The School of The Prophets

AND A SERIES of SKELETON SERMONS for USE IN PUBLIC. IN CLASS MEETINGS AND for PRIVATE STUDY

INCLUDING "LEVITICUS PARALLELS" FOR "TABERNACLE" STUDY

TABLE OF CONTENTS

	Page
Foreward	3
Outline of First Chart Discourse	6
Lesson One	11
Lesson Two	14
Lesson Three	16
Lesson Four	18
Lesson Five	19
Lesson Six	20
Lesson Seven	22
Deportment and Gestures	25
Use of Charts	28
Outline of Second Chart Discourse	30
Outline of Third Chart Discourse	31
New Arrangement of Chapters and Questions in "Tabernacle Shadows"	32
Skeleton Sermons	33
(1) Why Was Man Created?	33
(2) Where Are the Dead?	33
(3) The Oath-Bound Covenant	35
(4) Why Jesus Came to Earth	36
(5) Man Redeemed	37
(6) Resurrection of the Dead	38
(7) What Is the True Church?	39
(8) The Second Coming of Christ	40
(9) What Is a Christian?	41
(10) The World's Judgment Day at Hand	41
(11) Eden Restored	42
(12) Man's Everlasting Home	43
Millions Now Living Will Never Die	44
How to Study the Bible	45
Funerals	47
At the Grave	48
Leviticus Parallels (Chapters 8, 9 and 16) INSERT Back Cover Page	49

The School of the Prophets

Correct Use of the Organs of Speech, with Reading, Breathing and Physical Exercises

BY J. C. LARDENT, LONDON

AND

A Series of Skeleton Sermons For Use in Public, in Class Meetings and for Private Study

BY C. E. STEWART, ST. PAUL

INCLUDING "LEVITICUS PARALLELS" FOR "TABERNACLE" STUDY

THIS WORK IS DEDICATED

to the Lord

of the

NEW CREATION

in the interest

of the

PUBLIC PROCLAMATION

of His Glorious Message of Salvation;
for the Upbuilding of His Saints
in Grace and Truth,
and for
the edifying of those
who are seeking
GOD
if haply they might find Him.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth, * * * a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work."
—2 Timothy 2:15, 21.

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FOREWORD

IN old times our gracious Heavenly Father used certain loyal members of the House of Servants as His mouthpieces. As St. Paul declares (Heb. 1:1), "God spoke . . . by the Prophets." These representatives of Jehovah spoke in the power and majesty of His name.

Their messages were either begun or ended with the formula—"Thus saith the LORD."

It appears that the prophets were the great orators of natural Israel. Standing apart alike from government and the established priesthood, they were used by God to tell forth His messages—especially in all the great crises of their national affairs, with wonderful energy, boldness and success, depending for their influence mainly upon the effect of their words. Up to the time of Samuel we hear but little of them; the reason probably being that down to his day none but the priests of the noblest class could read or write. However, this grand servant of God, in the fields around his own house at Ramah, gathered a few young men of promise, whom he trained as prophets. Soon similar schools sprung up in several of the larger towns, at Bethel, Jericho and Gilgal. As these institutions were presided over by elder and advanced servants of God, prophets of standing, we find their pupils also bearing the same title of "prophet". As time advanced they grew into quite a numerous class, whose learning stood in such high esteem, that as early as David's time they had become the historians and chroniclers of the Court.—1 Sam. 19:20-24.

Unlike the priesthood, the prophetic office was open to all, it depended neither upon the birth or station of the candidate. They belonged to no special caste, but were recruited from all ranks alike. Out of this class from time to time, there stood forth men inspired with divine fervor—men who spoke for God, and who felt the burden—yet who fearlessly declared His message; at times, threatening Israel with punishment—if persisting in a wrong course.

Again they would earnestly entreat their countrymen to turn from their evil ways, assuring them of Jehovah's mercy and rich blessing as a reward.

The Schools appear to have consisted of students differing in number; sometimes they were very numerous. (1 Kings 18:4) One elder or leading prophet presided over them, called "father" (1 Sam. 10:12); or "master" (2 Kings 2:3); who was apparently admitted to his office by the ceremony of anointing, (1 Kings 19:15); these students were called his "Sons".

Their chief subject of study was the Law, and its interpretation. Subsidiary subjects of instruction were music and sacred poetry. The prophets that met Saul, came down from the high place with a psaltery and a tabret, a pipe and a harp before them. —1 Sam. 10:5.

Having been themselves taught and trained, they had the function of teaching others, both explaining and interpreting the Scriptures.

This, in brief, is the history and office of God's typical prophets of the past. Coming down on the stream of time to the first advent of our dear Master, we find the prophetic function has a deeper manifestation in explaining the hidden or secret meaning of the types and prophecies of the past—further by showing their applications and fulfilment in the events and conditions of Spiritual Israel.—Luke 24:19; Eph. 3:5.

The Function of Prophecy.

This function of prophecy—more in its aspect of exposition, has continued with the "House of Sons" down to the present day when a great revival in Bible study has been in operation amongst God's consecrated people. All who have received of the anointing of the Holy Spirit have divine authority as prophets, and their function is to tell forth—to preach according to ability and opportunity. Their theme is the "Good tidings of great joy which shall be unto all people"; they are to comfort the mourners and to proclaim the intervening Day of Vengeance of our Lord.—Isa. 61:1-3.

In the matter, however, of public exposition of Jehovah's message, there are certain qualities which must be possessed. The following are the essential attributes for successful ministry: (1) Consecration to God and devotion to His Truth; (2) High Ideals; (3) Sterling Character; (4) Sincerity; (5) Good Appearance; (6) A well-furnished Mind; (7) Graceful Action; (8) Fluency of Language; (9) A Cultivated Voice; (10) A Refined Pronunciation; (11) Unfailing Tact; (12) Singleness of Purpose; (13) Sympathy; (14) Sanctified Common Sense.

There are but a few who are "born orators"—i. e., who possess these attributes naturally. However, the majority of these qualities enumerated are capable of development, and many have these in a latent form, while others can be had by cultivation. Hence quite a few of God's people can develop their powers sufficiently to present quite an acceptable and effective public discourse.

We all realize the great responsibility and trial that is laid upon those who possess this talent and who desire to use it in God's service. How careful it should make us, in telling forth His message—to speak as the oracles of the Lord.—1 Peter 4:11; Jer. 23:28.

When we thus reflect on the vast importance and privilege of being used as divine mouthpieces surely it is our heart's desire to present our gracious Father's Word as effectively, as attractively, and as powerfully as lies in us. Particularly does the need of preparation appear important, in view of the great crisis now approaching in the affairs of the nations.

Our beloved Pastor's last words, were to the effect that shortly the antitype of Elijah smiting the waters would take place, (2 Kings 2:8; Rev. 17:15). Then the Elisha work is to be done—by a bold, brave class of God's dear children—and a special measure of God's Spirit will be upon them and working through them till the hour comes when no further witnessing can be done this side of the veil. Still, again, the antitype of Gideon and his band is shortly to take place. In view of these sublime prospects, dear fellow prophets, let us be up and doing—let us seek to prepare ourselves more efficiently for the Divine Ministry—asking at the same time for heavenly wisdom and grace which is pledged to assist us.—James 1:15.

Mental and Mechanical Aspects.

There are two aspects of the prophetic function,—first, the Mental Aspect, which refers to the art of composition, gathering materials, its arrangement in logical sequence; then its grammatical and sympathetic expression. The second is—the Mechanical Aspect which refers to the graceful carriage of the body, the correct standing and sitting positions, proper management of the breath, accurate enunciation and pronunciation of words, and the essential qualities of a good speaking voice. All these details need attention if really efficient service is to be rendered. As an aid to attain unto this proficiency it is our intention (D. V.) to arrange a course of graduated lessons which can commence at any time. This training will entail but little time regularly day by day, much of which can be carried out in the fleeting spare moments.

History supports the truth that proficiency can only be attained by

diligent practice. No brother should discourage himself with the thought that it is hopeless to become a public speaker because he is not a born orator, or because of failure in the past.

The case of Demosthenes — the world's great master orator—is a good illustration of what determination and application accomplished over natural inability. He was laughed at again and again by the populace—at the first attempt he made of public speaking. One time, we are told, that when his speeches had been ill-received and he was going home with his head covered and in great distress, Satyrus the Player, who was an acquaintance of his, followed and went in with him.

Demosthenes lamented to him that though he was the most laborious of all the orators and had almost sacrificed his health to that application, yet he could gain no favor with the people; but drunken seamen and other unlettered persons were heard and kept the rostrum, while he was entirely disregarded. "You say true," answered Satyrus, "but I will soon provide a remedy, if you will repeat to me some speech in Euripides or Sophocles." When Demosthenes had done so, Satyrus pronounced the same speech, and he did it with such propriety of action and so much in character that it appeared to the orator quite a different passage. He now understood so well how much grace and dignity of action lend to the best oration.

He saw that it was a small matter to premeditate and compose—if the pronunciation and propriety of gesture were not attended to. Demosthenes renewed his flagging determination and built a subterraneous room, went there daily to train his voice and gesture, committing to memory the substance of all the conversations and speeches he heard, disciplining and developing himself for the high place he was destined ultimately to fill. He completely overcame his natural defect of stammering and of indistinctness by practicing his speeches with pebbles in his mouth, also strengthened his weak voice by reciting aloud poems and orations while running or walking uphill.

Thus we perceive that the secret of success in public speaking does not so much lie in natural gifts as in the qualities of attention, courage, and perseverance.

Developing Into Bible Lecturers.

With these remarks we close the historical aspect of our subject and come now to consider the various points needing attention in our course of training as Bible Lecturers. First and foremost is the Discourse itself; hence we will give our next consideration to the principles underlying well balanced, comprehensive, and interesting addresses. Having decided on your topic, the immediate need arises of Gathering Material. Meditate upon it; fix your mind upon the subject, and you will find that this theme will become the point of attraction; and material gathers around it with surprising rapidity.

These spontaneous thoughts that radiate around our subject should be committed immediately to paper—because our thoughts are fleeting things. Revolve your subject again and again in your mind. This will give birth to ideas. Ideas will fertilize the mind and make it productive of original thought. Ideas will beget ideas; thought will yield thought with astonishing fertility when we concentrate all the intellectual powers upon a subject. The mind is the soil, so to speak, in which thoughts germinate and grow. Only after one has exhausted the natural resources of his own mind should recourse be made to other channels.

In the subjects which we, as Bible Lecturers, use, an abundant supply of material will be found in back numbers of the 'Watch Towers', the seven volumes of Scripture Studies, the Pastor's Sermons in the newspapers, etc., in Convention Reports, etc.

The subjects dealt with are arranged topically in the end of our

Berean Bibles, and reach down to 1907. [And now we have the splendid arrangement of subjects and texts in the Seventh Volume of 'Reprint Towers'.]

A further excellent means of gathering material is through private conversation with others on your subject; ask them questions; get them to do likewise, and your avenues of thought will be opened and thus assist you to take a comprehensive grasp of your subject.

Having committed your materials to paper, collected from your own mental storehouse, from books and conversations, as well as observation, you have now before you a mass of general notes thrown promiscuously together. In this collection lies the materials of your discourse. The next step is to make a plan and arrange the ideas, in an organized form. A little exercise in composition is therefore necessary to make an outline of your theme.

This outline should be written, not in sentences but like a "Table of Contents". It should be clearly understood that this plan, or brief, is merely a "Skeleton" and not the discourse itself.

It is comprised of single statements arranged as headings and subheadings, each indicated by a separate letter or numeral, and the whole divided into three parts, known as—"The Introduction", "The Discussion", and "The Conclusion".

This will be made clear by the following specimen:—

OUTLINE OF FIRST CHART DISCOURSE.

"THE THREE WORLDS."

1.—Introduction.

1.—Day of Unbelief; Foundations of Religion being Questioned.

2.—Brief Review of Foundations { a—Evidence of Creator.—Acts 14:16-17. / b—Reliability of the Scriptures.

3.—Need of Child-like Faith and Trust.—Matt 11:25; Heb. 11:1.

4.—Purpose of the Bible.—Rom. 15:4.

5.—Orderly Study Necessary.—2 Tim. 2:15.

2.—Discussion.

6.—Has God a Plan?—Heb. 3:4; Acts 15:18.

7.—Bible—God's Plan Book.—Heb. 2:2; Isa. 14:24.

8.—Use of Chart. (Illustration—Captain and Charts.)

9.—Outline—Dispensations and Worlds. (Cite Passages.)

10.—Significance of term "World",—Not Earth, but Social Order.—2 Peter 3:6; Ecc. 1:4.

11.—The First Dispensation.

(a) Its beginning. (b) Creation of Adam. (c) The Creator's blessing. (d) Adam's trial. (e) The sentence. (f) Its Rulers—Angelic control. (g) The disloyalty of some—its nature. (h) Its End—the terrible results.—Gen. 6:2-6. (i) Faithful Noah and family. (j) Ark and Deluge. (k) Not an experiment. (l) God's foreknowledge. —Rev. 18:4; Acts 15:18. (m) The Lesson.

12.—The Second Dispensation. Its beginning.

(a) Rainbow Pledge. (b) Racial division—3 heads. (c) Tower of Babel,—dispersion of Ham. (d) Its ruler,—Satan, Prince of this world—not of any other; rightly dividing the Word. (e) Rulership acknowledged.—John 14:30; Eph. 2:2. (f) History of Lucifer.—Ezek. 28. (g) His Satanic purpose.—2 Cor. 4:4. All men deceived except Christians. (h) Steps necessary to become a Christian—

Repentence, Consecration, Justification, Spirit-begetting. (i) Invitation given to become a disciple. (j) Its End—by Fire—not literal, but symbolic.—2 Peter 3:7-10; Zeph. 3:8-9; Isa. 45:18. (k) Signs of the Times; symbolical fire.

13.—The Third Dispensation. Its beginning. (a) 2 Pet. 3:13. Overthrow of Satan's Empire.—Rev. 20:2-3. (b) New Heavens and Earth,—their significance. (c) Its Rulers, Prince of Peace, Christ and the Church,—invisible, but all powerful. (d) Righteousness to dwell.—Psa. 72:6-8. (e) Its End,—without end.—Psa. 145:13. (f) Clean Universe.—Rev. 5:13.

3.—Conclusion.

14.—Hoping the discourse aroused a desire to study on the part of the hearers. Subject for the next Lecture, date and time. Invitation. Benediction.

THE time devoted to the careful preparation of the outline will be well spent. It will save much rewriting and confusion in the address itself. This outline should be subject to the severest analysis before the first draft of the discourse proper is made. The various statements in the outline should be arranged in the strongest and most logical order and the whole held together in an unbroken chain. The subject should grow out of itself, as it were. The opening thought should provide the bud for the development of the second idea; this in turn prepares for the third point, and so on. When this is finally done, the brother is ready to write out his discourse with this outline before him as his guide.

It should be clearly understood that the outline given is merely a suggestion. No prophet should imitate slavishly another's form of presentation; but rather allow his own individuality to have fullest play. In the exposition of Divine Truth we have an inexhaustible field of research, and certain facts and association of ideas appeal to some minds more than to others. For instance, brothers with a scientific bent of mind will present it most effectively from this standpoint and the talk will be replete with appropriate scientific illustrations and forcible points. Others, however, who take a general view of the subject would give a popular form of lecture; and so on, with other casts of mind, there would be different modes of expression.

On the other hand while not having a stereotyped style of address, there are some salient points which should be emphasized in every First Chart discourse: (1) Show very clearly the stream of time and how the history of the world is divided. (2) Point out plainly the difference between the terms "Dispensations" and "Worlds". (3) Emphasize that the earth—this planet—is the stage or foundation of the three worlds. (4) The experiment of men and angels doomed to absolute failure; Divine foreknowledge and permission of evil. (5) God's remedy productive of everlasting happiness. (6) Reference should be made to the need of reverence, also of consecration, in order to understand these wonderful truths. (7) A brief personal testimony as to the value of Dispensational Bible Study.

Regarding the writing out of one's discourse, this may appear a tedious procedure to some; but it is a rule admitting of no exception, that one will speak well, in proportion as he has written much. Writing is a whetstone or a flattening engine which wonderfully stretches ideas and brings out all their malleableness and ductility. If you have time for preparation, never undertake to speak without having put on paper the

sketch of what you have to say, the links of your ideas. You thus possess your subject better, and consequently speak more closely and with less risk of digression. When you write down a thought you analyze it. The division of the subject becomes clear, becomes determinate, and a crowd of things not before perceived present themselves under the pen. Speaking is thinking aloud, but it is more: it is thinking with method and more distinctness, so that in embodying your ideas you do not only make others understand it, but you understand it better yourself while spreading it before your own eyes and unfolding it by means of words. Writing adds still more to speech, giving it more precision, more fixity, more strictness, and by being forced more closely to examine what you wish to write down, you extract hidden relations, you reach greater depths, wherein may be disclosed rich veins of truth and abundant lodes of thought.

Writing Out the Outline.

Experience teaches us that we are never fully conscious of all that is in our own thoughts, except after having written them out. So long as they remain shut up in the mind they preserve a certain haziness. We do not see them completely unfolded and we can not consider them in all their aspects and bearings.

Having gathered your material as before mentioned make your plan or outline at the first impulse and follow your inspiration to the end; after which let things alone for a short time. Then re-read attentively what you have written and give a new form to your outline; that is, rewrite it *from one end to the other*, leaving only what is essential. Strike out whatever is superfluous, only take pains to have the principal features well marked, vividly brought out and strongly connected in order that the division of your discourse may be clear and the links firmly welded.

