



## 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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### **The Name of Jesus**

The name of Jesus — what does it mean to us? Jesus is given many names in the Scriptures — Saviour, Redeemer, Messiah, Cornerstone, “Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace” (Isaiah 9:6). We pray in the name of Jesus. We pray through Jesus to God. We preach in the name of Jesus.

Often in South America,

Mexico and other Spanish speaking countries people name their children Jesus. Naming our children “Jesus” downgrades it. It cheapens it to a mere common name. It is a very special name. In Matthew 1:21 an angel spoke to Joseph about Jesus “Thou shalt call his name JESUS: for he shall save his people from their sins.” Verse 23 says, “Behold, a virgin shall be with child, and shall bring forth a son, and they

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shall call his name Emmanuel, which being interpreted is, God with us." The name of Jesus is a very important name.

In Luke 1:31 an angel spoke to Mary telling her about what was to happen. "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS." In verse 32 we read, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his

father David." His name was given by God.

Jesus said in John 14:13, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." We see that it is not a mere name. Rather, it is the Name by whom we can be saved. In Luke 24:47 we read, "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Repentance is

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preached in His Name. There is power in His Name.

Philippians 2:9, 10 says, “Wherefore God also hath highly exalted him, and given him a name which is above every name: (10) That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.” It is a name above all other names. It is the Name to whom every knee will bow. We show our respect and thanksgiving at first.

“And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. (12) His eyes were as a flame of fire, and on his head were many crowns; and he had a

name written, that no man knew, but he himself. (13) And he was clothed with a vesture dipped in blood: and his name is called The Word of God. . . . (16) And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS” (Revelation 19:11–13, 16). Jesus is the Word of God. Four titles are given in this passage.

Do we praise and lift up His Name? His Name is the highest name, the supreme Name. We see the victory of Christ. What is not done in the Name of Jesus is done in vain. If our emotions are lifted up does that mean that we are lifting up the name of Jesus? Or, is it a feeling only? Many lift up Jesus. How do we? Let us be worthy of the Name.

## **The Role of Grandparents in Propagating the Faith**

I would like to bring a message and maybe you might think this is a little strange in light of the young people that are here and the young families. Nevertheless, I would like to share a message entitled *The Role of Grandparents in Propagating the Faith*. I am not sure how many grandparents are here. Nevertheless, I still believe that there is a benefit which can be obtained as we reflect on this.

My Grandmother is dead fifty years and more. My grandparents had in my past a special place of reverence and respect. I am glad that I could look up to my grandparents as a child. I can still see the smile on my grandmother’s face.

Things look different to us when we become grandparents ourselves. It is often said (and I used to think it is true as I relate to it) that grandparents are

younger than they used to be. Since I am no longer a grandparent maybe it looks a little different, but time moves. As we endeavour to relate to the role of grandparents, we see the value of looking at something like this.

Another part of this subject or benefit the need to respect and profit from the grandparents that are among us. This touches every individual here. The youngest person who has a recognition of others probably recognizes their grandparents first after their immediate family. Therefore, the need to respect and profit from the grandparents is among us. We should not limit our benefits to our own grandparents and/or us as grandparents or grandchildren. Rather, we need to recognize the fact, or recognize the value, as the Bible says, of the “hoary head.”

Leviticus 19:32 says, “Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the LORD.” And there is more there but that is the thought I wanted. Proverbs 16:31 says, “The hoary head is a crown of glory.” 1 Timothy 5:1, “Rebuke not an elder, but intreat him.” Titus 2:2 says, “That the aged men be sober.” The Scriptures speak of a respect for the older among us. Therefore, to be a

grandparent is at least the beginning in that category.

As one looks at this subject perhaps some of your minds have already gone to the account that find in 2 Timothy. I would like to read some verses from 2 Timothy. You may want to turn to that. 2 Timothy 1:3–13 says, “I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; (4) Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; (5) When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. (6) Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. (7) For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. (8) Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; (9) Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and

grace, which was given us in Christ Jesus before the world began, (10) But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: (11) Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. (12) For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. (13) Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.”

