



The *Pulpit Exchange*

It pleased God by the foolishness of preaching to save them that believe (1 Corinthians 1:21). So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading (Nehemiah 8:8). Iron sharpeneth iron; so a man sharpeneth the countenance of his friend (Proverbs 27:17).

Volume 10, No. 1

Issue # 1001

Dealing with Congregational Pride

We need to base all that we do upon the Word of God. In a few words we can say the trend that tends to divide is simply the trend away from the Word of God and away from truth. I trust that we are not involved in that but we are earnestly endeavouring to stand for the truth and “earnestly contend[ing] for the faith which was once delivered unto the saints” (Jude 3).

The message that has been

assigned to us is *Dealing With Congregational Pride*. I suppose maybe some of you are wondering as I did when I first got this subject how this should be dealt with and exactly what was meant by the subject.

For an introduction to the message, I would like to turn to Romans 12:3. As we think of congregational pride it will probably be hard for me at times to separate between personal pride

IN THIS ISSUE

Church/Brotherhood

Dealing With Congregational Pride 1

Book Reprint

Seven Laws of Teaching 15

Tract Reprint

Radio and Television 18

and congregational pride because congregations are made up of people. We will be looking at pride and how it relates to congregations. We want to see how we identify that in ourselves and then what to do about it.

Romans 12:3 says, “For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the

measure of faith.” As we think of ourselves, as we think of our congregations, as we think of our organization, we all have the tendency to think of “our work.” That is when it becomes a problem when it becomes “our work.” Yet, in a sense it is our work.

It is God’s work, and yet we have been called to carry out that work. When we begin to think of that more highly than we ought to think, when we begin to see ourselves in this, when we begin

Vol. 10 No. 1, Issue # 1001. The Pulpit Exchange is a compilation of written sermons without commentary, published as often as possible, in the interests of promoting sound preaching in our conservative Anabaptist churches. All sermons have been transcribed and printed with permission. Names are removed so that we can focus on the message and content rather than on a certain speaker or style. (Names will be published in the next issue).

Messages have been selected on the basis of topic rather than the speaker. Messages have been selected from congregations or speakers within the Berea Amish Mennonite Fellowship, Conservative Mennonite Church of Ontario, Conservative Mennonite Churches of York and Adams Counties, PA., Eastern Pennsylvania Mennonite Church, Mennonite Christian Fellowship, Nationwide Fellowship Churches, Ohio Wisler Mennonite, Washington-Franklin Mennonite Conference, and certain selected unaffiliated Amish Mennonite congregations.

We welcome submission of recorded sermons, topics, school meetings, writer’s meetings, and special conferences by ministry and laity (where recording is permitted) provided permission has been obtained by the speaker for the recording. Submissions must have a title, the name of the speaker and the congregation responsible for recording (date would be helpful).

Published by Door of Peace Publications/Les Éditions «Porte-de-Paix» a conservative Amish Mennonite/Anabaptist publisher
c/o Keith G. White, P.O. Box 104, Blyth, Ontario Canada N0M 1H0

Cost per Issue \$4.95 + \$2.50 p& h Canada/ \$3.50 p& h USA

to see this work as something we have accomplished, we begin to think more highly than we ought to think. We are rather “to think soberly, according as God hath dealt to every man the measure of faith.” We do not think of it in a way that we degrade it either. Rather, we give God the honour and glory for it and maybe we will be saying more of that as we go along.

As we think of pride, I think we all have a relatively good idea what pride is. It simply can be defined, “inordinate self-esteem.” As it says here in this verse that we introduced the message with “to think of ourselves more highly than we ought to think.” Another word is “conceit.” To be conceited simply means “having an excessive, high opinion of oneself.” In the case of this subject, “an excessively high opinion of one’s congregation or organization.” That is what we want to be looking at as we look at this subject and how it relates to us and how we can work with this situation.

This is a subject (and I suppose that is like many of the subjects) that is easier to see in others. It is easier to apply to others than it is to us. It is easy to say, “Well, that certainly applies to such and such a group. That certainly applies to such and such a

congregation. That certainly applies to . . . brother so and so,” or this and that individual, or this pietist, or that person, or this leader that has gone off on what we feel is a wrong thing. It may well be that it does. However, really how much good is it doing us when we apply it to someone else? We need to apply it to ourselves. For me to benefit from this message, this study, I must apply it to myself where it fits. Of course, the same goes for all of us.

I am speaking to the group of people that we need to be speaking to on this, because maybe the biggest fault of congregational pride rests with the leaders of those congregations. Organizational pride, the biggest fault of it lies with the leaders of the organization. Therefore, we have a big part in the matter of dealing with congregational pride.

God’s evaluation of pride. We certainly will not exhaust this because that is a subject in itself and it ought to be clear to us. As brethren who have been called to handle the Word of God, we certainly should have looked enough into the Word to know how God looks at pride, and we do not want to spend a lot of time on that.

