



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)

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Issue # 705

Developing Sensitivity and Compassion Within the Brotherhood

As usually is the case, a lot of things went through my mind while contemplating this subject and how to develop it. I soon realized that I had no new, “one-size-fits-all” formula. Therefore, if you have come with that expectation of some type of special formula as to how to get along well with your brother and develop sensitivity and compassion, disappointment will follow,

I am sure. Rather, I trust that our pure minds could be stirred together as we look into the Scriptures and consider this subject, like Peter speaks of our “pure minds” (2 Peter 3:1) being stirred up.

I suppose personalities among us do vary. We reckon with that fact. There are some who may be of a more docile spirit than others. Yet, I suppose we would all

IN THIS ISSUE

Church/Brotherhood

Developing Sensitivity and Compassion

Within the Brotherhood

105

Book Reprint

Seven Laws of Teaching

119

Youth Book Reprint

Andrew Dunn: An Irish Story

124

admit that developing sensitivity and compassion for others is not a native characteristic. At least, I would need to confess that. For some it may be so. I think of the apostle Paul, and we may touch close to that Scripture where he made mention of Timothy, “For I have no man likeminded, who will naturally care for your state” (Philippians 2:20). Apparently Timothy must have been an individual who was of a very developed character. It is interesting

though that Paul, in writing to Timothy, made mention that he was “mindful of [his] tears” (2 Timothy 1:4). Possibly we will touch on that a bit more later in the message.

In analyzing the title *Developing Sensitivity and Compassion Within the Brotherhood*, we have concluded that the theme of our subject would be that of sensitivity and compassion with the focus on development — developing sen-

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sitivity and compassion, and that within the scope of the brotherhood. Five words came to mind as I thought of developing this important group of qualities. They are I) Basis, II) Burden, III) Battle, IV) Benefit, and V) Blessing. We would like to use those five words to look at this subject.

I) *The basis for development.* We are thinking of developing sensitivity and compassion. Development generally is not easy work. We may look at nature in spring time and it seems as though things bud forth and blossom effortlessly. However, generally where there are things of value, at least as it relates to personal characteristics and growth, it is a difficult process. It takes effort and work. It does not simply fall in place automatically. It takes effort.

In order to establish a solid premise for development it seems as though we need to look beyond ourselves and see God who is in control. We need to see His person and His perfection. We need to notice His care and compassion, His bearing and forbearing. When we realize the depth of all that we are more prepared to see ourselves as He sees us. I would like to notice a few Scriptures here at the beginning. We are thinking of God and how

He sees us and what He has seen in us. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). Note the word *love* and the phrase "yet sinners" "While we were yet sinners," God loved us and sent Christ who loved us and gave His life for us. Keep that in mind.

These are familiar Scriptures and yet it seems as though they contribute directly to our developing sensitivity and compassion within the brotherhood. Ephesians 2:1-7 says, "And you hath he quickened, who were dead in trespasses and sins; (2) Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: (3) Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. (4) But God, who is rich in mercy, for his great love wherewith he loved us, (5) Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) (6) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: (7) That in the ages to come he

might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.”

There are several words, but specifically we would like to notice one word here and that is the word, “dead.” Verse 5 says, “Even when we were dead in sins, hath quickened us together.” I am not sure what goes through your mind when you think of something that is dead. I do not suppose it is a pleasant thought. Something dead is insensitive. It is not appealing. As we think of something that has been dead for some time, the sight of it and the odour that goes along with it is repulsive to our nature. However, this is what God saw, and that describes us, does it not? It describes what we were. That is what it says here. We all had our conversation in time past.

Yet, God saw potential in us as His Creation. How does it say? He “hath quickened us together with Christ.” The word “together” is used no less than three times in these verses. He “hath quickened us together.” It is not “me, myself, and I,” but He has “quickened us together,” and “raised us up together, and made us sit together in heavenly places in Christ Jesus” (verse 6). Does that not describe the brotherhood? Well, certainly it does. We are “members in particular”

(1 Corinthians 12:27). The concept that I can be in Christ without my brethren does not fit the tenor of Bible truth. “We are members one of another” (Ephesians 4:25). We have been raised together and made to sit together. He has quickened us together, and certainly that is an inspiring thought.

Matthew 18 is a very familiar Scripture that is often referred to in Counsel services. We have in verses 23–33, that individual who owed his Lord an insurmountable debt. I think we will take the time to read a few of these verses here again, to impress upon our minds the weight of them. Matthew 18:23–34 “Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. (24) And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. (25) But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. (26) The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. (27) Then the lord of that servant was moved with compassion, and loosed him, and forgave him the

debt. (28) But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. (29) And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. (30) And he would not: but went and cast him into prison, till he should pay the debt. (31) So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. (32) Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: (33) Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? (34) And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. (35) So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.”