This is addressed to a young man. I will use this passage of Scripture as I look at the role of grandparents in propagating the faith. Paul here gives a real complement to mother Eunice and grandmother Lois by the description of unfeigned faith. The knowledge of these two women is because of their son and grandson. Can we catch the significance of the work that we are in as grandparents?

King Hezekiah said, “Is it not good, if peace and truth be in my days” (2 Kings 20:19)? “That is good enough.” “If there is peace

in my day that is sufficient.” Perhaps you will want to read that account over again in 2 Kings 20:16–19. However, that does not, in my mind, seem to be the attitude of Timothy’s grandmother. I am sure it is not our attitude today.

There is a good possibility as one looks at this that Eunice needed to be away a good bit. We are not told. Perhaps that is where the grandmother fit in. The early training of a child is of great importance, of great value. 2 Timothy 3:15 indicates the work of someone, “And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.” Likely it was not his father’s instruction. 2 Timothy 3:14 says, “But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.” That could refer to the apostle Paul, but it could also refer to his grandmother.

Is it not logical to believe that Timothy more readily accepted the teaching that we find in 1 Timothy 6:11–14 where it says, “But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. (12) Fight the good fight of faith, lay

hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. (13) I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; (14) That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ.”

Many people are not willing to follow that instruction. I ask again, Is it not logical to believe that Timothy more readily accepted this teaching because of his grandmother’s teaching and training? To us as grandparents what do our grandchildren see? The song captures my desire, “Faith of our fathers living still, In spite of dungeon fire and sword. How sweet would be our children’s faith, If they like them could die for Thee!” Referring yet to Timothy, one writer in speaking of him, says “A man of imminent unselfishness, one who had the capacity for generous devotion. He was one who was warmhearted and loyal, one with charm and gentleness, one who had tenderness and patience. He was one who was willing to sacrifice himself without reservation to the cause of Christ.”

These were qualities that only a consecrated mother and grand-

mother could bestow upon a son. We raise the question, “How shall we fill the role of propagating the faith?” I) *My first point is start early. If you start right, keep going right, you will end up right.* The songwriter again captures the thought when he says, “Oh happy is the man who hears Instructions warning voice. And who Celestial Wisdom makes his early only choice.” Songs sometimes say things a little bit differently than we do in normal conversation. But the gist of that is that the individual is happy who makes the choice of celestial wisdom early in life, and makes it his only choice — celestial wisdom.

If you are here as a young person, do not imagine that this message is not for you. You some day may be a grandparent and it will come faster than you think. Ask some grandparents among us whether that is not true.

II) *We need to recognize that each morning is the first day of the rest of our life.* Each day is a new beginning. As grandparents we need to remember that. It is true that as we are less able to function and to accomplish than we one time were, we may be tempted to think that our usefulness is about over, and that we just need to let the others do things. I recall how I made the

statement that I felt I could keep ahead of my hired men. I felt that I did not expect my hired men to do any more than what I did. That no longer is true. It relates to what I am saying. Let us recognize each morning is the first day of the rest of your life.

The role of grandparents is to be the best you can be each day in service and loyalty to God. The example of a godly person is a testimony that cannot be refuted by anyone and especially is this true in grandparents. There is the reading of stories, the writing of letters, the phone calls that can be made, the impressions that are made on the Timothy's, even on the Eunice's and the Lois' someday. Are we doing what we can? My mother had a statement that she numerous times gave. It stands out to me as it relates to life and the challenges of parenting especially. She would say, "Oh consistency, thou art a jewel." It is so true in training children or in being a grandparent.

III) *Continue to go on in the pathway of holiness.* I like the song that expresses it this way, "I'm pressing on the upward way. New heights I'm gaining every day. Still faithful as I onward go . . . Lord plant my feet on higher ground." It is the idea of pressing on the upward way

and gaining new heights every day.

