

"What Lutheran Sunday-School Teachers Should Know"

by Dr. P.E. Kretzmann

Concordia Publishing House, 1935
A Short Summary for Instructors and Pupils in
Sunday-School Teachers' Meetings and Institutes
of the Department of Religious Education,
Concordia Seminary
St. Louis, Missouri

Insert #1

One Office by Divine Right

There is only one office by divine right in the Christian congregation, namely, that of "the holy ministry." While all Christians are kings and priests before God and the Father, Rev. 1,6, and while it is true of all believers that they are a chosen generation, a royal priesthood, a holy nation, a peculiar people, 1 Pet. 2,9, the public functions of preaching and teaching are not to be exercised by all believers.

Our God is a God of order. He wants all things in the congregation and in His Church to be done decently and in order, 1 Cor. 14,40, in agreement with certain rules which He has laid down. He has established the order by which the congregation entrusts to the called servant of the Word the public administration of the Word of God and the means of grace. He is to take heed unto the whole flock, over which the holy Ghost has made him an overseer, Acts 20,28. He is to take care of the church, or congregation, of God, of the individual organization, as provided for in Matt. 18,18-20. Compare 1 Tim. 3,5 ("take care of the Church of God").

"What Lutheran Sunday-School Teachers Should Know"

by Dr. P.E. Kretzmann

Concordia Publishing House, 1935
A Short Summary for Instructors and Pupils in
Sunday-School Teachers' Meetings and Institutes
of the Department of Religious Education,
Concordia Seminary
St. Louis, Missouri

Insert #1

One Office by Divine Right

There is only one office by divine right in the Christian congregation, namely, that of "the holy ministry." While all Christians are kings and priests before God and the Father, Rev. 1,6, and while it is true of all believers that they are a chosen generation, a royal priesthood, a holy nation, a peculiar people, 1 Pet. 2,9, the public functions of preaching and teaching are not to be exercised by all believers.

Our God is a God of order. He wants all things in the congregation and in His Church to be done decently and in order, 1 Cor. 14,40, in agreement with certain rules which He has laid down. He has established the order by which the congregation entrusts to the called servant of the Word the public administration of the Word of God and the means of grace. He is to take heed unto the whole flock, over which the holy Ghost has made him an overseer, Acts 20,28. He is to take care of the church, or congregation, of God, of the individual organization, as provided for in Matt. 18,18-20. Compare 1 Tim. 3,5 ("take care of the Church of God").

"What Lutheran Sunday-School Teachers Should Know"
by Dr. P.E. Kretzmann 1935

Insert #2

All Other Offices Auxiliary to the Ministry

But the work of the pastor, or minister, under present-day conditions, has become so many-sided and includes so many activities that many congregations have found it advisable, in the interest of a more satisfactory handling of certain parts of the work, to call or appoint other persons to assist in taking care of these features, or special divisions, of the work of the ministry. Not that the pastor's responsibility is thereby removed, but the work resting upon him is reduced, and certain burdens connected with the office are lightened. It is in this sense that a congregation will have deacons to take care chiefly of the secular side of the congregation's work. In the same way deaconesses are employed, who are to pay particular attention to the sick and the needy. Day-school teachers are called, who are to devote their time chiefly to the instruction and training of the young. Other offices may be created by a congregation according to the needs which present themselves from time to time.

The office of the Sunday-school teacher is included in the auxiliary offices of the ministry. It is concerned with the teaching of the Word. The individual teacher is to teach it to such persons as are entrusted to him or her by the congregation. The commission of the Sunday-school teacher does not include any more of the office of the ministry than the congregation actually gives to the individual teacher. No teacher may at any time presume to go beyond the actual conditions of the call which he has received. A Primary teacher has no other business than that of instructing a class of little ones commonly found in this department. The same holds true of the teachers of every other department. Even a superintendent may not claim any more rights and privileges than those which are given to him by the action of the congregation, either through the pastor or through a special board of supervision. Each Sunday-school teacher, by virtue of the call or appointment received by him, will be glad to fill just that one position for which he has been chosen. If another call for a different position is offered, this will bring new responsibilities and call into action further qualifications. But no one may assume for himself any call which has not been issued in agreement with Scriptures. [p. 2-3]