We know from Proverbs 6:16,

17 that God hates pride. We can underline that word “hates,” because we know what happened to Satan when he lifted himself up and said, “I will be like the most High” (Isaiah 14:14). God did not merely say, “Now, Satan you behave yourself and get back in your place and everything will be all right.” He cast him out of heaven [Ezekiel 28:16; Revelation 12:9]. As it says in Proverbs 6:16, 17, “These six things doth the LORD hate: yea, seven are an abomination unto him.” The very first one of those in verse 17 is “A proud look.” God hates it. God does not even want it in His presence. It must be removed out of His presence. God is the only one who deserves the worship and esteem. None of us do and we dare not try to take, nor usurp that.

James 4:6 says, “God resisteth the proud.” It continues on the positive point and says, “but giveth grace unto the humble.” “God resisteth the proud.” If we are caught in pride — personal pride, congregational pride, organizational pride — God hates that and God is against us. God is resisting us if that is what we are involved in.

One more passage of Scripture yet in relation to God’s evaluation of pride. We would like to look at Jeremiah 50:31, 32 where

he says, “Behold, I am against thee, O thou most proud, saith the Lord GOD of hosts: for thy day is come, the time that I will visit thee. (32) And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.” This is in the context of speaking of Babylon (the force that is against God) the judgment of Babylon, the pride of Babylon. I trust that we are not involved in that. Yet, if we lift ourselves up in pride and too highly esteem ourselves, or have an excessively high opinion of ourselves and our congregation, or the work that we have accomplished, we fit ourselves into this very category of God being against us, God promising to destroy us, God promising to bring us down and to judge us for that. I trust that we are not being found in that.

How we identify pride in ourselves or in our congregation. This is, as I said, much easier to see in others than in us. It is easy to apply to others and it is easier to see it in others than in ourselves. We have all related with people enough to know that. I trust we have. We are sure that our actions are not a response of pride. We are convinced that we are not proud in the things that we are doing, and that we are not

doing this out of a heart of pride. We do not have too high of an opinion of ourselves. We need to remember with that as Romans 12:3 says “to think soberly.” We do not downgrade ourselves. We do not say “We cannot do anything. We are of no value.” We are not in ourselves, but as God works through us, we are. Yet, we must see it as God’s work and not our own.

We believe that pride is certainly deceptive. Obadiah 3, 4 is addressed to the country of Edom. He says this, “The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? Though thou exalt thyself as the eagle. . .” and so on. “The pride of thine heart hath deceived thee.” The pride of our hearts can deceive us. We can feel that we have accomplished, that we have attained, or that we are what we ought to be. And there is a place that we need to have a sense of being in God’s will. However, pride can deceive us, and make us to think that we have some things that are right and that we are not among the proud.

If we will identify pride, we will not dare look at others. We will not dare compare ourselves

with others. We will need to do as James says in James 1:25. We will need to look “into the perfect law of liberty.” He does not stop there, but he says we will need to continue “therein.” We tend to be people who do like he says immediately before this. We look in a glass. We behold ourselves. We turn away and we forget what manner of man we were. We forget what we saw there. Nevertheless, he says, “But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work.”

That is what we need to do. Let us look into the perfect law of liberty. The Word of God is that perfect law of liberty. It is as was mentioned in the message, it is that privilege to be able to do what we want to do because we want to do what God wants us to do. That perfect law of liberty gives us that. We look into the Word of God. We compare ourselves, not with others, but with God’s Word, the eternal principles of God’s Word. We look there to see if we are exalting ourselves, if we are lifting ourselves up, if we are having pride in our accomplishments, pride in our congregation, or pride in our organization. There are many things that we can have pride in.

We need to see that we must

look into God's Word, as 2 Corinthians 10:12 says, "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves." They look around and decide "Maybe there is a bit of it here but certainly we are not as bad as this or that organization. We are not as bad as this or that congregation. We are not as bad as this or that brother in the church." We have not stooped to that and so we must be all right. No, we cannot do that.

We need to look into the Word of God if we will identify pride in ourselves and in our congregation. We need to compare it with God's Word. Are we in accord with that? Are we allowing God to direct us? Are we allowing the Word to have the final say and not our own ideas, not our own reasonings and so on? The "Word is truth" (John 17:17) and is "For ever . . . settled in heaven" (Psalm 119:89). It will stand. That is the only thing that we can safely compare by.

More practical considerations as we think of identifying pride in our congregations. There are probably more ways than this to do it. 1) *One thing which is an indication of pride in either ourselves or in our congregation is when we see pride in almost everyone else except ourselves.* I

look around and I see this person who is proud and I see that person who is proud, and I have a problem with this person because he is proud, and I have a problem with this group because they are proud and this congregation because they are proud continually. Like I said, we see pride in almost everyone else except us. Count on it. There is pride in your life. There is pride in what you have done. We need to be concerned when we see evidences of pride in our fellow brothers and sisters.

We need to have a proper concern for that because God hates it. It is sin. When we have a lot of problems with others who are proud and in whom we see pride, whom we see as proud individuals, we need to look inside and consider what our life is. How are we? It is an indication of pride if that is the case.