Maybe you think that a grandparent does not need to do that — you who are younger. However, we need that challenge. We have not attained but we "press toward the mark for the prize" (Philippians 3:14). There is still in our experience a broad and a narrow way. Which are we on? I have observed those that we thought were faithful. I have observed them seeming to follow after worldliness in their children. "There go my people and I must follow them." Who was it that said that? I am not sure.

It seems that too often grandparents do that kind of thing, as they see their grandchildren. It was often refreshed in our minds yesterday as we observed the action, the looks, the talk, the deeds. It almost appears, at least from what is said that grandparents endorse things that they should not. They went along with many of these things. I hope that it was like Lot who was "vexed . . . with their unlawful deeds" (2 Peter 2:8). I do not know. Nevertheless, there is still a broad and narrow way.

2 Corinthians 5 talks about being a new creature and we need to accept that challenge. We need to be willing to talk, and explain, and give the reasons why we do

not agree or feel that it is wise for our young people to be involved in a lot of game playing. We need to be willing to rehearse some of the mistakes that we made where we fell short in our younger days. No, we do not to relate to them in glorying about them. I, as a young person, can still remember some of the stories that were talked in the parlour among some of the older ones that would have been better not said about some of the exploits and some of the things that parents and uncles did.

We need to be careful what we say and how we say it. We also need to be willing to give direction. If we follow after worldliness how can we help our children and grandchildren to flee those things? Some of us have been influenced to follow a conservative lifestyle because of faithful grandparents. I think of Eli in the Bible. Phinehas' wife had a child and felt led to call his name Ichabod. I do not hope that we are raising Ichabod's. It is not that we know any more about Ichabod but where the glory of the Lord is departed.

IV) *We need to continue to espouse the challenges of the faith.* We are "strangers and pilgrims on the earth" (Hebrews 11:13). As young families many times we did not have the money

to spend on foolishness. Or, should I say it this way, sometimes young families do not have a lot of money to spend on foolishness such as high priced cars and equipment, high-priced houses with expensive furniture and trimmings. Sometimes these circumstances change with grandparents. It is a real testimony to our grandchildren of our faith of our religion when they continue to see us choosing to continue as strangers and pilgrims on the earth.

Matthew 6:33 says, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matthew 6:19, 20 says, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: (20) But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." It is important as grandparents that we do special things for our grandchildren but not necessarily expensive things. When grandparents come along and give gifts for the grandchildren sometimes it even makes a bit of a problem in the family. Do we wish to help or to hinder our children in the raising of their families?

The most important is to show interest. Poems, scrapbook pages, and so on are a good way to continue to espouse the challenges of the faith.

V) Let us give God priority in our worship, in Bible reading, the importance of prayer, family worship, and attending worship services. This idea of going or running to the mountains, or going deer hunting or special fishing trips, or running after antiques, all of those things do not fit the pattern that we would hold before us today. It seems sometimes as though grandparents have the time and the money for some of those things. I realize that we are living in a day of affluence. I realize that it is a little different from when I was growing up, and I suppose that I speak somewhat from that frame of reference.

There are a lot of young families that have maybe too much and are sometimes wasting it. However, are we endeavouring that we as grandparents can be a help? I mentioned already that grandparents come younger, it seems, than they used to. You might not think so much of yourselves as a grandparent. Maybe you are seeing yourselves simply as an older parent. Now is the time to establish the patterns for the way it will be. Jesus was

asked at one point “Master, which is the great commandment in the law? (37) Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. (38) This is the first and great commandment. (39) And the second is like unto it, Thou shalt love thy neighbour as thyself” (Matthew 22:36–39). That is good teaching for all of us and it does not change when you become a grandparent.