"What Lutheran Sunday-School Teachers Should Know"
by Dr. P.E. Kretzmann 1935

Insert #2

All Other Offices Auxiliary to the Ministry

But the work of the pastor, or minister, under present-day conditions, has become so many-sided and includes so many activities that many congregations have found it advisable, in the interest of a more satisfactory handling of certain parts of the work, to call or appoint other persons to assist in taking care of these features, or special divisions, of the work of the ministry. Not that the pastor's responsibility is thereby removed, but the work resting upon him is reduced, and certain burdens connected with the office are lightened. It is in this sense that a congregation will have deacons to take care chiefly of the secular side of the congregation's work. In the same way deaconesses are employed, who are to pay particular attention to the sick and the needy. Day-school teachers are called, who are to devote their time chiefly to the instruction and training of the young. Other offices may be created by a congregation according to the needs which present themselves from time to time.

The office of the Sunday-school teacher is included in the auxiliary offices of the ministry. It is concerned with the teaching of the Word. The individual teacher is to teach it to such persons as are entrusted to him or her by the congregation. The commission of the Sunday-school teacher does not include any more of the office of the ministry than the congregation actually gives to the individual teacher. No teacher may at any time presume to go beyond the actual conditions of the call which he has received. A Primary teacher has no other business than that of instructing a class of little ones commonly found in this department. The same holds true of the teachers of every other department. Even a superintendent may not claim any more rights and privileges than those which are given to him by the action of the congregation, either through the pastor or through a special board of supervision. Each Sunday-school teacher, by virtue of the call or appointment received by him, will be glad to fill just that one position for which he has been chosen. If another call for a different position is offered, this will bring new responsibilities and call into action further qualifications. But no one may assume for himself any call which has not been issued in agreement with Scriptures. [p. 2-3]

"What Lutheran Sunday-School Teachers Should Know"
by Dr. P.E. Kretzmann

Insert #3

The Call to the Sunday-School Teacher.

Such a commission will ordinarily be issued to a Sunday-school teacher by virtue of a more or less formal appointment through the pastor and the other constituted church authorities. If the congregation leaves the choice of Sunday-school teachers to the Sunday-school staff or to a special board of elders or a board of supervision, a request coming from such a board constitutes a call into the work of Sunday-school teaching. The congregation will do well in requesting that it be informed of all such appointments in order that any one having objections against an individual proposed as a teacher may be given the opportunity of presenting these objections. But if this opportunity has been offered, in keeping with the ancient custom of the Church, and no valid objections are submitted, a person may well accept such a call as Sunday-school teacher or official of the Sunday-school, knowing that it is a real call to teach and therefore a divine commission. [pages 3-4]

"What Lutheran Sunday-School Teachers Should Know"
by Dr. P.E. Kretzmann

Insert #3

The Call to the Sunday-School Teacher.

Such a commission will ordinarily be issued to a Sunday-school teacher by virtue of a more or less formal appointment through the pastor and the other constituted church authorities. If the congregation leaves the choice of Sunday-school teachers to the Sunday-school staff or to a special board of elders or a board of supervision, a request coming from such a board constitutes a call into the work of Sunday-school teaching. The congregation will do well in requesting that it be informed of all such appointments in order that any one having objections against an individual proposed as a teacher may be given the opportunity of presenting these objections. But if this opportunity has been offered, in keeping with the ancient custom of the Church, and no valid objections are submitted, a person may well accept such a call as Sunday-school teacher or official of the Sunday-school, knowing that it is a real call to teach and therefore a divine commission. [pages 3-4]

"What Lutheran Sunday-School Teachers Should Know"
by Dr. P.E. Kretzmann

Insert #4

The Privilege of Teaching.