2) *Another indication of pride is when we feel that we have attained.* I would like to turn to Philippians 3 on that thought. We can have that feeling we have established in the past. Our brethren came out and stood for truth and established a church, a group of people. We believe they are endeavouring to follow God faithfully, endeavouring to live by the Word of God, to have the Word of God as the rule and

guide of our life, and to direct and guide us in every area of life. We believe that. We need to believe that, but we need to be careful when we feel that we have attained.

In Philippians 3:12-14, the apostle Paul is speaking, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. (13) Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, (14) I press toward the mark for the prize of the high calling of God in Christ Jesus." We do not look into the Scripture and compare ourselves with individuals found there. We are not to compare with individuals. We are to compare with the truths of God's Word.

I do not think there are many of us, if any of us, who want to say that our life and our devotion to the cause and our zeal for the truth and our attainment in spiritual growth would match up to the apostle Paul's. Yet, what does he say, "Not as though I had already attained. . . But I press on. I am moving forward. There is ground yet to gain." There is a life yet to live. There are those

who need salvation. There is development in spiritual growth that is found, first of all, in my own life. It is needed first of all in my own life and in the life of our congregations. It is there. It is needed. We need to move forward. We do not have that self-satisfaction that we have now established a group that has attained to the principles of God's Word to the point that we can now coast along and base our church life on what has been done in the past. We need to continue on. We have not already attained.

When we begin to feel that we have now accomplished, we have now developed a congregation or an organization that is faithfully doing everything that we can be doing and that there is no more attaining to do, then we have become proud in our accomplishments. To balance this thing out we do need to be satisfied that we are following God the best we know how. We need to be satisfied that we are moving on a platform that is right that we are living for the Lord, and that our congregation is endeavouring to stand by truth and live for truth. Nevertheless, we need to realize that we do not reach complete perfection until we have moved on out of this life. Even though we are perfect, we are continuing

to develop in that perfection. We need to realize that we have not fully attained to all that we can.

Once we begin to feel that now we have attained that is the time when decay sets in. It is the time when backsliding sets in. We begin to move away from truth. When we become self-satisfied with what we have done then deterioration is setting in. It is a sign of pride in our life, in our congregations, or in our organization.

3) *Another indication of pride is when we look at the size of the congregation as an indication of how well we are doing.* If we begin to see the size of the group as something that gives us satisfaction, or as an indication of how well we have done our work then we are succumbing to that congregational pride. We start to say “Well, certainly I must be doing something right because look at all these people that we have here. Look at all these people that we have attracted to our congregation to our group, to our organization. I am sure that we can think of Scriptures that would show us the opposite, or at least the opposite could be true.

Again, we desire that we can influence for truth such that all will come to the truth, will come to the light, will want to know truth and will associate them-

selves with a spiritual congregation. We want that. We desire that. However, when we start to see the size of our organization, the size of our congregation, as the goal that we are after rather than faithfulness and true, genuine discipleship we have succumbed to congregational pride.

4) *Another indication of congregational pride (this could be personal pride as well) is when we delight in another’s troubles.* That can come quite close home sometimes. That can come home to us as we relate to other organizations, other ones who are, we believe, contending for the faith. We can begin to delight in their troubles. We can begin to do that on a personal level. We can feel “Well, it is about time. He had it coming. Maybe it will bring him down to size. Maybe it will take care of the pride in his life.” Pride has set into our own life. Pride has set into our own organization when we begin to delight in someone else’s troubles.

“And whether one member suffer, all the members suffer with it” (1 Corinthians 12:26). When my finger gets hurt the rest of my body does not delight in that. Likewise, in the Church of Jesus Christ when one part of the Church of Jesus Christ suffers or has problems, the other part of the body does not delight in that.

It is pride and let us identify it that way. We dare not delight in another's troubles. We will rather try to lift them up and help in those situations, not put down, not delight in those troubles.

5) *Another indication of pride is when we feel we need to compete with other churches — when we get that spirit of competition among us.* True, there are people who call themselves the Church of Jesus Christ. There are organizations which call themselves the Church of Jesus Christ that by the guidelines of the Word of God are not part of the Church of Jesus Christ. They have deviated from the truth to the point that they have allowed Satan to have them believe that they are living right when they are not living right. They are rejecting plain, clear teachings of the Word of God.

There would be many examples such as the issue of divorce and remarriage, and various other issues, or the issue of separation from the world. We know there are organizations like this. We do not need to feel like we are competing with the Church of Jesus Christ when we find individuals like that who come out from those settings and desire the clear truth of the Word of God. However, what is wrong when we feel that we can compete with

each other, when we feel like there is a need to somehow establish a competing body in a group where there is a sound spiritual influence? I trust we are not involved in that. Yet, at times we can be tempted with that, at least. I trust that it does not go any further than that. When we feel that we need to compete with other churches which are endeavouring to stand by the truths of God's Word to stand for sound doctrine then we are allowing organizational pride to set into our lives and we need to deal with that.

6) In Romans 11:17–25, the apostle Paul was talking about the Jews and the gentiles. I am sure there is an application there. We want to make the application a bit more practical to our situation. Let us read these verses. “And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; (18) Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. (19) Thou wilt say then, The branches were broken off, that I might be grafted in. (20) Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: (21) For if God spared not the natural

branches, take heed lest he also spare not thee. (22) Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. (23) And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. (24) For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? (25) For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.”