We recognize that this is speaking specifically concerning forgiving and forgiveness. Yet, are there not some lessons or comparisons, or some applications that we could also make in

relation to our subject and thinking of the basis for developing sensitivity and compassion within the brotherhood. This individual here had an insurmountable debt. “Ten thousand talents,” was an amount that I understand he could never had expected to pay with all the income he received throughout his whole lifetime. It was a debt which was completely beyond his capacity to repay. Yet he said, “Lord . . . I will pay thee all.” The Lord realized that would not be possible and He had compassion. Notice that word *compassion*. He had compassion on him “and forgave him the debt.” He was moved with compassion.

We are thinking of developing. These Scriptures help us to understand where we ourselves fit into the attitude of the Lord, and our condition, what we were, and what He has made us to be and how we are together.

II) *The burden for development.* We saw the basis for development — God’s love to us and all that He has done to us in us and for us. Now we want to move to the burden for development. Since sensitivity and compassion are not a native characteristic of most of us, we will need to somehow possess a burden to develop that or it will not happen. We can talk about the

how to, but unless we have the want to, the how to will be ineffective. Certainly, when we catch a glimpse of what God has done for us and in us, it does necessitate a response, does it not? The natural response we would say would be “Lord, what can I do? How can I serve?”

We were dead. We were that servant who owed that insurmountable debt. Yet, He forgave us. He had compassion and forgave us. When we realize the weight and truth of that our natural response should be, “Lord, what can I do? How can I serve?” I think we have one of the answers concerning that question in this same passage and that is in verse 33, “Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?” How much were you forgiven? How much compassion did it take for the Lord to meet your needs that is the question that we could raise.

We are thinking of a burden. The definition for sensitivity would be how can we grow in our awareness of the needs and emotions of others? We raise that question. I like the apostle Paul’s testimony and his example in Philippians 1. There are a number of verses here that we would like to note. We pray that the Lord would meet our needs

through His Word. There is nothing that can speak to a subject of this nature better than the Word itself.

Paul’s testimony in Philippians 1:7 (breaking into a thought here), “Even as it is meet for me to think this of you all, because I have you in my heart.” I like that testimony. Does that sound like sensitivity? Why, it certainly does. We are thinking of the burden for developing sensitivity and compassion. The apostle Paul said to the Philippian brethren, “I have you in my heart.” What were some contributing factors that led Paul to express or acknowledge this fact? Let us notice a few contributing factors, things that will help the burden for development.

1) *Thankfulness for the brethren.* Verse 3 says, “I thank my God upon every remembrance of you.” Imagine in your own heart what the result would be if upon every remembrance of your brethren or your sisters you would thank the Lord. “Thank you Lord for brother John,” and sister Mary or whomever, each one. “I thank my God upon every remembrance of you.”

2) Making requests for the brethren. Paul in verse 4 says, “Always in every prayer of mine for you all making request with joy.” Now, not only was the

apostle Paul thanking the Lord for the brotherhood and each one upon every remembrance, but he made requests for them in every prayer. That is quite a statement and an acknowledgement. These things helped the apostle to grow in his burden for developing sensitivity and compassion.

3) In verse 5, he thanked the Lord and made request, “For your fellowship in the gospel from the first day until now.” It is evident that the apostle Paul valued the fellowship of the saints, always from the first day even until now.

4) In verse 6 we have the thought of confidence expressed. He says, “Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.” We could say the confidence here that was expressed was confidence in God. However, it also included confidence in his brethren that God was able to keep them.

Therefore, as we think of the burden for developing sensitivity and compassion, when we have our brethren in our hearts it creates within us a sensitivity and a compassion — a burden for that.

The Lord has given us two ordinances to stimulate our development in sensitivity. One of those ordinances is that of the

holy kiss. We call it a kiss of charity or a kiss of peace. You know, Judas kissed his master, but it was a kiss of a traitor. In contrast, where peace and love are flourishing, this ordinance of the holy kiss certainly is an aid in helping us to develop a burden or in the burden for development of sensitivity and compassion. When you greet your brother from week to week, from service to service, what goes through your mind? Enemies are not inclined to show that kind of affection. However, the Scripture commands us to greet the brethren with an holy kiss. It is an ordinance that God has given us to help us to develop that burden, the burden for development.

The other ordinance is that of feetwashing. This is something that we, as a practice, engage in twice a year. We wash each other’s feet. I have been challenged on various occasions as to what goes through my mind when I am washing my brother’s feet. Sisters, what goes through your mind when you are washing your sister’s feet? Are there certain individuals that we would almost hesitate to wash feet with? Well, I hope not. I trust not.