Going to the mountains, fishing trips, antique extremes, running to public sales, special farm days, simply because you have extra time . . . let us not waste it. I have not really discovered that extra time yet. Maybe that will be coming. Let us not do things that might be a snare to the younger ones among us especially our grandchildren. There is this idea of collecting caps (and maybe you have never heard of that) Nevertheless, I have been in homes where I have seen a shelf of caps. That detracts from worship. Or, should I say collecting trucks or toy tractors. How do you want your grandchildren to look at you? Do you want them to think of that collection of caps, tractors, antiques or whatever it might be that you have special interest in? Or, do you want your grandchildren to think of God?

Jesus, when He was tempted in Luke 4:8, when Satan wanted Him to worship him said, “Thou shalt worship the Lord thy God, and him only shalt thou serve.”

VI) *Be consistent and loyal in the support of the church and its program.* That means regular attendance. We make room for the infirmities of the flesh. We realize that there are sometimes when grandparents are not as able to go. However, is it not interesting that sometimes people do not seem to be able to go to worship service but they can go shopping and to public sales. I realize that some times even sitting is a problem for older people. However, when it comes time to go to quiltings, well yes they can do that. Our priorities will show to the following generations.

What about the response that we have to the preaching of the Word? I am more alarmed when derogatory remarks come from grandparents about the church or the Scriptures or the preaching than what I am about derogatory remarks from young people. Do not understand me wrongly. I do not want you young people and I do not think young people ought to give derogatory remarks. I am simply pointing out the principle of the influence that we as older ones have. If we will talk about

what is said and criticize the church then what can we expect? It depends again what you are saying and what you are doing.

My mother, I can remember, was some critical of some of things that were happening in our church, but some things were not right — some things people were allowing and even some ministers were sometimes giving their support to that were not the right thing to do. It does make an influence. Let us not support those who wish to push the line or bend the rule. It is amazing how much easier it is to keep things in order in the church when the grandparents give their support to what is right. Let us consider not only our grandchildren but all of the next generation which follow after.

I realize, and it is important that we propagate forbearance and longsuffering, not being overly judgmental when things do not go. Sometimes grandparents are able to do that. Or at least they should.

VII) *Grandparents need to set the example in the clothing they wear.* Let us be sure that we do not mind wearing a white shirt to church. It is a good practice. Let us be sure that when we get together for more casual family get-togethers and such like that we appear properly. The tenden-

cy sometimes for older people sometimes is to relax and suppose it does not matter. I can remember yet in the challenges that we faced of leaving an apostatizing church the offense or one of the things that stood out to me was the way that older men were hankering after short sleeve shirts and casual wear. Work clothing should be work clothing. I realize again that our occupations are changing a bit. However, if you are no longer a farmer or in one of the trades that you tend to get dirty be sure that you wear the kind of thing that communicates what is right. Caps with names and insignia etc. are not consistent for Christians, much less grandparents.

VIII) *Maintain good husband and wife relationships.* Grandparents who bark and snap at each other are not propagating the faith. They are not setting the pattern. The wise crack, the joke about each other is not wise or good. What do grandchildren remember about their grandparents? Does contentment and humility shine forth in our lives? Grandmas are still called to submit even though they are grandmas and have come to know and accomplish a lot. Husbands or grandpas are to love and nurture. Bickering and stubbornness in grandparents set the stage for

grandchildren not getting along in marriage and eventually divorce.

IX) *Guard our social and play activities.* Play and game activity among grandparents seems to me does not propagate the faith. I hear of people going to Florida (that is grandparents going to Florida). The report coming back is all that they do is visit and play shuffleboard and so on. It is not wrong to entertain an old or infirm person with a game. I am not saying there is no place for some word games and some things like that.

However, play and game activity should begin to slow down once a child is out of school, or should slow down as they are getting out of school. It ought to stay that way until, in my mind the person begins to go into a second childhood. If that is where grandparents are why then yes, there is a little place for some entertainment, some play and games and so on.