We recognize here by the way it given that we are all of that wild olive tree. We have all been grafted into the Church of Jesus Christ, into the body of Christ’s Church, into the Israel of God as we have it today. We were wild by nature and have been grafted into that. Notice how he says how that once that has happened we can begin to boast ourselves against those who have been cut off. We can bring that down to the beginning of the conservative

movements in the late ’50’s through the ’60’s when we came out from those apostate settings.

We can realize that because of unbelief they have gone the way they have gone. They have imbibed teachings and doctrines that are false doctrine. They are no longer founded upon the Word of God. We can begin to think, “Well, now we have been grafted in.” We can begin to boast against the others and feel that we have now attained to something that is really worthwhile. However, Paul says, “Remember . . . thou bearest not the root, but the root thee” (Romans 11:18). Christ is the one who is bearing us. We are not bearing Him.

We have not attained such that we now have everything and that Christ does not have anything to give to us. I am sure none of us would say that. Nevertheless, when we begin to boast and feel that we have attained and no one else has, then we find ourselves in that situation of congregational or organizational pride. You know what it says will happen to that if we become “wise in [our] own conceits” (verse 25)? If we become lifted up in pride in this way, God says He will cut those branches off as well that do that, as those that were naturally cut off originally. We need to stand in faith. We need to “Be not

highminded, but fear” (verse 20), realizing that we can deviate from truth.

We know from what we hear and what we observe that those seeds are very much potential among us. There may have been, may even be, and probably are some of them that have begun to sprout among us. We have gone for a generation now. We have a younger generation which has come on now that has not known the toil that it has taken to stand for truth. We have become satisfied to sit back and let others do the thinking for us in relation to truth. I appreciate the thoughts on a group conscience. I appreciate that deeply.

I appreciate too, the balance that we need. We need to be all those who dig into the Word of God and allow the Spirit to direct us. As that happens, we are drawn together in the unity of the Spirit. It is not simply a spirit of unity that unites us on whatever common ground we find ourselves, but the unity of the Spirit, and we stand together in that. We need to do that. Let us not be highminded that we have attained. Let us remember that Satan is always trying to plant those seeds of division and worldliness among us, plant those things among us that will have us to be cut off from truth.

If he cannot cause some of those things to come in, he plants the seeds of pride in us such that we lift ourselves up as the ultimate in what God has done in the world. As I said, we do need to be satisfied that we are following God to the best of our ability, that we are moving on in that, and that we have a church that is endeavouring to live by the truths of God’s Word. However, as soon as we become highminded, we begin to look at ourselves. We do like Peter did in the sea when he started to look around and see what was happening. He saw himself as the strength that was holding him on top of the water. Then, he began to sink [see Matthew 14:28–31]. We will do the same thing.

We want to consider dealing with this pride. If we will deal with it, we will need to identify it. If we will deal with it, we need to do more than identify it. We need to do something about it. As we said, the fault of congregational/organizational pride is often its leadership. If we will deal with congregational or organizational pride, we will need to recognize as a fact the fault of it is often its leadership. It is those of us who have been called out to lead in the church that will foster this pride, or that will have this pride even.

Even though we feel we do not, we can still be fostering this pride if we are not careful. As leaders we will need to do as the psalmist did in Psalm 139:23, 24. He said, "Search me, O God, and know my heart: try me, and know my thoughts: (24) And see if there be any wicked way in me, and lead me in the way everlasting." We need to do that. We need to come before God and ask Him to search our hearts and to see if there is any pride there. First of all personally. Then, there is pride in the accomplishments that God has allowed us to do or accomplish.

It is right that we accomplish things in God's church. We need to be doing our very best, putting our efforts into the work. However, it is not right to sit back and look at that as our accomplishments, to sit back and see ourselves as really having accomplished something. No, it is like Jesus said to the disciples, "When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do" (Luke 17:10). The one who does the most for God's work can only say that he is an unprofitable servant. He has only done his duty. It is not something that we get praise for.

He said there too, in that account how, when the master comes in and his servant serves this master and does all this for him "Doth he thank that servant because he did the things that were commanded him" (Luke 17:9)? No, it was simply his duty and we need to see that. If we see that we are well on the way to dealing with congregational pride. We are well on our way to dealing with pride in our own hearts and in the hearts of those whom God has entrusted to our care.

When pride in any aspect exalts itself, it is at the root of many of the divisions and disagreements that we find among us. True, there is a place when people deviate from truth we need to stand for truth regardless. However, so often that is not the problem. Rather, there is a pride of heart. It must be "My way or no way." There are times when these situations come and maybe we agree that we will be satisfied with the outcome of it, but only if it is the way I want it to be. Only if it comes out my way will I be satisfied with that, and we are not willing to commit the situation to other faithful leaders as they look into it.

