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## Theodore Emanuel Schmauk—A Biography.<sup>1)</sup>

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"So far as Lutheranism itself is concerned, contrary to the prevailing American view of it, as divided into many sects, all our general organizations have done wonders within the last generation to bring order out of chaos, strength out of weakness, and the effective application of power out of a primal and individualistic confusion." (p. 131.)

These words are quoted by the biographer from Dr. Schmauk's "Call" for the General Council's convention in 1907. The students of American Lutheranism as it had developed during the second half of the nineteenth century will agree with Dr. Sandt's judgment that for the extent to which these words are applicable to the General Council and to the General Synod the subject of this biography has been more immediately responsible than any other man. During his entire career, Theodore Schmauk cast the great influence of his personality into the balance for the advancement of conservative Lutheranism. The man and his work are worth the labors which Dr. Sandt has expended upon this biography.

Dr. Schmauk possessed special qualifications that made him a leader in affairs of the Church. Dr. Abrahamson, editor of *Augustana*, said in 1915: "His forceful and magnetic personality are on a par with his good nature and adaptability, and his readiness to meet trying situations. Also, there can be no question as to his impartiality and straightforwardness in conducting the [convention] proceedings. His capacity for work is phenomenal. Besides being President of the Council, he is pastor of a large congregation, professor at Mount Airy, editor of the *Church Review*, the ablest of its kind in the country. He has wrought out a marvelously complete system of Sunday-school instruction, and published im-

1) Theodore Emanuel Schmauk, D. D., LL. D. A Biographical Sketch, with Liberal Quotations from His Letters and Other Writings. By George W. Sandt. Philadelphia. United Lutheran Publication House. 1921. 291 pages, 5¾×8¾. \$2.00.

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## The Educational Vision of the Founders of the Missouri Synod.

PROF. J. T. MUELLER, St. Louis, Mo.

The predominant trait of character, the outstanding characteristic of the pioneer fathers of the Missouri Synod, was an active, unflinching, impelling faith. In the truest sense of the word they were heroes of faith. These men, who unceasingly preached and extolled faith, themselves moved and had their being in faith. By faith they left the country of their fathers and founded, in their adopted country, a Church built upon no other foundation than the pure Word of God. The *sola fide* of their constant profession was rooted in a deep, personal Christian faith imbedded in their hearts.

Again, our fathers possessed vision; and they had vision just because they had faith. Vision is that faculty of the mind which enables men to visualize future events, both good and evil, together with the required means of thwarting disaster and multiplying success. Our pioneer fathers had, to a remarkable degree, the gift of vision, particularly educational vision. They distinctly foresaw the tremendous possibilities involved in Christian education as a basic means by which to develop, promote, and safeguard the existence of the Church, founded upon the preaching of God's pure Word.

That they should have possessed this vision is, in a way, remarkable. Planted in the midst of the hill country of Perry

County, their colony was placed in a confined and unfavorable environment, and compared with the hugeness of their adopted country, their settlement was, so to speak, a tiny speck. Then, too, they were confronted by all the disadvantages that follow in the wake of poverty, disappointment, and all the manifold afflictions to which new colonies are subject. Had their faith been less sincere and strong, had they looked no farther than the fringe of woodland in which they lived, had they adapted themselves to their petty environment, they would ultimately have lost sight of the noble purpose for which they had left their homes and sought this country — the establishment of a Church in which they and their children might serve God in the spirit and faith of Luther. However, their faith and the vision which comes from faith saved them. Through the gloom of that wretched period of deep anxiety they kept in mind the divine promises attached to the faithful preaching of the Word; and though the prospects of preaching the Word to multitudes were small indeed, they nevertheless resolved faithfully to proclaim that Word, assured that the cause which they had espoused, the Savior in whom they trusted, the Gospel which they divulged, the Holy Spirit accompanying the Word, could not be defeated; and that the living Christ, sitting at the right hand of God, would not forsake, but bless and prosper His feeble, despised flock. Though they were contemned of men, betrayed by their leader, and sadly disappointed in the immediate hopes which their adopted country offered them, they nevertheless resolved to set out upon their glorious missionary enterprise. Accordingly, in spite of the prevailing misery, they erected a Christian college.

Why this college? Christian education, they realized, was the nursing mother of the sacred cause for which they stood. If the Word of God was to abide with them, it must needs be taught. The generation growing up in America was to be a generation nurtured with the food of God's Word, and reared in the admonition of the Lord. Accordingly, the college founded in Perry County was to be a true training-school, not only for the future teachers of the Church, but also for the future lay-members, both men and women, of their denomination. It is true, their college was not only to serve religious ends. The courses offered were comprehensive enough to satisfy the educational demands of the State; for the graduates of their college were to be true and loyal citizens, men and women of culture and refinement. Hence the course in that log-cabin college offered all essential subjects that

make for a liberal education, including in addition such branches as French, physics, linguistics, music, etc. Their children were not to be a race of ignorant hewers of wood or drawers of water, but well-informed, intelligent Americans. So into the classrooms of their *alma mater* our pioneer fathers poured the rich treasures of Europe's vast store of educational wealth. Food for the body was a lesser consideration; to give their children food for the mind was their most earnest desire. Verily, the men of Perry County, the founders of our Synod, were men of truest educational vision.

