickedness if they did not now want from their whole heart to repay God. The Lord cries out lamenting, "Were not all ten cleansed? Where are the other nine?" (Lk 17:17) Moses accused his people, "They have acted corruptly toward Him; to their shame they are no longer his children, but a warped and crooked generation. Is this the way you repay the Lord, you foolish and unwise people? Is he not your Father, your Creator, who made you and formed you as His own people?" (Dt 32:5-6). Judas' betrayal is therefore a very despicable and abominable sin because it was such horrible unthankfulness.

Gratitude, only this one thing, gratitude, does God await from us for the inexpressible salvation which He has freely thrown into our lap. "Give thanks to the Lord, for He is good; His love endures forever" (Ps 106; 107). God wants to receive gratitude from us for His inexpressible gift. Where will we flee from him if we repay such blessedness with ingratitude? It would be

more tolerable for Sodom and Gomorrah on Judgment Day than for us. David proclaims, "How can I repay the Lord for all his goodness to me? I will lift up the cup of salvation and call on the name of the Lord. I will fulfill my vows to the Lord in the presence of all His people" (Ps 116:12-14). The whole psalter is only one large psalm of thanksgiving. And Paul admonishes, "Giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light. For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves" (Cl 1:12-13).

Now we do speak and sing of the grace of the Lord with our mouths, especially officially in the public worship service. But where is our deep feeling of thankfulness, which is the important thing for God, who looks at the heart? Where is the fresh zeal for thanksgiving at every new awareness of our rescue in Christ, about which speech overflows because the heart is so full?

It's for this reason that our synod lacks *thankfulness in deed*. If there is a church which ought to be rich in good works, in works of thankfulness for grace, it is the Lutheran, since in no other church is grace preached in such purity and fullness as among us. *Where are the works?* Not that there aren't any, but that they are so few - - this we have to confess to our shame.

thankfulness and my offering

Every admonition to sanctification in the Scriptures bases itself on the mercy which is ours in the grace of Christ and calls our thankfulness and mutual love toward God into existence. Thankfulness is the most basic moral principle of all Christian morality. And *that* Scripture demands, that we "offer our *bodies* as living sacrifices, holy and pleasing to God" (Ro 12:1). Thus not merely a little money for the church, or here and there a crumb for our neighbor's need, but God wants to have our *bodies* as thanks for the grace which He has given to us; the bodies *together with the souls* totally. "I have redeemed you; I have called you by name; you are *Mine!*" (Is 43:1). "Who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death and from the power of the devil ... *that I should be his own*, and live under him in his kingdom and serve him in everlasting righteousness, innocence and blessedness." You are *mine*, not only through creation and preservation, but above all through

your redemption, through grace, *mine* with body and soul, wife and child, possessions and goods, with your spiritual and physical goods, with business and farm, with wages and profit.

What then do we willingly give God as a thank offering? Ah, the unthankful and damned cash in the pockets of Christians who two or three times a week give out for a treat or a show! Ah, the miserable, unthankful annual church offering from people who annually spend five times as much or more for a car or luxury of another kind, while the kingdom of God in church, school and mission suffers bitter need! What unthankfulness for the gospel in circumstances where pastors and teachers are fed on hired-workers' wages, while the members of the congregation are well-to-do and even rich. Isn't it written, "Do not muzzle an ox while it is treading out the grain" (Dt 25:4). "Is it about oxen that God is concerned? Surely he says this for us, doesn't he?" (1 Co 9:9-10). "If we have sown spiritual seed among you, is it too much if we reap a material harvest from you?" (1 Co 9:11). "The hard-working farmer should be the first to receive a share of the crops" (2 Ti 2:6).

We certainly can't give *God* in heaven any of our possessions and goods. "If I were hungry I would not tell you, for the world is mine, and all that is in it" (Ps 50:12). "Whatever you did for *one of the least of these brothers of mine*, you did for me" (Mt 25:40). "He who listens to you listens to me, and he who rejects you rejects me" (Lk 10:16). "He who receives you receives me, and he who receives me receives the one who sent me. Anyone who receives a prophet because he is a prophet will receive a prophet's reward ... and if anyone gives a cup of cold water to one of these little ones because he is my disciple, I tell you the truth, he will certainly not lose his reward" (Mt 10:40-42). It is indeed true: we can never sufficiently thank God and those who teach his Word. Why then do church and school, congregational schools and high schools, colleges and seminaries, traveling preacher and missions, above all the funds for aged preachers and teachers and their widows and orphans suffer continual need, while the good God has showered us with riches, also in earthly things? It is the fault of the abominable unthankfulness for grace and for the gospel.

And if we do not possess enough spiritual power and passion to give something considerable of our overflowing money for God's kingdom, how will we be able with Hannah to offer our

Samuel for service in Christ's kingdom? Why did we this year have fourteen pastoral candidates for twenty-eight calls? That is unthankfulness toward grace, for which we don't want to bring any more offerings. Is this how you thank your God, you Lutheran fools? In that case God could very well take your possessions and sons for the war [World War I] and you won't know if you will get them back again! Ah, how far has modern Christianity advanced in the despising of grace! If we don't repent in time, and begin anew, then God's final wrath cannot hold off for long.

sinful security

I mention one other place where our despising of grace clearly appears. That is the *carnal certainty* of modern Christianity.

Paul writes to the Philippians, "*Work out your salvation with fear and trembling*" (Pp 2:12).

Peter admonishes, "Live your lives as strangers here in reverent fear" (1 Pe 1:17).

Jesus himself reminds, "*Watch and pray* so that you will not fall into temptation" (Mk 14:38). "What I say to you, I say to everyone: Watch!" (Mk 13:37).

Yes, so it is with the souls of all who esteem grace above all else. For all depends on possessing grace. No grace, no treasure! However, we carry this treasure in earthly, breakable jars (2 Co 4:7). We cannot do anything of ourselves to keep it or to acquire it again. For Paul says, "It is God who works in you to will and to act according to his good purpose" (Pp 2:13). God may withdraw grace and gracious Word from you today or tomorrow if you deal with it in an unworthy manner. Peter says, "You call on a Father who judges each man's work impartially" (1 Pe 1:17).

Our Lord bases his admonition on this: "The spirit is willing, but the flesh is weak" (Mk 14:38). The flesh always wants the wrong way, and before we know it, we have again become entangled in the way of the world, or we've fallen into this or that coarse sin. Especially today the devil prowls around like a roaring lion looking for someone to devour. "Small is the gate and narrow the road that leads to life, and only a few find it" (Mt 7:14). Therefore David says in

one place, "Though I constantly take my life in my hands, I will not forget your law," (Ps 119:109) and in another place, "My flesh trembles in fear of you; I stand in awe of your laws" (Ps 119:120). Paul says that his life was conflicts on the outside, fears within (2 Co 7:5). And as an apostle, he continually carried on his heart his concern for all the churches.

Christians are certain of their blessed status through faith in the faithfulness of God. The certainty of faith, however, is not carnal security and carelessness. Rather, no matter how paradoxical it may sound, it is incessantly concerned to possess and treasure grace, lest someone steal it. They anxiously hold on to what they have, so that no one may take their crown (Re 3:11). In war it's before our eyes: that side has lost which does not guard its gains with uninterrupted vigilance against the enemy. Do we Christians today so guard, watch and protect our great treasure, grace and peace?

Nothing is so hard to find today in Christendom as this anxious care for the protection of grace, the working out of salvation with fear and trembling. It appears to human eyes as if every congregational member were certain of his God's blessing and happy in his faith. Generally, where things outwardly are running smoothly, there is happiness, joking and laughing! If only it were *spiritual*! But it is joy according to human nature and laughter according to human nature. How much the happiness of modern Christianity is bound up with frivolity, with loose words and foolishness and light joking! One who can't swim doesn't go in deep water. Today Christianity is so bound up with the world in commerce and joins in their pleasures and their assemblies so unhesitatingly as if these offered no danger whatsoever for the faith. We plunge ourselves unnecessarily into the water of temptation to unbelief, false belief, sin and shame.

"Do not be yoked together with unbelievers ... come out from them and be separate, says the Lord" (2 Co 6:14, 17). That today is a sermon preached in vain for most of our congregational members. Our Christians believe they are all-powerful and everything is profitable for them; they can so fittingly join in everything without damage, while they daily are compromised without noticing it. The Lord Jesus had to admonish, "Watch and pray!" But where today is even family prayer still properly in fashion, to say nothing of the prayer in your room or the praying continually? What spiritual carelessness and carnal certainty do so many of our

parents show concerning the precious souls of their children, concerning their children's association with the world: their work, their use of their free time, especially the evening hours! Is that the correct care with an eye on the eternal life of one's child? God will someday demand an accounting from their hands if they do not insist that these children be brought up only Christian. What if instead a parent's first concern is that a child become somebody in the world and "amount to something?" That is evidence that a parent didn't work out theirs and their children's salvation with fear and trembling. That is despising grace - - high esteem for *this* world and its goods and honors and joys. The thorns of care for this life have almost choked the hard struggle for God's approval; meanwhile such parents regard their sinful, carnal peace of mind as faith-born peace.

