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## FAITH.

Grace expresses the attitude and relation of God to a sinner. And grace justifies and saves the sinner. However, saving grace is not an irresistible fiat of the Almighty. Grace may fail of its aim and end. No sinner is justified and saved parforce. There must be a proper attitude and an adequate relation of the sinner who is being justified and saved to God who justifies and is saving him. Faith expresses this latter attitude and relation. "*By grace are ye saved through faith,*" Eph. 2, 8. This means that salvation in individual instances, the saving of this or that particular sinner, requires the effectual operation of *two* forces. True, "the grace of God that bringeth salvation hath appeared to all men," Tit. 2, 11, regardless of men's attitude toward it. The word of grace has been issued to all men prior to their knowledge and wish, Matt. 28, 19. There is a salvation, perfect and complete in itself, independent of the faith of the saved; comp. Acts 4, 12: "*Neither is there salvation in any other,*" etc. Neither man's faith nor man's unbelief alter the fact of this salvation. The *Τετέλεσται* on Golgotha, John 19, 30, was spoken before unbelievers and scoffers. This cry has been ringing through the centuries. The "word of reconciliation" conjures up no mirage to pilgrims through this desert of sin, but points to the *fact* that "God was in Christ, *reconciling the world unto Himself*, not imputing their trespasses unto them," 2 Cor. 5, 19. This salvation "is finished." Whether its tidings are carried to the husbandman on his farm or to the trader

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# ORATION<sup>1)</sup>

AT THE

## Dedication of the New College Building for Concordia College at Fort Wayne, Ind., September 10, 1905.

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*Motto:* "Earnestly contend for the faith which  
was once delivered unto the saints." Jude 3.

BELOVED LUTHERANS, ESTEEMED FRIENDS: —

The honorable privilege has been accorded me to address you on this festal occasion in the language of our country. I gladly greet you in behalf of the honorable Board of Directors of Concordia College, in behalf of the venerable Faculty of this institution, yea, in behalf of our whole Synod, for whom this is a day of the warmest congratulations. We are met from near and far to-day to witness the dedication of this stately building, a grand addition to our beloved Concordia.

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1) Since the publication of the *Homiletic Magazine* was begun, it is not customary to publish sermons and addresses in the THEOLOGICAL QUARTERLY. The present oration is offered not as homiletical material, but as a statement of doctrine made on an historic occasion. — Ed.

Colleges are institutions for instruction in the liberal arts, to prepare young men for professional pursuits. Such preparation is necessary as a basis for whatsoever profession one would enter. Therefore the world builds and maintains colleges, and the Church builds colleges and maintains them. Both are in need of these training schools; for without them neither the secular avocations nor the offices of the Church can be supplied with competent incumbents, and thus the very existence of both is placed in jeopardy. Every new college is heralded by the world with joy and felicitations. And the Church? In the same proportion as the Church and its work rises above this sordid world and its mad chase after vanities, our joy and our prayerful congratulations to the glory of God rise above the felicitations of the world when by His grace we are permitted to open a new or to enlarge an old institution for higher education, and thus add to its sphere of influence in the work of the Church. To impress this upon you is my mission to-day.

I shall base my remarks on the words of Holy Writ in the 3d verse of the Epistle of Jude: "Earnestly contend for the faith which was once delivered unto the saints." In the spirit issuing forth from this divine exhortation let me address you on the subject so forcibly brought to our attention to-day, to-wit:

#### OUR SYNOD'S INSTITUTIONS FOR HIGHER EDUCATION.

1. *Their preeminent part in the work of Synod.*
2. *Our fostering care of them a paramount duty.*

#### 1.

In order to fully appreciate the preeminent part which our educational institutions take in the work of our Synod, we must understand the nature of this work. The work of our Synod, however, is conditioned and determined by the very character of the Synod itself. What, then, is the character of our Synod? What does it aim at? What is, so to speak, its life work?