We need to be careful. We need to look into ourselves. It seems that should be an indica-

tion of pride. We need to have true repentance if pride is involved in our own lives. If pride is involved in the congregation, there needs to be true repentance, a true brokenness before God. We must see our need and be willing to give up ourselves, willing to do as Moses did, willing to say, “blot me, I pray thee, out of thy book which thou hast written” (Exodus 32:32) only save our congregation, save our people.” That is saying a lot. We know that God does not do that. God judges each one as a person. God will not blot out a righteous man’s name for the sake of an unrighteous man — certainly not. Nevertheless, we need to be willing to give ourselves like that to the point that I am nothing and I only want to do what God wants me to do.

Also, in dealing with congregational pride, we must recognize that Christ is not divided. It is one Church. The Corinthian church was facing this kind of a thing, facing something like we face sometimes. We do not like to admit it, but it is at the root of some of the problems we face. “Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. (13) Is Christ divided? was Paul crucified for you? or were ye baptized in the name of

Paul” (1 Corinthians 1:12, 13)? We could go on and pick out some more Scriptures in relation to that especially as he talks to the Corinthian church of how he said that is carnality [1 Corinthians 3:3, 4].

We are not speaking now to our people in our congregations. I am sure there are words to speak to them on that so that we are not divided. Christ is not divided. We are “workers together with [Christ]” (2 Corinthians 6:1). However, we have a big part to play in keeping the congregations from doing that. When leadership is divided, the church will be divided. We will have a polarization of feelings in the church if we cannot work together as leaders. We all recognize that we are individuals and that we do not see everything exactly the same. However, we will work together and be united in the unity of the Spirit and present that to the people whom God has entrusted to our care.

I do not know if all of you have been faced with this or not (probably many of us have) where someone comes to you and they side with you. The first thing they do is tell you how good you are and how much they appreciate your efforts in the work and your stand for truth and they go on that for a bit. Then, the next

thing they are doing is telling you how much they do not appreciate your fellow labourer, your co-labourer, and the fault that they have to find with him and the inconsistencies that are in his life.

Right there you hold the key to what happens next with what you do with that. You hold the key to whether you foster organizational pride, whether you foster pride in that individual, or division in that group, or whether you foster a working together. There may be times that they bring things up that you cannot totally disagree with that are not concerns of your own. Nevertheless, what do you do with that? Do you agree with that and push that on, or do you rather call them to the unity of the Spirit? Do you call them to a working together in working this thing out, and not an attempt to divide it. Christ is not divided and we must see it that way.

With that we must encourage “our people” (God’s people). It is really God’s people. Yes, we have been called to fill a place. I am not sure it is wrong that we say “our people.” Nevertheless, they are God’s people. We must encourage God’s people not to follow us, but to follow Christ and the Word of God. Yes, the apostle Paul does say, “Be ye followers of me, even as I also am

of Christ” (1 Corinthians 11:1). Notice it is following Christ. It is not following men.

Following men is a very disappointing exercise, following Christ leads us on to truth and completeness in Him. Certainly it does not foster pride, variance or anything like that but a common goal and aim the truth of God’s Word.

Philippians 3:16 says, “Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.” What is that rule? I trust we know. It is the Word of God, the eternal principles of God’s Word. Before this he was saying that he has not already attained but he is pressing forward. Then, he says, “Let us therefore, as many as be perfect, be thus minded” (Philippians 3:15). Then, he says, “Nevertheless, whereto we have already attained.” I think we have attained some things.

I trust that we understand that we are working for truth and living for truth and where we have attained let us walk by the same rule. Let us mind the same things. Let us work together on the principles of God’s Word. Let us pull for truth. Anyone else that is endeavouring to pull and stand for truth let us help them where we can. Let us not help

them in wrong ways, nor help them into wrong. Let us not feel that we are the only ones that understand what truth is. Together let us help one another on the ways of truth. We know that we need that.

There are many in the world who need truth and who need a pillar and ground to look to. The Church is “the pillar and ground of the truth” (1 Timothy 3:15). We need to be that. If we are lifted up in pride and causing divisions because of pride certainly

what does the world have to look to? What do they say but, “Well, that is no different from any other thing we have faced in the world and what do we want to do with it?” That is, of course, no excuse for them. Many times it is used as an excuse. Woe to us if we are involved in being that stumbling block.

One more verse yet in closing. 1 Corinthians 10:12, “Wherefore let him that thinketh he standeth take heed lest he fall.”

Scripture References

	Exodus	14:28–31	11	6:1	13
32:32				10:12	6
	Psalms	17:9	12	Philippians	
119:89	6	17:10	12	3:12–14	7
139:23, 24	12		John	3:15	14
	Proverbs	17:17	6	3:16	14
6:16, 17	3		Romans	1 Timothy	15
	Isaiah	11:17–25	9	3:15	
14:14	4	11:18	10	James	
	Jeremiah	12:3	1, 5	1:25	5
50:31, 32	4	1 Corinthians		4:6	4
	Ezekiel	1:12, 13	13	Jude	
28:16	4	3:3, 4	13		1
	Obadiah	10:12	15	Revelation	
3, 4	5	11:1	14	12:9	4
	Matthew	12:26	8		
		2 Corinthians			

Book Reprint *(concluded)* The Seven Laws of Teaching

CHAPTER VIII THE LAW OF REVIEW AND APPLICATION *(concluded)*

From the Previous Issue:

The Name of Jesus

from a devotional by Cornelius Enns

Sunday, January 13, 2008

Lakeview Conservative Mennonite Church

The Role of Grandparents in Propagating the Faith

From a message by Clyde Kreider

Sunday, May 29, 2005

Hopewell Mennonite Church

Practical Rules for Teachers

Among the many practical rules for review, the following are some of the most useful:

(1) Consider reviews as always in order.