The despising of grace - - the desire for worldly well-being - - that is to a great extent the signature of modern Christianity. The church is in the greatest danger of losing everything - - all that God has willed and Christ has earned - - and of falling into eternal death.

Thesis 3

The despising of grace is a sin against the ministry of the Holy Spirit.

a. to despise grace ruins faith and a good conscience

The church of God does not perish. It is founded on the Rock, that is, the Father's revelation of Christ. He has redeemed them, firmly chosen them and given them to Christ, and that great Shepherd of the sheep leads them through His Spirit and Word securely through all the storms of the world into eternal glory without losing a single lamb from the whole flock (Mt 16, Jn 6:37, Jn 10). That is said of the church as a whole. But locally, the church can perish. In Burlington or Milwaukee or in Wisconsin or America it can partially or entirely die and disappear. Luther's saying is well known in which he compares the gospel and grace to a traveling cloudburst which does not return where it once has been.

It has been with the Jews, but when it's gone it's gone, and now they have nothing. Paul brought it to the Greeks; but again when it's gone it's gone, and now they have the Turk. Rome and the Latins also had it, but when

it's gone it's gone, and now they have the pope. And you Germans need not think that you will have it forever, for ingratitude and contempt will not make it stay (SS X, 464; *Luther's Works* AE 45 p 352).

Also in Germany, as in almost all the countries of Europe, this Reformation prophecy has come into fulfillment. When it's gone it's gone. Now they have Rationalism.

We here in America, especially through the work of Walther, have had the gospel among us in great clearness, fullness and power throughout two generations. But we will not have it forever. Unthankfulness and despising will not allow it to remain. These are already present to a frightening extent. The death of the church has already set in with us. *Naturally that can't be said of the externals of the church.* According to the external appearance - - the number of members, the quality of church buildings, schools, parsonages and maintenance plants, the order in the local congregations and in our synod, here and there even the salaries, probably even the liturgical forms and similar things - - our church is in many ways better situated today than twenty-five or fifty years ago.

a lukewarm church

But the well-being of the church does not consist in this or other externals, but in its inner life: in faith and in love and in fear, in the presence of joy and peace in the Holy Spirit, in esteeming the Word and grace above all earthly things, in passion, zeal, endeavoring, striving, pursuing the perfection of the kingdom of God. That has so strongly decreased among us that we have become to a great extent lukewarm and sluggish, cold and indifferent toward grace, toward all that is the kingdom of God. We have again to a great extent sunk down into the world's way of thinking, the spiritual life in us has become weaker, the unspiritual, stronger - - and *that* is the beginning of the death of the church. Our church, professors, pastors, teachers, administrators, congregational members have begun to become spiritually *weak with old age*. Our spiritual, youthful strength is gone, we have begun to decline spiritually, to wither away and thereby to go to meet our spiritual death.

And now let me especially say the following, not as my own private opinion, not as the word of men in general, but as it truly is, as God's Word. If God does not give us grace and the Spirit, now, now, and I mean that in the Scriptural sense: *today* - - to repent, to turn around and to regenerate us again spiritually (to turn back to new faith, new passion and love and fear and trembling and zeal and work toward God and his Word, toward his gospel and his grace, toward his kingdom and his righteousness), then we have fallen to complete, spiritual death, beyond hope to eternal destruction. Our church will have a speedy downfall.

I want to say this: we are in *danger of hardening* without suspecting it. We pastors and teachers and also most of our congregational members all know what Scripture teaches concerning the "*sin against the Holy Spirit*." There are however many false notions concerning it. First, one ought never to call it "*sin against the Holy Spirit*," but exclusively "*blasphemy*" of the Holy Spirit, in order to label it accurately and to distinguish it from other sins against the Holy Spirit. For it is certainly also called a sin in the Scriptures (Mt 12:31); its proper, specific essence shown by the Lord himself who first spoke about it, as *the speaking* against, and certainly the *blasphemy*, consequently the slandering of the Holy Spirit (Mt 12:31f; Mk 3:28-30; Lk 12:10). This distinction is so important, because the Scriptures label this sin as *unforgivable*. Not every sin against the Holy Spirit, but only the "*blasphemy*" of the Holy Spirit is unforgivable.

the unforgivable sin

The other important point in this doctrine is the question *why* the blasphemy of the Holy Spirit is unforgivable. And even concerning this the Scriptures do not leave us in the dark. It is not unforgivable because it is too great a sin, but because it makes the renewal of repentance, the repeated knowledge of sin and faith, impossible. He who has once blasphemed the Holy Spirit has become incapable of faith, he can no longer believe, or even be terrified over sin. The writer to the Hebrews says, "*It is impossible* for those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit, who have tasted the goodness of the Word of God and the powers of the coming age, if they fall away, *to be brought back to repentance*, because to their loss they are *crucifying the Son of God all over again and subjecting him*

to public disgrace" (He 6:4-6). John calls just this sin "a sin that leads to death," for which one need not pray (1 Jn 5:16).

Whoever has committed this sin is absolutely lost. For that man or woman there is no more help. That person has not only once and for all pushed away from themselves the only means to blessedness, grace, the gospel, but has also thereby destroyed and *exterminated his spiritual, moral personality and their conscience to the last spark*. With regard to religion, the relation of a human creature to its God, this person has become just as empty as an irrational animal, in whom God cannot produce repentance and faith; they have no *moral intellect*. Yes, this former Christian can advance so far in godlessness that he can only laugh, mock and blaspheme the gospel and grace in Christ.

However, Paul speaks of men with completely depraved minds, unfit (*adok'imoi*) for faith, who continually learn, but can never come to the knowledge of the truth, yet have not blasphemed the Holy Spirit (1 Ti 6:5, 2 Ti 3:8). The Lord speaks of people in whom his Word did not "take," without accusing them of blaspheming the Holy Spirit. Thus, one may not consider everyone in whom God's Word does not "take" to already be a *blasphemer* of the Holy Spirit.

We may also not presume that *only* the blaspheming of the Holy Spirit can make the heart unfit for faith.

Scripture has a clear and amply developed doctrine of obduracy, *the hardening of the heart*, through which, as believer or as unbeliever, one becomes unfit for faith and blessedness. Just as with Pharaoh, so with Israel in part (Ro 11:7, 25). *Obduracy, however, always follows the despising of the good Word of God that wants to save and in itself does save*, whether it begins with the law or happens directly at the gospel. And every despising, every disdain of the gospel of grace is a sin *against* the Holy Spirit namely *against the ministry and labor, against the saving work of the Holy Spirit* on the hearts of human beings. It is a hindering, damage, restraint, frustration and - - as much as it can - - an abolition and destruction (partially) of the fruit of the work of the Holy Spirit. If this continues, it leads inevitably to complete ruin of the conscience, the moral personality, and thereby to final, total obduracy and even to blaspheming the Holy Spirit.

to sin against my conscience

Right there, right there lies the fearful significance of the despising of grace as it has set in among us. Scripture knows of various sins against the Holy Spirit. One can “grieve,” that is, offend him, so that he loses the desire to work in us. The seal of blessedness, which he has imprinted on us, is undermined (Eph 4:30). According to Scripture, this happens already when we do not resist the old Adam, through lies, anger, slander, idle gossip and other similar sins. One can “lie to him,” that is, cheat, deceive, disillusion, falsify his words through impurity, so that instead of the intended good fruit an evil one grows out of his work (Ac 5:3). One can oppose and struggle against him, suppress and stifle his saving work as Israel did (Ac 7:51). Every disdain of grace and God’s gracious word is a part of dulling the cleansed and sanctified Christian conscience, a numbing blow against faith, which inevitably destroys faith and a good conscience and ends in obduracy, *if God does not do something special to the heart*. If the despising of grace has once begun, if it is not restrained early, daily! - - every day anew, through repentance and fear and trembling, then it daily increases and grows like a rolling snowball, which becomes an avalanche and, thundering, vanishes over the edge of the abyss.

A man who begins to despise grace is like a sick person to whom the doctor gives saving medicine and restrains him from harmful food and drink. He does not take the medicine carefully and does not carefully avoid the harmful things. The medicine cannot have its full effect, its effect is completely hindered; the sickness increases, and the body becomes unresponsive to the medicine until it doesn’t work at all and the sickness brings the patient to complete deterioration. It is just so with every sin against conscience; it is much more so with every disdain of saving grace. He who deals frivolously with grace has his heart and conscience cauterized. And the most dreadful thing with this condition is this that one doesn’t realize it himself. Here the judgment concerning Laodicea fits in: “You say, ‘I am rich, I have acquired wealth and do not need a thing!’ But you do not realize that you are wretched, pitiful, poor, blind and naked” (Re 3:17). So one goes steadily towards obduracy, from which there is no return.

b. to despise grace calls down God’s wrath

The other side of the working of this sin is that it unfailingly calls down God's wrath and punishment on us. One can embitter and enrage the Holy Spirit (Is 63:10; Ps 78:18,21). One can provoke him to punishment as Ananias (Ac 5) and Simon the sorcerer did (Ac 8:19-24). There is a passage in Scripture which ought to paralyze the heart of every despiser of grace: "Do not be deceived: God cannot be mocked. A man reaps what he sows" (Ga 6:7). God is infinitely gracious and patient. He has allowed the heathen to go their own way and overlooks their time of ignorance. When however he reveals his grace to a man or to a people and gives his gracious Word to them with the testimony of the Spirit and of power, then he thereby commands all people everywhere to repent, since he has already established the nature, the manner and the day of the judgment in Christ Jesus (Ac 17:30).

