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Ein Prediger muss nicht allein *weiden*, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den Woelfen *wehren*, dass sie die Schafe nicht angreifen und mit falscher Lehre verfuehren und Irrtum einfuehren. — *Luther*.

Es ist kein Ding, das die Leute mehr bei der Kirche behaelt denn die gute Predigt. — *Apologie, Art. 24.*

If the trumpet give an uncertain sound, who shall prepare himself to the battle?
1 Cor. 14, 8.

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die Deutschen Christen. Sie können sich eigentlich der Deutschen Christen freuen, denn diese arbeiten ihnen vor. Sie werden diese Phantasten bald über den Haufen rennen. Die Deutschheiden schließen ganz richtig: „Wenn das Christentum uns innerlich nichts mehr ist, dann kann es uns auch äußerlich nichts mehr sein, besonders nicht mit den unserer Deutschreligion entnommenen Zügen.“

Wir müssen uns nun den Gegenspielern zuwenden. Ihr Anspruch muß ebenfalls auf seine Echtheit untersucht werden.

London, England.

W. S f d.

Leadership-Training in Our Church.

In a comprehensive discussion under the caption "Youth and To-morrow's Education" President L. D. Coffman of the University of Minnesota has the following remarks, which will well serve to introduce the eight propositions which are herewith submitted for your consideration. This noted leader in education writes: "Much that is said about training for leadership is half or less than half true. Not all persons are capable of becoming leaders, and not all will respond to training. A mediocre student cannot be made a leader through education; *he may be able to render more service than he would otherwise have rendered, but education cannot create ability.* Many highly educated persons display no leadership; many highly intelligent persons exhibit no leadership. Only those can become leaders in a conspicuous sense who possess high intelligence, sound character, sound judgment, and forceful personalities. *One should equip himself to become a useful member of society before trying to lead it.* This means that he must possess something more than conviction; he must have wide general knowledge. There are few beardless experts among the genuine leaders. There is wisdom in experience, in power to marshal knoweldge. . . . Leadership is something which should be achieved, and then it should be respected and supported because of its inherent worth."

Applying these remarks and others made by educators of equal ability to the problem with which we are confronted, we suggest as our first proposition:—

1. *Leadership implies certain natural traits and attributes as well as a definite form of training.*

Leadership is the quality, or attribute, by which men or women occupy prominent or influential positions and exercise guidance, or direction, with respect to others. This quality, or attribute, presupposes and involves, in the first place, certain *natural or inherent traits*. In a very special sense it is true that leaders are born, not made. At the same time, however, born leaders must be trained for

highest efficiency, and many a person with dormant leadership qualifications has become a very valuable guide of others. Among the prerequisites for leadership are the progressive instincts: the curiosity instinct, the acquisitive instinct, the constructive instinct, and the esthetic instinct as well as certain cooperative instincts, especially the gregarious instinct, the sympathy instinct, and the self-assertion instinct.—In connection with these basic traits we must consider the chief personality factors, in particular vitality, attractiveness, emotionality, cordiality, sincerity, and individuality. It is self-evident that mentality, that is, alertness of intelligence and sympathetic responsiveness, must be present as well as certain subconscious resources and attitudes which will impress others without ostentatious effort. In addition there should be evidences of initiative, of the effort to maintain ideals, of a sense of humor, of the right kind of humility, of sympathy, and of poise.

But a natural endowment which includes these traits and attitudes must be supplemented by a *definite form of training*. Though the word *leader*, as has been stated by Charters, implies abilities rather than information, understanding rather than expertness, a fellow-student rather than an authority, the tendency of mankind is to follow him who knows his subject, gives evidence of having absorbed it, and is ready to act as a guide to others. These and other considerations point the way to a leadership-training program.

But this conclusion suggests a second proposition:—

2. *There can be no true Christian leadership without intelligent and consecrated self-activity and constant mental and spiritual growth.*

Self-activity has properly become the slogan of present-day pedagogy. The person who must be wheedled and coaxed and inveigled into some form of systematic activity leading toward leadership will not become a guide of others, at least not in the sense of Christian leadership. Therefore a person who achieves leadership must know when and how to study, how to gather facts; he must, as Kinneman states, be a person who has a capacity to gather, assimilate, disseminate, and popularize facts. This does not exclude an equal capacity to relax and throw off the strain of daily routine. Nor does it mean that a person properly endowed may not be under the direction and guidance of others in his self-activity. In fact, the person who becomes too sure of himself at an early stage of his development may prevent his becoming a real leader. His mind should not be empty, but it should be open. He must be tolerant of other people's opinions and even prejudices, not easily shocked at divergent views or even at emphatic expressions of dissent. But herein he should be a Christian idealist, as Winchester says, with an unwavering faith in God and his fellow-man and with an unflinching courtesy toward all.