When we wash each other’s feet is not a prestigious act. It is

an act of humility and servitude. It takes an attitude of servitude and humility. It is a time of brotherhood sharing. As we sit and our brother washes our feet, do we acknowledge that he is seeking to help us to walk a clean life? He has that obligation. Therefore, when he approaches us on a matter in our lives, what is our reaction? Well, it is another ordinance that God has given us to help develop that burden. We realize what we have been forgiven and saved from and now what we are required to do what is our privilege.

Another means of the burden of development would be that of visiting and conversing together on a regular basis. We clearly understand that we can hardly develop sensitivity and compassion with another if we scarcely know them and we are not acquainted with their life's experience. We can hardly develop that sensitivity if we seldom converse. We should not be those who are sitting back, sitting at home and waiting for someone to come and visit us, or maybe standing at the rear of the auditorium and saying, "Well, no one talked to me this morning." We should be among those who are initiating conversation and visiting and looking for those who may be longing for fellowship.

Visiting and conversing together regularly can aid in the burden for development.

We catch a vision of the burden for development at times by situations the Lord may call us to go through. That is where the thought of Timothy comes in as one who would naturally care for their state. Possibly Timothy had that personality to a degree and yet the apostle Paul refers to him in being "mindful of [his] tears" (2 Timothy 1:4). It is evident if you read the books of 1 and 2 Timothy with an observation of some of Timothy's tendencies and inclinations and weaknesses and difficulties that he faced. He faced some stresses in life that likely had a bearing on his compassion to others and to the church at Philippi. Likewise it is with us. 2 Corinthians 1:4 speaks of God "Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." We all know how that works do we not?

An illustration of that comes to my mind. Two sisters were living together and one came down with the flu that has been so prevalent in the winter. The one sister said, "Well, you need to get up and get going. You can't simply lay there and moan and

groan. You need to get up and going to get better.” Well, in the course of time, the other sister came down with the same thing. She found herself in the same situation. Then, the other sister remembered the words of advice that she had for her.

We all know how that is. We at times tend to be insensitive and uncompassionate to others until the Lord calls us to go through a particular situation. Then, that has a way of developing within us the burden of sensitivity and compassion.

III) As we said earlier, development generally does not come without some difficulties. *We would like to look briefly at the thought of the battle in the development of sensitivity and compassion.* There are some enemies. 1) *One of those enemies of development would be that of self-centeredness.* If you know anything about self-centeredness (I think we all do because we are human). The individual who concentrates on me, and mine, and ours rather than on his, and yours, and theirs really fails to heed the command that God gives in Philippians 2:4 where he says, “Look not every man on his own things, but every man also on the things of others.” If we are the kind of individual who is self-centred in our approach to

life and our focus of life, we will be at a great disadvantage. In fact, we will not be able to develop that sensitivity and compassion. We need to look beyond ourselves if we will develop that.

Self-centeredness can be expressed possibly in a number of ways. We could say there are at least two outgrowths of self-centeredness. The one would be that of self-pity. Whereas, the other would be that of self-exaltation. Both would reflect a self-centred personality. Self-pity calls for self evaluation. Again, all of us, I suppose, are tempted with the tendency to pity ourselves because of certain situations or circumstances. It is the same way with self-exaltation. It is that inflated opinion of ourselves. We recognize that they are enemies and will create a real battle in the development of sensitivity and compassion.

2) *Another thing that we need to fight against is that of a critical attitude.* That can be a real enemy of ours in seeking to develop sensitivity and compassion. We may try to judge others’ motives and determine why they did what they did with a critical attitude.

Sometimes members go home from church and say, “Well, he sure did not study for the sermon this morning. You could tell it.”

That is a critical attitude, and we could go on judging motives. The fact of the matter is that you may not know how hard your minister laboured to prepare something to share with you and yet it seemed like for some reason or another it was difficult for him to glean thoughts of inspiration. Your ministry needs sensitivity and compassion as well as you do. We need to be developing it within the brotherhood. We are in the experience and the battle together. We face the same tendencies of the flesh.

3) *Another enemy is our speech.* An attitude is one thing and generally attitudes will come out sooner or later in. However, speech is a common problem. Even well meaning friends make comments at times that are offensive if we allow it to be so. It could be because of a lack of knowledge or possibly that we misunderstood their motive and what they were trying to say.

How can we overcome that enemy? The Scripture says, “be more ready to hear” (Ecclesiastes 5:1). Some of us tend to be a little too quick to speak sometimes. Therefore, the Scripture admonishes us to be more ready to hear. The Scripture also admonishes us to be “slow to speak” (James 1:19). “Let your speech be always with grace, seasoned with salt,

that ye may know how ye ought to answer every man” (Colossians 4:6). We do not want to get to the point where we do not communicate because that certainly will not aid in the development of sensitivity and compassion either.