The entire discussion up to this point has emphasized strongly a feature of Sunday-school teaching which is often not properly appreciated, namely, the privilege of such teaching. In many instances the attitude seems to prevail that young people who are active in Sunday-school work are doing a special favor to the pastor or to the congregation. The result is that much of their work is done with a half-hearted endeavor, sometimes even with bad grace. If this feeling rises to the point that a person considers it a sacrifice to do teaching in Sunday-school, then the equilibrium of the entire church-work is badly disturbed. The Lord requires hearts that are in full harmony with the great call in which Sunday-school teachers are engaged.

It is a privilege to teach in a Lutheran Sunday-school because all such workers are looked upon as fellow-servants of the apostles, Col. 1,7, and receive the highest praise from the Apostle Paul and other inspired writers. Moreover, we have the examples of Lois and Eunice, 2 Tim. 1,5, of whom it is said that they instructed young Timothy in the things that were necessary for salvation. It is undoubtedly due to their splendid teaching that St. Paul could say of Timothy: "From a child thou hast known the Holy Scriptures," 2 Tim. 3,15. Other laymen who were prominent in certain departments of teaching in the early Church were Aquila and his wife Priscilla, of whom it is said that they explained to Apollos the way of God more perfectly, Acts 18,26. These examples will be sufficient to cause any person to regard teaching of children a special privilege.

But this privilege is further emphasized by the fact that we have the duty to lead the children to Jesus, since He tells His disciples: "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of God," Mark 10,14; cp. Matt. 18,3. In leading the children to Jesus in this manner, we can assist in molding their character. There are so many other influences that have gained educational standing. Some of these are valuable in the development of the child; others are dangerous in many respects. Many of our children are without training in the Word of God except on Sunday morning, when they come to Sunday-school. A few of them have a certain amount of religious training in the home. Many of them read books which do not aid their moral development. A great many attend movie theaters, in which the majority of the plays are of a questionable character. The newspapers, for the most part, are not an influence for good. All these factors make the work of the teacher a very important feature of the education and development of the child and make the privilege of teaching stand out all the more emphatically. [pages 4-6]

"What Lutheran Sunday-School Teachers Should Know"
by Dr. P.E. Kretzmann

Insert #4

The Privilege of Teaching.

The entire discussion up to this point has emphasized strongly a feature of Sunday-school teaching which is often not properly appreciated, namely, the privilege of such teaching. In many instances the attitude seems to prevail that young people who are active in Sunday-school work are doing a special favor to the pastor or to the congregation. The result is that much of their work is done with a half-hearted endeavor, sometimes even with bad grace. If this feeling rises to the point that a person considers it a sacrifice to do teaching in Sunday-school, then the equilibrium of the entire church-work is badly disturbed. The Lord requires hearts that are in full harmony with the great call in which Sunday-school teachers are engaged.

It is a privilege to teach in a Lutheran Sunday-school because all such workers are looked upon as fellow-servants of the apostles, Col. 1,7, and receive the highest praise from the Apostle Paul and other inspired writers. Moreover, we have the examples of Lois and Eunice, 2 Tim. 1,5, of whom it is said that they instructed young Timothy in the things that were necessary for salvation. It is undoubtedly due to their splendid teaching that St. Paul could say of Timothy: "From a child thou hast known the Holy Scriptures," 2 Tim. 3,15. Other laymen who were prominent in certain departments of teaching in the early Church were Aquila and his wife Priscilla, of whom it is said that they explained to Apollos the way of God more perfectly, Acts 18,26. These examples will be sufficient to cause any person to regard teaching of children a special privilege.

But this privilege is further emphasized by the fact that we have the duty to lead the children to Jesus, since He tells His disciples: "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of God," Mark 10,14; cp. Matt. 18,3. In leading the children to Jesus in this manner, we can assist in molding their character. There are so many other influences that have gained educational standing. Some of these are valuable in the development of the child; others are dangerous in many respects. Many of our children are without training in the Word of God except on Sunday morning, when they come to Sunday-school. A few of them have a certain amount of religious training in the home. Many of them read books which do not aid their moral development. A great many attend movie theaters, in which the majority of the plays are of a questionable character. The newspapers, for the most part, are not an influence for good. All these factors make the work of the teacher a very important feature of the education and development of the child and make the privilege of teaching stand out all the more emphatically. [pages 4-6]

"What Lutheran Sunday-School Teachers Should Know"
by Dr. P.E. Kretzmann

Insert #5

The Responsibility Resting upon Teachers.