Now it is important not only for all who hear the gospel for the first time to repent, but also for every *Christian* to daily live in continual repentance and to work out his salvation with fear and trembling and to make use of God's gracious Word with the highest diligence. He who now *deals in a slovenly way* with grace - - which ought to save him and sanctify him and daily prepare him more for eternal glory - - tempts God; he provokes God to wrath and stands in danger every moment of being cut off from all grace. No, no, no - - *God will not allow His grace to be mocked.*

Ah, it is truly sinful and immoral enough that we as unconverted, ignorant heathen "have spent enough time in the past doing what pagans choose to do - - living in debauchery, lust, drunkenness, orgies, carousing and detestable idolatry" (1 Pe 4:3). Or as Paul expresses it that "at one time we too were foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures. We lived in malice envy, being hated and hating one another" (Tt 3:3).

to trifle with the holy

But if we, after we have received the knowledge of the truth, sin *against grace itself*, against the saving, sin-forgiving, cleansing, sanctifying working of the Holy Spirit, then we are playing with dynamite which can explode at any moment. We play with the holiness of God, which

hangs by a hair like the sword of Damocles over our head. At any moment the hair of patience, from which the sword hangs, can break, and the sword can drive down to kill us eternally.

In the second half of the prophet Isaiah, a wonderful concept is developed, the concept of "the Holy One of Israel." That is God not merely in so far as he hates sin, but in so far as he has given himself to Israel as the God of grace and does not want the enemies of his covenant of grace outside Israel and the despisers of this covenant in Israel to go unpunished. Yes, God is a jealous God, who himself punishes the children for the sins of their fathers. He is a jealous God above all else to punish the despisers of his grace. Isaiah himself saw this holy God of grace in a vision and he heard the seraphs around his throne calling, "Holy, holy, holy is the LORD Almighty; the whole earth is full of his glory" (Is 6:3). The whole heaven and he himself shook before this holiness which washes away sin. This triple "HOLY!" preaches: Gracious, gracious, gracious is God; therefore woe to those who despise grace! There is no other sacrifice for sin. Do not be deceived, God does not allow his grace to be mocked! Whoever believes on the Son is not condemned; whoever does not believe, stands condemned already (Jn 3), since God has only one gracious Savior. Whoever does not believe on him is damned.

It was the anger of the God of grace under which the chosen people again and again with great patience were punished, chastised, but finally *rejected*. They *constantly* sinned against grace; often the LORD, the God of grace, was ready to "destroy" them (Ex 32:10; 33:3). How much and how terribly did he strike this people with plagues, famine, sicknesses, snakes, war, imprisonment - - why? For no other reason than because Israel again and again and again sinned against his grace.

What is the present World War other than the God of grace - - who does not allow himself to be mocked - - punishing and chastising the world, but particularly modern Christianity which deals in such a slovenly way with His grace? If Christianity today turned from its despising of grace and united in prayer for the ending of the war, tomorrow there would be peace. But we must not forget that this war is only a physical and temporal judgment of God which ought to produce spiritual improvement in us. If we will not reform ourselves, if the physical chastisement does not attain its goal, then there may very well be peace without our prayer.

The God of grace, however, in his wrath will allow his spiritual judgment to come on us. He will take the pure gospel away from us, as he has also taken it away from the Jews, the Greeks, the Romans, the Germans, the French, the Russians, the English. He will give us over to obduracy and he will come upon us with the last wrathful judgment, from which only the few faithful believers will escape, who have returned to their first love in faith. May God grant us grace so that we recognize that he is among us today in order to rescue!

Dear Father, do not take from our mouth the Word of truth.

Forgive our unfaithfulness for Christ's sake.

Work in us today to will and to act according to your good purpose.

Carry this out through your good Spirit,

that each of us may once more work out our salvation with fear and trembling.

Amen.

. . .



August Pieper 1857-1946



Looking Back...at a Century of God's Grace

Convention History



Moving Forward...with Prayer and Resolve



**The 51st Biennial Convention of the
Southeastern Wisconsin District
June 12-13, 2018 - Wisconsin Lutheran College**

Commemorating the Centennial of the First Convention

The Proceedings of the 1918 Convention

A brief look at what the 1918 proceedings tell us about what happened at the first convention...

Schedule

The 1918 convention lasted seven days, from a Wednesday through a Tuesday, with four full worship services, an opening service on Wednesday, a full communion service Sunday morning with two sermons, an English service on Sunday evening, and closing worship service in German on Monday evening. Three morning sessions were devoted to the discussion of the essay. Seven other sessions were focused on the business of the convention.

Roster

The roster of pastors and teachers of the district, as well as all of lay delegates who attended this convention, is reproduced on pages 22-26 of this section. Please turn to those pages for more information about things to discover in that roster. Altogether, 75 pastors, 17 teachers, and 45 lay delegates attended the first convention.

District President's Report

President Buenger's report includes many things we see in presidents' reports today, including...

- References to events that would have been on the minds of the delegates, including the recent 400th anniversary of the Lutheran Reformation, the continuing "thunder of war" in Europe, and the changes that had been made with the merger of the synods and the division into districts
- A report of the elections and appointments that took place when the district organized itself after the joint synod convention that approved the division into districts and a reminder that new elections would be held at this convention for those offices.
- A report of some of the situations that had received the attention of the president and vice-presidents since they had begun their work the previous October, in addition to the usual counsel they provided to congregations facing vacancies.
- A listing of the business that would come before the convention, including the essay, reports from synod schools, commissions, institutions, and agencies, reports from district boards and committees, the reception of new pastors and congregations into the district, and the selection of delegates for the joint synod convention the following year.
- A reminder of the other worship services being held during the convention.
- This closing prayer, "May God the Lord direct and guide us with his Holy Spirit, so that what we do may be pleasing to him according to the will of Christ, our Savior."

The "Growth" (Wachstum) of the District

This list of ordinations (two), pastor installations (three), teacher installations (six), calls to other districts (three), a resignation, and several anniversaries and various dedications that looks very similar to, although quite a bit shorter than, the Membership Changes report at today's conventions.

The Business of the Convention

- The reception of new pastors (two), teachers (two), and congregations (Zebaoth, Messiah, and Mount Lebanon).
- The election of the district officers (see pages 14-21), a constitution revision committee, and a "Reisepredigt-kommission," the predecessor to the current District Mission Board
- The assignment of the number of delegates to the next Joint Synod convention that would come from each of the five conferences (Milwaukee City, Southern, Eastern, Dodge-Washington, and Arizona) and from the teacher's conference. Altogether our district would be represented by ten pastors, four teachers, and eight lay delegates.

Major Reports to the Convention

- The Reisepredigt-kommission Report, which is very similar to District Mission Board reports today, including reports from each of the district's ten mission fields: the Tuscon area; the Phoenix area; the Kenosha area, including St. Luke's, Bethany, and Winthrop Harbor, Ill.; Corlitz, Wis.; Divine Charity; Zebaoth; Nain; Lannon; Christ, Pewaukee; and several not-yet-organized gatherings of believers that would become Messiah, Timothy, and St. James congregations.
- Reports from each of the worker training schools, Northwestern College, the "teacher-seminary" and prep school at New Ulm, Minnesota, the "preacher-seminary" at Wauwatosa, and the prep school at Saginaw, Michigan
- A report from the "Altenheim" (home for the elderly) at Belle Plaine, Minnesota
- Reports from the synod's "Indianmission" and Joint "Reisepredigt-kommission" committees, the predecessors of our current Boards for World Missions and Home Missions.
- A report from Northwestern Publishing House, listing the number of copies printed of each of their publications in the biennium, including Gemeindeblatt and Northwestern Lutheran.
- A report from the presidium of the Joint Synod
- A report from the Constitution Revision committee, which at that time was still working through several issues regarding how the new Joint Synod would be organized, including the formation, make-up, and responsibilities of several key boards and commissions
- Detailed financial reports for just about every report as well as from the general treasury
- Statistical reports for each congregation, including questions about the use of English
- A detailed list of offerings to the synod from each from each congregation of the district.

Other Reports

The last pages of the proceedings include many other reports and announcements, including reports from the Army/Navy Board, a committee on the "Waukesha Matter," and the Children's Friends Society (predecessor of WLCFS); and announcements about the celebration of the Seminary's 25th anniversary, a presentation on the Indian Mission by Missionary Alfred Uplegger before the closing service, and a special collection to compensate the members of the host congregation for lodging costs. The concluding business of the convention included the report of the excuse committee, a motion to thank the essayist and the host congregation, and announcements that convention reports would be sent to the delegates and published in the synod's magazines, that the proceedings would be published, and that the time and place of the next convention would be announced by the president. The convention closed with "Lass mich dein sein und bleiben," ("Let me be yours forever.")