(2) Have set times for review. At the beginning of each period review briefly the preceding lesson.

(3) At the close of each lesson, glance backward at the ground which has been covered. Almost every good lesson closes with a summary. It is well to have the pupils know that any one of them may be called upon to summarize the lesson at the close of the class period.

(4) After five or six lessons, or at the close of a topic, take a review from the beginning. The best teachers give about one third of each period to purposes of review. Thus they make haste slowly but progress surely.

(5) Whenever a reference to former lessons can profitably be

made, the opportunity thus afforded to bring old knowledge into fresh light should be seized.

(6) All new lessons should be made to bring into review and application the material of former lessons.

(7) Make the first review as soon as practicable after the lesson is first learned.

(8) In order to make reviews easily and rapidly, the teacher should hold in mind the material that has been learned, in large units or blocks, ready for instant use. He is thus able to begin at any time an impromptu review in any part of the field. The pupils, seeing that the teacher thinks it worthwhile to remember and recall what has been studied, will desire to do the same, and will be ambitious to be ready to meet his questions.

(9) New questions on old lessons, new illustrations for old texts, new proof for old statements, new applications of old

truths, will often send the pupil back with fresh interest to his old material, thus affording a profitable review.

(10)The final review, which should never be omitted, should be searching, comprehensive, and masterful, grouping the different topics of the subject as on a map, and aiding the pupil to a familiar mastery of the material which he has learned.

(11)*Find as many applications as possible.* Every thoughtful application involves a useful and effective review.

(12)Do not forget the value of hand-work in review.

(13)Encourage the pupils to ask questions on the material of previous lessons. Let this be done frequently; the pupils will soon learn to come to their classes with questions ready to ask, and with ready answers for other questions.

Violations and Mistakes

The common and almost constant violations of this law of teaching are well known to every one. But the disastrous violations are known only to those who have considered thoughtfully the inadequate and stinted outcomes of much of our laborious and costly teaching. The lack of proper review is not by any means the sole cause of failure;

however, a wider and more thorough use of the principle of review would go far to remedy the evils from other causes. We pour water into broken cisterns; good reviews might not at once increase the quantity of water which goes in, but they would stop the leaks.

The first violation of the law is the total neglect of review. This is the folly of the utterly poor teacher.

Second comes the wholly inadequate review. This is the fault of the hurried and impatient teacher, who is often more concerned with getting through the work of the term or semester than making the work the pupils' own.

The third mistake is that of delaying all review work until the end of the semester or term, when, the material of the course being largely forgotten, the review amounts to little more than a poor relearning, with little interest and less value.

The fourth error is that of making the review merely a process of lifeless and colorless repetition of questions and answers and often the very questions and answers which were originally used. This is a review in name only.

The law of review in its full force and philosophy requires that there shall be fresh vision —

a clear rethinking and reusing of the material which has been learned, which shall be related to the first study as the finishing touches of the artist to his first sketches.

Conclusion

We have now finished our discussion of the seven laws of teaching. If we have succeeded in our purpose, our readers have seen: *first*, the true teacher, equipped with the knowledge he wishes to communicate; *second*, the pupil, with attention fixed and interest aroused, eager to pursue his studies; *third*, the true medium of communication between the two — a language clear, simple, and easily understood by both; *fourth*, the true lesson, the knowledge or experience to be communicated. These four, the actors and the machinery of the drama, have been shown in action, giving, *fifth*, the true teaching process, the teacher

arousing and directing the self-activities of the pupils; sixth, the true learning process, the pupils reproducing in their own thought, step by step, first, in mere outline and finally in full and finished conception — the lesson to be learned; and *seventh*, the true review, testing, correcting, completing, connecting, confirming, and applying the subject studied. In all this there has been seen only the working of the great natural laws of mind and truth effecting and governing that complex process by which human intelligence gains possession of knowledge. The study of these laws may not make of every reader a perfect teacher; but the laws themselves, when fully observed in use, will produce their effects with the same certainty that chemical laws generate the compounds of chemical elements, or that the laws of life produce the growth of the body.

Tract Reprint

RADIO and TELEVISION

(This discussion is written for the consideration of those who profess to be Christians and have respect for the Word of God and for Christian principles.)

It must be admitted that radio

and television are marvelous inventions. They are used primarily for information, education, and entertainment. Many people today think that a home is not completely furnished unless these inventions are installed. The N. B. C.

research department reported on February 3, 1952, that there were 15,700,000 television sets in use in this country at the beginning of 1952. In the two years past, this number has increased to 27,666,000. A recent television informant stated that this number will be more than double in the next five years. On December 22, 1951, in an Associated Press story, Wayne Oliver said there were one hundred million radio sets in use in 42 million homes. Today (April 1954) there are now 116,000,000. The president of C. B. S. writing this year, estimated that 95% of the American homes have radios.