IV) *The benefit in developing sensitivity and compassion within the brotherhood.* We are thinking now a bit more directly on the thought of compassion. We are thinking primarily of developing sensitivity and the basis for it. Then, the burden and then some of the battles. Now, we would like to look at the benefit. Compassion carries with it more the thought of “a sympathetic consciousness other’s distress together with a desire to alleviate it.” In other words, sensitivity is one thing. It is becoming aware of another’s needs. Then, compassion is the desire to alleviate that and do something to help. Therefore, we would like to look at the benefit in development.

Compassion is a propelling force. We should have looked at Jesus’ example possibly prior to this or at least noted it. We think of Jesus as our perfect example of sensitivity and compassion. He could sense those needs before they were even obvious to those around Him. He was

“moved with compassion” (Matthew 9:36; 14:14; 18:27; Mark 1:41; 6:34). That phrase was used a number of times within the Gospels. It is a propelling force, when we are aware of a need to do something about it. It motivated Jesus’ action. It says that He was “moved with compassion” . . . and He healed their sick. He was moved with compassion and He fed the multitudes. He was moved with compassion and began to teach.

It is the same with us as we are thinking of developing sensitivity and compassion within the brotherhood. It is not simply becoming aware of the needs around us and among us and within us, but it is trying to do something about it. What are some of the benefits?

1) *The fact that the weak are strengthened.* There are many Scriptures that we could look at including Romans 14, and 15. Philippians 2 is another inspiration Scripture that speaks of directly to this subject. The weak are strengthened. Romans 14:1 says, “Him that is weak in the faith receive ye.” The question often arises, “Who are the weak?” It would be interesting to ask “How many consider themselves to be weak?” I will not ask you to do that because I suppose we would all at times

admit that we are weak.

What about when we hear that someone else refers to us as a weaker brother? We have some problems. We are weak. Then, how do we feel about it? Do we still admit, “Yes, I feel weak?” Or, does the old man begin to rise within us and “Well, I am not as weak as he thinks I am.” It is a question. In fact, we would say that few of us are that strong that we never need to be on the receiving end of sensitivity and compassion. Likewise few are that weak that they can never make a positive contribution to the cause and to alleviate difficulties and problems.

We recognize that it is a little like with husband and wife relationships. We are close enough to our companions those of us who find ourselves in that situation that we realize that there are times when we may as husbands may be feeling a little discouraged about specific situation and our wives need to encourage us a bit and “strengthen our hands in God” (1 Samuel 23:16). Then, in the course of time, the thing is often reversed and our wives find a need for some encouragement and some strengthening from their husbands. Together, as we sense those needs and we help each other we move forward in a positive way and accomplish that

which the Lord would have us to do.

Thinking of the fact that the weak are strengthened, how is that done? Romans 14:1 says, “Him that is weak in the faith receive ye.” *We would say one of the benefits in developing this sensitivity and practicing compassion is the fact that the weak are being received and accepted.* We want to hasten to say that we are thinking of sensitivity and compassion within the brotherhood and we are not thinking of, by any means, condoning sin or wrongdoing. Sometimes we sense that effect at times where there is a member who may be straying and facing some difficulties and maybe another of his peers will somewhat “buddy-buddy” him a bit and say that and side with him.

That is not what we are talking about. We are not talking about siding with wrongdoing or with evil. That would be a subject all of itself. We are talking about those who have a sincere heart, maybe those who may be straying and doing what we can to bring them back and to help to establish their goings again. Therefore, the weak are strengthened, received and accepted as we think of benefiting development.

2) *The weak are strengthened*

by careful and consistent walk. (Romans 14:13) Paul says, “Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother’s way.” A benefit of developing that sensitivity and that compassion is that we do so by a careful and consistent walk.

3) *We are willing to adjust and amend our ways.* In verses 15 and 16 he speaks of if our brother is “grieved with [our] meat,” we are sensitive to that. I would confess that there have been times where a brother possibly has had some conviction that I did not have, or possibly was offended at something I was doing. Out of respect and compassion we changed that. If we do that in the right attitude, it may not be long till we find ourselves growing in the same conviction. Really, is not that a benefit of developing sensitivity and compassion? We grow together in the ways of righteousness. We realize that there is a giving and a taking, but we want to grow together.

4) *Verse 19 then would speak of consciously pursuing peaceful relationships.* As he says, “Let us therefore follow after the things which make for peace, and things wherewith one may edify another.”