Conventions of the District

Date/Place	Essay(s)	Sermon(s)
<i>The first four conventions of the district were each seven days long. There were full worship services for the Opening and Closing services, as well as full worship services both Sunday morning and Sunday evening.</i>		
1) July 10-16, 1918 St. John, Burlington	(Ger) The Despising of Grace is the Death of the Church Prof. August Pieper	(Open) Pres. Carl Buenger (John 8:31,32) (Sun AM) Pastor Martin Plass (Ps 119:176) Pastor George Denninger (Rom 6:12-19) (Sun PM) Pastor Heinrich Diehl (Acts 19:23-40) (Close) Pastor Carl Otto (1 Pe 2:9,10) (Devotions) Pastor Rudolph Pietz
2) July 7-13, 1920 Friedens, Kenosha	(Ger) Joy in the Holy Spirit Pastor Otto Hagedorn	(Open) Vice Pres. Henry Bergemann (1 Peter 4:7) (Fri PM) Pastor Christian Gevers (1 Jn 1:9) Pastor John Jenny (Rev 2:1-11) (Sun) (Eng) Pastor Heinrich Wojahn (1 Cor 2:2) (Ger) Pastor Carl Lescow (Mt 5:20-26) (Close) Pastor Paul Brockman (Jn 17:9) (Devotions) Pastor Carl Lescow
3) July 5-11, 1922 First, Racine	(Ger) Is the teaching of our Church in one time sufficient in our time? Prof. William Henkel (Eng) Revelation 1-3 Pastor Emil Schulz	(Open) Pres. Carl Buenger (Philippians 1:3-11) (Sun AM) (Ger) Pastor Herm. Fleischer (Lk 6:36-42) (Eng) Pastor Walter Keibel (Lk 14:28-33) (Close) Pastor Otto Heidtke (Neh 4:17) (Devotions) Pastor Philip Koehler
4) July 9-15, 1924 Trinity, Waukesha	(Ger) Some features from Elijah's life – for our time Pastor Heinrich Gieschen, Sr. (Eng) Christian Giving Pastor Walter Keibel	(Open) Pres. Carl Buenger (Luke 19:41-48) (Sun AM) (Ger) Pastor Rudolph Pietz (Lk 6:36-42) (Eng) Pastor Otto Nommensen (He 10:23) (Close) Pastor Philip Koehler (Mt 9:1-8) (Devotions) Pastors Herman Knuth Rudolph Pietz

Conventions of the District

Date/Place	Essay(s)	Sermon(s)
<i>Starting with the fifth convention in 1926, the convention schedule went down to five days, Monday through Friday, eliminating the Sunday morning and evening worship services.</i>		
5) June 28-July 2, 1926 Bethel, Milwaukee	(Ger) John the Baptist Pastor Christian Sieker (Eng) The Doctrine of the Call to the Public Ministry of the Keys Pastor Heinrich Diehl	(Open) Vice-Pres. Hermann Ebert (Rom 1:13-17) (Close) Pastor Carl Bast (John 20:21-23) Pastor Heinrich Wolter (Acts 15:8-11) (Devotions) Pastor Martin Plass
6) June 25-29, 1928 Bethesda, Milwaukee	(Ger) The Staatsidee (concept of the state) in the light of Holy Scripture Pastor Hermann Gieschen (Eng) Scripture Passages Dealing with Men Hardening Their Hearts against the Word and Will of God Pastor Victor Brohm	(Open) Vice-Pres. Hermann Gieschen (Gn 32:21-30) (Close) Pastor Solomon Jedele (Heb 12:24) Pastor Theodore Volkert (Jn 17:14-17) (Devotions) Pastor William Sauer
7) June 23-27, 1930 Jerusalem, Milwaukee	Augsburg Confession Professor John Meyer Luther's Catechism Pastor Henry Gieschen Article VII and VIII of the Augsburg Confession Pastor Paul Bergemann	(Open) Pres. Carl Buenger (John 4:35) (Close) Pastor F Gundlach (Luke 15:2) Pastor Otto Hagedorn (1 John 4:16-21) (Devotions) Pastor Gotthilf Bradtke
8) June 27-July 1, 1932 Gethsemane, Milwaukee	(Ger) Examples of Faith in Hebrews 11 Professor Friederich Brenner (Eng) Observations and Impressions of Church and Religious Life in European Countries Pastor John Jenny	(Open) Vice-Pres Heinrich Diehl (Mt 28:18-20) (Close) Pastor Hermann Ebert (Luke 5:1-11) (Devotions) (Eng) Justus Ruege (Ger) Gotthilf Bradtke

Conventions of the District

Date/Place	Essay(s)	Sermon(s)
9) June 25-29, 1934 St. John, West Bend	(Ger) The Main Difference between Lutheran and Calvinist Professor August Zich (Eng) Christ in Genesis Pastor Arthur Halboth	(Open) Vice-Pres William Sauer (Is 40:26-31) (Close) Pres. Carl Buenger (Ps 122) (Devotions) (Eng) John Jeske (Ger) Gotthilf Bradtke
10) June 22-26, 1936 St. John, Wauwatosa	(Ger) The Words of Christ, Luke 12:49-53, an Earnest Sermon against Today's Unionism Efforts Professor August Pieper (Eng) Conservative Lutheran Order of Service, with a view toward the present-day liturgical innovations Professor Max Lehninger	(Open) Pres. Paul Bergmann (1 Cor 15:58) (Close) Pastor Ed. Blakewell (1 Cor 10:16) (Devotions) (Eng) Heinrich Diehl (Ger) Arthur Halboth
11) June 27-July 1, 1938 St. John, Burlington	(Eng) The Doctrine of the Divine Call with Reference to Present Day Abuses Professor August Zich (Ger) Exegesis of Judges 2:1-14 Pastor Gerald Hoenecke Presentation on the Apache Indian Mission Missionary Alfred Uplegger	(Open) Pres. Paul Bergmann (1 Cor 3:9) (Close) Pastor Richard Buerger (Jn 7:37,38) (Devotions) Pastor Edmund Sponholz
<i>(The essays in 1940 were delivered in English with excerpts prepared beforehand in German)</i>		
12) June 24-28, 1940 Zion, Hartland	The Meaning and Import of Ordination Pastor Carl Buenger An Exegetical and Homiletical Study of 1 Corinthians 4:1-5 Pastor Edwin Jaster	(Open) Pres. Paul Bergmann (Ps 46:1-3) (Close) Pastor Luther Voss (Mt 23:8) (Devotions) Pastor Erwin Scharf

Conventions of the District

Date/Place	Essay(s)	Sermon(s)
<i>(Starting in 1942, the convention schedule was reduced to four days. 1942 was the last year proceedings were published in both English and German)</i>		
13) June 22-25, 1942 Theological Seminary	(Ger) The Doctrine of Justification in the Light of Present-Day Controversies Professor Adalbert Schaller (Eng) Civil Government and Christian Citizenship Pastor Waldemar Sauer	(Open) Pres. Richard Buerger (Mt 28:18-20) (Close) Pastor Herman Cares (Num 6:22-27) (Devotions) Pastor A Schaewe
<i>(The Seminary could not host the 1944 convention because classes for the "accelerated program" were being held on campus that summer.)</i>		
14) June 26-29, 1944 St. Matthew, Milwaukee	(Ger) The Station of the Christian in the Natural World Order Pastor Adolph von Rohr Sauer (Eng) Sanctification Pastor Heinrich Diehl	(Open) Vice-Pres. Philip Koehler (Mk 16:15) (Close) Pastor Gerhard Schmeling (1 Cor 15:58) (Devotions) Pastor Louis Karrer
15) June 24-27, 1946 The Seminary	The Essence of Calvinism and its Menacing Impact on American Lutheran Theology and Practice Pastor E. Arnold Sitz	(Open) Pres. Arthur Voss (Jn 14:12) (Close) Prof. Carl Lawrenz (1 Cor 12:27) (Devotions) Pastor Armin Schuetze
16) June 21-24, 1948 The Seminary	The Scriptural Meaning of "Koinonia", its Manifestations and Restrictions Pastor John Dahlke	(Open) Pres. Arthur Voss (Lk 19:37-44) (Close) Pastor Melvin Schwenzen (Mk 16:15) (Devotions) Pastor William Holzhausen
17) June 19-22, 1950 The Seminary	The Absolute Authority of the Word of God in Matters of Faith and Life Professor Carl Lawrenz	(Open) Vice-Pres. Herman Cares (1 Cor 15:58) (Close) Pastor Allyn Schuppenhauer (Mt 11:28) (Devotions) Pastor Martin Plass Pastor Erdmann Pankow