At the same time these various points stress also the responsibility resting upon teachers in Sunday-schools. They are dealing with the most sacred subject-matter on earth, namely, the Word of God, the Gospel of salvation. So deeply did Isaiah feel the responsibility of this work that he said of himself: "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips," Is. 6,5. It was only after the live coal in the hand of the angel had touched his lips that he was ready to make his great offer to the Lord: "Here am I; send me." -- The factor of responsibility becomes still greater when we consider the shortness of the lesson period on Sunday morning. Of the 168 hours of the week we have barely a half hour for the lesson in the most important thing in life, namely, the way of salvation. For many children this is the only instruction which they receive, and therefore it behooves us to concentrate all our efforts on this period of study lest a child go without the Bread of Life and faint by the wayside. Our Lord was so impressed with the necessity of making use of every minute that He declared, John 9,4.15: "I must work the works of Him that sent Me while it is day; the night cometh when no man can work. As long as I am in the world, I am the Light of the world." Nor may we ever forget that the souls of our children are precious in the sight of the Savior. He Himself says that the value of every soul outweighs all the treasures of the world, and He bids us pay particular attention to the children entrusted to us. For that reason this responsibility must be and remain a prime factor in the teaching done in our Sunday-schools. [pages 6-7]

"What Lutheran Sunday-School Teachers Should Know"
by Dr. P.E. Kretzmann

Insert #5

The Responsibility Resting upon Teachers.

At the same time these various points stress also the responsibility resting upon teachers in Sunday-schools. They are dealing with the most sacred subject-matter on earth, namely, the Word of God, the Gospel of salvation. So deeply did Isaiah feel the responsibility of this work that he said of himself: "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips," Is. 6,5. It was only after the live coal in the hand of the angel had touched his lips that he was ready to make his great offer to the Lord: "Here am I; send me." -- The factor of responsibility becomes still greater when we consider the shortness of the lesson period on Sunday morning. Of the 168 hours of the week we have barely a half hour for the lesson in the most important thing in life, namely, the way of salvation. For many children this is the only instruction which they receive, and therefore it behooves us to concentrate all our efforts on this period of study lest a child go without the Bread of Life and faint by the wayside. Our Lord was so impressed with the necessity of making use of every minute that He declared, John 9,4.15: "I must work the works of Him that sent Me while it is day; the night cometh when no man can work. As long as I am in the world, I am the Light of the world." Nor may we ever forget that the souls of our children are precious in the sight of the Savior. He Himself says that the value of every soul outweighs all the treasures of the world, and He bids us pay particular attention to the children entrusted to us. For that reason this responsibility must be and remain a prime factor in the teaching done in our Sunday-schools. [pages 6-7]

"What Lutheran Sunday-School Teachers Should Know"
by Dr. P.E. Kretzmann

Insert #6

The Chief Requirements in a Teacher.

With this thought is connected that of the chief requirements in a teacher. This is not expecting so much from the standpoint of pedagogy as from that of a proper appreciation of the entire situation with which we are dealing in our Lutheran Sunday-schools. Our starting-point is the definite knowledge that man was conceived and born in sin, John 3,6; Ps. 51,5, and that there is no other way of salvation than through the knowledge and acceptance of the redemption wrought by Christ. With this fact soundly established in the mind of the teacher, the next step must be a realization of the means of grace and their power. We are dealing with the Word of God, with the Law and the Gospel. We must know that it is only through the Law that any person may come to a knowledge of his own sinfulness and of the hopelessness of his position without the divine Savior. And it is the Gospel which gives to every person on earth the knowledge of salvation through the blood of Christ. There is no other way, and every attempt to teach religion without the basis of the atonement is bound to result in failure.