It is advisable when you have mapped out your outline satisfactorily to fix it indelibly in your mind, then there will be no danger of missing the connections during the delivery of your talk.

With the written outline in front of your eyes, go mentally through your entire subject again and again until it assumes in the mind a complete and tangible form. Above all things, see your ideas by thinking out your thoughts in unspoken words.

By so doing, when you come to speak you will have it vividly in your mind's eye; when the very words and letters of your outline will rise before you. Our dear Pastor at the first meeting of the "School of the Prophets", held some years ago at the London Tabernacle, emphasized the need of making such an outline of one's discourse. He also advised *having enough matter to cover* one and a half hours, although the actual address should not generally exceed one hour.

THE INTRODUCTION.

Always speak your first sentences slowly and with deliberateness because the audience is not yet fully receptive of your ideas or used to your voice. A further advantage of this style of delivery is that the brother appears to weigh his thoughts before giving utterance, thus investing them with a sense of importance, which leads his audience to do likewise. When the prophet stands to address a company of strangers he is estimated often before he has uttered a single syllable. Face, figure, and personality convey a silent, but none the less irresistible, impression. If each brother allows the joy of the truth to fill his heart it will more or less irradiate his face and make it very attractive. Then the quality of the brother's voice, too, plays an important part in these initial moments of adjustment between speaker and hearers. If it be a well trained instrument marked by clearness, flexibility and melody, this will act as a recommendation. Gradually you will realize that you have gained their attention, and that sympathy has

sprung up between you. Intuitively you will feel that you are carrying them with you. Especially is this calm, deliberate expression necessary, if you are at all apprehensive of stumbling or losing control of your ideas through nervousness. Self-consciousness is the bane of the public speaker. We remember how Bro. Russell mentioned that he was troubled with this at his first public effort; so much so that he uttered a few words, then lost his ideas for the time being, and he almost wished that the ground would open and swallow him out of sight. However, by an effort of the will and firmly concentrating on the outline which should have been well fixed, by the method as before suggested, this self-consciousness departs and you become "*subject-conscious*". Again this applies also, if you should have momentarily lost the thread of your address, caused by some distraction, such as a baby crying out loudly or a person fainting, etc. The only way to recover is to pause, then speak with the utmost deliberation. The probability is that no one will suspect your loss of memory but merely suppose it to be the prelude to a greater exertion of power, and you will not only be able to recover yourself, but even the effort to do so may be a stimulus to the mind, enabling you to proceed with renewed energy and strength.

THE DISCUSSION.

The Speaker having begun his address should utter the first few words slowly, distinctively, and with due regard to his whole audience, not addressing merely the first half dozen rows, but directing his eyes and voice to the persons farthermost from him. The first feeling of timidity, if any, *soon disappears and he enters more* particularly into the heart of his subject. Here and there a word or a phrase or a passage of scripture is given special emphasis; a subordinate passage hurried over; an effective pause made, with possibly an occasional gesture introduced. Gradually the address gains in power and momentum and variety. The face and figure of the speaker becomes more and more animated, the gesture and action grow in size and significance, the voice assumes a new variety and intensity and at length the feelings of the brother, now unharnessed, bear him and his audience upon a moving tide of eloquence inspired by the Truth.

There are brief moments for pause and relaxation but soon the dear brother's voice is heard again in all its power and intensity. Pointed phrase, word picture, telling arguments, and vivid illustrations are used *in turn to convince and persuade his* audience. Finally the Prophet reaches the culminating point of his address, drives home his message by the full force of his personality.

THE CONCLUSION.

No part of an address requires such skillful handling and careful study as the ending. It should never be left to the haphazard ideas of the moment, for nothing is so fatal to the success of an address than to prolong it unreasonably beyond its due limit.

We have frequently heard a speaker end his talk twice or more times. Having said all he intends to say, having exhausted all his ideas upon his subject, he flounders until he finds himself irretrievably lost amid a maze of words and phrases. He then becomes painfully aware that he is addressing a listless and wearied audience. Some are taking out their watches, others are whispering to their next companion. This only adds *to his discomfiture. Still on he goes,* not knowing—along the tortuous windings of empty words and phrases —till in recklessness of despair he abruptly terminates—he knows not how nor where.

The proper conclusion of the address should be given in such a way as to give your audience the impression that you are going to do so. The simplest, the most rational and effective conclusion consists merely of winding up, by a rapid recapitulation of the whole discourse, presenting in

sum what has been developed in the various parts. This procedure, accompanied by considerable spirit and animation, of giving a summary, makes the remembrance of your theme easy, and the application quite pointed. An earnest and cordial welcome to the strangers and their friends should be given to hear the following address, or to attend the Berean Class is timely also.

While on this aspect of our Study, of the conditions of actual prophesying, a brief consideration of the matter of clothing will be in order.

HOW TO DRESS.

Prophets of old generally wore the loose garments of the East, consisting of a white linen or cotton shirt—"The Kamise"—and over this a black goat's hair sackcloth cloak, also a head dress formed of a white or colored flowing scarf of silk or linen called a "Kefea-Yah" bound round by an "Akal", a twisted rope of dark brown goat's or camel's hair, about an inch and a half thick. Artists say that this is the most picturesque dress worn by man. Their footwear was the sandal leather shoes, and, if riding, the turned up and pointed toed red leather top boots. "The Fellaheen" or village folk wore either an "Aba", a sackcloth of hair or a coarse worsted cloth cloak over the Kamise and on their heads a Turban. Coming down the stream of time to New Testament days, we find that Greek and Roman civilization modified the dress of the learned and well-to-do; hence the dress of some of the Apostles would consist of the "Toga", that loose graceful clothing which adorns the human form so well.

This leads us to have a seasonable word together on the covering of our outward man. Respect for the Lord, for the Truth, and in conformity with our high office as Ambassadors of the King of kings, impresses upon us the thought that some attention should be paid to our clothing. We are living in a day when the general sentiment of thinking and pious people is turning from the rough and ready preaching, once so approved, to something more refined and reverential. There are still good people who consider it a sin or fleshly pride to wear a collar or necktie or a good suit of clothes, even at Divine service; but they are becoming fewer. Even the Master himself was not careless regarding His clothing, for He wore what in the East is considered very valuable dress—a Seamless Coat.—John 19:23.

However, in the matter of adornment, one should avoid wearing conspicuous or showy jewelry. Then, again, the wearing of an ordinary every day business suit of gray or blue is quite unsuitable for pulpit or platform presentation of the truth, unless emergency might make it necessary. Further, the use of a fancy vest, colored tie, or gaudy apparel is surely irreverent at a preaching service. Rather, we would recommend that every Prophet should have a preference for a frock-coat suit or morning coat dress whenever possible and convenient; or, at least, to use black and white apparel, whatever the design. Attention should be given to the footwear, to one's toilet, etc.; and the end to be attained in all these details is neatness, inconspicuousness and refinement.

"Majestic sweetness sits enthroned upon the Savior's brow;
His head with radiant glories crown'd, His lips with grace o'erflow.
None other could with Him compare among the sons of men;
He's fairer, too, than all the fair who fill the heavenly train."

SEVEN STUDIES ON SPEAKING

FIRST LESSON.

(Repeat Daily for One Week.)

PHYSICAL EXERCISES.

The Physical Exercises are designed to give the body a graceful poise, flexibility and facility of expression. A regular time spent, but a few minutes each day, will remove stiffness, awkwardness, and tend to give a ready control over all one's members, as well as a sense of fitness. These exercises should be taken in rotation, one set daily for a week, as they will be found to be of increasing power. This same remark also applies to all the other exercises hereafter given.

Stand easily erect, toes at an angle of 45 degrees, knees straight, arms loosely at sides, chin slightly drawn in, chest high and eyes straight to the front—this is the correct standing position. Now clench the fists, palms upward, bend right arm at elbow, keeping elbow of left arm close to the side; while returning to position, bend left elbow in like manner; and continue to alternate twenty times. Bring the arm up vigorously each time. Breathe deeply and regularly and increase the number of movements each day by three.

THE BREATHING EXERCISES.

These are necessary in order to increase lung capacity, as well as control of the breath. For public speaking the quantity of air required is much more than that needed for vital wants. The air in the lungs should never be all exhausted, otherwise your delivery will be marked by gasps and inconvenient pauses in the middle of a sentence, owing to the giving out of available breath. Again, the improper control of the breathing is the cause of much stammering; this can be corrected by keeping a full supply of air constantly in the chest and speaking deliberately. While on this important matter, emphasis cannot be laid too much on the need of NOSE Breathing. In the nostrils is a wonderful arrangement of hairs and a mucous membrane which filters dust and impurities, preventing such from entering the delicate cells of the lungs. Not only so but the air in passing through the nose is warmed, thus preventing chill and contraction of the lungs. Deep abdominal breathing should be cultivated, as this will greatly supplement available air supply. There is not the slightest risk of displacing any of your internal organs, as one good brother feared would result from deep breathing. These exercises should be taken on every possible occasion; when walking along the street; before an open window, etc. If you do this consciously at first, gradually the habit of deep natural breathing will become fixed and unconsciously practiced.

Speech consists of variously modified emissions of breath. All utterances must therefore be preceded by inhalation. The inspiration should be noiseless. The outward impulse which the air receives in speech should be given, not so much by the descent of the thorax or walls of the chest, as by the ascent of the diaphragm or base of the chest.

BREATHING EXERCISE.

Inhale a deep breath slowly through the nostrils, expanding the abdomen and chest in the order named. Exhale gently and evenly through the nostrils, keeping the chest expanded with easy firmness. Stand in the open air or before an open window and practice this exercise for five minutes and increasing by one minute each day successively during the first week, as well as on other occasions through the day.

THE VOICE EXERCISES.

These are arranged to develop the timbre or musical quality which makes it pleasant to listen to, in fact to give it that mellow tone of a well-trained instrument. Voice is produced in the Glottis, (the back of the throat), by mechanical vibration caused by the passage of the air. It is modified by the condition of the Glottis, by resonance within the Pharynx, the windpipe and the cavities of the head and by the organs of speech. The organ of voice, the Larynx, is situated at the upper part of the Trachea or windpipe, intervening between it and the back opening of the mouth. It is formed of various cartilages connected together by a membrane. Much of this mechanism is seen as a projection, in the middle line of the throat and is known as Adam's Apple, or "Pomun-Adami."

Upon the sonorous condition of the Glottis, the expansion of the gutturalarch (seen at the back of the throat when the mouth is wide open) and the external aperture of the mouth, depends the purity of tone. A husky tone results from relaxation of the Glottis; a guttural tone from contraction of the fauces due to enlarged tonsils; a dental tone from too close a position of the teeth; a labial tone from pouting or overhanging lips; and a nasal tone from partial emission of the voice through the nostrils.

An excellent practice for developing the range and quality of the voice is to sing as often as possible, also to practice inflection. The tones of the voice in singing are level, that is, of the same pitch throughout each note. In speaking, however, all the notes of the voice are inflected, that is, each vocal impulse, however short, carries the voice higher or lower than the commencing pitch. The following exercise will elaborate these points more fully.

VOICE EXERCISE.

Inhale deeply through the nostrils, and then count, deliberately, distinctly, and in a pure-toned voice— 1—2—3—4—5—6—7—8—9—10. Take a breath between each numeral. Repeat this voice exercise on various keys, with both rising and falling inflections. Increase the number by two each day in succession through the week.

THE ARTICULATION EXERCISES.

These are designed to develop flexibility of expression and freedom of speech. Articulate speech is much more than voice, in that it implies the action of the brain and mind in moulding mere sounds to form words. The various sounds used in speech are usually of two great classes, vowels and consonants. Of these, the vowels are, for the most part, the easier to be sounded; for their production, it is only necessary that the exit of air from the mouth should be as free as is possible, and that the parts, when once put in the proper position, should retain that position till the sound is concluded. They are continuous sounds, modified by the form of the aperture of the mouth. Thus, in sounding AH, the mouth is open to its fullest extent, the tongue is depressed, and the hanging curtain of the palate is drawn up, so that the air escapes from the mouth without any check. In making the sound expressed in English by OO, the same arrangement is carried out, but the aperture of the mouth is narrowed in a natural way; if other vowels are tried, it will be found that they are varied by the form of the aperture of the mouth, so that the parts remain fixed.

To produce the consonants (so-called because most of them cannot be formed without the aid of a vowel), a certain degree of movement of the parts concerned in their production is necessary, and the breath in consequence, suffers a more or less complete interruption in its passage through the mouth. These have been divided into two main classes: the first are called "explosives" or "mutes," which necessitate that the breath should be completely stopped at the moment of their production; the second "continuous" in which the breath only receives a partial check, and the sound like the vowel is continuous. In pronoun-

cing the consonants contained in the first class, of which b, p, d, h, k, may be taken as examples, the posterior orifices of the nose are completely closed, and all the air is driven through the mouth; in pronouncing b and p, the air is stopped by the shutting together of the lips; in pronouncing d and t, by contact of the tongue with the front part of the roof of the mouth; this latter arrangement is also used in pronouncing of the hard g and k, the difference consisting in the degree and extent to, which the tongue is brought in contact with the roof. In the other class, the nose is open, and the air is allowed to pass more or less freely through it, as in m and n, etc., but in others, as v, the air is not allowed to enter the nose; still in all the consonants included in this class, the sound is capable of being prolonged to an almost indefinite extent.

The organs of articulation include the Pharynx, situated behind the soft palate and all the anterior parts of the mouth, the palate, the tongue, the teeth and the lips. Errors in articulation arise from a want of contact or lack of sharpness and precision in the points of approximation or from an effort of pushing outwards, of conjunctive pressure instead of a light disjunctive action. A light and pointed action of the articulating organs is assisted by the lower jaw; a free, downward motion of which should precede consonant formation and accompany vowel utterance. During pauses in speech, the teeth should remain slightly apart. In this position, the breath may imperceptibly be taken through the nostrils, by applying the tip of the tongue to the palate and so closing the oral aperture.

As a hammer is raised before its downward stroke, and afterwards rebounds from the object struck, so the active organs of speech should, before an articulative stroke, be freely separated from the parts of the mouth against which they are to act, and afterwards gently fall asunder. The opening of the mouth puts all the organs in a state of readiness for any action that may follow; and at the same time, allows of an easy influx of air. This graceful preparation, the opening of the mouth, is the natural commencement of all utterance.

During acts of speech, the lips should lie evenly in line with the teeth, so that the edges of the dental ranges may be visible; and in the mechanism of speech, the lips should not be protruded. The lower lip only should move upwards and downwards, not outwards; and the upper lip remain almost quiescent. The labial organs are thus left free for their higher functions of expressiveness.

The tongue should never be depressed within the lower jaw, or protruded between the teeth. It should be held back and slightly elevated, so that its motions may be perfectly independent of those of the jaw. The tongue has no action against the lower teeth. It should never touch them in articulation.

The jaw should not hang behind the upper teeth, or be protruded beyond them; but the two lines of teeth should be parallel. The downward motion of the jaw should be smooth without jerking, as if it fell merely by its own weight. Its upward action should be light and free from biting. The edges of the teeth should never quite come into contact. Each speaker should make a mental note of the correct actions of these articulative organs and stand before a mirror so that he may remedy any defects should there be any. A visit to the dentist is advisable if any of the teeth are missing, particularly front ones, as their lack oft-times causes a hissing and lisping in the articulation.

ARTICULATION EXERCISE.

Practice the following exercise for flexibility of lips; repeat the sounds horizontally, slowly at first, gradually increasing the rate as facility is acquired. (Long sound of vowel.)

ba	be	bi	bo	bu
be	bu	bo	bi	ba
bi	ba	be	bu	bo
bo	bi	bu	ba	be
bu	bo	ba	be	bi

READING EXERCISES.

These are one of the most valuable means of developing a good musical speaking voice. By a "musical" voice, we do not mean an intoned voice, such as ecclesiastics of the nominal churches often use, which is quite "throaty" in character; rather, one of natural quality and expression. The feeling of the moment controls the pitch of the voice; if of elation, a higher tone is used; when desiring to counsel or persuade, a middle pitch is best, and in solemn exhortation, a lower tone is suitable. In the reading exercises, one should express sympathetically the ideas of the writer, and varying the tone to suit the sentiment imparts the musical quality.

The ultimate object of the reading exercises is to enable you to express yourself with ease and naturalness. It should not be supposed, however, that what is habitual or familiar with each brother is necessarily natural. To speak naturally is to speak in tones suggested by nature; hence, little children speak naturally because they have not acquired bad habits of speech. Each brother is recommended to listen attentively to the conversation of little children, in order to distinguish this natural quality from that of mere habit and artificiality. Note how the emotions of the child mould the tone and inflection of its voice.

Each Speaker should bear in mind that a good reader does not attract attention to himself. His main purpose is correctly to interpret the meaning of an author and to convey that meaning to the hearer. When you read the extract prescribed in this lesson, do not think merely of the sounds you are uttering, but more particularly of the sense back of the words. It will be helpful frequently to ask yourself such questions as—"Do I clearly understand the author's meaning?", "Am I expressing precisely the thought intended by him?", "Am I conveying this meaning clearly and adequately to my hearers?". Each brother should learn to read readily at sight and to this end the eyes should run ahead of the actual reading in order to get the sense in advance. It will be seen that learning to read, in the best sense, is simply learning to think.

READING EXERCISE.

(1) "The low winds of summer blow over the waterfalls and the brooks, and bring their voices to your ear, as if their sweetness were linked by an accurate finger; yet the wind is but a fitful player, and you may go out when the tempest is up and hear the strong trees moaning as they lean before it, and the long grass hissing as it sweeps through, and its own solemn monotony over all, and the dripple of that same brook, and the waterfalls unaltered bass shall still reach you, in the intervals of its power, as much in harmony as before, and as much a part of its perfect and perpetual hymn."