Conventions of the District

Date/Place	Essay(s)	Sermon(s)
18) June 23-26, 1952 The Seminary	Trust in One's Self, an Obstacle to Trust in Saving Grace Pastor Raymond Huth	(Open) Pres. Arthur Halboth (Jn 10:27,28) (Close) Pastor Edgar Knief (Jn 8:31,32) (Devotions) Pastor Alfred Nicolaus Pastor Paul Behn
19) June 21-24, 1954 The Seminary	What is the Church's responsibility with regard to the secondary education of its youth? Pastor Heinrich Vogel Christian Stewardship with special reference to tithing, percentage giving, etc. Pastor Gerhard Schmeling	(Open) Pres. Arthur Halboth (Acts 16:25-35) (Close) Pastor Paul Behn (1 Tim 4:16) (Devotions) Pastor Gerhard Schmeling Pastor Adolph Fischer
<i>(All the district conventions were delayed in 1956 so that they could react to a report from the committee tasked with "evaluating any further developments" regarding the Missouri Synod that would be presented at a recessed session of the 1955 synod convention scheduled for August 1956.)</i>		
20) July 16-19, 1956 Siloah, Milwaukee	Scriptural Confessionalism in our Witnessing for Christ Professor Max Lehninger	(Open) Pres. Arthur Halboth (Acts 1:8) (Close) Secretary Adolph Buenger (Lk 19:17) (Devotions) Pastors Arnold Schroeder William Fischer, Ray Wiechmann Herman Cares, John Jeske, Waldemar Sauer
21) June 23-26, 1958 Friedens, Kenosha	How can we make the musical parts of our church services more a living Gospel-centered experience? Pastor Kurt Eggert The work of the pastor and teacher as an exercise of sanctification Pastor John Jeske	(Open) Pres. Arthur Halboth (Luke 15:1,2) (Close) Pastor Fredrick Naumann (Acts 1:8) (Morning Devotions) Pastors Carl Leyrer, Waldemar Pless, Herman Cares (Afternoon Devotions) Pastors Paul Gieschen, William Schink, H.Marcus Schwartz, Friedel Schultz

Conventions of the District

Date/Place	Essay(s)	Sermon(s)
22) June 20-23, 1960 Wisconsin LHS	Principles of the Bible on Divorce Pastor Frederic Gilbert	(Open) Pres. Arthur Halboth (Eph 1:19ff) (Close) Pastor Ray Wiechmann (Lk 17:5ff) (Morning Devotions, Vice-Pres Herman Cares Synod Pres. Oscar Naumann Vice-Pres. Adolph Buenger (Afternoon Devotions) the four visitors
<i>(Beginning in 1962, the convention schedule was reduced to three days.)</i>		
23) June 12-14, 1962 Wisconsin LHS	The Layman, a Witness for Christ Pastor Erhard Pankow	(Open) Vice-Pres Adolph Buenger(1Chr19:13) (Close) Pastor Robert Voss (Acts 4:20) (Devotions) Pastors Richard Balge, Richard Seeger, Harold Eckert, Robert Krause, Lyle Hallauer
24) June 15-17, 1964 Wisconsin LHS	Martin Luther and Our Bible Translations Professor Frederic Blume The Christian Citizen in His Community Pastor Arnold Schroeder	(Open) Dr. Paul Peters (1 Pe 5:5ff) (Close) Prof. Robert Voss (Ps 50:14,15) (Devotions) Pastors Frederic Tabbert, R.W. Brassow, Marvin Volkmann Waldemar Pless, Norman Barenz Robert Krause, Herman Cares
25) June 21-23, 1966 Wisconsin LHS	Systematic Christian Instruction and Training in the Congregation Beyond Confirmation Pastor Mentor Kujath	(Open) Pres. Adolph Buenger (Jn 11:54) (Close) Pastor James Schaefer (Lk 16:29) (Devotions) Pastors Robert Krause Melvin Croll, Robert Voss Roland Ehlke, Friedel Schultz

Conventions of the District

Date/Place	Essay(s)	Sermon(s)
26) June 11-13, 1968 Wisconsin LHS	Faithful Christian Witness in the Space Age Society Part One: In Our Church Activities Pastor George Boldt Part Two: In Our Job or Business Mr. Walter Bunge Part Three: In Social and Civil Relationship Professor Melvin Burk	(Open) Pastor Norman Berg (Ac 14:26-28) (Devotions) Pastors Siegfried Fenske, Arnold Schroeder, Robert Kleist Mentor Kujath, Win. Nommensen, Robert Krause
27) June 16-18, 1970 Wisconsin LHS	Government Aid to Churches Pastor William Fischer	(Open) Vice-Pres Waldemar Pless (1 Co 1:4-9) (Devotions) Prof. Irwin Habeck, Theodore Olson, Richard Seeger John Murphy, Gordon Snyder Robert Zink
28) June 13-15, 1972 Wisconsin LHS	Scriptural Principles with Respect to the Church's Mission and Christian Welfare Work Professor Armin Schuetze	(Open) Vice-Pres Win. Nommensen (Lk 10:2) (Devotions) Pastors A.T. Kretzmann, D. Kuehl, Philip Janke, Herman Cares, Robert Schumann Harold Wicke
29) June 11-13, 1974 Wisconsin LHS	The Holy Spirit and the Charismatic Renewal Professor Joel Gerlach Person to Person, Face to Face Evangelism by Lay People Pastor Reuel Schulz	(Open) Pres. George Boldt (Eph 2:8-10) (Devotions) Pastors Erwin Schewe, Paul Manthey, Reginald Pope, Herbert Lichtenberg, Fredrick Kosanke, Reinhardt Kom, Robert Johnston

Conventions of the District

Date/Place	Essay(s)	Sermon(s)
<i>(Beginning in 1976, the convention schedule was reduced to two days. The first day included an evening session. 1976 is also the first year that minutes appear in the proceedings.)</i>		
30) June 15-16, 1976 Wisconsin LHS	Consistent Applications of the Scriptural Injunctions concerning the Role of Women in the Church Pastor Keith Kruck	(Open) Pres. George Boldt (1 Pe 2:9,10) (Devotions) Pastors James Berger, Kenneth Lenz, Arnold Schroeder, Richard Ziesemer, Armin Schuetze
31) June 13-14, 1978 Wisconsin LHS	Millennialism: A False Hope and Formidable Threat Pastor Robert Zink	(Open) Vice-Pres. Dietrich Kuehl (1 Cor 15:58) (Devotions) Pastors Elton Huebner, Harold Wicke, Roland Ehlke, William Fischer, James Schaefer
32) June 10-11, 1980 Wisconsin LHS	Is the Book of Concord the Last Word? Pastor Robert James Voss	(Open) Prof. Joel Gerlach (1 Ki 8:56ff) (Devotions) Pastors Paul Kelm, John Ibisch, Daniel Deutschlander, Edgar Greve, Wayne Borgwardt
33) June 8-9, 1982 Wisconsin LHS	The Leadership Role of the Pastor in the Congregation Pastor Paul Eckert	(Open) Vice-Pres Robert Zink (1 Cor 15:58) (Devotions) Pastors Paul Hartwig, Howard Kaiser, Robert J Voss, James Westendorf, Kurt Koeplin
34) June 12-13, 1984 Wisconsin LHS	Universal Justification Professor Siegbert Becker	(Open) Pastor Kurt Eggert (1 Pe 3:18) (Devotions) Pastors Robert Otto, Roger Schultz, John Ibisch Roger Fleming, Richard Balge

Conventions of the District

Date/Place	Essay(s)	Sermon(s)
35) June 10-11, 1986 Wisconsin LHS	History of Fellowship in the Wisconsin Synod Professor Wayne Mueller	(Open) Prof. Armin Schuetze (1 Cor 11:26) (Devotions) Pastors Michael Engel, Roland Zimmerman, Edwin Fredrick Alfred Walther, Roland Zimmerman
36) June 7-8, 1988 Wisconsin LHS	The Theology of Lay Ministry Pastor Ronald Roth A Lay Perspective of Lay Ministry Mr. Kent Raabe	(Open) Vice-Pres. David Rutschow (Gn 32:10) (Devotions) Pastors Robert Pasbrig, John Schroeder, Richard Weeks
37) June 12-13, 1990 Wisconsin LHS	Worship in the WELS: Changeless Principles Prof. Mark Braun Worship in the WELS: Changing Practices Pastor Mark Jeske	(Open) Prof. Edward Lindemann (2 Tim 2:1,2) (Devotions) Professors David Kuske, James Westerndorf, David Vallesky, James Tiefel, Wayne Mueller
38) June 10-11, 1992 Wis Luth Seminary	The Philosophy for Cross-Cultural Ministry Pastor Harold Hagedorn <i>(withdrawn)</i>	(Open) Vice-Pres. David Rutschow (2 Co 5:14) (Devotions) Pastors Roger Zehms, Glenn Schwanke, Snowden Sims, Ray Kimbrough, David Tetzlaff
<i>(In 1994, the Communion Service was moved to the evening and the evening session eliminated)</i>		
39) June 7-8, 1994 Wis Luth Seminary	The Priesthood of All Believers and the Ministry Professor John Brug	(Eve) Professor John Jeske (Devotions) Pastors Peter Kruschel, John Kurth, Robert Hartmann, Wayne Mueller