But with this basic knowledge the Sunday-school teacher is ready to meet the other requirements. We teachers are to tell the story of salvation, of the salvation wrought through the blood of Christ; we are to make know the Gospel-story; we are to give the children a knowledge of the fundamental doctrines pertaining to salvation. In addition we are to work by precept and example, so that our whole life, in word and deed, will be a constant teaching to those who are entrusted to us. Thus only will we be working for the proper object, or purpose. The children entrusted to us will be made wise unto salvation through faith which is in Christ Jesus, 2 Tim. 3,15. They will be taught to observe all things whatsoever the Lord has commanded us, Matt. 28,20. They will gradually be brought nearer to that perfection which the Bible itself names as the final object of such teaching, 2 Tim. 3,17. [pages 7-8]

"What Lutheran Sunday-School Teachers Should Know"
by Dr. P.E. Kretzmann

Insert #6

The Chief Requirements in a Teacher.

With this thought is connected that of the chief requirements in a teacher. This is not expecting so much from the standpoint of pedagogy as from that of a proper appreciation of the entire situation with which we are dealing in our Lutheran Sunday-schools. Our starting-point is the definite knowledge that man was conceived and born in sin, John 3,6; Ps. 51,5, and that there is no other way of salvation than through the knowledge and acceptance of the redemption wrought by Christ. With this fact soundly established in the mind of the teacher, the next step must be a realization of the means of grace and their power. We are dealing with the Word of God, with the Law and the Gospel. We must know that it is only through the Law that any person may come to a knowledge of his own sinfulness and of the hopelessness of his position without the divine Savior. And it is the Gospel which gives to every person on earth the knowledge of salvation through the blood of Christ. There is no other way, and every attempt to teach religion without the basis of the atonement is bound to result in failure.

But with this basic knowledge the Sunday-school teacher is ready to meet the other requirements. We teachers are to tell the story of salvation, of the salvation wrought through the blood of Christ; we are to make know the Gospel-story; we are to give the children a knowledge of the fundamental doctrines pertaining to salvation. In addition we are to work by precept and example, so that our whole life, in word and deed, will be a constant teaching to those who are entrusted to us. Thus only will we be working for the proper object, or purpose. The children entrusted to us will be made wise unto salvation through faith which is in Christ Jesus, 2 Tim. 3,15. They will be taught to observe all things whatsoever the Lord has commanded us, Matt. 28,20. They will gradually be brought nearer to that perfection which the Bible itself names as the final object of such teaching, 2 Tim. 3,17. [pages 7-8]

"What Lutheran Sunday-School Teachers Should Know"
by Dr. P.E. Kretzmann

Insert #7

The Aim of Education in a Lutheran Sunday-School.

It is evident from the foregoing that the aim of education in a Lutheran Sunday-school must be clear in the mind of every teacher. There must be no haziness on the subject. The teacher may not simply come into Sunday-school, take up the lesson leaflet, and attempt to impart information on the basis of the questions proposed. Nor may a teacher be uncertain with regard to the object of teaching. To think of the purpose of Sunday-school work in terms of a mere outward morality means to misunderstand the entire situation. Education, as generally spoken of, means the development of the faculties of body and mind to a point where the pupil may be able to take up some work in adult life and be a useful member of society. But Christian education includes more. It will be, if possible, a regular and systematic training in doctrine and practice as set forth in the Word of God. This would include a daily teaching of the facts of salvation and a systematic application of these facts to the lives of the children.

If these ideals are to be applied to Sunday-school work, we must by all means, in the short time allotted to us on Sunday morning, bend all our efforts to have the children know Jesus as their Savior, understand the work of redemption, realize the other great facts revealed in the Word of God, be able to examine their lives and to fashion them in keeping with God's Word, and be inspired with the eager desire to learn more of the Bible and the perfection of Christian manhood and womanhood. This aim is set forth as clearly as possible in the literature of our Church, and we emphasize as definitely as feasible the difference between Sunday-school work in general and that of our Church. Sunday-school work in general is suffering chiefly from two evils, namely, that too much is undertaken and thus a large part of the work is wasted and that the selection of material is not in keeping with the object of Christian education. The lessons used in Sunday-school must emphasize the way of salvation and the fundamental doctrines of the Bible. Any selection of a general nature, without the emphasis needed to show the children their Savior, must of necessity fail of its object and may therefore not be employed. [pages 8-10]

"What Lutheran Sunday-School Teachers Should Know"
by Dr. P.E. Kretzmann

Insert #7

The Aim of Education in a Lutheran Sunday-School.