5) *Another benefit in development would be found in Romans 15:3 and that would be the thought of how it stimulates self-denial and meekness.* There is something about developing sensitivity and compassion which requires humility. A proud individual will not likely be too sensitive or compassionate. One of the benefits in striving to develop this quality within the brotherhood is the fact that it stimulates self-denial and meekness. Those are qualities that are necessary for all of us to possess to walk the Christian life.

6) *Another benefit in the development of these graces is the fact that needs are met.* Those needs could include the physical, spiritual, and the emotional. We think of the physical needs, those little acts of kindness and thoughtfulness that we receive from the brotherhood at times, possibly in times of sickness, accident or difficulty and the benefit that it is to us and how we appreciate it. It could be in the area of manual labour, thinking of the physical needs that are met. It could be showing hospitality to those within the brotherhood as well as those without. We think of our brotherhood assistance program and the benefit and the blessing that it is.

If these graces of sensitivity

and compassion are not a part of our very being our brotherhood assistance program will likely fail. It will not stand on its own because it does not operate on the principle of selfishness but rather selflessness. I suppose that is challenge especially when a need arises that we may feel is an obvious lack of good management or good judgment and we are asked to share in that need. Nevertheless, it is a challenge to us, We need to look at when a situation like that happens and think about how many times we have found ourselves in a situation where we look back and say, "Now, that was a foolish thing to do." Or, "That was a dangerous thing to do. I should have thought more carefully before I did that." Yet, God protected us.

Therefore, when we really realize that, it helps us to be sensitive and have compassion to our brother who may find himself being caught in the midst of a situation like that. Certainly, we realize that we do need to experience care and good judgment. At times we need to have our awareness of that sharpened. Let us always remember this is a place where we can exercise compassion to our brethren.

7) *Another benefit is, and we have touched that possibly already, is that it gives practical*

evidence of charity. Charity that is simply spoken love or supposed love is not real charity. Charity that is not tested is like faith that is not tested. How can you prove it? We prove it by our works and our actions, do we not?

V) *Thinking a bit on the blessing in development of sensitivity and compassion.* There is a real sense in which we have noticed a number of those blessings already. 1) *One of the blessings that we enjoy as we develop these graces of sensitivity and compassion is the fact that unity is produced.* As we are sensitive to each other's needs, and we are compassionate toward them, it has a drawing together and a blending. 2) *There is harmony.* It is that beautiful blending together of thought and deed. Certainly unity and harmony are

two blessings that we enjoy by developing these Christian graces.

3) *Another blessing that is enjoyed and that is thought of patience.* You know how patience is developed, do you not, how that comes? How does the Scripture say, "That the trying of [our] faith worketh patience" (James 1:3). Therefore, as we, through much effort, develop sensitivity and compassion and seek to apply it and live it, it develops patience within our own experience. A patient individual is much easier to live with than an individual that is impatient and is driving for himself.

I trust that these few thoughts may be a means of stirring our pure minds and stimulating our desire to develop these graces of sensitivity and compassion.

Scripture References

1 Samuel		Romans		Ephesians	
23:16	115	5:5	108	2:1-7	107
Ecclesiastes		5:6	108	4:25	108
5:1	114	5:8	107	Philippians	
Matthew		14:1	115, 116	1:3	110
9:36	115	14:13	116	1:4	110
14:14	115	14:15, 16	116	1:5	111
18:23-35	108	14:19	116	1:6	111
18:27	115	15:3	117	1:7	110
18:33	110	1 Corinthians		2:4	113
		12:27	108	2:20	106
Mark		2 Corinthians		Colossians	
1:41	115	1:4	112	4:6	114
6:34	115				

	2 Timothy		James		2 Peter
1:4	106, 112	1:3	118	3:1	105
		1:19	114		

From the Previous Issue:

Distinctive Anabaptist Teaching: Meaning of Baptism

From a message by Clyde L. Reinford

Sunday, October 03, 1999

Centerville Mennonite Church

Distinctive Anabaptist Teaching:

Discipleship and Crossbearing

From a message by Lloyd Mast

Sunday, October 03, 1999

Centerville Mennonite Church

Book Reprint

The Seven Laws of Teaching

THE SEVEN LAWS OF
TEACHING
BY
JOHN MILTON GREGORY
*First Regent of the University
of Illinois*

NEW EDITION
*Revised by William C. Bagley
and Warren K. Layton,
of the School of Education
University of Illinois*

Reprinted from the 1917 edi-
tion as published by The Pilgrim
Press

PREFATORY NOTE TO THE
REVISED EDITION

In this revision of Dr. Gregory's book, every effort has been made to retain both the form and the substance of the original. Certain additions and alterations have been suggested by the recent developments in educational theory and practice. The most extensive changes have been made in the rewriting of Chapter III and Chapter VI.

W. C. B.

W. K. L.

Urbana, Illinois.