(2) Vol. One.—"The Divine Plan." —Page 191—bottom paragraph.

(See top of page 44.)

(3) "Poems of Dawn,"—Page 6,— "The Word of Truth."

(4) The Twenty-third Psalm.

SECOND LESSON.

(Repeat Daily for One Week.)

PHYSICAL EXERCISE.

Clench the fists, the palms downward, bring right arm straight up in front on a level with the shoulder; while returning to position, bring left arm up in like manner and continue to alternate twenty times. Keep the arms straight throughout this exercise. Breathe naturally. Increase number of movements two per day during week.

BREATHING EXERCISE.

Inhale a deep breath rapidily and silently through the nostrils expanding both the abdomen and chest. Exhale rapidly and silently through the nostrils.

VOICE EXERCISE.

Inhale deeply, through the nostrils; then count, deliberately and distinctly in a gradual ascending scale,—1—2—

3—4—5—6—7—8—9—10. Commence at a low key and be careful not to increase the force of the voice on the higher pitches. Then repeat in a gradual descending scale. Take a breath between each numeral.

ARTICULATION EXERCISE.

Pronounce each of the following sounds very slowly and distinctly. After considerable practice they should be repeated rapidly, in order to acquire facility of enunciation.

(Long sound on all vowels.)

ab	eb	ib	ob	ub		ba	be	bi	bo	bu		boi	bou
ad	ed	id	od	ud		da	de	di	do	du		doi	dou
af	ef	if	of	uf		fa	fe	fi	fo	fu		foi	fou
ag	eg	ig	og	ug		ga	ge	gi	go	gu		goi	gou
ak	ek	ik	ok	uk		ka	ke	ki	ko	ku		koi	kou
al	el	il	ol	ul		la	le	li	lo	lu		loi	lou
am	em	im	om	um		ma	me	mi	mo	mu		moi	mou
an	en	in	on	un		na	ne	ni	no	nu		noi	nou
ap	ep	ip	op	up		pa	pe	pi	po	pu		poi	pou
ar	er	ir	or	ur		ra	re	ri	ro	ru		roi	rou
as	es	is	os	us		sa	se	si	so	su		soi	sou
at	et	it	ot	ut		ta	te	ti	to	tu		toi	tou
av	ev	iv	ov	uv		va	ve	vi	vo	vu		voi	vou
az	ez	iz	oz	uz		za	ze	zi	zo	zu		zoi	zou

READING EXERCISE—DISTINCTNESS.

It is of primary importance that the prophet in reading or speaking should be easily heard. Loudness of voice is not so agreeable, not so well understood as one of moderate tone if it be clear and the articulation distinct. It is a good practice to dissect words and examine them syllable by syllable. When you read or speak, do not slur a single sound that should be enunciated. Bring your voice into full play, but do not mouth your words. It may be well to state here that daily care of the teeth plays an important part in correct articulation. The various extracts in this exercise should be read with particular regard to enunciating the elements in each word with special attention to terminations. This preliminary practice is desirable, in order that you may eventually read and speak without conscious thought of your enunciation.

(1) "The quality of mercy is not strained, it droppeth as the gentle rain from heaven upon the place beneath. It is twice blessed. It blesseth him that gives and him that takes. 'Tis mightiest of the mightiest; it becomes the throned monarch better than his crown. (His sceptre shows the force of temporal power, the attribute to awe and majesty wherein doth set the fear and dread of kings.) But mercy is above the sceptred-sway. It is enthroned in the heart of true kings. It is an attribute of God Himself; and earthly power doth then show likest God's when mercy seasons justice. Therefore though justice be thy plea, consider this, that in the course of justice none of us shall see salvation. We do pray for mercy and that same prayer doth teach us all to render the deeds of mercy."

(2) "Do not keep the Alabaster boxes of your love and tenderness sealed up, until your friends are dead; fill their lives with sweetness. Speak approving, cheering words while their ears can hear them and while their hearts can be thrilled and made happier by them. The kind things you mean to say, when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have Alabaster boxes laid away, full of fragrant perfumes of sympathy and affection which they intend to break over my dead body, I would rather

they would bring them out in my weary troubled hours and open them, that I may be refreshed and cheered by them, while I need them. I would rather have a plain coffin, without a flower; a funeral without a eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint beforehand our friends for their burial. Post-mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance over the weary road."

(3) "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Imagination sinks under the weight of this subject and the object is too bright for eyes like ours; but the nature of things doth not depend on our faculty for seeing them. As God calls us to combat more than human, so He sees fit to support us by a prospect of more than human rewards: Yes, it is the Supreme Being, it is He who will shortly distribute the praises which are due to such as have triumphed over themselves. What a spectacle! What a prospect! Yes, Christian champion, after thou hast resisted flesh and blood, after thou hast made thy life one perpetual martyrdom, thou shalt be called forth in the presence of men and angels; the Master of the world will separate thee from the crowd; there He will address to thee the language: "Well done, good and faithful servant." There He will accomplish the promise, which He makes to all who fight under His Standard. "He that overcometh shall sit with me in my throne." Ah! Glory of worldly heroes is profane encomiums, fastidious inscriptions, proud trophies, brilliant but corruptible diadems! What are you in comparison with the acclamations which await the Christian heroes and the crown which God the rewarder prepares for them!

(4) Lose this day loitering, 'twill be the same story tomorrow, and the next more dilatory, then indecision brings its own delays and days are lost, lamenting over lost days. Are you in earnest? Seize this very minute. What you can do, or dream you can do, begin it. Courage has gained power and magic in it. Only engage and then the mind grows heated. Begin it, and the task will be completed.

THIRD LESSON.

(Repeat Daily for One Week.)

PHYSICAL EXERCISE.

Extend both arms straight out at sides, the fists clenched, then swing the arms vigorously in circles from front to rear, keeping the rest of the body still as possible and the chest well expanded. Breathe deeply and regularly.

BREATHING EXERCISE.

Bend forward slightly from the waist. Inhale a deep breath through the nostrils, direct the will to the muscles of the back and expand it as much as possible. Exhale deeply and fully through the nostrils.

VOICE EXERCISE.

Repeat the sounds—A E I O U, directing each tone clearly and precisely toward a distant point. This projecting of the voice should be practiced in both soft and loud tones. The aim, throughout, should be to acquire freedom, depth and elasticity of voice. Speak to someone in the distance without elevating the pitch of your voice.

ARTICULATION EXERCISE.

Repeat the following consonants slowly and distinctly, carefully noting the organs of speech involved in producing each sound, viz., T, by the tongue and back of teeth; L, by tip of tongue and roof of mouth; K, by tongue and palate; R, by the throat and tongue; P and B, by lips; F and G, by teeth and lips.

(See top of page 17.)

READING EXERCISE IN THE ART OF PICTURING.

When you analyze a passage for reading try to make a mental picture of the various thoughts. The image-making faculty can be surprisingly developed after a little practice. You

1.				2.				3.			
T	L	K	R	L	T	K	R	K	T	L	L
T	L	R	K	L	T	R	K	K	R	S	E
L	K	T	R	R	L	T	K	R	T	L	E
L	K	R	T	T	L	K	T	R	T	K	L
K	L	T	R	T	R	L	K	R	K	T	L
K	L	R	T	T	R	K	L	R	K	L	T
T	K	L	R	K	T	L	R	L	R	T	K
T	L	K	R	K	T	R	L	L	R	K	T

4.				5.				6.			
P	F	B	G	B	G	P	F	K	T	B	P
P	F	G	B	G	P	F	B	K	T	P	B
F	B	P	G	G	P	B	F	K	B	P	T
F	B	G	P	G	F	B	P	K	B	T	P
B	F	P	G	G	B	P	F	K	P	T	B
P	B	F	G	G	B	F	P	K	P	B	T
P	B	G	F	F	G	P	B	B	T	P	K
F	P	B	G	F	G	B	P	B	T	K	P

are not likely to make others see vividly what you do not yourself see with your mind's eye. Do not forget that besides this preliminary practice in picturing, you must again see the picture at the moment of utterance. The use of suitable illustrations will be found of great use in emphasizing various points of doctrine. Hence to give effect to such pictures each brother will find it helpful to put questions to himself in order to bring out clearly in his mind the details of the incident. For example, after reading the first extract hereunder, ask yourself such questions as,— Did you see the battle in actual progress? About how many men were there? What were they like? Can you describe any other details of the engagement? What time of the day was it? From what direction did the relieving army come? Were they on time? What was the result of the battle? Can you see the face of the defeated commander? Can you describe him?

EXERCISE ONE.

"A great battle was going on. Column after column had been precipitated for eight mortal hours on the enemy posted along the ridge of a hill. The summer sun was shining in the west; and reinforcements for the obstinate defenders were already in sight; it was necessary to carry the position with one final charge or everything would be lost. A powerful corps had been summoned from across the country and if it came up in season all would yet be well. The great conqueror, confident in its arrival, formed his reserve into an attacking column and ordered them to charge the enemy. The whole world knows the result. Brouchy failed to appear; the Imperial guards were beaten back; Waterloo was lost; Napoleon died a prisoner at St. Helena; because one of his marshals was behind time."

EXERCISE TWO.

"A railroad train was rushing along at almost lightning speed. A curve was just ahead, beyond which was a station at which trains usually passed each other. The conductor was late, so late that the period during which the down train was to wait had nearly elapsed, but he hoped yet to pass the curve safely. Suddenly a locomotive dashed into sight right ahead. In an instant there was a collision. A shriek, a shock, and fifty souls were destroyed; and all because an engineer had been behind time."

EXERCISE THREE.

"There is a charm connected with mountains so powerful that the merest mention of them, the merest sketch of their magnificent features,

kindles the imagination, and carries the mind at once into the bosom of their enchanted regions. How the mind is filled with their vast solitude. How the inward eye is fixed on their silent, their sublime, their everlasting peaks! How our hearts bound to the music of their solitary cries, to the tinkle of their gushing rills, to the sound of their cataracts! How inspiriting are the odors that breathe from the upland turf, from the rock hung flower, from the hoary and solemn pine. How beautiful are those lights and shadows thrown abroad, and that fine, transparent haze which is diffused over the valleys and lower slopes, as over a vast inimitable picture."

EXERCISE FOUR.

"I have seen the flower withering on the stalk, and its bright leaves spread on the ground. I looked again, it sprang forth afresh; its stem was crowned with new buds and its sweetness filled the air. I have seen the sun set in the west, and the shades of night shut in the wide horizon. There was no color, nor shape, nor beauty or music; gloom and darkness brooded around. I looked; the sun broke forth again in the east and gilded the mountain tops; the lark rose to meet him from her low nest, and the shades of darkness fled away. I have seen the insect being come to its full size, languish and refuse to eat, it spun itself a tomb and was shrouded in the silken cone; it lay without feet, or shape, or power to move. I looked again; it had burst its tomb; it was full of life, and sailed on colored wings through the soft air; it rejoiceth in its new being. Thus shall it be with thee, O man! and so shall thy life be renewed. Beauty shall spring up out of ashes and life out of dust. A little shalt thou sleep in the dust of the ground, as the seed lies in the bosom of the earth, but in the morning He who has the Keys of Hades and Death will call thee forth into Paradise restored."

Read each passage silently, then close your eyes and endeavor to see a mental picture of what you have just read. If it seems obscure, read the extract again, and again close your eyes and repeat the exercise of picturing the thoughts as vividly as you can. Dwell on the details of your mental picture and persevere until you can describe from your "mind's eye" what you have read from these pages. When at last you read the passage aloud, try to see a clear-cut mental picture of what you are reading. This practice will not only develop your imagination but will help you to rid yourself of self-consciousness and unnaturalness.

FOURTH LESSON.

(Repeat Daily for One Week.)

PHYSICAL EXERCISE.

Raise both hands above the head, the thumbs locked. Swing the arms straight down, without bending the knees, endeavoring to touch the toes with the finger tips. Breathe deeply.

BREATHING EXERCISE.

Inhale deeply through the nostrils. Hold the breath a few moments with an effort as if lifting a heavy weight. The muscles of the waist and abdomen should be firm and elastic. Exhale slowly through the nostrils.

VOICE EXERCISE.

Sing — te — ta—taw—lah—loh—loo—with the throat easily expanded, keeping the back of the tongue down. First sing on one element; then combine all elements in a sustained tone, changing very gradually from one to the other.

ARTICULATION EXERCISE.

The following elements are to be repeated distinctly and rapidly as a tongue exercise:

(Vowels, long.)

da—te—di—to—du,
de—du—to—di—ta,
di—te—de—tu—do,
do—di—tu—da—te,
du—to—da—te—di,

READING EXERCISE ON DELIBERATENESS.

We have previously emphasized the importance of this in public discourses and a few exercises are here given to develop this method of speaking. It is a common fault to read rapidly and skim passages. Remember that deliberateness invariably makes a good impression because it is associated with depth of thought and feeling. Deliberateness does not mean dwelling unduly upon words, but arises from judicious pausing. The time spent upon a single word, called quantity, may be lengthened if the thought requires it; but deliberateness applies to the style in which you read an entire passage. In your reading you should understand the relation of one thought to another. Unless you make what you read your intellectual possession you read in vain. To memorize without assimilation, parrot like, is one of the ways to produce mental weakness. Deliberate, meditate on what you read, and you will read slowly.

(1) Psalm 103:11-16.

(2) Proverbs 4:1-7.

(3) "It is not mere poetry to talk of the 'Voices of summer'. It is the daytime of the year, and its myriad influences are audibly at work. Even by night you may lay your ear to the ground and hear that faintest of murmur, the sound of growing things. I used to think when I was a child, that it was fairy music. If you have been used to early rising you have not forgotten how the stillness of the night seems increased by the timid note of the first bird. It is the only time when I would lay a finger on the lip of nature, the deep hush is so very solemn. Bye and bye, however, the birds are all up, and the peculiar holiness of the hour declines, the lowing of the cattle blending in with the suspicious warble of a thousand of God's happy creatures, and the stir of industry coming on the air like the undertone of a choir, and the voice of man heard in the distance over all, like a singer among instruments, giving them meaning and language."

(4) "It has been the lot of all men, in all ages, who have aspired at the honor of serving, guiding, instructing or mending mankind, to have their paths beset by every persecution from adversaries, by every misconstruction from friends; no quarter from the one, no charitable construction from the other. To be misunderstood, misconstrued, misrepresented, borne down, till it was in vain to bear down any longer, has been their fate. But truth will survive, and calumny has its day. A reformer must proceed steadily in his career; not misled on the one hand by panegyric, nor discouraged by slander on the other. He wants no praise. I would rather say of him, 'Woe to him when all men speak well of him'. I shall go on in the course which has been marked out for me by divine providence, pursuing in the footsteps of our great forerunner, even Jesus the Messiah, who has left us his instructions and success: His instructions to guide our walk and His crowning success to cheer our spirits, for He did overcome the world and finally all things shall be subdued unto him."

FIFTH LESSON.

(Repeat Daily for One Week.)

PHYSICAL EXERCISE.

Raise both hands above the head, clasp them, hold the breath and sway the arms from side to side three or four times, while keeping feet flat upon the floor. Drop the arms to the sides while slowly exhaling.

BREATHING EXERCISE.

Count in one whisper 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. Take a new breath through the nostrils and repeat. Gradually increase the count to 20, all in one breath. Daily extend the range, until by the end of the week's training 1 to 50 should be counted in one breath with facility. Practice this walking along the street and the result will be to develop deep breathing.

VOICE EXERCISE.

Express in the sound "ha" each of the feelings of joy, sorrow, surprise, fear, scorn, calmness, warning, laughter, peevishness, anger, humor, grief, courage, defiance, gratitude, suspicion, admiration, triumph, reverence. Repeat in various feelings with the expression "thank you."

ARTICULATION EXERCISE.

Repeat the following exercises in a whisper, so distinct that you may be recognized at some distance, despite the absence of vocal sound:—Do you really think so? Swift of foot, slow of tongue. The gig goes swiftly by. Their tastes differ. Some shun sunshine. He accepts the offer. Why did you do it? Oh, yes, now I see you.

READING EXERCISE IN PERSUASION.

In your effort to convince others of the truth and importance of your message, either by reading or speaking, always bear in mind that clear and robust tones depend upon breathing gently and deeply. Too much effort may defeat the very purpose of your speaking. There are times, of course, when the voice should be sent forth in the most energetic manner, but it is well to bear in mind that persuasive speaking depends upon intensity rather than upon loudness, and that the greatest effect is produced upon your audience when the effort of the speaker is most concealed. A good exercise to develop quiet intensity, is to read a passage, articulate the words with the lips, and accompany the reading with suitable facial expression and gesture, but making no sounds whatever. There is no better practice than this for developing the muscles of the throat and abdomen. The aim should be to make the feeling paramount. Proceed now to apply this suggestion to the following extracts:

(1.) Isaiah 35:1-2.

(2.) Psalm 8.