It is evident from the foregoing that the aim of education in a Lutheran Sunday-school must be clear in the mind of every teacher. There must be no haziness on the subject. The teacher may not simply come into Sunday-school, take up the lesson leaflet, and attempt to impart information on the basis of the questions proposed. Nor may a teacher be uncertain with regard to the object of teaching. To think of the purpose of Sunday-school work in terms of a mere outward morality means to misunderstand the entire situation. Education, as generally spoken of, means the development of the faculties of body and mind to a point where the pupil may be able to take up some work in adult life and be a useful member of society. But Christian education includes more. It will be, if possible, a regular and systematic training in doctrine and practice as set forth in the Word of God. This would include a daily teaching of the facts of salvation and a systematic application of these facts to the lives of the children.

If these ideals are to be applied to Sunday-school work, we must by all means, in the short time allotted to us on Sunday morning, bend all our efforts to have the children know Jesus as their Savior, understand the work of redemption, realize the other great facts revealed in the Word of God, be able to examine their lives and to fashion them in keeping with God's Word, and be inspired with the eager desire to learn more of the Bible and the perfection of Christian manhood and womanhood. This aim is set forth as clearly as possible in the literature of our Church, and we emphasize as definitely as feasible the difference between Sunday-school work in general and that of our Church. Sunday-school work in general is suffering chiefly from two evils, namely, that too much is undertaken and thus a large part of the work is wasted and that the selection of material is not in keeping with the object of Christian education. The lessons used in Sunday-school must emphasize the way of salvation and the fundamental doctrines of the Bible. Any selection of a general nature, without the emphasis needed to show the children their Savior, must of necessity fail of its object and may therefore not be employed. [pages 8-10]

"What Lutheran Sunday-School Teachers Should Know"
by Dr. P.E. Kretzmann

Insert #8

**Objectives of the Lutheran Sunday-School
Specifically Stated.**

I. Indoctrination in the fundamentals of the Christian religion, combining the greatest simplicity with the greatest possible thoroughness.

A. To give the child a basic knowledge of salvation through faith in Christ Jesus by teaching the principal Bible-stories, carefully chosen from the Old and New Testaments.

B. To supply the child with a firmer foundation for his faith, an ever-ready source for his comfort, and a reliable armor in the face of temptation through the study of the Six Chief Parts of the Catechism and a selected number of proof-texts and hymn verses.

C. To acquaint the child with the commonly used hymns, giving special attention to our staunch old Lutheran chorals and tunes.

D. To habituate the child in the use of sound Lutheran literature.

II. Training children for active membership in the congregation.

A. To assist the child in forming the habit of attending divine services regularly.

B. To develop in the child a growing conviction that a Christian's life must conform to the teachings of the Word of God.

C. To lead the child toward systematic giving for missions and contributing for the support of other activities of the Church.

D. To cause the child to realize it is his duty to perform direct personal mission-work.

III. Extending the mission activities of the congregation.

A. To bring children who are without church connection under the influence of the Gospel.

B. To serve as a feeder for its day-school.

C. To open the doors into unchurched homes for mission-work among the adult members of the families.

D. To prevent children in the congregation from attending sectarian Sunday-schools.

IV. Supplementing the educational activities of the congregation.

A. To furnish opportunity for instructing the children of preschool age.

B. To extend the religious instruction of the children beyond the age of confirmation through regular and systematic study of the Bible (Bible classes.)

V. Training more consecrated workers in the congregation. (A by-product of the Sunday-school.)

A. To give these members, through the teacher-training classes, a better doctrinal basis and a sounder knowledge of the truths and principles of the Bible.

B. To offer adult members an opportunity for direct participation in the execution of the Savior's command to teach the Word of God.

C. To have them realize the duty, and offer them an opportunity, of doing personal mission-work. [pages 10-12]

continued 

"What Lutheran Sunday-School Teachers Should Know"
by Dr. P.E. Kretzmann

Insert #9

The Teacher's Consecration.