X) *The area of money and securities.* Our attitude about things and money is another challenge that we as grandparents face and it has a real bearing on how grandchildren will see things. It is interesting to me the way money concepts seem at times to jump generations. We have heard that saying, "Like

father, like son.” There is a sense in which sometimes we see it is just like grandpa. Our lifestyle, what is it? How are we living? Sometimes as older people we may say, “Well, we have earned our money.” However, why make it hard for the grandchildren?

In conclusion, I have an account in Genesis 48:1–11. I realize there are a lot of things unsaid. Also, as I give this I recognize that I have spoken to myself as much as to anyone. “And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim. (2) And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed. (3) And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, (4) And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession. (5) And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon,

they shall be mine. (6) And thy issue, which thou begetteth after them, shall be thine, and shall be called after the name of their brethren in their inheritance. . . (8) And Israel beheld Joseph’s sons, and said, Who are these? (9) And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. (10) Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them.”

Jacob rehearsed his experience with God. Do we tell our grandchildren our experiences with God? What God has done for us? Who has accomplished the most in our life? Is it us, or is it God? Jacob also rehearses the promises of God. I raise that question, “Do we rehearse the promises of God to our grandsons?” Then, Jacob claims his grandsons for God. Jacob accepted that there are difficulties in life. God has appointed man to death. Only one life, it will soon be passed. Only what is done for Christ will last. Do we recognize that?

Finally, Jacob thanked God for the privilege of seeing his grandchildren. Jacob wanted his grandchildren to serve the Lord.

May that be our desire as well.

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From a message by Nelson Rohrer

Sunday, July 30, 2006

Bethel Mennonite Church

#### **The Two Kingdoms**

From a message by Roy Zimmerman

Sunday, October 28, 2001

Centerville Mennonite Church

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### **Book Reprint** *(continued)* **The Seven Laws of Teaching**

#### CHAPTER VIII **THE LAW OF REVIEW AND APPLICATION**

1. Let us suppose the process of teaching to be completed. The teacher and the pupils have met and have done their work together. Language freighted with ideas and aided

with illustrations has been spoken and understood. Knowledge has been thought into the minds of the pupils, and it lies there in greater or less completeness, to feed thought, to guide and modify conduct, and to form character. What more is needed? The teacher's work seems ended. But difficult work yet remains, perhaps the most difficult. All that has been accomplished lies hidden in the minds of the pupils, and lies there as a potency rather than as a possession. What process shall fix into active habits the thought-potencies which have been evolved? What influence shall mold into permanent ideals the conceptions that have been gained? It is for this final and finishing work that our seventh and last law provides. This law of the confirmation and ripening of results, may be expressed as follows:

*The completion, test confirmation of the work of teaching must be made by review and application.*

2. The statement of this law seeks to include the chief aims of the review: (1) to perfect knowledge, (2) to confirm knowledge, and (3) to render this knowledge ready and useful. These three aims though distinct in idea, are so connected in fact as to be secured by the same

process. It would be difficult to overstate the value and importance of this law of review. No time in teaching is spent more profitably than that spent in reviewing. Other things being equal, the ablest and most successful teacher is the one who secures from his pupils the most frequent, thorough, and interesting reviews.

### **Philosophy of the Law**

3. A review is more than a repetition. A machine may repeat a process, but only an intelligent agent can review it. The repetition done by a machine is a second movement precisely like the first; a repetition by the mind is the rethinking of a thought. It is necessarily a review. It is more: it involves fresh conceptions and new associations and brings an increase of facility and power.

4. Reviews are of different grades of completeness and thoroughness, from the mere repetition of the words of lessons, or a rapid glance thrown back to some fact or phrase, to the most careful resurvey of the whole field, — the occupancy in full force of the ground of which the first study was only a reconnaissance. The simplest reviews are mostly repetitions; the final and complete reviews should be

thorough restudies of the lessons.