(3.) For what purpose did the Infinite Creator give existence to this majestic monument of His almighty power? For what purpose did He create the earth and the heavens, with all their unnumbered hosts? Was it not evidently that He might communicate happiness; and does not this design appear conspicuous on the open face of nature? What is the plain and unequivocal indication of all those marks of infinite wisdom and skillful contrivance in the general dispositions and in all parts of surrounding nature? Is it not that the Creator of all things is infinitely good? Is there not a display of infinite goodness in the regular and harmonious disposition of the heavenly orbs? Instead of the beautiful order, why was there not the most horrible confusion? Instead of this benignment and harmony of the spheres, why was there not a perpetual jar and the most disastrous concussion? Is there not a display of infinite goodness in the grandeur and beauty of the creation, so favorably adapted to elevate, to inspire with admiration and fill with the purest pleasure, the devout and contemplative mind? Why was not the whole creation so formed as only to excite amazement, terror and despair! Is there not a display of infinite goodness in the beautiful scenery of our globe so agreeably diversified with continents and seas, islands and lakes, mountains and plains, hills and valleys, adapted to various beneficial purposes and abounding with productions in endless variety, for the convenience, the support and the happiness of its diversified inhabitants?

SIXTH LESSON.

(Repeat Daily for One Week.)

PHYSICAL EXERCISE.

Place the weight of the body on the forward foot, the backward foot lightly touching the floor; reach out with the corresponding hand, stretching out as far forward as possible, then gently relax and exhale. Change to the other foot and hand and repeat.

BREATHING EXERCISE.

Sip the air through the nostrils very slowly and with as little effort as possible. Exhale through the nearly closed lips very slowly and evenly. Make the inhalation and exhalation last as long as possible without fatigue.

VOICE EXERCISE.

Pronounce the word "bell" in various keys dwelling slightly on the "l" and making the tone as musical as possible. Then take a full breath and burst open upon a singing "bell," again sustaining the tone and allowing it to die away very gradually. Vary the pitch and inflection.

ARTICULATION EXERCISE.

No single sound so readily betrays laziness and mental dullness in a reader or speaker as the sound of "D". This letter calls for strength, pressure and rigidity. For practice in the use of final "d" the following lines will be of assistance,—

Gold! Gold! Gold! Gold!
Bright and yellow, hard and cold;
Molten, graven, hammer'd and roll'd,
Heavy to get, and light to hold;
Hoarded, bartered, bought and sold,
Stolen, borrow'd, squander'd and doled.
Spurned by the young, hugg'd by the old
To the very verge of the churchyard mould.

The T's should also have careful attention. The words ending with "ing" should be articulated firmly. However, they should not be overemphasized—as to do so gives the sound of "ink"—i. e., n-o-t-h-i-n-g sounds as though it spelt "nothink."

Then again the sound "R" should receive particular attention. It is formed by a trill at the tip of the tongue, and according as the tongue is made to vibrate at a point between the hard and soft palate it is called a "dental R" or "palatal R". —Examples—bird, serf, oral, array, urge, mourn, verse, scarce, earth, verb, curl, pearl, arm, far, war, raw, grow, cry, pardon, mar. The R glide occurs where a long vowel immediately procedes it. Examples—Appear, cheer, mere, poor, tour, your, expire, force, attire, demure, zero. The letter "R" usually suggests vigor, authority and emphasis. To suppress it where it should be pronounced is effeminate. Then again one must avoid the practice of some men who will not bring out the letter "R". Do not say "Mussy" for Mercy; "Fust" for First; "Thuffore" for Therefore; "New Yohk" for New York; "Yuuz" for Years; nor on the other hand insert an R—as "Idear" for Idea, "Lawr" for Law, and "Commer" for Comma. Practice the following,—"Around the rugged rock the ragged rascal ran". Still another letter which causes many a difficulty with some brothers is the letter "H". We know of no letter which wrongly inserted or omitted causes so much grating on the ear, and irritates the refined sensibilities of an audience and creates such a bad impression. A good brother within the short space of a quarter of an hour's talk stumbled 40 times with this letter. An example of what we mean is shown in the following practice,—Hard was He up and in the Hardness of His upness He stole a Ham". Those who have the weakness indicated would render it, "Ard was e Hup hand hin the Ardness of is Hupness e stole ha am".

Three Englishmen got into a heated argument once upon a time as to the kind of a bird they saw flying high: one said it was a heagle, another contended it was a howl, and the other insisted it was a awk. A good old brother was visiting the Sunday School, and of course he was called upon to speak to the children: he thought it would suffice to teach them to spell L-O-V-E; so he started by having the children repeat after him, "hell", "hoe", "fee", "he"!

READING EXERCISE IN CONVERSATIONAL STYLE.

For the most part you should read as you speak, provided, of course, that you speak correctly and natur-

ally. If, when you read, a listener who does not see you receives the impression that you are speaking, it is evidence that you are reading naturally. Those brothers who can speak in a good conversational form of delivery makes the most pleasing and acceptable public speakers. The extracts given in this lesson are to be rendered as though you personally are speaking it. Practice of this kind tends to develop not only naturalness, but interest and vivacity. We cannot too often remind you that the easy-unconscious grace and freedom of little children, both in voice and manner, serve as excellent models for more mature speakers.

(1) What are you disputing about? asked an old man, whom they had not observed before, though he was standing close beside them. "I have lived almost four-score and ten years, and my experience may perhaps enable me to decide between you." They told him of their disagreement and related the history of their journey round the earth. The old man smiled and for a few moments sat buried in thought. He then said to them, "I, too, have lived to see all the hopes of my youth turn into shadows, clouds and darkness, and vanish into nothing. I, too, have survived my fortune, my friends, my children, the hilarity of youth and the blessing of health." "And dost thou not despair!" said Memory. "No, I have still one thought left me." "And what is that?" "The hope of heaven!" Memory turned towards Hope, threw herself into his arms which opened to receive her and bursting into tears exclaimed, "Forgive me, I have done thee injustice." "Let us never again separate from each other." "With all my heart," said Hope, and they continued forever after to travel together hand in hand through the world. ("Memory and Hope".)

(2) It happened one day, about noon going towards my boat, I was exceedingly surprised to see the print of a man's naked foot which was very plain to be seen in the sand. I stood like one thunderstruck, or as if I had seen an apparition. I listened, I looked around me, but I could hear nothing, nor see anything; I went up to a rising ground to look farther, I went up the shore and down the shore, but it was all one; I could see no other impression but that one. I went to it again to see if there were any more, and to observe if it might be my fancy, but there was no room for that, for there was exactly the very print of a foot, toe, heel and every part of a foot; how it came thither I know not nor could in the least imagine; but after innumerable fluttering thoughts like a man perfectly confused and out of myself I came home to my fortification, not feeling, as we say, the ground I went on, but terrified to the last degree. Looking behind me at every two or three steps, mistaking every bush and tree, and fancying every stump at a distance to be a man. Nor is it possible to describe how many various shapes affrighted imagination represented things to me in, how many wild ideas were found every moment in my fancy, and what strange unaccountable whimsies came into my thoughts by the way. (Daniel Defoe.)

SEVENTH LESSON.

(Repeat Daily for One Week.)

PHYSICAL EXERCISE.

Place the hands on the hips, the thumbs to back, bend the body forward at the waist, then back to position, then to one side and back, then to the other side and back, and finally describe a circle at the waist.

BREATHING EXERCISE.

Inhale deeply, so as to fully expand the entire circle of the waist, fill the lungs to their fullest capacity without straining. Exhale deeply, fully and smoothly through the mouth, upon the element ah. The voice should not be sounded.

VOICE EXERCISE.

Sing OO—OH—AH, beginning very softly, changing almost imperceptibly from one tone to the other and grad-

ually increasing the volume. Sustained singing tones are valuable to each prophet in securing command of the voice, while they also improve the ear for musical quality.

ARTICULATION EXERCISES.

The following list of difficult words is designed for special practice in syllabication. First utter the separate sounds of the word, then pronounce the word in a natural speaking voice:

coun'-te-nanced
im-prac'-ti-ca-ble
un-men'-tion-a-ble
ex-em-pli-fi-ca'-tion
re-crim-i-na'-tion
in-ter-loc'-u-to-ry
in-cen'-di-a-rism
sub-sid'-i-ary
met-a-mor'-phose
pre-rog'-a-tive
un-fath'-om-a-ble
a-nath'-e-ma-tize
ex-ac-er-ba'-tion
phar-i-sa'-ic-al
con'-science-es
pal'-li-a-tive
re-spect-a-bil'-i-ty
un-de-ci'-pher-a-ble
ca-lum'-ni-a-tor
al-lit'-er-a-tive
ir-re-claim'-a-ble
ter-gi-ver-sa'-tion
mat-em-sy-cho'-sis
aux-il'-i-a-ry
cease'-less-ness
gen'-tle-man-li-ness
in-im'-i-ta-ble
hi-er-arch'-ic
ver-i-si-mil'-i-tude
ef-fem'-i-na-cy
in-cal'-cu-la-ble
som-nam'-bu-lism
phan-tas-ma-go'-ri-a
an-i-mad-ver'-sion
pres-ti-dig'-i-ta-tor
jus'-ti-fi'-a-bly
bib'-li-og'-ra-phy
un-change'-a-ble-ness
in-ex-pug'-na-ble
pe'-ri-o-dic'-i-ty
ex-hil'-a-rat-ing
e-gre'-gious-ly
in-es'-ti-ma-ble
ho'-mo-ge-ne'-i-ty
ste'-re-o-typed
re-cip'-ro-cal
ag-gran'-dize-ment
ig-no-min'-i-ous-ly

The following difficult words and sentences should be repeated several times, quickly, and with firm accentuation: Acts, Chaise, Copts, Fifths, Judged, Knitting, Laurel, Literal, Literally, Literary, Literarily, Peacock, Quick, Railroad, Raillery, Rural, Ruler, Sash, Sashes, Sects, Sixths, Statistics, Terrification, Cloud, Captain, Texts.

Five wives weave withes. A school coal scuttle. Such pranks Frank's prawns play in the tank. Pur the cur pumpkin in a pipkin. Coop up the cook. Pick pepper peacock. A knapsack strap. Pick up the pips. Six thick thistle sticks. She says she shall sew a sheet. A sure sign of sunshine. The sun shines on the shop signs. A shot silk sash shop. I snuff shop snuff; do you snuff shop snuff? She sells sea shells. Some shun sunshine. A rural ruler. Truly rural. A laurel crowned clown. A lump of raw red liver. Literally literary. Don't run along the wrong lane. Let little Nelly run.

Laid in the cold ground, (not coal ground). Half I see the panting spirit sigh, (not spirit's eye). Be the same in thine own act and valor, (not thy known). Oh, the torment of an ever-meddling memory, (not a never meddling). A sad dangler, (not angler). All night it lay on an ice drop there, (not a nice drop). Would that all difference of sects were at an end (not sex). O studied deceit, (not study). Goodness centers in the heart, (not enters). His crime moved me, (not cry). Chaste stars, (not chase tars). She could pain nobody, (not pay). Make clean our hearts, (not lean). His beard descending swept his aged breast, (not beer).

Pronounce vigorously the following words—especially pronounce the endings,—Ebb'd, Sobb'd, Stabb'st, Handle, Kindle, Flay, Trifle, Begg'd, Rigg'd, Cling, Sparkle, Gild, Toiled, Nam'd, Bloom'd, Plum'd, End, Plod, Orb, Verb, Sphere, Sphynx, Length'n, Strength'n, Liv'd, Sav'd, Gaz'd, Used.

READING EXERCISE, IN THE DEVELOPMENT AND CONTROL OF FEELING.

Some prophets are habitually undemonstrative and there is a tendency toward monotone in delivery

and lack of fervor in expression. This lesson is of particular value in developing your resources of feeling. Every person has more or less emotion, but it must be controlled before it can be intelligently and effectively used in speech. In proper expression of the emotions—three things are involved, viz., the tones of the voice, the appearance of the face, and the gestures or actions. The language of the passions is demonstrated in the eloquence of even a look or a gesture. The possibilities of the human voice under the stress of great feeling, are amazing. The common tendency to declaim must not be confounded with genuine emotion. Real feeling arises from earnestness and intensity. It communicates itself to the voice, and the utterance is at once enhanced by its beauty and impressiveness. Proper feeling will impart warmth and freshness to expression. To develop the well-springs of emotion you should read carefully and study the extracts given below. These may be supplemented by passages from the Bible—particularly the Psalms:

(1.) Sound the loud timbrel o'er Egypt's dark sea!
Jehovah hath triumphed—His people are free.
Sing—for the pride of the tyrant is broken,
His chariots and horsemen, all splendid and brave.
How vain was their boasting! the Lord hath but spoken,
And chariots and horsemen are sunk in the wave.
Sound the loud timbrel o'er Egypt's dark sea!
Jehovah hath triumphed—His People are free.
Praise to the Conqueror—praise to the Lord!
His word was the arrow, His breath was our sword!
Who shall return to tell Egypt the story
Of those she sent forth in the power of her pride?
For the Lord hath looked out from His Pillar of Glory,
And all her brave thousands are dashed in the tide.
Sound the loud timbrel o'er Egypt's dark sea!
Jehovah hath triumphed—His people are free.

(2.) Drop a pebble in the water, just a splash and it is gone;
But there are half a hundred ripples, circling on and on and on;
Spreading, spreading, spreading, from the center flowing on out to the sea,
But there's not a way of telling, where the end is going to be.
Drop an unkind word or careless, in a minute it is gone;
But there are half a hundred ripples, circling on and on and on;
They are spreading, spreading, spreading, from the center as they go,
But there's not a way to stop them, once you've started them to flow.
Drop an unkind word or careless, in a minute you forget;
But there are little waves a'flowing and there are ripples circling yet;
And perhaps in some sad heart a mighty wave of tears you've stirred,
And disturbed a life that's happy when you dropped that unkind word.
Drop a word of cheer and kindness, just a flash and it is gone;
But there are half a hundred ripples, circling on and on and on;
Bearing hope and joy and comfort, each splashing, dashing wave,
Till you'd not believe the volume of the one kind word you gave.
Drop a word of cheer and kindness, in a minute you forget;
But there's gladness still a-swelling and there's joy a-circling yet;
And you've rolled a wave of comfort whose sweet music can be heard,
Over miles and miles of water, just by dropping a kind word.

(3.) Only a few more days to learn our part,
Just a few more miles the race to run,
So gather courage fresh—O fainting heart,
O weary feet—thy journey soon is done.
Only a few more days—but full of toil
For in the field are hungry souls to feed,
Then struggle on—O weary burdened one,
For thou shalt find a strength in time of need.
Only a few more days of willing sacrifice
Of patient standing when our work is done;
Soon in His radiant presence we'll rejoice
And praise Him in our everlasting home.

DEPORTMENT.

There is a language of the body—in the expression of the face—in the attitude of the person—and in the movements of hands and feet. Great public speakers among the ancients were masters of their valuable aids to the expression of one's thoughts. Although no doubt the ancient toga lent itself more readily to any posturing on the part of the speaker than does the modern dress. Nevertheless, one should keep well in mind the necessity of assuming poses which will be dignified and gestures of a graceful form. In other words the attitude of the Prophet's body should suggest ease—not tension or constraint—while the movements of the limbs should be natural, i. e., "to suit the action to the words".

First, then, with regard to the position of the body generally—you should stand upright, as if you were prepared to take care of yourself. When upon the platform do not either grasp a chair or lean upon the chairman's table. Still further, do not lean forward, supporting yourself upon your pointer—neither use it to emphasize your point.

STAND UP at all times; hold your head erect with the chin slightly raised and forward. Balance yourself easily on one foot or the other—not of course like a pelican or crane, but adroitly and almost imperceptibly. The correct STANDING POSITION in speaking is with one foot slightly in advance of the other; at an angle of about 45 degrees, and the toes turned a little outward. The body should be easily erect, the head well poised, the expression of the face pleasant—and as we have said, the entire appearance that of one of ease. In changing the position of the feet the movements should be made with simplicity. It is not well to change too often and extreme movements such as stamping the feet, throwing back the head, shrugging the shoulders and other energetic motions should be used sparingly—if at all.

Regarding the ARMS, they will naturally follow the motions of the hands. The hands, more especially the right hand, are the main auxiliaries of the voice, for indicating, suggesting, or illustrating, what is passing in your mind. Strive to keep them out of your pockets or folding them behind your back, and you will find that you have two intelligent and willing friends who will greatly assist—in the expression of your ideas. Some speakers have a habit of loudly clapping one hand or clenched fist upon the open palm of the other. This action may occasionally be used in certain emergencies—where special emphasis is required—but too often used it becomes a mere noisy mannerism. Turning with your face full upon the Chart—if using one—and your back to your audience must be avoided. The best method to illustrate portions of the Chart is to turn your body somewhat sideways with your face kept on the friends—and just glance at Chart through eyes sideways while describing the portion of it under consideration.

The whole art of GESTURE may be summed up in three words:—simplicity, appropriateness and variety.

SIMPLICITY means that the gesture arises from the natural animation of the speaker and is inextricably bound up with the thought that it does not attract attention to itself. The arms and hands, if properly trained, move in curves, the straight line movements being reserved for special emphasis. Simplicity means, too, that nothing is overdone. Many brothers, because of their sedentary lives, are awkward and self-conscious in the attempt to gesticulate while speaking in public.

APPROPRIATENESS implies that a gesture is the one best suited to interpret or enforce a particular thought. Good practice is gained in standing before a looking glass in order to observe his use of gesture and consciously to study those movements most appropriate to the expression of his thought.

VARIETY of gesture is necessary to the proper expression of varied thought. The speaker does not present merely one phase of his subject, nor does he speak in a monotone. The many-sidedness of his theme demands constant changes of voice and feeling, hence if he uses gesture and action they must be in harmony with his utterance.

The Art of Gesture in a Nutshell is to practice a movement describing a figure eight.

Fig. A.

Begin with the right hand, palm upwards,—elbow close to the side, and describe a figure eight from the wrist only (1). Gradually enlarge (2) the figure eight by bringing the movement less from the wrist and more from the elbow.