From the points that have been made up till now it is evident that a Sunday-school teacher, like every other Christian teacher, must possess a large amount of consecration. It is necessary that every teacher of this type give himself to the Lord, placing his talents, both abilities and time, at the disposal of the Master and His Church. He will accept the Word of God as the absolute truth, John 10,27; 17,17. He will accept Jesus Christ as his personal Savior, and he will be glad to call God his Father for Christ's sake and to accept Him in personal faith, 1 Tim. 1,15-17. He will be ready to live a life of sanctification and service for the sake of Christ; for no Christian lives unto himself, but unto Him who died for him and rose again, Rom. 14,7.8; Phil. 3,7-10.

This element of consecration will become even stronger in the teacher's work with the children. The love of Christ is the constraining element in the entire work of the Sunday-school teacher, Acts 4,19.20; 2 Cor. 5,14; 4,5. With this will be associated a realization that it is a special grace of God which gives one the opportunity to teach, as St. Paul emphatically declares in Eph. 3,8. Nor may we overlook the fact that all those who have received and accepted a commission or call to teach the Gospel are now under a divine obligation to make known the mystery of the Gospel, 1 Cor. 9,15-18. All these factors are very important in emphasizing the consecration of the Sunday-school teacher. It will make him willing to be a leader of the young, in faith, in love, in patience, and in all other Christian virtues. It will give him the willingness to become and remain a student of the Bible and of the best methods of teaching the Bible to others. It will give him true humility in every life situation. It will enable him to prepare every lesson with prayerful application. [pages 12-13]

"What Lutheran Sunday-School Teachers Should Know"
by Dr. P.E. Kretzmann

Insert #9

The Teacher's Consecration.

From the points that have been made up till now it is evident that a Sunday-school teacher, like every other Christian teacher, must possess a large amount of consecration. It is necessary that every teacher of this type give himself to the Lord, placing his talents, both abilities and time, at the disposal of the Master and His Church. He will accept the Word of God as the absolute truth, John 10,27; 17,17. He will accept Jesus Christ as his personal Savior, and he will be glad to call God his Father for Christ's sake and to accept Him in personal faith, 1 Tim. 1,15-17. He will be ready to live a life of sanctification and service for the sake of Christ; for no Christian lives unto himself, but unto Him who died for him and rose again, Rom. 14,7.8; Phil. 3,7-10.

This element of consecration will become even stronger in the teacher's work with the children. The love of Christ is the constraining element in the entire work of the Sunday-school teacher, Acts 4,19.20; 2 Cor. 5,14; 4,5. With this will be associated a realization that it is a special grace of God which gives one the opportunity to teach, as St. Paul emphatically declares in Eph. 3,8. Nor may we overlook the fact that all those who have received and accepted a commission or call to teach the Gospel are now under a divine obligation to make known the mystery of the Gospel, 1 Cor. 9,15-18. All these factors are very important in emphasizing the consecration of the Sunday-school teacher. It will make him willing to be a leader of the young, in faith, in love, in patience, and in all other Christian virtues. It will give him the willingness to become and remain a student of the Bible and of the best methods of teaching the Bible to others. It will give him true humility in every life situation. It will enable him to prepare every lesson with prayerful application. [pages 12-13]

"What Lutheran Sunday-School Teachers Should Know"
by Dr. P.E. Kretzmann

Insert #10

The Teacher's Influence.

It is in this way that the teacher's influence is bound to assert itself. He will keep in mind all the Bible maxims pertaining to the instruction of the young, for instance, such texts as Gen. 18,19; Ps. 127,3; 128,3; Matt. 7,11; 18,3,4; 1 Cor. 13,11; 2 Cor. 12,14; 1 Thess. 2,11. The teacher's influence, on the basis of the information here contained, will be exerted before the entire school and in the presence of all the congregation. The general bearing of the teacher will be in keeping with his high calling; his dress will indicate an appreciation of the believer's position in life, especially by way of not giving offense. His voice will at all times be modulated to express that Christian kindness which is essential in the teacher's character. Without an unseemly way of patronizing the children, his bearing will nevertheless be that of a kindly dignity, so that his entire life will be an example to the children and to the young in general.