THE SEVEN LAWS OF TEACHING

CONTENTS

- I. The Laws of Teaching
- II. The Law of The Teacher
- III. The Law of The Learner
- IV. The Law of The Language
- V. The Law of The Lesson
- VI. The Law of The Teaching Process
- VII. The Law of The Learning Process
- VIII. The Law of Review and Application

JOHN MILTON GREGORY

The author of this book, John Milton Gregory, was one of the educational leaders of the generation that has just passed from the stage. He was born at Sand Lake, in Rensselaer County, New York, on July 6th, 1822. His early training was obtained in the district schools and he became himself a district-school teacher at the age of seventeen. Three years later, apparently destined for the profession of law, he entered Union College at Schenectady, New York, but after graduating in 1846, he gave up the study of law to enter the ministry of the Baptist Church. His heart, however, was in teaching, and in 1852 he became head of a classical school in Detroit, Michigan. Almost immediately he was recognized as a leader in the educational councils of the

state. He was active in the affairs of the State Teachers' Association and was one of the founders and the first editor of the "Michigan Journal of Education." His intimate knowledge of educational affairs and his popularity among the teachers led to his election in 1858 to the State superintendency of public instruction, an office to which he was twice reelected. He declined a fourth nomination in 1864 when, as president of Kalamazoo College, he entered upon a new phase of his career, — the organization of institutions for higher education.

In 1868, when the University of Illinois was established under the name, "Illinois State Industrial University," Dr. Gregory was asked to undertake the organization of the new institution. His work for thirteen

years in laying the foundations of one of the largest and strongest of the state universities' gives him a secure place in the history of American education. After leaving the University of Illinois he served for some time as a member of the United States Civil Service Commission. The great work of his life, however, was the organization of the University, and just before he died in 1898 he asked that his body be laid to rest within the campus of the school for which he had done so much. This request was reverently complied with.

Dr. Gregory's book, "The

INTRODUCTION

Let us, like the Master, carefully observe a little child, that we may learn from him what education is; for education, in its broadest meaning, embraces all the steps and processes by which an infant is gradually transformed into a full-grown and intelligent man.

Let us take account of the infant. He has a complete human body, with eyes, hands, and feet, — all the organs of sense, of action, and of locomotion, — and yet he lies helpless in his cradle. He laughs, cries, feels; he has the attributes of the adult, but not the powers.

In what does this infant differ

Seven Laws of Teaching," was first published in 1884. A clear and simple statement of the important factors governing the art of teaching, it has been especially successful as a handbook for Sunday-school teachers. In recognition of Dr. Gregory's great service to the University of Illinois, two members of the School of Education undertook the revision of the book which is here presented. The revisers of Gregory's book on teaching, Drs. Bagley and Layton, were teachers in the School of Education of the University of Illinois.

from a man? Simply in being a child. His body and limbs are small, weak, and without voluntary use. His feet cannot walk; his hands have no skill; his lips cannot speak. His eyes see without perceiving, and his ears hear without understanding. The universe into which he has come lies around him unknown and mysterious.

More observation and study make it clear to us that the child is but a germ, — he has not his destined growth — and he is ignorant — without acquired ideas.

On these two facts rest the two notions of education: (1) the development of capacities, and

(2) the acquisition of experience. The first is the maturing of body and mind to full growth and strength; the second is the process of furnishing the child with the heritage of the race.

Each of these facts — the child's immaturity and his ignorance — might serve as a basis for a science of education. The first would emphasize the capacities of the human being, their order of development and their laws of growth and action. The second would involve a study of the various branches of human knowledge, and how they are discovered, developed, and perfected. Each of these sciences would necessarily involve the other, as a study of powers involves a knowledge of their products, and a study of effects includes a survey of causes.

Based upon these two forms of educational science, we find the art of education to be a twofold one: the art of training and the art of teaching.

Since the child is immature in the use of all his capacities it is the first business of education to give such training as will bring them to full development. This training may be physical, mental, or moral.

Since the child is ignorant, it is the business of education to communicate to it the experience of

the race. This is properly the work of teaching. Considered in this light, the school is but one of the agencies of education, since we continue throughout our lives to acquire experience. The first object of teaching, then, is to stimulate in the pupil, the love of learning, and to form in him habits and ideals of independent study.

These two, the cultivation of capacities and the transmission of experience, together make up the teacher's work. All organizing and governing are subsidiary to this two-fold aim. The result to be sought is a full-grown physical, intellectual, and moral manhood, with such resources as are necessary to make life useful and happy and as will enable the individual to go on learning from all the activities of life.