Continue to enlarge (3) the figure eight gradually bringing the movements less from the wrist and elbow and more from the shoulder. The exercise should end with a broad sweeping movement from the shoulder.

Next repeat the exercise with the left hand and finally with both hands together. It is helpful at first to practice this figure eight before a mirror, in order to check awkwardness or superfluous movements of the body.

Fig. B will perhaps make the complete exercise more clear.

GRACEFUL GESTURES MADE THUS:

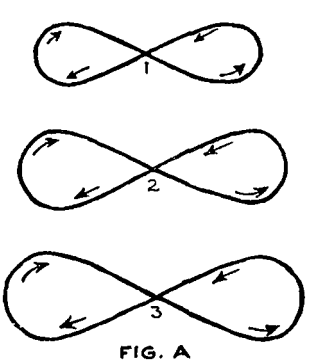

FIG. A

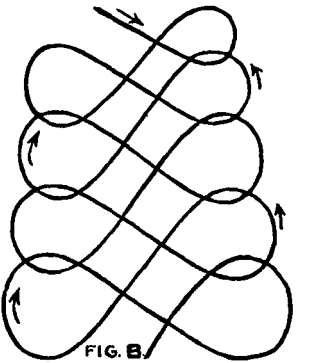

FIG. B

GENERAL DEPORTMENT

The following practical hints on General Deportment will close our consideration of this phase of our study:

1. Each Prophet should cultivate grace of movement at all times.
2. The hands, when not in use, should be dropped at the sides.
3. The student should practice at home; but never before an audience.
4. The knees should be kept straight.
5. It is objectionable to slap the hands audibly together.
6. Gestures, if too frequent, lose force.
7. The hands should not be rested on the hips, nor placed in the pockets.
8. To rise on the toes is likely to have a ludicrous effect.
9. The proper gesture and action are largely determined by the subject and the occasion.
10. All stiffness should be avoided.
11. When the arms move in curves they give the impression of ease and grace.
12. The feet must be kept firmly on the floor.
13. It is well not to use the index finger too much—that is, the hand with the forefinger extended. Audiences do not like to be admonished too much.
14. The head and the body should be moved together.
15. When the chest is held high and full it gives manliness to the speaker's attitude.
16. The walk to the platform should not be a hop, skip, and a jump, but reasonably slow and dignified.
17. It is not necessary to bow except to acknowledge unusual recognition from the audience.
18. If a bow is used it should be a slight bending from the waist, not from the head.
19. When two gestures are made in quick succession, one should, if possible, glide into the other.
20. If the chin is elevated it may give an unfavorable impression of pride or arrogance.
21. Both arms are used for intensity, breath, appeal or unusual energy.
22. A change of standing position should not be made during a pause, but while speaking.
23. A speaker should not lounge or lean while on the platform.
24. Looking down suggests lapse of memory or shyness.
25. Finally, adopt that manner which will best recommend itself to an audience—by being modest and natural.

CLOSING WORD

We have now come to the end of the present series of lessons for the School of Prophets and our prayer is that they will be found to be of real practical service in helping you dear fellow prophets to become more proficient in the service of the King of kings with whom we are privileged and honored in being co-workers. The primary object of this condensed course of lessons is to give hints and suggestions which have been gained by experience in public ministry of the truth. If consistently followed we are certain that your general style in speaking, both in matter, manner, and method, has greatly improved. A further object of this instruction has been to develop your character,—to stimulate freedom of speech and to encourage your growth in sincerity, simplicity, frankness and confidence. Each brother is recommended to frequently review all the lessons of this course as a further means of developing the best that is in him.

Isaiah 52:7.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, 'Thy God Reigneth'!"

Be brief; be pointed; let your matter stand;
Lucid, in order, solid, and at hand;
Spend not your words on trifles, but condense;
Strike with mass of thoughts, not drops of sense;
Press to the close with vigor, once begun,
And leave (how hard the task) leave off when done,
Who draws a labored length of reasoning out,
Puts straws in lines for winds to whirl about;
Who draws a tedious tale of learning o'er,
Counts but the sands on ocean's boundless shore.

He who would win his cause, with power must frame
Points of support, and look with steady aim;
Attack the weak, defend the strong with art,
Strike but few blows, but strike them to the heart;
Keep, thou, this first great precept ever near,
Short be your speech, your matter strong and clear;
Earnest your manner, warm and rich your style,
Severe in task,—yet full of grace the while;
So may you grandly forthtell Jehovah's fame
And leave, when life is past, a Prophet's name.

THE USE OF CHARTS

The use of visible objects as a means of illustrating and impressing spiritual truth is frequently found in the Bible, prefaced by the words 'Behold', 'Consider', 'Learn' and 'See'. Successful teachers invariably appeal as much as possible to the mind of their pupils through **eye-gate** as well as **ear-gate**. The Word of God is mainly a series of graphic Mind Pictures, Illustrations, showing the Drama of Evil in its various aspects, with the principal actors on the stage of this earth, with the portrayal of the final glorious victory of Right over Wrong.

To this end we have the mystic imagery of Ezekiel and Revelation and when such things are visualized by being depicted on charts, the mind is able much more clearly to follow the great lessons taught by our Gracious Father. The glorious purpose of God for mankind has been pictured by the Prophets and Seers of Old Testament times in their various dreams and visions, inspired by the Holy spirit which however they understood not.

Daniel was much used in this way and in Chap. 12:8-9 he says: "And I heard but I understood not; then said I, O my Lord, what shall be the end of these things. And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end * * * (then) the wise shall understand". Habakkuk, another prophet of God, spoke in similar terms saying: (Chap. 2:3) "For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it [seem to] tarry, wait for it; because it will surely come, it will not [really] tarry." Peter informs us that the glories of the coming kingdom of God was the theme of all these loyal servants.—Acts 3:19-21.

We are thus given to understand that the glorious purpose of God for mankind was enfolded in the Old Testament, but is unfolded in the New. The clear understanding of this was due in the "Time of the End", particularly in the Harvest of the Gospel Age. Our dear Lord foretold that at His return there would be a faithful servant, one who would be watching and searching the Word of Prophecy.

Habukkuk, as a type of this faithful Watchman, says in chapter 2:1-2 of his prophecy, "I will stand upon my WATCH and set me upon the TOWER, and will watch to see what

he will say unto me, and what I shall answer when I am reasoning. And the Lord answered me and said, Write the vision, and make it plain upon tables [charts], that he may run that readeth it." All in present truth recognize and acknowledge our dear Brother Russell as the chosen one of God, to fill the office of the 'faithful and wise servant' because he was indeed a fit vessel, meet for the Master's use. His monumental work, the unfolding of 'The Divine Plan of the Ages', has that remarkable Table or Chart which makes very plain God's Glorious Purpose for Mankind.

Some Prophets are now using a Chart for the famous 'Millions' message. As a result of the experience gained in giving this lecture about two hundred times in various towns and villages of Great Britain I have designed a Chart which is of real utility for effectively presenting the Kingdom News.

The MILLIONS MESSAGE CHART has the title headed "God's Glorious Purpose for Mankind". The upper portion shows the broad dispensational divisions of the stream of time. These are subdivided into Ages. Beneath is a Temple with massive columns and steps leading up to it. Between the columns will be seen various scenes depicting the great Drama of the Ages. Under the Adamic Age a picture is shown of the driving forth of father Adam and mother Eve from the paradise of Eden, and in the background to the right is the Ark borne up upon the flood—showing the culmination of that period. The second scene depicts Abraham offering up Isaac, with the Oath-bound covenant scripture in panel at foot. The central picture shows on left of background the Tabernacle with its typical sacrifices, pointing forward to the great scene on Calvary—the hub of the gracious plan of redemption. Underneath is the proof scripture showing the all-comprehensive nature of Christ's sacrifice. The scene under the Christian Age on the left shows a Christian Pilgrim about to enter the wicket gate to take the narrow, rugged journey to the Heavenly City. The main body of the picture presents the troublous scenes of anarchy at the end of the World age—public buildings on fire and the clash of masses against the classes. In conjunction with this scene, and as a further help to grasp the nature and object of the closing events of the 'present evil world', on the left of the Chart, is the great Image of Nebuchadnezzar's Vision, with the great boulder crashing at its feet. This is a very impressive scene since it is God provided, and carries irresistible conviction as to the retributive nature of this 'Day of God's Vengeance' against Satan's Empire.

In vivid and grateful contrast the last scene under the Messianic Age shows a man seated in front of his own house and under a very fruitful vine, petting a lamb. On the lawn is a spreading Fig Tree laden with much fruit, and passing in front is a little child leading a Lion and a Cow. The panel contains the proof restitution scripture. On the steps of the building are the chronological details showing the "Gentile Times", the Typical Jubilees and the Grand Antitype. Then the wondrous sequel of the divine plan when Death and its concomitants shall be of the past.

The Chart is painted in beautiful oil colors and certain portions executed in gold and silver leaf;—but a photographic reproduction fails to show these. It is mounted on an aluminium painted bamboo framework, 15 feet wide by 9 feet high, made up of 3-foot slotted sections, and stands upon 3 cross-legs. Being thus self-contained, one does not need to climb about upon steps or ladders to hang it in a hall. It additionally has the advantage of being able to be placed in any convenient position on a public platform, and can be angled forward or backward as is most suitable for lighting or visibility. The whole outfit is very portable and packs in an attache case 38 inches long, 12 inches deep, 5 inches wide.

OUTLINE OF SECOND CHART DISCOURSE.

"THE PURPOSE OF THE AGES."

1. Introductory remarks. A seasonable word. What God is doing.
2. Faith necessary. Nature's Testimony insufficient. Need of Revelation.
3. Order in Study necessary—first passage folly, i. e., using as God's will the first passage the eyes alight upon in opening the Bible.
4. Truth only for seekers.—Prov. 2:4-5.
5. Rightly Divide the Bible, not piece-meal.—2 Tim. 2:15.
6. No New Theology—Use of Chart—Outline dispensations.
7. Dispensations—by whom controlled—present one to end—Earth Abideth. —Eccl. 1:4.
8. Significance of "Heavens", "Earth"—conditions of first world.
9. Satan's dominion to end. Second World.
10. Third World; its contrast.—2 Peter 3:13.
11. What is God doing?—usual theory—missionaries—90,000 dying daily out of Christ. Is Satan victor?—Acts 4:12.
12. Calvin and Predestination.
13. Discard Calvinism—true answer in Gospel—God's foreknowledge and purpose grand.—Acts 15:18; Isa. 55:8-9.
14. God's doings—mysterious—incomprehensible to most people—progressive—manyfolded.—Eph. 3:9-10.
15. Illustrate—folded sheet. When was the first promise to undo evil?
16. Review conditions of Eden Briefly—temptation and fall, penalty pronounced—first expression of hope.—Gen. 3:15.
17. Eve's understanding of it—her disappointment.
18. Adamic Age—lessons to men and angels—four dealt with, Adam, Abel, Enoch, and Noah.
19. God's wisdom inscrutable—men ignored for over 400 years after the flood—Abram.
20. **First Unfolding**—Abram's faith tested severely.—Gen. 22:15-18.
21. Patriarchal Age—Abraham's hope—non-Fruition.
22. Covenant renewed to Isaac (Gen. 26:4); to Jacob (Gen. 28:14). Purpose of this Age.
23. **Second Unfolding**—Jewish Age—Jewish nation channel of blessing.—Gen. 49; Acts 26:7.
24. Egyptian oppression and deliverance.
25. **Third Unfolding**—Law Covenant.—Ex. 19:5; Lev. 18:5.
26. Jews failure—the promised New Covenant—greater prophet.—Jer. 31:31; Acts 3:22.
27. **Fourth Unfolding**—David's Seed.—Psa. 89:3-4.
28. Typical sacrifices—pointed to Christ.—Amos 3:2; John 1:11; 1 Cor. 10:4.
29. **Fifth Unfolding**—Genealogy of Christ—He the seed (Luke 24:44-46); of woman (Luke 3:23, 38; Heb. 2:14); of Abraham (Gal. 3:16); of David.—Rom. 1:3.
30. To many the situation is incomprehensible;—if Jesus Christ is the seed why no blessings yet? The Mystery.—John 1:12.
31. **Sixth Unfolding**—Gospel Age—purpose not the conversion of the world, but the election of the church.—Eph. 3:3-6.

32. Choosing Divine Family—conditions of membership.—Rom. 5:1; 12:1; Psa. 50:5.
33. Glorious hope of Church—threefold prospect.—2 Tim. 2:12; Gal. 3:29; Rom. 16:20.
34. **Seventh Unfolding**—Millennial Age—Acts 3:19-21, Restitution — three aspects: Dominion, Isa. 11:6-9; Eden, Ezek. 36:25; Life, Isa. 25:6-9.
35. New Covenant Age — Day of Judgment — Kingdom Restored — what beyond?
36. Ages of Glory to follow—Astronomical marvels.—Eph. 2:7.

OUTLINE OF THIRD CHART DISCOURSE.

"NEW HEAVENS AND NEW EARTH."

1. Introductory Remarks—Divine purposes ultimately crowned with glory —how being accomplished? (Eph. 1:9-10, Diaglott)—to re-unite—implication once in harmony—all creatures giving willing worship.
2. Bible pictures happy unity in Heaven originally (Job. 38:7; Deut. 32:4) amongst the Angels.
3. Similarly on the earth.—Gen. 1:21-28. Man on little lower plane of existence than angels. Divine creative power delights in diversity —so various Creatures on various planes.—1 Cor. 15:39-40. Use of Pyramid to picture completion—perfection. Plane of human perfection.
4. Inharmony in Heaven—How arose—Lucifer became Satan.—Isa. 14:12-16; Luke 10:18.
5. Inharmony on Earth—How arose—Eve Beguiled—Adam tested severely —failed—loved wife more than God—the sentence—Dying thou shalt die—cursed is the ground for thy sake.
6. All unborn race involved—Rom. 5:12—law of heredity and environment —plane of human imperfection—(condemnation)—Race depraved—imperfect Pyramid.
7. Sad picture of Angelic ministry—the fall of some—disruption in Heaven and on Earth—Jude 6; 1 Peter 3:19-20. Most wonderful demonstration of Divine Wisdom, Justice, Love and Power in ultimately re-uniting and bringing perfection from Chaos.
8. Noah and Ancient Worthies—reckoned on plane of human perfection—because of faith—perfect hearts although not perfect ability. Second Pyramid complete.
9. Jewish Typical Justification Plane and measurably above rest of humanity on depraved plane.—Rom. 3:1-2; 9:4.
10. Object of Law Covenant.—Gal. 3:24.
11. Christ's ministry limited to Jews.—Matt. 10:5-6. Their failure.—John 1:11. Their rejection.—Matt. 23:37-39. Their ultimate recovery predicted.—Rom. 11:25-26.
12. Again refer to Second Pyramid—Ancient Worthies—earthly prospects. —Matt. 11:11; Acts 7:5.
13. Third complete Pyramid—Justice demanded a perfect human sacrifice. —John 1:14; 1 Tim. 2:5-6. Animal Sacrifices; why arranged.—Psa. 49:7; Heb. 10:1-9; Gal. 4:4-5; 1 Peter 3:18.

14. Spirit Begetting plane.—John 1:18, 32, 33.
15. Spirit Birth Plane.—1 John 5:1; 1 Peter 3:18.
16. Glory Plane.—Phil. 2:9. Gathering members of His body—their training and testing. How justified.—Rom. 5:1; 8:1, 33; 1 Cor. 6:11. Spirit begetting.—Rom. 8:9; 1 John 2:20, 27; 1 John 4:13; Rom. 12:1-2.
17. Church; nominal Pyramid—First two classes—mere believers and the Tares.
18. Jewish Harvest.—Luke 3:17.
19. Gospel Age Harvest.—Matt. 13:18-40.
20. God's temple. Lord corner Stone.—1 Peter 2:6. Church as living Stones.—1 Peter 2:5; Rev. 22:2. Divine Plane.—2 Pet. 1:4.
21. Great Company class—next in order—Spirit Plane—their work—their testing—before the throne as honored servants.—Rev. 7; Psa. 45, (Bride's Companions).
22. Kingdom invisible but all powerful—Spirit Beings—Heavenly Phase of kingdom not seen.
23. Kingdom, earthly phase represented by Ancient Worthies—next in order on Pyramid.—Isa. 2:3-4.
24. Blessings conditional.—Acts 3:23. Harvest of Millennial Age—Parable of sheep and goats.—Matt. 25:31-46. Final Test. Second death.
25. Glorious Outcome of God's plan.—Rev. 5:13; Eph. 2:7; 3:11.

ORDER OF QUESTIONS IN "TABERNACLE SHADOWS"

Chapters Old Order	Question No.	Paragraph	Page	To	Chapter Old Order	Question No.	Paragraph	Page	Chapter NEW Order
1	1	1	11	to	1	29	31	23	1
2	1	32	25	to	2	36	70	38	2
3	1	71	39	to	3	28	89	48	2
5	1	176	79	to	5	18	190	84	3
5	37	205	89	to	5	39	206	90	3
4	1	90	49	to	4	100	163	75	4
5	43	211	91	to	5	44	212	92	4
4	101	164	75	to	4	115	175	78	4
5	40	208	90	to	5	42	210	91	4
5	28	198	87	to	5	36	204	89	4
5	20	191	84	to	5	27	197	87	4
6	1	213	93	to	6	29	242	104	5
8	1	254	113	to	8	75	296	128	6
7	1	243	105	to	7	16	252	111	7

SKELETON SERMONS FOR BIBLE STUDENTS

(1) WHY WAS MAN CREATED?