Nevertheless, it must be remembered that the foundation upon which Concordia College of Perry County was built, was the Word of God. The educated generation that was to be given, as a treasure of ineffable value, to the country which these pioneers had adopted, was to be a Christian people. Accordingly, the nobler purpose of that log-cabin school was Scriptural indoctrination. The men and women to be graduated from their college were to know, above all, the wisdom that maketh wise unto salvation. All other knowledge was to serve only as the *ancilla theologiae*, the handmaiden of sacred theology. The graduates of the Saxon village college were to know first of all the divine counsel of salvation, the good and gracious will of God, the Law and the Gospel; and they were to be able to apply the sacred precepts of divine truth to every circumstance looming up on the horizon of their earth-bound lives. Thus the Saxon pilgrims were determined to rear Christian men and women, rooted immovably in the fundamentals of the faith.

Again, that humble school of Perry County was to be the seminary, training future ministers and teachers of the Church. Ministers, why? Teachers, for what purpose? Here again we marvel at their educational vision. Did our fathers really think that the scattered preaching-stations of Perry County or the small band of believers in St. Louis would ultimately determine the boundaries of the Church which they had come to establish? This we can hardly assume. As they believed in the living Christ, so they believed that His eternal, conquering Gospel, which they proclaimed, would strain from victory to victory. Though a handful of men, they entered the Canaan of their choice with believing hearts, never doubting that the Word of God, the everlasting power of God unto salvation, would assuredly conquer the hearts of men. Indeed, not the confines of Perry County nor the city of St. Louis would witness the terminal of their onward march. They set their hearts to waft the message of spiritual conquest from the Atlantic

to the Pacific, from the ice-bound prairies of Canada to the malaria-stricken everglades of Florida.

Such was the faith and vision which these pious men possessed. True apostolic zeal was once more restored to the world. Luther, with his powerful conviction and zeal, lived anew in his countrymen who had sought our shores. And it was this faith in the victory of the Gospel, this vision of divine promises fulfilled, that induced our fathers to establish at so early a date their theological school. The men who were to preach the true Gospel were to be home-trained. Rationalistic Germany, which had deviated from the standards of Scripture-truth, could not supply the men to preach the Word in all its truth and purity; nor could our fathers look for help to the eviscerated synods of Lutheran name that feebly pulsated in portions of our country. Deluged under a tide of rationalism and syncretism, these Lutherans of America could never join hands in the work which our fathers intended to do. So they resolved to train their own preachers and missionaries and to rear them as efficient workers in the holy cause of Christ. It was with this end in view that their college was established in Perry County, as a school in which faithful apostles of Jesus Christ were to be equipped for their sacred mission.

And not preachers only, but also teachers; nor teachers only for secondary schools, but, above all, for primary schools. Here again we marvel at their vision. Our Lutheran synods in North America had failed in their work largely by disregarding the value of a thorough Christian education. It is true, they had established Sunday-schools, catechetical instruction, and occasionally also a more thorough and efficient instruction in the Word of God. The more excellent way of our fathers, however, was the establishment of a parochial school system, not as a sporadic issue, but as a vital, universal, fundamental synodical institution. In order to train the coming generation to faithful habits of lifelong service, our pioneer fathers realized that something more was demanded than mere haphazard instruction. There must be training, rearing, drilling, and that not only in imparting Christian fundamentals, but also in safely applying Christian principles to every experience of life. These were the basic ideals underlying the educational system established by the founders of our Synod.

Indeed, these Saxon immigrants were idealists in the noblest sense of the term. Their goals and opportunities, the methods and means of their realization, were all visioned in the golden glow of faith's optimism, hope's never-disillusioned expectations,

and the ardent sympathies of Christian charity. Centered in Christ, they were Christian indeed, in doctrine and faith, in character and life, and, above all, in the visualization of the divinely imposed duty of teaching to their children the "chief parts of Christian doctrine," in order that they might leave to posterity a pious nation reared in the truth of the Gospel. To-day our Synod stands as a worthy monument of their faith in Christ, their love for His Word, and their steadfast devotion to His kingdom's cause. Our colleges and parochial schools are the precious stones that sparkle in the crown of blessings, which, in His infinite mercy, the living Savior has put upon their zeal. What Synod is to-day it is, by the grace of God, largely as the result of their love for the Word. We are the enriched heirs of the holy toils of truly faithful, diligent, and wise builders of the sacred structure of our American Lutheran Church, for which we praise God to-day.

However, let us not forget that all their various endeavors would not have been effectual, had not every effort of tongue and pen, every lecture and sermon, been made to serve the cause of Christian education, in home and school, in church and college; had not our fathers been educators in the truest meaning of the word. Their work stands to-day because they were faithful teachers of the Gospel, because they reared their children in the nurture and admonition of the Lord. By teaching and preaching with unwearying zeal the blessed truths of the Bible, our fathers so successfully built the Lord's Kingdom of Grace in our midst. And it is only as we, in deep humility, realize the blessings of divine grace in the Word that God's gracious assistance will abide with us in the future. It is only if we love the Word, study the Word, and teach the Word that we may expect the Lord's blessings upon our work. This is the lesson which the occasion suggests and which our services of joy must impress. Unless we build by the Word of God, we shall build in vain. The sword and trowel are the Lord's; we cannot improve upon His means and methods.

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