Which means that his self-activity in promoting himself will not merely be intelligent, but also consecrated, that he will be filled with a spirit of service and constantly strive to give the best that is in him to the furtherance of every ministry for which his leadership will be required.

All this demands constant *mental and spiritual growth*. The person who stands still in developing his intelligence and all his qualifications will not, as a rule, be able to hold his leadership position for any length of time. And this applies to the development of mental powers as well as spiritual gifts. The constant demands made upon the time and efforts of leaders tends in a way to sharpen their wits; but it contains an element of danger in making their thinking shallow. They become inclined to move on the surface, along certain mechanical lines. They no longer go into the depths of their thinking, but tend to become perfunctory and frequently develop a bluff way of handling situations. And this may soon be reflected in their lack of true spirituality. They do not lead the devotional life; they do not conduct themselves in keeping with their fellowship with and in Christ; their prayer-life is no longer fervent, but likewise tends to become mechanical. It is necessary to emphasize constantly that spiritual growth is a prime factor in the development of a Christian leader.

This consideration naturally suggests the program of leadership-training which we ought to suggest and promote, which we present in the next proposition:—

3. *Our program of leadership-training must include the transmission of a good working knowledge of the fundamental doctrines of the Bible, the distinctive doctrines of Lutheranism, the position of the Lutheran Church with reference to modern religious and moral philosophy, and the proper attitude of Lutheran Christians to the economic and social problems of the present age, including that of leisure time.*

This program is purposely comprehensive and ambitious, but by no means merely idealistic and unattainable. As for a knowledge of the *fundamental doctrines of the Bible*, the religious education of our Church, upon which we have ever insisted, provides for a thorough drill in at least a hundred Bible-history lessons and the text of Luther's Catechism before confirmation. Leadership-training along this line will require, then, that the foundation laid during childhood and youth be kept intact and that the superstructure of junior and adult Bible classes be erected with all care. This means careful planning and the most thorough preparation on the part of all pastors, for the discussion of Bible classes demands an even more comprehensive study of subject-matter and methods than sermon work.

Our program furthermore includes a training in what are com-

monly called the *distinctive doctrines of Lutheranism*, or, more properly speaking, an emphasis of the doctrines of Scripture and the position taken by Scripture which have rightly been stressed by the Lutheran Church during the past four centuries. We refer chiefly to the Scriptural doctrine of justification by faith, of faith itself, of the redemption as wrought by Christ, of the vicarious satisfaction, and of the Sacraments. Next in order we place the doctrine of Sunday, the right position concerning the millennium, and the Antichrist, since aberrations concerning these and other doctrines are found even in the midst of the Lutheran Church.

It will also be very necessary to train our future leaders in the correct attitude with reference to *modern religious and moral philosophy*, especially that which is connected with the present-day lodge religion and the philosophy of the theory of evolution. Closely connected with these problems are those connected with the *economic and social condition of the present age and the use of leisure time*. Our Lutheran Confessions, on the basis of the Bible, speak very frankly on such questions, and it is the duty of the leaders of to-day to train those of to-morrow lest our heritage be endangered. The problem of the use of leisure time is one that challenges the consecrated intelligence and ingenuity of the most efficient men and women of to-day and must therefore be studied accordingly.

We next consider the manner in which leadership-training can be most effectively done, our proposition stating:—

4. *Leadership-training can be successfully carried out only by observing the rules of habit formation: creation of interest; focalization of consciousness and attention; habituation by attentive repetition.*

No program of leadership-training, no matter how carefully and adequately constructed, can be successful if it depends on information alone. No matter how unusual the leadership traits and qualifications with which we start, we cannot successfully build up leadership unless such attributes are actually trained by *observing the rules of habit formation*. A person may have a forceful character, a fund of practicality, a good deal of the right perseverance, an unusual measure of poise, even more than average common sense; he may have the qualities of care and vigilance, of an energetic sincerity, of perspicacity and determination, and yet be a failure as a leader unless he is willing to submit to a careful *régime* of habituation which lasts for years.