1.—Introduce by stating commonly accepted views.
2.—Why was man created?—Isa. 45:18; 43:7; Gen. 1:27-28; Psa. 8:6-8.
3.—How was man created?—Gen. 2:7; Ecc. 7:29.
4.—By whom was man created?—Gen. 1:26; Isa. 45:12.
5.—Where was his home?—Gen. 2:8, 9, 15; 2:16, 17.
6.—Was the object of man's creation for him to dwell in peace and happiness forever, upon this earth?—Gen. 1:26-29; Psa. 8:4-8; Psa. 97:1, 11-12.
7.—Can we now answer the child's question: "Where did I come from"?
8.—Why have people died?—Rom. 5:12.
9.—What is the penalty for disobedience, and is it just?—Rom. 6:23; Gen. 3:19.
10.—Does death deprive man of his God-given estate and rights here?—Psa. 146:4.
11.—Is Death a friend or an enemy?—1 Cor. 15:26, 55.
12.—Shall Death ever be destroyed?—John 5:28-29; Isa. 26:21; 35:10; Rev. 21:3-4.
13.—By whom shall Death be destroyed?—Heb. 2:14; 1 Cor. 15:25, 57.
14.—Why shall Death be destroyed?—John 3:16; 1 Tim. 2:3-6; Heb. 2:6-9; Phil. 2:9-11; Luke 19:10; Isa. 40:5.
15.—How will Death be destroyed?—Acts 3:19-21; Acts 24:15; Jer. 31:31-34.
16.—When will Death be destroyed?—Matt. 6:10; Rev. 5:10; Acts 17:31; Dan. 2:44; 7:27; Isa. 25:8-9.
17.—Why the delay?—Acts 15:14-18.
18.—What is the final inheritance or destiny of man?—Isa. 65:17-25; 13:12; Psa. 72:1-9; 37:9-11, 29.

(2) WHERE ARE THE DEAD?

1.—Introduce subject by stating that the Bible answer alone is authoritative; that the Bible is now due to be understood; that God has a great plan which he is working out in an orderly way; that the Bible only reveals this plan.
2.—Define the meaning of Death—legal, spiritual, and physical.
3.—Define the meaning of Consciousness; of Unconsciousness.
4.—Define Mortality; Immortality.

5.—Show that man is Mortal, and not Spiritual.—1 Cor. 15:45-47; Luke 24:39; 1 Cor. 15:44.

6.—What is the Soul?—Gen. 2:7. Was the dust of the ground conscious? or the unanimated body? or the breath of life? Or, Was it the body and breath of life combined?

7.—Are Men and Beasts both spoken of as "souls"?—Gen. 1:20, 30 (margin); Numbers 31:28.

a—Do men and beasts die alike and go to the same place—Ecc. 3:19-20; Psa. 49:12, 14.

b—Mark the distinction between having a soul and being a soul.

8.—What is the death Penalty?—Gen. 2:17; Rom. 6:23.

a—Does this penalty apply to the body or to the soul?

b—Show that it is the soul which dies (Eze. 18:4); that it goes into the grave (Psa. 89:48); that it can be destroyed (Matt. 10:28).

c—Can a soul that is destroyed still have consciousness?

d—Does the Bible state, even remotely, that man has an immortal soul or an immortal spirit?

(1) Compare Ezekiel 18:4 with Genesis 3:1-5; and show that Satan is a liar (John 8:44); that he is the "god of this world" (2 Cor. 4:4).

e—Show that by 'soul' is meant the animated organism, the sentiment being, the thinking ego.—Lev. 5:1-4; Jer. 2:34; Lev. 7:27; Luke 12:19; Prov. 25:25; Gen. 46:27 (Deut. 10:22).

f—The soul is unconscious when dead.—Psa. 146:4; Ecc. 9:5, 10; Psa. 6:5.

9.—Can the Living Talk with the Dead? If the lifeless body has no consciousness, if the breath of life apart from an organism has no consciousness, and the conscious ego, the soul, is dead—senseless—Can the dead hear or speak? "What fools we mortals be" to think so! A Conan Doyle and Sir Oliver Lodge to the contrary notwithstanding.

a—We admit there may be a conversation. Then, with whom, if not the dead?—2 Peter 2:4; Juge 6; 1 Peter 3:20.

b—Is talking with evil spirit beings a new thing?—Deut. 18:10-12; Lev. 19:31.

c—What was God's penalty, under the Mosaic law, for holding communication with those who personate the dead?—Lev. 20:6; Exodus 22:18.

d—What does the New Testament call these evil spirit beings?—Matt. 9:32-33; 12:22-23; Mark 5:8 (1-20); Luke 9:38-42.

e—What is the present foe of the Christian and all mankind?—2 Cor. 4:4; 2 Cor. 11:13-15; Eph. 6:11-13 (margin).

f—How do God and Christ communicate with humanity?—Psa. 119:105; 2 Tim. 3:16-17; 2 Tim. 2:15; Acts 20:27; Gal. 1:6-12.

10.—Death is called a Sleep.—Dan. 12:2; Psa. 13:3; Psa. 90:3, 5 (1st half of each verse); Jer. 51:39; John 11:11; 1 Thes. 4:14. (Can anyone sleep soundly and be conscious at the same time?)

11.—Now, Where Are the Dead?—John 5:28.

12.—Shall the dead come forth?—Acts 24:15; John 5:29.

13.—As 'souls' were condemned to death, and 'souls' which became unconscious, show that it was a 'soul' which was the purchase price (Isa. 53:12; Acts 2:31); that it was 'souls' which were redeemed (Psa. 49:15; 23:3); and therefore it is 'souls' which are saved (1 Peter 1:9); and that it is raised-up 'souls' which receive bodies in the resurrection—some spiritual and some natural.

a—There are spiritual bodies.—1 Cor. 15:40-44; 2 Peter 1:4.

b—There are human bodies.—Eze. 37:12-14; 16:55; Isa. 65:21.

14.—The Adamic death to be ultimately destroyed.—1 Cor. 15:22; 1 Tim. 2:3-4; Hosea 13:14; Isa. 25:8; 1 Cor. 15:26; Isa. 33:24; Job 33:24-25; Num. 14:21; Hab. 2:14; Matt. 6:10.

15.—The purpose of Christ's second coming.—Acts 3:19-21; Isa. 26:9; Psa. 86:9; Isa. 35:8-10; Rev. 21:3-4.

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(3) THE OATH-BOUND COVENANT.

1.—What is the Oath-Bound Covenant?—Gen. 22:15-18.

a—Where and when was it made?—Mt. Moriah. 2081 years after the Fall of Adam, and 2081 years before the acceptance of Cornelius.

b—By whom?—God alone. It is therefore unilateral.

c—Is it doubly sure of fulfilment?—Gal. 3:8; Heb. 6:13-20.

(1) "Star" phase assured to Isaac.—Gen. 26:3-5.

(2) "Sand" phase assured to Jacob.—Gen. 28:12-14.

2.—Whom does Abraham represent?—Rom. 4:16-17; Luke 16:22-23.

a—Sarah?—The Covenant Itself.—Gal. 4:26-31.

b—Isaac?—Jesus, and also the entire Christ Company.—Gal. 4:28.

c—Rebecca?—True Church; Christ's Bride.—Rev. 21:3; Gen. 24:60.

d—Hagar?—Mosaic or Law Covenant.—Gal. 3:17; Gal. 4:24-25.

e—Ishmael?—Children of the Law—Jews.—Gal. 4:23.

f—Katurah?—New Covenant.—Jer. 31:31-34.

g—Katurah's children?—All the families of the earth.—Acts 15:16-17.

3.—What are the terms or names by which the Abrahamic promise may be referred to?—(1) Abrahamic Covenant; (2) Sarah Covenant; (3) Original Covenant; (4) Oath-Bound Covenant; (5) Faith Covenant; (6) Grace Covenant; (7) Sacrificial Covenant (Psa. 50:5); (8) God's Covenant.—Gen. 17:4.

4.—Did God make other promises to Abraham?—Gen. 13:14-17; Gen. 17:5-8.

a—Have these "land" promises ever been fulfilled?—Acts 7:5.

5.—Who are they that are born after the Spirit (Gal. 4:29)?—Rom. 8:5; Gal. 3:16, 27-29; Acts 3:25; 1 Cor. 12:12; Eph. 1:22-23; 1 John 3:2.

a—Who, after the flesh?—Rom. 8:5; 8:19-22; Isa. 65:19, 21, 22.

b—Two classes in the Resurrection.—Rev. 20:6; 5:10; 1 John 2:2; 1 Cor. 15:44-48; Acts 15:14-17; Matt. 25:31-34; John 5:28-29; 1 Cor. 6:2; Isa. 26:9; 1 Cor. 15:19-23; John 17:9-10, 20-21.

6.—The True Church is not developed under the Law Covenant (Rom. 10:4; Heb. 7:11); nor under the New Covenant (Heb. 8:10-13); but under the Sarah Covenant.—Gal. 4:28; Heb. 7:12, 15; 1 Pet. 2:5, 9; Rev. 5:10.

7.—The "Spiritual" or heavenly Seed is the Blesser; and the natural or earthly Seed is to be blessed.—Gen. 12:3; Rom. 11:26-27; Gal. 3:8, 13.

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(4) WHY JESUS CAME TO EARTH.

1.—God designed to have the earth full of people (Isa. 45:18). Man transgressed God's law and died (Rom. 5:12). No man could redeem him (Psa. 49:7-9). God being immortal is unable, under his own law, to die; therefore he sent Jesus as man's redeemer (John 3:16-17; Heb. 2:9; Isa. 42:6-7). God willed to save humanity from condemnation (1 Tim. 2:3-4). He has reconciled himself toward them through the death of the cross (Rom. 5:8, 10); and will establish the Millennial Kingdom (Dan. 7:27; Matt. 6:10; Acts 17:31; Rev. 20:6); for the blessing of all (Rev. 21:1-4; Isa. 35:8-10). God has heard our cry and will liberate us and glorify his own name.—Psa. 102:18-22.

2.—Jesus is the light of the world (John 12:46); and came to save the world (vs. 47); therefore he is "the way, the truth, the life" (John 14:6). He it was who opened up

the way (2 Tim. 1:10); making it possible for man to return to harmony with the Father (Acts 4:12; 17:30); and nothing shall hinder God from carrying out his plan.—Psa. 76:10; 2 Cor. 13:8; 1 Tim. 2:4.

3.—The mission of Jesus.—Isa. 61:1-3; Luke 4:18-22.

a—To do the Father's will.—John 6:38; 4:34; Heb. 10:7; 2 Cor. 5:18-21; Phil. 2:8-11.

b—To demonstrate that the perfect man can keep the law.—Gal. 4:4-5; Matt. 5:17; Rom. 10:4-5; Rom. 8:3; Eph. 2:15-16.

c—To redeem mankind.—Matt. 20:28; 1 Tim. 2:6; John 10:10; Rom. 14:9; John 10:16.

d—To qualify for the divine birth.—Heb. 7:26; John 6:51; Heb. 5:8-10; Heb. 2:10; Isa. 53:3, 5, 7, 9-10.

e—To prepare or lay the foundation for his millennial kingdom.—Luke 8:1; John 14:2-3; 17:6, 18-20, 17; Acts 15:14-17; 5:31; 1 John 2:2.

f—To ascend on high and lay the ransom price before Justice.—Heb. 9:24, 28; Heb. 12:2; 1 Tim. 2:5-6; Col. 1:20-22.

4.—Millennial Kingdom is a logical sequence to the ransom. It is guaranteed by the redemption sacrifice.—Acts 17:30, 31; 4:12; 3:19-21; 2 Tim. 4:1; 2 Sam. 23:3-5; 1 Pet. 3:18, 22.

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(5) MAN REDEEMED.

1.—What is man?—Heb. 2:6-7; Gen. 2:7.

a—Is he spiritual or earthly?—Gen. 3:19; 1 Cor. 15:46-47.

2.—Why should man be redeemed?—Rom. 6:23; 7:10; Eze. 18:4; Rom. 5:12; Heb. 10:4-18.

a—Does God want man to live?—John 3:16; Isa. 45:18; Heb. 2:8-9; 1 Tim. 2:3-4.

b—What is his present state?—Rom. 3:10; Psa. 51:5.

3.—The Redemption Price.—Matt. 20:28; John 6:51; 1 Pet. 1:18-21; John 3:16-18; 1 Cor. 7:23; Eph. 1:7.

a—By whom furnished?—1 Pet. 2:24; 1 Pet. 3:18; Heb. 9:24; Acts 4:12.

b—God's law.—Ex. 21:23-24; Psa. 49:7; Heb. 2:7-9; Rom. 3:24-26.

4.—From what is man redeemed?—From sin; from Satan; from eternal torment; from death?—Psa. 49:15; Hosea 13:14.

5.—To what is man to be restored?—Luke 19:10; Acts 3:19-21; Eze. 37:11-14; Job 19:26; Psa. 37:29; Eze. 16:53, 55, 60 (Rom. 11:26-27); Luke 11:31-32; Matt. 11:21-24.

a—Why the delay?—Acts 15:14-17.

6.—Does the Redemption Price guarantee an opportunity for life to every individual?—Rom. 5:10-11, 18-19; 1 Tim. 2:5-6; Acts 4:12 (why 'must'); Col. 1:14, 20-22; 1 Cor. 15:21-22; Heb. 9:12.

7.—Shall there come a time when the condemnation will be lifted while people are alive in the earth?—Zeph. 3:8-9; Psa. 90:3; Matt. 25:31-34; John 11:26; Rev. 1:18; 11:15, 17-19; 21:3-5; Psa. 102:20.

8.—Why is it that "Millions Now Living Will Never Die"?—Matt. 6:10; Rev. 5:10; Matt. 24:32-34, 21-22; Dan. 7:27; 2:44; Rom. 11:25-33; Eze. 21:25-27; Rev. 11:15, 17-19; 21:3-4; 22:17.

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(6) RESURRECTION OF THE DEAD.

1.—Is man mortal or immortal?—Gen. 2:7; 3:19; 1 Cor. 15:46-47.
   a—Being mortal can he die?—'Mortal' means die-able.
   b—What dies?—Eze. 18:4; Jas. 5:20; Acts 3:23; Mark 8:36.
   c—Is a man dead when he is dead?—Gen. 2:17; Ecc. 3:19-21; 9:5, 10; Job 14:10, 21; Psa. 49:14; Psa. 146:4.

2.—Is the resurrection assured?—Luke 20:37-38; Isa. 61:1; 1 Tim. 2:5-6; 2 Tim. 1:10; Acts 4:12; 17:31; 1 Pet. 2:6; 1 Cor. 15:16; Rom. 14:9; 11:15; Acts 24:15; John 5:28-29.
   a—What's resurrected?—Psa. 23:3; 49:15; Acts 2:31 (Isa. 53:12).
      (1) There can be no soul without an organism. The organism determines the kind of soul. The bent of the mind determines the quality of the soul.
   b—Will the resurrection soul have a body?—1 Cor. 15:37-38, 44.
      (1) Heavenly.—1 Cor. 15:38, 40, 48, 49; John 3:6.
      (2) Earthly.—1 Cor. 15:38, 40, 48, 29; 2 Cor. 5:14; John 3:6.

3.—When will the resurrection begin?—John 6:44, 54; 2 Tim. 4:8; 1 Thes. 4:16; 2 Tim. 4:1; Dan. 12:1-3; Rev. 11:17-18; Matt. 6:10.
   a—The order of the resurrection.—1 Cor. 15:20-26; Heb. 12:22-24; 1 Cor. 6:2; Isa. 66:23; Rom. 8:19; Rev. 22:17.
   b—The meaning of 'anastasis' which translates resurrection is re-standing.
   c—Its termination.—1 Cor. 15:24; Rev. 20:5.

4.—The resurrection power in bringing forth the Church is vested in whom?—Acts 2:24; 13:30.
   a—Instantaneous or gradual?—1 Cor. 15:51-52.

5.—The resurrection power to bring forth the World is vested in whom?—John 5:28; Isa. 61:1 (9:6).
   a—Instantaneous or gradual?—1 Tim. 2:3-4; Luke 20:34-36; Rev. 20:5.

6.—Shall we know each other in the resurrection?—1 Cor. 13:12; 1 John 3:2; Psa. 17:15; Psa. 87:2-6; Acts 24:15-16; 1 Pet. 2:11-12 (Wey.); Luke 13:28-30; Luke 12:2-3.

7.—What is the destiny of the Church?—John 14:3; Rom. 2:7; Phil 2:9; Col. 3:4; 2 Pet. 1:4; 1 Pet. 5:4; Rev. 20:6; "Celestial" glory, 1 Cor. 15:40.

8.—What is the destiny of the World?—Isa. 40:5; 60:13; 35:1, 5, 8-10; Luke 19:10; Acts 3:19-21; Psa. 37:29; "Terrestrial" glory, 1 Cor. 15:40.

(7) WHAT IS THE TRUE CHURCH?

1.—Is a "church" composed of wood, stone, cement, brick? Of rows of seats, isles, organ, choir? Of stained windows and a hired preacher?

2.—What is the meaning of the word 'church', 'ecclesia'; what is a composite body?—1 Cor. 12:12.

3.—Of what materials is the Bible church made? —1 Pet. 2:4-5; 1 Cor. 10:4; Matt. 16:18.

a—Are these "living" stones animate or inanimate?—1 Pet. 2:6-9; Acts 4:11-12; Eph. 2:19-22; 2 Cor. 6:16.

b—How many foundations has the true church? —1 Cor. 3:11.

c—Is there a secondary foundation?—Eph. 2:20; Rev. 21:2, 14.

d—Is there a superstructure to be erected upon this apostolic foundation? — 1 Cor. 3:12-15.

e—Surely this "building" is a faith and character development for the people of God.—1 Cor. 3:16-17; Eph. 2:21; 4:11-16; Matt. 7:24-27.