5. A partial review may embrace a single lesson, or it may include a single topic of the subject, the development of a single fact or principle, the recall of some event, or of some difficult point or question. The complete review may be a cursory reviewing of the whole field in a few general questions, or it may be a full and final reconsideration of the whole ground. Each kind of review has its place and use. We shall see in our discussion that no teaching can be complete without the review, made either under the teacher's direction, or voluntarily by the pupil himself.

6. A new lesson or a fresh topic never reveals all of itself at first. It distracts the attention and its novelties may dazzle the mind. When we enter a strange house we do not know where to look for its several rooms, and the attention is drawn to a few of the more singular and conspicuous pieces of furniture or articles of decoration. We must return again and again, and resurvey the scene with eyes grown familiar to the place, before the whole plan of the building and the uses of all the rooms and their furniture will stand clearly revealed. So one must return again and again to a lesson if he would see all there is

in it, and come to a true and vivid understanding of its meaning. We have all noticed how much we find that is new and interesting in reading again some old and familiar volume.

7. Even in the best studied book, we are often surprised to find fresh truths and new meanings in passages which we had read perhaps again and again. It is the ripest student who finds the most freshness in its pages. The familiar eye discovers in any great masterpiece of art or literature touches of power and beauty which the casual observer cannot see. So a true review always adds something to the knowledge of the student who makes it.

8. Especially is this true of the Bible, of which the latest study is the richest and most interesting. Nothing more surprises or delights us in the great preachers than the new meanings they discover in old and familiar texts — meanings which clearly are there, but which we had not found in our own reading.

Sometimes these meanings are hidden in a word, and need perhaps only the right emphasis to reveal them; sometimes they lie close by the path and appear by some sidelight thrown skilfully upon them by the text.

Repetition with varying emphasis often may bring to light these hidden meanings.

9. On one occasion at least, the Great Teacher resorted to this power of repetition, when three times in succession he asked Peter the question, "Lovest thou me?" (John 21:15, 16, 17). The heart of the disciple burned under this powerful iteration, and with memory and conscience quickened he appealed to the Master to witness to the truth of his questioned love.

10. But the repetitions of a review are not made the same hour. They are spread over days and weeks, and hence a new element is brought into play. The lapse of time changes the point of view. At every review we survey the lesson from a new standpoint. Its facts rise in a new order and are seen in new relations. Truths that were overshadowed in the first study now come forth into the light. When one climbs a mountain, from each successive outlook the eye visits again the same landscape, but the position of the observer is always changed. The features of the landscape are seen in different perspective, and each successive view is larger, more comprehensive, and more complete than its predecessor.

11. The human mind

does not achieve its victories by a single effort. There is a sort of mental incubation as a result of which some splendid discovery oftentimes springs forth. The physiologists call it unconscious cerebration, by which they mean that the brain itself goes on working unknown to us. It is an easier explanation that the ever growing mind reaches constantly new positions, and obtains new light by which a new truth becomes visible. Some fresh experience or newly acquired idea serves as a key to the old lesson, and what was dark in the first study is made clear and bright in the review.

12. The old saying, "Beware of the man of one book," has this in it, that his repeated readings of his one book give him a mastery of the subject which makes him a dangerous antagonist in his chosen field. He shows the power conferred by frequent reviews.

13. Frequent repetitions are valuable to correct memorization and ready recall. Memory depends upon the association of ideas, — the idea in mind recalling the ideas with which it has been linked by some past association. Each review establishes new associations, while at the same time it familiarizes and strengthens the old.

The lesson that is studied but once is likely learned only to be forgotten. That which is thoroughly and repeatedly reviewed is woven into the very fabric of our thoughts, and becomes a part of our equipment of knowledge. Not what a pupil has once learned and recited, but what he permanently remembers and uses is the correct measure of his achievement.