Neither the popularity nor the availability of an invention is sufficient reason for installing it in a Christian home. Radio and television programs are largely provided by great corporations of the world for commercial reasons, and back of them there is without doubt the dominating influence of the "prince of the power of the air." The great controversy, between righteousness and unrighteousness, between God and Satan is clearly evident in the aerial effort to convert and corrupt the masses. Christians can purchase time and give a gospel message over the radio and thus "Christianize" that period of time, but time can likewise be purchased by heretics, false religionists, and business enterprises of every shade and type. A gospel message may be

followed by a liquor-sponsored program, or a humorous and jazzy program that can largely blot out the effects of the gospel program. Both radio and television are commercialized and it is to the advantage of the commercialists to give the listening and observing public a few programs that appeal to religious people, while the majority of programs are of the kind, that appeals to the manses who are not interested in the gospel of our Lord and Saviour Jesus Christ. There are a few radio stations that are exclusively religious and evangelical for which we can be thankful. Television, however, is so expensive that few Christians can afford to go on the screen, and for their programs to be successful, they must be patterned after the secular programs to the extent that the vital spiritual effect that is naturally desired may be imperiled.

THE RADIO IN THE CHRISTIAN HOME

It is admitted that there are some worth-while musical, educational and religious programs that can be heard over the radio. The gospel is being broadcast to the ends of the earth. On the other hand, the majority of the programs are not provided for Christian people, but rather to entertain and amuse the masses. While most homes have a radio or radios, the problem of control still depends

upon the human will, which is rather weak in many Christian homes. We pray that the Lord will not lead us into temptation, but the radio brings temptation within easy reach. Too many children reared in supposedly Christian homes can sing the jazziest songs that come over the radio and have no difficulty in keeping up with the sports-world. If we are responsible to God for what we hear, and we are, then perhaps we had better give more attention to radio control in our homes. The Bible standard is:

“Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God.” (1 Corinthians 10:31.)

TELEVISION IN THE CHRISTIAN HOME

It has been demonstrated and is generally recognized that more truth or error enters the mind through the eye-gate than in any other way. Television is the latest device that brings the evils of the world into the home on a scale that goes far beyond the influence of the radio. Television was first seen in the road-houses along the highways and the liquor centers. It is strongly supported and patronized by the liquor and tobacco interests. More and more it becomes plain that in the end time, Satan will be able to corrupt

the world more rapidly than was possible before these modern inventions were available. Now the movies, the prize fight, murder scenes, sexy pictures, and a host of other evil influences are made appealing to the youth of the land in their own homes, so that many young people now congregate before the television screen instead of the commercial movies. Warning voices have been raised in the past against modern movies because of their influence in juvenile delinquency. When men in influential places raise their voices against the evils of the movies, and now against television, certainly it is high time that those who profess to be children of God should give heed and put away the evil television influences if they have it in their homes, or refuse to allow it admittance if they are considering the installation of one. Many parents are going to reap a crop of evil through the influence of television. Some have already reaped it. The scripture tells us not to be deceived. “Whatsoever a man, soweth, that shall he also reap.” (Galatians 6:7, 8.)

The following testimonies are not from specially religious sources, but tell us that people who love their children, feel a responsibility to shield them from the evil influences of television.

The following article called “Gun, Gat & Rod,” is quoted from

the March 3, 1952, issue of Time:*

Many parents retreat from the living room when the children's TV shows come on. A group of dedicated San Francisco mothers did just the reverse; they cooked their family suppers early, then sat down for four uninterrupted hours of watching TV moppet shows. In Washington last week, the FCC published the results. The outraged mothers saw 13 murders and assorted killings, 14 sluggings, six kidnappings, five holdups, three explosions, three instances of blackmail and extortion, three thefts, two armed robberies, two cases of arson, one lynching, one torture scene, and one miscarriage. One mother clocked 104 gunshots during a half-hour serial; another found sudden death "shudderingly described" fourteen times in twenty minutes.

The mothers concluded "The gun, the gat, the rod, the six-shooter are the prime motivators of most children's TV programs. Life . . . is cheaper than a cigarette butt in the gutter. Not one episode, not one character, not one emotion did we see evoked that the children might emulate to their gain," Their recommendation: "If we had our way, we would make it compulsory for every TV official to sit down and take four hours of the punishment we have just taken, but every week!"

From Church and Mission News, April 1953.