4.—Then, What is the true church?—Eph. 1:22-23; 5:23; Col. 1:18, 24.

5.—Is it great in numbers?—Matt. 7:13-14; Luke 12:32; Acts 15:14; Rev. 14:1-5.

6.—Can anyone "join" the true church of his own volition?—Heb. 5:1-5; Rev. 17:14.

7.—Purpose of the high calling.—Rom. 1:7; 1 Cor. 1:9; 1 Pet. 1:15; Rom. 8:29.

8.—Who, principally, belong to the "called" church?—1 Cor. 1:26-29; James 2:5; Mark 10:15, 25-27.

9.—Who only shall have immortality?—Rom. 2:7; 1 Cor. 15:53-54; 2 Pet. 1:4; Rev. 20:6. (1 Tim. 6:16; Heb. 1:3; 1 John 3:2.)

10.—The True Church is chosen of God, drawn out of the world for heavenly glory, to be spirit beings. The world is left behind to attain unto earthly glory, to be human beings and to spend eternity upon the earth. Salvation for the church is confined to the gospel age; salvation for the world is to be confined to the millennial age.—Gen. 22:16-18; Acts 15:14-17; Rev. 21:2-4; Acts 3:19-21.

(8) THE SECOND COMING OF CHRIST.

1.—Jesus came the first time to redeem humanity. —Heb. 2:9; John 6:51; Luke 19:10.

2.—He comes the second time to deliver his purchased possession out of sin and death into righteousness and life.—Mic. 4:8; Rom. 5:18-19; Acts 17:31; Isa. 26:9; John 5:28-29; 1 Tim. 2:3-6.

3.—Our Lord after his second coming blesses the true church first.—John 14:2-3; 1 Thes. 4:16; Rev. 20:6; Rev. 22:12.

4.—After the Kingdom is established and Satan bound then the world of mankind shall begin to receive offers of life.—Rev. 22:12; Matt. 19:28; 25:31-34; 16:27; Luke 20:35-36; Acts 15:14-17; 1 Cor. 15:22-23; 1 John 2:2; John 10:16; 2 Tim. 4:1; Isa. 35:8-10; Acts 3:19-21.

5.—When will [when did] Jesus come?—At the end of the six 1000-year days from the fall of Adam (1874); at the end of Daniel's 1335 days (1874); 1845 years from Jesus' baptism (1874). (Mark 13:32; Acts 1:6-8; John 16:13-15; 1 Thes. 5:1-5.)

6.—How will [how did] he come?—Rev. 16:15; 2 Pet. 3:10; Matt. 24:27 (13:43); 2 Cor. 5:16; 1 Tim. 6:16; 1 John 4:12; Heb. 1:3; Luke 17:20.

7.—What are the signs of his presence?—Matt. 13:30, 39-42 (24:28; Rev. 18:4); Rev. 18:1; Matt. 24:32-34; Luke 21:26-28; Rev. 1:7 ('see', discern with the mind's eye); Rev. 11:15, 18; Isa. 2:2-4.

8.—Why does [did] he come?—Matt. 24:31; (Rev. 19:7; 22:17;) Acts 17:31; John 5:28; 1 Cor. 15:25-26; Heb. 13:22-27; Isa. 26:9; Matt. 6:10.

9.—The second coming (presence) has three phases; the millennial age is ushered in gradually but rapidly.—Matt. 24:27 ('lightning', astrope, bright shiner—the sun).

a—Parousia—presence, mistranslated 'coming' in Matt. 24:3, 27, 37; 1 Cor. 15:23. (No one knew in advance the time of this event [1874].—Matt. 24:42-44.)

b—Epiphania—manifestation, making his parousia known to the 'watchers' (beginning in 1878).—Rev. 3:20; Luke 12:37; John 16:25; Amos 3:7.

c—Apokalupsis—revealment, unveiling (beginning in 1914).—1 Cor. 3:13; 1 Pet. 1:13; 2 Thes. 1:7-10; Rom. 8:18-19 ('manifestation' in vs. 19 is from apokalupsis: this verse shows the world is waiting for the glorification of the true church).

(9) WHAT IS A CHRISTIAN?

1.—A "nominal" church member is what?—2 Tim. 3:1-7; 4:3-4; John 12:37-43; 2 Cor. 4:1-7: Rev. 3:13-20; Isa. 4:1.
   a—A "nominal" Christian may be honest even though unacquainted with God's plan. —Acts 26:9-11.
2.—What is a Christian (show make-believe Christianity in contrast)?—Acts 10:34-35; John 3:16, 18; Acts 4:12; Matt. 16:24-25; 1 Pet. 1:18-23, 2; Psa. 50:5; Rom. 12:1-2; 2 Pet. 1:4-11; Gal. 5:18, 22-25; Heb. 3:14; Rev. 2:10.
   a—The word 'Christian' means what?—John 1:41 (margin); 1 John 2:20 (Diaglott).
   b—Pastor Russell said: "A Christian is a person who intelligently believes that he is by nature a sinner [not born a Christian], that by divine grace Jesus Christ the Righteous died for his sins, and that through faith in the atoning blood and obedience to the Redeemer's teachings he has become a 'New Creature in Christ Jesus'. * * * Instead of earthly aims, ambitions and hopes, he now has heavenly."
3.—The Christian's standards.—Matt. 5:3-12; Phil. 4:8; 1 Cor. 13.
   a—Humility.—1 Pet. 5:5-6.
   b—Righteousness.—Matt. 5:20.
   c—Purity.—2 Cor. 7:1.
   d—Holiness.—Heb. 12:10, 14.
   e—Soberness.—Rom. 12:3.
   f—Peaceableness.—Rom. 12:13.
   g—Loyalty.—Titus 2:9-10.
   h—What is his platform?—Matt. 7:12.
   i—His highest attainment?—John 15:7-16.
4.—The Christian's duties.—Ecc. 12:13-14; Matt. 22:37-39; 19:21 (1 Cor. 15:29); Matt. 20:25-28; Luke 12:32-34; Rom. 12:20; Gal. 5:13; 6:10; Jas. 1:27; 1 Pet. 4:10-11; 2 Cor. 5:17-20; 6:3-10.
5.—The Christian's rewards.—1 John 4:18; 2 Chron. 16:9; Psa. 89:15-16; John 15:4-11; Mar. 10:29-30; 1 Pet. 1:6-9; Rom. 8:16-17; 1 John 3:2; 2 Pet. 1:4; Rev. 20:6; Psa. 17:15; Rev. 19:7-8; Jer. 33:16.

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(10) THE WORLD'S JUDGMENT DAY AT HAND.

1.—The world's first judgment day.—Gen. 2:16-17; 3:6; 5:5; Rom. 5:12, 18, 19; John 3:17.
2.—The judgment day of the Church.—1 Pet. 4:17; 2 Cor. 5:10; Rom. 8:1-14; 8:27-30; John 5:24 ('condemnation', krisis).
3.—The world's individual judgment day.—1 Tim. 5:24-25; Acts 17:31 (Matt. 7:1; 1 Cor. 5:4-5); John 5:28-29 ('damnation', krisis).
   a—Its nearness.—Luke 21:24; Rev. 11:15, 18; Acts 15:14-17; Rev. 19:7; 22:17; Matt. 6:10; 2 Tim. 4:1.

b—Its length.—Psa. 90:3-4; 2 Pet. 3:7-8; Rev. 20:6.

c—Meaning of the word 'judgment'.—Gr. 'krisis' (kreesis), Eng. 'crisis' (crysis); a turning point; a judgment implies a trial.

d—Who is the chief justice?—Psa. 45:6-7; John 5:22, 27; 1 Cor. 15:25; Phil. 2:9-11.

e—Who are the district attorneys?—Rev. 20:6; 5:10; 1 Cor. 6:2-3.

f—Who are the magistrates?—Matt. 11:11; Heb. 11: (Abel, Enoch, Noah, Abraham, Moses, et al.) 39-40; Psa. 45:16; Isa. 2:3.

g—Who are the policemen?—Rev. 7:9-10; Psa. 45:14-15.

(1) The 'great company' is a part of the 'firstborn' church, and as Levites they assist the priests.—Numbers 3:6-10.

4.—What kind or character of judgment is it to be?—Isa. 1:26; Ecc. 12:14; Prov. 15:3; Matt. 12:36-37; Luke 12:2-3; Psa. 96:10-13; 98:7-9; Matt. 11:21-25; 12:41-42; Isa. 11:1-5 (6-9).

5.—What will be the result?—Isa. 65:19-25; Psa. 37:3-6, 9, 28-29; 97:1-8; Jer. 31:29-30, 31-34; Rom. 2:13, 16; Isa. 35:8-10; Psa. 85:6-13; Isa. 26:9, 21; 2:2-4; Matt. 25:31-34; Rev. 20:11-15; Acts 3:19-23 (2 Thes. 1:7-10); Eze. 18:20-24, 31-32; Hab. 2:14.

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(11) EDEN RESTORED.

1.—What was the original Eden?—Gen. 2:9-10.

a—What was Paradise?—Gen. 2:8, 15-17; Isa. 51:3.

2.—Why were Eden and Paradise lost?—Gen. 3:1-6, 23-24; Rom. 5:12.

3.—Man's sinful experiences since the "fall" very much unlike Paradise.—Gen. 3:14-19; Job 14:1-2; Psa. 39:5-6, 11; 90:9-10; 146:4.

4.—Will Eden and Paradise ever be restored?—Eze. 36:33-38; Isa. 35:1-10; 55:11-13; 51:3; Psa. 90:3, 5; Rev. 2:7.

a—It was promised to Abraham that he should inherit the land, and that his seed should have it forever.—Gen. 13:14-15; 17:5-8; Acts 7:5; Heb. 11:8-10, 39-40; 8:10-13. (The 'Old' will "vanish" in 1925 and make ready for the 'New'.—Matt. 5:17-18.)

5.—Why will Paradise be restored?—1 Cor. 15:21-22, 26; Heb. 2:5-9; Mic. 4:8; Luke 19:10; Eze. 18:21; Matt. 6:10; Phil. 2:10-11.

6.—Where will Paradise be?—Joel 2:3, 1-2, 21-28; Joel 3:1-2; Psa. 37:29; 119:90; Matt. 6:10.

a—Are "third heaven" and "paradise" synonymous terms?—2 Cor. 12:2, 4; Luke 23:43.

7.—When will it be restored?—Zeph. 1:14-18; Luke 21:24, 26-28; Zeph. 3:8-9; Heb. 12:22-28; Dan. 12:1-4.

8.—The divine and happy solution for the present ills of earth.—Isa. 65:17-25; Psa. 97:1, 6-7, 12; 98:1-9; Rev. 19:6-7; Isa. 9:6-7; Rev. 20:1-3, 6; 21:1-7, 22-27; 22:17, 1-5 (Gal. 5:22; Eph. 5:9), 3, 14 (Eze. 47:12; Psa. 1:1-3); Isa. 60:13; 66:1; Psa. 115:16; Eze. 21:25-27; Mic. 4:8; Dan. 2:44; 7:27; Isa. 2:2-4; Hab. 2:14; Matt. 6:10.

(12) MAN'S EVERLASTING HOME.

1.—Where was man created?—Gen. 2:7-8.

2.—Where was he to live forever?—Gen. 2:15; 1:26; Psa. 8:4-8.

3.—Why does not man continue to live?—Gen. 2:17; Psa. 146:4; John 5:28.

a—Does God want man in heaven?—John 3:13; 1 Cor. 15:50.

b—In eternal torment?—Jer. 32:32-35; Rom. 5:12; 6:23; Isa. 28:17-18.

4.—Will man ever stop dying?—Rev. 1:18; Psa. 102:20; Acts 3:21.

a—Will he go to heaven then?—1 John 4:12; 1 Tim. 6:16; Psa. 37:29.

b—Why will he remain on the earth?—Isa. 45:18; 1 Cor. 15:47; Job 33:21-30; Isa. 40:5; Rev. 21:2-4; Matt. 6:10.

5.—But, Is not the earth to burn up?—2 Peter 3:7, 10.

a—The "fire" is symbolical.—Heb. 12:29; Mal. 3:2; Zeph. 3:8-9; 2 Pet. 3:12-13.

6.—The physical earth will swing in its orbit and rotate on its axis forever.—Gen. 8:21-22; Ecc. 1:4; Isa. 45:18; Matt. 6:10.

7.—Show the divine plan.—Gen. 22:17-18; Amos 3:2; John 1:11-13; Acts 15:14-17; Heb. 2:9; John 6:51; 1 John 2:2; Acts 3:19-23; 17:31; Isa. 26:9.

8.—Life, Liberty and Happiness man's everlasting portion.

a—Life, a gift to those who obey God's law.—Acts 4:12; 3:23; Rom. 6:23; Psa. 133:3; Isa. 25:8; John 5:25, 28-29; Matt. 19:17, 28; Luke 20:36-38; John 10:16; 11:25-26; Gal. 6:8; 2 Tim. 1:10; Rev. 22:17.

b—Liberty.—Acts 3:19; Rom. 6:22; Lev. 25:10-13, 17-19, 39-41; Ex. 21:2; Ezra 1:1-4; Heb. 10:1, 4, 9, 16-17; James 1:25; Luke 4:18; Rom. 8:21, 2; 2 Cor. 3:17; John 8:34-36.

c—Happiness.—Job 5:17; Psa. 128:1-2; Prov. 3:13-18; 29:18; Ecc. 2:24-26; Isa. 12:1-6; 25:9; Matt. 5:5-9; Phil. 4:7; Isa. 26:3; Psa. 30:5; 53:6; 97:11; 100:1-2; Isa. 35:1-2, 10; Luke 2:10; Rom. 11:25-27 (Jer. 31:31-34), 28-36.

"Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before you mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inword purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete.—Rev. 21:4."

MILLIONS NOW LIVING WILL NEVER DIE.

1.—Explain why the race is dying.—Rom. 5:12.

a—What is meant by death.—Psa. 146:4; Ecc. 9:5.

b—That it is the soul which dies.—Eze. 18:4.

c—That it is the soul which is redeemed.—Psa. 34:22; 23:3; 49:15.

(1) That there is no conscious existence of soul apart from a body, whether on the spirit plane or human; that even God has a body.—Heb. 11:6; 1:3; Psa. 17:15; 2 Peter 1:4.

(2) But God is a spirit being and therefore invisible.—John 4:24; 1 Cor. 15:48-50; 1 Tim. 6:16; 1 John 4:12.

d—That, as it was Jesus' soul that died, so it was Jesus' soul which was resurrected, but He died in an earthly organism and was given a new body in His resurrection.—Isa. 53:10, 12; Acts 2:30-33; 1 Peter 3:18; 1 John 3:1-2.

2.—Explain that in the divine program God has limited insubordination to His sovereign will to 7,000 years—the fall of man and his full recovery taking place during that period of time. That this 7,000 years is divided into three great dispensations, a specific work being done in each for the accomplishment of God's purpose and for the recovery of "that which was lost".

a—The three worlds.—2 Peter 3:6, 7, 13.

b—That the "new earth" and the judgment day refer to the same period of time.

(1) That the Judgment day is a 1,000 years in length.—2 Peter 3:7-8.

(2) That the Judgment day is a day of blessing and not one of cursing.—Acts 17:31; Isa. 26:9.

c—That this physical earth is the sphere upon which these "worlds" are to obtain, and as a consequence the "Earth abideth Forever".—Ecc. 1:4; Isa. 45:18; Psa. 119:90; 115:16; Gen. 8:21-22; Matt. 6:10.

d—That the "burning of the earth" is God's wrath enkindled against sin in its corrective punishment for the human family's purification.

3.—Show "Gentile Times", as ending in 1914; the "Jubilee Cycles" (last feature of the Law) terminates in 1925; the 11 years intervening is the transition period in which there is unprecedented trouble and that it marks the end of the age.—Dan. 12:1; Matt. 24:21; Matt. 24:3, 6, 7, 14.

4.—Show that the Second Coming of the Messiah and the 1,000-year presence and reign of the Priests and Kings will be invisible.—Rev. 20:6; 1 John 3:2; John 14:19; 2 Cor. 5:16; Matt. 24:27; Heb. 9:28.

a—That his coming is thief-like to the unbeliever.—1 Thes. 5:2; 2 Peter 3:10; Matt. 24:37-39.

b—That there is a class that will know.—1 Thes. 5:3-9; Dan. 12:3.

5.—Signs that we are in the end.—Dan. 2:44; 12:4; Rev. 18:1; Zeph. 3:8; Isa. 8:9-10; Matt. 24:31-35; 2 Peter 3:3-4.

6.—Millions Now Living Will Never Die.—Matt. 24:21-22; 24:32-35; Zeph. 3:8-9; Isa. 24:6; Romans 8:19-23; Acts 15:14-17; Zech. 13:8-9; 12:7-11, 14; Isa. 14:1-5; Zeph. 2:3; Matt. 25:31-34; Jer. 31:31-34; Revelation 1:18; Psa. 102:19-22; Joel 2:29, 28; Psa. 41:1-2; Rev. 21:1-4; Acts 3:19-21.