When, in 1847, the sainted fathers of our Synod met in the city of Chicago, and organized the German Evangelical

Lutheran Synod of Missouri, Ohio and other States, it was at a time when rationalism was rioting in the Church; when the doctrinal standards of the fathers had become unknown to the children; when scores of professedly Lutheran ministers scarcely knew the Lutheran Confessions even by name; at a time, therefore, when there was abundant room for a truly Lutheran church body, which not by name only, but by its every practice endorsed and enacted the doctrines of Luther and the Lutheran church. Filled with the Spirit of God and burning with compassion for the great distress of the Church, a handful of congregations and pastors, under the leadership of a Walther, a Wyneken, a Sihler, a Craemer, banded themselves together to stand in the world and before the Church upon that old but tried platform of "God's Word and Luther's doctrine pure." The doctrinal basis of Synod was laid down in these two principles: 1) That the Holy Scriptures of the Old and New Testaments are the written Word of God, and the sole rule and norm of faith and life; and 2) that the Confessions of the Evangelical Lutheran church are the pure and undefiled interpretation and exposition of the divine Word, and emphasizing justification by God's grace, for Christ's sake, through faith only, as the central doctrine of the Christian faith.

This character of Synod, however, was not to appear only on paper, it was to manifest itself clearly and undeniably in Synod's every word and work. In defining its purpose of organization and the ends that were to be attained, the framers of our Synodal Constitution mapped out the following program. Leaving intact the freedom of the churches and recognizing only the congregational principle of organization, with a free and equal suffrage for the pastors and lay representatives, the chief aims of Synod were to be, after the example of the apostolic church, the preservation and promotion of unity and purity in doctrine; the warding off of separatistic and sectarian influences; the defense of the rights and duties of pastors and congregations; uniformity in church government; united mission work. No quarters were to be given to confessions with

reserve, to syncretism, to a hired ministry, to adulterated books in church or school.

Behold, "contend for the faith which was once delivered unto the saints," in accordance with this exhortation our fathers shaped the character of our Synod, from this they developed its program. And through 58 years it has remained the same in character and in purpose. Yes, my friends, there is no such a thing as an Old and a New Missouri, as some would have it. 'Tis true, our sainted fathers have gone to their reward, and a new generation has stepped into their heritage; but by the grace of God we have kept the heritage intact. 'Tis true, the body of Synod has grown, but the spirit which determines the character and the actions of the body — thanks to God — is the same. We to-day stand upon the same platform with our fathers: "God's Word and Luther's doctrine pure." It never has been our ambition to bring forth something new to enlighten the world. We have no faith in modern evolution theories. Our highest ambition is to be obedient to the injunction, "Keep that which is committed to thy trust." Hence, with our fathers we maintain, that Holy Writ is the inspired Word of God and therefore the only source of sound doctrine unto salvation, the only rule for faith and life. With our fathers we triumphantly hold aloft the glorious Confessions of our Church, marching victoriously onward with their sweetest of all messages, the justification of a poor sinner by God's grace, for Christ's sake, through faith alone. With our fathers that faith is ours in every article which was once delivered unto the saints. — And because of this, as the fathers', so our work is that of *contending* for the faith. Yea, we will know of no other program. That is our life work. If ever the day should come (which God forbid!) when our Synod would for the sake of expediency drop this program, it then would have outlived its usefulness, it would have forfeited its very right of existence, and would deserve that its name go down to oblivion.

But you ask, Have you, standing upon such a platform and with such a program, achieved anything? My friends, there

were those, even in high places, who predicted an early death for Missouri. Nevertheless, what is the record of our beloved Synod to-day? God, in His goodness, has crowned her with success far beyond all understanding. Search the history of the Church, you will not find another example that will compare with the fruits borne by Missouri's staunch adherence to the Word of God and the Confessions of the Lutheran church. The small band which first organized Synod, and whose number you can count almost on the fingertips of both hands, was multiplied so greatly that to-day Synod numbers over 1700 ministers with more than 2300 congregations.

But, lest you think me vainglorious, let me not speak further of the success of our work, let me rather ask, How was this phenomenal success attained? I mean, by what human agencies was it made possible? I answer, By the men, God-given and God-sent, and reared in Synod's institutions. Credit, indeed, great credit, is due to those good men who, reared in the universities of the Fatherland, crossed the sea and, by God's grace having found their spiritual home in the synodal house of Missouri, sacrificed themselves for the weal of their beloved Church in this western hemisphere. But a preeminent part in the work of Synod and a superabundant share in its success is due to our institutions, such as we are dedicating to-day. Or tell me, what would, what could Synod have accomplished without these training schools? Not much. As one of the first needs, next to the purity of doctrine, our fathers recognized schools, colleges, and seminaries. Schools in each individual congregation, to rear its young in the saving faith; colleges, to fit young men for the study of such professions as require the foundation of a solid education and a wide range of knowledge, above all for that most blessed life vocation, the ministry in the Church; hence also seminaries in which men might become duly qualified for the ministry by being thoroughly grounded in true, sound Lutheran theology. And thanks be to God, that, with our fathers, to recognize a need meant to supply it. No sooner were these congregations organized on this free American soil