These two great branches of the educational art, — training and teaching,— though separable in thought, are not separable in practice. We can only train by teaching, and we teach best when we train best. The proper training of the intellectual capacities is found in the acquisition, elaboration, and application of the knowledge and skills which represent the heritage of the race.

There is, however, a practical advantage in keeping these two processes of education before the

mind. The teacher with these clearly in view will observe more easily and estimate more intelligently the real progress of his pupils. He will not be content with a dry daily drill which keeps his pupils at work as in a treadmill, nor will he be satisfied with cramming their minds with useless facts and names. He will carefully note both sides of his pupils' education, and will direct his labors and adapt his lessons wisely and skilfully to secure both of the ends in view.

This statement of the two sides of the science and art of education brings us to the point of view from which may be clearly seen the real aim of this little volume. That aim is stated in its title — **THE SEVEN LAWS OF TEACHING**. Its object is to set forth, in a certain systematic order, the principles of the art of teaching. It deals with mental capacities only as they need to be considered in a clear discussion of the work of acquiring experience in the process of education.

As the most obvious work of the schoolroom is that of studying the various branches of knowledge, so the work of teaching — the work of assigning, explaining, and hearing lessons — is that which chiefly occupies the time and attention of the instructor. To explain the laws of

teaching will, therefore, seem the most direct and practical way to instruct teachers in their art. It presents at once the clearest and most practical view of their duties, and of the methods by which they may win success in their work. Having learned the laws of teaching, the teacher will easily master the philosophy of training.

This little book does not claim to set forth the whole science of education, nor even the whole art of teaching. But if it has succeeded in grouping around the seven factors, which are present in every instance of true teaching, the leading principles and rules of the teaching art, so that they can be seen in their natural order and relations, and can be methodically learned and used, it has fulfilled the desire of the author.

John Milton Gregory's clear and concise presentation of the fundamental laws of teaching has been studied and applied in a variety of educational situations, from church schools to in-service programs of prestigious businesses. For generations, teachers have benefited from the solid advice in this book. The frequent reprints of this classic work, first published in 1884, testify to the timelessness of its contents.

Educational fads come and go, but the basic principles of teaching and learning, those discussed in this book, are not subject to the winds of change.

Although Gregory's intended audience is those who would teach children and youth, the laws he outlines are equally applicable to teaching adults.

Youth Book Reprint

Andrew Dunn: An Irish Story *continued*

The Father in Andrew's House.

"Is it not," said Father Dominick, beginning the discussion, "a strange piece of presumption in such a man as you are to venture on a dispute about religion with one like me, who can read and write Latin, and have been brought up in these things.

Andrew. "What's every man's concern, sir, must be simple in itself. If I want to measure a piece of cloth, and have no yard to measure it with, I must take it by guess, or on the report of another; but if I have a yard measure, I apply it to the cloth, and it does not require much education to know how much there is in it."

Father D. "What do you mean by that?"

Andrew. "I mean, sir, that God has given me a measure to judge by, and that my business is to apply that measure, which, I believe, does not require so much education as you, sir, seem to

think."

Father D. "Oh! I see what you are at. You mean, I suppose, that the Scripture is given you to judge by, and that everything is to be measured by that rule."

Andrew. "Exactly so, sir."

Father D. "But have you considered that that Book is fit only for the learned, and that such uneducated people as you have nothing to do with it?"

Andrew. "I know that you often told me so, sir, before I read it; but when I came to read it, and prayed for grace to understand it, I found it simple and easy to be understood. I do not pretend to explain every part of it, nor I believe can the wisest man upon earth; but I trust I have seen enough in it to make me 'wise unto Salvation.'"

Father D. "Truly, you are one of the most impudent fellows I ever met with; to think you understand the Scriptures when even men of learning and education find it hard to explain them!"

Andrew. "I am not ashamed to confess, sir, that I have no preten-

sions to learning. But, perhaps, if you consider the following verses which I have met with in the Testament you will not lay so much stress upon learning. Our blessed Lord says: 'I thank Thee, O Father, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes' (Matthew 11:25). And, again: 'Except ye be converted, and become as little children, ye shall not enter the Kingdom of Heaven.' (Matthew 18:3). St. Paul, too, says: 'Not many wise men, after the flesh, are called' (1 Corinthians 1:26). I could bring other texts of the same kind, but these are enough to show that our Saviour and His apostles did not make so much account of learning as many are disposed to do. Moreover, sir, you know as well as I can tell you, that our blessed Master, Jesus Christ, when He was upon earth was chiefly employed in speaking to the poor, and that His discourses to the poor are given to us in the New Testament. Now, sir, I can see no reason why a poor Irishman should not be as well able to understand our Lord's Word as a poor Jew. Nor can I see why poor Irishmen should be prevented from reading what He, who was wiser than all of us, thought fit that poor Jews should hear."