7.—Reconstruction period 1,000 years in length.—Rev. 5:10; 20:6; 2 Peter 3:7-8; Acts 17:31; Isa. 26:9; Psa. 90:3-5; Acts 3:19-21; Isa. 35:8-10.

a—Those who make no progress shall live no longer than 100 years.—Isa. 65:20.

b—Those who do not bow to Jesus to the fullest extent shall be destroyed.—Phil. 2:10-11; 1 Tim. 2:3-6; Acts 3:23; 2 Peter 2:12; Rev. 21:8; Obadiah 16; 2 Thes. 1:9; Rom. 6:23.

HOW TO STUDY THE BIBLE.

1.—Familiarize yourself with the books of the Bible.

a—The following groups of books are in alphabetical order, taking first vowel:

(1) Joshua, Judges, Ruth.
(2) Samuel, Kings, Chronicles.
(3) Galatians, Ephesians, Philippians, Colossians.
(4) Thessalonians, Timothy.
(5) James, Peter, John, Jude.

2.—That the Old Testament was written in Hebrew; and the New Testament was written in Greek. And, that what we have are merely translations, translations made from copies which were copied from copies, and that none of them are original copies, and with all due respect to the Grand Old Book recognize that there may be some mistakes in translation. This thought will open the mind to investigate the original words with their true meanings, as found in such works as Dr. Strong's Exhaustive Concordance of the Bible.

3.—A belief in and reverence for Almighty God as a personality—a divine being whose co-ordinating attributes of All-wisdom (James 3:17), All-justice (Psa. 89:14; Matt. 7:12; Jas. 3:18), and All-love (1 Cor. 13:1-13; Rom. 13:10) are harmonious with and co-extensive with Omnipotence. And that the Bible is what it purports to be: A revelation of *His* purpose and plan as it relates to humanity, and that it must necessarily be in full agreement with His benign character.

4.—That the Bible is the "Harp" of God—charming, melodious, sweet, soothing, inspiring; it enthuses, elevates, builds; it is food for the mental, moral and spiritual development—promising as a reward eternal life to all who love God with their whole heart, soul, mind, and strength. That the "Harp" of God (Psa. 89:15) has Ten Strings (Psa. 33:2), representing Ten fundamental doctrines, as fully elucidated in the book, "The Harp of God".

5.—Every interpretation placed upon every text or statement of Scripture must square with the Four Cardinal attributes of God, and be harmonious with the music from the Ten Strings. If not, one of two things is certain:

a—The Interpretation is wrong, or,

b—Not a correct translation.

6.—An understanding of the subjects "Ransom" and "Restitution" will serve as a short-cut, acid-test of any Doctrine of the Christian religion.

7.—A subject, text, doctrine, or even a word may be greatly illuminated by considering it in the following method of study:

a—SOURCE: that from which anything proceeds, as God; Satan.

b—CAUSE: that which produces a result without which it would not exist, as Truth; Error.

c—EFFECT: consequences resultant from the cause, as Light; Darkness.

d—ESSENTIAL: the indispensable, as belief in, or, denial of, the Ransom.

e—INCIDENT: things liable to happen, as reward for right-doing, Life; and reward for wrong-doing, Death.

f—ASSOCIATION: environments and experiences productive of ideas, good and bad; methods, good and bad; dispositions, good and bad; Order; Disorder.

g—CONCLUSION: a summing up and rounding out of logical deductions; what is True; suggestions; thankfulness; admonition; encouragement; faith; trust; reverence.

Note the following text: "All Scripture given [not is given] by inspiration of God [a—Source], is profitable [c—Effect] for doctrine [b—Cause], for reproof [e—Incident], for correction [d—Essential], for instruction [d—Essential] in righteousness [f—Association]: that the man of God may be perfect, thoroughly furnished unto all good works [g—Conclusion]."—2 Timothy 3:16-17.

FOR FUNERAL OF UNCONSECRATED.

Song 188; prayer.

1.—Preliminary talk to friends of deceased, showing sympathy and prevalency of sickness, pain and sorrow.

a—Originally man was created to live.—Gen. 2:7.

b—Disobedience to God annulled life.—Rom. 5:12; 6:23.

c—Sin changed the life current into a death current.—Gen. 3:19; Rom. 1:21; 5:19; Psa. 51:5.

2.—Explain soul, the nature of man, and what dies; also the meaning of death, and where the dead go; show the Bible hell to be a condition.—Gen. 2:7; 1 Cor. 15:45-47; Eze. 18:4; Acts 3:23; Ecc. 3:19; Psa. 49:14; Acts 2:31.

3.—The grave, the Bible hell, enlarges herself every time anyone dies to consume and swallow up the entire race.—Isa. 5:13-15.

a—Life ebbing away for 6,000 years; longevity reduced from 930 years to 70.—Psa. 90:3.

4.—What God said—Gen. 2:17; what Satan said—Gen. 3:4; whom the race has believed—Romans 1:21-25; nominal Zion has proclaimed Satan's lie about the soul being immortal, and God's reproof is now being made manifest.—Isa. 28:16-19.

5.—Will the death current ever cease? Will the outgoing tide with its wreckage of human freight ever return?—Psa. 90:3; 1 Cor. 15:22; John 5:28-29; Acts 24:15; Rom. 5:18-19; Psa. 49:15; Acts 3:19-21.

6.—The hope of the resurrection centers in Jesus. —1 Tim. 2:3-6; Heb. 2:9; 1 Cor. 15:19-26; Isa. 35:8-10; 1 John 2:2; 1 Peter 1:18-21.

7.—The long-deferred promise.—Gen. 12:3; 18:18; 22:16-18; Gal. 3:8, 16, 29; Heb. 6:13-20; Acts 15:14-17.

8.—An illustration.—John 11:1-44. (Refresh memory and tell it.)

9.—Reading of Obituary. (Either now or at the first.)

Prayer; Song 250.

A good ending for funeral service, of either old or young, is the reading of the poem, "Asleep in Jesus", page 264, "Poems of Dawn", or "Some Day", page 188, or "There's Only One", page 35.

For an aged saint, "A Life Well Spent", page 285, "Poems of Dawn".

For saints, "Some Glad Sweet Day", page 205, or "Sweet Harmony At Last", page 211, or "One Here, One There", page 217, or "Resurrection", page 230, or "Bringing Home the Flock", page 68, and others.

See Reading Exercise No. 2, page 15.

(No funeral discourse should go beyond 45 minutes; 20 to 30 minutes is better.)

AT THE GRAVE

For service at the grave the following is short and very good. Reading the following lines:

"Earth to earth, and dust to dust!"
Here the evil and the just,
Here the youthful and the old,
Here the fearful and the bold,
Here the matron and the maid—
In one silent bed are laid.
Age on age hath rolled along,
O'er this pale and mighty throng;
Those that slumber, those that sleep,
The grave shall soon no longer keep.
Then shall come the judgment sign;
In the East the King shall shine;
Then shall in the desert rise
Fruits of more than Paradise,
Earth by saintly feet be trod,
One great garden of her God!
Till are dried the martyr's tears
Through a thousand glorious years.
Now, in hope of Him, we trust:
"Earth to earth, and dust to dust!"

Conclude with short prayer. Singing at grave not necessary.

LEVITICUS 8, 9 and 16 in PARALLEL

A Comprehensive Comparison of the Above Chapters, Carefully Prepared, For Use in the Study of "TABERNACLE SHADOWS."

Send All Orders for "Leviticus Parallels" to The New Era Enterprise, St. Paul, Minn.
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CHAPTER	Leviticus 8.	Leviticus 9.	Leviticus 16.
	Consecration of Priesthood. (Seven Days)	**Atonement Sacrifices Following Consecration.**	**Regular Yearly Atonement-Day Sacrifices.**
Time	1st Day, 1st Month.	8th Day, 1st Month.	10th Day, 7th Month.
Animals furnished by Moses	Bullock and 2 Rams, Basket Unleavened Bread.		
Animals furnished by Aaron	.....	Bullock and 1 Ram.	Bullock and 1 Ram.
Animals furnished by People	.....	Goat, Calf, Lamb, Bullock and Ram.	2 Goats and 1 Ram.
Total	Three (See Note)	Seven.	Five.
Aaron's hands and feet Washed by	Moses.	.....	Himself.
" Sons' " " " Washed by	Moses.		
Garments worn by Aaron	Glorious.	Glorious (?)	Sacrificial.
Garments worn by Aaron's Sons	Linen and Bonnets.	Linen and Bonnets.	(Aaron's Sons not mentioned in Lev. 16th, but we find them in High Priest's Body.)
Anointing of High Priest by	Moses.		
Anointing of Tabernacle & Court by	Moses.		
(1) **First Sin-Offering**	Bullock.	Bullock.	Bullock .....No. 1
a. Slain in Court by	Moses.	Aaron.	Aaron.
b. Blood Presented to Aaron by	.....	Aaron's Sons.	
c. Blood Applied	Horns of Brazen Altar, and at Base by Moses.	Horns of Brazen Altar, and at Base by Aaron.	Before and in Front of Mercy-Seat 7 times by Aaron .....No. 2.
d. Fat, Kidneys and Caul, Burnt on Brazen Altar by	Moses.	Aaron.	Aaron .....No. 3.
e. Hide, Flesh, Refuse, Burnt Outside Camp by	Moses.	Aaron.	Some One, not Aaron, No. 4.
f. Incense Burnt in	.....	.....	The Holy, by Aaron, No. 5.
g. Simultaneous Fires	Two.	Two.	Three.
(2) **First Burnt-Offering**	Ram.	Ram.	Ram (See Note) No. 11.
a. Slain in Court by	Moses.	Aaron.	Aaron.
b. Blood Presented to Aaron by	.....	Aaron's Sons.	
c. Blood Sprinkled over Brazen Altar by	Moses.	Aaron.	Aaron .....No. 12.
d. Cut in Pieces, Washed, Laid to Head on Brazen Altar and All Burnt by	Moses.	Aaron.	Aaron .....No. 13.
(3) **Casting of Lots on Goats by**	.....	.....	Aaron .....No. 6.
(4) **Second Sin-Offering** (In Lev. 9 and 16 exactly the same as first Sin-Offering, with NONE in Lev. 8.)	.....	Goat.	Goat .....No. 7.
(5) **Blood of Bullock and Goat** (mingled—Lev. 16:18; Heb. 2:11—and) Sprinkled Seven Times on Horns of Brazen Altar for Cleansing and Hallowing, by	.....	.....	Aaron .....No. 8.
(6) **Scape-Goat Laden With Sins,** Sent to Wilderness	.....	.....	By "Fit" Man....No. 9.
(7) **Garments Changed in Holy,** Person washed in Court, by	.....	.....	Aaron .....No. 10.
(8) **Second Burnt-Offerings** (In Lev. 9 and 16 exactly the same as 1st Burnt-Offering, with NONE in Lev. 8.) In Lev. 16 the Burnt-Offerings immediately followed each other.	.....	Calf and Lamb.	Ram .....No. 14.
(9) **Meat-Offering (Literally Food),** a hand full (Lev. 6:14-18) Burnt with Oil, on	.....	Brazen Altar.	
(10) **Peace-Offerings**	.....	Bullock and 1 Ram.	
a. Slain in Court, by	.....	Aaron.	
b. Blood Presented to Aaron by	.....	Aaron's Sons.	
c. Blood Sprinkled over	.....	Brazen Altar.	
d. Fat, Kidneys and Caul, placed on Breasts, and FAT was Burned on	.....	Brazen Altar.	
e. Breasts and Right Shoulder were Waved by	.....	Aaron.	

CHAPTER	Leviticus 8.	Leviticus 9.	Leviticus 16.
	Consecration of Priesthood. Seven Days)	**Atonement Sacrifices Following Consecration.**	**Regular Yearly Atonement-Day Sacrifices.**
(11) **Ram of Consecration**.....	Ram.		
a. Slain in Court, by.....	Moses.		
b. Blood put on Right Ear, Thumb and Toe of Aaron and Sons, by.....	Moses.		
c. Rest of Blood sprinkled by Moses over.....	Brazen Altar.		
d. Fat, Kidneys, Caul, Rump & Right Shoulder, with 2 Cakes and 1 Wafer, Waved by...	Aaron and Sons.		
e. Waved Parts Burnt by Moses on	Brazen Altar.		
f. Breast Waved by:.....	Moses.		
(12) **Sprinkling of Mingled Blood and Oil**, on.....	Aaron and Sons, and Their Garments.		
(13) **Boiling and Eating of Flesh Left from Ram of Consecration, with Unleavened Bread**, by..	Aaron and Sons.		
(14) **Consecration Service Repeated Daily**, for.....	Seven Days.		
(15) **First Blessing of the People**, by	.....	Aaron.	
(16) **Moses and Aaron Enter Holy and Together Come Out for Second Blessing of People**, by	.....	Moses and Aaron.	
(17) **Fire From God Consumes**.....	.....	Burnt-Offering.	
(18) **People See, Shout, and Fall on Their Faces, in**.....	.....	Leviticus 9.	

NOTE — The Sin-Offerings of Leviticus 16 followed each other, as also did the Burnt-Offerings. Note the difference in Leviticus 9, where each Burnt-Offering was slain immediately following his respective Sin-Offering. The Burnt-Offerings of Leviticus 16 were not slain until after Aaron had changed to his Glorious Robes.

The total animals used in **Leviticus 8** is given as **THREE**, but there seems to have been 21; three for each day for seven days. The "d," "e," and "f" after "(11)" are made quite plain in Exodus 29.

The numbers at the extreme **Right** indicate the order of events recorded in Leviticus 16, as contrasted with Leviticus 9.

MOSES handled, slew, and sprinkled the blood of the animals on which **AARON AND HIS SONS** put their **hands in Leviticus EIGHT.**

AARON slew the animals, without the laying on of hands; the blood was presented to Aaron by his Sons, and the blood was sprinkled by Aaron, in Leviticus NINE.

AARON handled, slew, and sprinkled the blood of the animals on which NO HANDS were laid, and AARON'S SONS are not mentioned in Leviticus SIXTEEN.

While Leviticus **Sixteen** does not say so, it is quite possible that the blood of the Sin-Offerings was sprinkled on the HORNS of the GOLDEN ALTAR, as Exodus 30:10 seems to indicate.

The Leviticus NINE picture of Atonement, which followed the Consecration of the Priesthood, was in the SPRING of the year (and evidently never repeated). No Priest entered the Holy and Most Holy (except at its close-vs. 23). There was NO Shekinah Light. There was NO Incense offered. When Nadab and Abihu attempted to offer incense, fire from the Lord devoured them.—Lev. 10:1.

The ATONEMENT-DAY PROPER was in the FALL of the year and was accomplished by the High Priest year by year. It was a Sabbath of Solemn Rest. (See Lev. 16:29-34, Leeser.) The first mention of the Lord appearing in the cloud upon the Mercy-Seat is in Leviticus 16:2.

The "Trumpet of Jubilee," announcing the Jubilee Year, was always sounded throughout Israel, every 50th year, on the 10th day of the 7th month, the ATONEMENT-DAY of Leviticus 16.—Lev. 25:9-11.

The Sin-Offerings of Leviticus NINE could have been eaten by the Priests, but not so in Leviticus SIXTEEN. —Lev. 6:30; 10:16-20.

We are unable to find where Aaron ever wore anything but his Glorious Robes, in these three chapters, except in the forepart of the ATONEMENT-DAY PROPER, as recorded in Leviticus SIXTEEN. Please notice that in Exodus 28:40 the Linen Robes and Bonnets of the Under Priests are referred to as **THEIR** "GLORY" Robes.

THE TIME OF THE INSTALLATION OF THE GREAT ATONEMENT-DAY PROPER.

The Abrahamic Covenant was made in the Spring of the year, B. C. 2045, or 2083 A. M. The Passover Lamb was slain on the 14th day of the first month, Nisan (Abib), 430 years to a day from the Abrahamic Covenant; hence the memorable Passover Night, typing this Gospel Age, was in the Spring of B. C. 1615, or 2513 A. M.

About Six very eventful Months now follow: Following the Passover Night we have Seven Days of unleavened bread, when no leaven was to be found in their houses (tents). About Ninety Days after, Moses went up Mt. Sinai for Forty Days, where he received the instructions for the Tabernacle construction, coming down without a shining face with the two tables of the Law, written by God, which were broken in indignation because of the golden calf. Moses demands to know, "Who is on the Lord's side?" And the sons of Levi gathered themselves unto him. Moses pitched a tabernacle (an improvised one) outside the camp (Ex. 33:7-11). Next we find him returning to Mt. Sinai with two new stones for another Forty Days; this time coming down WITH A SHINING FACE, and speaks to Israel through the VEIL. This was evidently about the 7th (October) month.

Now, another Six Months passes; and the Tabernacle, of which we study, was reared on the 1st day of the 1st (Nisan) month of the 2nd year—ONE YEAR after coming out of Egypt, Moses superintending the entire work. This was in the Spring of B. C. 1614, or 2514 A. M. On the self-same day Aaron and his Sons were consecrated, as recorded in Leviticus EIGHT.

On the Eighth Day of the 1st month, the very next day after the seven days of consecration were over, we come to the Atonement features recorded in Leviticus NINE; and there is nothing to signify that Aaron changed his garments for THIS Atonement service.

Skipping the 9th day of this 1st month we come to the Tenth—the day in which the Passover Lambs were selected, being slain on the 14th. Following this are the seven days of unleavened bread, again.

Then follows another Six Months before the Institution of THE GREAT ATONEMENT-DAY SACRIFICES OF LEVITICUS SIXTEEN—the Tenth day of the Seventh month—One and one-half years after coming out of Egypt. This was in the Fall of the year B. C. 1614; or in the beginning of the year 2515 A. M.; or in this October, 1922, A. D., 3536 years ago.