For leadership qualities can become the working attitudes of a personality only by hard work. This means, first of all, that a *real interest must be awakened or created and maintained*. People cannot rouse themselves from day-dreaming and step into places of leadership; they must stir themselves and be stirred by a real interest in

the proposed training. It is not sufficient for them to be told about the need of men and women to guide others; they must be placed into situations which compel them to use their qualities, to be active in developing them.—This requires, as a matter of course, the *focalization of consciousness and real attention on their part*. They must actually recognize the problems confronting them and understand precisely what is to be done in the circumstances. One who ignores a truly critical condition or loses his balance when confronted by a crisis will never be able to maintain a position of leadership. Each new pattern or configuration of events requires the most careful attention of him who would be master of the situation, and this attitude must be cultivated if it is to become habitual.—For it is only by *attentive repetition* that functional *habituation* is attained. The prospective leader must learn to classify cases as he must learn to recognize individual differences. As certain features repeat themselves in various problems, he must learn to apply the most efficient rules of behavior without becoming automatized; for a thoughtless application of rules, without taking the personal factor into account, is as foolish as a bungling attempt made by an untrained novice. Time and again the leader will be called upon to make quick, though balanced, decisions, and that is possible only when drill of a most persistent kind has preceded the effort.

Before we take up the consideration of the *modus operandi* to be employed in leadership-training, it is necessary to discuss a related form of training upon which depends, to a large extent, the success of any leadership program:—

5. *The correlate of leadership-training is an adequate training for intelligent and consecrated followership.*

According to Scripture every Christian has some gift to be used in promoting the welfare of the kingdom of Christ. "The manifestation of the Spirit is given to every man to profit withal," writes the Apostle Paul, 1 Cor. 12, 7, in a remarkable passage, which sets forth the manner in which Christians can and should work together for the welfare of the Church. Cp. Rom. 12, 6. The same truth is brought out by the Apostle Peter in chap. 4, 10 of his first epistle: "As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God." They are not all teachers, 1 Cor. 12, 29, nor are they all leaders, but they are all workers for the Savior, or should be so. They may not have received the qualities or the call to lead others, but they have all received some gift which is to serve in the Lord's scheme of building His Church.

To ignore this large number therefore would mean that we miss the chief avenue of opportunity which leads to the upbuilding of the Church. If, then, the leadership movement is to mean anything tangible and substantial, it must result in an effort, as Winchester

has it (*The Church and Adult Education*, 20), "to capitalize our resources upon the basis of a new appreciation of the needs and capacities of adults, to provide information and stimulus and counsel which will help them meet the actual situations they are facing and enable them to solve the problems which press upon them, to adapt schools, methods, and courses to the requirements and limitations imposed upon them by the stern demands of a constantly changing world." We are concerned with the task of developing adaptability with regard to the program of the Church, and the teaching and guiding process is one of continuous adjustment, not only to an individual factor or difficulty which may confront one person, but to the total situation as it confronts our entire Church along the whole front of its endeavors.

Our program therefore and the methods which we choose must be planned to reach the individual, the *average members* of our congregations, of our church organizations everywhere. Even he who seems to be the least important cog in the machinery must receive the attention which the situation calls for according to the Word of God. If we fail here, then our entire work is bound to suffer.

It is for this reason that we suggest as a proposition dealing with the actual subject-matter of our training:—

6. *The objectives here indicated demand the regular dispensation of adequate information to all organizations (news service), preferably in analysis form (Your Synod; The Lutheran Church; Other Religious News), to be supplemented with special courses for such as show leadership possibilities on the psychology of leadership, personality and power, the manner of conducting meetings, reflective thinking, etc.*