than the instruction of the young was taken in hand, by the pastors themselves, where necessary, or by parochial school-teachers, where these were available. And no sooner had it dawned upon our fathers what an awful calamity the dearth of approved ministers and teachers would be for the church, than they set to work to avert such a calamity. The tourist will yet find, on the right bank of the Mississippi, down in Perry County, Mo., the old log cabin built in 1839 by the professors and some friends, with their own hands, in which our first higher institution of learning was born and reared, and from which have sprung our Concordia Seminary at St. Louis and the Concordia College in whose halls we are assembled to-day. And with the growth of our Synod the growth of its institutions has kept pace, until to-day we have two seminaries, five colleges, and two normal institutions. From these have gone forth bands upon bands of workmen in the vineyard of the Lord; ministers and teachers united in one faith, indoctrinated under the leadership of men noted the wide world over for their staunch Lutheranism, imbued with the spirit to sacrifice their all in the service of their Savior. Night and day, rain or shine, in season and out of season, have they hewn and grubbed, ploughed and sown, cultivated and watered with the Word of God in the acre of the world, until by the rich blessings of the Lord the harvest has become what it is to-day. But not only they. We to-day meet doctors and lawyers, men in every Christian profession, who gratefully acknowledge their indebtedness to our Concordia for the solid foundation to their professions; men who not only stand high in their respective communities, but who, true to the faith, are also pillars of the church in their respective congregations.

Yes, my friends, not a theory, but a fact, a solid, a glorious fact it is, that the part of our institutions for higher education in the work of our Synod is a preeminent one. With the expansion of Synod's field of operation and with the corresponding increase of its work the influence of our institutions constantly grew vaster and deeper, next to God, through the men

issuing forth from them, men, one in the faith of our Lord Jesus Christ and His Word, one in the Confessions of our beloved Lutheran Zion, one in the love of God and their fellowmen.

## 2.

And now, my friends, if history counts for aught, can we, dare we, in the face of past experiences, neglect these our institutions for higher education? What must be our attitude towards them? Certainly one of a *fostering care*. Yea, that is a *paramount duty*.

It is a commonplace, an everyday truth, that to insure success it is necessary to make the help adequate to the need, the supply to the demand. What, in the business of the world, is the part of wisdom becomes a paramount duty in the business of the Church. "Earnestly contend for the faith which was once delivered unto the saints," this is the business of the Church. Next to standing in the true faith, Christians have no work more important than to contend in their allotted sphere for the faith. And to do this in the most efficient manner, this is the very business with which the whole work of our Synod must be identified. Now, look over the vast field of action where we must contend for the faith. It comprises every state of the Union, and British America, and Brazil, and, beyond the seas, Germany, India, and Australia. Try to form an idea of the demands made upon us. They come from hundreds of congregations in need of competent teachers of the faith, from scores of missions demanding tried and proven officers in the vanguard against the hosts of darkness. And do not forget that, being so large a body, in the political community of our country, it behooves us to "seek the peace of the city" (Jer. 29, 7), to further the welfare of our country to the full extent of our large abilities and immense opportunities. And if I now ask you, Where are we to take the men from in answer to the ever-growing cries for pastors at home and abroad? Where shall we look for missionaries who will carry forth the light of eternal life? Where shall our young men go in these days of unbelief

and denial for sound instruction in the liberal arts before entering upon their chosen professions, so that we may have Christian physicians for our families and scrupulously conscientious judges and lawyers in our courts? There is but one answer: We must have and maintain educational institutions; we cannot dispense with our colleges and seminaries. A fostering care of them is a paramount duty. The moment we begin to lag in this care we shall begin to lag in the work appointed unto us by the Lord of the Church; the very body of our Synod will begin to decay; the exhortation of our motto will come to naught, and we shall be found wanting, as unfaithful servants.