Nor will this influence be confined to the Sunday-school room; for the Sunday-school teacher ought to keep in touch with the parents of the children, especially if they are not members of the congregation. He will gladly take part in all missionary endeavors in the immediate neighborhood and, as his time permits, be a willing worker in all church endeavors. [pages 13-14]

"What Lutheran Sunday-School Teachers Should Know"
by Dr. P.E. Kretzmann

Insert #10

The Teacher's Influence.

It is in this way that the teacher's influence is bound to assert itself. He will keep in mind all the Bible maxims pertaining to the instruction of the young, for instance, such texts as Gen. 18,19; Ps. 127,3; 128,3; Matt. 7,11; 18,3,4; 1 Cor. 13,11; 2 Cor. 12,14; 1 Thess. 2,11. The teacher's influence, on the basis of the information here contained, will be exerted before the entire school and in the presence of all the congregation. The general bearing of the teacher will be in keeping with his high calling; his dress will indicate an appreciation of the believer's position in life, especially by way of not giving offense. His voice will at all times be modulated to express that Christian kindness which is essential in the teacher's character. Without an unseemly way of patronizing the children, his bearing will nevertheless be that of a kindly dignity, so that his entire life will be an example to the children and to the young in general.

Nor will this influence be confined to the Sunday-school room; for the Sunday-school teacher ought to keep in touch with the parents of the children, especially if they are not members of the congregation. He will gladly take part in all missionary endeavors in the immediate neighborhood and, as his time permits, be a willing worker in all church endeavors. [pages 13-14]

"What Lutheran Sunday-School Teachers Should Know"
by Dr. P.E. Kretzmann

Insert #11

The Teacher's Devotional Life.

All of this will require a life of constant devotion. The Sunday-school teacher needs time for earnest study, for systematic work in deepening and strengthening his knowledge of the Bible and of the Catechism. It is self-evident that he will read at least the chief church-papers, thus becoming acquainted with the work of the Church in all its departments. He will take time for prayerful meditation under the guidance of the Spirit, so that the great truths of Christianity are not a matter of the head only, but of the heart. He will often consider in himself the wonderful bond of fellowship which is his by virtue of the indwelling of the Triune God, John 13-17. He will also make prayer a habit. He will have regular hours for his morning and evening devotion, not neglecting, however, the regular communion with God in the course of the day. This communion for the purpose of acquiring strength will be in order particularly before one studies the Bible, when one prepares a lesson for use in Sunday-school, before attendance upon church services, before starting out for Sunday-school, and during the Sunday-school lesson. And all this will be done in the humble spirit of service for the Master. There must never be, even in a remote way, any idea of working for a reward, the only consideration moving us in everything that we do being the motive of a faith active in love, making our entire serve the humble offering of a consecrated life. [p. 14-15]

"What Lutheran Sunday-School Teachers Should Know"
by Dr. P.E. Kretzmann

Insert #11

The Teacher's Devotional Life.

All of this will require a life of constant devotion. The Sunday-school teacher needs time for earnest study, for systematic work in deepening and strengthening his knowledge of the Bible and of the Catechism. It is self-evident that he will read at least the chief church-papers, thus becoming acquainted with the work of the Church in all its departments. He will take time for prayerful meditation under the guidance of the Spirit, so that the great truths of Christianity are not a matter of the head only, but of the heart. He will often consider in himself the wonderful bond of fellowship which is his by virtue of the indwelling of the Triune God, John 13-17. He will also make prayer a habit. He will have regular hours for his morning and evening devotion, not neglecting, however, the regular communion with God in the course of the day. This communion for the purpose of acquiring strength will be in order particularly before one studies the Bible, when one prepares a lesson for use in Sunday-school, before attendance upon church services, before starting out for Sunday-school, and during the Sunday-school lesson. And all this will be done in the humble spirit of service for the Master. There must never be, even in a remote way, any idea of working for a reward, the only consideration moving us in everything that we do being the motive of a faith active in love, making our entire serve the humble offering of a consecrated life. [p. 14-15]