There is much information contained in our regular church-papers, and much of it is in systematic form. But it would spoil the character of at least some of these papers, not to speak of their journalistic excellence, if the editors were to present all items in news service form. And yet we ought to have some agency in this fast-living age that would offer to our busy and overburdened pastors outlines of the information which ought to be presented to the various organizations and to the voters' meeting. This means that the news contained in our official church-papers as well as other items of a more intimate kind might well be offered in outline form, all ready for use and with the emphasis placed where it would most likely strike a responsive chord in the organization concerned. In other words, the information contained in articles and reports of the regular literature can be arranged in palatable form for every group in the church, from the juniors to the society of older women and the oldest members of the men's club. The individual pastor might want to make certain minor changes in the outlines; but on the

whole he could depend upon having outlines which he could use with a minimum of preparation. If every meeting held in our entire Church would devote five minutes of every session to the discussion of some phase of the topics *Your Synod, The Lutheran Church at Large, Religious News, The Missionary Forward Movement*, etc., the Spirit of God would certainly move the hearts of our Christians everywhere, whether they be leaders or followers, to cooperate wholeheartedly in the work of the Kingdom. And it must not be forgotten in this connection that *education is a slow process*. A program of information must be outlined and followed, not only for one or two years, but for *decades*.

At the same time, leadership-training courses could be arranged in summer and in winter conferences, with series of discussion lessons on such topics as *The Psychology of Leadership, Training for Power and Leadership, Personality and Power, The Proper Manner of Conducting Meetings, Reflective Thinking, Duties and Responsibilities of Executives*, etc. The possibilities are practically limitless and call for our constant and untiring efforts.

But we must here consider not only the contents of such courses. It is just as vital that we consider the methods of this training, of which we speak in the next proposition: —

7. The methods used in leadership-training should be chiefly functional, those intended for the membership at large chiefly informational, but with functional elements.

Since self-activity is the basis of all real education, it follows that we must employ methods which are conducive to the largest amount of self-activity, under proper guidance and direction, if we desire to train leaders. It is self-understood that all members of the congregation are invited to these meetings. Leadership classes, more than any other conferences or meetings, should be taught to find and evaluate their own information. The guidance given them, in most instances, should not exceed that of outlines, work sheets, and bibliographies. In addition, much of the work may be socialized within a group, with rotating leadership. That is, a group may work on a topic or problem together, every one being given some phase of the question or project, after which a designated leader may report to the entire group. If this is done by some sort of plan of rotation, every member of the group will receive specific leadership-training. With this should be combined some definite practical work, in the preparation of addresses, reports, summaries, and other work commonly connected with executive positions, so that the information obtained by the members of a class or conference can actually become functional.

On the other hand, the methods used for the training of our membership at large may well stress the *informational* type. This does not mean that we must confine ourselves to the straight lecture

method or even the outline-discussion form of a lesson. The work may well be made cooperative through a combination of recitation and discussion which depends, at least to some extent, upon previous study according to a definite assignment. To this extent the work will also become functional, and the motive of the hour is social.

It is necessary to keep in mind throughout that the human mind is not primarily a receptacle, but an organism. Hence in training of the kind advocated in this paper it is not so much the amassing of knowledge that we must make our goal as the developing of attitudes, the building of habits, the acquiring of skills, the exalting of ideals. Leadership-training as well as followership-training must come to grips with present-day problems in order, if possible, to master even the most difficult ones. It may at first be necessary to work with smaller groups, to prime individuals, as it were, in order to have them act as a leaven in a larger class; but every effort of this type is worth the energy that it requires, since it will tend to make our membership ready for active participation in the work of the Kingdom.

But when all is said and done, we are constrained to summarize our entire discussion in a final proposition: —

8. *The highest ideal of Christian leadership is found in the description given by Jesus in Matt. 20, 25—28; Mark 9, 35; 10, 42—45.*

The ideal Christian leader is one who holds this position without lording it over others, one who is a servant to all without being servile to any. Jesus says: "Whosoever will be great among you shall be your minister, and whosoever of you will be chiefest shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many." It is the truth which Luther so ably and practically expounded in his tract *Of the Liberty of a Christian Man*, of November, 1520. There we have the great paradox: 1) A Christian is a free lord over all things and subject to no one. 2) A Christian is a submissive servant of all things and subject to every one. That is the ideal for which our leadership-training must strive.*

P. E. KRETZMANN.



Der Schriftgrund für die Lehre von der satisfactio vicaria.

(Fortsetzung.)

2 Petr. 2, 1: Es fanden sich aber auch falsche Propheten in dem Volk, wie auch unter euch sein werden falsche Lehrer, die neben einführen werden Sondernlehren des Verderbens, zugleich den HERRN, der sie erkauft hat, verleugnend, bringend über sich selbst ein schnelles Verderben.

* This paper is submitted for suggestions and criticism.