According to the Christian Century; Parents have taken up arms against the indoctrination of their children in murder and violence by television. Their first step was to get facts. So, working in relays, 30 sets of parents monitored the children's daytime programs on the four Chicago TV Stations. When the week was over, their note books showed that no less than 93 murders had been fed to the children during the last week of 1952. During the first four days, including the day dedicated to the Christ-child, 77 murders were pictured, The Chicago Daily News broke its story then on what the parents were finding, and the flow of gore began to diminish for the rest of the week. But at the end of the week the score as printed by the News was 295 crimes of violence, including the murders, in a total of 134 programs. In addition to the killings, the children saw 78 shootings, 9 kidnappings, 9 robberies, 44 gunfights, 33 sluggings, 2 knifings, 3 whiplashings, 2 Poisonings, and 2 bombings. The child audience on which this terror was unleashed ranged predominately from pre-school age through the first three grades. The greatest number of homicides were shown on Saturdays and Sundays, when films of violence were shown almost continuously

from nine o'clock in the morning until the children's bedtime. The above periodical concluded its editorial entitled "Parents Revolt against Television," by "God Save America."

The Searchlight on Television:

From Christian Victory, January 1952.

Dr. Brown of Brown University, has this to say about television: "I was talking to a doctor, one of the leading doctors, in Southern California, and a very fine Christian man, He asked me, "Dr. Brown, do you have a television set?" I said, No. Mainly because I just don't have time." "Well," he said, "I've seen a little bit of what they're putting on the air, and I have children, as you know. Not for worlds would I have that type of entertainment coming into my home. I couldn't conceive of a more deadly, desperate influence on the lives of my children." Later I was talking to a banker. He said, "I was having dinner the other night with a group of successful men, The amazing thing to me was that not one of these men had a television set, and practically every one of them said what I said." — Abridged.

From the Spotlight:

"TV has turned the family living room into a political soap box,

a rustler's roost, Indian reservation, football stadium, wrestling mat, movie house, opera house, and even a school house. Small wonder that folks are fascinated by the new miracle of television."

Another writer says:

"The whole thing (broadcasting by radio and television) is peculiarly worldly, and it is controlled by worldly corporations for worldly interests."

Evangelical Christians can purchase time to broadcast the gospel, but that good influence does not affect the other periods when time is sold to false religionists and other interests that seek to make the world, the flesh, and the work of the devil appealing to their hearers and observers. The foregoing testimonies have been given largely from the standpoint of morality, but what must be the effect of these evil programs upon spirituality?

**AS CHRISTIANS LET US
FACE REALITY**

1. Is the presence of the radio or television in your home the result of prayer and Holy Spirit conviction?

2. Do you "tune in" on or look at popular sports, theatrical music, jazz, movies, and other forms of worldliness and foolishness in

your own home that you would not consider to be consistent with your profession as a Christian if you had to go to places of amusement to see them? The “look” of Eve led to the partaking of that which was forbidden by the Creator.

3. Have you found the radio or television influence to be an aid in the godly bringing up of your children for the Lord? Will television or radio create an interest in Sunday School and true religion?

4. Do you listen to or look at numbers that you would hastily turn off if your pastor or some spiritually-minded brother should suddenly appear on the scene?

5. Christians are limited in time and most of us lament the fact that we do not get enough time alone with God and His Word. Are you as a Christian being robbed of precious time in listening to broadcasts, that you should have spent in nurturing your devotional life, or engaging in other more profitable exercises?

6. Do you listen to the discussions and sermons of modernists, Jehovah’s Witnesses, Roman Catholics, Seventh Day Adventists, Communists, Mormons, and then wonder why your home church has changed so much, when in reality you have

been unconsciously influenced along other lines of thought by the things you have seen and heard?

7. The crucial test to a Christian is whether he would want to be listening to, or looking at the evil of the world when the Lord comes from glory to receive those whose hearts are right toward him. The Bible standard for Christians is:

“Finally, brethren, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be a virtue, and if there be any praise, think on these things.” (Philippians 4:8)

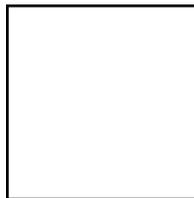
8. In conclusion there is one thing that is certain. Parents who have children and have installed television in their homes will be held responsible in the day of recompense for the results that have arisen in their children from the evil influences that they have seen and heard.

JOHN L. STAUFFER

Published by TRACT PRESS,
Harrisonburg, Virginia, 1954

* Courtesy of TIME. Copyright
Time, Inc., 1952.

*Blessed is the man that walketh not in the counsel of the ungodly,
nor standeth in the way of sinners, nor sitteth in the seat of the
scornful. — Psalm 1:1*



Catalogue

Sermons transcribed and available on various topics.

Volumes 1 – 9 available.

Back Issues Available

Ministry Topics

Special Meetings Available

Book Reprints are available

- 100 Lessons in Bible Study
- A Talk With Church Members
- Bible Wines: Laws of

Fermentation

- Christian Attire
- Christianity and Dress
- Christ, The Apostles and Wine
- Dress: A Brief Treatise
- The Ideal Christian Home
- The Ministry
- The Temperate Life
- Wordly Conformity in Dress

New Series:

Practical Nonconformity

Vol 1 — The Christian, Cards, Contests, Games, and Other Amusements.

Others Currently in Progress:

10 Commandments
Exposition of Colossians
Nonresistance Meetings
Writer's Meetings
Literature Evangelism
Various Fellowship Meetings
Garden City Confession of Faith

Children's book:

The Folly of Procrastination

Full Catalogue available