Therefore, let us embrace our institutions with a fostering care! Do you ask me how you are to foster them? In the first place, send us your boys. For what profit could there be in empty institutions? But listen: The cry for helpers in the harvest goes out to you, yes, to *you*. And when the Lord is asking for workmen in the great harvest at our door, would you deny Him the boy entrusted to you for the very purpose that you bring him up for the most exalted and blessed work into which a sinful man may be called? Would you rather, in misapplied parental love, or for the sake of worldly goods and pleasures and honors, keep your boy at home than save the harvest of the Lord? Would you not rather cheerfully, as did Hannah of old, return your son to the Lord for service in His kingdom? Oh, then send us your son!

Perhaps, however, you have reasons satisfactory to your own Christian conscience for not offering your son for such direct service in the Church. But you are inclined and have the means to give your son a college education and thus to set him on the road to some other broad usefulness to his fellowmen. 'Tis well and good. But being a Christian, which college must you give the preference, the godless college where the faith you so earnestly and prayerfully implanted is rooted out from the heart of that dear boy of yours; or to some sectarian college, where his faith is perverted; or to the college of your own church, where all instruction tends to the one end: to nourish

and strengthen the faith and to make your boy fit to earnestly contend for the faith, no matter in what line of battle the Lord may choose to place him? The question gives the answer. Therefore send us your boy, and thus foster our institutions!

Furthermore; with the students in our institutions our next care must be to give them the proper course of learning, to secure the ablest corps of professors, to furnish to the best of our ability all that is necessary for, and conducive to, thorough instruction, to keep our institutions in an up-to-date condition, second to none. As to the college course, would you cut out the study of ancient and foreign languages, as of little consequence for a minister? Or would you ask, Why should the prospective minister waste so much time and money and energy in learning the intricacies of natural sciences, mathematics, physics, history, and the like? I answer: The very nature of his life work in which he must deal with men in every walk of life peremptorily demands the broadest education in a minister. And as to the languages, we cannot possibly dispense with them, if our colleges would fulfill their mission. As long as it will be necessary to preach the Gospel unto salvation, so long will it be necessary to heed the exhortation of our Luther: "As dearly as we love the Gospel, so firmly let us hold on to the languages." I dare say, a ministry not conversant with the original languages of the Bible is at best but a makeshift, to be supplanted as speedily as time and the properly directed zeal of the Christians will permit. Therefore let us foster our colleges to the best of our ability, advancing them on every line, as professors, as pastors, and as laymen.

A word to you, beloved lay-Christians. Foster our institutions also with this world's goods, according as the Lord has blessed you, with your money, with your influence, with all that is helpful to maintain and upbuild them, ever mindful that serving them you are serving your own highest interests. Your charity can find no worthier object, be it in aiding indigent students, the number of whom is limited only by the aid proffered; be it in founding scholarships; be it in supplying some

other of the manifold wants. Regarding these wants I would here mention, with a sense of deepest gratitude, what, *e. g.*, this college owes to our good people of Fort Wayne. Ever since this institution has come among them, they have looked upon it and its inmates as their own, going so far as to welcome, year upon year, the stranger-youths into their homes and to their boards, and very materially reducing their expenses by caring for their laundries. I, for my part, up to this day gratefully acknowledge my indebtedness for the warm hearts and the helping hands which so generously assisted me during my sojourn in this my Alma Mater. May the blessings of God continue to abound exceedingly over our beloved Fort Wayne Christians for this their noble work.

Yet, one more, and that above all else, is our bounden duty as regards our institutions. This is, to prayerfully watch that they remain true to their purpose, viz., to uphold and propagate "God's Word and Luther's doctrine pure." It is true even here, as in all of our Christian life and work: "With might of ours naught can be done." The Lord of His Church is the Valiant One under whose guidance and fostering care alone our institutions can prosper. And they will prosper, for they are His, and shall ever redound to His glory alone. To Him we look for the blessings over them; to His hands do we commend them. But ours is the blessed privilege to be the agents of the Lord in this great work. And to watch and pray, and to pray and watch, that our institutions remain true, this is a duty from which nothing but death will release us. Therefore I charge you, venerable members of the Faculty, the honorable Board of Directors, officers of Synod, all here present, and in you our whole Synod, to prayerfully watch, so that each and every student of our institutions learn "to keep that which is committed to his trust" (1 Tim. 6, 20). Then, by the grace of our dear Savior Jesus Christ our Synod will remain a bulwark against the prince of darkness and his hosts, ever "contending for the faith which was once delivered unto the saints." Amen.

Pittsburgh, Pa.

W. BROECKER.