14. Not merely to know, but to have knowledge for use, — to possess it fully, like money for daily expenditures, or tools and materials for daily work, — such is the aim of true study. This readiness of knowledge cannot be gained by a single study. Frequent and thorough reviews can alone give this firm hold and free handling of the truth. There is a skill in scholarship as well as in handicraft, and this skill in both cases depends upon habits; and habit is the child of repetition.

15. The plastic power of truth in shaping conduct and molding character belongs only to the truths which have become familiar by repetitions. Not the scamper of a passing child but the repeated tread of coming and going feet beats for us the paths of our daily life. If we would have any great truth sustain and control us, we must return to it so

often that it will at last rise up in mind as a dictate of conscience, and pour its steady light upon every act and purpose with which it is concerned.

16. The well-known influence of maxims and proverbs comes from the readiness with which they are remembered and recalled, and the power which they gather by repetition. The Scriptural texts which most influence us are those that have become familiar by use, and which arise in mind as occasions demand.

17. From all this it will be seen that the review is not simply an added excellence in teaching which may be dispensed with if time is lacking; it is one of the essential conditions of all true teaching. Not to review is to leave the work half done. The law of review rests upon the laws of mind. The review may not always be made formally and with clear design, but no successful teaching was ever done in which the review in some form, either by direction of the teacher or by the private impulse of the learner, did not take place — the revisiting and repetition of the lesson that had been learned. The “precept upon precept; line upon line” (Isaiah 28:10, 13) rule of the Bible is a recognition of this truth.

18. The processes of review must necessarily vary with the subject of study, and also with the age and advancement of the pupils. With very young pupils the review can be little more than simple repetition; with older pupils, the review will be a thoughtful restudy of the ground to gain deeper understanding.

A principle in mathematics may be reviewed with fresh applications and problems. A scientific principle may be fixed by the study or analysis of a fresh specimen, or by additional facts in support of the same principle. A chapter in history may be restudied with fresh questions calling for a fresh view, or by comparing it with the new statements of another author. A Scriptural truth will be reviewed by a new application to the heart and conscience or to the judgment of the duties and events of the life.

19. In the Bible more than in any other book are reviews needful and valuable. Not only does the Bible most require and most repay repeated study, but most of all, ought Bible knowledge to be familiar to us. Its words and precepts should rest clear and precise in the thought as the dictates of duty.

20. Any exercise may

serve as a review which recalls the material to be reviewed. One of the best and most practical forms of review is the calling up of any fact or truth learned and applying it to some use. Nothing so fixes it in the memory or gives such a grasp of it to the understanding. Thus the multiplication table may be learned by orderly repetitions of its successive factors and products, but its frequent review and use in daily computations alone give us that perfect mastery of it which makes it come without call. So in that largest, most wonderful, and most perfect acquisition of the human mind, — the thousands of wholly artificial word-signs and idioms of the mother tongue, — nothing but the ceaseless repetitions and reviews of daily use could so imbed them in the memory and so work them into the habitudes of the mind that they come with the ideas that they symbolize and keep pace with the swift movements of thought itself, as if a natural part of the thinking process.

21. The ready skill of artisans and professional men in recalling instantaneously the principles and processes of their arts or professions is the product of the countless repetitions of daily practice. This kind of review is available in all cases

where the pupil can be called upon to apply the material earned to the solution of common problems, the conduct of any process, or the performance of any series of acts. The art of the teacher, in this work, lies in the stating of questions which shall properly make use of the material to be reviewed.

22. The use of handwork in review ought by no means to be neglected. The hand is itself a capable teacher, and few reviews

are more effective than those which are aided by the hand. Witness the power and value of laboratory work, now so common in all scientific study.

The request for the pupils to bring lists of persons, objects, places, etc., mentioned in the lessons, for tabular statements of facts or events, for maps, plans, or drawings of places or things, or for short written statements or answers, will be of valuable assistance in reviewing.

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