Conventions of the District

Date/Place	Essay(s)	Sermon(s)
40) June 11-12, 1996 Wis Luth Seminary	(Bible Study) Encourage One Another to Share the Promise of God’s Unchanging Word in Our Changing World Pastor James Huebner (Essay) Encourage One Another to Share the Promise of God’s Unchanging Word in Our Changing World Pastor Ronald Heins	(Eve) Pastor Wayne Mueller (Devotions) Principals Wayne Baxmann, Joe Archer, Neil Sriver, Ned Goede
41) June 9-10, 1998 Wis Luth Seminary	A Bible Study and Discussion Guide Centering on the Person, Importance, and Impact of Jesus Christ Professor Forrest Bivens	(Eve) Pastor Joel Gerlach (Devotions) Pastors Steven Stern, Robert Fleischmann, Robert Michel
42) June 6-7, 2000 Wis Luth Seminary	Building Lay Ministry and Lay Leadership Teacher Philip Leyrer	(Eve) Pastor James Huebner (Nu 11:16,24-29) (Devotions) Pres. David Rutschow, Staff Ministers Rod Bollinger, Robert Erdmann, Hans Metzger
(in 2002, the communion service was moved back to the morning of the first day)		
43) June 11-12, 2002 Wis Luth College	Attracting New Members Pastor Donald Patterson	(Open) Prof. Paul Wendland (Lk 15:11-32) (Devotions) Drs. John Bauer, Gregory Schulz, Pastor Nathan Strobel
44) June 8-9, 2004 Wis Luth College	The Spirit Called Pietism: Historical Analysis and Contemporary Concerns Professor John Brenner	(Open) Prof. David Valleskey (1 Tim 2:4-6) (Devotions) Pastors Rolfe Westendorf, James Aderman, Kenneth Gawrisch

Conventions of the District

Date/Place	Essay(s)	Sermon(s)
45) June 6-7, 2006 Wis Luth Seminary	Part One: Money Is the Problem Part Two: Talking Money with God's People Pastor Ron Muetzel	(Open) Professor Keith Wessel (Jn 14:25-27) (Devotions) Pastors William Carter, Ed Ungemach, James Huebner, Philip Schupmann
46) June 10-11, 2008 Wis Luth Seminary	Reflecting Christ to the World Professor Paul Wendland	(Open) Professor Mark Zarling (Is 60:1-6) (Devotions) Pastors David Pagel, Terry Laabs
47) June 8-9, 2010 Wis Luth Seminary	Grow in Grace Professor Richard Gurgel	(Open) Pastor Ed Schuppe (2 Pe 3:14-18) (Devotions) Pastors Robert Hein, Stanley Weinrich
48) June 5-6, 2012 Wis Luth College	Christ Bless Our Leadership Professor E. Allen Sorum A Study of Bible Translation Professors Paul Wendand, Kenneth Cherney	(Open) Pastor Charles Westra (Rev 5:6-8) (Devotions) Pastors David Waterstradt, Peter Prange, Joel Jaeger
49) June 10-11, 2014 Wis Luth College	Lord, Keep Us Steadfast in Your Word Pastor Paul Prange	(Open) Prof. Paul Wendland (1 Pe 1:23-25) (Devotions) Pastors Paul Jansen Steven Neumann, Michael Helwig
50) June 14-15, 2016 Wis Luth College	Embracing the Cross: A Reformation in the Pastor's Study Pastor Peter Prange	(Open) Pres. David Rutschow (Devotions) Pastors Christian Winkel, Nathan Cordes, George Ferch

Presidents of the District



Carl H. Buenger (1917-1934)

Born: March 15, 1875, New Ulm, Minnesota

Died: October 21, 1948, Kenosha

Ordained: June 27, 1887

Served:

1887-1902 St. Matthew, Town Maine, Illinois

1902-1948 Friedens, Kenosha

First elected when the district organized itself after the 1917 synod convention that changed the federation of synods into a merger and created the three Wisconsin districts

Also served on the Northwestern College Board of Control (1919-1929)

Played pivotal roles in the Protest'ant Controversy, both as a member of the NWC board, and also as the president of the district responsible for suspending Professor Koehler

Served for two years with and then was succeeded by his son, Adolph, at Friedens. Adolph would also serve as a president of the district.



Paul J. Bergmann (1934-1940)

Born: July 29, 1886, Milwaukee

Died: January 26, 1941, Milwaukee

Ordained: July 26, 1914

Served:

1914-1923 St. Peter, Fond du Lac

1923-1924 Redeemer, Milwaukee

1924-1941 Christ, Milwaukee

Succeeded his father, Henry, as pastor at Christ, Milwaukee

Served as the district recorder and German secretary (1928-1934)

Also served on the Church Union Committee, on the Synodical Conference Negro Mission Board, and on the Board of Directors of the Lutheran Children's Home

Died of a sudden heart attack at the age of 54 serving private communion at a member's home

Presidents of the District



Richard O. Buerger (1940-1944)

Born: January 31, 1882, Sterling, Nebraska
Died: November 22, 1950
Ordained: August 5, 1906
Served:
1906 - 1908 Bloomer, Wisconsin
1908 - 1923 Waukegan & Libertyville, Illinois
1923 - 1950 Gethsemane, Milwaukee

Also served as a circuit visitor, as chairman of the Milwaukee City Conference, and as second vice president of the district (1944-1946), after his terms as president)



Arthur P. Voss (1944-1948)

Born: May 19, 1899, Bay City, Michigan
Died: October 19, 1955, Thiensville
Ordained: First Sunday in Advent, 1921
Served:
1921-1954 St. James, Milwaukee
1954-1955 Wisconsin Lutheran Seminary

Was the first resident pastor at St. James, Milwaukee

Served as first vice-president of the district (1940-1944)

Also served as chairman of the Board of Trustees, as a member of the Intersynodical Committee on Hymnal and Liturgy, as our synod's representative on the Synodical Conference's Inter-synodical Relations Committee, and as an associate editor of the *Northwestern Lutheran*

Taught Church History, Dogmatics, and Homiletics and served as Bursar at the Seminary for a little more than a year before his sudden death of a heart attack at his home. He had attended meetings of the General Synodical Committee on campus the day before his death.

Presidents of the District



John C. Dahlke (1948-1950)

Born: June 13, 1907, New Prague, Minnesota

Died: July 30, 1974

Ordained: July 7, 1935

Served:

1935-1950 Jerusalem, Milwaukee

1950-1957 St. Paul, Tomah

1957-1974 St. Peter, Weyauwega

Also served as a member of the synod's Doctrinal Commission, as a vice-president in the Western Wisconsin district (1952-1958) and as the president of the Northern Wisconsin district (1962-1968)

The youngest president at the time of his election (41)

The only president to take a call out of the district while serving as district president



Arthur F. Halboth (1950-1962)

Born: June 23, 1894, Accident, Maryland

Died: January 27, 1988, Oconomowoc, Wisconsin

Ordained: August 11, 1918

Served:

1918-1920 Peace Hills/Brightview, Alberta, Canada

1920-1926 New Holstein/Chilton, Wisconsin

1926-1973 St. Matthew, Milwaukee

A graduate of Concordia Lutheran Seminary

Served as first vice-president of the district (1948-1950)

Became president when his predecessor, John Dahlke, accepted a call to Tomah in February 1950

Also served on the District Mission Board, on the board of the Lutheran Home for the Aging, and on the Lutheran Radio Committee

Longest-lived president (93 years, 7 months)

Presidents of the District



Adolph C. Buenger (1962-1972)

Born: November 14, 1909, Kenosha, Wisconsin
Died: July 25, 1982, Port Washington, Wisconsin
Ordained: 1936
Served: 1936-1946 St. John, Milwaukee
1946-1978 Friedens, Kenosha

Son of the first district president, Carl Buenger. Served with his father at Friedens (1946-1948)

Only president to have served in all the other district offices: secretary (1946-1950); second vice-president (1956-1960); first vice-president (1960-1962)

Also served as secretary of the Wisconsin Lutheran Seminary Board of Control and as a member of the synod's Pension and Investment board

Instrumental in starting St. Matthew, Port Washington in his retirement.