His reverence, who did not expect such reasoning from Andrew, was a little perplexed by his argument, and found himself unable to answer it. He was obliged, therefore, to defend himself behind the infallibility of the church, and to say, "that the Church, in her wisdom, had forbidden the reading of the Scriptures." Such an argument as this had for some time lost all its effect upon Andrew, and he observed "that he needed no more to convince him that the Church, in whose favor his reverence pleaded, could not be the true Church." This was rather too much for his reverence's patience. But he kept in his anger as well as he could, and told him that, since he would have the Scriptures, he might; and that he would show him out of those Scriptures that all he objected to in the Holy Catholic Church was of Divine authority and appointment.

Andrew. "If you can do that, sir, I promise to return into the bosom of what you call the Catholic Church."

Father D. "Then, let me hear what you object to?"

Andrew. "I consider the whole unsound; but some of the principal things to which I object are the Mass, confession, penance and absolution, anointing, purga-

tory, praying to saints, and, above all, human merit!"

The Mass.

Father D. "Let us begin, then, with the Mass. The Mass is that service in which the elements of bread and wine are consecrated by the priest and changed into the real body and blood of Christ, and offered up to God an unbloody sacrifice for sin. Now you need only look into the Testament, which you think is all on your side, and you will there find that Christ says of the bread in so many words, "This is My body;" and of the wine, "This is My blood." What can you say against a matter so plain in itself?"

Andrew. "I acknowledge, sir, that the words are to be found as you have stated them. But you will please to observe that every word is not to be understood in a strict literal sense. St. Paul says of the rock out of which the water came to the Israelites, 'The Rock was Christ' (1 Corinthians 10:4). But surely it would be wrong to suppose that the piece of stone was really Christ; yet we have as good a right to say it was as that the bread and wine in the Mass are His real body and blood. I am not learned, sir, but common sense teaches me that if our

Saviour's words may be understood in such a way as does not make Him speak what seems the greatest contradiction imaginable, it is in that sense that they should be explained. Now, sir, if I take those words as if they signified this bread and wine did actually become flesh and blood, I must suppose first, that a part of our Lord's body was placed upon the table after He had blessed the bread, though at the same time His body remained whole, or, more strictly speaking, that His body was removed entirely out of its place while it remained entirely in it. For if He says, 'This is My body,' and that is to be literally understood, then it was His whole body, and not a part of it that took the place of the bread. Secondly, I must suppose that a crumb of bread, not weighing perhaps half an ounce, really weighs several stone. Thirdly, I must suppose that what looks like bread, feels like bread, and tastes like bread, is, contrary to what my eyes, my hands, and my mouth declare it to be, flesh and blood. And lastly, I must suppose what is worse than all besides, that our Lord's people are fed with carnal, and not with spiritual meat."

Father D. "This is judging by sense, and not by faith."

Andrew. "Sir, if our Lord had

said, ‘This which you see is no longer bread, but is actually changed into the substance of my body notwithstanding its resemblance to bread,’ it would have been the duty of His disciples to have believed His words in spite of the evidence of all their senses; but as He did not so explain Himself, it seems plain that I am no more to understand Him literally than when He says, ‘I am the door,’ [John 10:9] or, ‘I am the way.’ [John 14:6] We are told that our Lord turned water into wine at a marriage feast; but He did not give them a beverage with all the appearance and properties of water and tell them it was wine. Moreover, sir, our Saviour has given us a key to Such passages when He says, ‘The words that I speak unto you they are spirit, and they are life.’ ‘It is the spirit that quickeneth, the flesh profiteth nothing.’ [John 6:63] Besides, sir, our Lord says, ‘Do this in remembrance of Me,’ which shows me that He intend-

ed this Supper to bring to our memory what He had suffered for His people. But, after all sir, I can’t help asking you two questions on this subject. One is: Where do you find in our Lord’s proceedings on this occasion anything like what the priests do when they celebrate the Mass? The second question is: By what right do you refuse the wine to the laity? For He who desired the disciples to take the bread bid them also take the cup.”

These were two puzzling questions for Father Dominick, and all he could say was that the Church had so ordained it, and therefore it must be right. But Andrew resolved to keep to the Testament, and would not yield one inch of ground unless driven from it by clear proofs from God’s Word. Father Dominick told him he was a censorious fellow, and, as no good Christian could doubt the real presence, he bid him pass on to the next objection.

Home

- Balance For the Breadwinner ☐
- Christian Leadership in the Home ☐
- Hospitality ☐
- Let Your Women . . . Be Under Obedience ☐
- Preserving the Faith ☐
- Role of Grandparents in Propagating the Faith, The ☐
- Scriptural Role of Women ☐



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