George W. Boldt (1972-1983)

Born: November 28, 1918, Milwaukee, Wisconsin
Died: June 10, 1983, Flint, Michigan
Ordained: 1943
Served:
1943-1948 St. John, Lannon
1948-1951 St. Peter, Theresa
1951-1955 St. Paul, Roscoe, South Dakota
1955-1983 Jerusalem, Morton Grove

Served one term each as second vice-president (1968-1970) and first vice-president (1970-1972)

Served as the synod's second vice-president (1973-1979) and first vice-president (1979-1983)

Died of a sudden heart attack while still in office while visiting family in Flint, Michigan

Presidents of the District



Winfred B. Nommensen (1983-1992)

Born: January 31, 1924, Oshkosh, Wisconsin
Died: February 26, 1997, Milwaukee, Wisconsin
Ordained: 1948
Served:
1948-1950 Northwestern College, Tutor
1950-1959 Grace, Sugar Bush/Emanuel, Maple Creek, Wis
1959-1992 Salem (107th), Milwaukee

Served as second vice-president (1970-1972) and first vice-president (1972-1983)

Also served on the Board of Directors of Wisconsin LHS and WLCFS, and as co-director of the Lutheran Youth Encampment at Camp Bird

Became president at the death of his predecessor, George Boldt

The oldest president at the time he began his service (59 years, 4 months)



David N. Rutschow (1992-2016)

Born: October 29, 1944, Winona, Minnesota
Ordained: 1970
Served:
1970-1977 Beautiful Savior, Marquette Heights, Illinois
1977- Good Shepherd, Downers Grove, Illinois

First resident pastor at Good Shepherd, Downers Grove

Served as second vice-president (1986-1988) and first vice-president (1988-1992)

Also served as a circuit pastor, as chairman of the WELS Commission on Evangelism and vice-chairman of the WELS Board for Parish Services, as a member of the Feasibility Study Committee and as a COP representative on the Synodical Council

Longest serving district president (24 years)

Presidents of the District



David P. Kolander (2016-)

Born: April 5, 1957, Beaver Dam, Wisconsin

Ordained: 1983

Served:

1983-1985 Northwestern College, Tutor

1985-1991 St. Paul, Saginaw, Michigan

1991-2001 St. John, New Ulm, Minnesota

2001- Christ the Lord, Brookfield, Wisconsin

Served as second vice-president of the Minnesota District (1998-2001) and as second vice-president of our district (2004-2010)

Also served on the WELS VEBA Pension Committee

Other Officers of the District

First Vice President

Henry Bergemann	1917 – 1924
Hermann Fleischer	1924 – 1926
Hermann Ebert	1926 – 1928
Heinrich Diehl	1928 – 1934
William Sauer	1934 – 1936
Justus Ruege	1936 – 1938
Heinrich Diehl	1938 – 1940
Arthur Voss	1940 – 1944
Philip Koehler	1944 – 1948
Arthur Halboth	1948 – 1950
Herman Cares	1950 – 1960
Adolph Buenger	1960 – 1962
Waldemar Pless	1962 – 1970
George Boldt	1970 – 1972
Winfried Nommensen	1972 – 1983
Robert Zink	1983 – 1988
David Rutschow	1988 – 1992
James Huebner	1992 – 2012
Joel Leyrer	2012 –

Second Vice President

Walter Hoenecke	1917 – 1922
Hermann Fleischer	1922 – 1924
Hermann Ebert	1924 – 1926
Hermann Gieschen	1926 – 1928
William Sauer	1928 – 1934
Heinrich Diehl	1934 – 1936
Arthur Voss	1936 – 1940
Philip Koehler	1940 – 1944
Richard Buerger	1944 – 1946
Henry Diehl	1946 – 1948
Herman Cares	1948 – 1950
Henry Diehl	1950 – 1956
Adolph Buenger	1956 – 1960
Waldemar Pless	1960 – 1962
Herman Cares	1962 – 1964
Frederic Tabbert	1964 – 1968
George Boldt	1968 – 1970
Winfried Nommensen	1970 – 1972
Dietrich Kuehl	1972 – 1978
Robert Zink	1978 – 1983
Wayne Mueller	1984 – 1986
David Rutschow	1986 – 1988
Robert Zink	1988 – 1990
Joel Gerlach	1990 – 1992
Mark Jeske	1992 – 2004
David Kolander	2004 – 2010
Joel Leyrer	2010 – 2012
Jonathan Kolander	2012 – 2017
Michael Woldt	2017 –

Other Officers of the District

The early constitutions of the district call for three positions that are now rolled into the secretary's duties, Secretär, Schriftführer (recorder), and Kassierer (treasurer).

The Secretary was responsible for recording and publishing the minutes and proceedings of the business of the conventions, as well as maintaining a membership list, conducting the correspondence of the district, and publishing notice of conventions in Gemeindeblatt and the Northwestern Lutheran.

The recorder was responsible only for recording and publishing the minutes and proceedings of the instructional portion of each convention. Later on this position was referred to as the Essay Recorder.

From 1932 to 1942, when the district proceedings were published in both English and German editions, the Secretary was called the English Secretary and the Recorder was called the German Secretary.

Secretary

Henry Gieschen, Sr	1917 – 1928
Walter Keibel	1928 – 1944
Gilbert Thiele	1944 – 1946
Adolph Buenger	1946 – 1950
Heinrich Vogel	1950 – 1972
Mentor Kujath	1972 – 1990
Robert Pasbrig	1990 – 2006
William Carter	2006 –

Recorder

Wilhelm Nommensen	1917 – 1920
Edmund Reim	1920 – 1922
Walter Keibel	1922 – 1928
Paul Bergemann	1928 – 1934
Edmund Sponholz	1932 – 1942
Gervasius Fischer	1942 – 1946
Edwin Jaster	1946 – 1950
Walter Nommensen	1950 – 1954
Herbert Kuske	1954 – 1958
Armin Schuetze	1958 – 1962

Cashier (Treasurer)

Mr. Charles Werner	1917 – 1944
Mr. G. W. Sampe	1944 – 1966
Mr. Duane Kuehl	1966 – 1970

Financial Secretary

Mr. Raymond Maas	1958 – 1962
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Attendance at 1918 SEW District Convention

Reproduced on the following pages is a roster of all the pastors and teachers who were members of the new Southeastern Wisconsin district in 1918, along with a list of all the lay delegates who attended the 1918 convention.

The pastors and teachers are listed alphabetically. Their addresses are also listed. Sometimes you can figure out which congregation they served by the address. In other cases, the address points to the parsonage or teacherage of a congregation that no longer exists.

The lay delegates do not appear to be sorted in any way, either alphabetically or by conference, so it's possible they're just listed as they signed in when they arrived. Unlike the called workers, however, the lay delegates are listed with the name of the congregation they represent.

It's probably not surprising that there are many familiar surnames in this listing. What may be surprising is that the Arizona congregations were members of the Southeastern Wisconsin District and that there are also men with Michigan addresses on the roster of our district.

The following pages also fold out to reveal a large (33x7.5 inch) panoramic picture of the delegates who attended the 1918 convention. Thank you to the folks at St. John's, Burlington who arranged to have this photograph taken a hundred years ago. Thanks also to everyone there who decided not to throw it away whenever it got re-discovered in storage. And thanks also to the people at St. John's who told us they had this picture and found a way to get it scanned so we could share it with you.

We have not made any attempt to try to match names with faces on the picture. Perhaps some will recognize faces that appear in congregational histories or in old family albums.

Note: the (*) means Abwesend (absent)

Pastors and Professors

Baebenroth, A.	463 3 rd Ave, Milwaukee
Bast, C	R.R. 2, North Milwaukee
Beitz, W. (*)	543 E. 9 th St, Tuscon, Arizona
Bendler, A.	781 10 th St., Milwaukee
Bergfeldt, R.	36 Franklin St., Schleisingerville
Bergmann, H.	921 Greenfield Ave., Milwaukee
Bliefernicht, F. (*)	R.R. 4, Hartford
Brenner, J.	814 Vliet St., Milwaukee
Brockman, P.	732 White Rock Ave., Waukesha
Buenger, C.	65 N. Ridge St., Kenosha
Buerger, R.	916 Belvedere Ave., Waukegan, Ill.
Burkholz, P.J.	R.R. 1, Thiensville
Burkholz, P.	R. 2, Cedarburg
Denninger, G.	R. 3, Mayville
Diehl, H.J.	1487 N. Pierce St., Milwaukee
Dornfeld, E.Ph.	164 Garfield Ave., Milwaukee
Duerr, E.	Lannon
Ebert, H.	1116 29 th St., Milwaukee
Fleischer, H.	428 Walworth St., Lake Geneva

Frey, Imm.	742 Fillmore St., Phoenix, Arizona
Gausewitz, C.	620 Broadway, Milwaukee
Gevers, Chr.	Elkhorn
Gieschen, Heinr.	91 Chambers St., Milwaukee
Gieschen, Herm.	Wauwatosa
Graeber, Fr.	3709 Sycamore St., Milwaukee
Grunwald, E.	1438 7 th Ave., Milwaukee
Guenther, Edgar (*)	Fort Apache, Arizona
Hagedorn, O.	404 Thomas Ave., Milwaukee
Hartwig, Theo.	Hartland
Heidel, H.H.	Stevensville, Mich.
Heidtke, O.	Morton Grove, Ill.
Hoenecke, A. (*)	557 71 st Ave., West Allis
Hoenecke, W.	622 24 th St., Milwaukee
Hoyer, Ed. (*)	805 Walnut St., West Bend
Huth, R.	303 Rusk Ave., Milwaukee
Jedele, S.	Wilmot
Jenny, J.	637 Mitchell St., Milwaukee
Kaiser, J.	1091 Harrison St., Milwaukee
Karrer, J.	1435 2 nd St., Milwaukee
Keibel, W.	4812 Beloit Rd., West Allis
Kehrberg, Aug.	Tawas City, Mich.
Kionka, M.	4616 Elm St., Milwaukee
Kneiske, P.	R.R. 4, North Milwaukee
Knuth, H.F.	1114 Chambers St., Milwaukee
Koch, F.	R.R. 14, Caledonia
Koch, J., em. (*)	801 Delaware Ave., Milwaukee
Koch, H.G. (*)	R.R. 9, Franksville
Koehler, Prof. J.	R. 2, Wauwatosa
Koehler, C.	R. 2, Wauwatosa
Koehler, Ph.	Iron Ridge
Kupfer, F.	414 Christian Lane, Milwaukee
Lange, H.	Alois
Lederer, C.A. (*)	Saline, Mich.
Lederer, A.	R. 2, Saline, Mich.
Lescow, C.	Woodland, Dodge Co.
Lieberum, C.	2018 Pease St., Milwaukee
Lutzke, P.	Douglas, Arizona
Mahnke, W.	Station D, R. 3, Milwaukee
Meyer, Prof. Herm.	28 Kenwood Ave., Wauwatosa
Monhardt, H. (*)	R.R. 2, South Milwaukee
Nommensen, B.P.	1231 Kinnickinnic Ave., Milwaukee
Nommensen, O.	515 Milwaukee Ave., South Milwaukee
Nommensen, W.	Hustisford
Notz, Dr. T.W. em. (*)	543 Murray Ave., Milwaukee
Otto, C.A.	Brownsville

Petermann, A.
 Pieper, Prof. Aug.
 Pieper, Paul
 Pietz, R.
 Platz, M.
 Ploneit, M. (*)
 Rader, L.
 Reim, E.
 Rohr, Ad. von (*)
 Schaller, Prof. J.
 Schmidt, G.
 Schneider, H. (*)
 Schoewe, G.
 Schrader, E.
 Schultz, A.
 Schulz, E.
 Sieker, Chr.
 Sonnemann, O.
 Stock, A. (*)
 Tacke, A.
 Thiele, G., Prof. em. (*)
 Toepel, A.
 Toepel, J.
 Toepel, O. (*)
 Uhlmann, J.
 Uplegger, Prof. F.
 (high school)
 Uplegger, Alfred
 Volkert, Theo.
 Weber, W.
 Weertz, F.
 (children's home)
 Wille, H.
 Wojahn, H. (*)
 Wolff, R.
 Wolter, H.
 Zuberbier, A.
 Herrmann, Prof. A.

Newburg
 R. 2, Wauwatosa
 507 Cudahy Ave., Cudahy
 Lomira
 Oakwood
 309 Collinsville Ave., Collinsville
 Mukwanago
 Bain and Selleck Ave., Kenosha
 Hartford
 R. 2, Wauwatosa
 East Troy
 425 Stewart Ave., Owosso, Mich.
 R.R. 11, Calhoun
 784 Layton Blvd., Milwaukee
 419 37th St., North Milwaukee
 763 46th St., Milwaukee
 495 Madison St., Burlington
 317 4th St., Manistee, Mich.
 Neosho
 1783 Port Washington Ave., Milwaukee
 1415 W. 24th St., Milwaukee
 R. 1, Iron Ridge
 R. 2, Des Plaines, Ill.
 Bristol
 R. R. 4, Hartford
 621 13th St., Milwaukee

 Rice, Arizona
 735 Grand Ave., Racine
 R. 1, Allenton
 Wauwatosa

 1114 Chambers St., Milwaukee
 506 Oakland Ave., Waukesha
 Slades Corners, Kenosha Co.
 R.R., Lomira
 Cibecue, Arizona
 720 Clinton Ave., Oak Park, Ill.

Teachers

Albrecht, Herm. (*)
 Backer, E. (*)
 Brockmann, A. (*)
 Curschmann, F.W. (*)
 Dippmann, M.R.
 Eggebrecht, K.

438½ Herman St., Milwaukee
 329 Locust St., Milwaukee
 876 18th St., Milwaukee
 559 7th Ave., Milwaukee
 R. 1, Rockfield
 741 25th St., Milwaukee

Ehlen, L.	Crete, Ill.
Falk, F.C.	1537 Chambers St., Milwaukee
Gieschen, C. (*)	69 N. Ridge St., Kenosha
Gieschen, J. (*)	623 Garfield Ave., Milwaukee
Gimmler (*)	1199 28 th St., Milwaukee
Gurgel, H.	Burlington
Hagedorn, B. (*)	19 37 th St., Milwaukee
Hartmann, E.F. (*)	1412 North Ave., Milwaukee
Jaeger, Alex	1300 Richards St., Milwaukee
Jaeger, N.W.	235 Montana Ave., South Milwaukee
Jungkuntz, Carl (*)	807 Washington St., Milwaukee
Jungkuntz, P.A.	Milwaukee
Kirschke, Ed. (*)	821 Edward St., Kenosha
Kirschke, Wm. (*)	901 1 st St. Milwaukee
Kneyse, F. em. (*)	2726 Chestnut St., Milwaukee
Krause, E.F. (*)	Milwaukee
Lemke, C.F.	Stevensville, Mich.
Maas, Arthur (*)	2444 Vine St., Milwaukee
Martin, Herm.	897 Buffum St., Milwaukee
Mayer, Alb. (*)	275 N. Ridge St., Kenosha
Meyer, Heinr.	1119 29 th St., Milwaukee
Prahl, W.	1244 9 th St., Milwaukee
Reim, W.E.	Hustisford
Roloff, Emil (*)	179 Rice Ave., Kenosha
Sampe, Prof. E	1131 Island Ave., Milwaukee
Schnell, H. (*)	Station D, R. 3, Milwaukee
Schultz, Ferd. (*)	324 N. Ridge St., Kenosha
Steffen, G (*)	607 Dover St., Milwaukee
Timm, E.W. (*)	458 Sherman St., Milwaukee
Ungrodt, L.	944 5 th St., Milwaukee
Voss, Prof. C.	1153 27 th St., Milwaukee
Wachholtz, H.R.	988 Richards St., Milwaukee
Waterstraadt, H.M (*)	569 17 th Ave., Milwaukee
Wedekind, H.L. em. (*)	99 Lapham St., Milwaukee
Wetzel, B.J.	117 Center St., Milwaukee
Zautner, H.J. (*)	815 Walnut St., West Bend

Delegates from the Congregations

W.H. Graebner	St. Peter, Milwaukee
Chas. E. Werner	Grace, Milwaukee
Emil Hass, alternate	
F. Steinborn	Saron, Milwaukee
F.R. Saxmann	Bethesda, Milwaukee
August Wolff	St. Matthew, Milwaukee
Fr. Schroeder, alternate	
Joh. Reinemann	St. John, Milwaukee

Prof. E. Sampe	Jerusalem, Milwaukee
Otto Ruppert	Zion, South Milwaukee
John Grenzel	St. John, Slade's Corners
Aug. Schwanz, alternate	
Carl Klaehn	Friedens, Kenosha
Wm. Maas	First, Lake Geneva
Jacob Maas, alternate	
Carl Umnahs	Friedens, Elkhorn
Franz Winkelmann, Sr.	Christ, Pewaukee
Walter Getzel	Gethsemane, Milwaukee
Friederich Keller	St. Jacobi, Milwaukee
Julius Engel	Trinity, North Milwaukee
Wilh. Degner	Zum Kripplein Christi, Tn. Herman, Dodge Co.
Robert Kramp	St. Paul, Stevensville, Mich.
R.W.E. Fritzke	St. Marcus, Milwaukee
Otto Haase	St. Matthew, Town Maine, Cook Co., Ill.
Johann Zickuhr	Nathanael, Milwaukee
Ernst Frahmke	St. Thomas, Milwaukee
Wm. Ruthenberg	Christ, Milwaukee
Peter Joekel	Peace, Hartford
Wilhelm Benike	St. John, West Bend
Herm. Roecker	Kohlsville Parish
Herm. Behling	St. John, Wauwatosa
Eugen Gissinger, alternate	
Hermann Marquardt	St. John, Mukwanago
Franz Loppnow	St. Lucas, Milwaukee
Ferdinand Loehrke	St. Paul, Town Lomira
Friedrich Riemann	Peace, Wilmot
Eberhardt Roder	St. John, Root Creek
Wilhelm Schultz, alternate	
Wm. Henkel	St. John, Oakwood
Wilhelm Ehlke	David, Kirchhayn
Robert Freihube	Bethel, Burlington
Heinrich Gerboth	Redeemer, Milwaukee
Heinrich Frey	Salem, West Granville
Wm. Bensemman	St. John, Milwaukee
A. Weinsheimer, alternate	
Geo. Ballbach	St. John, Town Lake, Milwaukee Co.
Heinr. Roeder	St. John, Newburg
Herm. Gerlaff	St. Paul, East Troy
Herm. Fischer	St. Matthew, Iron Ridge
A.C. Frank	First, Racine
Alb. Ohrmundt	St. John, Lomira
Gustav Friedrich, alternate	
C.L. Karsten	St. Paul, Brownsville
Jul. H. Geweke	Jerusalem, Morton Grove, Ill.